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## Lexico-semantic Analysis of the Nouns Denoting *Respect* in English and Ukrainian

**Abstract:** The present paper deals with comparative analysis of the English and Ukrainian languages on the material of the nouns denoting *respect*. To carry out this research, a new approach to the study of lexical semantics based on its formalized presentation has been introduced due to which any group of lexis regardless of the language type can be studied. Much attention is paid to both quantitative and qualitative analyses of the nouns which explicitly as well as implicitly reveal the feeling of *respect* in its various manifestations in English and Ukrainian. The paper describes the groups of words denoting *respect* as fragments of the languages' vocabularies in their synchronic description. English and Ukrainian are treated as systems with properties and principles of their own which determine the way their lexical units function. The vocabularies of the languages under study are considered as networks of expressions that are mutually related by all kinds of semantic relations. The study of meaning is concerned with semantic structures of the nouns denoting *respect*, and the meanings of the lexical units in question are determined by their positions in the linguistic structures they are parts of. Lexico-semantic analysis of the forms and means of expressing *respect* in two distantly related language systems deals with those structures directly. The nouns in question in English and Ukrainian are described, classified and studied as autonomous linguistic systems possessing certain structures. Methodology of lexical semantics' analysis helps explore different relations that tie lexical units together. Moreover, it facilitates further exploration of the existing ties between the nouns within their groups as well as all possible ones they have with other words in the language's vocabulary. The comparative lexico-semantic study of the nouns denoting *respect* consists of a theoretical part, methodology used, language material analysis proper and conclusions. The latter sum up the main results of the present research and highlight both common and distinctive features of the nouns denoting *respect* in English and Ukrainian language systems.

**Key words:** lexical semantics, language system, semantic structure, lexico-semantic analysis, comparative research.

### 1. Theoretical background

Language has always been in the centre of attention of scholars working in different branches of science – philosophy, psychology, history, linguistics, literature, pedagogy, cybernetics and many others. For the linguist, language seems particularly interesting and valuable: it helps understand the nature of human

thoughts; it serves as a principal means of both human communication and maintaining interpersonal relationships; it makes teaching/learning processes possible; it brings humans closer to the achievements and discoveries the world over; it teaches humans to love and value the world they live in as well as people they are surrounded by; it makes humans believe in eternal social and moral standards; it is a tool with the help of which humans can get acquainted with new and never-ending findings in their everyday lives, business activities and cross-cultural communication. For the linguist, language is both the end and means of his/her study: he/she analyzes the language by using it. Language is usually studied as: 1) a formal system, 2) a human phenomenon, and 3) a social phenomenon. It gives grounds for both theoretical and practical applications of linguistics, such as further studies of multilingualism, foreign language teaching, theory and practice of translation, discourse analysis, dictionary compiling, comparative and communicative linguistics, etc.

Semantics is central to the study of communication, and as it plays a crucial role in social organization, the need to understand it becomes more evident and more pressing. It is also at the centre of the human mind study which is closely bound up with the way we classify and convey our world experience through language. Despite great achievements in various branches of linguistics, there are certain areas of language which need their further development and investigation. Some issues on language study seem rather difficult, as the structure of language is in many ways very complicated. The same concerns the words' functioning and their interrelation types within the language system. Furthermore, the study of language in comparison with other related and non-related ones complicates this process, but at the same time opens new horizons in learning a lot about the worlds' languages, their native speakers and corresponding cultures. Moreover, the contrastive study of English and Ukrainian on the material of the nouns denoting *respect* based on formalized analysis of their lexical semantics contributes to the further studies of different languages' functioning and development.

## 2. Methodology

Lexical semantics, especially the ways of its study, belongs to less investigated issues of modern linguistics, which are open to thought and discussion, and need their further development and research. Great achievements of both mathematical and structural linguistics made it possible to create a formalized basis for the semantic classification of lexis, according to which language is treated as a system possessing a certain structure where each lexical unit occupies its

definite place and stands in certain relationships to other lexical units. Attempts have been made to describe and analyze different lexical structures into which the words are organized. These inquiries are conducted at the levels of single words, conceptual spheres and vocabulary as a whole. The approach to the study of lexical semantics suggested in the present paper is an attempt to combine the first two levels, on the basis of which the entire vocabulary of a language can be studied. There exist many different ways of studying meaning in language. The one introduced in the present paper deals with semantic classification of lexis, and it is the author's attempt to shed light on lexical semantics' study by means of combining pure linguistic, structural and mathematical methods. Together they make up the formalized basis for the semantic classification of lexis in general as well as its separate lexico-semantic groups in particular. Significantly, due to the methodology used, nearly all fragments of lexis can be thoroughly analyzed and studied not only within one language system, but also in comparison with other related and non-related ones.

Semantics of words is studied with the help of componential analysis which bears resemblance to the mathematical process of factorizing a number, and a useful informal method of arriving at components of meaning is suggested by the analogy of arithmetical proportions. In the present paper both quantitative and qualitative characteristics of the nouns denoting *respect* in English and Ukrainian are studied with the help of componential analysis as well as descriptive, comparative, mathematical and statistical methods. Having introduced formal, purely linguistic criterion – belonging of the words denoting *respect* to a definite part of speech – the noun, an in-depth research of their semantics is carried out by means of:

- matrix analysis of the words' lexical meanings to construct the tables based on the principles of the set theory;
- correlation study of the words denoting *respect* in the lexis of English and Ukrainian with the help of their connection types' analyses to reveal their peculiar characteristics. Matrix method of presenting the semantic relations between the words is considered to be a metalanguage for the description of lexical units denoting *respect*, and the tables in the form of columns and lines of the same length – as models of the semantic relations in which the correlation between the lexical units and the components of meanings (semes) is marked by the sign (+).

Explanatory dictionaries of English and Ukrainian serve as the main sources of the present research which give valuable information about the words' structural-semantic organization. From the most authoritative explanatory diction-

aries, the language material in both languages has been collected, classified and analyzed by means of applying certain methodological procedures. The componential analysis helps divide the words' meanings into the meaningful components (semes). Of primary importance here is to follow the procedure of lexical meanings' division into semes correctly: even punctuation marks in the dictionary definitions are to be taken into consideration. Comma means that the semes stand close in meaning, and thus could be put together in a matrix column. Semi-colon, in its turn, denotes separation of the meaning components, and indicates that in matrix they should be put in separate columns. Each seme is presented only once to avoid repetitions and get the objective results. If other words of the group under study contain among their meaning components the ones already fixed in matrix, below them in matrix the sign (+) is put and no separate column added. On the basis of the methodology used and described in this paper, and some other methods and procedures of lexicological and mathematical analyses, lexico-semantic field of *respect* in English and Ukrainian could be built if not the paper's page limit. Our methodology turned out successful in conducting research on comparative study of etiquette lexis in Ukrainian, English and Hungarian (Fabian 1998: 256–5).

The methodology of collecting our language material and analyzing the seme stock of the words' lexical meanings lies in the following successive steps:

- from the biggest authoritative explanatory dictionaries (for each language separately) the words, the lexical meanings of which either explicitly or implicitly reveal various means and ways of expressing *respect*, are selected;
- on the basis of the obtained lists of words, the card indices are piled;
- both common and distinctive characteristics of the nouns under study as well as their semantics are analyzed;
- next step is matrix construction where the lexical units are placed vertically and the semes – horizontally;
- the sign (+) indicates common semes in the lexical meanings of the words. The obtained lists of both lexical units and semes in the matrices are grouped in descending order – from polysemantic to monosemantic ones. After the language material has been collected, classified and the matrix constructed, the description of the obtained results can be made. The latter are usually followed by concluding remarks and summary. For more of our theoretical grounding, see (Клименко, Пещак, Савченко 1982: 248–3; Пещак 1986: 176–173; Lelakova 2010: 46–19; Сорока 2014: 200–189; Fabian 2013: 12–5; Онищак 2015: 144–139).

### 3. Findings and discussion

In order to provide an objective picture of the outcomes, lexico-semantic analysis of the nouns denoting *respect* in English and Ukrainian language systems is carried out from two perspectives. The focus is initially put on the particular domains, their lexico-semantic characteristics; secondly, their both common and distinctive features are examined and contrasted. To collect the language material, the biggest explanatory dictionaries of English (*Oxford English Dictionary* in 12 volumes) and Ukrainian (*Словник української мови* в 11 томах) have been used. The way the lexis is presented in the abovementioned lexicographical sources gives all possibilities for its formalized semantic classification. The procedure of language material analysis lies in the following steps: a) continuous study of the words' dictionary definitions for English and Ukrainian separately makes it possible to collect the nouns, lexical meanings of which reveal either explicitly or inexplicitly the ways and forms of expressing *respect*; b) on this basis the card indices are piled; c) due to methodology introduced, lexical semantics of the obtained words has been analyzed; d) only after lexico-semantic analysis of the nouns in question has been made, their comparative research can be carried out. Therefore, the suggested in the paper approach to the words' lexical semantics study presupposes a deliberate choice of language material in English and Ukrainian. With the help of the methodology described above, the languages themselves reveal their vocabulary characteristics and structural-semantic peculiarities. On this basis the correlations between words and their meanings in the form of matrices can be studied. Finally, to find out both common and distinctive features of English and Ukrainian nouns denoting *respect*, their comparison has been made. The latter is based on two principal parameters: 1) the words' quantitative characteristics; 2) the words' qualitative characteristic features. Lexico-semantic analysis of the nouns denoting *respect* in English and Ukrainian made it possible to treat them as open-ended entities, which possess their own properties, occupy definite places in the languages' semantic spaces and play important roles in both languages' development and functioning. The nouns under study form lexico-semantic groups and are characterized by complex many-sided features:

#### 3.1 Lexico-semantic peculiarities

The feeling of *respect* reveals itself in the semantics of the nouns which describe different forms, ways and means of expressing polite manners, behaviour, attitude, etc. Here belong the following lexical units: *honour, deference, esteem, admiration, veneration, heed, care, attention, relationship, bearings, results, appearance, aspect,*

view, reference, grace, price, respectation, regard, consideration, credit, concern, reverence, worship, courtesy, pride, discrimination, partiality, favour, rank, standing, salutation. The key noun **respect** in English is characterized by its wide usage in different phrases to reveal forms of greetings, admiration, consideration and attitude towards someone or sth: (usually) without article: *to have respect to* – a. 'to have regard or relation to, or connection with sth', b. 'to have reference, to refer to sth', c. 'to turn to, refer to, for information'; 'to have an eye to, to give heed to, by looking at'; 'to give heed, attention, or consideration to sth; to have regard to; to take into account'; 'to have in view'; 'to allude to'; 'in respect of, in comparison with'; 'in view of, by reason or because of'; 'considering, seeing, since (that)'. In case. *For (the) respect of*: 'for the sake of, because of. In respect of'. *Without respect*: 'without discrimination or consideration; without consideration of, or regard to sth'. *With respect*: 'relatively; in due proportion'; 'with reference or regard to sth'; 'in regard of sth'. *Win/earn/gain the respect of, with (the greatest) respect/with (all) due respect* – 'to politely introduce an expression of disagreement'; *give (send) your respects; pay your respects* 'make a polite visit'; *pay your last respects to* – 'to go to somebody's funeral', etc. Furthermore, *Oxford English Dictionary* gives some other meanings of the noun **respect**:

1. 'an aspect of a thing; a relative property or quality; a relationship'; b. 'a particular point, a detail' – only in phrases with *in*, as in *all, many, or some respects, in this respect*, etc.; 'a relationship of one person or thing to another'; 'a reference to some thing or person'; 'relationship; reference'; 'bearings, results'; 'appearance, aspect'; 'a view'; 'a backward survey'.
2. 'regard, consideration'. Const. of or to. 'discrimination, partiality, or favour in regard of persons or things'; 'heed, care, attention'; 'attention or consideration given to more than one point or matter'; 'an opinion or view'; 'a consideration'; 'a fact or motive which assists in, or leads to'; 'the formation of a decision'; 'an end or aim'.
3. 'dread, fear'.
4. 'deferential regard or esteem felt or shown towards a person or thing'; 'the condition or state of being esteemed or honoured'.
5. 'rank, standing; station in life'; a coach (or litter) of respect. *With (all due) respect*: a polite phr. expressing proper deference, freq. used before stating (with some insistence) disagreement with another person's views.
6. 'deferential or courteous attentions'; 'actions expressive of respect for a person'; 'politenesses, courtesies'; 'deferential salutations'. In complimentary formulæ, usually conveying a message expressive of regard or esteem. To pay one's re-

spects, to show polite attention to a person by presenting oneself or by making a call. Comb., as respect-inspiring, respect-worthy adjs.

The semantics of the noun *respect* in modern English can be presented in its formalized form.

Table 1: Formalized semantic presentation of the noun *respect* in modern English.

Lexical units \ Semes	in phrases	an aspect of a thing	a relative property or quality	relationship	a particular, a point, a detail	reference	bearings, results	appearance	a view	a backward survey	regard, consideration	heed, care, attention	dread, fear	esteem	the condition or state of	rank, standing	station in life	in plural
respect	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

*Respect* is associated with manners, courtesy, formality, politeness, etiquette, grace and civility. Of course, despite the fact that these lexical units stand in synonymic relations to each other, they differ in semantic shades of expressing polite behaviour: *respect* means polite behaviour towards or care for sb/sth that you think important; *manners* reveal behaviour that is considered to be polite and socially acceptable in a particular society or culture; *courtesy* is rather formal polite behaviour that shows respect for other people and a polite thing that you say or do when you meet people in formal situations; *formality* deals with correct and formal behaviour that deliberately avoids being too relaxed or friendly; *politeness* means polite behaviour that shows respect for other people; *etiquette* is the formal rules of correct or polite behaviour in society or among members of a particular profession; *grace* expresses a quality of behaviour that is polite and pleasant and deserves respect whereas *civility* stands for polite behaviour but in plural it is used to denote remarks that are said only to be polite and avoiding being rude (*civilities*).

In some lexicographical sources the following words which denote *respect* are mentioned: *consideration, deference, esteem, honour, regard, reverence, veneration*. They refer to an admiring attitude or to courteous treatment. *Respect* and *honour* can allude to both these possibilities. When describing an attitude, they suggest an almost awed admiration for a person's views, accomplishments, or

behaviour; the person so admired is often one's superior: *feeling a sincere respect for the old woman because she successfully met all the challenges of a very difficult life*; astounded to learn that a man who had been held in such high honour had been dismissed from the department because of his political views. **Respect**, in a way that **honour** does not, can mean a feeling for one's equal: *a real respect for his opponent's intelligence*. When the words refer to a manner of treatment, they suggest a courteous, sometimes humble approach: *paying the old dowager every conceivable respect, doing honour to one's parents*. **Regard** is similar to **respect** or **honour** in that it can refer either to attitude or treatment. The attitude suggested by **regard**, however, is a warmer but less awed feeling, suggesting approving friendliness more than humble admiration. It may sometimes suggest the attitude of a superior towards a favourite: *happy to have won his employer's regard*. In any case, it is less austere than **respect** or **honour**: *classmates who held him in evident regard*. When it applies to treatment, **regard** contrasts with the two preceding words by referring to a thoughtful or attentive concern rather than humble courtesy: *giving the matter my special regard, treating the newsmen interviewing him with unusual regard*. **Esteem** alludes only to an attitude, designating a favourable opinion of a person which is based on worth but which is joined with a feeling of warm interest in and sometimes attraction towards the esteemed person: *hurt by the indifference of a colleague whom she had held in high esteem*. **Reverence** and **veneration** are alike in suggesting a deep, profound honour or respect for sb or sth. **Reverence** implies that feelings of love are mingled with honour or respect; it can refer to an attitude or treatment, the object of which is looked on as exalted or inviolable: *regarding his grandfather almost with reverence, to have reverence for the law; treating a valuable piece of art with the reverence it deserves*. **Veneration** refers more to attitude than treatment and implies respect mixed with awe, as for that which we consider to be not only of great worth but almost hallowed: *veneration for a dead hero; veneration for tradition*.

The remaining terms almost exclusively relate to treatment. **Deference** is restricted to possibilities of respect in this use. The word, however, suggests an even greater formalized courtesy and need imply nothing about the true feelings of the person showing such deference, *a briefing on what signs of deference the visiting head of state would expect*. **Consideration**, by contrast, relates almost solely to possibilities of regard in this use. Here, even greater overtones of warmth are present, with thoughtfulness and concern more clearly motivated by sincere feeling: *showing an unbiased consideration for both sides in the dispute*. As with **respect** and **regard**, **deference** might be more appropriate for suggesting behaviour towards a superior,





### 3.2. Structural peculiarities of the nouns denoting *respect*

The relations between the words denoting *respect* can also be presented in matrix. For example, the noun *honour* is characterized by the following meanings: 1. 'Respect'; 2. 'Sth that makes you proud'; 3. 'In phrases': *in honour of, the place/seat of honour, be an honour to, with full military honours, a matter/point/question of honour, man of honour, be/feel honour bound, on your honour, do the honours*, etc.; 4. 'Moral principles'; 5. 'University'. The first meaning of this noun is *respect* which presupposes the inclusion of its semantics in the analysis of the noun *honour*. The direct semantic relations between *respect* and *honour* are shown in the table 3:

Table 3: Formalized presentation of semantic relations between *respect* and *honour*.

Lexical units	Semes																				
	in phrases	an aspect of a thing	a relative property or quality	relationship	a particular, a point, a detail	reference	bearings, results	appearance	a view	a backward survey	regard, consideration	heed, care, attention	dread, fear	esteem	the condition or state of	rank, standing	station in life	station in life	in plural	moral principles	university
Respect	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		
Honour	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

Besides direct ties, there are also indirect semantic relations between the words denoting *respect*. For instance, the noun *satisfaction* means: 1. 'A feeling of happiness or pleasure because you have achieved something or got what you wanted'; 2. 'Fulfilment of a need, demand, claim, desire etc.'; 3. 'A reply to a complaint that you have made'. The noun in question can be used in phrases: *get satisfaction, job satisfaction, have/get the satisfaction of doing sth, to sb's satisfaction*. The seme "a feeling of pleasure" defines lexical semantics of a great number of words, which this way or another connect the lexical units denoting *respect*. In modern English the noun *pride* is characterized by the following meanings: 1. 'A feeling of satisfaction and pleasure in what you have done, or

in what someone connected with you has done'; 2. 'A feeling that you like and respect yourself and that you deserve to be respected by other people'; 3. 'A feeling that you are better than other people because you are cleverer, more important etc.'; 4. 'A group of lions'. The word under study acquires various shades of meaning when used in phrases: *swallow your pride/put your pride in your pocket – to forget your feelings of pride and do something that seems necessary, although you do not want to do it*; *have/take pride of place – to have the most important position in a group*; *sb's pride and joy – sb or sth that sb is very proud of, and that is important to them*, etc. The first meaning directly connects the words **pride** and **satisfaction**.

In modern Ukrainian the nouns denoting **respect** are also characterized by both direct and indirect ties. For example, the word **пошана** ('respect') possesses the following meanings: 1. 'Почуття поваги, що ґрунтується на визнанні великих чеснот, суспільної ваги або позитивних якостей кого, чого-небудь' ('Feeling of respect based on recognizing sb's high virtues, social importance or positive qualities of sb or sth'). In this meaning the word in question is used in the combinations like: *бути в пошані; мати пошану; користуватися пошаною; завоювати (здобути, заслужити, придбати і т.і.) пошану; з пошани; пройматися пошаною (be in respect, have respect, win the respect)*. 2. 'Зовнішній вияв почуття поваги до кого, чого-небудь'; 'почесті' ('External expression of respect to sb/sth'; 'honours'). The second meaning discloses external forms and means of expressing **respect** in everyday activities: 'віддавати пошану' ('to bestow honours'); 'дошка пошани' ('board of honour'); *з великою (глибокою, повною) пошаною (in the letters – yours truly, best regards)*; *моя (наша) пошана – polite greeting*; *на (у, в) знак пошани; на пошану (as a token of respect)*. Some of the synonyms of the word **пошана (respect)** fully coincide in at least one meaning: **пошаноба** – те саме, що **пошана 1** (the same as **пошана 1**); **пошанівок, пошановок** – 1. 'Те саме, що пошана 1'; 2. 'Добрий догляд за чим-небудь' ('good care of sth'). Such a coincidence gives grounds for uniting them, and therefore, together with their specific meanings, they also acquire semantic characteristics of the words they fully coincide with, i.e. one word is interpreted through another. This ability of the words makes up a significant regularity in the Ukrainian vocabulary development. Moreover, it greatly influences the semantic space of the nouns denoting **respect** as well as relations between them within and outside the language system. Furthermore, on this regular basis the words under study tend to either specify or broaden their lexical semantics. Synonymic correlation between lexical units **пошана, пошанівок, пошановок, пошаноба** is presented in matrix:

Table 4: Formalized presentation of synonymic correlations between words.

Лексичні одиниці	Семи почуття поваги, що ґрунтуються на визнанні великих чеснот, суспільної ваги, або позитивних якостей когось, чого-небудь	у виразах	зовнішній вияв почуття поваги до когось, чого-небудь	почесті	добрий догляд за чим-небудь
Пошана	+	+	+	+	
Пошанівок, пошановок	+	+		+	+
Пошаноба	+	+			

In modern Ukrainian many words reveal their semantics by referring to the ones possessing identical or synonymic meanings. For instance, the noun **пошанування** means: 1. 'Дія за значенням пошанувати 1'; 2. 'Повага, пошана' ('Respect, regard'). // Перен., ірон. 'Зневага, образа' (fig., ironically: 'Disrespect, offence'). *На пошанування* – для вияву поваги. *Робити пошанування кому-небудь* – виявляти велику честь (*To express respect*). 3. 'Віддавання почестей, виконання обрядових пісень і таке інше' ('Paying honours, accomplishment of ritual songs, etc.'). Besides denoting **respect** and ways of expressing it, the word in question in its figurative and ironical meanings acquires quite opposite semantics, i.e. **disrespect, irreverence, offence, insult**. Moreover, its first meaning unites it with the words **повага, пошана** and due to it the word **пошанування** gets all their meanings as well. Such a double nature of certain lexical units helps them adapt to various situations and contexts. Another example: the nouns **ушанування, вшанування** ('honouring', 'greeting', 'celebration') denote: 1. 'Дія за значенням ушановувати і ушанувати' ('Action of honouring, celebrating'). 2. 'Повага, пошана' ('Respect, regard'). *Моє [вам] ушанування* – ввічлива форма вітання (*polite form of greeting*). In this case, on the one hand, the nouns fully coincide in their semantics, but, on the other hand, among their meanings **повага** and **пошана** can be found, due to which the words under study acquire the semantics of the latter.

Combined together, the words denoting *respect* in English and Ukrainian form chains of both direct and indirect ties between each other and also with other words belonging to the group. Direct links are realized by means of one to one element relations: fame → celebrity; self-regard → self-respect; cultus → worship; discredit → disrepute; respectiveness → deference; appreciation → estimation; heed → care; heedlessness → carelessness; favour → good-will, божество → бог; святилище → храм; самопошана → самоповага; зазнайство → чванливість; величчя → велич; пихатість → пиха etc. Indirect ones are realized by means of one to two-, three-, four-, five-, etc. element relations: piety → reverence → devotion; dearness → intimacy → affection → fondness; self-respect → self-love → self-conceit; repute → reputation → distinction → honour → credit; respectation → sight → aspect → regard → respect (of persons); reference → relation → relationship → respect → regard; credit → belief → credence → faith → trust → reputation → repute; поклонник → прихильник → шанувальник; зглядь → увага → повага → шана; заслуга → визнання → винагорода → відзнака; уклінність → шанобливість → покірливість etc.

Furthermore, many lexical units under study possess several meaningful sets within their semantic structures to reveal their semantics. For instance, the word *concern* can be explained by the following sets of meanings: 1. 'Regard, respect, reference, concernment, relation'. 2. 'Interest, solicitous regard, solicitude, anxiety'. 3. 'A property, an estate'. 4. 'A business organization, a business, a firm, a commercial or manufacturing establishment'; *pride* – 1. 'A high or overweening opinion of one's own qualities, attainments, or estate, inordinate self – esteem'. 2. 'The exhibition of the quality of being proud in attitude, bearing, conduct, or treatment of others'; 'arrogance, haughtiness'. 3. 'A consciousness or feeling of what is befitting or due to oneself or one's position, which prevents a person from doing what he/she considers to be beneath him/her or unworthy of him/her; esp. as a good quality, legitimate, honest, or proper pride, self-respect'; 'also as mistaken or misapplied feeling, false pride'. 4. 'A feeling of elation, pleasure, or high satisfaction derived from some action or possession; esp. in to take a pride (in, to do sth.)'. 5. 'Magnificence, splendor; pomp, ostentation, display'; *dignity* – 1. 'The quality of being worthy or honourable'; 'worthiness, worth, nobleness, excellence'. 2. 'Honourable or high estate, position, or estimation'; 'honour'; 'degree of estimation, rank'. 'Persons of high estate or rank'. 3. 'An honourable office, rank, or title'; 'a high official or titular position'. 'A person holding a high office or position'; 'a dignitary'. 4. 'Nobility or befitting elevation of aspect, manner, or style'; 'becoming or fit stateliness, gravity'. 5. 'A situation of a planet in which its influence is heightened, either by its position in the zodiac, or by its aspects with other planets'.

In Ukrainian there are also words semantics of which is revealed by certain sets of meanings: *гідність* (*dignity*) – 1. ‘Сукупність рис, що характеризують позитивні моральні якості’ (‘Totality of features which characterize positive moral qualities’). 2. ‘Усвідомлення людиною своєї громадської ваги, громадянського обов’язку’ (‘Recognition of one’s public duty, social position’); *храм* (*temple*) – 1. ‘Будівля, де відбуваються богослужіння, релігійні обряди’ (‘A building where divine service, religious rituals are held’). 2. ‘Релігійне свято на честь якогось святого або якоїсь релігійної події’ (‘Religious holiday in honour of a saint or any religious event’). 3. ‘Місце, яке викликає почуття глибокої пошани’. ‘Талузь, сфера високих духовних цінностей’ (‘A place which gives rise to the feeling of deep respect’; ‘Field, sphere of high spiritual values’). *Temple of art* stands for theatre, museum etc. By *temple of science* institute, university, other higher institutions are meant; *заслуга* (*merit*) – 1. ‘Вчинок, діяльність, гідні поваги, загального визнання, високої оцінки’ (‘Deed, activity worthy of respect, public recognition, high estimation’). ‘Позитивна риса’ (‘Positive feature’). 2. ‘Винагорода, відзнака’ (‘Reward, distinction’); *гордість* (*pride*) – 1. ‘Почуття особистої гідності, самоповаги’ (‘A feeling of one’s personal dignity, self-respect’). 2. ‘Почуття задоволення від усвідомлення досягнутих успіхів, переваги в чому-небудь’ (‘A feeling of satisfaction in achieving success, advantage in sth.’). ‘Той (те), ким (чим) гордяться’ (‘The thing or person other people are most proud of’). 3. ‘Надмірно висока думка про себе і зневага до інших’; ‘пихатість’ (‘Too high opinion of oneself and disrespect to others; haughtiness’).

### 3.3. Nationally specific characteristics of the nouns denoting respect due to extra-lingual factors

Besides highlighting various forms and ways of denoting *respect*, our language material analysis made it possible to come across the lexical units which due to various extra – lingual factors characterize it with the help of both verbal and non-verbal means. To such words belong: *immortality* – 1. ‘The quality or condition of being immortal’; ‘exemption from death’; ‘endless life or existence’; ‘eternity; perpetuity’. 2. ‘The condition of being celebrated through all time’; ‘enduring fame or remembrance’; *grace* – 1. ‘A smooth controlled way of moving that is attractive to look at, esp. because it seems natural and relaxed’. 2. a) ‘polite and pleasant behaviour’; b) *graces* – ‘the skills needed to behave in a way that is considered polite and socially acceptable: social graces’. 3. ‘More time that is added to the period you are allowed for finishing a piece of work, paying a debt etc.’ 4. ‘God’s kindness shown to people because he loves them’. 5. ‘A prayer thanking God, said before a meal’. 6. ‘The state of someone’s soul when it has been freed from evil, according to

Christian belief'; **idolatry** – 1. 'The worship of idols or images made with hands'; 'more generally, the paying or offering of divine honours to any created object'. pl. 'Idolatrous things or objects'. 2. 'Immoderate attachment to or veneration for any person or thing; admiration savouring of adoration'; **renown** – 1. 'Of renown, of fame or distinction'; 'widely known or celebrated'. b. 'with great renown, with much distinction or display'; 2. 'The fact or condition of being widely celebrated or held in high repute'; 'celebrity, fame, honourable distinction'. Of renown, in respect of fame or distinction'. 3. 'Report, rumour'. b. 'Reputation of a specified kind'. c. 'Good name, reputation'. d. 'Commendation of a person'; **liking** – 1. 'The fact of being to one's taste, or of being liked'. 2. 'Pleasure, enjoyment; an instance of this'. 'At liking: in a suitable position, at one's ease'. 'Ill liking: discomfort, unhappiness'. b. 'In bad sense; more fully flesh's or fleshly liking; sensuality, sexual desire, lust'. 3. 'What one wishes or prefers, (a person's) pleasure'. 4. 'The condition of being fond of or not averse to (a person or thing)'; 'favourable regard; fancy for or inclination to (some object)'. b. 'Approval, consent'. c. 'On or upon liking; on approval or trial'. 5. 'An object liked, (one's) beloved'. 6. 'Bodily condition, esp. good or healthy condition'; **commemoration** – 1. a. 'The action of calling to the remembrance of a hearer or reader; recital, mention'. b. 'Eulogistic or honourable mention'. 2. 'A calling to remembrance, or preserving in memory, by some solemn observance, public celebration, etc.'; 'solemnization of the memory of anything'. b. 'A service, or a short form of prayer added to a service, in memory of a saint or of a sacred event'; spec. 'the observance of a lesser feast by inserting parts of the service appropriate to it in that of a greater feast, when the two fall on the same day'; 'the mention by name of persons living or departed in the prayers of the Eucharistic service'. c. 'At Oxford, an annual celebration, held in the Act or Trinity Term, in memory of the Founders and Benefactors of the University, in whose honour a Latin Oration is delivered'. The name is now used to include all the associated proceedings of the Encænica. d. 'A public memorial'; **ingenuity** – I. 'Senses connected with ingenuous'. 1. 'The condition of being free-born'; 'honourable extraction or station'. b. 'The quality that befits a free-born person'; 'high or liberal quality (of education)'; hence, 'Liberal education, intellectual culture'. 2. 'Nobility of character or disposition'; 'honourableness, high mindedness, generosity'. 3. 'Freedom from dissimulation'; 'honesty, straightforwardness, sincerity'; 'honourable or fair dealing; freedom from reserve, openness, candour, frankness'. II. 'Senses connected with ingenious'. 4. 'High or distinguished intellectual capacity; genius, talent, quickness of wit'. 5. 'Intellectual capacity; intelligence, sense, good judgement; normal condition of the mental faculties'. b. 'A course of action showing good sense or judgement'; 'wisdom'. 6. 'Capacity for invention or

construction'; 'skill or cleverness in contriving or making sth. (material or immaterial)'. Also as attribute of the thing, action, etc.: 'Skillfulness of contrivance or design'. b. with an and pl. 'An ingenious device or contrivance; an artifice and many others'.

Semantics of *respect* is differently presented in the above mentioned lexical units: it is described through certain qualities, conditions, ways of behaviour, actions, service, capacity and senses. Brought together, they add various connotations to the forms and means of expressing *respect*. At the same time due to them the list of words denoting *respect* is sufficiently enlarged.

In Ukrainian the feeling of *respect* can also be expressed both verbally and non-verbally. In the first place the words denoting certain kinds of attitude, feelings of love, devotion, tenderness, sympathy, willingness to do sth., charity, glory should be mentioned. For example, the noun *ласка* (*endearment*) reveals friendly, cordial attitude towards somebody as well as attention to sb., endearment, favour, boon: 1. 'Доброзичливе, привітне ставлення до кого-небудь' ('Affable, well-wishing attitude towards sb.'). 2. 'Милування, пестоці як вияв ніжності та любові' ('Endearment, caress as an exposure of tenderness and love'). 3. 'Те саме, що послуга' ('The same as favour'). 'Увага до кого-небудь' ('Attention to sb.'). 'Милість, благодіяння' ('Grace, charity'). The word in question is widely used in everyday communication to express, besides friendly attitude, also polite requests, respectful greetings, to strive for mercy, make use of one's kindness, to resign oneself to sb.: *Будь ласка* (*You are welcome*); *Коли (як, якщо) буде твоя, ваша ласка*; *З ласки вашої (твоєї)*; *Здаватися (здатися) на ласку*; *Бути (лишатися) на чийй ласці*; *Занобігати ласки*; *З ласки (with the help of sb/sth)*; *Може, ваша ласка (Be so kind...)*.

Kind, friendly, favourable, sympathetic, loving, caring, attentive, warm attitudes and feelings to sb. characterize semantics of the nouns *прихильність* ('favour') – 1. 'Почуття приязні, доброзичливості, симпатії і т.ін. до кого-небудь' ('The feeling of friendliness, goodwill, sympathy, etc. to sb.'). 2. 'Приязне, доброзичливе ставлення до к.-ч.-н.' ('Friendly, kind attitude towards sb. or sth.');

*уважність* ('consideration') – 'Уважне ставлення до кого-небудь'; 'прихильність, доброзичливість, турбота про когось' ('Kind attitude towards sb'; 'sympathy, kindness, care for sb');

*приязнь* ('kindness') – 1. 'Дружня прихильність до кого-небудь, симпатія (часто взаємна)': 'Friendly attitude to sb.; sympathy (often mutual)'. 2. 'Привітне ставлення до кого-небудь' ('Affable attitude towards sb'). 3. 'Потяг до чого-небудь'; 'уподобання' ('attraction to sth');

*симпатія* ('sympathy') – 1. 'Почуття приязні, прихильності, доброзичливості до кого-, чого-небудь'; протилежне антипатія. 'Теплі, ніжні почуття; уподобання' ('The feeling of kindness, favour, goodwill'; oppo-



site antipathy. 'Warm, tender feelings, liking'). 2. 'Про людину, яка користується чиеюсь прихильністю'; 'улюбленець; коханий, любий' ('About a person who enjoys one's favour'; 'favourite; beloved, sweet-heart'); **чесність** ('honesty') – 'чесна поведінка, чесне, самовіддане ставлення до когось, чогось' ('honest behaviour, self-sacrificing attitude towards sb or sth').

Non-verbal forms and means of expressing *respect* can be found in the lexical meanings of the following Ukrainian words: **слава** ('glory') – 1. 'Широка популярність як свідчення загального схвалення, визнання чийось заслуг, таланту, доблесті' ('Great popularity as an evidence of general approval, recognition of one's merits, talent, valour'). 'Відомість кого-небудь у певній сфері' ('Known in certain sphere'). 'Доблесні діла, героїчні подвиги' ('Valorous acts, heroic deeds'). 'Той, ким пишаються, хто своїми заслугами, талантом і т. ін. приніс широке визнання, відомість кому-, чому-небудь' ('One who is respected, who due to his/her merits, talent, etc. brought great popularity and fame to sb'). 2. 'Загальна думка про кого-, що-небудь'; 'репутація' ('General opinion of sb/sth; reputation'). 3. 'Вигук, який виражає схвалення, визнання і т. ін.' 'Бойовий поклик, ура' ('Exclamation which is used to express approval, acknowledgment, etc. Banner cry, hurrah'). Semantics of the word in question reveals one's worldwide popularity, appreciation, good reputation, heroic deeds, and also denotes exclamation of approval, recognition, hurrah! As one of the most polysemantic words in Ukrainian lexis, **слава** ('glory') is widely used in collocations: *вбиватися (вбитися) в славу; віддавати (віддати) славу; на славу* (for glorification, celebration of sb. or sth.); *окривати (окрити) славою, укривати (укрити) славою; піднімати (підіймати, підняти, підійняти) на щит слави; складати (скласти) славу; у (в) славу* (in honour of sb or sth/ to honour sb or sth); *визволити з слави* (to save oneself from disgrace, dishonour); *наробити слави, пускати (пустити) у славу, славу чинити (учинити)* – to discredit, to defame, to dishonor sb; *вводити (ввести) в славу, мати славу* (be well-known, popular, famous); *Слава богові (богу); Слава господові; Слава тобі господи; Слава Ісусу! – Навіки Слава!* (exclamation to express approval, recognition; forms of greeting and replies to them). It is not a rare case in the Ukrainian language for the words to possess both positive and negative connotations within their structure. In many cases some of these are used in contexts only, and much depend upon the speaker, topic of communication, its time and place etc.

Nationally specific verbal and non-verbal means of denoting *respect* are revealed in the semantics of the following nouns: **вітання** ('greetings') – 1. 'Слова або жести, звернені до кого-небудь під час зустрічі на знак прихильного ставлення, доброзичливості і т.ін.' ('Words or gestures addressed to sb dur-

ing the meeting to express sympathy, benevolent attitude, goodwill, friendliness, etc') 'Вияв приязні, прихильного ставлення до когось' ('Expression of kindness, benevolent attitude to somebody'). 2. 'Усне або письмове поздоровлення чи побажання здоров'я, успіхів і т. ін.' ('Oral or written congratulations or wishing health, success, luck'). 3. 'Пригощання, частування когось чим-небудь' ('Welcome treat, regaling'); **хліб-сіль** ('bread and salt'): 1. 'Харчі, їжа' ('Provisions, food'). *Водити хліб-сіль, ділити (розділити) хліб-сіль*: а) 'їсти, харчуватися разом з ким-небудь'; б) 'пригощатися разом з ким-небудь'; в) 'жити спільними інтересами і турботами' (*To share bread and salt means not only to take food, but also to have common interests and cares*). **Bread and salt** ('хліб-сіль') in Ukrainian culture symbolize prosperity and well-being. Furthermore, according to old Ukrainian tradition, guests are given a loaf of bread with salt on its top as a token of respect at welcoming ceremony and also on other solemn occasions.

Semantics of **хліб-сіль** ('bread and salt') is not limited to denoting respect and honour. In various collocations it specifies the very notion of being hospitable, generous, willing to cordially receive visitors, greeting both familiar and unfamiliar people at one's home, and expressing his/her friendly feelings: *їсти хліб-сіль – їсти, пригощатися в кого-небудь* ('eat or have food at sb's house'); *подякувати за хліб-сіль* (*to thank for food*); *просимо хліба-солі одвідати* – уживається як традиційне запрошення до столу (used as traditional invitation to meal); *Хліб-сіль!* – уживається для привітання тих, що сидять за їдою, і побажання їм приємного апетиту (used to welcome those who eat and wish them good appetite); *хліб-сіль забувати (забути)* – виявляти невдячність (*to forget about bread and salt means to display ungratefulness*); *хліб-сіль забувається* (*to forget about bread and salt – sb displays ungratefulness*); *цуратися (поцуратися) хліба-солі* – не виявляти уваги до хазяїв, відмовлятися від частування (*to ignore bread and salt means not to pay attention to the hosts, to refuse meal*). 2. 'Паляниця хліба й сіль, які за старовинним українським звичаєм підносять на знак великої поваги до того, кого зустрічають, під час урочистих церемоній'. *Перестривати (перестрити) з хлібом-сіллю* – виходити назустріч з хлібом і сіллю, щоб привітати когось (*to welcome sb with a loaf of bread and salt means 'to meet sb. with a loaf of bread and salt in front of one's house in order to greet sb'*); *підносити (піднести) хліб-сіль* – за старовинним українським звичаєм вручати паляницю хліба й сіль при зустрічі на знак великої пошани та в урочистих випадках (*to bring up bread and salt to sb describes an old Ukrainian tradition due to which a loaf of bread and salt are offered at important official meetings and on solemn occasions as well as public ceremonies to express deep respect*).

Among the nouns semantics of which reveals non-verbal forms of expressing *respect*, there are words of nationally specific colouring. They describe traditions and customs of the Ukrainians: **пояс** ('waist') – *кланятися* (*поклонитися, вклонятися, вклонитися*) *в (у) пояс* ('to bow, to bend forward from one's waist'); а) 'низько, шанобливо кланятися' ('to kneel to show respect for sb'); б) 'виявляти покору' ('to display obedience'); **земля** ('land') – *уклонятися до землі* – дуже низько кланятися кому-небудь, виявляючи особливу шану (*to bow to the land* describes the act of bending the top part of one's body nearly to the ground in order to show special honour, respect for someone); **прах** ('ashes') – *уклонитися праху*: віддати шану померлому (*to bow to ashes* describes the act of bending the top part of one's body in front of the coffin or grave to express respect for a person who has died); **почуття** ('feelings') – *національні почуття*: вияви любові й поваги до свого народу, до його культурних надбань (national feelings presuppose the expressions of love and respect to one's nation and its cultural heritage); **люди** ('people') – *мати за людей*: 'ставитися з повагою до кого-небудь' ('regard sb well, treat sb with respect'); **людина** ('a person') – *вважати за людину*: поважати кого-небудь, рахуватися з кимось ('respect sb, have sb. to reckon with'); **серце** ('heart') – *душею і серцем*: а) 'самовіддано, щиро'; б) 'уживається в епістолярному жанрі для виявлення поваги до адресата в кінці листа' (*with soul and heart*: 'unselfishly, sincerely, honestly'; used in epistolary genre to express respect to addressee at the end of the letter); **пан** ('sir') – ірон. 'Особа, яка не користується в кого-небудь повагою або викликає презирство своєю поведінкою' (*sir* 'ironically denotes a person who is not respected or provokes contempt due to his behaviour'); **око** ('eye'): *надати в очах чийх* – 'втрачати свій авторитет, чию-небудь повагу до себе' ('to lose one's authority, respect in the eyes of other people') and many others.

### 3.4. Diversity of the words' semantics

Significantly, lexico-semantic analysis of the words denoting *respect* in English and Ukrainian made it possible to single out the nouns which describe forms, means and ways of expressing feelings and emotions opposite to the ones under study. Such words establish antonymic relations with other groups of our language material. Due to them semantics of *respect* acquires new shades and the words, in their turn, specify their meanings, and get new opportunities to form separate sets as well as to become elements of other (often – different) lexico-semantic groups within the lexical systems of English and Ukrainian. Their functions are not limited to the mentioned ones, as they also enrich semantics of *respect* with the help of their peculiar characteristic features. In English to the words denoting

disrespect belong: **disrepute** – ‘loss or absence of reputation’; ‘ill repute, disesteem, discredit, dishonour’; **disregard** – ‘want of regard’; ‘neglect, inattention’; ‘in earlier use often, withholding of the regard which is due, slighting, undue neglect’; ‘in later use, the treating of anything as of no importance’; **misesteem** – ‘want of esteem or respect’; ‘disrespect’; **defame** – 1. ‘Ill fame, evil repute’; ‘dishonor, disgrace, infamy’. 2. ‘Defamation, slander, calumny’; **unworship** – 1. ‘Absence of honour, respect, or reverence’; ‘dishonor; disgrace’. 2. ‘An act or instance of disgrace or dishonour’; ‘a slight’; **irreverence** – 1. ‘The fact or quality of being irreverent’; ‘absence or violation of reverence’; ‘disrespect to a person or thing held sacred or worthy of honour’. ‘An instance of this’; ‘an irreverent act or utterance’. 2. ‘The condition of not being revered’; ‘state of dishonour’; **disesteem** – ‘the action of disesteeming, or position of being disesteemed’; ‘want of esteem’; ‘low estimation or regard’; **disrespect** – ‘want of respect, courteous regard, or reverence’. ‘An instance of this’; ‘an act showing disesteem or irreverence’; ‘an act approaching to rudeness’; **ignominy** – 1. ‘Dishonour, disgrace, shame’; ‘infamy; the condition of being in disgrace’. 2. ‘Ignominious or base quality or conduct’; ‘that which entails dishonour or disgrace’; **slight** – 1. ‘A very small amount or weight’; ‘a small matter, a trifle’. 2. ‘Display of contemptuous indifference or disregard’; ‘supercilious treatment or reception of a person, etc’; ‘small respect for one’. 3. ‘An instance of slighting or being slighted’ and others.

In Ukrainian language material there are also words lexical meanings of which reveal attitudes, properties, characteristics and feelings denoting disrespect, dishonour, misesteem, though their semantics differs from that of English nouns: **непошана** (‘disrespect’) – неввічливе ставлення до кого-небудь; відсутність належної пошани (‘impolite attitude towards sb; absence of proper respect’); **неповага, неповажання** (‘dishonour’) – зневажливе, нечемне ставлення до кого-небудь (‘disrespectful, impolite attitude towards sb’); **зазнайство** (‘conceit’) – властивість, риса людини, яка ставиться з погордою або зневагою до інших; чванливість (‘a property, a feature of the person who treats others with disrespect’); **профанація** (‘profanation’) – зневажливе, нешанобливе ставлення до чого-небудь загально визнаного, неуцьке перекручування, опоганення, опошлення чогось (‘contemptuous, disrespectful attitude towards something which is generally recognized, honoured; ignorant distortion, vulgarization of sth’); **наруга** (‘outrage’) – 1. Нестерпне знуцання (‘unendurable cruel treatment’). 2. Зле висміювання кого-, чого-небудь. Глузливе, зневажливе ставлення до кого-небудь (‘wicked mockery of sb or sth; ironical, disrespectful attitude to sb’); **блюзнірство** (‘blasphemy’) – зневажання чого-небудь святого, високого і ін. (‘disrespect of sth sacred, elevated’); **презирство** (‘contempt’) –

1. Почуття повної зневаги, крайньої неповаги до кого-, чого-небудь ('a feeling of total disrespect to sb or sth'). 2. Байдужість, неповажне ставлення до чого-небудь ('indifference, irreverent attitude towards sth').

Besides the words denoting *respect* in its various manifestations in English and Ukrainian, two more important groups of nouns deserve our attention: words denoting people (those who express respect and are respected) and the ones describing inanimate objects which serve as marks and symbols of respect. As in any linguistic research, an in-depth lexico-semantic analysis of the words denoting *respect* presupposes the study of those language units which reveal main characteristics of people who, depending upon extra-linguistic factors, are responsible for their certain deeds, consequences, results, and either deserve or not respectful attitude and the like from society.

In the present paper, comparative research of the words denoting people who respect others and are respected by them as well as those who do not respect others and are not respected by them in English and Ukrainian has also been carried out. Eight nouns which describe people who express respect and (or) are respected have been found in English language material: *lady*, *madam*, *appreciator*, *esteemer*, *kneeler*, *idolater*, *fogy*, *fogey* and *rabbi*. Each of these words is characterized by its peculiar features: *lady* means 1. 'A mistress in relation to servants or slaves; the female head of a household'. 2. 'A woman who rules over subjects or to whom obedience or feudal homage is due'; 'the feminine designation corresponding to lord'. 'A woman who is the object of chivalrous devotion'; 'a mistress, "lady-love"'. 3. 'The Virgin Mary'. *Our Lady's bands*: 'pregnancy'. 4. 'A woman of superior position in society, or to whom such a position is conventionally or by courtesy attributed'. Originally, the word connoted a degree equal to that expressed by lord; but it was early widened in application, while the corresponding masculine term retained its restricted comprehension. In modern use *lady* is the recognized feminine analogue of gentleman, and is applied to all women above a loosely - defined and variable, but usually not very elevated standard of social position. Often used (esp. in "this lady") as a more courteous synonym for "woman", without reference to the status of the person spoken of. 5. 'A woman whose manners, habits, and sentiments have the refinement characteristic of the higher ranks of society'. 6. *As an honorific title*: a) 'a prefix forming part of the customary designation of a woman of rank'; b) 'prefixed to the names of goddesses, allegorical personages, personifications, etc.'; c) 'prefixed to titles of honour or designations of dignified office, as an added mark of respect'; d) 'prefixed to designations of relationship, by way of respectful address or reference'. 7. 'Wife, consort. Now, as in the original use, chiefly restricted to instances in which the

formal title of "Lady" is involved in the relationship. In the 18<sup>th</sup> and the former half of the 19<sup>th</sup> century the wider use was prevalent in polite society, but is now regarded as vulgar, esp. in the phrase 'your good lady'. The word *lady* can also be used in transferred applications and various combinations. By *kneeler* we mean one who kneels, esp. in reverence; in 16<sup>th</sup> – 17<sup>th</sup> centuries the word denoted one who received the Lord's Supper kneeling.

*Esteemer* is 'one who esteems, prizes, or respects; a valuer, judge'; *appreciator* – 'one who appreciates or forms an adequate estimate'; *madam* – 1. 'A form of respectful or polite address (substituted for the name) originally used by servants in speaking to their mistress, and by people generally in speaking to a lady of high rank'; subsequently used with progressively extended application, and now capable of being (in certain circumstances) employed in addressing a woman of whatever rank or position (corresponding to sir). 2. *As a prefixed title*: a) 'prefixed to a first or sole name'; b) 'prefixed to a surname: now in US and perhaps formerly in England, the style of a woman who has a married son (whose wife has the style of Mrs.)'; 'the style of a married woman of position, such as the squire's wife'. 3. 'A woman who is addressed as "madam": a) 'a lady of rank or station'; b) 'the mistress of a house'; c) 'an affected fine lady'. 'A kept mistress, a courtesan, prostitute'. Semantics of the word *idolater* reveals: 1. 'A worshipper of idols and images; one who pays divine honours to an image or representation of a god, or to any natural object as a deity'; 2. 'An adorer, idolizer, devoted admirer of (some person or thing)'. The word *fogy/ fogey* denotes an invalid or garrison soldier, and it is also a disrespectful appellation for a man advanced in life; esp. one with antiquated notions, an old-fashioned fellow, one behind the times (usually preceded by old). The noun *rabbi* means: 1. 'A title of respect (in use since the 1<sup>st</sup> century B.C.) given by the Jews to doctors of the law. A form of address. Prefixed to personal names'. 2. 'A Jewish doctor of law. In modern Jewish use properly applied only to one who is authorized by ordination to deal with questions of law and ritual, and to perform certain functions'. 'One whose learning, authority, or office is comparable to that of a Jewish rabbi'.

In Ukrainian the same number of the nouns which describe people who express respect and (or) are respected has been found. These words reveal peculiar characteristics of people: *людина* ('man') – 1. 'Будь-яка особа; кожний. Людська постать'. 2. 'Особа як втілення високих інтелектуальних і моральних властивостей' ('Any person; a person as embodiment of high intellectual and moral properties'); *поклонник* ('admirer') – 1. 'Той, хто поклоняється кому-небудь як божеству, вищій силі, святині' ('one who worships idols'). 2. 'Прихильник кого-, чого-небудь'; 'пристрасний любитель чого-небудь';

‘шанувальник’ (‘well-wisher, admirer’). 3. ‘Той, хто залицяється до дівчини, жінки.’ ‘Той, хто любить упадати за жінками’ (‘One who courts a woman’); **прихильник, прибічник** (‘supporter’) – 1. ‘Той, хто підтримує, захищає кого-, що-небудь, позитивно ставиться; той, хто поділяє чиїсь погляди, дотримується якого-небудь учення; послідовник’ (‘One who supports defends one’s interests, has a positive attitude to sth, shares sb.’s views, sticks to one’s particular system of ideas’). 2. ‘Той, хто приязно, доброзичливо, з симпатією ставиться до кого-небудь’ (‘one who treats sb with friendliness, kindness, sympathy’). 3. ‘Пристрасний любитель, шанувальник чого-небудь’ (‘appreciator, esteemer’). Ву **шанувальник** (‘admirer’) a person who displays respect is meant; **цінител** (‘appreciator’) is one who values, appreciates sb/sth.; **обожнювач** (‘worshipper’) denotes a person who is much fond of sb. or sth.; **послідовник** is a ‘follower’, supporter of sb’s ideas, theories, views; **патріарх** (‘patriarch’) is the oldest and the most respected man in a community, in a branch of science, and it also marks the highest religious title.

In Ukrainian there are words which denote people who disrespect others (**зневажник, зневажниця**), treat sth. holy in a way that does not show respect (**святотатець**), treat sb or sth with unfriendliness, hostility, distrust (**неприхильник, неприхильниця, неприязель, неприязелька**), accomplice in evil-doings (**посіпака**) and unworthy, useless, disrespectful people, enemies (**нечисть**). No words of such semantics have been found in our English language material.

If Ukrainian nouns denoting people who express respect (or not) and are respected (or not) prevail over the ones in English language material, then with the things which symbolize honour and serve as marks of respect, the situation is quite opposite. In Ukrainian only nine nouns describe those places, objects and sacred notions which evoke the feeling of *respect*: **святинище, храм** (‘sanctuary, temple’), **святиня** (‘object of worship’), **поклоніння, почесні** (‘devotion, worship, religious ceremony’), **реліквія** (‘relic’), **божество, бог** (‘God’), **культ** (‘cult, cultus’). Some of the corresponding nouns in English coincide with the Ukrainian ones: **God, worship, devotion, oblation, cult, cultus, ceremony, church – building**. Significantly, in English there are nouns semantics of which reveals socially determined, nationally and culturally specific means and forms of expressing *respect*: **charity, alms, feast, commemoration, decoration** (‘a star, cross, medal, or other badge conferred and worn as a mark of honour’), **distinction** (‘a mark of special appreciation or honour’), **etiquette** (‘unwritten code of honour by which members of certain professions are prohibited from doing things which lower the dignity of the profession’; ‘ceremonial observances of etiquette rules’), **price** (‘symbol,

trophy, or reward of victory or superiority, place of honour'), *figure* ('importance, distinction, emblem, image'), *church - service, church - bell*. Nearly all of these words directly or indirectly reveal either reasons for or consequences of being respected due to outstanding achievements, important contributions to nation's history, culture, high intellectual and moral capabilities and societal values.

#### 4. Conclusions

English and Ukrainian languages are structured, complex, rule - governed systems which are wholly adequate for the needs of their speakers. Their comparative study helps penetrate into peculiarities of their inner mechanisms' functioning and reveal common as well as distinctive features of their lexicon especially in naming extra-linguistic reality. Lexico-semantic systems of English and Ukrainian are most sensible to changes which take place in people's everyday activities and objective reality in general. An in-depth research of the nouns denoting *respect* in English and Ukrainian seems to be relative and up-to-date due to a new approach to lexical semantics' study and possibilities of describing both place and role of the words in question in the vocabularies of two distantly related language systems. *Respect* belongs to socially and individually determined feelings. In English and Ukrainian the sphere of its usage is comparatively wide: it means deferential regard or esteem felt or shown towards a person or thing; admiration for someone, especially because of their personal qualities, knowledge or skill; an attitude of regarding something / somebody as important; polite greetings. Nouns containing either explicit or implicit indications of *respect* in their lexical meanings, make up the material of the present research. The methodology applied, on the one hand, facilitates both language material collection and analysis, and, on the other hand, can be of practical as well as of theoretical value: 1) it simplifies the process of the words' lexico-semantic analysis; 2) it reveals both structure and types of relations between words in a group; 3) it helps elicit much information on the words' semantic peculiarities; 4) it allows to obtain scientifically grounded results and arrive at interesting conclusions; 5) it can be employed for developing linguistic theory in general and studying lexical semantics of any word group in particular.

Comparative research of the nouns denoting *respect* in English and Ukrainian has shown that despite uniqueness of the languages in question, they possess both common and distinctive features. The former include: a) the very existence of the nouns denoting *respect* in the vocabulary systems of English and Ukrainian; b) presence of relations of different types between the words in a group; c) lexical meanings of the nouns under study contain implicit as well as explicit forms and means of denoting respect, though in each language they vary greatly; d) existence



of antonyms along with synonyms within a group; e) presence of the nouns lexical meanings of which denote verbal and non-verbal forms of expressing *respect*. The latter occupies a significant place in the lexis of English and Ukrainian, and plays a very important role in people's everyday lives and activities.

As to the distinctive features of the lexical units denoting *respect* in English and Ukrainian, of primary importance are their both quantitative and qualitative indices: 1) 109 nouns in English describe different forms and ways of expressing *respect* with the help of their 592 lexical meanings. In Ukrainian 95 nouns are used to express the feeling of *respect* by means of their 202 lexical meanings. Quantitative language material indices in English and Ukrainian are shown in the table 5:

Table 5: Comparative quantitative characteristics of the language material.

	English	Ukrainian
Lexical units	109	95
Lexical meanings	592	202

Qualitatively, the words denoting *respect* in English and Ukrainian differ in: a) ways and means of revealing the feelings of honour, regard, esteem; b) number of the nouns which denote disrespect: 32 words possessing 112 lexical meanings in English and 36 ones having 56 lexical meanings in Ukrainian; c) principal basis of the phenomenon of respect: it is more social in English, and more personal in Ukrainian; d) scope and degree of various manifestations of respect; e) peculiarities of the words' semantic description: in Ukrainian one word can be interpreted through another; there are more words of double nature in Ukrainian than in English which combine both positive and negative connotations within their lexical meanings; f) presence of the nouns which describe people who disrespect and are disrespected in Ukrainian, and their absence in English language material; g) presence of more socially and culturally determined markers of respect in English than in Ukrainian language material.

A general conclusion that might be drawn from the current study is that all these differences have at least two underlying reasons: 1) the extra-lingual objective reality is often differently perceived in respective communities; 2) the segmentation of the same extra-lingual objective reality is differently revealed in different languages. The more languages are in the scope of the scholars' attention, the more we learn about our own language and culture. At the same time different languages perform common functions and exist as means of communication to establish relationships between people and satisfy their needs for well-being, love and respect.

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