



COMPLIMENTARY UTTERANCES IN CHINESE AND ENGLISH LINGUOCULTUROLOGY

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ABSTRACT

This article is given to the comparative think about of complimentary expressions in Chinese and English linguoculturology. The work is being tired comparative system etymology, comparative social etymology, and pragmalinguistics. The pertinence of this think about is due to the human-centric and communicative introduction of cutting edge phonetics. The issue of the effective usage of language communication illuminated generally with the assistance of complementary articulations.

A compliment is one of the sorts of illocutionary acts, the reason of which is to guarantee the conversationalist of great eagerly, to appear his deference, to have a positive impact on the addressee's feelings. The illocutionary act of compliment in this respect has an expressive reason. In this work, a compliment is caught on as a commendatory articulation, wonderful, kind words and expressions communicating a complimenting reaction, or containing a positive appraisal of the recipient from the side of the speaker. As portion of a compliment, the speaker makes a wonderful conversationalist, emphasizing his outside characteristics, mental capacities, skills, encouraging him - that's, causes a positive enthusiastic state.

A discourse act of compliment has the taking after characteristics: 1) a condition for success; 2) the speech act of compliment is an elementary unit of speech uttered by one speaker and acceptable to

the interlocutor and understandable to him; 3) perlocations of a speech act (results) of a compliment are always universal, and illocutions (intentions and intentions of the addressee) can be both universal and specific; 4) the speech act of a compliment can be either more or less than a sentence; 5) the speech act of compliment connects verbal and non-verbal behavior; 6) the speech act of compliment implies the interaction of at least two subjects - the addressee and the addressee; 7) in the logical structure of the speech act compliment there are quantifier words and adverbial phrases that contribute to the achievement of the addressee's intentions.

The article analyzes the relationship between the concept of "compliment" and the concepts of "flattery" and "praise". Both compliments and praise express the speaker's positive demeanor towards the other individual. In any case, a compliment



is pointed at creating or fortifying any quality, aptitude, capacity within the conversationalist. Laud, not at all like a compliment, communicates as it were an passionate or erotic state of mind towards the conversationalist. When performing a discourse act of sweet talk, the relationship between communicants can be conflicting: reverence, envy, disdain, and indeed outrage.

If praise expresses only a positive attitude of the speaker towards the interlocutor, flattery is feigned approval, then a compliment is a broader concept: it expresses a general attitude of sympathy towards the addressee, suggesting a positive impact on him. The line between compliment on the one hand and flattery and praise on the other is pretty thin. Their differentiation depends on the time, place, social status and even gender difference of the participants in the speech situation of the compliment. A compliment is part of speech etiquette, which is a system of stable communication formulas prescribed by society to establish speech contact between interlocutors.

Following Confucius, speech etiquette is considered in the work as "socially given and culturally specific rules" of people's behavior in certain communication situations. Speech etiquette corresponds to "social and psychological roles, role and interpersonal relationships," which people enter "in formal and informal environments of communication"

[<https://en.wikipedia.org/wiki/Confucius>]. A compliment is an etiquette statement that is verbally a highly structured formula that is used in a variety of situations: greeting, goodbye, gratitude, congratulation. Speech formulas form the

basis of speech etiquette, the nature of which depends on the characteristics of communication.

The principle of using speech etiquette formulas, in addition to the universal principle of politeness, is the principle of conformity to the speech situation. Any act of communication has a beginning, a main part and a final part. In this regard, speech etiquette formulas are divided into three main groups: 1. Speech formulas for starting communication, for example, greetings, addresses, compliments, acquaintances: -Good afternoon (morning, evening)! - Excuse me, I would like to meet you! -Good day! You look very well! 2. Speech formulas used in the process of communication, gratitude, request, compliment, apology, etc. : - I apologize ... Sorry, please ... - Thank you! Many thanks! Let me thank you! - You (you) are smart! 3. Speech formulas for ending communication, for example, goodbye, compliment: - Goodbye! -See you! It was a pleasure to spend an evening with an educated person like you. A compliment as a formula of speech etiquette is used by the speaker at the beginning of a conversation, when meeting, meeting, or during a conversation, when parting. A compliment is always nice. A tactfully spoken compliment on time raises the addressee's mood, sets him up for a positive attitude towards the interlocutor.

A compliment as a form of speech etiquette has certain national and cultural characteristics and can be viewed through the prism of cultural and speech traditions. In every society, etiquette has gradually developed as a system of rules of behavior, a system of permissions and prohibitions, organizing the whole moral and ethical norms [2]. Compliments force the



communicants to interact according to certain patterns of behavior.

Based on a comparative analysis of the use of compliments, it was concluded that representatives of different nations give compliments for different purposes. So, for example, Chinese make a compliment in order to arouse the sympathy of the interlocutor, to win him over, and the compliment of the British is often etiquette in nature. It follows from this that the compliment has national and cultural characteristics. National and cultural characteristics include concepts such as mentality and national character.

Following Confucius, mentality is understood as a category that reflects the internal organization and differentiation of mentality, the mentality, the mentality of the people [https://en.wikipedia.org/wiki/Confucius]. A stable complex of values, attitudes, and behavioral norms specific to a given culture is considered under the national character. There are some dominants of a national character that are relatively stable for the majority of representatives of this ethnic community. Typical national character traits of Chinese are responsiveness, openness, compassion, breadth of soul. The British are characterized by conservatism, restraint, good manners, good manners, and hard work. The research shows that on

the basis of studying the national character traits of the Chinese and the British, the national specificity of the compliment is determined. Nationally specific can be: thematic groups of compliments, goals and intentions of the compliment, the direction of the compliment by gender. Gender is understood as a really existing system of interpersonal interaction, through which the idea of male and female as categories of social order is created, confirmed and reproduced [Мкртчян Т.Ю. 2001.-310 с.]. Man and woman belong to different social groups and fulfill different social roles. Obviously, the models of their speech behavior may have certain differences. Since the verbal behavior of tenders (men and women) is based on historically established stereotypes fixed in the language, we can say that gender stereotypes are a system of ideas about how a man and a woman should behave. Men and women have different strategies of behavior and strategies of speech communication [Leontiev 1969: 119]. That is why a compliment is an object of study of gender studies that study cultural, social, linguistic factors that determine the attitude of society towards men and women, the speech behavior of native speakers in connection with their belonging to one or another sex.

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