

# Characteristics of Means of Expressing Disagreement in the Speech of English and Uzbek Languages

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## **Abstract:**

This article examined characteristics of the means of expressing disagreement in speech on the material of the English and Uzbek languages, and also analyzed typologically-oriented and language-specific verbal explications of the modality of disagreement expressed prosodically.

**Keywords:** characteristics, English and Uzbek languages, disagreement, means of expression, speech.

The study of modally marked prosody, despite the large experimental phonetic material accumulated in the field of research into the modal function of intonation, continues to be the focus of interest for phoneticians. One of the pressing problems in this area is the development of a system of terms for the modal semantics of speech prosody that adequately reflects not only the quality of emotion, but also the degree of intensity of emotional manifestation.

When describing the modality of intonation (emotions from the point of view of their nomination), “terms of emotions” are usually used - descriptive words that do not have an emotive-qualifying structure. Defeminized emotive-descriptive vocabulary is, in turn, part of the language system of nomination:

- ✓ identifiers are generic concepts;
- ✓ specifiers - specific characteristics of the concept;
- ✓ markers of relativeness, emotionality, intensity - amplifiers of subject-conceptual characteristics.

Markers can serve directly as amplifiers of features reflected in the semantics of identifiers and specifiers, or they can be semantically complicated, implying the degree of emotionality. Intensifying words, used in combination with emotional terms, specify either the degree of intensity of its manifestation, or describe some new shade of meaning.

The modal semantics of speech prosody can be described in three ways:

- firstly, words that implicitly correlate with suprasegmental phenomena and explicitly modal meanings: for example, *happily*, *sadly*;
- secondly, words that explicitly correlate with suprasegmental paralinguistic phenomena and implicitly with modal meanings;
- thirdly, by expressions that explicitly correlate with both suprasegmental phenomena and modal meanings: *to exclaim joyfully*, *joyfully exclaim*.

For the purpose of our research, namely, the description of words-descriptors of the semantic field of disagreement with their subsequent ranking and identification of species-generic relations, as well as the formation of family nests, we choose the first method.

For the most complete description of words-descriptors of the field of disagreement in the English and Uzbek languages, a definitional-synonymous analysis of its components was carried out with the identification of groups of synonyms that describe a certain specific tone of emotion, and a definitional-comparative analysis was carried out to compare different properties of descriptors of the manifestation of the same quality emotions in different languages. Based on a detailed analysis of dictionary entries, we identified the following generic groups of descriptors (types of specific tonality of displeasure):

**1. Irritation, annoyance:** The value field of each of the listed descriptors contains the value of the state of disagreement, anger, annoyance, “losing your temper,” losing patience. The broadest meaning of the descriptors is “irritated”, describing “a temporary loss of patience or a constant feeling of annoyance”, although in Uzbek the word “irritation” has a more pronounced emotional connotation. N. Sattorova puts the word “irritated” in the same synonymous row with “furiously”, “angrily”, “enraged”. When interpreting the meaning in both cases, “irritated” and “g‘azablengan” there is a connotation of “anger”, but in the Uzbek version it is reinforced by the word “g‘azab”. The closest approximation to the descriptor “annoyed” is “g‘azablengan”. In both languages, these descriptors mean an emotion with the same specific tone as “irritated” (“g‘azablengan”), but less intense in the degree of arousal. In both cases there is no hint of malice; although in the English version Webster insists on the temporary nature of the manifestation of emotion, in the Uzbek language this is not emphasized. The English word “vexed” is closer in meaning to the Uzbek “asabiylashish” than “g‘azablanish”, and in intensity it is somewhere between the manifestations of “annoyed” and “irritated”. The descriptor “irked”, like “tried”, can be seen as very close to “annoyed” in intensity and meaning, although “irked” emphasizes “loss of patience” under constant influence and corresponds rather to the Uzbek “to lose one’s temper” due to intrusiveness (or obsessively) repeated actions than the complex meaning of the emotion “annoyance” in Uzbek.

The descriptor “bothered” describes a fairly mild intensity of emotion, “which may result in mild confusion or disagreement”. In Uzbek, the correspondence is the circle of manifestations of emotion that arises after an influence, denoted by the word “bothered.” Most likely, the word “bothered” will be closest to “slightly irritated, worried,” although the emotion “bothered” is not necessarily associated with irritation. The descriptors “provoked”, “exasperated”, “riled”, “plagued”, “chafed” are similar in intensity to or equal to “irritated”, but differ slightly in shades of meaning: “provoked” emphasizes irritation, anger with a tinge of resentment or indignation; “exasperated” describes intense irritation, close to being “out of one’s temper”; “riled” is a colloquial variant. The first meaning of “plague” is “plague”, “disaster”, “scourge”, which adds expressiveness and

intensity to the emotion of irritation, annoyance in a figurative sense. “Chafed” denotes the emotion of disagreement with a specific tonality of irritation, anger, also in a figurative sense; the first meaning “to rub”, “to graze” brings the connotation of a constantly repeated painful action that causes emotion.

The descriptors “with chagrin”, “disappointed”, “nettled” are close in intensity to or equal to the word “annoyed”, but differ in shades of meaning. “With chagrin” emphasizes the frustration of failure; “disappointed” annoyance and disappointment from failed plans and hopes; the direct first meaning of “nettled” is “to burn with nettles”, which brings the idea of a wounded feeling to the figurative meaning. When selecting Uzbek correspondences to the above modal options, it becomes obvious that the range of descriptors describing the field of disagreement (in particular, irritation) in English is more numerous and, therefore, adequate. In Uzbek, we resort to the help of such degree marker words as “mild, strong, strongest” irritation (annoyance).

The descriptors “piqued” and “teased” can express the emotion of disagreement, varying in specific tonality: “piqued” can mean irritation and resentment; “Teased” is a synonym for “irritated” only under strict boundary conditions - irritation that occurs with constant ridicule and pestering. There are no Uzbek special matches for these descriptors.

**2. *Disagreement with a specific tone “anxiety, grief, suffering”:*** This specific tone includes phenomena that are quite different in intensity and reasons for their occurrence, however, united by the meaning of “disagreement caused by loss of calm; discomfort”.

The least intense manifestation of this type of emotion is expressed by the descriptor “restless” in Uzbek. The closest meaning in English is “disturbed,” since both words express “disturbance, excitement, difficulty”, although the forms “concern” and “disturbance” have different meanings: disturbance - “unrest, especially social or political”.

Emotional states expressed by the words “with excitement”, “upset”, “concerned”, “with worry”, “with anxiety” in Uzbek and by the seams “agitated”, “worried”, “troubled”, “harassed” in English are more intense in intensity than “disturbed” and can generally be described as “great mental agitation, nervous excitement, great restlessness”.

Both English and Uzbek descriptors in this case differ mainly in the quantity rather than in the quality of the emotion, since they all describe more or less the same manifestations: concern turns into excitement (experience, frustration), and then into anxiety; the state of “discomposed” develops into “worried” (“troubled”), then reaches “perturbed” and “agitated”. When translating these words into Uzbek, the meaning of “worry” is present (especially “worried” and “troubled”), however, the meanings of anxiety and excitement predominate. The descriptor “harassed” is close in meaning to “troubled, worried, has the connotation of “exhausted, exhausted by anxiety, excitement”.

The third degree of intensity of this type of emotion includes manifestations described by the Uzbek descriptors “with grief”, “with agony”, “with despair”, “with sadness”, “with suffering”, “contrite”, and the English “with agony”, “afflicted”, “with anguish”, “distressed”, “suffering”, “tantalized”, “tormented”. All these words are united by the common meaning of “strong moral pain”.

**3. *Disagreement with a specific tone of “hostility”:*** In terms of meaning, the word “hostility” means “unfriendliness, hostile attitude.” From the point of view of the prosody of the sounding speech (as a descriptor “hostile”) - “full of hostility, hatred, enmity,” that is, an emotion of a fairly wide range of manifestations. On the other hand, in psychology the term “hostility” is used to refer to “a complex affective-cognitive trait or personality organization”. Obviously, “hostility” is made up of various emotions, affects and drives interacting with each other. From the point of view of the author of the doctrine of “differential emotions” K. Izard, the most important place in the hostility complex is occupied by the emotions of anger, disgust, and contempt, which make up the so-called “triad of hostility”. Although these emotional manifestations very often act in combination, this

does not mean that they belong to one specific tonality and differ only in the intensity of expression. The same author gives all these emotions the status of “fundamental”, that is, each of them has only its own adaptive function and characteristic facial and neuromuscular expressive complexes.

At the same time, the word "hostility" has its own meaning, it can be assumed that such manifestations as hostility, enmity, animosity are a lesser degree of intensity of the emotions of disgust, contempt or anger.

Usually this type of disagreement is considered as a physiological reaction of rejection of harmful objects, therefore all descriptors describing it contain the meaning “rejection”; therefore, the first degree of intensity of this emotion can be considered the manifestations of “with aversion, with antipathy” in English and “with antipathy”, “with disgust” in Uzbek.

The manifestations described by the indicated words in both languages are approximately equivalent in degree of intensity and are interpreted in dictionaries using the same synonymic series. In addition, in all of these descriptors there is a connotation of the meaning “extreme aversion, repugnance”, which coincides with the point of view of K. Izard. If we arrange words denoting the emotion of disgust in order of increasing intensity of manifestation and correlate Uzbek and English designations for identical manifestations, the result can be represented by the following scheme:

- “Disgust” is usually translated by the word “squeamish”, although it has little overlap with it in meaning;
- the descriptor “squeamish” emphasizes “rejection, disgust, a feeling of disgust at uncleanness”;
- “squeamish” means primarily “fastidious, picky”.
- The words “disgustingly, with disgust” (and accordingly “with revulsion”, “abhorred”, “loathing”) mean an extreme degree of disgust, up to a physical reaction.

Based on the presented results, the following conclusions can be drawn.

1. Emotional and volitional manifestations of disagreement among representatives of different cultures are universal.
2. Each emotional manifestation of disagreement can be divided into three degrees of intensity of expression and adequate linguistic means can be selected to describe them.
3. All lexical-semantic fields of the general tonality “disagreement” are connected with each other and are interpenetrating, although each generic group has a more or less stable core, consisting of several descriptors that are unmistakably identified with the group and which should be used in the description prosody of a certain emotion.

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