Compliment-concept and discourse features of qualitative lexemes of human nature (on the example of German and Uzbek languages)

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ABSTRACT

This article explains the direct dependence of the level of national identity on the use of qualitative lexemes of human nature in the compliment-concept of German and Uzbek languages, socio-political discourses, the national mentality in it in the construction of languages.

Keywords (Times New Roman, bold, 9)
Compliment-concept; adjective lexeme; cognitive;linguocultural; comparative typology; comparative linguistics; representative.

Introduction

The development of science and society are interrelated. Language is characterized as a bridge between man and being, the most important means of human perception of the universe. The role of language in understanding one's identity and instilling in it such high feelings as national pride is invaluable. All the virtues are absorbed into the human heart, first of all, by the unique charm of the mother goddess, the mother tongue. In this regard, one of the most important tasks is to study and improve our language, which is considered to be the highest value.

Comparative study of languages leads to different linguistic and non-linguistic laws. According to I. Kant's doctrine of "logical reflections", the essence of all concepts can be determined comparatively [1, 2].

Description, construction, inventory, lexical-semantic classifications of human quality adjectives in German and Uzbek languages, semantic-syntactic potential (valence) in connection with other words, functions in nominative phrases, pragmatic features in communication , its use in intercultural communication and discourse - has not been studied comparatively by linguists so far [1] Determined the relevance of this article.

The subject of the research is the comparison of qualitative lexemes of human nature on the example of German and Uzbek languages, their role in intercultural communication, analysis of functional-semantic features, understanding of their essence.

Methods

Research method: The article addresses the methods of comparative, comparative-typological, statistical, stylistic and cognitive-semantic analysis.

The morphological units of two or more languages, that is, the basic principles of the comparative study of word groups, are as follows:

Comparative study of all word groups in two or more languages globally and systematically;
A comparative study of a set of words in two or more languages, such as adjectives [3,4].

One of the most difficult tasks of comparative linguistics is the comparative study of parts of speech in two or more languages with different structures. Typically, the means at the syntactic level of language are studied comparatively (comparatively) from two different methodological goals, namely, linguodidactically and theoretically [5].

In both languages, the spiritual groups of human characteristics are actively used in the expression of various human characteristics, such as moral, intellectual, social signs and characteristics [6,7]. Character traits, usually the human psyche, express the characteristics associated with the character. One set of character traits is commonly used to describe the character traits of humans, objects, and animals, while another set is unique to the expression of human character or object traits.
Such qualities can be positive and negative or neutral [8,9]:
a) Positive qualities of a person's character: abenteuerlustig, beeindruckend, detailverliebt, eingebildet, fleißig, geheimnisvoll, hoffnungsvoll, intelligent, kommunikationsfähig, lebenslustig, menschenfreundlich, niveauvoll, offenherzig, prinzipientreu, romantisch, selbstsicher, sprachbegabt, unbeugsam, wahnsinnig etc.Forward war einguterGruppenführer, ein erfahrener Torpedomann, viel zu wertvoll (A. Kent).
b) adjectives denoting negative traits inherent in people are often antonyms of adjectives denoting positive traits: achtlos, böswillig, dumm, einfallslos, fantasielos, grob, herzlos, intolerant, kommunikationslos, lügnerisch, menschenfeindlich, niveaulos, orientierungslos, problembewusst, rücksichtslos, schlecht etc.ObwohlFliege so vieles bedeuten kann, was schön ist, zum Beispiel das, was ein großer Vogel zum kleinen sagt, oder das, was manche Männer immer noch an ihrem Hemd tragen, obwohl wir doch längst die Zukunft haben, obwohl Fliege also ein Wort für etliche mehr oder weniger schöne Dinge ist, ist es auch eines für ein hässliches, schmutziges, lästiges Tier (J. Goethe).
v) character - there is another type of trait that does not clearly exaggerate whether it has a clear and fluent positive character or a characteristic of negativity [10,11]. They are characterized by the ability to switch between positive and negative, depending on the moment of speech: aufregend, aggressiv, bitter, blumig, egoistisch, feinsinnig, grenzenlos, gefühlvoll, hyperaktiv, prinzipientreu, schlau, selbstsicher, trotzig, unbeugsam, wahnsinnig, zärtlich etc.
Ich habe schon verstanden: Du bist der trotzige Charakter, der dem Tod ins Schlaue vom Auge sehen kann (U. Klausner).

Qualitative lexemes inherent in human character play an important role in the compliment concept in the speech process.The concept of compliment is the subject of research in areas such as linguistics, including cognitive grammar, linguistics, contrast linguistics, and linguocultural studies.
The concept of compliment, or in other words, courtesy, flattery, kindness, kindness - can also be expressed in the form of a regular expression in German, and in this concept words related to the category of quality are actively used [12].In oral communication, for example, Uzbeks and Uzbeks, Germans and Germans use different language tools and forms when they treat each other and flatter each other.
Compliments are expressed by the participants in a short, very informative way, as an assimilation, directly and simply superficially or creatively (interesting, colorful, meaningful and

multifaceted).Qualitative lexemes have a special place in the German compliment. Research has shown that in the Uzbek language, quality lexemes are one of the main participants in the service component, for example: Your food is very sweet - like a brother's circle) (O. Umarbekov). You look so beautiful today, like a full moon, like a shining sun (S. Ravshan). When I saw you, my mind flew like a butterfly. The color of your shirt is beautiful (it catches the eye) etc.

The following qualitative lexemes were used in German compliments: gut, schön, toll, wunderschön, spitze, klasse, prima, schick. These adjectives can perform the functions of a determinative, a case (e.g., , Er schwimmt gut) and are also used in simple, comparative, and accusative forms. It should be noted that in addition to adjectives, compliments also use forms such as magic, sehr, äußerst, richtig, ganz, absolut, wirklich to increase the level of flattery: for example: Du hast heute ein schönes Kleid an; Toll hast du gespielt; Du hast aber einen wirklich tollen Anzug!; Das Essen schmeckt wunderbar/gut; Deine Arbeit ist absolut spitze (G. Fetzer).

There is a kind of slang-compliment among young people, for example, the lexeme of the quality geil is used as a synonym for the words: gut, schön, toll, wunderschön, spitze, klasse, prima, schick. There are similar compliments in the speeches of Uzbek youth [13], I.e. wonderful, excellent, admirable, excellent, and so on.

A group of verb lexemes that are actively used in German compliments has also been identified: gefallen, schmecken, beneiden, umhauen, beeindruckt sein, finden, gelingen, umhauen. Qualitative lexemes are also used with these lexemes and serve as meaning enhancers such as praise, positive feedback: Deine Frisur gefällt mir; Deine Frisur haut mich um; Ich finde deinen Rock phantastisch; Ich beneide dich um dein Aussehen; Deine Arbeit findet meine vollste Zustimmung; Die Arbeit ist dir wirklich gelungen. Prima; Das Essen hat wahnsinnig gut geschmeckt. Ich bin beeindruckt von der ArchitekturdeinesHauses.

It can be said that in the compliment concept of qualitative lexemes, qualitative lexemes specific to human appearance play an important role in both languages. The adjective phrase has been studied as a scientific subject at various linguistic levels, on the basis of various theories, but its onomosiological features have not yet been studied and are one of the topics worthy of study.
German lexemes schön, grob, fein, böse and Uzbek beautiful, wonderful, rude, rude, angry, rude adjectives are polysemous words. They denote the definite and present sign of things (beautiful - ugly/elegant - rough), and each language has a primary language unit that represents a particular sign.

"Beautiful - ugly / elegant - rude" - is an object of appearance, which expresses one of the main characteristics of a person, such as appearance, soft nature or aggressiveness:
The wisdom and openness of this elegant girl should be an example to all (T. Malik).
By the time of linguocreative thinking, these signs had further enriched the knowledge of existence, and this knowledge was expressed through linguistic means. The change in the semantic structure of a word depends, of course, on the purpose and place in which the word is used.

Dieser Mann war einschöner und echter. Er hat einlebendiges, feinesGesicht, dachtesie, und istnicht so dumm und prahlerischwiemanchandere, die hierherkamen (A. Kent). – This man was

wonderful and loyal. He thought he was eager and interested in life, and he was not as stupid as some.

Based on the results of the observation, it should be noted that Germans in the culture of speech have become accustomed to a formality in the use of words of praise to people, their dress, morals, property and other characteristics. They prefer to use formal, generally accepted compliments. Uzbeks use a variety of language tools for praise. No matter how high, lofty and beautiful the praise is, it is natural for Uzbeks. But Germans can accept too much praise or too little compliment instead of discrimination. Because in this society, ethics and protocol (including compliments) are regulated ("molded"). In the words of M. Pimenova, ethics - painting - defines ritual, discipline, speech culture, labor discipline (expediency, rationalism) [14].

Indeed, the level of compliment formation is determined by the culture, linguistic, national (ethnic) identity, mentality, traditions, customs, rituals, and many other factors of individuals in each society.

Thus, the use of adjectives in the linguistic structure of the German and Uzbek concept of compliment means that they (adjectives) have a simple, comparative and accusative degree. Even in the simplest form of service, a simple level of quality is used. Explained from the point of view of cognitive grammar, the informant effectively uses not only simple language tools, but also the most complex cognitive forms and concepts to convey his thoughts to the recipient grammatically correct, and semantically clear and detailed.

The main features of human quality lexemes in German and Uzbek languages are observed not only at the syntactic, but also at the lexical-semantic and pragmatic levels. Qualitative lexemes of human character take an active part in discourse, especially in socio-political texts [15]: verlässlich-sure, erfahren- experienced, destruktiv – destruktiv, dialogbereit – ready for conversation, verantwortungsvoll – responsible, selbstbewusst - my own, ausgebildet – educated, studiert – higher education etc.

Mike war für ihn immer mehr als nur ein gut erfahrener Offizier und einverläßlicher Freund, der aus einer traditionsreichen Marinefamilie stammte (A. Kent). – Mike has always been a well-experienced officer, a trusted friend and family man.In Uzbek: qualified, experienced, responsible, capable, diligent, obedient, diligent, independent, competent, professional, strict, active, optimistic, truthful, active, sincere, fake, incompetent, shallow, etc. can be found [15]:
Because an educated, enlightened person looks deeply at the events around him, deeply understands the essence of the reforms and lives with a sense of involvement in the development of the country (Ma'rifat).

Socio-political discourse refers to the "occurrence of speech works on certain socio-political views in a paralinguistic context, including a socio-political context. The material of socio-political discourse is the mass media, special literature, texts of speeches of political figures" [Wikipedia, Enzyklopedie. The translation is ours]. There are types of socio-political discourse: political advertising, commentary on socio-political events, political interviews, current news on socio-political issues, articles on socio-political issues. Socio-political discourse has a highly pragmatic shell and a complex cognitive form:

Usbekistan ist ein Beschleuniger für starke Ideen. – Uzbekistan is a high-level gem (T. Fonton).
Ich und du, blinde Kuh, und das ganze Volk macht Muh, rief er. – "We're just 'mice,'" he said,
referring to folklore.

Talking to the young people of Uzbekistan, who have high intellectual potential, aspirations and
aspirations for knowledge, we are once again convinced that the future of your country is great
(Tashkent evening).

The German freundschaftlich, ultimative geführten Gesprächen in the examples above; blind
Kuh; ein Beschleuniger für starke Ideen and has an independent worldview in the Uzbek
language, a high level of political knowledge, a determined person, a deep sense of responsibility,
a person who justifies the trust of the majority, someone with high intellectual potential, aspiring,
inquisitive, thirsty for knowledge and qualitative lexemes inherent in human character in such a
compound socio-political theme embody a high degree of pragmatic shell and complex cognitive
form.

It should be noted that the German phraseological phrase "blinde Kuh" means "stupid" in Uzbek,
as well as "misinformation" will come.Socio-political discourse uses qualitative lexemes
belonging to a particular lexical-semantic group, qualitative lexemes specific to human character
and appearance are often used, and descriptive phrases perform two main pragmatic functions
that define and characterize specificity.

Specificity is determined by the lexical-grammatical features of the original qualities, as these
qualities are one of the main means of expressing emotion. Relative adjectives are characterized
by characteristics that are used to satisfy the recipient's need for information [3, 4].Qualitative
lexemes are actively used in descriptive phrases instead of the word worker, which expresses a
synonymous rule, such as courageous, hardworking.

Results and discussions

The study identified the following lexical-semantic groups (LSG) specific to human nature [1]:
I. Attributes of human character (19.12% in German and 21.63% in Uzbek lexemes). They were
   divided into the following groups:
1.1. Qualities used in the general assessment of the person: gout (8.07%), schön (2.80%),
   erfolgreich (1.90%), menschenwürdig (1.70%), richtig (1.70%), würdevoll (0.90%); good
   (5.05%), worthy (4.15%);
1.2. Qualities that characterize a person's business and professional performance: stark (8.40%),
   verlässlich (4.05%), vernunftig (2.20%), constructive (2.20%), ernst (1.86%), competent
   (1.40%), erfahren (1.40%), destructive (1.30%), dialogbereit (1.30%), verantwortungsvoll
   (1.15%), verantwortlich (1.10%), ernsthaft (0.80%), incomplete (0.70%); serious (6.15%),
   qualified (2.45%), experienced (1.55%), responsible (1.84%), capable (1.70%), diligent
   (0.98%), obedient (0.90%), goal (0.85%), persistent (0.68%), independent (0.64%),
   competent (0.60%), lazy (0.56%), professional (0.55%);
1.3. Qualities that characterize the emotional-will and behavioral indicators: active (2.20%),
   selbstbewusst (0.94%), missgünstig (0.98%), würdevoll (0.97%), ehrgeizig (0.90%) , passive
   (0.89%), misstrauisch (0.87%); strict active (4.50%), (4.21%), optimistic (2.90%), truthful

(2.80%), serious (2.80%), dynamic (2.40%), meek (2.25%), sincere (2.21%), strong-willed (2.20%), insecure (2.12%), humorous (2.12%), fake (2.05%), indifferent (1.85%), cheerful (1.80%), emotional (1.42%), confident (1.32%), passive (0.69%), dissatisfied (0.34%);

1.4. Words denoting literacy, literacy and intellectual potential: ausgebildet (3.12%), studiert (2.34%), smart (1.54%), native (0.89%); educated (2.60%), incompetent (1.43%), shallow (1.14%), intelligent (1.84%), stupid (0.79%), ignorant (0.70%) ;

1.5. Qualities indicating the level of material and social class: mächtig (5.35%); strong influence (3.2%), poor (2.1%), rich (1.3%);

1.6. Words denoting the content of physiological age: jung (3.1%), alt (2.46%); young (4.4%), older (2.80%).

II. Qualitative lexemes that exist in the German socio-political discourse but are not found in the Uzbek language have been identified:

2.1. Inson tashqi ko'rinishini belgilovchi: nett (5,32%), schön (3,12%), gepflegt (2,70%), sympatisch (2,42%), unangenehm (1,34%), weisshaarig (1,32%), elegant (1,30%), blass (1,20%), angenehm (1,12%);

2.2. Tafakkuri va nutq so'zlashini ifodalovchi: klar (5,90%), kommunikativ (2,34%), rhetorisch elegant (1,40%), diskussionsfreudig (1,30%), unglaublich (1,20%), fragwürdig (0,90%), denkbar (0,90%), konsequent (0,82%), nicht verhandlungsfähig (0,80%).

2.1. Determinants of human appearance: nett (5.32%), schön (3.12%), gepflegt (2.70%), sympatisch (2.42%), unangenehm (1.34%), weisshaarig (1 , 32%), elegant (1.30%), blass (1.20%), angenehm (1.12%);

2.2. Representing thinking and speech: clar (5.90%), communicative (2.34%), rhetoric elegant (1.40%), discussion-free (1.30%), unglaublich (1.20%), fragwürdig (0.90%), denkbar (0.90%), consequent (0.82%), nicht verhandlungsfähig (0.80%).

III. In turn, the qualities of socio-political discourse in the Uzbek language, but not found in the German socio-political discourse were identified:

3.1. Qualities that characterize a person's social character: simple (6.20%), modest (3.38%), hardworking (2.80%);

3.2. Describing the content of behavioral characteristics [12]: humane (2.80%), honest (2.42%), spiritual (2.20%), honest (2.10%), money-hungry (2.05%), greedy (1.80%), shameless (1.40%), pure, clean (1.48%).

A study of the level of use of qualitative lexemes in the discourses of the compared languages found that the following words were used more frequently: gut (8.07%), good (5.05%). Due to their ambiguity, these lexemes are actively used in socio-political discourses, which are used to describe various objects. Qualitative lexemes that characterize business make up a maximum of 13 lexical-semantic groups in the socio-political discourse of both languages. In this LSG, a large number of qualitative lexemes representing positive evaluation and description were identified.

Qualitative lexeme groups that reflect a person's appearance, eloquence, and speech culture are defined by their national identity for German socio-political discourse. In the Uzbek socio-political discourse, it is not important to pay attention to appearance. In Uzbekistan, a politician is not as positive as a gepflegt. But for socio-political discourse in German, this lexeme represents a positive value.

Compare: Seine Augen sind unwiederholbar und in die Ferne gerichtet, sein Mund geöffnet wie zu einem traumpierenrenden Ruf aus einem glückseligen und gepflegten Gesicht (J.W. Goethe). –

Her eyes are unique (beautiful) and far-sighted, her mouth is full of dreams and her face is attractive.

Is it possible that your dearest person is gone, even if he is lonely in morality, modesty, love and devotion, chastity and decency? (S. Ravshan).It is evident that the gepflegt mentioned in German has a peculiar nationality, while in German the lexeme of the adjective ketver is not a positive attribute, but rather an ottenka with a definite meaning.

For socio-political discourse in German, it has been found that the national identity is expressed through the following groups of original quality lexemes that characterize a person: 1) appearance; 2) to give a speech. Socio-political discourse of the Uzbek language This feature is reflected in the following groups of qualitative lexemes: 1) social class; 2) moral - according to mature characteristics.

Thus, differences in the characteristics of the defining neutral, positive, and negative values of the original quality lexemes inherent in human character and appearance used in socio-political discourses in both comparable languages were revealed. The level of national identity in the use of qualitative lexemes in the concept and discourse of socio-political compliments of both languages depends on factors such as the administrative structure of the state, its social, political and economic conditions, national mentality and features of both languages.

Conclusion

The following conclusions were also reached during the research:
1) In German and Uzbek languages, the adjective inherent in human character has its own character and character according to the functions performed by lexemes. However, it has been proven that there are differences when comparing their morphological, syntactic, lexical-semantic, compliment concept structure or pragmatic features in discourse;
2) the use of adjectives in the linguistic structure of the concept of compliment in both languages - their simple, comparative and accusative. Explained from the point of view of cognitive grammar, the informant uses not only simple language tools, but also the most complex forms and concepts to convey his thoughts to the recipient grammatically correct, semantically clear and detailed observed;

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