



Nargiza ABDULLAEVA,

PhD, Assoc. Prof., Department of English Linguistics, NUUz,

Elnora MELIKOVA,

2nd year student of master's degree, Faculty of Foreign Philology, NUUz.

E-mail: 6052789@mail.ru, elusha-86@mail.ru

On the basis of review by DSc. D.M. Khoshimova, NamSU

LEXICAL – SYNTACTICAL FEATURES OF PRIMARY PREDICATION IN ENGLISH AND UZBEK LANGUAGES

Abstract

The article describes issues related to the analysis of lexical-syntactical features of primary predication in English and Uzbek languages. The article searches the structural and syntactical features of primary predications in both languages. As well as, we analysed works of E. Hemingway and T. Malik in order to identify similarities and differences of using primary predications in two languages. Moreover, predicative categories of objective modality and tense in two languages find their expression in the verbal component of predication. Views of world and local scientists on the primary predication in English and Uzbek were analysed. Furthermore, the primary predication phenomenon in two languages was investigated with examples.

Key words: lexical-syntactical feature, verb, primary predication, language, similarity, difference, finite verb, predicate.

ЛЕКСИКО-СИНТАКСИЧЕСКИЕ ОСОБЕННОСТИ ПЕРВИЧНОГО ПРЕДИКАТА В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация

В статье рассмотрены вопросы, связанные с анализом лексико-синтаксических особенностей первичной предикации в английском и узбекском языках. В статье исследуются структурные и синтаксические особенности первичных предсказаний в обоих языках. Кроме того, мы проанализировали работы Э. Хемингуэя и Т. Малика с целью выявления сходства и различий использования первичных предсказаний в двух языках. Более того, в обоих языках объективная модальность и предикативные категории времени отражены в вербальном компоненте сказуемого. Проанализированы мнения мировых и местных ученых о первичном предсказании на английском и узбекском языках, и они проанализированы на примерах.

Ключевые слова: лексико-синтаксическая особенность, глагол, первичное предикация, язык, сходство, различие, конечный глагол, предикация.

ИНГЛИЗ ВА ЎЗБЕК ТИЛЛАРИДА БИРЛАМЧИ ПРЕДИКАЦИЯНИНГ ЛЕКСИК-СИНТАКТИК ХУСУСИЯТЛАРИ

Annotatsiya

Maqolada ingliz va o'zbek tillarida birlamchi predikatsiyaning leksik-sintaktik xususiyatlarini tahlil qilingan. Ushbu maqolada ikkala tilda ham birlamchi predikatsiyaning lug'aviy va sintaktik xususiyatlari o'rganiladi. Shuningdek, E. Hemingvey va T. Malik asarlari tahlil qilinib, ikki tilda birlamchi predikatsiyaning ishlashining o'xshashlik va farqli tomonlari aniqlandi. Xususan, ikki tilda obyektiv modallik va zamonning predikativ kategoriyalari predikatsiyaning og'zaki komponentida o'z ifodasini topadi. Mazkur maqolada jahon va mahalliy olimlarning ingliz va o'zbek tillaridagi birlamchi predikatsiyaga oid fikr-mulohazalari tahlil qilindi. Bundan tashqari, ikki tilda birlamchi predikatsiya misollar yordamida o'rganildi.

Kalit so'zlar: leksik-sintaktik xususiyat, fe'l, birlamchi predikatsiya, til, o'xshashlik, farq, o'timli fe'l, predikat.

Introduction. Syntactic features are formal properties of syntactic objects, which determine how they behave with respect to syntactic constraints and operations (such as selection, licensing, agreement and movement). Syntactic features can be contrasted with properties, which are purely phonological, morphological, or semantic, but many features are relevant both to syntax and morphology, or syntax and semantics, and to all three components. Lexical semantic could be defined as the study of word meaning, but in practice it is often more specifically concerned with the study of lexical (i.e. content) word meaning, as opposed to the meanings of grammatical (or function) words. This means that lexical semanticists are most interested in the open classes of noun, verb and adjective and with more contently members of the

adverb and preposition classes (for instance over but not of). Lexical semantics is thus mostly exempt from considering issues that arise from the use of grammatical words, such as definiteness and modality [Mamatov M., 1990].

Language units have primary functions, such as predicativity, modality, confirmation or denial of the existence of an object in the world.

Primary predication establishes subject-predicate relations and makes the backbone of the sentence. The finite form of the verb expresses it. Sentences need a finite verb in order to be complete. Without a finite verb, a sentence would simply be a subject, or a subject and other parts of speech that do not express action and are not linked together properly. In other words, sentences do not function correctly without finite

verbs. Finite verbs are verbs that have subjects and indicate grammatical tense, person, and number. These verbs describe the action of a person, place, or thing in the sentence. Unlike other types of verbs, finite verbs do not require another verb in the sentence in order to be grammatically correct.

Research methodology. A number of methods have been used in this article, such as descriptive analysis, component analysis, semantic analysis, and contrastive analysis. Their choice is due to the fact that they are optimal for studying the lexical and semantic characteristics of complicating structures of predication in these two languages.

Materials and analysis. Due to the fact that multiple types of verbs can often exist in the same sentence, it is helpful to know some common instances of finite verbs that can help you identify them.

Third person singular present verbs ending in “-s”.

Any verb that has an -s ending for the third person singular present form is a finite verb. Non-finite verbs do not have tense, and thus never switch their endings to “-s” in the third person singular present form.

The exceptions to this are modal auxiliary verbs: can, could, will, would, shall, should, may, might, and must. Modal verbs also cannot take an “-s” ending for third person singular present; however, they are always finite. They come directly after the subject and before main verbs, and help to determine aspect, tense, and mood.

Here are some examples of finite verbs in the third person singular present form with -s endings:

He runs to the store every morning.

The girl swims in the ocean.

The footballer kicks the soccer ball at the goal.

He has three cars in her driveway.

Verbs that are functioning in the past tense (not past participles) are inherently finite. As we noted above, the majority of verbs have the same form for both past tense and past participle. These are known as regular verbs. To determine if a regular verb is in the past tense or is a past participle (and thus finite or non-finite), we have to examine how it is functioning in the sentence.

However, some verbs are irregular, and they have a past tense form that is separate from their past participle form. Here are a few examples of sentences using irregular verbs:

Be

My son was feeling unwell. (past tense finite)

He has been feeling unwell. (past participle non-finite)

Go

We went to the store. (past tense finite)

We had gone to the store. (past participle non-finite)

Fly

We flew to Moscow already. (past tense, finite)

We have flown to Moscow already. (past participle, non-finite)

There are quite a few irregular verbs, and there is no rule to how they are conjugated (which is why they are irregular).

Finite verbs often directly follow the subjects whose actions they are describing. This location allows for a clear connection between the subject and the verb it makes it easy for the reader or listener to understand that the verb is describing the action of the subject and not another word in the sentence. Here are some examples of finite verbs appearing directly after subjects in sentences:

“Nobody listened to the music.

“The old man drank his coffee slowly.

Across the field, the trees swayed in the wind.

Non-finite verbs, however, generally do not appear directly after the subject. This is because they are often not

directly describing the action of the subject, but are instead serving another grammatical purpose in the sentence.

Discussions. Primary predication is a wider notion than predicate, and it is used not only in the field of linguistics but also in the philosophy and logics. However, there is no problem with understanding the logical and grammatical predicate in those languages where both terms are rendered in the same way. For example, in the English language only one term primary predication is used compared to the Uzbek language, where two different terms to denote this notion in linguistics and philosophy or logics are used [Jespersen O., 1983; Akimova G.N., 1981; Mamatov M., 1990].

We share the ideas of M. Rasulova, who studied the problems of lexical categorization in linguistics, on the problem of categories in a language. Grammatical categories that represent general and essential features of the languages cannot reflect the differences between the languages, because the world is categorized differently in various languages. That is why, typological analysis in modern linguistics is to be carried out using different semantic categories, lexical and grammatical meanings that provide information about the world [Rasulova M.I., 2005].

The primary predication of a sentence is the part that modifies the subject of a sentence or clause in some way. The predicate specifies what the subject is, or does or tells what is done to the subject. Because the subject is the person, place or thing that a sentence is about, the predicate must contain a verb explaining what the subject does. It can also include a modifier, an object or a complement. Primary predication can be one verb or verb phrase (simple predicate), two or more verbs joined with a conjunction (compound predicate), or even all the words in the sentence that give more information about the subject (complete predicate).

Results. A predicate can be as simple as a single word that shows the action in a sentence. It is used to tell you what the subject of the sentence does.

From a logical-grammatical point of view, these constructions can be regarded as grammatically incomplete. The subject of primary predication does not have forms of grammatical categories such as person, number, tense, mood and aspect with the predicate. This incompleteness is a factor that syntactically differs them from sentences.

Look at a few of sentences in the English language. The subjects are underlined and the predicates are bold.

The old man drank his coffee slowly.

(Hemingway E., “The Old Man and the Sea”, 1952)

The subject of the sentence is “The old man”, the person being spoken about. Nevertheless, what is being conveyed or expressed about this person? The word that modifies the subject “The old man” is the past-tense verb “drank”, which is the predicate.

Below we analyze this sentence is taken from second series of “Shaytanat” books which is complicated by primary predication in the Uzbek language based on the basic concepts.

Yuqoridan turib qaraganida daryo suvi tiniq, sokin oqayotgan edi.

(Malik T., Shaytanat”, 1994).

Primary predication has its own motion-modifier; modifier shows how the river’s water was clear, quiet flowing. The subject of the sentence is “Suvi”, “oqayotgan edi”-nominal predicate, tiniq, sokin – modifier, daryo – possessive determiner, qaraganida – modifier and yuqoridan turib – modifier;

The syntactical structure of the sentences in English and Uzbek do not overlap with each other.

3. Perico gave it to me at the bodega,” he explained.

(Hemingway E., “The Old Man and the Sea”, 1952)

The subject of the sentence are "Perico" and "he". What is the point of the sentence? For the subject to specify an action that they do, which is the predicate. The predicate gave, explained.

4. Agar mollarni yashirmay o'z xohishingiz bilan topshirsangiz, eringizning gunohi yengillashadi.

(Malik T., "Shaytanat", 1994).

There are two primary predication here: 1) topshirsangiz; 2) yengillashadi. Primary predication has its own motion-modifier; modifier shows the manner of peoples solve the problem. The subject of the sentence is "siz", in hidden way, the predicates are "topshirsangiz, yengillashadi". The predicate overlaps in both languages, but the subjects of the sentences do not match.

5. The old man looked at him with his sun-burned, confident loving eyes.

The subject of the sentence is "The old man, the person being spoken about. The word that modifies the subject "The old man, is the past-tense verb "looked", which is the predicate.

In addition to simple predicates, there are also compound predicates. A compound predicate gives two or more details about the same subject and has two or more verbs joined by a conjunction.

For example:

6. The boy left him there and when he came back, the old man was still asleep.

(Hemingway E., "The Old Man and the Sea", 1952)

In this example, The boy and the old man are the subject and left him there, came back and was still asleep are the compound predicates joined by the conjunction and.

A complete predicate is the verb that shows the action and the modifying phrase that completes the thought, basically everything in the sentence that isn't the subject.

The primary predicate is in bold in each example, while the subject is underlined.

7. Bolalarning o'yinga qo'shmasliklari, ayniqsa, "kelgindi" deb chaqirishlari uning g'azabini keltirardi. (Malik T., "Shaytanat", 1994).

It is a simple extended sentence with two complex subjects and one predicate. "bolalarning o'yinga qo'shmasliklari" is the first subject and it consists of three words. Mainly two words "qo'shmasliklari" and "kelgindi" deb chaqirishlari" are considered as the subjects of the sentence and they are made from Gerund, Participle 1. Predicate is formed with compound verb.

8. Shomil boshqalarga nisbatan ko'proq unga ishonardi. (primary predicate-*ishonardi*, ko'proq-modifier, unga-object, boshqalarga-object).

(Malik T., "Shaytanat", 1994).

It is a simple extended sentence with a subject, a predicate, two objects and a modifier.

Subject of the sentence is Shomil and it is made from a common noun. Predicate is formed from a simple verb. Both are third person singular in past tense.

Conclusion / Recommendations. The lexical and syntactic features of primary predication in both languages have both similarities and differences. Similarities in their structure can be found in the participial constructions, but in other types, there are more differences, rather than similarities. Syntactically, primary predication in both languages serve for one purpose to enrich the informativeness of the sentence, but their position in a sentence can be different in the discussed languages, as they belong to different language groups. Nevertheless, features are essential to all explicit analyses.

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Ойбарчин АБДУЛҲАКИМОВА,

Алишер Навоий номидаги Тошкент давлат ўзбек тили ва адабиёти университети таянч докторанти

E-mail: abdulhakimovaoybarchin@gmail.com

ТДЎТАУ профессори Н. Жабборов тақризи асосида

АБДУЛЛА ОРИПОВНИНГ ИЛК ЛИРИКАСИ ҲАҚИДА

Аннотация

Ушбу мақола Ўзбекистон қаҳрамони ва халқ шоири Абдулла Ориповнинг илк лирикаси таҳлиliga бағишланган. Шоирнинг ижодга бўлган адабий қараши, кизиқиши ва илҳоми акс эттирилган илк шеърлари таҳлиliga тортилган.

Калит сўзлар: шеър, адабий-эстетик тафаккур, ижодий ғоя, услуб, бадиият, поэтик ифода, илмий таҳлил

О ПЕРВЫХ ЛИРИКАХ АБДУЛЛЫ АРИПОВА

Аннотация

Эта статья посвящена анализу первых стихов героя и народного поэта Узбекистана Абдуллы Арипова. Анализируются первые стихотворения поэта, отражающие его литературное отношение, интерес и вдохновение к творчеству.

Ключевые слова: стих, литературно-эстетическое познание, творческая идея, стиль, художественность, поэтическое выражение, научный анализ.

ABOUT ABDULLA ARIPOV'S FIRST LYRICS

Annotation

This article is devoted to the analysis of the first lyrics by the hero and national poet of Uzbekistan Abdulla Aripov. The first poems of the poet, which reflect his literary attitude, interest and inspiration to the work, are analyzed.

Key words: poetry, literary-aesthetic knowledge, creative idea, style, artistry, poetic expression, scientific analysis.

Ўзбекистон қаҳрамони, халқ шоири Эркин Воҳидов Абдулла Орипов ижодига шундай баҳо берган эди: “Эскирмас, тўзимас сўз соҳибларидан бири Абдулла Ориповдир. Унинг илк шеърлари халқ қалбида акс-садо берган бўлса, энг янги сатрлари ҳам шундай сеҳрли кудрат билан жаранглаб турибди”. Ушбу фикрлардан кўриниб турибдики, замондош ва ҳаммаслаги бўлган шоир ижодини эътироф этиш баробарида, бу шеърятга ҳавас билан қараган. Бундан кўринадики, шоир адабий-эстетик қарашлари болалигиданоқ намоён бўла бошлаган ва ўзининг илк шеърларида ўз аксини топган.

Абдулла Орипов “Кўрган-биланларим” номли таржимаи ҳолида шундай ёзади: “Бу дунёнинг воқеа ва ҳодисалари хотирамда тўрт-беш ёшларимдан бошлаб қолган. Урушдан қайтмаганларнинг азалари-ю, қайтган-мажруҳ қишлоқдошларимнинг қўлтиқтаёқни тўқиллатиб юрганлари эсимда. Очарчилик, одамларнинг кунжара еганларини кўп кўрганман. Балки вақти-соати етиб, мен бу кечинмаларимни батафсил ёзарман. Чунки ҳозир мана шу саҳифаларга сиймайдиган ранг-баранг хотираларим жуда кўп”[1].

Шоирнинг болалигидаги хотиралари, эшитганларини кўрганлари ва албатта ўқиб ўрганганлари илк шеърятининг яратилишига асос вазифасини ўтаган. Масалан, ўн олти ёшида ёзган “Учқун” номли шеърига тўхталсак:

Гоҳо ҳаёл дарёсида жим
Ўтказаман тунларни бедор.
Баъзан ғализ жумла устида
Соатлаб бош қотирганим бор.

Бу ерда шоирнинг ижодга бўлган адабий қараши, кизиқиши ва илҳоми акс эттирилганини кўришимиз мумкин. Ижодкор сатрлари устида “соатлаб” ўтирганини

таъкидлаш борабарида, шеърятда нозик туйғулар, кечинмалар тасвирланишини ўқувчига мохирона етказди.

Шалодадек бўлса шеърларим,
Ёғду сочса мисли аланга.
Сидқидил-да қобил ўғилдек
Хизмат қилса элга, Ватанга.

Шоир ўз шеърларини нафис “шалода”га ўхшатиб, “ёғду сочиши”ни, “аланга”га айланишини ва Ватанга хизмат қилишини жуда-жуда истаган эди. Бу истак шоирнинг умри давомида муваффақиятли амалга ошганининг гувоҳи бўлиб турибмиз.

Ҳали бунга кўп гап бор, ҳали
Фикрларим таркок, туйғусиз...
Ҳали қанча тунларни яна
Ўтказишим керак уйқусиз...

Шоир қилган орзусини амалга ошиши ҳали узок эканлигини англаб етади. Унинг учун кўп изланиш, ўқиш ва ўрганиш заруратини ҳам сезади.

Ачинмайман, сизга, ўйларим,
Ачинмайман, сизга, узун тун.
Ачинмайман, чунки оташга –
Оқ йўл берар одатда учқун!

Шеърнинг якунида “учқун” “оташга” айланишини истаганлигини, орзу қилганлигини кўришимиз мумкин. Шоир ушбу шеърни ўн олти ёшида битган бўлса, фикр теран, орзу самимий, ният холис эканлиги кўринади ва айтишимиз мумкинки, шоир ижоди билан учқундан оташга айланди. Оташин шеър ва асарлари халқ қалбидан ўрин олди. Ана шундай ўрин олганлигига бир қанча омиллар мавжуд. Улардан биринчиси шоирнинг олий таълим даргоҳида таълим олган давридаги адабий қарашларидир. Шоир шундай эслайди: “Факультетимизда адабиёт тўғраги муттасил фаолият кўрсатарди. Озод

Шарафиддинов, Матёкуб Қўшжонов каби устозларимиз биз билан соатлаб машғулот олиб борардилар.

XX асрнинг таниқли инглиз ёзувчиси Жорж Оруэл шундай ёзган эди: “Биз яшаётган давр мустақил шахсни ёки мустақилдай туюлаётган иллюзияларни тугатиш хавфини туғдирмоқда... Истибод фикр эркинлигига шу даражада таъавуз қилмоқдаки, авваллари буни ҳатто тасаввур ҳам қилиб бўлмасди. Ҳисобга олишимиз керак, унинг фикр устидан назорати нафақат тақиқловчи, балки конструктивдир. Маълум бир фикрларни ифодалаш ёки айтишни тақиқламайди, аммо айнан қандай ўйлаш кераклигини айтиб туради. Шахс тарафидан қабул этилиши зарур мафкура пайдо бўлади. Шахснинг ҳис-эҳтиросларини бошқаради ва унга ўзни тутиш тарзини мажбуран қабул қилдиради. Шахс ташки дунёдан қанчалик мумкин бўлса, шу қадар узиб қўйилади. Мақсад уни таққослашдан маҳрум этиш ва сунъий муҳитда сақлашдир. Истибод давлати албатта фуқароларнинг фикр-ўй ва ҳис-туйғуларини худди уларнинг туриш турмушини назорат қилгандай назорат қилишга ҳаракат қилади”[2]. Оруэлнинг фикри остида ёзувчининг ижодий принциплари, ижод фалсафаси, адабиётнинг функцияси ҳақидаги қарашлари мавжуддир. Шоир Абдулла Орипов ҳам мустабид тузумда яшаб ижод қилди. Шоирнинг биргина “Тилла балиқча” шеърини олайлик:

Тухумдан чиқди-ю, келтириб уни
Шу лойқа ҳавузга томон отдилар.
Ташландик ушқоқ еб ўтади куни,
Хору хас, хазонлар устин ёпдилар.

Дунёда кўргани шу тор ҳовузча
Ва гавжум толларнинг аччиқ хазони.
Менга алам қилар, тилла балиқча
Бир қўлмак ҳовуз деб билар дунёни!

Ҳаётни қандай бўлса, шундай акс эттириш, уни бутун мураккаблиги билан қамраб олиш, халқнинг маиший аҳволини кам-қўстсиз тасвирлаш шоирдан аввало у ўз асарига объект қилиб олган инсон-халқ, ҳаёт-замон аҳволини яхши билишни, уни ўрганишда зийрак кузатувчанликни талаб қилади. Шоир Абдулла Орипов халқ ва замон аҳволини жуда яхши билган, зийрак кузатувчанлик чуқур бўлган ижодкор эди. Унинг юкоридаги шеърда, гуллаш тараққиётнинг белгиси бўлса, хору хас, хазон таназзулнинг белгиси эканлиги ифода этилган. Шоир ватани ва халқи таназзулга юз тутатганидан ташвишланади, азият чекади. Унинг ташвиши, қайғуси ана шу саккиз қаторда ифодаланганини кўришимиз мумкин.

1965 йили ёзилган ушбу шеър адабиётшуносликда кизгин баҳс-мунозараларга сабаб бўлгани маълум. Академик Матёкуб Қўшжонов асар таҳлиliga қуйдагича ёндашади: “Шеър ихчам, бор-йўғи 8 мисрадан иборат. Бироқ унда яратилган образ катта маъно касб этади... Тухумдан чиқибдики, балиқча ҳовузни кўрибди, ташландик ушқоқ еб куни ўтибди “хору хас, хазонлар” унинг устини ёпибди, “мудроқ толларнинг аччиқ хазони”ни шимибди... Фараз қилиш керакки, балиқча шу шароитда ўсади, сузиб ҳовузнинг у бети билан бу бетига сонсиз-саноксиз ўтиб қайтади. Унинг учун сувнинг энг каттаси шу ҳовуз. Дунёдаги кўз илғамас денгизу уммонларни, шарқираб оқадиган ирмоғу жўшқин дарёларни у тасаввур ҳам қила олмайди. Бутун дунёни мана шу қўлмак ҳовуз деб билади... Ахир, дунёни фақат ўзининг тор, бурқсиган дунёқараш билан кўрадиган, баъзан фақат ўз шахсий манфаати нуқтан иазаридан ҳаётга муносабатда бўладиган, ўзини эр билиб ҳаётда “шерлар”

борлигини тасаввур қила олмайдиган тилла балиқ сифат худбинлар бор-ку ҳаётда”[3].

Кўриб турганимиздек, олимлар бу шеърни турли хил талқин қилишади. Аслида, шоир шунчаки табиатдаги ҳодисани ёритган бўлиши ҳам мумкин, аммо маҳорат билан тасвирлаш қобилияти кучлилигидан, ҳозирга қадар бу асар барчани диққатини тортади. Бу ижодкорнинг адабий-эстетик қараш июсаклидан далолатдир.

Яшар Қосимовнинг “Тилла балиқча”нинг толеи” сарлавҳали мақоласида шеър таҳлиliga ўзгача ракурсдан ёндашилган. Адабиётшунос олим ушбу шеърни Абдулла Орипов ижодининг илк босқичига мансуб “Булоқ”, “Тиёҳ”, “Булуғ”, “Дорбоз” сингари лирик асарлар контекстида ўрганади. Унингча, аввалги таҳлилларда: “...замирида жуда муҳим ва катта маъно яширинган “отдилар” ва “ёпдилар” феълларига (таъкидларига) чуқур эътибор берилмаганлиги туфайли шеърдаги бутун бошли бир образ, яъни поэтик конфликтнинг иккинчи қутбини ташкил этувчи “улар” (“хору хас, хазонлар”) бутунлай унутиб юборилган. Бу эса “Тилла балиқча” шеърдаги конфликтнинг моҳияти ва йўналишини тўғри тушуниб етишга наинки ҳалақит берган, балки тилла балиқча образини худбинлик ва манфаатпарастликда айблашгача етиб келган”[4].

Профессор Нурбой Жабборовнинг: “Бу шеърни, таъбир жоиз бўлса, шахс эркини ҳар томонлама чеклаб қўйган шўролар муҳити устидан чиқарилган поэтик айблов, деб ҳисоблаш мумкин. Бунчалик катта мазмунни бор-йўғи 38 сўз воситасида бетакрор ифодалаш, табиийки шоирдан юсак маҳоратни талаб этади”[5], деган хулосаси замирида айни ҳақиқат мужассам. Муҳими, шеърда рамзлар, тимсоллар тили билан миллатнинг эрк ва озодликка интилиш туйғуси, истиқлол орзуси бадий ифодасини топган.

Сувон Мелининг Матёкуб Қўшжонов билан ҳаммуаллифликдаги “Абдулла Орипов” китобига кирган “Тилла балиқча фожиаси” мақоласи шеър таҳлиliga янада теранроқ ёндашилгани билан алоҳида ажралиб туради. Унингча: “Агар диққат билан қаралса, бир-бирини рад этувчи мазкур икки фикрни бирлаштирадиган бир нуқта бор: мунаққидлар шеър ғоясини шоирнинг тилла балиқчага муносабатидан излашади, фақат бирида шоир ундан нафратланади, иккинчисида аянчи тақдирдан қайғуради. Бизнингча, шеърнинг ғоясини “мен” яъни шоирнинг тилла балиқчага муносабатидан эмас, балки “мен”нинг тилла балиқча дунёни бир қўлмак ҳовуз деб билишига муносабатидан қидирмоқ керак”[6].

Адабий дунёқараш жамиятдаги ҳодисалар туфайли ўзгариб, янгириб боровчи ижтимоий онг-тафаккурнинг бир туридир дейиш мумкин. Адабиётнинг объекти дунё ва инсон, улар ўртасидаги муносабат бўлгани учун ҳам, ўзгариб бораётган дунё ва уни тафаккур қилишга уринаётган инсон билан бирга адабиёт ҳам ўзгаришда, ривожланишда давомийдир. Шоирнинг “Генетика” шеърда шундай сатрлар бор:

Мен ҳам яшайман ўз замонимда,
Давримдан қайга ҳам тушардим йироқ.
Ва лекин билмадим менинг қонимда
Қайси бир бобомнинг хислати кўпроқ.

“Шоир шеърларида эътирофдан эътироз кўп эди, – деб ёзади профессор Беғали Қосимов. – У шеърларида шеърдан улўғроқ, нондан азизроқ нарсани излайди. Бу инсоф эди, адолат эди. Бу виждон билан, иймон билан яшаш эди.”[7]. Таниқли олим Беғали Қосимов таъкидлаганидек, “шеърдан улўғ, нондан азиз” нарсани излаши, инсоф ва адолатни қўйлаши ижодкорнинг адабий дунёқараш, тафаккури, эътиқоди юсаклигини кўрсатади.

Шоир олий даргоҳда таълим олар экан, у ердаги сабоқлардан хайратини шундай ифодалайди: “Факультетимизда адабиёт тўғараги муттасил фаолият кўрсатарди. Озод Шарафиддинов, Матёқуб Қўшжонов каби устозларимиз биз билан соатлаб машғулоти олиб борардилар. Айниқса, Озод Шарафиддинов жуда далил эди. Москвада бирор асарни қоралаб қолишса, ўша асарни дарҳол ўқиб ўрганиб, ўзимизча баҳосини берардик. Масалан, бадном қилинган Борис Пастернак ҳақида “у ёмон шоир эмас”, деган хулосага келганмиз”[8].

Шоирнинг юқоридаги фикрларидан кўринадики, таълим олаётган жараёнда устозларнинг маърузалари катта мактаб бўлиб хизмат қилган. Шоирнинг адабий-эстетик дунёқараши юксалишида беқиёс хизмати борлигини шоир эътирофидан англаш мумкин. Ўша даврда ёзилган бир шеърни келтиришни жониз билдик:

Тонгни ҳам осмонга тик боқиб кутдим,
Кузатдим бирма-бир юлдузларни ҳам.
Ҳаёл дарёсида ўзни йўқотдим
Бошимдан коинот зар сочгани дам...

Юлдузлар! Беркинманг тонг туманига,
Кетманг кўзларимни ёшлаб кетгунча.
Якка суҳбатдошим, кетмагин Зухрам,
Кетма, сенга айтган шеърим битганча.

Ушбу шеър шоир ўн ёшида битилган. Ўн ёшли ўспириннинг тунни тонгга улаб, юлдузларни кузатгани, якка суҳбатдоши “илҳом”нинг (шоир “Зухрам” деб атайди А.О) ёнидан кетмаслиги хоҳлайди. “Илҳом” эса шоирнинг дардкаши, овунчоғи ва ижодининг мазмун-моҳияти дейиш мумкин.

Абдулла Орипов илк шеърлари матбуотда босилгани ва уларда ҳам устозларнинг хизмати катта бўлганлигини эътироф этиб, шундай ёзади: “Шеърларим матбуотда тез-тез босила бошлади Озод аканинг “Оқ йўли” билан “Шарқ юлдузи”да шеърларим чикди. Ёзувчилар уюшмасидаги мушоиралардан бирида “Муножотни тинглаб”, “Бургут” деган шеърларимни ўқидим, ўша куни Абдулла Қаҳҳор назарига тушдим. Миртемир домла атрофида кўп шогирдлари катори сабоқ олдим. Шайхзодадек донишманд устозга эргашиб, у киши шеър ўқиган минбардан мен ҳам шеър ўқидим. Эсимда, Эски шаҳардаги ҳозирги “Турон” кутубхонасида ўқиган шеърларимни тингловчилар жуда илиқ кутиб олдилар. Учрашувдан қайтаётганимизда Шайхзода домла билагимдан тутиб, “Шоир, сизга битта гапим бор. Эҳтиёт бўлгaysиз, ишқилиб қарсақлардан талтайиб кетмасангиз бўлгани”, деган. Бу гаплар ҳам менинг қулоғимга кўрғошиндай қўйилиб қолди”[9]. Шоир маълум ва машҳур ижодкорлар эътирофига сазовор бўлганлиги, уларнинг “оқ йўли” ва “ўғитлари” боис, у ўзи чиққан катта йўлни муваффақиятли забт этди дея оламиз.

Бундан келиб чиқадиган хулоса шуки, Абдулла Ориповнинг адабий-эстетик қарашларини намоён бўлишида, болаликдаги кузатув, Аллоҳ берган истеъдод, мактабдан олинган таълим, олийдаргоҳдаги сабоқлар, маҳоратни тинимсиз ошириш, устоз сўз санъаткорлари асарларини синчковлик билан ўқиб-ўрганиш, уларнинг эътирофи ва кўрсатган самимий маслақлар замин вазифасини ўтаган дейиш мумкин. Юқоридагиларнинг барчаси шоирнинг адабий-эстетик дунёсини англашда беқиёс хизмат қилган.

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УДК: 316:628(575.1)

Замира АГЗАМОВА,
Ўзбекистон Миллий университети ўқитувчиси

ТДТУ PhDAдилова Ш.Р. тақризи асосида

TASKS THAT INCREASE MOTIVATION AT LESSON OF A FOREIGN LANGUAGE

Abstract

This article "Tasks that increase motivation at lesson of a foreign language" examines learning concepts that can positively affect the motivation of students. The introductory section describes factors that can greatly influence the motivation for language learning. The practical part presents examples of tasks and tasks that are focused on specific actions during training. The final section discusses how practical exercises increase interest in language learning and offers suggestions and recommendations for motivation.

Key words: motivation, motivation factors, motives, target language teaching, methodology, project, training, group work, cooperation, fantasy, creativity.

ЗАДАЧИ, ПОВЫШАЮЩИЕ МОТИВАЦИЮ НА УРОКЕ ИНОСТРАННОГО ЯЗЫКА

Аннотация

Статья «Задачи, повышающие мотивацию на уроке иностранного языка» рассматриваются концепции обучения, которые могут положительно повлиять на мотивацию студентов. Вводный раздел описывает факторы, которые могут во многом влиять на мотивацию изучения языка. В практической части представлены примеры задач и заданий, которые ориентированы на конкретные действия во время обучения. В заключительном разделе обсуждается, насколько практические задания увеличивают интерес к изучению языка, и предлагаются предложения и рекомендации по мотивации.

Ключевые слова: мотивация, факторы мотивации, мотивы, целевое обучение языку, методика, проект, обучение, групповая работа, сотрудничество, фантазия, творчество.

ЧЕТ ТИЛИ ДАРСИ ЖАРАЁНИДА МОТИВАЦИЯНИ ОШИРУВЧИ ВАЗИФАЛАР

Аннотация

"Чет тили дарси жараёнида мотивацияни оширувчи вазифалар" мавзусидаги ушбу мақола талабаларнинг мотивациясига ижобий таъсир кўрсатиши мумкин бўлган ўқитиш тушунчалари билан боғлиқ. Кириш қисмида мотивацияни кўп жиҳатдан тил ўрганишга таъсир этиши мумкин бўлган омиллар тасвирланган. Амалий қисмида машғулотлар давомида аниқ ҳаракатларга қаратилган вазифа, топшириқлардан намуналар келтирилган. Хулоса қисмида амалий қўлланган вазифаларни тил ўрганишга бўлган қизиқишни қай даражада оширишга эришилганлиги муҳокама қилинган, мотивация беришга қаратилган таклиф ва тавсиялар айтиб ўтилган.

Калит сўзлар: Мотивация, мотивация омиллари, мотивлар, вазифаларга асосланган тил ўргатиш, методлар, лойиҳа, ўқитиш, гуруҳда ишлаш, ҳамкорликда ишлаш, фантазия, ижодий ишлаш.

Кириш. Чет тили дарсларида мотивация муҳим рол ўйнайди. Мотивацияга таъсир қиладиган кўплаб омиллар мавжуд. Бу нафақат ижтимоий муҳитга, балки талабанинг аниқ мақсад ва ғоялари билан ҳам боғлиқдир.

Ўқитиш индивидуалдир, яъни ўқитувчи дарсни турли усуллар орқали ўтиш билан ўқишга қизиқтириши ёки бир маромда олиб бориши орқали мотивацияни сусайтириши мумкин. Бунда мулоқотни таъминлайдиган вазифалар муҳим аҳамиятга эга. Масалан дарсда ўқувчилар ҳар хил лойиҳаларни ишлаб чиқадилар, натижасини тақдим этадилар, индивидуал ва катта-кичик гуруҳларда ёки ҳамкорликда ишлайдилар, сахна кўринишлари, грамматик-лексик ўйинлар, ролли ўйинларни бажарадилар. Бундай вазифаларнинг барчаси мулоқотни ривожлантиришда мотивация бериб боради. Мотивация нимани англатади. Аввало бу ҳақидаги турлича таърифларни кўриб чиқсак.

Мотивацияни бир неча жиҳатлардан аниқлаш мумкин, бу турли нуқтан назарларга боғлиқ. Изоҳли луғатда

мотивация «ироданинг мотиви» сифатида таърифланган. [1]

Интернетдабу таърифнинг изоҳи: «Мотивация [латинча movere]– ҳаракатни уйғотмоқ, рухий физиологик режанинг динамик жараёни, инсон ҳаракатини бошқариш, мақсад сари етакловчи восита, ташкиллаштириш, фаоллик ва бардошлилик каби маъноларни англатади ўзини тутишга тайёрлиги ва эҳтимоллиги унинг ташқи кўринишини билдиради.» [2]

Мавзуга оид адабиётларнинг таҳлили (Literature review). Мотивация ҳаракатларга, ҳоҳиш ва мақсадларга туртки беради. Мотивация мотив сўзидан ёки қондиришни талаб қиладиган эҳтиёждан келиб чиқади. Бу эҳтиёжлар, ҳоҳишлар ёки истаклар маданият, жамият, турмуш тарзи ёки умуман туғма бўлиши мумкин. Шахснинг мотивацияси ташқи кучлардан (ташқи мотивация) ёки ўз-ўзидан (ички мотивация) илҳомланиши мумкин. Ички мотивация ва ташқи мотивация ўртасидаги фарқ унинг ҳаракатларига боғлиқ. [3]

“Мотивация - бу мақсадга йўналтирилган ҳатти-ҳаракатларни бошлайдиган, бошқарадиган ва сақлайдиган жараён. Мотивация ҳулқ-атвори фаоллаштирадиган биологик, ҳиссий, ижтимоий ва билим кучларини ўз ичига олади. Кундалик фойдаланишда “мотивация” атамаси одамнинг нима учун бирон бир иш қилишини таърифлаш учун тез-тез ишлатилади. Бу инсон ҳаракатларининг ҳаракатлантирувчи кучидир.”[4]

Мотивация нафақат ҳатти-ҳаракатларни фаоллаштирадиган омилларни назарда тутди; балки, ушбу мақсадга йўналтирилган ҳаракатларни бошқарадиган ва қўллаб-қувватлайдиган омилларни ҳам ўз ичига олади. Кенгрок таърифда “мотивация” тилни ўрганишнинг таъсирчан омилларидан бири сифатида тавсифланади. Бу шуни англатадики, “мотивация - бу ҳиссиётларга боғлиқ ва тилни ўрганишга таъсир қилувчи омил.” [5]

Тадқиқот методологияси (Research Methodology). Чет тилларини ўрганишда мотивация «турли, бир-бирини тўлдирувчи ва ўзаро боғлиқ компонентлардан ташкил топган ролни ўйнайди.» [6]

Мотивация талаба учун жуда муҳим ва чет тилини ўрганишга катта таъсир кўрсатади.

Албатта, талабаларга таъсир кўрсатишда ўқитиш шакллари, мазмуни ва материаллари ҳам рол ўйнайди. Агар мотивация ошса, у ҳолда ўқишни яхшилаш ва мақсадни тезроқ тушуниш мумкин. Таълим модели ўқувчиларнинг мотивларига асосланган бўлиши мумкин, лекин бу жуда қийин, чунки талабаларнинг мотивлари жуда индивидуалдир. Ўқитувчилар, ота-оналар, ижтимоий муҳит ҳам ўқитиш жараёни ва мотивацияга таъсир қилади.[7].

Дарсларни мотивация берувчи, эркин ва ижодий ишлашга ундовчи вазифалар билан ташкиллаштиришда бир қанча афзалликларни кўрсатиш мумкин. Масалан:

- дарсларни режалаштириш ва амалга оширишда талабаларнинг фаол иштироки (бу уларга мавзунини яхшироқ аниқлаш имконини беради)

- дарс учун жавобгарликни ўз зиммаларига олиш (бу қийин бўлиши мумкин, чунки кўпчилик талабалар ўз-ўзини ўқитишга ўрганмаган. Баъзида улар берилган эркинликни суиистеъмол қилишлари ҳам мумкин.);

- билим олишдаги қизиқиш ва фаолликни ошириш;
- демократик назорат ва танқид (талабалар ўз фикрлари ва ҳатти-ҳаракатларида мустақил бўлиб, ўз фикри ва танқид қилиш қобилияти орқали ўз шахсий хусусиятларини топа олишади);

- таълим учун жавобгарликни ўз зиммасига олиш;
- дарслар қизиқарли ва жонли ўтишишига эришилади.[8].

Ҳаракатга йўналтирилган ўқитиш усуллари:

а) муаммоларни аниқлаш усуллари: кириш, фаоллаштириш, режалаштириш. Масалан, АБС- рўйхати, аквариум, ақлий ҳужум, Mind Map, ролли ўйинлар, ижобий ва салбий томонлари, маъруза / тақдимотларни олишимиз мумкин. Бунда “Биз нимани хоҳлаймиз?”, “Бунга қандай эришмоқчимиз?” саволлари бўйича ишланади.

б) шахсий ва фактик йўналишни яратиш усуллари: Буларга танишиш / Warming-up-Method, ўзини таништириш, ҳамкорни таништириш, автопортрет каби усуллар қиради. Бунда “Биз киммиз?” деган саволга жавоб берилади.

с) Билимларни мустаҳкамлаш, акс эттириш, узатиш усуллари: Савол: “Биз нима қилдик?”, “Биз нимани ўргандик?”, “Биз эришмоқчи бўлган нарсани эришдикми?” Бунга АБС-рўйхатлари, ақлий ҳужум, ролли ўйинлар, талабалар тақдимотлари, блиц-саволлар мисол бўла олади. [9].

Таҳлил ванажиҳалар (Analysis and Results). Кўпгина талабалар оммавий ахборот воситаларидан фойдаланишни ёки ижодий ва эркин ишлашни яхши кўрадилар. Шунинг учун биз технология, интернет ва бошқа кенг тарқалган тушунчаларни танладик. Қуйида чет тилини ўрганиш мотивациясини яхшилаш ва кучайтириш мумкин бўлган, чет тилини ўрганишда самарали натижа берган вазифалардан айримларини мисол тариқасида келтирмоқчимиз.

1-лойиҳа

а) вазифа номи: шахснинг хусусиятлари ва улар ҳақида ҳикоя тузиш

б) мақсадлари: тасаввурни (фантазияни) қўллаб – қувватлаш, гуруҳда, кейин аудитория олдида гапириш мотивацияси;

в) ижтимоий шакл: гуруҳларда ишлаш;

г) медиа: расмли карточкалар;

д) жараённинг бориши:

1 -қадам: Ўқитувчи ҳар бир гуруҳга инсонлар расмларини беради

2 -қадам: Талабалар расмдаги шахсни қараб, унга хос бўлган фазилятларини тасвирлаб ёзишади.

3 -қадам: Сўнгра шу фазилятларни қўллаган ҳолда у ҳақида ҳикоя ёзишни синаб кўришади

4 -қадам: Гуруҳлар ўз шахсларини тақдим этадилар

5 -қадам: Талабалар диққат билан тинглаб, саволлар беришади. Улар расмдаги шахсдан нималарни ўзларига олишлари мумкин, нимани ўрганишни хоҳлашлари мумкинлиги каби саволларни беришади.

2-лойиҳа

а) вазифа номи: фантазияларига кўра телефон суҳбати

б) мақсадлари: мулоқотни ривожлантириш, гапиришдаги кўркувни бартараф қилиш, тасаввурни қўллаб –қувватлаш, суҳбатда керакли сўзлардан фойдаланиш, ҳамкорликда ишлаш

в) Ижтимоий шакли: ҳамкорлик иши(партнер)

г) медиа: видео

д) жараённинг бориши:

1 -қадам: Ўқитувчи ўқувчиларга видеони овозсиз кўрсатади ва видеода учта телефон суҳбати борлигини маълум қилади.

2 -қадам: Талабалар телефон суҳбатини жуфт бўлиб танлашлари керак ва унда нима ҳақида суҳбат кетаётганини ўйлашлари керак.

3-қадам: улар телефон суҳбатини ёзишлари керак.

4 -қадам: улар телефон суҳбатини гуруҳ олдида ўйнаб кўрсатиб берадилар.

5 -қадам: Тинглаган талабалар ўртоқлари қандай хатоларга йўл қўйишганини, тилга мос келадиган ҳамма нарсани ёзадилар.

6 -қадам: вазифаларни қайта ишлашда юзага келган хатолар ва муаммоларни муҳокама қиладилар.

7 -қадам: Ўқитувчи талабаларга видеони баланд овозда кўрсатади ва ҳамма бу телефон суҳбатларини муҳокама қиладилар, солиштирадидилар, қайси суҳбат оригиналига мос келганини ёки тўғрилигини аниқлаб фикр билдирадидилар.

3-лойиҳа

а) вазифа номи: расмни чизиб ярмини тиклаш

б) мақсадлари: Гапириш, расм чизиш мотивацияси, чет тили орқали бирор нарсани ўрганиш (масалан, тасвирлаш орқали муҳим маълумотларни бериш)

в) Ижтимоий шакли: ҳамкорлик иши(партнер)

г) медиа: Расм - икки қисмдан иборат

д) жараённинг бориши:

1 -кадам: Ўқитувчи шерикларга расм таркатади, лекин ҳар бирига битта қисмини беради

2 -кадам: Гапириш орқали партнёр талабадан олинган маълумотни тушуниш керак. Партнёр ўзидаги расмни тасвирлайди, иккинчиси ўзидаги расмда йўқ маълумотларни чизиб, бўяб ўзидаги расмни тиклайди.

3 -кадам: Ҳаммасини бўяб бўлгач, расмларни солиштирадilar.

4 -кадам: Расмларни синфга тақдим этиб, бу вазифани бажаришда улар қайси муаммоларга дуч келишганини айтишлари мумкин.

5 -кадам: Улар ўзларини муаммо туғдирган сўз бирикмаларини машқ қиладилар (масалан, расмга қараб хонани таърифлаш, сабзавотлар, озик -овқат, фермадаги ҳайвонлар ва бошқаларни таърифлаш), шунингдек расмни таърифлашда керак бўлган тегишли предлогларни ҳам билишлари, ўрганишлари керак бўлади)

Хулосава таклифлар (Conclusion/Recommendations). Мотивация турғун характерга эга эмас, у ўқитиш жараёнида ўзгаради ва юқорида айтиб ўтилган кўплаб омилларга боғлиқ. Уларнинг ўзгарувчан характери ўқитувчининг ижобий ишлашига имкон беради, у ҳар доим ўз ўқувчиларининг мотивациясини уйғотишга интилиши керак. [10]. Ўқувчиларда мотивациянинг сабаблари бўлиши мумкин, шунинг учун уларни ёзиб олиш керак. Агар уларда чет тилини ўрганишнинг ўзига хос сабаблари бўлмаса, ички ёки ташқи мотивация етарли бўлмаса, унда

улар рағбатлантирилиши керак. Ўқув жараёнини такомиллаштириш ва ўқувчилар фаолиятини яхшилаш учун ҳар доим имконият бор. Қандай бўлмасин, ўқитувчи бунинг учун мотивация топиши керак. Бу ерда айтилган барча тушунчалар ёрдам бериши мумкин. Ўқитиш мотивацияни оширишга ёрдам берадиган усуллар сифатида қуйидагиларни тавсия қилиш мумкин.

-ҳаракат дарслари

- лойиха дарслари

- сценарийлар

- ижодий вазифаларга йўналтирилган дарслар.

Бу фаолият учун ўқитувчига ҳам талабаларга тавсия қилишда замонавий техник воситалар керак, масалан: Интернет, мобил телефон, бимер, бир нечта амалий воситалар (расмлар, карталар, маркерлар, катта-кичик ҳажмдаги қоғозлар ва бошқалар. Буларнинг ҳаммаси ҳамкасбларга дарсга тайёргарлик кўришда ёрдам бериши ва осонлаштириши мумкин.

Ўқиш кўпинча мотивацияга асосланган. Агар кишида чет тилини ўрганишга асос бўлмаса, эҳтимол ўша тил ўрганилмайди. Ҳар ким ўз олдига мақсад қўйиши муҳим. Кейин бу мақсадларга қандай эришиш ҳақида ўйлаш керак. [11]. Таъкидлаб кўрсатилган тушунчалар ҳам туртки бўлиши мумкин, лекин энг муҳими, ўрганиш учун аввало ҳар кимнинг ўзида кучли ҳоҳиш бўлиши керак. Шундагина ҳоҳишларни мотивациялар орқали кучайтириб, тилни мукамал ўрганишни амалга оширишга эришилади.

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UDK: 81'25:81'364

Gulasal BOBOQULOVA,
O'zbekiston Milliy universiteti 2-kurs magistranti
E-mail: gulasalb95@gmail.com

O'zMU DSc, professor, Sadullayeva N.A. taqrizi asosida

SEMANTIC-PRAGMATIC ANALYSIS OF THE TRANSFORMATION OF STABLE EXPRESSIONS

Abstract

In this article, the fields of transformation and pragmatics of linguistics have been studied, and on the basis of this, semantic-pragmatic and transformation of stable expressions have been analyzed. In addition, this article uses a few examples to show that transformation and pragmatism are key factors in translating stable expressions in each language or finding their equivalents.

Key words: transformation, pragmatics, stable expressions, addition, subtraction, complex, linguistic phenomenon, component.

СЕМАНТИКО-ПРАГМАТИЧЕСКИЙ АНАЛИЗ ТРАНСФОРМАЦИИ УСТОЙЧИВЫХ ВЫРАЖЕНИЙ

Аннотация

В данной статье были изучены области трансформации и прагматики лингвистики, и на основе этого проанализированы семантико-прагматические и трансформации устойчивых выражений. Кроме того, в этой статье используется несколько примеров, чтобы показать, что трансформация и прагматизм являются ключевыми факторами при переводе устойчивых выражений на каждом языке или поиске их эквивалентов.

Ключевые слова: трансформация, прагматика, фиксированные выражения, сложение, вычитание, комплекс, лингвистический феномен, компонент.

TURG'UN SO'Z BIRIKMALARINING TRANSFORMATSIYASINING SEMANTIK-PRAGMATIK TAHLILI

Annotatsiya

Ushbu maqolada, tilshunoslikning transformatsiya va pragmatika sohalarini o'rganildi va shular asosida turg'un so'z birikmalarini semantik-pragmatik va transformatsiya yordamida tahlil qilindi. Bundan tashqari ushbu maqolada har bir tildagi turg'un iboralarni boshqa tilga tarjima qilish yoki uning ekvivalentini topishda transformatsiya va pragmatika asosiy omil ekanligi bir nechta misollar yordamida ochib berilgan.

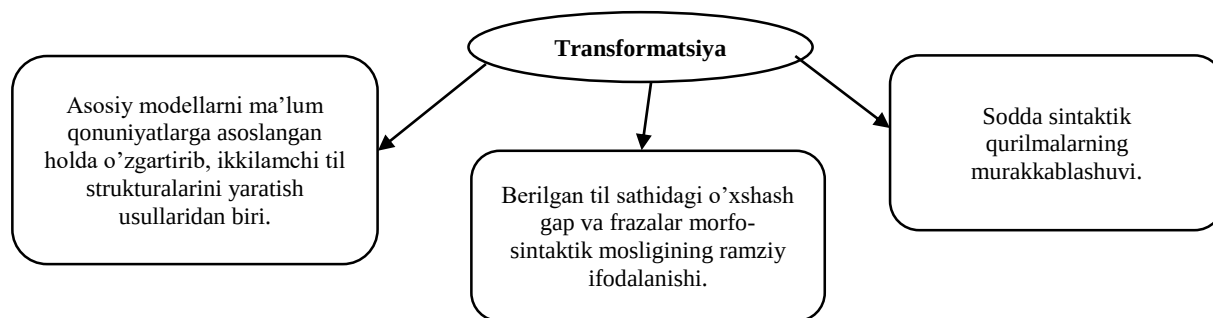
Kalit so'zlar: transformatsiya, pragmatika, turg'un so'z birikmalari, qo'shish, tushib qolish, kompleks, lisoniy hodisa, komponent.

Kirish: Biz bilamizki, turg'un so'z birikmalari har bir tilda mavjud va har bir tildagi turg'un so'z birikmalar o'ziga xos tarzda namoyon bo'lgan ya'ni milliy urf odatlari, an'analari, o'tmishi (tarixi) va buguni (kelajagi) bilan chambarchas bog'liqdir.

Yuqoridagilardan ko'rinib turibiki ma'lum bir tildagi turg'un so'z birikmalarini boshqa bir tilga tarjima qilishni yoki o'z holicha olib o'tishni talab qiladi. Har bir mohir tarjimon

turg'un so'z birikmalarini tarjima qilayotganda uni aslyatga yaqinroq chiqishini ta'minlaydigan tarjima priyomlarini bilishi kerak bo'ladi va shulardan biri transformatsiya atamasi hisoblanadi.

Aslida bu atama tilshunoslikning ko'plab sohalarida qo'llaniladi va uning ma'nolari lugatlarda turlicha namoyon bo'lgan[1]. Misol tariqasida quydagilarni ko'rishimiz mumkin:



-Mavzuga oid adabiyotlarning tahlili (Literature review). Tarjima nazariyasi va amaliyoti sohalarida transformatsiya tushuncha bir qancha o'zgacha ma'noga egaligini ko'rishimiz mumkin. Bu borada bir nechta tilshunoslarning qarashlarini ko'rib chiqamiz.

Xomskiyning fikrichaga qaraydigan bo'lsak, u transformatsiyalar yordamida belgilar ustida to'rt xil

operatsialarni amalga oshirish mumkin aytib o'tadi. Bular quydagilar[2]:

- 1.Qo'shish. 2.Tushirib qoldirish. 3.O'rin almashtirish. 4.Belgilarning almashinuvi.

L.S.Barxudarov transformatsiyaga quydagicha ta'rif beradi: "Uni biri ikkinchisining asosida kelib chiqqan til yoki nutq birliklarning o'zaro munosabati" - deb ataydi. Tarjimadagi

transformatsiyaga esa, tarjimada ekvivalentlik va adekvatlikni ta'minlash uchun ishlatiladigan tillararo turli xil almashinishlarga aytiladi deb ta'kidlagan va ularni quyidagi turlarini keltirib o'tadi va bu bilan Xomskiyning fikriga yaqin keladi:

1) o'rin almashtirish (gap tarkibidagi so'z va so'z birikmalarining yoki ergash gap komponentlarining o'rin almashishi);

2) almashtirish (so'z shakllari, gap bo'laklarini almashtirish, qo'shma gaplardagi sintaktik almashinishlar, gaplarning qo'shib ketishi, konkretlashtirish, umumlashtirish, sababni natijasi bilan va aksincha almashtirish, antonim tarjima, kompensatsiya)

3) qo'shish;

4) tushirib qoldirish[3].

Yana bir tilshunos olimimiz V.N. Komissarov transformatsiyalarni quyidagi guruhlariga ajratgan:

1) leksik transformatsiyalar (transkripsiya, transliteratsiya, kalka usuli, leksik-semantik almashtirishlar: konkretlashtirish, umumlashtirish va modulyatsiya);

2) grammatik transformatsiyalar (so'zma-so'z tarjima, gaplarning qo'shib ketishi, grammatik almashtirishlar: so'z shakllari, so'z turkumlari, gap bo'laklari);

3) kompleks (leksik-grammatik transformatsiyalar: antonym tarjima, eksplikatsiya (tasviriy tarjima), kompensatsiya) [4].

Yana bir olim L.K.Latishevning fikriga ko'ra tillararo transformatsiyalar olti turga bo'lib o'rgangan[5]:

1) leksik transformatsiyalar (leksemalarning sinonimik almashinuvi);

2) stilistik transformatsiyalar (tarjima qilinayotgan birlikning stilistik bo'yog'ini o'zgartirish);

3) morfologik transformatsiyalar (bir so'z turkumining boshqasi bilan almashtirilishi);

4) sintaktik transformatsiyalar (gaplardagi sintaktik qurilish va aloqalarning almashtirilishi);

5) semantik transformatsiyalar;

6) aralash transformatsiyalar (antonim tarjima, transformatsiya, konversiya).

Yuqoridagilarning barchasi tilshunos olimlarning transformatsiyaga oid turli fikrlari va qarashlari hisoblanadi va bu fikrlardan transformatsiya nima ekanligi biroz bo'lsada ko'z oldimizda namoyon bo'ldi.

Transformatsiya tushunchasi bilan bir qatorda pragmatika atamasiga ham bir muncha to'xtalib o'tamiz, chunki bizning asosiy maqsadimiz turg'un so'z birikmalarining transformatsiyasining semantik-pragmatik tahlil qilishdan iborat.

Pragmatika atamasi yunoncha so'zdan olingan bo'lib "pragma, pragmatos - ish, harakat" degan ma'noni anglatadi va pragmatika semiotika va tilshunoslikning nutqda til belgilarining amal qilishini o'rganuvchi sohasi hisoblanadi. Boshqacha so'z bilan aytganda, muayyan belgilar tizimini o'zlashtirib, undan foydalanuvchi sub'yektlarning ayni shu belgilar tizimiga munosabatini o'rganuvchi fan tarmog'idir. Pragmatika haqidagi asosiy g'oya amerikalik olim Ch.Morris tomonidan olib kiritilgan, yana bir amerikalik olim Ch.Morris ushbu g'oyani rivojlantirishga o'z hissasini qo'shgan[6].

Pragmatika atamasi juda keng qamrovli bo'lib, uni anglash, tushunish biroz mushkul. Biroq tilshunos olimlar tomonidan pragmatika atamasiga turlicha ta'riflar berilgan. Ularning bir nechtasini ko'rib chiqamiz.

Pragmalingvistikaning predmetini aniqlashga ilk bor harakat qilganlardan biri G. Klaus bo'ladi. U pragmatikani

"belgilar va ushbu lisoniy belgilarni yaratuvchi, uzatuvchi hamda qabul qiluvchi shaxslar o'rtasidagi munosabatlarni o'rganuvchi" fan sifatida ta'riflaydi va o'rganadi[7].

J. Layonz tilshunos 12-xalqaro konferensiyasida pragmalingvistikaning predmetini aniqlash va uning ta'rifini berishga harakat qildi va quyidagicha ta'riflaydi: "Pragmatika tinglovchini uzatlayotgan axborotini xuddi so'zlovchi istaganidek qabul qilishga undash maqsadi uchun mos keladigan lisoniy birliklarning kommunikatsiyada qo'llanishini tavsiflaydi. Bu esa pragmatika lisoniy vositalarning shaxslararo muloqatdagi rolini aniqlash bilan shug'ullanadi, deyish demakdir" [8].

Ushbu ta'rifning asosida lisoniy harakatdagi ko'zlanayotgan maqsad va unga erishish vositasi o'rtasidagi munosabat turg'unini anglash mumkin.

-Tadqiqot metodologiyasi (Research Methodology). Asosiy xulosaga keladigan bo'lsak, pragmatikaning umumiy ta'rifini quyidagicha tasavvur qilish mumkin: pragmatika tilshunoslikning alohida sohasi bo'lib uning tadqiqot doirasida, muloqot jarayonida lisoniy birliklarni tanlab olish, ularni qo'llash hamda ushbu qo'llanishdagi birliklarning muloqot ishtirokchilariga ta'siri masalalari o'rganiladi va muhokama qilinadi. Ushbu qoidalar kommunikatsiya shart - sharoitlariga nisbatan, keng ma'nodagi kontekst sifatida o'rganiladi. Lisoniy hodisalarning bu yo'sindagi tahlili ularning qo'llanishidagi u yoki bu muhitda mavjud bo'lgan to'siqlar, chegaralanishlarni ham aniqlashga imkon beradi. Lingvistik tahlilning asosiy g'oyasi ham lisonning tabiatini uning amaliy faoliyatda qo'llanishiga nisbatan yoki boshqacha aytganda, bajarayotgan vazifasi doirasida aniqlashdir.

Muloqotdoshlarning bir-birini tushunish lisoniy kommunikatsiyaning asosiy shartidir. Misol qiladigan bo'lsak; "Choy tugabdi", "Sovuq" jumllarini "Choy damla", "Issiqroq kiyin" yoki "Eshikni yop" kabi mazmunlarida anglash mumkin, ya'ni "o'zaro umumiy va oldindan ma'lum bo'lgan ma'lumotga" ega bo'lish kerak va bu pragmatikaga yorqin misol qila olamiz.

Lisoniy hodisalarning bu yo'sindagi tahlili ularning qo'llanishidagi u yoki bu muhitda mavjud bo'lgan to'siqlar, chegaralanishlarni aniqlashga imkon beradi. Lingvistik tahlilning asosiy g'oyasi lisonning tabiatini uning amaliy faoliyatda qo'llanishiga nisbatan yoki boshqacha aytganda, bajarayotgan vazifasi doirasida aniqlashdir. Har qanday turg'un so'z birikmalarda lisoniy birliklarini muloqot jarayonida to'g'ri, o'rinli qo'llash va ushbu qo'llanilgan lisoniy birliklar muloqot ishtirokchilariga ta'sir etishi turg'un so'z birikmalarining pragmatik xususiyatlarini ko'rsatib, keng namoyon etib beradi. Shu sababdan ham turg'un so'z birikmalar tahlilida pragmatikaning o'rni juda beqiyosdir.

-Tahlil va natijalar (Analysis and results). Asosiy qismga qaytadigan bo'lsak, ya'ni turg'un so'z birikmalarining transformatsiyasining semantik-pragmatik tahlilni ko'rib chiqamiz. Bunda asosan ingliz tilidagi turg'un so'z birikmalarni o'zbek tiliga tarjima qilishda transformatsiya va pragmatikaning ishtirokini ko'rib chiqamiz va tahlil qilamiz. Masalan; to turn over a new leaf turg'un birikmasini o'zbek tilida tarjima qilganimizda yangi sahifaga o'tmoq deb tarjima qilinadi ya'ni yangi hayot boshlamoq ma'nosi anglashiladi va bu transformatsiya yo'li bilan tarjima qilinib, tinglovchi tomonidan undan anglashilgan ma'no pragmatik xususiyati hisoblanadi. Xuddi shu yo'nalishda jadval ko'rinishida davom ettiramiz.

	Ingliz tilidagi turg'un so'z birikmalari	O'zbek tilidagi muqobili yoki tarjimasi
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1	To dance a tight rope.	So'zma so'z tarjima qilganda dor ustida raqsga tushmoq, transformatsiyadan foydalangan holda asl ma'nosi ya'ni tavakkal qilmoq deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa tavakkal qilmoq birikmasidan tinglovchiga qanday yetib borishi. Masalan;
2	As mad as a hatter, utterly mad.	So'zma so'z tarjima: xetter kabi aqildan ozgan, butunlay aqildan ozgan, transformatsiyadan foydalangan holda asl ma'nosi ya'ni o'ta ketgan ahmoq deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa o'ta ketgan ahmoq birikmasidan tinglovchiga qanday yetib borishi Masalan; juda ahmoq odam
3	Go great guns	So'zma so'z tarjima: ajoyib qurollarga boring transformatsiyadan foydalangan holda asl ma'nosi ya'ni gullab yashnamoq deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa gullab yashnamoq birikmasidan tinglovchiga qanday yetib borishi Masalan; rivojlanmoq
4	A white-collar job	So'zma so'z tarjima: oq tanli ish transformatsiyadan foydalangan holda asl ma'nosi ya'ni toza ish deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa toza ish birikmasidan tinglovchiga qanday yetib borishi Masalan; halol ish, halol mehnat.
5	It is a game at which two can play at that game	So'zma so'z tarjima: ikkitasi o'ynashi mumkin bo'lgan o'yin transformatsiyadan foydalangan holda asl ma'nosi ya'ni ko'ramiz kimning qo'li baland kelar ekan deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa ko'ramiz kimning qo'li baland kelar ekan birikmasidan tinglovchiga qanday yetib borishi Masalan; kim g'olib bo'lar ekan
6	Everything is at sixes and sevens	So'zma so'z tarjima: hamma narsa olti va yettida transformatsiyadan foydalangan holda asl ma'nosi ya'ni xamma narsaning oyog'i osmondan bo'di deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa xamma narsaning oyog'i osmondan bo'di birikmasidan tinglovchiga qanday yetib borishi Masalan; barcha narsalar vayron bo'ldi.
7	The city of the seven hills	So'zma so'z tarjima: yetti tepalik shahri transformatsiyadan foydalangan holda asl ma'nosi ya'ni Rim deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa Rim birikmasidan tinglovchiga qanday yetib borishi Masalan; Rim shahri
8	It is six of one and half a dozen of the other	So'zma so'z tarjima: bu oltidan birining yarmi transformatsiyadan foydalangan holda asl ma'nosi ya'ni bu xuddi o'sha ning o'zi deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa bu xuddi o'sha ning o'zi birikmasidan tinglovchiga qanday yetib borishi Masalan; o'xshamoq
9	Strike the ball under the line	So'zma so'z tarjima: to'pni chiziq ostiga urish transformatsiyadan foydalangan holda asl ma'nosi ya'ni muvaffaqiyatsizlikka uchramoq, omadi kelaslik deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa muvaffaqiyatsizlikka uchramoq, omadi kelaslik birikmasidan tinglovchiga qanday yetib borishi Masalan; o'yinda yutqazish
10	Jump the gun	So'zma so'z tarjima: qurollarga sakrash transformatsiyadan foydalangan holda asl ma'nosi ya'ni o'zib ketmoq deb tarjima qilinadi va tushinladi. Pragmatik xususiyati esa o'zib ketmoq birikmasidan tinglovchiga qanday yetib borishi Masalan; ildamlamoq, oldida yugurmoq.

-Xulosa va takliflar (Conclusion/Recommendations). Yuqoridagilardan shuni xulosa qilish mumkinki, har bir tildagi turg'un so'z birikmalarini boshqa bir tilga tarjima qilishda yoki uni ekvivalentini topish, qolaversa uni so'zlovchi tinglovchiga qanday yetkazib berishi, tinglovchi

qanday tushishi bularning hammasi turg'un so'z birikmalarining transformatsiyasining semantik-pragmatik tahlili ekanligini, ular bir butunlikda bir – birini to'ldirib turishini biz yuqorida bir nechta misollar orqali ko'rib chiqdik.

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УДК: 41.71 (В-15)

Наргизахон ВАЛИЕВА,
Студентка 3 курса факультета английского языка №3 УЗГУМЯ
E-mail: rakhmankulovanargizakhon@gmail.com
Зафар АБДУСАМАДОВ,
Старший преподаватель кафедры общей лингвистики УЗГУМЯ
E-mail: zafarabdusamadov88@gmail.com

На основе рецензии профессора УЗГУМЯ, к.ф.н. Г. Э. Хакимовой

ANALYSIS OF SOME PHRASEOLOGICAL UNITS IN "KITE RUNNER" BY HALEED KHOSSEINI ON THE MATERIAL OF ENGLISH, RUSSIAN AND UZBEK LANGUAGES

Abstract

This article discusses phraseological units in the work by H. Hosseini "Kite Runner", which have not been translated into Russian and Uzbek, due to omissions of certain elements from the original book. The author conducts their classification in terms of idiomatic components, own translation into Russian and Uzbek and the methods of translating phraseological units are presented.

Key words: phraseology, phraseological unit, phraseological fusion, phraseological unity, phraseological combination, method of phraseological equivalent, method of phraseological analogue, literal translation (calquing), descriptive translation.

XOLID HUSAYNINING "SHAMOL ORTIDAN YUGURIB" ASARIDAGI AYRIM FRAZEOLOGIK BIRIKLARNING INGLIZ, RUS VA O'ZBEK TILLARIDAGI MATERIALI ASOSIDA TAHLILI

Annotatsiya

Ushbu maqolada X. Husayning "Shamoldan ortidan yugurib" asarida, kitobning asl nusxasidan ma'lum elementlarning tushirilgan sababli rus va o'zbek tiliga tarjima qilinmagan frazeologik birliklar ko'rib chiqildi. Muallif ularni tashkil etuvchi tarkibiy qismlarning idiomatikligi nuqtai nazaridan tasnifladi, rus va o'zbek tillariga tarjima qildi, shuningdek, badiiy adabiyotda frazeologik birliklarni tarjima qilish usullarini ko'rib chiqdi.

Kalit so'zlar: frazeologiya, frazeologik birlik, frazeologik birlashma, frazeologik birlikma, frazeologik ifoda, frazeologik ekvivalent metodi, frazeologik analog metodi, so'zma-so'z tarjima (lamoq), tasviriy tarjima.

АНАЛИЗ НЕКОТОРЫХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В ПРОИЗВЕДЕНИИ ХАЛЛЕДА ХОССЕЙНИ «БЕГУЩИЙ ЗА ВЕТРОМ» НА МАТЕРИАЛЕ АНГЛИЙСКОГО, РУССКОГО И УЗБЕКСКОГО ЯЗЫКОВ

Аннотация

В данной статье рассматриваются фразеологические единицы в произведении Х. Хосейни «Бегущий за ветром», которые не были переведены на русский и узбекский язык, в связи с опущениями определенных элементов из оригинала книги. Автор провел их классификацию с точки зрения идиоматичности компонентов в составе ФЕ, осуществил собственный перевод на русский и узбекский языки, также рассмотрел методы перевода фразеологических единиц.

Ключевые слова: фразеология, фразеологическая единица, фразеологическое сращение, фразеологическое единство, фразеологическое сочетание, метод фразеологического эквивалента, метод фразеологического аналога, дословный перевод (калькирование), описательный перевод.

Введение. Широко известно, что каждый год в Республике Узбекистан выбираются определенные области знания, развитию которых государство уделяет особое внимание. Одним из этих направлений в нынешнем году определились физика и иностранные языки. На видеоселекторном совещании, проведенном главой государства 6 мая 2021 года, были обсуждены существующие проблемы в вышеупомянутых отраслях и поставлены приоритетные задачи. Была упомянута важность дальнейшего укрепления сотрудничества с определенными зарубежными организациями и расширение сети негосударственных учебных центров. Особенно была подчеркнута необходимость определения базовых университетов для изучения иностранных языков в каждом регионе, что указывает на заинтересованность Шавката Миромоновича в улучшении обучения иностранных языков [1].

Фразеология, по мнению многих специалистов, является дисциплиной, для становления наукой и начала

развития которой потребовалось немало времени. Хотя на данный момент бесспорно известно, что фразеология является предметом внимания многих выдающихся лингвистов, как и одной из самых быстро развивающихся отраслей языкознания.

Основная часть. Фразеология, как наука, разрабатывает принципы выделения фразеологических единиц (далее, как ФЕ), их классификацию и предлагает различные типы классификации в зависимости от свойств фразеологизмов. Рассмотрим классификацию, выдвинутую В.В. Виноградовым, которая основана на различной степени идиоматичности (немотивированности) компонентов в составе ФЕ.

Он определяет три типа ФЕ:

«1) Фразеологические сращения – немотивированные и произвольные фразеологические единства, в значениях которых нет никакой связи со значением их компонентов (собаку съел; как ни в чем не

бывало; вверх тормашками; дело не терпит отлагательства).

2) Фразеологические единства – потенциальные эквиваленты слов, имеющие семантически сложную структуру и потенциальную выводимость своего общего значения из семантической связи компонентов (биться из-за куска хлеба; бить ключом; ноль внимания; и дешево и сердито).

3) Фразеологические сочетания – единства, в которых слова с несвободным значением допускают синонимическую подстановку и замену (беспросыпное пьянство – беспробудное пьянство; задеть чувство чести – задеть гордость)» [2].

Узбекские лингвисты Р. Р. Сайфуллаева, Б. Р. Менглиев, Л. Р. Раупова, М. М. Курбонова, М. К. Абузалова, Д. Н. Юлдошева, ссылаясь на учебник Р. Р. Сайфуллаевой, Б. Р. Менглиева, Г. Х. Бокиевой, М. М. Курбоновой, З. К. Юнусовой, М.К. Абузаловой «Современный узбекский литературный язык» выработали собственную классификацию ФЕ:

«ФЕ может иметь форму фразы или предложения по внешнему виду. ФЕ в виде фразы: ko'ngli bo'sh – безотказный; enka-tinkasini chiqarmoq – выбиться из сил; jig'iga tegmoq – действовать на нервы; bel bog'lamoq – взять быка за рога; kir izlamoq – в чужом глазу соринку видеть; terisiga sig'may ketmoq – на седьмом небе от счастья и т.д.

ФЕ в виде предложения имеет форму «распространяющий член предложения + сказуемое»: istarasi issiq – приятный; ichi qora – завистник; labi-labiga tegmaydi – говорить в захлѐб; ko'ngli ochiq – широкая душа; tarvuzi qo'ltiqidan tushmoq – опустить руки; kalalagi uchib ketdi – умереть от страха; po'konidan el o'tmagan – не закалѐнный; tera sochi tikka bo'lmoq – волосы стали дыбом и т.д.» [3].

При переводе ФЕ Л. Миргалимова в своей работе определяет следующие методы перевода:

«1. Метод фразеологического эквивалента – подбор образного ФЕ, совпадающего по значению, по лексическому составу, образности, стилистической направленности и грамматической структуре. При использовании таких соответствий сохраняется весь комплекс значений переводимой единицы.

2. Метод фразеологического аналога – подбор в переводимом языке ФЕ с таким же переносным значением, основанном на ином образе.

3. Дословный перевод ФЕ (калькирование) может быть применено лишь в том случае, если в результате его применения образуется выражение, образность которого легко воспринимается читателем и не создает впечатления неестественности и несвойственности общепринятым нормам языка.

4. Описательный перевод ФЕ используется в целях объяснения смысла фразеологической единицы, которая не имеет в переводимом языке ни аналога, ни эквивалента и не подлежит дословному переводу» [4].

И. Гафуров, О. Муминов и Н. Камбаров так же упоминают в своем учебном пособии о методах перевода:

«1. Перевод на основе грамматической, семантической и методических соответствий (подбор аналога) (black frost – суровый мозг - qora sovuq; to lose one's head – потерять голову - kallasini yo'qotmoq)

2. Подбор семантического эквивалента (to have smth at one's finger ends - знать как пять пальцев – besh qo'lday bilmoq)

3. Калькирование (cold war – холодная война - sovuq urush; the arm's race - гонкавооружение – qurollanish poygasi)

4. Описательный перевод (it is greek to me - китайская грамота – jumboq; to enter the Hous – быть членом Парламента - parlament a'zosi bo'moq)» [5].

ФЕ в художественном тексте, как и сами по себе являются лексической категорией, которая требует от переводчика профессионального владения всеми языками, на которых он работает. Ведь от его выбора той или иной ФЕ зависит смысл сюжетной линии, который писатель хотел раскрыть. Для сопоставительного анализа ФЕ автором статьи был выбран дебютный роман

Х. Хоссейни, ставший американским бестселлером и переведенный на более 40 языков, в том числе на русский и узбекский. На русский язык перевод был сделан С.Соколовым в 2008 [6], на узбекский язык перевод романа был осуществлен значительно позже, в 2016 году Р. Жабборовым [7].

Предлагаем анализ некоторых ФЕ в дебютном произведении Х. Хоссейни «Бегущий за ветром», в частности тех ФЕ, которые, к сожалению, не были переведены русским и узбекским переводчиками, в связи с опущениями определенных моментов в романе и их самостоятельный перевод на русский и узбекский языки. При самостоятельной работе, автором статьи для указания типа ФЕ и метода их перевода была выбрана классификация В. Виноградова и способы перевода, обозначенные Л. Миргалимовой, И. Гафурова, О. Муминова, Н. Камбарова. В то время как для перевода каждой ФЕ были выбраны краткий англо-узбекский-русский словарь фразеологизмов Ф.С.Азизовой [8] и электронный словарь устойчивых выражений узбекского языка [9]. Ниже следующие таблицы изображают классификацию фразеологических единиц: их тип, перевод на русский и узбекские языки, сделанный автором статьи и метод их перевода:

ФЕ	Тип ФЕ	Перевод на узбекский язык	Тип ФЕ	Метод перевода
The poor of my eyes	Фразеологическое сращение	Ko'zimning nuri	Фраза	Калькирование
Mustaches needed oiling	Фразеологическое единство	Tekinga mushuk ham oftobga chiqmaydi	Предложение	Подбор аналога
Curled up	Фразеологическое единство	Kulala yotmoq	Предложение	Подбор эквивалента
Good riddance	Фразеологическое сращение	To'rt tomoning qibla	Предложение	Подбор аналога
Part the curtain of truth	Фразеологическое единство	Sirni ochmoq	Предложение	Подбор аналога

Hard man	Фразеологическое сочетание	Qattiqqo'l	Фраза	Подбор эквивалента
Rid one's heart of its gravest malady	Фразеологическое единство	Ko'ngli taskin topdi	Предложение	Подбор аналога
Relieve someone of the greatest fear	Фразеологическое единство	Diliga malham bo'lmoq	Предложение	Подбор аналога
You are preaching to the choir	Фразеологическое единство	Peshonaga yozganidan ortiq bo'lmas	Предложение	Подбор аналога
Claws its way out	Фразеологическое единство	Tish-tirnog'i bilan yopishmoq	Предложение	Подбор аналога
Had risen their eyebrows	Фразеологическое единство	Hayratda qolmoq	Предложение	Подбор аналога
Had little in common	Фразеологическое единство	Har xil dunyoqarashga ega bo'lmoq	Предложение	Описательный перевод
Eyes are windows to the soul	Фразеологическое сочетание	Yaxshi odam yuzidan ma'lum	Предложение	Подбор аналога
Drop the devil to his knees begging for mercy	Фразеологическое сочетание	Shafqat qilishni so'rab yolvormoq	Предложение	Описательный перевод
Mind your own business	Фразеологическое сочетание	Birovni ishiga burningni suqma	Предложение	Подбор аналога
Was breathing bricks	Фразеологическое единство	Nafasi qisdi	Предложение	Описательный перевод
Tucked out of sight	Фразеологическое сращение	Ko'zdan uzoq – dildan yiroq	Предложение	Подбор аналога

ФЕ	Тип ФЕ	Перевод на русский язык	Метод перевода	Перевод на узбекский язык	Метод перевода
Rub in one's face	Фразеологическое сращение	Втирать в лицо	Подбор аналога	Betiga solmoq	Подбор аналога

Заключение. Фразеология, как наука, является одной из самых стремительно развивающихся явлений и более того, является фокусом внимания большого количества известных языковедов. Фразеологические единицы известны, как труднопереводимое явление, требующее к себе большего внимания и труда переводчиков, так как задача переводчика включает в себя передачу контекста и в то же время эмоциональную особенность текста. Были проведены анализ перевода некоторых ФЕ с английского на русский и узбекский языки, определение типов ФЕ и методов их перевода, а

также собственная практика перевода ФЕ, которые были опущены русским и узбекским переводчиками в указанном романе. Данный анализ позволил нам убедиться, что для работы над переводом ФЕ переводчику необходимо знание переводимого языка, так же и языка перевода на профессиональном уровне. По нашему мнению, из-за пропусков определенных элементов произведения и не осуществления перевода ФЕ в указанных пропусках, сюжетная линия и эмоционально-экспрессивная специфика мыслей автора не была передана переводчиками на русский и узбекский языки.

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УДК:81'372:81(091)

Дилдора ДЖАФАРОВА,
Доцент Национальный университет Узбекистана
E-mail: dildora.djafarova@gmail.com

Под резенци профессора д.ф.н. Ж.А.Якубов

SEMANTIC FEATURES OF PHRASEOLOGICAL EXPRESSIONS EXPRESSING HISTORICAL MEMORY

Abstract

The article discusses the semantic features of phraseological units associated with historical memory in two languages. The article describes the phenomena of synonymy, polysemy, variance in the composition of phraseological units, which are analyzed using examples.

Key words: Synonymy, variability, phraseological unity, historical memory, semantics, polysemy.

СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ ФРАЗЕОЛОГИЧЕСКИХ ВЫРАЖЕНИЙ, ВЫРАЖАЮЩИХ ИСТОРИЧЕСКУЮ ПАМЯТЬ

Аннотация

В статье рассматриваются семантические особенности фразеологизмов, связанных с исторической памятью в двух языках. В статье описаны явления синонимии, многозначности, вариантности в составе фразеологизмов, которые анализируются на примерах.

Ключевые слова: синонимия, вариативность, фразеологическое единство, историческая память, семантика, полисемия.

ТАРИХИЙ ХОТИРАНИ ИФОДАЛОВЧИ ФРАЗЕОЛОГИК ИБОРАЛАРНИНГ СЕМАНТИК ХУСУСИЯТЛАРИ

Аннотация

Мазкур мақола икки тил доирасида тарихий хотирага оид фразеологик бирликларнинг семантик хусусиятларига бағишланган. Мақолада фразеологик бирликлар таркибидаги синонимия, полисемия, вариантлик ҳодисалари ифодаланган бўлиб, мисоллар ёрдамида таҳлил қилинган.

Калит сўзлар: Синоним, вариантлик, фразеологик birlik, тарихий хотира, семантика, полисемия.

В языке одно слово может иметь несколько разных значений. Эти значения могут быть взаимосвязаны, близки друг к другу и могут образовывать семантическую единицу на основе многозначного общего понятия (многозначности) или образовывать омонимию звуковых наборов слов, не имеющих семантической связи. Существует также явление многозначности в структуре фразеологизмов, которые являются многозначностью словосочетаний.

По мнению Т.З. Черданцевой, «синонимия и вариант - важнейшие источники для определения этимологии идиом, что является очень важной основой для получения информации о культуре языковой группы в разные периоды ее истории» [3]

По мнению Т. Н. Федоренковой, многозначность в области фразеологии - это «результат общих языковых паттернов, применимых ко всем уровням языка, т. е. стремление адаптироваться к определенным языковым нормам, создавать сходства, эффект новизны единиц, а также эмоционально-выразительные наклонности» [2].

Выражение «Soul comme un Polonais» ибораси семантическое значение принадлежит к числу фразеологизмов, выражающих «историческую память». Эта фраза также основана на исторических событиях. Создание фразеологизма связано с событиями 1808 года, когда французские войска остановили на перевале Сомосерра Бастион последние испанские войска на пути к Мадриду. После нескольких безрезультатных атак Наполеон решил направить против всей армии польскую легкую кавалерию в количестве 150 человек под

командованием Жана Леона Козетульского. Испанцы были разгромлены в считанные минуты. После разгрома армии Наполеон говорит: «Il faut etre saoul comme un Polonais pour accomplir cela» то есть «чтобы это произошло, нужно напиться, как поляки». Но в наши дни эта фраза выражает не пьянство, а честолюбие, смелость.

В настоящее время по инициативе группы испанских историков при поддержке посольств Франции и Польши поле битвы при Сомосерре объявлено «культурным наследием». Каждый год борцы и борцы собираются в Сомосерре, чтобы почтить память погибших. Таким образом в общественной памяти французов используется выражение Il faut etre saoul comme un Polonais pour accomplir cela, имеющее положительное значение.

В узбекском языке фразеологизм «одеть белое на светлый день, может означать одеть синее в бою» также имеет смысловое значение, давая советы и увещывая воинов о том, что в прошлом предки должны были бороться с врагом, использовать военные методы и хитрости. Говорят, что на свету черные, а в темноте белые воины могут быть замечены врагом. Поэтому в этом выражении рекомендуется носить белую одежду на день и черную одежду в темноте. Во время Второй мировой войны бойцы, особенно шпионы, носили белую одежду на заснеженных полях. В узбекском языке существуют синонимичные варианты выражения, которые до сих пор используются в устной речи: «хитрый боец отдаст себя врагу», «не показывай свою спину врагу», «преследуй врага, превратись в гору».

«Если заблудишься смотря на луну, привяжи коня к золотой привязи» это фразеологизм об «исторической памяти», с этой пословицей народ обращался по отношению к путникам, заблудившимся в темную ночь. Из-за того, что в прошлом не было компаса, путники, совершавшие дальнее путешествие, выбирали дорогу в зависимости от обширных степей. Особенно Полярная Звезда (именуемая «Золотая привязь» «Железная привязь») служила путеводной Звездой. Древние народы использовали его как указание на Север. Если человек стоит прямо по направлению к полярной звезде, то его направление будет северным, а если спиной – южным. Полярная Звезда стоит близко к точке, где проходит воображаемая ось Земли. Поэтому наши предки называли ее «Золотая привязь», «Железная привязь» [4].

В каждом государстве на протяжении веков происходили тысячи, сотни исторических событий. Именно на основе таких событий, легенд создавались выражения, отражающие «историческую память». В результате наших исследований на основе различных войн, нескольких катастроф появилось несколько фраз, смысловое значение глаголов в которых основано на изображении трагического исторического события, трактуемого как «катастрофа». В ходе нашего исследования мы выявили следующие выражения: *c'est la Berezina (ou Beresina), ça va être son Waterloo, l'enfer de Verdun, un coup de Trafalgar, le naufrage du Titanic, l'explosion du Hindenburg*. На основе этих фраз описываются катастрофические события в истории, две страшные трагедии начала XIX века - пассажирский лайнер «Титаник» в 1912 году, а также лайнер «Гинденбург», огромный корабль длиной 269 метров, которые затонули в воде. Лайнер «Гинденбург», названный в честь президента Германии Пауля фон Гинденбурга был построен в 1936 году и стал самым большим воздушным судном в мире, когда-либо созданным (длина 245 м), но в 1937 году затонул. Смысл всех проанализированных выражений возник на основе страшных катастрофических событий, которые остались в истории, в памяти всего человечества.

В узбекском языке на основе французского слова «coup», означающего «шок», существует несколько фразеологизмов, обозначающих «историческую память», в основу которых также положены исторические события. В нашем исследовании, представленном французским словом «coup», мы провели исследование с выражением «coup de Trafalgar» и «coup de Jarnac»

Выражение «Coup de Trafalgar» в переводе на узбекский язык означает «Трафальгарский удар», но дословно означает «неожиданная катастрофа», «поражение», «провал», выполнение «трюмного задания», возникшее на основе морского сражения между английской и испанской эскадрами. В настоящее время «coup de Jarnac» используется среди французов как синоним буквального значения этого выражения. Этот фразеологизм также как словосочетание выражает «провал», «выполнить работу молча», «одержать вероломную победу». Эти словосочетания, являясь синонимами друг другу, появляются в сознании людей на основе произошедших исторических войн и употребляются по сей день. Происхождение этих выражений основано на явлениях, которые имеют что-то общее.

Фразеологизм «Coup de Jarnac» отражает значения коварного удара, предательства. Фразеологизм, относящийся к этой «исторической памяти», был создан на основе событий 1547 года, вызванных дуэлью между Ги Шабо де Жарнаком и французским дворянином Франсуа де Вивоном де Ла-Шатеньером. Известный французский историк Ги Бретон пишет, что «когда противники ожесточенно сражались друг против друга под звуки мечей, не дав судье разрешения на начало поединка, Жарнак убил Ла-Шатеньера. Это запечатлено в истории во имя коварного поражения. Значение этого фразеологизма также выражало именно те события, которые произошли в нем». [5]. В то время как это считалось разумным и справедливым само по себе, опубликованный в 1771 году словарь под выражением «*actionnaire de Trevoux*» использовал значение фразы в значении «нечестный поступок», «убийство».

Дошедшие до нашего времени фразеологизмы, обозначающие «историческую память», связаны с бытом, укладом жизни различных сословий и широко используются в устной речи по сей день. Например, «бебилисковая нить», «бебилисковый доход», обозначает слово «обновление» и т.д. В этих выражениях он сохранил смысл как в прошлом, так и в настоящем. В прошлом бебилисками называли монахов и ремесленников. Бебилиска в древности означала доход, то есть деньги, заработанные трудом, и имеет множество синонимичных вариантов.

В узбекском языке также часто встречаются фразеологизмы, отражающие «историческую память», возникшие на основе наших обычаев и традиций, синонимичные варианты которых также используются носителями в устной речи. Такими выражениями обозначаются национальные особенности народа, нации. Например, слово «Махр» в словосочетании «попасть в приданое» происходит от арабского, означающего «постоянные деньги», выданные во время брака, выделенные. или же деньги, представляющие приданое, возникли на основе свадебных обрядов узбеков. В настоящее время существует несколько синонимичных вариантов этого фразеологизма, таких как «выкуп», «молочные деньги».

Есть много скрытых тайн природы языка, которые воплощают в себе анализируемую «историческую память». Ш.Балли утверждает, что «если бы язык находился под контролем сознания, его можно было бы всесторонне проанализировать, и для этого человек должен добровольно приостановить свое сердцебиение или научиться быстро биться». [1].

Примеры, проанализированные в ходе нашего исследования, наглядно показывают, что два важных процесса, «историческая память» и «языковая память», являющиеся двумя важными явлениями действительности, всегда находятся в интерактивном взаимодействии.

Присущие фразеологии явления многозначности, синонимии и чередования устраняют жесткость фразеологии как системы, а также определяют гибкость механизмов «исторической памяти» на широких временных отрезках, предоставляемых фразеологией. Каждый конкретный период жизни человека и коллектива имеет свои критерии фиксации, обновления тех или иных сведений, являющихся содержанием исторической памяти.

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UDK: 811.111-811.512

Gulkhayo JALOLOVA,
2nd year masters` student, NUUZ, Faculty of Foreign Philology
Sh.B. YUSUPOVA,
Associated professor
E-mail: jalolova_guli13@gmail.ru

On the basis of review by doctor of science Samigova X.B. UzSWLU

IMPORTANCE AND CATEGORIZATION OF CULTURE SPECIFIC ITEMS

Abstract

This article is devoted to specific features of culture-specific items. The study of words and relationships between them are actual issues for all times and researched by several well-known linguists. Problem of language and speech is one of the most studied topics among philologists all over the world. It reveals importance of cultural words and classifies them. Also in this article given classification of culture-specific words in English and Uzbek languages.

Key words: culture, vocabulary, language, cultural words, relations, tradition, custom, culture-specific words.

ВАЖНОСТЬ И КАТЕГОРИЗАЦИЯ ПРЕДМЕТОВ КУЛЬТУРЫ

Абстракт

Эта статья посвящена особенностям культурных ценностей. Изучение слов и взаимосвязей между ними - актуальная проблема на все времена и исследовалась несколькими известными лингвистами. Проблема языка и речи - одна из самых изучаемых тем среди филологов всего мира. Он раскрывает важность культурных слов и классифицирует их. Также в этой статье дается классификация словосочетаний в английском и узбекском языках.

Ключевые слова: культура, лексика, язык, культурные слова, отношения, традиция, обычай, культурно-специфические слова.

MADANIYATGA OID MAXSUS SO'ZLARNING MUHIMLIGI VA TURLARI

Abstrakt

Ushbu maqola madaniyatga xos bo'lgan so'zlarning o'ziga xos xususiyatlariga bag'ishlangan. So'zlarni va ular o'rtasidagi munosabatlarni o'rganish barcha zamonlar uchun dolzarb masala bo'lib, bir qancha taniqli tilshunos olimlar tomonidan tadqiq qilingan. Til va nutq muammosi butun dunyo filologlari orasida eng ko'p o'rganiladigan mavzulardan biridir. Madaniy so'zlarning ahamiyatini ochib beradi va ularni tasniflaydi. Shuningdek, ushbu maqolada ingliz va o'zbek tillaridagi madaniyatga xos so'zlarning tasnifi berilgan.

Kalit so'zlar: madaniyat, lug'at, til, madaniy so'zlar, munosabatlar, urf-odat, odat, madaniyatga xos so'zlar.

Introduction. Some words and phrases are conditioned by cultural diversity. Lewis says that cultural diversity is overwhelming and difficult to accept or understand. There are so many different cultures in the world that it is impossible to give the exact number. The difficulties in trying to determine the number of cultures result from the fact that "social entities often don't stand out enough to be considered as separate groups". In other words, there are no strict boundaries within the melting pot of the world's cultures. In fact, some concepts such as time, space, and reality can be found in many cultures but the notions of these concepts vary from culture to culture. So every time two or more cultures come into contact, many culture-specific elements appear. The differences can be so many that it may seem that "people in a particular culture look at things from their own perspective." Lewis states that it may seem that people from different cultures live in different worlds. [6; 55] This cultural diversity may be noticeable in everyday conversation. To identify culture-specific items in everyday conversation and be able to analyse them, it is important to define the notion of culture, the concept of culture-specific items, outline categories of culture-specific items proposed by various scholars, and reveal the importance of culture-specific items.

The concept of culture is universal, and is used in various disciplines, like linguistics, anthropology, political science, sociology, literary studies etc. However, as the focus of this thesis is importance of culture-specific items, the concept of culture will be considered from the linguistic point of view. Culture is important in people's lives and has a significant impact on human language.

Research Methodology .Well-known linguists such as Chomsky, Lehrer, and Nida have published a large number of works dedicated to the concept of "culturally specific terms". [3; 88] They believe that such words exist because of cultural differences, indicating purposes and phenomena unknown to people of other cultures. The founder of the theory of formal and dynamic equivalence believed that several difficulties might arise in different civilizations in order for the interpreter to succeed. His words are showing that the differences between cultures relate to a culture world picture. This is proven by Russian researcher S. Terminusova. [9;48] Each language preserves itself over time and represents it to future generations, in his opinion, each language represents the worldview of national culture. Many people believe that it is important to learn a native language in order to preserve one's cultural identity. Differences between cultures are presented in the language in grammar structures, stylistic devices, lexicology

and other language levels but we are dealing with lexicology. Culture-specific words exist in any language that represents cultural differences because they represent concepts that exist in one culture but not in another. Russian scholars Vereshshagin and Kostomarov [10; 55-56] supposed that such vocabularies could have the equivalent into tongue A, but could not have it in the tongue B. The reasons why specific cultures use certain words are not yet fully understood as mentioned above, the culture of some ethnic group cannot contain things or phenomena that are not displayed in the culture of other people, and therefore language does not contain the word. For example, tuyi cents is a celebration of the Uzbek people and the English language does not have the appropriate word for it because the English language does not have such a holiday. In Uzbekistan there is no word for Easter because the religion of Uzbeks is Islam and there is no such sacred celebration. Translating such words is not difficult because there are some translation techniques such as transliteration, transcription and others. But the techniques do not provide the meaning of the word, so the translator provides the explanation in the footnotes or in the comments. One evidence for the gaps that exist can be described by the fact that some things or phenomena exist in both cultures, but they are not important to one culture and language does not contain the word while the object or phenomena exist. For example, the Uzbek word kuda in English has the following meanings: The mother-in-law and the mother-in-law of the bride and groom's parents, grand-sisters, or married relatives do not have the right English equivalence. In English there is no exact equivalent for the mother of the wife or the mother of the husband for the parents of the bride and groom and their relatives certainly English people have such relatives but the English language does not have the word.

An example of this impact is different traditions and beliefs of different cultures for which words and expressions are used, with different languages having words for different things. Cultural-specific expressions are called this and they are a difficult and vital task to understand and translate. Therefore, you should consider defining culture-specific items. One manifestation of culture in language is the usage of words and phrases that refer to cultural entities. Baker refers to cultural entities as "culture-specific concepts", Newmark defines them as cultural words, Nord employs the term cultureme, Gambier names them as culture-specific references, Robinson uses terms realia and culture-bound phenomena. The variations and contradictions can be observed not only within the terminology of culture-specific items but in the different definitions of these terms as well. Nord defines culture-specific items as "a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y". Aixela argues that many discussions of culture-specific items have avoided offering any definition of the concept, implying that it is intuitively recognisable. Aixela notes that cultural items can only be identified with indication to a certain source text. In other words the words in the text are italicized when they are culture-specific and can be identified as culture-specific only in a particular context. Newmark does not give a specific definition for culture-specific items but says that, on the contrary, culture-specific items are seen as separate units, like items in a glossary. Newmark's has a different opinion than Aixela and compares culture-specific words to the units of dictionary which indicate that culture-specific words exist and have meaning regardless to the context in which they appear. Newmark pointed out: However, language is generally mainly a conservative factor-cultural vocabulary (such as the devil) still exists, although concepts (such as "evil incarnation") no longer have much practical significance. This means that certain concepts lose meaning and become invalid for a period of time, and the words used to

represent these concepts remain in the language. From the point of view put forward by Aixela and Newmark, the concept of specific cultural items seems quite complicated. The reason why it is difficult to define a culture-specific project is because "in a language, everything is produced by culture, starting with the language itself." Language is a product of culture, so it is difficult to draw a strict line between specific cultural items and non-specific cultural items. In this paper, Baker's definition of culturally specific items will be used. Baker propose the following definition of culture-specific items: [2;77]The source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture specific'. According to Baker's definition, culture-specific items are the concepts that appear in language and refer to any cultural entity which is usually unfamiliar to the members of the other culture. Baker defines culture-specific items without relation to the context. However, the term itself covers a wide range of notions that require a more detailed categorisation for further analysis. The concept of culture as well as culture-specific items encompasses a variety of aspects of human life. In order to analyze the importance of culture-specific items it is important to divide them into categories and subcategories that would help to provide a systematic analysis.

Analysis and results. In fact, there have been many attempts to categorize culture-specific items, such scholars as: Baker, Newmark, Espindola; Gambier and Aixela provided their categorisations that differ greatly. Baker introduces two categories of culture-specific item that is abstract or concrete: "The concept in question [culture-specific items] may be abstract or concrete". However, this categorisation is not further specified by the Baker and none examples of the two categories of culture-specific items are provided. Therefore, it is difficult to apply this categorisation in practice or consider it in greater detail. Newmark distinguishes six categories of culture-specific items under the following headings: [7;171-182]

- ecology;
- public life;
- social life;
- personal life;
- customs and pursuits;
- private passions.

Ecology encompasses culture-specific items referring to geological and geographical environment, e.g., Naples, Lyon. Public life refer to politics, law and government, e.g., the House of Commons, Prime Minister. Social life includes economy, occupations, social welfare, health and education, e.g., the patients are admitted or discharged from the hospital and not accepted or rejected. Personal life encompasses food, clothing and housing, e.g., pasta, paella, espresso, mocha. Customs and pursuits refer to various body language signs that are specific to particular culture, e.g., slow hand clapping means applause, and various means of entertainment, e.g., cricket and football with their national idioms such as sticky wicket. Private passions include religion, music, poetry and their different social organisations, e.g., Methodism, Shakespeare, the Arts Councils.

Espindola propose another categorisation of culture-specific items, which is as following: [5;45-48]

- toponyms: City of God, Bara, Rio;
- anthroponyms: Benny, Perriera, Rocket;
- forms of entertainment: flamenco;
- means of transportation: race, bus;
- fictional character: Hulk, Freddy Kruger;
- local institution: job, factory;
- measuring system: shoe number, yard;

food and drink: coffee, water, soda;
 scholastic reference: SAT test, G.P.A;
 religious celebration: Thanksgiving, Easter.
 In Uzbek language we have also categorization of
 culture specific items which divides following types:
 toponyms: Amu Darya, Surkhandarya;
 anthroponyms: Uzbek, Tajik, Kyrgyz;
 food and drink: osh, manti, qatiq, ayron;

religious celebration: hayit, ro'za, juma;
 customs: chimildiq, beshik tuyi.
 And here we analyzed some culture-specific items
 which used in wedding
 ceremony in English and Uzbek languages:

English	Uzbek
Bouquet	Guldasta
Celebrant	Adliya xodimi
Centerpiece	Guldasta, bezak uchun gullar
Escort card	-
Ring bearer	-
Chapel	Tuyxona
Guest book	-

Celebrant - is the person who will officiate your ceremony and has the power to pronounce you "married". In Uzbek wedding ceremony there is no such kind of part, but celebrant registers the bride and groom before the wedding.

Centerpiece - floral arrangements. They will be the center of the table and set the tone of the night's decor. In Uzbek weddings also centerpieces are more essential part of the decoration.

Escort cards - are displayed at the entrance to the reception area, ultimately directing each guest to their assigned dinner table. But in Uzbek wedding there is no such kind of cards.

Ring bearer - is responsible for carrying the couple's wedding rings down the aisle during the ceremony. In Uzbek wedding there is no ring wearing ceremony so ring bearer position also not.

Chapel - the chosen place which for holding wedding ceremony. In English they will choose most famous or historical places for wedding. In Uzbek they held weddings in special places which called tuyxona or own houses.

Guest book - It is to give wedding guests a chance to offer warm wishes and advice as they celebrate your special day with you. In Uzbek wedding not such book but guests can wish their own special wishes orally during the ceremony.

Conclusion / Recommendations. It is commonly acknowledged that each nationality possesses its own definite culture, which, is considered as the distinctive symbol of human minds.

As we analyzed in English and Uzbek languages have own categorizations for culture-specific items. And they speak about the culture of this country. The culture of any society mainly consists of everything, which one can know or can believe for operating in a specific manner that is acceptable to other members. In this regard, it was stated that one must pay more attention to both the analysis along with the comparison of actual cultural connotation of terms since it reflects various cultural differences in many different countries. With the help of such kind of categories and strategies we can easily analyze culture specific items of ritual situations and cultural words of new, unfamiliar culture.

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УДК: 811.111-811.512

Shaxnoza JALOLOVA,

National University of Uzbekistan Department of English linguistics PhD, associate professor

Zulfizar YULDASHEVA,

2nd year masters' student

E-mail: yuldashevazulfizar95@gmail.com

E-mail: shahnoza.jalolova@mail.ru

On the basis of review by DSe., Assoc. Prof. Mirsanov G.Q., SamSFLI

COMPARATIVE ANALYSIS OF PROVERBS IN ENGLISH AND UZBEK LANGUAGES

Abstract

While the features of each language are studied from a structural, semantic and syntactic point of view, the emphasis on linguistic and stylistic aspects reveals the great attractiveness of this language, its distinctive features from other languages. At the same time, a comparative study of the phraseological units of the Uzbek and English languages, characteristic of different structural languages, allows not only to identify the features of the language, but also to study approaches in the social sphere, stylistic painting and sociolinguistic analysis. A proverb (from Latin: proverbium) is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language. Collectively, they form a genre of folklore. Some proverbs exist in more than one language because people borrow them from languages and cultures with which they are in contact.

Key words: proverbs, phraseological units, folklore, combination, comparative linguistics.

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ПОСЛОВИЦ НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКЕ

Аннотация

В то время как особенности каждого языка изучаются со структурной, семантической и синтаксической точек зрения, акцент на лингвистических и стилистических аспектах выявляет большую привлекательность этого языка, его отличительные особенности от других языков. В то же время сравнительное изучение фразеологизмов узбекского и английского языков, характерных для разных структурных языков, позволяет не только выявить особенности языка, но и изучить подходы в социальной сфере, стилистической живописи и социолингвистическом анализе. Пословица (от латинского: proverbium), это простая и проникательная традиционная поговорка, которая выражает воспринимаемую истину, основанную на здравом смысле или опыте. Пословицы часто носят метафорический характер и используют шаблонный язык. В совокупности они образуют жанр фольклора. Некоторые пословицы существуют более чем на одном языке, потому что люди заимствуют их из языков и культур, с которыми они находятся в контакте.

Ключевые слова: пословицы, фразеологизмы, фольклор, словосочетание, сравнительная лингвистика.

INGLIZ VA O'ZBEK TILLARIDA MAQOLLARNING QIYOSIY TAHLILI

Аннотация

Har bir tilning xususiyatlari struktur, semantik va sintaktik nuqtai nazardan o'rganilar ekan, lisoniy-stilistik jihatlariga urg'u berish bu tilning katta jozibadorligini, boshqa tillardan o'ziga xos xususiyatlarini ochib beradi. Shu bilan birga, o'zbek va ingliz tillarining turli struktural tillarga xos frazeologik birliklarini qiyosiy o'rganish nafaqat tilning xususiyatlarini aniqlash, balki ijtimoiy sohadagi yondashuvlarni o'rganish, uslubiy rasm va sotsiolingvistik tahlil qilish imkonini beradi. Maqol (lotin tilidan: proverbium) oddiy va tushunarli, an'anaviy maqol bo'lib, sog'lom fikr yoki tajribaga asoslangan holda idrok etilgan haqiqatni ifodalaydi. Maqollar ko'pincha metafora bo'lib, formulali tildan foydalanadi. Ular birgalikda folklor janrini tashkil qiladi. Ba'zi maqollar bir nechta tillarda mavjud, chunki odamlar ularni aloqada bo'lgan tillar va madaniyatlardan o'zlashtiradilar.

Tayanch so'zlar: maqollar, frazeologik birliklar, folklor, birikma, qiyosiy tilshunoslik.

Introduction. In accordance with the presidential decree "On Uzbekistan's Development Strategy" which was signed on 7 February, 2017 and "Uzbekistan's Five-Area Development Strategy for 2017-2021" [1], far more great attention is paid to education and science, as well as the promotion of scientific research and the improvement of innovative activities in the field of popular science projects.

In this way, a massive scale of scientific research is being conducted in the development of linguistics on the basis of comparative studies of Uzbek and English languages.

The essence of proverbs is endless in all aspects of our life, including for example, communication, upbringing,

literature and education. Particularly, studying several proverbs is of high importance when it comes to compare, that is to say, investigate between two languages.

The study of proverbs from different aspects of linguistics, namely from the comparative point of view, is one of the most critical issues in modern linguistics.

Accordingly, the study of the comparative features of proverbs in English and Uzbek determines the actuality of this scientific article.

The aim of this article is to analyze and classify similar and dissimilar peculiarities of English and Uzbek proverbs from the comparative perspectives.

Moreover, new phraseological units can be formed by separating the initial final components of a more complex phraseology. For example, from the proverb "The old birds are not to be caught with chaff" formed two PE "An old bird"- An old, shooting sparrow, and "to be caught with chaff"-to be easily deceived.

Literature review. In modern linguistics, especially comparative linguistics and our folklore study phraseological units and proverbs much deeper.

Beforehand to begin the study on the comparative features of proverbs much deeper consideration has to be taken linguistically on the term itself, first of all. Precisely, J.Simpson, in the 5th edition of the Oxford Dictionary of Proverbs, defined proverbs as a traditional saying which offers advice or presents a moral in a short and pithy manner [2, P. 14]. Supporting his point of view, it should be stated that in everyday life proverbs are mostly observed when it comes to give some piece of advice or recommendation. Furthermore, they are concise, shorter in length and full meaning and therefore it is preferable to make use of them.

Proverbs are known as one of the difficult, debatable and interesting parts of linguistics. The comparative, semantic and structural relations that exist between the units, where we find the greatest resemblances or differences in two investigated languages. By comparing one language with another language, an approach to find more similarities of proverbs between languages and their equivalents in the second language. If we investigate any folklore from its ancient period we may easily encounter with proverbs and sayings which are short, meaningful and full of admonitions that have been created for many years, as a result of various experiences. Generally, majority of sayings entered English language from other languages and vice versa.

In fact, the term proverb also comes from the Latin word "proverbium" meaning a proverb. W. Mieder has written more than 50 books and 100 articles devoted to the study of proverbs [3, P. 27].

According to W. Mieder, "...the paremiological scholarship has an impressive history and continues to be very active today. About 400 significant books, dissertations, and scholarly articles are published each year. The majority of these studies as well as the new or reprinted collections are listed in my annual bibliographies in Proverbium: Yearbook of International Proverb Scholarship" [4, P. Xiii].

Even there was a "Proverb Book" which was originated from Hebrew Bible, or old Testament and it was also popular with the name "Proverbs of Solomon" as at those times it was believed that king Solomon wrote it.

However, according to Prof. G.B.Antrushina, "there is not any barrier between proverbs and phraseological units due to the fact that phraseological units are created from the proverbs".

In this article, such dictionaries were used as "Oxford dictionary of proverbs" by J. Speake for English proverbs, "O'zbek tilining paremiologik lug'ati" by H. Berdiyev and R. Rasulov for Uzbek ones, and "Dictionary of English and Uzbek proverbs" – a mobile app by N. Abdullaeva for proverb equivalents in both languages. On the basis of the comparative linguists' research works, the comparative aspects of English and Uzbek proverbs were studied and observed.

Research Methodology. A number of methods have been used in this article, such as comparative – to define the terms and structures and to characterize the lexical aspects of proverb; descriptive – to define the terms and structures and to characterize the lexical aspects of proverbs; component – to define the components of a word's meaning; contrastive – to point out whether there are any distinctive features in both

English and Uzbek languages and statistic methods – to identify quantitative and qualitative features by the way of calculations. Their choice is due to the fact that they are optimal for studying the comparative and semantic characteristics of phraseological units and ways of forming structures in two languages.

As proverb is a short saying that gives advice or expresses truth. Proverbs aren't usually literal sayings; proverbs use figurative language to make a statement about life. Usually a proverb is very well known because of its popular use in colloquial language.

The research methodology on the study of proverbs, a number of classifications and divisions are to be presented with English and Uzbek proverbs. Yet, some of them are likely to be equivalents with each other while the others do not correspond.

The research methodology can be clearly illustrated in the following ways: Proverbs play many roles in society. The first, possibly, most common role that a proverb plays is to educate. Most often tossed around as expert advice in conversation, the innate role is to educate people on what might happen if they do something. Then, they also reinforce a community's values and colloquial language. Proverbs can inspire someone in need of a kind word and help them make decisions for their lives.

Last but not least, think of a proverb as a little tidbit of wisdom that just about everyone – no matter where they are from – can offer. There is a proverb for just about every circumstance, whether you hear it from a grandparent or a friend from another culture. But not all pithy sayings are considered proverbs.

Analysis and results. To begin with comparative analysis of proverbs that are taken from the moral lessons, and are used to show the truth in imaginative way, and gives the result from a wisdom of the society, moreover they are metaphorical and moralizing e.g. "Hell is paved with good intentions". Some proverbs criticize or give advice. For example, "He who would eat the nut must first crack the shell" Proverbs have stable lexical components, figurative meaning. They are not changeable. One may change them into phraseological units easily e.g. "Do not cast pearl before swine" - "to cast pearls before swine";

The proverbs of each country are different from one another, depending on the history of creation and the ways which people express in their lifestyle. There are similarities between proverbs in English and Uzbek. This attitude is that when we analyze proverbs in various ways:

1. Morphological;
2. Lexical;
3. Etimological;
4. Stylistic.

We can clearly see differences between them in the analysis. A comparative study of the phraseological units of the Uzbek and English languages, characteristic of different ways of phraseological units, allows not only to identify the features of the language, but also to study approaches in the social sphere, stylistic painting and sociolinguistic analysis. From the first sight we may think that any free word group and phraseological unit are similar. However, it is not like this. There are plenty of differences between them. The main fact that makes hard to distinguish between them is that the limitation line between them is not seen clearly. The lexical and grammatical valency have some features which differ them.

Here are given some examples:

English form: "The bird (reaches its goal) by wing (and similarly) the man (reaches his goal) by horse".

English form: "When a fox yelps at its own den he becomes mangy".

English form: "When the mouth eats the eye is ashamed".

Uzbek form: "Qush qanoti bilan, er oti bilan".

Uzbek form: "Tulki o'z uyasiga qarab irillasa (ulasa, hursa) qo'tir bo'ladi".

Uzbek form: "Og'iz yesa, ko'z uyalur".

One of the first differences between the two languages is the images used in them. In many English proverbs, the expression of human nature is often used by animal images:

Eagles do not catch flies (eagles do not hold flies). The higher the monkey climbs the more he shows his tail (the more the monkey looks up, the more tail it looks) In contrast, Uzbek proverbs refer as a simple human lifestyle without getting an animal image. For instance: -O'xshatmasdan uchratmas (They do not meet who do not look like each other). There are many examples in two languages:

"So'z ko'rki maqol"

"Bir tovuqqa ham don kerak, ham suv kerak"

"Zo'rdan zo'r chiqsa, zo'r bo'ynini egar"

"Kichkina demang bizni, ko'tarib uramiz sizni"

"A speech-a proverb"

"One chicken needs both grain and water"

"On the strong there is a stronger"

Never judge looking at the appearance
Conclusion/Recommendation. Through the article it has already been realized that many proverbs in English and Uzbek languages have been found and analyzed according to comparative analysis and semantic features. The research of semantic features of English and Uzbek proverbs can be summarized in the following way:

- Proverbs were analyzed according to their semantic structure taking into account of its simplicity and complexity and their similarities and differences were identified; - It can be stated that the English as well as Uzbek proverbs have a tendency to fit the division and classification, both of which put forward by paremiologists;

- Proverbs were analyzed by their equivalences in two languages (English and Uzbek);

- Proverbs were determined according to their semantic features. On the whole, the current investigation paper, however, could be developed furthermore as there might be still ignored or untouched issues in terms of the semantic features of the proverbs in the English and Uzbek languages as well.

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UDK: 811.111-811.512

Orzigul JUMANOVA,

National University of Uzbekistan Department of English Linguistics 2nd year masters' student

E-mail: jumanovaorzigul97@gmail.com

On the basis of the review by PhD, assistant professor, Tuxtaxodjayeva N.A, TSTU

THE PROBLEM OF EQUIVALENCE IN BILINGUAL DICTIONARIES

Abstract

One of the main problem lexicographer has to deal with is a lack of equivalence or non-equivalence between languages which is the root cause of the difficulties for translators or users of the bilingual dictionaries. The main task of a bilingual dictionary is to give equivalents of source language lexical units in target language, as central work of compiling bilingual dictionary is to provide with translational equivalent. This article discusses typology of equivalence, the problems of correspondence of lexical units and their reasons with specific reference to English-Uzbek bilingual dictionaries. In the work some methods are also recommended which the lexicographers can follow in compiling a bilingual dictionary, and users would be able to disambiguate the recorded information successfully as result.

Key words: equivalence, lack of equivalence, non-equivalence, zero equivalence, bilingual dictionaries

IKKI TILLI LUG'ATLARDA EKVIVALENTLIK MUAMMOSI

Anotatsiya

Leksikograf bartaraf etishi kerak bo'lgan asosiy muammolaridan biri bu ikki tilli lug'atlarning tarjimonlari yoki foydalanuvchilari uchun qiyinchiliklarning asosiy sababi bo'lgan tillar o'rtasidagi ekvivalentlikning yo'qligi yoki ekvivalent emasligidir. Ikki tilli lug'atning asosiy vazifasi manba til leksik birliklarining ekvivalentlarini ikkinchi tilda berishdir. Ushbu maqolada ekvivalentlik tipologiyasi, leksik birliklarning mos kelishi muammolari va ularning sabablari inglizcha-o'zbekcha ikki tilli lug'atlarga alohida murojaat qilgan holda muhokama qilinadi. Ishda leksikograflar ikki tilli lug'atni tuzishda qo'llashi mumkin bo'lgan ba'zi metodlar tavsiya etiladi va buning natijasida foydalanuvchilar lug'atlarga kiritilgan ma'lumotlarni muvaffaqiyatli ravishda tahlil qilishlari mumkin.

Kalit so'zlar: ekvivalentlik, ekvivalentlik yo'qligi, tengsizlik, nol ekvivalentlik, ikki tilli lug'atlar.

ПРОБЛЕМА ЭКВИВАЛЕНТНОСТИ ДВУЯЗЫЧНЫХ СЛОВАРЕЙ

Аннотация

Одна из основных проблем, с которой сталкивается лексикограф, - это отсутствие эквивалентности или неэквивалентности между языками, что является основной причиной трудностей для переводчиков или пользователей двуязычных словарей. Основная задача двуязычного словаря - дать эквиваленты лексических единиц исходного языка в целевом языке. В статье обсуждается типология эквивалентности, проблемы соответствия лексических единиц и их причины со специфической ссылкой на англо-узбекские двуязычные словари. В работе также рекомендуются некоторые методы, которым лексикографы могут следовать при составлении двуязычного словаря, и в результате пользователи смогут успешно устранять неоднозначность записанной информации.

Ключевые слова: эквивалентность, отсутствие эквивалентности, неэквивалентность, нулевая эквивалентность, двуязычные словари.

Introduction. As Zgusta says the main purpose of a bilingual dictionary is to coordinate with the lexical units of one language those lexical units of another language which are equivalent in their lexical meaning [1:294]. So lexicographers should create equivalent principles in bilingual translation. However, dictionary equivalent(s) are not the identical or do not exist in the TL or according to some other cases which are solved neither by a descriptive equivalent nor by a borrowings. The main issue talked over this article is the problem of equivalence and aim of this work is to investigate how to compensate for lack of equivalence as well as absent equivalents in the target language (TL), on the basis of Uzbek-English dictionary (hereafter referred to as EUD and UED). Because the most important function of a bilingual dictionary is to offer equivalents that can be balanced in translation from the SL into the TL. Different methods employed by the lexicographers while compiling a bilingual dictionary to provide acceptable solutions to translate lack of equivalence or

non-equivalence are analyzed, such as borrowings (transliteration), translation loans, descriptive translation. Two symbols, # (implies no equivalence at the word level, but if the untranslatable SL lexical item is used in an example illustrating its use, be it a sentence or a truncated phrase, it can be rendered into the TL, which means that equivalence is reached at the level of the entire message) and 0 (complete absence of any equivalent) to mark absence of equivalents in English-Uzbek dictionaries as English-Slovene dictionaries (this symbols exist in these dictionaries) are invented[2].

Literature review. The most salient element of a lexicographic description, regardless of the type and scope of a dictionary and its intended users, is the semantic component. Bilingual lexicographers are therefore expected to find equivalents in the target language (TL) that correspond semantically to the source language (SL) lexical items not only in one particular context but more universally[3: 388], [4: 44]. Lexicographers, however, often come across cases when they

fail to find suitable equivalents. This can happen with any lexical item; that is why the lexicographers must try to find and use means other than lexical equivalence [1: 323]. It should be stressed that carefully selected co-text or context provided in a mono- as well as in a bilingual dictionary in the form of illustrative examples plays a very important role, since examples disambiguate or specify the meaning of the lexical item in question [1: 337], and "any semantic phenomenon, whether in the field of designation, connotation, or the range of application can be clarified by means of examples" [1: 340]. The relation between the SL lexical item and the TL lexical item is regarded as the equivalent relation [5: 195-196]. There are generally three types of equivalent relations, which are variously referred to as absolute equivalence, partial equivalence and explanatory equivalence by Zgusta [1: 312-325]; full equivalence, partial equivalence and non-equivalence by Wiegand [6: 148]; as full equivalence (congruence), partial equivalence (divergence) and zero equivalence (surrogate equivalence) by Gouws [5: 196]; and multiple equivalence, zero equivalence and partial equivalence by Sipka [7: 51]. Adamska-Salaciak [8: 4], however, classified four varieties of equivalence: cognitive, translational, explanatory and functional. From above mentioned we can realize equivalence is the connection between two lexical units from two languages, and they share the same meaning. Every linguist gave their own classification and terms to call the degree of equivalence. There are mainly three types of equivalence and we prefer Wiegand's classification full equivalence, partial equivalence and non-equivalence.

Research Methodology. Non-equivalence causes difficulty in communication so bilingual lexicographers should try to settle it. Svensen show direct borrowings, loan translation, new coinage, encyclopaedic explanation as a way of to tackle the problem. In the article some methods have been recommended to solve the problem of non-equivalence in bilingual dictionaries:

1. By direct borrowing (transcription or transliteration is mapping from one system of writing into another): mayor - mer, computer - kompyuter, disney - disney. But such borrowings are sometimes not understood by the general reader. It is often better to resort to interpreting translation to make the notion clear: mayor - shahar boshqaruvchisi yoki shahar hokimi.

2. By translation loans. House of Commons - Parlament Uyi, brain-sick - telba, brain-storming - boshqotirma (this also can be called as compounding new words from existing elements from the language).

3. By descriptive or interpreting translation (detailed explanation).

"The meaning of the respective lexical unit of the source language is described by an explanation which is similar to the definition of a monolingual dictionary but is worded in the target language." [1: 295]. landslide siyosiy partiyalar orasida ovoz taqsimotining keskin o'zgarishi; wishful-thinking orzu-havas, yaxshi niyat qilish, siz ishongan narsa amalga oshishini kutish. **Analysis and results.** These principal types of lexical correspondences between two languages are analyzed and reached some results below: Full equivalence (complete lexical correspondence) In full equivalence as Zgusta said the lexical meaning of the two lexical units be absolute identical in all components (designation, connotation, range of application) but absolute equivalents are quite rare [1: 312]. Complete lexical correspondence can be observed between following lexical units of two language: a) Proper names and geographical denominations; America - Amerika; John - Jon; b) Scientific and technical terms: internet-internet, computer-kompyuter; c) The months and days of the week, numerals. June-Iyun, Monday-Dushanba, two-ikki; In the examples above, the two

lexical items share the same meaning. They have designative functions, do not have connotative meaning, and perform a weak grammatical function. So they are full equivalences.

Partial equivalence (partial lexical correspondence) The equivalent relation that is most common in bilingual dictionaries is partial equivalence, where the semantic component of the dictionary entry consists of several TL equivalents that cover the entire spectrum of meaning of the SL item [1: 315]. In partial equivalence "polysemy structure of a source language lexical item does not correspond with that of the target language on the systemic level" [6: 243]. Zgusta further contents that usually the lexical meaning of the unit in the TL is only partly identical with that of its counter part in SL. The term "partial equivalent" is more appropriate than the term "equivalent" [1: 296]. Moreover Al-Kasimi [9], Swanepoel [10], Baker and Kaplan [11], Adamska-Salaciak [12], Gouws [13] point out that a lack of equivalence between languages are basic issue of bilingual dictionaries. And we think that reasons of this are followings: 1. Most words in a language are polysemous, so meaning in one language does not concur with the same system in another language completely. If we compare the nouns "house", "table" and "lower" in English and Uzbek, they have different meaning: table 1) stol; 2) ovqat, ovqat tayyorlash joyi; 3) jadval; 4) ro'yxat.house 1) uy, palata; 2) uy-joy; 3) oila, ro'zg'or; 4) parlament; 5) savdo fermasi; 6) birja; 7) teatr: tomoshabin; 8) seans; 9) mehmonxona:lover 1) jazman; 2) sevishganlar; 3) ishqibozi, muxlis; That is why the selection of a word in the process of translating is determined by the context.

2. The specification of synonymic order. It means concurring meanings of members in synonymic order, the difference between stylistic and denotative meanings: dismiss, discharge (bookish) - ishdan bo'shatmoq (adabiy tilda); sack, fire (colloquial) - ishdan haydamoq (og'zaki nutqda); beautiful (used to describe female) - chiroyli, ko'rkli, zebo, barno, go'zal; handsome (used to describe male) - kelishgan, barvasta; 3. Typical rules of combinability. Each language has got their own traditional way of combinability which do not concur with corresponding ones in another language. Mostly, adjectives cause considerable difficulties in the process of translation that is explained by the specific ability of English adjectives to combine. It does not always coincide with their combinability in Uzbek language on account of differences in their semantic structure and valence: A bad headache - qattiq bosh og'rig'i; A bad mistake - qo'pol xato; A bad weather - yomon ob-havo;

A bad debt - munozarasiz bahs; A bad accident - baxtsiz hodisa; A bad wound - yomon yara; A young child - yosh /kichkina bola; Young in a crime - tajribasiz jinoyatchi;

4. Identical conceptual meaning with different collocational meaning:

Have tea - bir piyola choy ichmoq;

Have meeting - uchrashmoq;

Have time - birga vaqt o'tqazmoq, ko'rishmoq;

All collocations have the same conceptual meaning as to meet or to spend time with somebody.

Non-equivalence (zero equivalence)

If there no equivalents in the target language for taken lexical units in source language, it means non-equivalence which is the most difficult problem for bilingual dictionary compilers. They may be divided into two groups. The first group consists of the so-called realia-words denoting things, objects, features of national life, customs, habits, etc., e.g. House of Commons, thane, coroner, teach-in, drive-in, cricket, etc. We can call this type of non-equivalence culture-bound words or cross-cultural differences between language. As Zgusta points out nearly all the problems of equivalence are caused by the anisomorphism of language [1: 296]. In other words, non-equivalence is caused "by the differences in the

organization of designate in the individual languages and by other differences between languages". [1: 294]. The second group embraces words, which for some linguistic reason have no equivalent in the target language: conservationist, readership, glimpse, non-designative words etc. These words can be called as functional or grammatical words. Atkins and Rundell show following grammatical words as problematic ones when trying to establish equivalence: some types of pronouns, auxiliary and modal verbs, prepositions, conjunctions, determiners (the definite and indefinite articles, numerals, negatives, predeterminers). Whereas, Zgusta enumerates other types of lexical units: functional words, interjections, onomatopoea, particles and similar lexical units.

Conclusion/Recommendation. This article discusses the types of equivalence, whereas, contrastive differences between the SL and TL, as well as features typical of either the

SL or the TL results in different types of equivalence, analyzes the causes of non-equivalence and recommends some methods to deal with the problem of non-equivalence in bilingual English-Uzbek dictionaries. Equivalence principle is very important in bilingual translation. If there are clear principles lexicographers can do their jobs more effectively and with greater confidence. So conclusions is that, if equivalence cannot be achieved by providing a dictionary equivalent, the problem can be resolved by including examples of use which should be selected very carefully by the lexicographers to enable the users to become familiar with different contexts in which the word is used. Our recommendation is that if there is non-equivalence, compilers should mark it with # or 0 according to type above mentioned, than they may give explanatory translation with illustrative examples as "bridge bilinguals".

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УДК: 811.581'373.611:355

Наргиза ИМОМИДДИНОВА,

Алишер Навоий номидаги Тошкент давлат ўзбек тили ва адабиёти университети мустақил изланувчиси
E-mail: imomiddinova999@gmail.com

Алишер Навоий номидаги Тошкент давлат ўзбек тили ва адабиёти университети профессори, фил.ф.д. Дадабоев Х.А. тақризи асосида

ABBREVIATION AS A METHOD FOR FORMATION OF MILITARY TERMS IN CHINESE LANGUAGE

Abstract

This article is devoted to the abbreviation method, which is one of the most effective ways to form terms. The article analyzes polysyllabic terminological combinations in the Chinese military vocabulary by dividing them into word-formation models. The examples also cover abbreviations of full, incomplete, and mixed types. Appropriate conclusions are drawn about relatively productive models for constructing abbreviated military terms.

Key words: military term, military vocabulary, abbreviation, simple abbreviation, synthetic abbreviation, terminological combination, definition + definable, verb + object model, full abbreviations, incomplete abbreviations, mixed abbreviations.

АББРЕВИАЦИЯ КАК СПОСОБ ОБРАЗОВАНИЯ ВОЕННЫХ ТЕРМИНОВ В КИТАЙСКОМ ЯЗЫКЕ

Аннотация

Эта статья посвящена способу аббревиации, который является одним из наиболее эффективных способов образования терминов. В статье анализируются многосложные терминологические сочетания в китайской военной лексике путем разделения их на словообразовательные модели. На примерах рассматриваются также сокращения полного, неполного и смешанного типов. Сделаны соответствующие выводы об относительно продуктивных моделях построения сокращенных военных терминов.

Ключевые слова: военный термин, военная лексика, аббревиатура, простая аббревиатура, синтетическая аббревиатура, терминологическое сочетание, модель определение+определяемое, глагольно-объектная модель, полные аббревиатуры, неполные аббревиатуры, смешанные аббревиатуры.

АББРЕВИАЦИЯ ХИТОЙ ТИЛИДАГИ ҲАРБИЙ ТЕРМИНЛАР ҲОСИЛ ҚИЛИШ УСУЛИ СИФАТИДА

Аннотация

Мазкур мақола терминлар ясалишининг самарали усулларида бири ҳисобланган аббревиация усулига бағишланган. Мақолада, хитойча ҳарбий лексика тизимидаги кўп бўғинли терминологик бирикмаларнинг сўз яшаш моделларга тақсимлаган ҳолда таҳлили амалга оширилган. Шунингдек, тўлиқ, тўлиқсиз ва аралаш турдаги аббревиатуралар мисоллар ёрдамида кўриб чиқилган. Қисқартма ҳарбий терминларни яшашда нисбатан сермахсул моделлар борасида тегишли хулосалар келтирилган.

Калит сўзлар: ҳарбий термин, ҳарбий лексика, аббревиатура, оддий қисқартма, синтетик қисқартма, терминологик бирикма, аниқловчи+аниқланмиш модели, феъл+тўлдирувчи модели, тўлиқ қисқартмалар, тўлиқсиз қисқартмалар, аралаш қисқартмалар.

Кириш. Илм-фан ва замонавий ахборот технологиялари шиддат билан ривожланаётган XXI асрда тилшунослик соҳасида ҳам бир қатор янгиликлар кузатилмоқда. Бугунги кунда терминология замонавий лингвистик тадқиқотларнинг долзарб йўналишларидан бири бўлиб қолмоқда. Терминологияга доир изланишларнинг оммалашуви сабаб бу соҳанинг етарли даражада ўрганилмаганлиги, десак ҳато бўлмайди.

Ҳарбий терминларнинг оммалашуви ва уларнинг бошланғич фойдаланиш доирасидан ташқарига чиқиши нафақат жаҳон сиёсий майдонидаги вазиятнинг кескинлашуви, балки тобора янгиланиб бораётган лугат қатламининг пайдо бўлгани ҳақида далолат беради. Кўпчилик ҳолатларда ҳарбий ишга тегишли лексик бирикларнинг кенг тарқалишига оммавий ахборот воситалари (ОАВ) сабабчи бўлмоқда. Шу сабабли ҳам айтиш мумкинки, тилшунос олимлар олдида турган муҳим вазифалардан бири ҳарбий терминларни ҳар томонлама, чуқур ўрганиб чиқиб, бу соҳада мавжуд бўшлиқни ўрнини тўлдириш.

Ҳарбий терминларнинг ясалиши масаласи ҳам кам тадқиқ қилинганлиги боис, мақоламизда айнан ушбу терминларни ясалиш усулларида бири ҳисобланган аббревиация усулига мурожаат қилиб, илмий хулосалар беришга ҳаракат қиламиз.

Мавзуга оид адабиётлар таҳлили (Literature review). Махсус лексика масаласи билан кўпгина тилшунос олимлар, жумладан, В.В. Виноградов, Г.О. Винокур, А.С. Герд, В.П. Даниленко, В.А. Звягинцев, О.Н. Лапшина, В.М. Лейчик, Е.С. Никитина, М.М. Покровский, А.А. Реформатский, А.Я. Шайкевич ва бошқалар шуғулланганлар. Ҳарбий лексика мавзуси ҳам кўпгина тилшуносларнинг диққатини ўзига тортган. А.К. Абдулманова, А.С. Будилович, Д.А. Гарибян, В.В. Ильенко, Л.Л. Кутина, С.Д. Ледеява, В.И. Максимов, Р.И. Сидоренко, Ф.П. Сороколетов, И.С. Хаустова қабилар ушбу мавзуга ўз ишларини бағишлаганлар.

Хитой олимларидан Гао Лянфу, Ван Липин, Чжоу Цзумо, Чжан Цзин, Цзинь Шаочжи, Чжу Дэси, Чжан Шилу, Ли Цзиньси, Лю Шижу, Лу Чживэй, Гао Минкай, Чжан

Шоукан ва бошқаларнинг ишлари айнан махсус терминология тадқиқи бағишланган.

Мавзу доирасида муҳим манбалар сифатида И.Д. Клениннинг “Военная лексика современного китайского языка. Теоритическое обоснование Китайско-русскому техническому и военному словарю”, “О некоторых особенностях китайской военной лексики”, И.Д. Кленин ва В.Ф. Шичколар томонидан ёзилган “Лексикология китайского языка” кабиларни алоҳида таъкидлаш жоиз.

Тадқиқот методологияси (Research Methodology). Тилдаги сўзлар, хусусан, терминлар икки хил йўл билан ҳосил қилинади: тилнинг ички имкониятлари асосида ва ўзга тиллардан тайёр тил бирликлари ўзлаштириш орқали. Ўз навбатида ушбу икки йўл бир қанча усулларни ўзида жамлайди. Тилларнинг морфологик, лексик, фонетик хусусиятларига кўра турли тилларда сўз ясаиш усулларининг махсуддорлиги ҳам бир-биридан фарқланади [1].

Аббревиация хитой тилида сўз ясаишининг кенг тарқалган усулларидан бири ҳисобланади. Бу усул тилнинг ички имкониятларидан фойдаланиб сўз ҳосил қилиш турига киради. Ҳарбий терминологияда ҳам ушбу усул бўйича тузилган сўзларнинг борган сари кўп ишлатилиши кузатилмоқда. Албатта, қисқартма сўзлар хитой тили лексикасининг муҳим қисми ҳисобланади. Хитойча қисқартма сўзларнинг оддий сўзлардан фарқи уларнинг гапда мустақил гап бўлаги вазифасини бажариш хусусиятида десак, хато бўлмайди.

А. Ҳожиёв “аббревиатура” ва “аббревиация” терминларига қўйидагича изоҳ берган: Аббревиация (лот. abbrevio - қисқартаман) – қисқартмалаш. Аббревиация (итал. Abbreviatura-лот. abbrevio – қисқартаман) – қисқартма сўзлар. Қисқартма сўзлар – 1. Сўз бирикмаси компонентларининг маълум қисмларини олиб қўйиш билан ҳосил қилинган сўзлар: ХДП (Халқ демократик партияси), ЎЗМУ (Ўзбекистон миллий университети) ва б.; 2. Сўзнинг маълум бир шаклда қисқартиб берилган ифодаси – шартли қисқартмалар: ва б. – ва бошқалар, А.Қ. – Абдулла Қодирий [2].

Қисқартма сўзларнинг яратилишида асосий маънони ўзида акс эттирувчи иероглифларга урғу берилади. Шу сабабдан қисқартма сўз сўз бирикмаси билан узвий боғлиқ бўлади. Бирор бир сўз бирикмасининг аббревиатурага айланиш ёки айланмаслиги, биринчидан, ушбу сўз бирикмасининг кенг равишда, тез-тез ишлатилиб келишига боғлиқдир. Масалан, ХХР Компартияси, НПСК, НОАК, ВСНП ва ҳ.к. [3]

Бугунги кунда хитойликлар томонидан маълум бир сўз ва рақамларга уларнинг асл мазмунидан ташқари қўшимча мазмун ҳам бериш анъанаси кузатилмоқда. Масалан, 8 (“бойлик”), 4 (“ўлим”) ва ҳ.к.

Қисқартириш деганда мураккаб лексик бирликлардан алоҳида компонентларнинг тушиб қолиши ва шу билан ушбу лексик бирликларни соддалаштирилиши тушунилади. Сўнгги йилларда хитой Ҳарбий лексикасида сўз ва ибораларнинг мураккаб тузилишини соддалаштириш кенг қўлланилмоқда. Қисқартириш кўп жиҳатдан қисқартирилган лексик бирликлардаги бўғинлар сонига боғлиқ [4].

Хитой тилида қисқартмалар икки турга бўлинади: оддий қисқартмалар (简称 jiǎnchēng) ва синтетик қисқартмалар (合成 héchéng). Ҳар бир тур ўз ўрнида бир нечта моделларни ўз ичига олади [5].

Қачалова К.Г., Рудометова А.Ю., Капитонова Н.С. каби тадқиқотчиларнинг фикрича хитой тилидаги аббревиатураларни қуйидаги турларга бўлиш мақсадга мувофиқ:

Қисқартмалар 简称 jiǎnchēng (аббревиатуры).

Қирқилган турдаги қисқартмалар (аббревиатуры усечённого типа).

Умумлаштирилган турдаги қисқартмалар (аббревиатуры обобщённого типа).

Ҳарфли қисқартмалар 字母司 zìmǔsī (аббревиатуры с буквами).

Рақамли қисқартмалар 数字密码 shùzì mímǎ (аббревиатуры с цифрами) [6].

Таҳлил ва натижалар (Analysis and results). Юқорида келтирилган маълумотлардан келиб чиққан ҳолда, уч ва ундан кўп бўғинли Ҳарбий терминларнинг қирқартириш моделларини таҳлил қилишга ҳаракат қиламиз. Бунда асосий икки туркумдаги терминологик бирикмалар ўрганилади:

аниқловчи+аниқланмиш модели бирликлар;

фезл+тўлдирувчи модели бирликлар.

Аниқловчи+аниқланмиш модели бирликлар.

Қисқаришга учраган терминларнинг аксарият қисми айнан шу модел бўйича ясалган.

Уч бўғинли терминлар. Уч бўғинли терминларнинг қисқартмаси ҳамма вақт икки бўғинли сўзларнинг ҳосил бўлишига олиб келади.

1-модель. Бунда кўпинча иккинчи бўғин тушиб қолади: 主力炮 zhǔlì pào – “асосий қурол” (主炮).

2-модель. Камроқ ҳолатларда биринчи бўғин тушуриб қолдирилади. Масалан: 飞机场 [fēi]jīchǎng – “аэропорт” (机场).

Охирги бўғин камдан-кам ҳолларда туширилади. Бунинг сабаби шундаки, у суффикс каби сўз ясовчи функцияни бажаради ва унинг тушиб қолиши одатда уч бўғинли терминнинг мазмун-моҳияти йўқолишига олиб келади. Мисол учун, 火药筒 huǒyàotǒng – “порох шашкаси” ва 子弹夹 zǐdànjiā – “патронташ” терминлари сўнгги компонентларсиз “порох” ва “ўқ” деган маъноларни англатади. Хитой тилида одатда икки бўғинли аниқловчи ва бир бўғинли аниқланмишдан ташкил топган сўзлар қисқартиришга учрайди.

Тўрт бўғинли терминлар. Тўрт бўғинли терминларнинг қисқартирилиши бир ёки икки бўғиннинг тушиб қолишига олиб келади. Бунинг бир нечта кўринишлари мавжуд:

1-модель. 1 ва 2-компонентлар: 无线电台 [wúxiàn] diàntái – “радио станцияси” (电台);

2-модель. 1 ва 3-компонентлар: 战争俘虏 [zhàn]zhēng [fú]lǚ – “Ҳарбий асир” (俘虏);

3-модель. 1 ва 4-компонентлар: 发射速度 [fā]shè sù[dù] – “ўқ отиш тезлиги” (射速);

4-модель. 2 ва 3-компонентлар: 炮兵学校 pào[bīng] xué[xiào] – “артиллерия мактаби” (炮校);

5-модель. 2 ва 4-компонентлар: 政委委员 zhèng[zhi] wěi[yuán] – “комиссар” (政委);

6-модель. 3 ва 4-компонентлар: 总政治部 zǒng zhèng[zhibù] – “бош сиёсий идора” (总政);

7-модель. 3-компонент: 自行火炮 zìxíng [huǒ]pào – “ўзйорар артиллерия” (自行炮).

Тўрт бўғинли терминларнинг қисқартиш моделлари ҳар хил бўлишига қарамай, бу жараённинг моҳияти шундан иборатки, қисқартирилаётган бирликлар икки: мустақил ва тобе бўлган асосларга бўлинади. Шундан сўнг семантик жиҳатдан унчалик муҳим бўлмаган бўғинлар қисқариши юз беради. Натижада ўзининг асл маъносини ёки қисқартирилган бўғинлар маъносида ишлатиладиган иккита бўғинли қисқартма ҳосил бўлади.

Тўрт бўғинли терминлар иккита икки бўғинли ёки бир ва уч бўғинли компонентлардан ташкил топади. Биринчи ҳолатда уларнинг қисқартмаси иккита кесилган

ўзакдан ташкил топган тўлиқ қисқартмаларнинг пайдо бўлишига олиб келади (5-модель). Бунга мисол: 后方勤务 hòufāng qínwù «қўшин орти хизмати»дан 后勤 hòuqín аббревиатурасининг ясалиши. Иккинчи кўринишда тўлиқ бўлмаган қисқартмалар ҳосил бўлиб, улар тўлиқ бир бўғинли ўзак ва уч бўғинли компонентнинг кесилган ўзагини акс эттиради (6-модель). Масалан, 总参谋部 zǒngcānmóu bù - «бош штаб»дан 总参 zǒngcān аббревиациясининг ҳосил бўлиши [4].

И.Д. Клениннинг фикрича, тўрт бўғинли терминлар аббревиациясининг энг самарали модели 5-модель ҳисобланади (60%). Иккинчи ўринни 4-модель эгаллайди. Биринчи ва учинчи компонентлар қисқариши (2-модель) эса қолганларига нисбатан камроқ учрайди [4].

7-модель ҳақида алоҳида тўхталиб ўтиш жоиз. Бу турдаги қисқартиришни тўлиқсиз қисқартмалар деб аташ мумкин. Бу модельнинг ўзига хос томони шундаки, бундай қисқартмалар тўлиқ асос (аниқловчи) ва кесилган асос (аниқланмиш)дан ташкил топади. Масалан, 定时炸弹 dìngshí [zhà]dàn - «секиллаштирилган ҳаракатли бомба» (定时弹).

Ушбу турдаги қисқартмаларнинг қизқарти томони шундаки, бунда охириги бўғинни сўз ясовчи ярымсуффиксга, кейинчалик эса суффиксга айлантириш тенденциясини кузатишимиз мумкин бўлади. Айнан дастлабки икки элемент предметнинг асосий индивидуал хислатини ифодаловчи, охириги элементи эса умумий таснифловчи маъно касб этувчи конструкцияларда 机 jī - «машина, механизм», 弹 dàn - «снаряд» каби ярымсуффикслар ҳосил бўлади. Масалан, 传家宝 chuánjiā pàodàn «зирхли тешувчи снаряд» и 直升飞机 zhíshēng fēijī - «вертолет» тўрт бўғинли аниқловчи терминларида 弹 dàn - «снаряд» ҳамда 机 jī - «машина, механизм» тушунчаларининг белгисини билдирувчи учинчи бўғиннинг тушиб қолиши (跑 pǎo ва 飞 fēi) уларнинг семантик чегараларининг кенгайишига олиб келади. Улар ўзларининг икки бўғинли эквивалентлари - 炮弹 pàodàn - «артиллерия снаряди» и 飞机 fēijī - «самолет»га қараганда мавхумроқ характер касб этадилар. Хусусан, улар нафақат ҳар хил турдаги снаряд ва самолётларнинг номларини, балки турли хил патрон, бомба, граната, машина, аппарат, дастгоҳ, асбоб ва бошқа номларни билдирувчи сўзларнинг лексик-семантик туркумларини ҳосил қилувчи катта микдордаги ўзакларга қўшилиш имкониятига эга бўладилар. Бу бўғинлар ҳам қўшимчалар каби икки бўғинли ўзаклардан кейин келади ва мустақил қўлланилмайди [4].

Феъл+тўлдирувчи модели бирликлар.

Аниқловчи модели терминлардан ташқари, тўрт бўғинли феъл+тўлдирувчи моделидаги терминологик бирикмалар ҳам қўлланилади. Масалан, 埋地雷 mái[shè dì]léi - «миналарни ўрнатмоқ» (埋雷); 突破包围 tú[pò bāo]wéi - «атрофни ёриб ўтиш» (突围). Бу турдаги аббревиация 4-модель (2 ва 3-компонентлар тушиб қолиши)га тўғри келади.

Беш бўғинли терминлар. Беш бўғинли бирликлар аббревиацияга учраганда, учта ва баъзида иккита бўғин тушиб қолади. Биринчи ҳолатда, тўлиқ қисқартманинг шаклланиши асосан битта модел бўйича амалга ошади:

модель. 2, 4, 5-компонентлар: 防空司令部 fāng[kōng] sī[lǐngbù] - «ҳаво муҳофаази қўмондонлиги» (防司), 军事委员会 jūn[shì] wěi[yuánhui] - «ҳарбий кенгаш» (军委);

модель. 1 ва 2-компонентлар: 燎然导火线 liǎorán[dǎohuǒxiàn] - «олов ўтказувчи боғ» (导火线);

модель. 1 ва 4-компонентлар: 伞降落兵 sǎn[jiàng]luò[bīng] - «десант қўшинлари» (伞降兵);

модель. 2 ва 3-компонентлар: 短期训练班 duǎn[qíxùn]liànbān - «тезкор курслар» (短训班);

модель. 2 ва 4-компонентлар: 高射炮兵师 gāo[shè]pào[bīng]shī - «зенит-артиллерия дивизияси» (高射师);

модель. 3 ва 4-компонентлар: 内燃发动机 nèirán[fādòng]jī - «ички ёнувчи двигатель» (内燃机).

Беш бўғинли терминлар одатда бош ва икки даражали бўлақлардан иборат бўлади. Бош бўлақ вазифасида – мавхум-таснифлаш хусусиятига эга бўлган охириги бўғин келади. Грамматик нуқтаи назардан у аниқланмиш бўлади. Иккинчи даражали бўлақ ролида биргаликда аниқловчи ҳосил қилувчи қолган бўғинлар хизмат қилади.

Олти бўғинли терминлар. Қисқартириш натижасида ушбу терминлар икки бўғинли тўлиқ қисқартмаларга ёки тўрт бўғинли аниқловчи сўзларга айланади. Шу билан бирга, уч бўғинли тузилишга эга тўлиқ қисқартмалар деярли ясалмайди.

Олти бўғинли сўз бирикмаларининг қисқартирилган эквивалентларини ҳосил қилишнинг энг тарқалган модели – биринчи таркибий қисмларнинг биттадан компонентларини тушиб қолдириш. Масалан, 军事政治学校 jūn[shì] zhèng[zhì] xuéxiào - «ҳарбий-сиёсий ўқув юрт» (军政学校); 直接支援炮兵 zhí[jiē] zhī[huān]pào[bīng] - «бевосита қўллаб-қувватловчи артиллерия» (直接炮兵).

7 ва ундан кўп бўғинли терминлар. Ҳарбий лексика тизимида етти ва ундан-да мураккаб бирликлар ҳам қисқартиришга учрайди. Бунда терминнинг тузилиши канчалик мураккаб бўлса, уни қисқартиришга бўлган мойиллик ҳам шунчалик кучли бўлади, бу эса кўп ҳолларда унинг тилда қўлланиш доимийлигига ҳам боғлиқ бўлади. Мисол учун, 人民革命军事委员会 rén[mín] gé[mìng] jūn[shì] wěi[yuánhui] - «халқ-инкилобий ҳарбий кенгаши» (军委). Бирок, бундай мураккаб тузилишга эга ҳарбий лексиканинг солиштирма оғирлиги анча кам.

Аралаш қисқартмалар. Қисқартмаларнинг алоҳида тури – икки ёки ундан кўп маъноси жиҳатидан бир-бирига яқин ва умумий компонентга эга бўлган сўзларнинг лексик комплексга бирлашиши. Натижада биринчи компонентлари тенг синтактик муносабатда бўлган лексик бирликлар ҳосил бўлади. Масалан, 指挥员 zhǐhuī yuán «командир» + 战斗员 zhàndòu yuán «жангчи» = 指战员 zhǐzhànyuán «жангчилар ва командирлар»; 伤员 shāngyuán - «жароҳатланган» + 病员 bìngyuán - «бемор» = 伤病员 shāngbìngyuán - «жароҳатланганлар ва беморлар»; 轻机枪 qīng jīqiāng - «енгил пулемет» + 重机枪 zhòng jīqiāng - «оғир пулемет» = «енгил ва оғир пулеметлар».

Хулоса ва таклифлар (Conclusion/Recommendations).

Қисқартириш моделларининг турли-туманлиги кўп бўғинли ҳарбий терминларни қисқартириш жараёнида тизимлилик йўқлиги ҳақида далолат бермайди. Бу жараён замирида муайян семантик ва структуравий қонуниятлар ётади. Семантик қонуниятлар аббревиатура таркибида энг муҳим маъновий компонентларни сақлаб қолинишида намоён бўлади, бу эса қисқартирилган терминнинг ички шаклини янада аниқроқ ифодалаш имконини беради.

Фикримизнинг далили сифатида икки бўғинли иккита сўздан иборат бўлган 发射速度 fāshè sùdù - «ўқ отиш тезлиги» терминини оладиган бўлсак, унинг бир бўғинли таркибий қисмлари қандай маъно касб этишини кўриб чиқайлик:

发 fā 1. ташламоқ, учмоқ, отмоқ; 2. юбормоқ, жўнатмоқ; 3. тўламоқ, бермоқ; 4. чора кўрмоқ;

射 shè ўқ отиш, отмоқ;

速 sù 1. тезлик, тез орада; 2. чақирмоқ, таклиф қилмоқ;

度 dù 1. метр, ўлчамоқ; 2. градус; 3. конун, тизим;
4. хулқ-атвор.

Ушбу компонентларнинг семантик таҳлили шуни кўрсатадики, “ўқ отиш тезлиги” терминининг маъновий тузилишини 射 shè ва 速 sù бўғинлари нисбатан тўлиқ ифодалайди. Қолган компонентлар ўзларининг кўп маънолилиги туфайли қисқартирилган ҳолда тушунчанинг туб негизини яширади. Шу сабабли, 发速 fāsù, 射度 shèdù, 发度 fādù каби бошқа компонентлар бирикмалари терминнинг ички моҳиятини яхши ифодаб беролмайди, деган хулосага келамиз.

Ҳарбий лексика тизимида қисқартмалар ясалишида икки катта туркум: аниқловчи+аниқланмиш ва фёъл-тўлдирувчи моделлар ўзаро солиштирилганида, мақолада келтирилган терминларнинг аксарият қисми айнан биринчи модель орқали ҳосил бўлганини кўришимиз мумкин. Хулоса ўрнида айтиш мумкинки, хитой тилида аббревиация кенг тарқалган усул ҳисобланиб, қисқартириш жараёни умумий қонуниятлар билан бир қаторда ўзига хос томонлари билан ҳам тавсифланади.

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UDK: 811.111-811.512

Gavharshod KENJAYEVA,

2nd year masters' student, NUUZ, Faculty of Foreign Philology Department of English philology Linguistics (English)

E-mail: aslgavharishoda@mail.ru

On the basis of review by associate professor, PhD Dosbayeva N.T., NamSU

CONTRASTIVE ANALYSIS OF PARADIGMATIC RELATIONS OF WORDS IN ENGLISH AND UZBEK

Abstract

The study of words and relationships between them are actual issues for all times and researched by several well-known linguists. Problem of language and speech is one of the most studied topics among philologists all over the world. Prague structural linguistic circle established solid definition and identified two types of relations among words: paradigmatic and syntagmatic. According to researchers, each word in a language has some relations with the other word its which can be substituted with it and this relationship is called paradigmatic relationship. Paradigmatic analysis involves comparing and contrasting each of the signifiers present in the text with absent signifiers which in similar circumstances might have been chosen, and considering the significance of the choices made. In order to explore paradigmatic relations between words, computation test can be used. As a result, the words which in absentia are identified. The choice of substitution is based on several factors.

Key words: paradigmatic relations, syntagmatic relations, associative relations, paradigm, paradigmatic analysis, computation test, absences, signifier, signified, substitution.

КОНТРАСТИВНЫЙ АНАЛИЗ ПАРАДИГМАТИЧЕСКИХ ОТНОШЕНИЙ СЛОВ В АНГЛИЙСКОМ И УЗБЕКСКОМ

Аннотация

Изучение слов и взаимосвязей между ними - актуальная проблема на все времена и исследовалась несколькими известными лингвистами. Проблема языка и речи - одна из самых изучаемых тем среди филологов всего мира. Пражский структурный лингвистический кружок установил твердое определение и выделил два типа отношений между словами: парадигматические и синтагматические. По мнению исследователей, каждое слово в языке имеет некоторые отношения с другим словом, которое может быть им заменено, и это отношение называется парадигматическим отношением. Парадигматический анализ включает сравнение и противопоставление каждого из означающих, присутствующих в тексте, с отсутствующими означающими, которые в аналогичных обстоятельствах могли бы быть выбраны, и рассмотрение значимости сделанного выбора. Чтобы изучить парадигматические отношения между словами, можно использовать вычислительный тест. В итоге слова, которые заочно опознаются. Выбор замены основан на нескольких факторах.

Ключевые слова: парадигматические отношения, синтагматические отношения, ассоциативные отношения, парадигма, парадигматический анализ, вычислительный тест, отсутствия, означающее, означаемое, замещение.

INGLIZ VA O'ZBEK TILIDAGI SO'ZLAR ORASIDAGI PARADIGMATIK MUNOSABATLARINING QIYOSIY TAHLILI

Annotatsiya

So'zlarni va ular o'rtasidagi munosabatlarni o'rganish barcha davrlar uchun dolzarb masala bo'lib, bir qancha taniqli tilshunol olimlar tomonidan tadqiq qilingan. Til va nutq muammosi butun dunyo filologlari orasida eng ko'p o'rganiladigan mavzulardan biridir. Praga struktur lingvistik maktabi bu borada qat'iy ta'rifni berdi va so'zlar o'rtasidagi munosabatlarning ikki turini aniqladi: paradiigmatik va sintagmatik aloqalar. Tadqiqotchilarning fikricha, tildagi har bir so'z boshqa bir so'z bilan o'rin almasha olish munosabatiga ega bo'lib, bu munosabat paradiigmatik munosabat deyiladi. Paradiigmatik tahlil matnda mavjud bo'lgan har bir belgini o'xshash sharoitlarda tanlangan bo'lishi mumkin bo'lgan va mavjud bo'lmagan ko'rsatkichlar bilan solishtirish va qarama-qarshi qo'yishni va tanlanganlarning ahamiyatini ochib berishni o'z ichiga oladi. So'zlar orasidagi paradiigmatik munosabatlarni o'rganish uchun hisoblash testidan foydalanish mumkin. Natijada, mavhum so'zlar aniqlanadi. Almashtiriladigan so'zni tanlash bir necha omillarga asoslanadi.

Kalit so'zlar: paradiigmatik munosabatlar, sintagmatik munosabatlar, assotsiativ munosabatlar, paradigma, paradiigmatik tahlil, hisoblash testi, mavhumlik, izohlovchi, izohlanuvchi, o'rin almashtirish.

Introduction. As a complex system, language is divided into some levels according to particular features of words. Words in all languages relate to each other despite their different levels. This relationship can be described in two terms: paradigmatic and syntagmatic. A paradigmatic relationship refers to the relationship between words that are the same parts of speech and which can be substituted for each other in the same position within a given sentence. A syntagmatic

relationship refers to the relationship a word has with other words that surround it. As for any other phenomenon in the world, the existence of paradigmatic relations among words calls for some kind of explanation – or perhaps several kinds of explanation. Every item of language has a paradigmatic relationship with every other item which can be substituted for it. Paradigmatic (vertical) relations are those that bind the elements of a group or a class of lexemes – “sets of

intersubstitutable elements” – from paradigm of a single world to whole lexical fields [1]. Lexical items so related stand in opposition or contrast to each other and help to define the meaning of each other.

Literature review. Researches on paradigmatic relations began in the late 19th and in the beginning of 20th century. It is connected with the name of Ferdinand de Saussure, a well-known activist of Prague linguistic school. He was concerned exclusively with three sorts of systemic relationships: that between a signifier and a signified; those between a sign and all of the other elements of its system; and those between a sign and the elements which surround it within a concrete signifying instance [2]. He emphasized that meaning arises from the differences between signifiers; these differences are of two kinds: syntagmatic (concerning positioning) and paradigmatic (concerning substitution). Saussure called the latter associative relations [3], but Roman Jakobson's term is now used. The distinction is a key one in structuralist semiotic analysis. These two dimensions are often presented as 'axes', where the horizontal axis is the syntagmatic and the vertical axis is the paradigmatic. The term “paradigmatic relation” was introduced by Louis Hjelmslev. Ferdinand de Saussure, who established the opposition between the two types of relations in structuralist linguistics, used the term “associative relation” for what Hjelmslev called “paradigmatic relation”. Huddleston and Pullum call a paradigm “the set of inflectional forms of a variable lexeme” [4]. Thus, broadly, a paradigm is understood as a set of forms of a given word. A paradigm may also be defined narrower as a set of forms within a certain category. Thus, in the textbook on grammatical analysis by Kroeger a paradigm is defined as “a set of forms which includes all the possible values for a particular grammatical feature” [5].

Research Methodology. Paradigmatic relationships can operate on the level of the signifier, the signified or both. A paradigm is a set of associated signifiers or signifieds which are all members of some defining category, but in which each is significantly different. In natural language there are grammatical paradigms such as verbs or nouns. According to Langholz Leymore, paradigmatic relations are those which belong to the same set by virtue of a function they share... A sign enters into paradigmatic relations with all the signs which can also occur in the same context but not at the same time [6]. In a given context, one member of the paradigm set is structurally replaceable with another. Other famous linguists Silverman and Torode claim that signs are in paradigmatic relation when the choice of one excludes the choice of another [7]. The use of one signifier rather than another from the same paradigm set shapes the preferred meaning of a text. Paradigmatic relations can thus be seen as contrastive. Saussure's notion of “associative” relations was much broader and less formal than what is normally meant by “paradigmatic” relations. Saussure referred to “mental association” and included perceived similarities in form (e.g. homophones) or meaning (e.g. synonyms). Such similarities were heterogeneous and ranged from strong to slight, and might refer to only part of a word (such as a shared prefix or suffix). He noted that there was no end (or commonly agreed order) to such associations [8].

Analysis and results. Paradigmatic analysis involves comparing and contrasting each of the signifiers present in the text with absent signifiers which in similar circumstances might have been chosen, and considering the significance of the choices made. It can be applied at any semiotic level, from the choice of a particular word, image or sound to the level of the choice of style, genre or medium. The use of one signifier rather than another from the same paradigm is based on factors such as technical constraints, code (e.g. genre), convention,

connotation, style, rhetorical purpose and the limitations of the individual's own repertoire. The analysis of paradigmatic relations helps to define the “value” of specific items in a text.

Some semioticians refer to the “commutation test” which can be used in order to identify distinctive signifiers and to define their significance - determining whether a change on the level of the signifier leads to a change on the level of the signified. Its origins lie in a linguistic test of substitution applied by the Prague Structuralists (including Roman Jakobson). In order to identify its phonemes and their “distinctive features” within a language, linguists experimented with changes in the phonetic structure of a word in order to see at what point it became a different word. The original commutation test has evolved into a rather more subjective form of textual analysis. Roland Barthes refers to using the commutation test to divide texts into minimal significant units, before grouping these units into paradigmatic classes [9]. To apply this test a particular signifier in a text is selected. Then alternatives to this signifier are considered. The effects of each substitution are considered in terms of how this might affect the sense made of the sign. This might involve imagining the use of a close-up rather than a mid-shot, a substitution in age, sex, class or ethnicity, substituting objects, a different caption for a photograph, etc. It could also involve swapping over two of the existing signifiers, changing their original relationship. According to Barthes, the influence of the substitution on the meaning can help to suggest the contribution of the original signifier and also to identify syntagmatic units [10]. The commutation test can identify the sets (paradigms) and codes to which the signifiers used belong. For instance, if changing the setting used in an advertisement contributes to changing the meaning then ‘setting’ is one of the paradigms; the paradigm set for the setting would consist of all of those alternative signifiers which could have been used and which would have shifted the meaning. Wearing jeans to a job interview will be interpreted differently from “power dressing”. The commutation test may involve any of four basic transformations, some of which involve the modification of the syntagm. However, the consideration of an alternative syntagm can itself be seen as a paradigmatic substitution.

Paradigmatic relations are the oppositions and contrasts between the signifiers that belong to the same set from which those used in the text were drawn. Semioticians often focus on the issue of why a particular signifier rather than a workable alternative was used in a specific context: on what they often refer to as “absences”. Saussure noted that a characteristic of what he called “associative” relations - what would now be called paradigmatic relations - was that (in contrast to syntagmatic relations) such relations held “in absentia” - in the absence from a specific text of alternative signifiers from the same paradigm. He also argued that signs take their value within the linguistic system from what they are not (1983, 1974). There are popular sayings in English concerning two kinds of absences: we refer to “what goes without saying” and “what is conspicuous by its absence”. What “goes without saying” reflects what it is assumed that you “take for granted” as “obvious” [11]. Paradigmatic analysis involves comparing and contrasting each of the signifiers present in the text with absent signifiers which in similar circumstances might have been chosen, and considering the significance of the choices made. It can be applied at any semiotic level, from the choice of a particular word, image or sound to the level of the choice of style, genre or medium. The use of one signifier rather than another from the same paradigm is based on factors such as technical constraints, code (e.g. genre), convention, connotation, style, rhetorical purpose and the limitations of the individual's own repertoire. The analysis of paradigmatic relations helps to define the “value” of specific items in a text.

There is given two sentences taken from two famous Uzbek and English novels, "Shaytanat" by T. Malik and "Godfather" by M. Puzo respectively. There has been used computation test method in order to find out "absentias" and clarify contrastive paradigmatic relations among words in each sentence.

Xotiningizning o'limida mening zarracha aybim yo'q. Siz mening ziyofatlarimni gullatar edingiz. Sizni yo'qotishdan

men nima naf ko'rarkanman? Aksincha zarar ko'rdim. Siz kimgadir yoqmay qolgansiz [12].

This sentence is taken from first series of "Shaytanat" books and told by Asadbek, main hero of the novel, to Elchin, a singer and Asadbek's future son-in-law. At that time they were neither relative or close each other. It can be seen from the choice of words which speaker said. In order to analyze it briefly, we used a table

Table 1.

Subject	Determiner	Object	Predicate
Siz	mening	ziyofatlarimni	gullatar edingiz
Personal Pronoun	Objective pronoun	Noun	Verb
Sen, San, sizlar	Bizning, maning	Bazmlarimni, Bayramlarimni, O'tirishlarimni, Taziyalarimni	Yashnatar edingiz, Qizdirar edingiz, Sovutar edingiz, Buzar edingiz

As it is seen from the table, it is simple sentence and consists of four parts of sentence. The subject and determiner of the sentence are introduced with pronoun, predicate with verb and object with noun in accusative case. The fourth row of the table presents the words or paradigms which can be substituted with the words in a given sentence. They include both synonyms and antonyms. All the words given in the fourth row are "absentias", which was not written but can be exchanged. If so why they were not put. Because they cannot suitable for the situation, style of the novel and fulfill the meaning. Take the word "taziyalarimni" as an example. It is the

antonym of the word "ziyofat" and can replace it. However, it is not relevant for the context. We know that Elchin is a singer and singers are usually invited to the parties not to funerals. So it is not suitable way for this context. The second example is taken from "Godfather" and shows particularity of English word choice:

The first one to see Johnny Fontane enter the garden was Connie Carleone. She forgot her bridal dignity and screamed, "Johnnee". Then she ran into his arms. He hugged her tight and kissed her on the mouth, kept his arm around her as others came up to greet him [13].

Table 2.

Subject	Predicate 1	Determiner	Modifier	Object		Predicate 2	
She	forgot	her	bridal	dignity	and	screamed,	"Johnnee"
Subject pronoun	Verb	Possessive adjective	Adjective	Noun	Conj.	Verb	Proper noun
he, I, we, you, they, Connie	pass over, overlook, remember, recall	his, my, our, their, your, Connie's	wedding, nuptial, funeral	formality, rank, station, worth	then, but, also	shout, call, yell, cry, holler, silence, hush, whist	

It is obvious from the table that it is compound sentence which is consisted of two predicates, forgot and screamed respectively. The subject is pronoun and there are seven parts of sentence altogether. The fourth row demonstratives "absentias" of the sentence. Let's take one word from the sentence and discuss, for example, "screamed". It is the second predicate and has several synonyms and antonyms. "to scream" means a loud, emphatic exclamation of extreme emotion. Its synonyms call, shout, yell, cry and holler have more negative meaning than scream like to utter a sudden and loud cry to attract attention and animate others, etc. If we come back to the context, we can see that it is a wedding party and the speaker screamed from happiness. The next sentence proves it that she hugged and kissed him. All these evidence claim that writer had to use positive verb and he did so.

Conclusion / Recommendations. All things considered, all parts of the sentence have several alternative equivalents and paradigmatic relationships are about

substitution. A paradigmatic relationship involves signs that can replace each other, usually changing the meaning with the substitution. Paradigmatic analysis involves comparing and contrasting each of the signifiers present in the text with absent signifiers which in similar circumstances might have been chosen, and considering the significance of the choices made. The use of one signifier rather than another from the same paradigm is based on factors such as technical constraints, genre, convention, connotation, style, rhetorical purpose and the limitations of the individual's own repertoire. The analysis of paradigmatic relations helps to define the value of specific items in a text. According to results of paradigmatic analysis of the sentences, the Uzbek language has more flexible and changeable sentence structure and the synonyms have almost the same meaning can be substitutable easily. While the English language has strict sentence structure and synonyms with special meaning.

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UO'K: 821.133.1

Шахноза КУВАНОВА,

Қариш давлат университети катта ўқитувчиси

E-mail: Kuvanova_7576@list.ru

ҚарДУ профессори, ф.ф.д. Н. Шодмонов тақризи остида

ФРАНЦ КАФКА ИЖОДИДА МАКОН ВА ЗАМОН ТУШУНЧАЛАРИНИ ИФОДАЛАШНИНГ ЎЗИГА ХОС УСЛУБИ

Аннотация

Австрия ёзувчиси Франц Кафка романлари ўқувчида ваҳима, таҳлика ва қўрқув туйғуларини уйғотади. Кафка бадий услубининг ўзига хос хусусиятларини тушуниш лозим. Мазкур мақолада ёзувчининг услубини ўрганишда макону замонга тегишли Кафкача бадий тасвирлар таҳлил қилинган. Шу ўринда таъкидлаш жоизки, Макону Замон ва Инсону Жамият образларининг тасвири Кафка услубининг моҳиятини ташкил этади. Адибнинг ёзиш услубини ўрганиш доирасида унинг ҳаёти ва ижоди ҳам яқиндан ўрганилади. Франц Кафка асарларида “макон” ва “замон”, “инсон” ва “жамият” тушунчалари ёрдамида аслида ҳаёт ва ҳодисаларнинг мавжуд шакллари белгиланиши ушбу мақолада тадқиқ этилди.

Kalit so'zlar: ijod, uy, borliq, zamon, usul, badiiy xususiyat, badiiy tasvir, obrazlar tasviri, harakat, hayot, voqea.

FRANZ KAFKA'S UNIQUE STYLE OF EXPRESSING THE CONCEPTS OF SPACE AND TIME

Abstract

The novels of the Austrian writer Franz Kafka evoke feelings of panic, danger and fear in the reader. It is necessary to understand the peculiarities of Kafka's artistic style. This article analyzes Kafka's artistic images of space and time in the study of the writer's style. It should be noted that the depiction of the images of Space, Time and Human society is the essence of Kafka's style. As part of the study of the writer's writing style, his life and work are also closely studied. In this work, Franz Kafka explores the definition of existing forms of life and events using the concepts of "space" and "time", "man" and "society".

Key words: creation, space, time, style, artistic feature, artistic image, image depiction, essence, life, event.

ПОНЯТИЕ ВРЕМЕНИ О ДОМА В МЕТОДАХ И ОСОБЕННОСТЯХ, СВОЙСТВЕННЫЕ В ТВОРЧЕСТВЕ ФРАНЦА КАФКИ

Аннотация

Романы Австрийского писателя Франца Кафки вызывают у читателя страх, ужас и панику. Художественные методы Кафки надо понимать с ему свойственной особенностью. Для того, чтобы изучить методы Кафки, в этой статье проанализированы художественные методы, относящиеся к тому времени дому действию. Надо определенно подчеркнуть, что образы Действия, Времени и Человечества и Общества в понятии методов Кафки образуют талантливость его методов. Чтобы изучить его писательскую методику надо поближе узнать его жизнь и творчество. В произведениях Франца Кафки такие понятия как Действие бытие «Дом», «Человек», и «Общество» помогающие в основном выявить формы жизни и происшествие показана в этой статье.

Ключевые слова: творчество, Дом, Бытие, Время, метод, художественная особенность, художественное описание, описание образов, действие, жизнь, происшествие.

Кириш. XX асрнинг биринчи ярмида Кафкани китобхон аҳли ҳали билмасди. Унинг ижоди ҳақида илк даъфа Герман Гессе, Стефан Цвейг, Алфред Дёблен каби машҳур адиблар гоҳ маъқуллаб, гоҳ таҳсинлар айтиб мақолалар ёзишган бўлсалар-да, аммо ўзининг ғайриоддийлиги, замон руҳига, давр талабига мос келмаслиги сабаб Кафка асарлари кенг китобхон оммасига етиб бормади. Унинг ижодини изчил йўриқда ўрганиш, чуқур тадқиқ қилиш иккинчи жаҳон урушидан кейин бошланди. Модернизм асосчиси Франц Кафка борлиқнинг, жўш уриб турган ҳаётнинг ўткир тиканли йўлакларидан борди, айна пайтда шафқатсиз ҳаётнинг охириги саволлари ечимини кутиб ётган сарҳадларида умр кечирди. Очиғини айтганда, ўз ҳаётининг маъносини ва туб моҳиятини Кафка ижодда кўрди, ижодни эса экзистенциализм руҳидаги ҳақиқатга яқинлашиш деб билди. Франц Кафка дунёқарабини фалсафа, тарих, маданият нуқтаи назаридан, энг муҳими, бадий тафаккур нуқтаи назаридан тушунишда ҳаёт олдида даҳшатга

тушиш, инсон қисматининг адоғи йўқлигига боғлаб чеклаш адолатдан эмас. Кафка ижоди у ҳақдаги турли туман уйдирмалар, нотўғри талқинлар, баъзида карама-қарши фикрлардан анча юқори ва теранроқ. Шуни қайд этиш лозимки, у ирреал дунёни реал тарзда тасвирлаган мусаввир ҳисобланади.

Австрия ёзувчиси Франц Кафка романлари ўқувчида ваҳима, таҳлика ва қўрқув туйғуларини уйғотади, бироқ бунинг асосида эса, тадқиқотчи В. Днепров айтганидай, реализмнинг нафаси сезилиб туради [1:466]. Биз гўёки беихтиёр ғайритабиий оламга тушиб қоламиз, шубҳасизки, унда кундалик ҳаёт тафсилотлари ва реал ҳаётнинг оҳанги билан бирга саробу даҳшатларнинг овозлари ҳам яққол сезилади.

Шу нуқтаи назардан, Кафка бадий услубининг ўзига хос хусусиятлари тушуниш учун ушбу мақоланинг асоси ва механизмларини яратиш муҳим аҳамият касб этди. Шунингдек, ёзувчининг услубини ўрганишда макону замон ва инсону жамиятга тегишли Кафкача бадий

тасвирларни таҳлил қилиш масаласи ҳам катта аҳамиятга эга.

Кафканинг ижодига қизиқиш ёзувчининг ўлиmidан сўнг бошланди ва бу қизиқиш бир қанча дунё олимларини ўз атрофига бирлаштирди. Алал-оқибат адиб меросини ва ёзиш услубини ўрганиш бўйича илмий изланишлар олиб бораётганлар иккига ажралдилар, бир томон Франц Кафка инсон қаршисида турган ёвузликни енгиб ўтишига ишонмайди ва ўқувчини ҳам бунга ундамайди, яъни яшашдан ёруғлик кўрмаган, ўз оламидай Ҳаётни ҳам Ҳаос санагану; ундан бизга мавҳум адабиёт қолди, дея таъкидлайдилар [2:118]. Уларнинг фикрича, Кафкада Шахс сифатида унда бундай ҳислат бўлмаган. У бор-йўғи дахшатли тушни таъбирловчи, йўл кўрсатувчи эмас, деган фикрлар ҳам янгради.

...Франц Кафка адабий фаолиятини соддагина қилиб: «Бахтимга, менда адабиётда фойдали нимадир қила олиш салоҳияти бор... ана шу нимадир қила олиш илмий менга куч беради... Бундай лаҳзаларда мен ғалати, худди тушни таъбирлаётгандай ҳолатни бошдан кечираман», – дея таърифлаганди. Бу таърифга ҳеч қандай қўшимча қилишнинг ҳолати йўқ. Унинг романлари – адибнинг таъбирлари. Хунрезликка ғарқ бўлган, инсонни хўрлаш ва тубанлаштиришнинг энг жирканч усулларини жорий қилган, ёвузликни санъат даражасида алкаган XX аср Ҳаётининг, инсон ботинининг таъбирлари. У махлуқ, қўрғон, жараён, хатар, қўрқув, таҳлика, хавотир қиёфасидаги бу дахшатли тушни ўзидан келиб чиқиб, ўз қаричи ва ўз тахайюли, ўз тушунчалари билан кичкинагина жуссасида оғриқ ҳамда азобни ҳис этиб таъбир қилди. Бу таъбирномалар дастлаб кичик новеллалар, кейинчалик учта катта роман шаклида инсониятга мерос бўлиб қолди. Инсоният ҳали ҳам Кафка қилган таъбирлар билан яшашда давом этапти, чунки ўша тушларнинг ўзи ҳам давом этмокда [3:11].

Ўзбекистон Республикаси Президентининг 2017 йил 7 февралдаги ПФ-4947-сон “Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида”ги Фармони, 2018 йил 5 июндаги ПҚ-3775-сон “Олий таълим муассасаларида таълим сифатини ошириш ва уларнинг мамлакатда амалга оширилаётган кенг қамровли ислохотларда фаол иштирокини таъминлаш бўйича қўшимча чора-тадбирлар тўғрисида”ги Қарори ҳамда 2018 йил 28 декабрдаги Ўзбекистон Республикаси Олий Мажлисиغا Мурожаатномаси ҳамда мазкур фаолиятга тегишли бошқа меъёрий-ҳуқуқий ҳужжатларда белгиланган вазифаларни амалга оширишда ушбу мақола тадқиқоти ҳам муайян даражада хизмат қилади. [4:1].

Тадқиқот методологияси (Research Methodology). Кафка Ҳаёт билан ижодининг ўзаро муштараклигини уйғунлаштира олган адиб эди. Кафка Ҳаёти секин-аста ижодига айланиб борди, унга худди Ҳаётбахш сув томчисидек сингиб кетди. Ёзувчи кундалигидаги ёзувлар Ҳаётдаги у ёки бу оддий воқеани қайд қилишдан кўра бадий насрига айланиб борди. Умумий маънода Франц Кафка ижодида “макон” ва “замон”, “инсон” ва “жамият” тушунчалари ёрдамида аслида Ҳаёт ва ҳодисаларнинг мавжуд шакллари белгиланади, бир томондан, уларнинг биргаликда қўлланилиши, борлиқда бир-бирини тўлдириши ва узвилигини акс эттиради. Иккинчи томондан, уларни бири-бири билан ўрин алмашиш жараёнлари, замону макон ичра инсону жамиятнинг бир-бирига алоқадорлиги инкор этиб бўлмас ҳақиқатдир.

Адабиётда замону макон ва инсону жамият образлари реал воқеликнинг мавжуд шакллари саналади ва адабиётшунослик фалсафадан бир қадар фарқ қилади.

Адабиётда узлуксизлик замоннинг энг муҳим хусусиятларидан бири саналади. Рассом одатда маълум бир замонни акс эттирмайди, балки уни тасвирлаш учун эътиборини алоҳида, энг муҳим лаҳзаларига эътибор қаратади. Бироқ узвийлик матнга динамизм ва психологизмни тухфа қилади. Бундан ташқари, замон образи узвийлик намоён этилса; макон тасвирлари эса тафсилотлар орқали баён қилинади. Бадий бўлиши мумкин ва фақат баъзи тафсилотлар ёрдамида белгиланиши мумкин.

Бироқ иккинчи томон уни Ҳаётнинг бошқалар кўролмаётган, кўришга идрок ва салоҳияти етмаётган қирраларини, томонларини кўра олди ва тасвирлаб, чизиб берди, инсонни таҳликага солаётган ҳикмат-мажозларни яратди. Ёзувчи ана шу манзара-мажоз орқали инсонни ўзига, атрофга идрок ва уйғоқ кўз билан қарашга, хушёр бўлишга ундади, деган ғояни илгари суришди.

Шу ўринда таъкидлаш жоизки, Макону Замон ва Инсону Жамият образларининг тасвири Кафка услубининг моҳиятини ташкил этади; бу деярли барча тадқиқотчилар томонидан таъкидланган ва шуни таъкидлаш жоизки, юқорида тилга олинган тушунчаларнинг тизими Кафка Оламида Дунё қиёфасини акс эттиради ва ушбу масалаларнинг марказида ягона реаллик мажудлигини кўрсатади — бу Инсон феномени саналади. Бугунги кунда кишилик жамиятида у атрофида содир бўлаётган барчасини англаш ва таҳлил қилишга қодир ягона индивидуум, шахс эканлиги таъкидланади. Ўзига хос ёзиш услуби ва ноодатий қарашлари билан Адабиётда бурилиш ясаган ёзувчилар қаторида тилга олинадиган ва XX асрда жуда кўп шов-шувларга сабабчи бўлган Франц Кафка Инсонни ички руҳий исёнлари силсиласида у яратган образлар ўзига чигалу мавҳум кўринишда ёзувчининг Дунё картинасида намоён бўлади. Воқелик эса Замон оқимида қараб Маконда ўзгариб бораверади, шу тариқа унсурларнинг тинимсиз алмашинуви содир бўлади ва бу изланувчиларнинг қарашлари орасида гўё адиб ва қаҳрамонларнинг Ҳаётида юз берган тўхтовсиз зиддиятлару номутаносибликлари юзага келтирди. Айни шу боис адибнинг ёзиш услубини ўрганиш доирасида унинг Ҳаёти ва ижоди ҳам яқиндан ўрганилади. Кафканинг романлари борасида гап кетар экан, айтиш жоизки, Кафка сўзлардан мажоз қурилмасини яратиш учун худди қурувчи ғишт тергандай фойдаланади. Бошқача айтганда, ёзувчи учун асар бу — конструкция, иморат. У сўзни шу конструкцияни яратиш учунгина ишлатади. Конструкция эса Кафкани кўрқувга солган Ҳаётнинг, турмушнинг тимсоли, бадий қурилмаси, моддийлашган намунасидир...

“Макон” ва “Замон”, “Инсон” ва “Жамият”, “Ҳаёт” ва “Дунё”нинг муштараклиги зиддиятларини ўрганиш муаммоси Кафка ижоди муҳим аҳамият касб этади ва мазкур адибнинг ёзиш услуби ва унинг руҳий оламини ўрганиш масаласи эса адабиётшуносликдаги энг муҳим вазифалардан бири саналади. “Олий таълим муассасаларида илмий салоҳиятни янада ошириш, илмий ва илмий-педагогик кадрлар тайёрлаш кўламини кенгайтириш” вазифаси адабиётшуносликка оид назарий ва амалий тадқиқотлар учун асосий йўналишларни белгилаб беради. Мазкур тадқиқот шу маънода маъжозий конструкцияни ўрганиш орқали инсониятнинг тарихи, маданияти, урф-одатлари, анъаналари, Ҳаётий қадриятлари ҳақидаги билимларни янада кенгайтиради.

Таҳлил ва натижалар (Analysis and results). Франц Кафка, икки оламни ажратиб турувчи чегарада

муаллақ ҳолда тўхтаб қолгандек кўринади. Бир қўли билан тақдирига битилган умидсизлик, азоб-уқубат ҳамласини қайтариб турса, иккинчи қўли билан ҳаётида рўй берган барча ғам ва ҳасратга тўла воқеалар баёнини ёзиб борарди. У ён-атрофдаги одамларни кўрганидан, бошидан ўтказганларидан кўра кўпроқ ўзи кўрган ва тушунган «объектив воқелик» ни тасвирлашга интиларди. Объектив воқеликка эса у ўз гача муносабатга бўлган, ниҳоят синчковлик билан унда кечаётган жараёнларни кузатган, миридан сиригача ўрганган [5:158]. Франц Кафка ижоди индивидуаллигининг муҳим белгиси — тугалланмаганлик, узук-юлуқликка чексиз мойиллик бўлиб, адибнинг дунёни ҳис этиши билан чамбарчас боғлангандир. У йирик эпик асарларидан бирортасини ҳам охиригача етказмаган. Эҳтимол, бу ерда муаммо Кафканинг ижодга бўлган муносабатида, «эпик қўлам» йўқлигида эмас, балки тугал сюжетни, табиатан ҳал этиб бўлмайдиган конфликтнинг ечимини катъиян рад этувчи поэтикасидир. Адибнинг фантазияси кундалик ҳаётдан узоқ, кўпинча даҳшатли тасаввур ва бадбуруш киёфасигача ўзгарган образларни тугдирарди. Ёзувчи онг ости қаъридан ушбу тасаввур ва образларни юзага келтираркан, Кафка сюрреалист шоир ва ёзувчиларга ўхшаб уларни «хом», ишлов берилмаган кўринишда ташлаб қўймасдан, қайта англаб юзага чиқаради ва реал ҳаётнинг пухта тасвирланган манзараларига сингдиради. Икки дунёни ажратиб турувчи юпқа парда ортида бир вақтнинг ўзида содир бўлаётган мудҳиш ва гўзал манзараларни тасвирларкан, Кафка (эҳтимол, англамаган ҳолда) икки олам, яъни руҳий ва моддий олам ўртасидаги тугаш, бир-бирига яқин жойларни топишга ҳаракат қилади.

Франц Кафка ижодида Макон ва Замон тушунчаларини ифодалашнинг ўзига хос услубини 1926-йилда нашрдан чиққан «Қўрғон» романида кўриш мумкин. Ушбу роман бош қаҳрамони — ўтмиши йўқ одам, у гўё нариги дунёни тарқ этиб, бизнинг оламимизга бир ҳатлаб ўтгандек пайдо бўлади. Қишлоқнинг нафс балосига йўлиқтирувчи тузоқлари, алдаб-авраб ўзига ром этувчи

табиати, нажотсиз муҳтожлиги, зим-зиё тунлари ва ёруғ кунларига кўникиб, ўзини танобчи деб таништирган К. аслида, ушбу қишлоққа яшаш учун келади. Бироқ унинг бу уринишлари зое кетади: ёзувчи бадиий оламида ёлғизлик, саргардонлик, ўз жойини топа билмаслик ғоясини енгиб ўтиш асло мумкин эмас. Адиб ижодининг экзистенциализмга йўғрилганлиги унинг асарларида сезилиб туради. Машҳур француз адиби Альбер Камю Кафка ижодида ўзининг фалсафий фикр, бадиий образ, қолаверса, дунёқарашларига ҳамоҳанг келувчи жиҳатларни топганлиги бежиз эмас, албатта. [5:166]. Кафка қаҳрамони экзистенциализм руҳи билан суғорилган «маҳобатли кўркинч» ҳиссини юрагида олиб юришга маҳкум этилган. Айни пайтда Кафка «уни босиб олган кўркув ҳиссиётининг бепоён кенгликлари» аслида, қалбини чулғаб олган ижобий ҳислат эканлигини яхши тушуниши лозим, чунки бу кенгликларда даҳшатга солувчи кучдан устун турувчи олий ҳислат, яъни инсонни енгиб бўлмасликка бўлган ишонч мужассамдир.

Хулоса ва тақлифлар (Conclusions/Recommendations). Кафка бадиий оламида инсон — бу ўзига хос боғловчи ришта, улкан халқанинг бир бўғини, икки олам — моддий ва руҳий олам ўртасидаги жарликни ўзи орқали бирлаштиришни хоҳлайди, улар орасида кўприк бўлишга ҳаракат қилади. Инсон ҳаёт тайёрлаб қўйган синовларни ҳаяжон билан кутади, лекин ҳар сафар ҳам буннга дош бера олмайди, маҳкам турулмайди ва фанога ғар қ бўлади. Олий руҳга, эзгуликка яқинлашиш иштиёқи Кафкани руҳлантирар, юрагидаги алангани авж олдирарди. «..Эзгуликка юзланиш лозим ва сен ўтмишга, ҳаттоки, келажакка қарамасдан ҳам нажот топасан», — деган эди у. Адиб ёлғон-яшиқ гап, фисқу-фасод, уйдирмалар, ноҳақликлар ва тотўғри талқин этилган ақидалар чангалзорларида ҳақиқатга яқинлашишга ҳаракат қиларкан, у ўзини ижодкор сифатида сақлаб қолишга, умрини маъносиз, мазмунсиз нарсаларга сарфлашдан қочишга, ҳурфикрли ёзувчи бўлиб қолишга интиларди.

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UDK: 811.111-811.512

Dilnoza KURBONOVA,
2nd year masters' student, NUUZ National University of Uzbekistan English Linguistics Department
Yusupova Sh.B. Associated professor
E-mail: kurbonovadilnoza1@gmail.com

On the basis of review by doctor of science Samigova X.B. UzSWLU

LEXICAL FEATURES OF ADVERTISEMENTS IN ENGLISH

Abstract

In the present article, it is attempted to apply the theories of general lexicology to the analysis of the commercial consumer advertisements in press. This is devoted to show the lexical features of English print advertisements so that English learners may have a better understanding of the nature of language and appreciate the beauty of advertising. The main aim of this research paper is to study through observations, analyses and examinations of peculiar lexical features of English advertisements. With a view to fulfilling the research. It is carried out their lexical components, word choice, frequently used type of pronouns. The object of this article English advertisements whereas the subject matter is lexical features of English advertisements. This article is based on several obvious examples that strengthen the theoretical part of it.

Key words: monosyllabic verbs, weasel words, compounds, lexis, affixes, imitation, borrowed words, adjectives: basic, comparative and superlative degrees

INGLIZ TILIDAGI REKLAMALARNING LEKSIK XUSUSIYATLARI

Annotatsiya

Ushbu maqolada umumiy leksikologiya nazariyalarini matbuotdagi iste'molchi reklamalarini tahlil qilishda qo'llashga harakat qilinadi. Bu ingliz tilini o'rganuvchilar tilning tabiatini yaxshiroq tushunishlari va reklamalarda qo'llaniladigan so'zlarning qay darajada xaridorga ta'sirini anglashlari uchun ingliz tilidagi bosma reklamalarning leksik xususiyatlarini ko'rsatishga bag'ishlangan. Ushbu tadqiqot ishining asosiy maqsadi ingliz tilidagi reklamalarning o'ziga xos leksik xususiyatlarini kuzatish, tahlil qilish va tekshirish orqali o'rganishdir. Tadqiqotni bajarish maqsadida. ularning leksik komponentlari, so'z tanlash, ko'p qo'llaniladigan olmosh turi bo'yicha amalga oshiriladi. Ushbu maqolaning obyekti ingliz tilidagi reklamalar, predmeti esa ingliz tilidagi reklamalarning leksik xususiyatlari. Ushbu maqola uning nazariy qismini mustahkamlaydigan bir nechta aniq misollarga asoslanadi.

Tayanch so'zlar: bir bo'g'inli fe'llar, qo'shma so'zlar, birikmalar, leksika, affikslar, taqlid, o'zlashgan so'zlar, sifatlar: oddiy, qiyosiy va ortirma darajalar.

ЛЕКСИЧЕСКИЕ ОСОБЕННОСТИ РЕКЛАМЫ НА АНГЛИЙСКОМ ЯЗЫКЕ

Аннотация

В данной статье делается попытка применить теории общей лексикологии к анализу коммерческой потребительской рекламы в прессе. Это посвящено лексическим особенностям английской печатной рекламы, чтобы изучающие английский язык могли лучше понять природу языка и оценить красоту рекламы. Основная цель данной исследовательской работы - изучить посредством наблюдений, анализа и изучения специфических лексических характеристик английской рекламы. В целях выполнения исследования. осуществляется по их лексическим компонентам, словосочетанию, часто употребляемому типу местоимений. Объектом данной статьи является реклама на английском языке, тогда как предметом обсуждения являются лексические особенности рекламы на английском языке. Эта статья основана на нескольких очевидных примерах, усиливающих ее теоретическую часть.

Ключевые слова: односложные глаголы, составные слова, составные слова, лексика, аффиксы, подражание, усвоенные слова, прилагательные: основной, сравнительный и высший.

Introduction: Along with the rapid development of advertising has penetrated every corner of society. People are exposed to numerous advertising messages every day. To compete with many other similar advertising messages company advertisers use various devices to catch readers' attention, arouse their desire, and induce their action and contribute towards satisfaction.

Advertisers use language quite distinctive; there are definitely benefit in making odd and controversial statements in a remarkable way, intentionally communicate with people using simple and straight forward language.

Advertising designers are famous for playing with words and applying unexpected use of text or sound to achieve

their purposes, further more they are breaking the rules of language, due to the effect they use language out of context, distorting grammar, spellings or even coining new words in order to attract attention of the audiences.

The exploration of advertising is part of a more general investigation into the force of language, more specifically the way language is used to persuade, convince, and manipulate others.

Literature review: Advertising has grown to be a popular subject of study in recent years, approached from a wide range of disciplines, such as anthropology, sociology, linguistics, literary criticism, and media studies. Although advertising is all around us - perhaps because it is all around us

– we do not often pause to think about its nature as a form of discourse, as a system of language use whereby, on a daily basis, huge numbers of readers have fleeting ‘conversations’ with the writers of countless texts [1]. People regard the advertisement as a part of a daily routine; however, there is a huge number of attempts to explain what the advertisement exactly is. It is a medium of information. The function of the advertisement is to induce a customer to buy a product [2]. Another meaningful characterization of the advertisement is stated in Cook’s *The discourse of advertising*. In a world beset by social and ecological problems, advertising can be seen as an urging people to consume more by making them feel dissatisfied or inadequate, by appealing to greed, worry and ambition [3].

The role of advertising language is persuasive and reveals how communication occurs between advertiser and audience, its primary aim is to capture consumer’s attention and direct them willingly toward product or service on offer. When the word “advertising” is mentioned, most of us automatically think of what might be more accurately called “commercial consumer advertising”: advertising directed towards a mass audience with the aim of promoting sales of a commercial product or service [4].

The aim of advertising is to draw attention to a product or service in order to sell it. Whether we are shopping, reading the paper, travelling to work, watching television, or simply lazing around, we cannot avoid seeing advertisement [5].

Not only the use of visual devices plays important role in advertising, but also linguistic means are assumed as significant as images. It is thought that advertisers aim to sell their product promptly and in a huge amount; therefore, they are supposed to create as much attractive advertisement as possible. The uncommon way, from linguistic point of view, is usually used to reach the creativity in advertising and this use of linguistic means is discussed in this article.

Advertising English boasts a rich and colorful vocabulary. It is the most important lexical features are the use of monosyllabic verbs, weasel words, favorable words, personal pronouns, compounds, neologisms, etc. [6].

The examples used by the researcher are mainly concerned with situations in which communication occurs between two parties equally the advertiser and receiver.

Research Methodology: The methods applied in this study are the following:

Descriptive analytical was applied in order to test the overview of the lexical features found to characterize persuasive language in television, radio and the press.

Theoretical analysis made it possible to analyze the scientific literature regarding the lexical features of advertising language.

Analysis and results: In order to make the advertised information easily understood and remembered, advertisers usually employ simple words, especially monosyllabic verbs in their ads, such words as “make, get, take, try, come, go, have, need, see, use, give, serve, choose, let, look, call, come” are often found in English ads. In English, short words are usually the most familiar and therefore the most easily understood by a wide range of readers. Moreover the most short English words are of Anglo-Saxon origin. These words can generate greater emotion than their Latin equivalents, hence maximum impact. The high frequency of monosyllabic verbs used in the sample ads also helps to make the ads more persuasive. Weasel words are used to evade or retreat from a director forth right statement or position. Although the ultimate goal of advertising is to persuade readers to buy a certain kind of product, the word “buy” is rarely used in ads. This is because the word “buy” contains the meaning “to obtain something by giving money”

which often makes people associate with their “unwilling outgoings”. Accordingly, a wide range of verbs with the connotation of “buy” is used, for example “bring, give, help, offer, plus, prevent, provide, save, solve”. Here is an example of advertising car production:

Because when you get this much car for this little money, you win.

The word “get” here connotes the meaning of “obtaining something without having to pay the money”, and so it avoids giving readers the impression that they are being persuaded or even lured to do the purchase. The advertisers use weasel words to convince readers that they are trying to offer help with their product instead of simply selling it out.

English compounds are easy to form and their forms are many and varied, sometimes a compound consisting of a number of simple words may convey unusual meaning and so arouse readers’ rich associations. In the sample ads, there is such an example:

You can lose twice the weight with the slim-fast plan [7].

In this example, the compound “slim-fast” is used to modify “plan”, meaning which makes you slim fast.

New words or phrases created by means of imitation are not rarely seen in English ads. Such newly coined words and phrases may suggest that the product advertised possesses peculiar qualities as well as the value of novelty.

In English, affixes are often used to coin new words. The most commonly used affixes include super-, ex-, ultra-, auto-, and -aid. For example: super slim, ultra care, band aid, kleenex. In the sample ads, there are such example advertising the new EOS D30 digital camera:

Full compatibility with the E-TTL wireless auto flash system means spectacular shots with natural looking light.

Adjectives in advertising usually make slogans more effective and thoroughly describe the product. The following figure illustrates the occurrence of comparative, superlative and basic forms of adjectives in the analyzed slogans.

From the figure it is obvious that the most common form of adjectives is a basic form (73%). The second most common form is superlative with 16 per cent and the least used form of adjectives is a comparative form (11%).

As said above, adjectives are usually used in order to enhance a description of products and show their specific features. Apple advertising uses as explicit adjectives as possible to describe the quality of their newly released products.

Example: Mini. The next big thing. For the colorful. Forward thinking. A beautiful mind.

Comparative adjectives often suggest that products have higher quality than

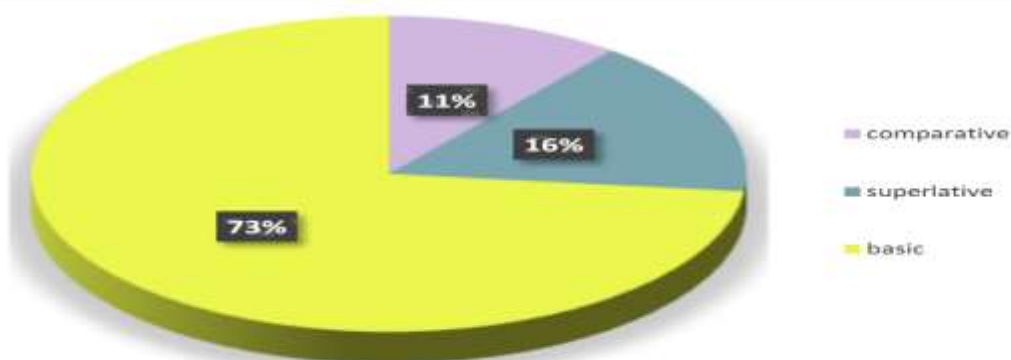
older products or products of a rival company. It usually depicts their new features and stresses better condition [8]. In slogan things go better with an apple, Apple advertisers aim to highlight that people will be happier with the products of Apple, not with products of a rival company.

As many products advertised are imported from other countries, the advertisers sometimes deliberately put some foreign words into the advertising text to make the product appear exotic and hence more appealing. Here is an example of using borrowed words.

That wears Gucci, Armani, prada, and a smile. . . .
Where Chardonnay share a table with char-koay-teow.

In this ad, the use of Malay words helps to create an exotic atmosphere which may attract more tourists to go to the city advertised. Personal pronouns in advertising are significantly important since they establish a personal relationship between advertisers and customers. The most frequent personal pronouns in advertising are deemed "you", "I" and "we". The

pronoun "you" provides a connection between you, customer, and a newly released product. It describes possible relationship between the device and the consumer. The pronoun "it" in the analyzed slogans mostly refers to the product which is recently introduced to an audience.



The iPhone you've been waiting for.
Movies, TV shows, games, and music. Now playing on an iPod near you.

It's big on color.

It's the most amazing iPhone yet.

Sentence length is an important criterion of the readability of a text. The longer the sentence, the lower the readability of the text. According to the research done by United Press International (UPI) and the Associated Press, a text with an average sentence length of eight words or less is regarded as "very easy to read" while one averaging 29 or more words would be considered "very difficult to read". And the "standard" or ideal average is 17 words.

Since the advertising text aims at attracting readers' attention and informing them of a certain product, and long difficult sentences would drain readers' interest in reading the text, short and simple sentences are preferred in advertising writing.

In order to be easily comprehensible, English advertising tends to adopt short sentence. Besides, short

sentences may help to retain readers' attention and persuade them to do the purchase with the tense atmosphere and fast pace they have created.

Conclusion/Recommendation: Through the application of the analysis approaches and methods of general lexical features of print English advertising are studied from the aspects of lexis. It is shown that in an attempt to catch readers' attention and to impress readers of the excellence of their products or services, advertisers apply a variety of devices, for example: different kinds of vocabulary in the advertising texts. The research of lexical features of English advertisements can be summarized in the following way:

the most common form of adjectives is a basic form (73%)

the standard sentence length in ads includes 17 words

Investigation in this area could be developed furthermore as in language of advertisement could be observed not repeatable features at any time so when in this sphere the research is carried on new results will be investigated.

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УДК: 811.113:512.133 (575.1)

Г.С. КУРБОНОВА,

*Ўзбекистон Миллий университети филология фанлари бўйича фалсафа доктори (PhD),
E-mail: gulsars.qurbonovna@gmail.com*

Ташиқи тақризи: ЎзДЖТУ профессори Ж.А. Якубов.

ФРАНЦУЗ ВА ЎЗБЕК ТИЛЛАРИДАГИ МАТНЛАРДА ШАРҚ МАДАНИЯТИНИНГ ҚАЙТА ЯРАТИЛИШИ

Аннотация

Мақолада француз ёзувчиси Амин Маалуфнинг “Самарқанд ёхуд зулматда йўқолган зиёни излаб...” асарининг ўзбек тилига қилинган таржимасида шарқ менталитетининг таржимада қайта яратилиши муаммолари ўрганилган. Унда таржима усул ва услублари, муаллиф – таржимон – ўқувчи муносабатлари аслият ва таржима матни мисоллари орқали тадқиқ этилган. Таҳлилга тортилган мисоллар эркин, мувофиқлаштирувчи, энциклопедик, муқобиллик каби таржима тамойиллари асосида гуруҳланган.

Калит сўзлар: менталитет, тарихий детал, ижодий таржима, таржима муаммолари, аслият, урф-одат, бевосита таржима.

РЕКОНСТРУКЦИЯ ВОСТОЧНОЙ КУЛЬТУРЫ НА ФРАНЦУЗСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация

В статье исследуется проблема восточного менталитета и проблемы его воссоздания произведения французского писателя Амина Маалюфа «В поисках утраты, затерянного в Самарканде или в темноте ...» на узбекский язык. В нём исследуются методы и приемы перевода, а также взаимоотношения автор-переводчик-читатель на примере оригинала и его перевода изучаемого произведения. Рассмотренные примеры проанализированы на основе принципов перевода свободного, адаптированного, энциклопедического и эквивалентного.

Ключевые слова: менталитет, историческая деталь, творческий перевод, проблемы перевода, оригинальность, традиция, непосредственный перевод.

RECONSTRUCTION OF EASTERN CULTURE IN FRENCH AND UZBEK LANGUAGES

Annotation

The article examines the problem of the eastern mentality and the problems of its reconstruction of the work of the French writer Amin Maaluf "In Search of Loss, Lost in Samarkand or in the Dark ..." into the Uzbek language. It examines the methods and techniques of translation, as well as the author-translator-reader relationship using the example of the original and its translation of the studied work. The considered examples are analyzed on the basis of the principles of free, adapted, encyclopedic and equivalent translation.

Key words: mentality, historical detail, creative translation, translation problems, originality, tradition, direct translation.

Жаҳон таржимашунослиги илмий мактабларида миллий-маданий ўзига хослик ва унинг таржимада қайта яратиш муаммоларига доир тадқиқотларни олиб боришга алоҳида эътибор қаратилмоқда. Маданиятнинг хусусиятлари тилда миллий-маданий бирликлар тил бирликлари маъносини ифодалайди ва уларнинг ишлатилишига таъсир кўрсатади. Шунга қарамадан, маданият у ёки бу даражада “автоматик” тарзда матнга тилнинг маданий коннотация белгиларини олиб қиради ҳамда маданий-тарихий воқеалар, анъаналар, урф-одатларни тавсифловчи объект вазифани бажаради. Шунинг учун ҳам бир тилдан иккинчи тилга таржима, бир маданиятни бошқа маданиятга ўгириш маъносида тушунилади. Таржимани мукамал амалга ошириш учун лингвистик билимлар билан бирга экстралингвистик билимлар ҳам муҳим саналади. Албатта, буларнинг барчаси мураккаб, тил ва маданиятнинг кўп босқичли жараёнлари таъсирида рўй беради.

Таржима бир-бирдан фарқ қиладиган икки маданий бирлашма вакиллари орасидаги коммуникатив фаолият сифатида маданий тўсиқ муаммоларини ҳал этади. “Таржиманинг икки ёқлама характери, яъни таржима қилинаётган аслият матнга тегишли маданият соҳиблари ва

таржима матнига тегишли маданият соҳибларининг бир-бирини тушунишларини таъминлаб беради” [5. Б. 314–315]. Таржима жараёнида маданий факторларнинг таъсирини тан олган ҳолда, уларнинг аҳамиятини ҳаддан зиёд ошириб юбормаслик лозим. Таржиманинг маданий-этнографик концепцияси маданий фарқларнинг родини кўчайтиради, унга кўра “...тиллар эмас, балки маданиятлар таржима қилинади” [3. Б. 112–113].

Ўзбек таржимашунослигида ўзига хос миллий муносабатини таржимада беришга доир назарий фикрлар Ғ.Саломов, Қ.Мусаев, Р.Файзуллаева, Р.Ширинова, Н.Владимирова, И.Мирзаев, М.Холбековларнинг ишларида кузатилади. Таржимашунос олима Раима Ширинова таъкидлаганидек: “Ҳар бир миллатнинг олами идрок этиши, ўзини қуршаб турган дунёни қандай англаши, энг аввало, ўша халқнинг бадий асарларида ўз аксини топади. Бадий асарлар тиллардан тилларга таржима қилинса, бегона халқ маданияти билан танишиш имкони пайдо бўлади. Бадий таржимада аслият оламининг миллий манзарасини таржимада ёрқин ва аниқ қайта тиклаш таржимоннинг билими, дунёқараши, маҳорати ҳамда санъатига боғлиқ” [6. Б. 53].

Француз ёзувчиси Амин Маалуфнинг “Самарқанд” асарида ифода этилган шарқ миллий маданиятининг ўзбек тилида қайта яратилиши бадиий матн таржимасида аслиятнинг ўрнини аниқлашга ва мазкур тарихий-фалсафий асарнинг адекват таржима мезонларини ўрганишга имкон беради.

Амин Маалуфнинг “Самарқанд” асари тарихий воқеаларга бой бўлиб, XI асрдан XX асргача Яқин Шарқ мамлакатларида содир бўлган ижтимоий-сиёсий воқеаларни ўз ичига олади. XI асрда яшаб ижод этган машхур олим, шоир ва файласуф Умар Хайёмнинг Самарқанддаги ҳаёти ўша даврнинг шиддатли ижтимоий-сиёсий воқеалари, янги пайдо бўлаётган турли диний мазҳаблар ўртасида аёвсиз кураш кетаётган даврлар билан чамбарчас боғлиқ кечади ва унинг ўзи ҳам шу курашларнинг иштирокчисига айланади.

Француз миллатига мансуб америкалик ёзувчининг “Самарқанд ёхуд зулматда йўқолган зиёни излаб...” асарининг ўзбек тилига таржимаси таржиманинг ўзига хос мураккаблигини юзага келтиради. Чунки асарда шарқ миллатига хос менталитет, урф-одат, ижтимоий-маиший турмуш тарзи бундан бир неча юз йилликларда содир бўлган ғарб ва шарқни бир-бирига боғловчи воқеалар гирдобиди кечади. Шу боис асар мазмунидан ғарбликларнинг шарқликларга бўлган ижобий маънодаги қизиқиши, мафтункор асору-атиқаларининг миллат қадриятлари сифатида алоҳида маъно касб этишини уқиб олиш мумкин. Шарқ менталитетига хос қарашларнинг бадиий таржимада қайта яратилишининг тарихий-фалсафий роман сифатида яна бир ўзига хос мураккаблиги ҳозирги замон ўқувчисининг бир неча аср илгари содир бўлган реал воқеа-ҳодисалар билан тўқнашувда намоён бўлади. Чунки замонавий ўқувчи учун ҳам ўтмишда шарқ халқларига хос бўлган яшаш тарзини тушуниши қийин, сабаби ўтган вақт давомида бизнинг турмуш тарзимизда ҳамда дунёқарашимизда жуда кўп ўзгаришлар рўй берди. М.М.Морозов айтганидек, “...асл нуханинг миллий ўзига хослиги жамият тарихи, халқ тарихи билан узвий боғлиқдир. Шунинг учун ҳам асл нуханинг маълум бир миллат тарихи билан боғлиқ элементлари алоҳида эътибор талаб қилади” [4. Б. 15].

Асар қаҳрамони ҳар қандай вазиятда инсонийлик ва маънавий бойликни моддий бойликлардан устун қўйишини, бу дунёнинг ўткинчи бойликлари деб ўзлигини, инсоний қадр-қимматини йўқотиб қўймаганлигини асарнинг дебючасидан то хотимасигача кўришимиз мумкин. Умар Хайём Самарқандга келган вақтида бир бечора чолни соқол-мўйлови эндигина сабза урган, қўлларидаги қалтаклари билан завқланиб ураётган ёш-яланглари учратди. Хайём бу манзарага бефарқ қараб кетолмади. Чолнинг бечора кўзлари Хайёмга илтижоли тикилгандек туюлди. Оламон орасидан кимдир уни Узун Жаббор деб атади. Бу исми эшитган Умарнинг диққати яна ҳам ошади. Қуйидаги жумлаларда аслият ва бевосита таржимада асар персонажини руҳий ҳолатини кўришимиз мумкин.

Аслиятда:

“Omar sursaute, un frisson de honte lui traverse la gorge, il murmure: Jaber, le compagnon d'Abous-Ali [8. Б. 17].

Бевосита таржимада:

“Хайём бу исми эшитиб сесканиб кетди, бўғзига бир нарса тикилгандек бўлди. “Жаббор! Абу Алининг шогирди!” – ҳаёлига келди унинг [1. Б. 34].

Мазкур контекстда гап ўз давридаёқ бутун Шарқу Ғарбда Авицена номи билан машхур бўлган Абу Али Ибн Сино ҳақида кетади. Аслиятда Умар Хайём Ибн Синонинг шогирди тимсолида оломоннинг илм аҳлига

муносабатидан ларзага келади ва қалтироқ овозда Жаббор Абу Алининг шогирди эканлигини айтиб пичирлайди. Албатта, таржимон аслиятдаги маънони тўғри етказа олган, китобхон эътиборини тиббиёт ва фалсафий билимлар соҳиб бўлган Абу Али ва унинг шогирди дунёсига етаклай олган.

Навбатдаги мисолга эътибор қаратамиз.

Аслиятда:

“Si cet homme est réellement un alchimiste, décide-t-il, c'est au grand juge Abou-Taher qu'il convient de le conduire” [8. Б. 18].

Таржимада:

“Агар бу одам ростдан ҳам афсунгар бўлса, уни қозикалон Абу Тоҳирнинг олдига олиб бориш мумкин” [1. Б. 39].

Аслиятда:

- C'est du kaghez chinois, le meilleure papier qui ait jamais été produit par les ateliers de Samarcande. Un juif du quartier de Maturid l'a fabriqué à mon intention, selon une antique recette, entièrement à base de mûrier blanc. Tâte-le, il est de la même sève que la soie [8. Б. 24].

Таржимада:

- Бу китоб Самарқанд устахоналарида қадимий усулда, энг сифатли хитой қоғозидан тайёрланган. Уни мотрудийлик бир яхудий уста менинг буюртмама биноан махсус оқ тут ёғочдан тайёрлади. Саҳифаларини кўргин, улар худди шохидек силлиқ ва мустаҳкам [1. Б. 47].

Француз китобхон тасавуридаги олий судья, қадимги даврда шарқ халқлари учун қозикалон номи билан ассоциация қилинади, шунинг учун ҳам таржимон *juge* сўзини қозикалон сўзи билан алмаштириб, ўзбек ўқувчиларининг дунёқарашига мослаштиради. Кейинги сатрларда хитой қоғози алоҳида қийматга эга савдо-сотик алоқалари туфайли форс тилидан ғарб тилларига ўзлаштирилган сўз бўлганлиги учун ҳам француз тилида *kaghez chinois* тарзида ифода этилган бўлса, ўзбек тилида тарнслиттерация усулида хитой қоғози тарзида берилган. Un juif du quartier de Maturid жумласи сўзма-сўз Мотрудий даҳасидаги бир яхудий маъносини беради, таржимон ўқувчи эътиборини ортиқча сўзлар билан чалғитмаслик мақсадида мотрудийлик бир яхудий жумласи орқали содда ва тушунарли тилда устанинг тавсифини келтиради.

Аслиятда: Nasr Khan, maître de la Transoxiane, gesticule, debout devant son trône, géant cuivré ruisselant de broderies;...[8. Б. 30].

Таржимада: Мовароуннаҳр ҳукмдори Носирхон мис қопланган ялтироқ тахти ёнида тик турганича ана шундай ўдағайларди [1. Б. 55].

Қорахонийлар сулоласига мансуб бўлган Носирхон Мовароуннаҳрни бошқарган, унинг пойтахти Самарқанд шаҳри бўлган. Агар тарихга мурожаат этадиган бўлсак, ўша даврда Амударё ва Сирдарё ўртасидаги водий Мовароуннаҳр деб аталган. Асл матнда муаллиф Ўрта Осиёни ғарбликлар тушунчасида француз тилида Transoxiane номи билан атайди, таржимон ҳам муаллиф қарашларидан четга чиқмаган ҳолда мусулмон Шарқини Мовароуннаҳр номи билан таржима қилади, чунки кейинчалик бутун Осиё территорияси шу ном билан аталган.

Асл нуханинг тарихий деталлари таржима амалиётида кўпинча бошқа тилга эквивалентлар орқали ўтади ва ўша давр ҳақида тарихий бўёқдорликни етказиш имконини беради. Тарихий сўзларнинг маъносини тўғри етказиш учун унинг асл матнда ва таржима матнида ифодаланишини билиш муҳим. Баъзан муаллиф ғарбликлар тушунчасини акс эттирувчи сўзларни бутунги кунда тарихий архаизмга айланган иборалар орқали

ифодалаган. Масалан, Жаҳоннинг хон саройида номаҳрамлар олдида чодирасини ярим кўтариб, мафтункор қиёфада шеър ўқиши Умар Хайёмни лол қолдиради. Мана шу парчада қўлланилган “чодира” сўзи ўзбек тилида шарқ менталитетига хос муқобил эквивалент билан қўлланилган. Француз тилида ҳам бу тушунча мавжуд, у форс тилидан француз тилига калкалаш йўли билан “tchador” [9] кўринишида ўтган. Бироқ асл матнда ушбу сўз “voile”, кўринишида берилган. “Voile” [9] сўзининг маъноси юзнинг пастки қисмини яшириш ёки баъзи ҳолатларда аёлларнинг бошини ёпиш учун ишлатиладиган мато парчаси маъносида қўлланилади. Ўзбек тилида “чодира” сўзи форс тилидан олинган “ёпинчик”, “ҳижоб” [7] маъносини беради. Қуйидаги жумлаларда мусулмон аёлларига мансуб бўлган ёпинчикнинг французча ва ўзбекча ифодаланишини кўриш мумкин.

Аслиятда: Djahane a déjà soulevé le bas de son voile, découvrant des lèvres sans fard... [8. Б. 35].

Таржимада: ...Жаҳон бўёқсиз, лекин ғунчадек лабларини кўрсатар даражада чодирасини кўтариб, рухсат ҳам сўраб ўтирмасдан ёқимли овозда шеър ўқий бошлади [1. Б. 62].

Французча матнда “voile” ва “чодира” сўзи икки маротаба қайта учрайди, фр: “...avant de rabattre son voile”; “...elle n'est déjà plus que voiles” [8. Б. 35] жумлаларида, ўзбекча таржимада “чодира” сўзи “...чодирасини тушуриш баҳонасида” ва “...шоира аллақачон чодирасига ўралиб олган” [1. Б. 63] сўзлари орқали ифодаланади.

Аммо француз тилидаги “voile” сўзи кейинги мисраларда чодиранинг синоними “паранжи” сўзи билан ифодаланган.

Аслиятда:

- As-tu encore ton voile?

- Je n'ai plus d'autre voile que la nuit [8. Б. 42].

Таржимада:

- Сен ҳамон паранжидамисан?

- Йўқ, энди менинг паранжим – қоронғу тун ҳолос...

[1. Б. 72].

Паранжи аёлларнинг устки кўчалик кийими маъносини англатган. Тарихий манбаларда у сўғдий асосга эга бўлган. Европаликлар учун бу кийим Буюк ипак йўли амал қилган даврлардан бошлаб таниш бўлган. Бу сўз

кейинчалик французча fringues (кийим-кечак, уст-бош) шаклига кирди. Бироқ сўзнинг луғавий изоҳи “французларга тегишли” fringues [10. Б. 96] сўзига тасодифий ўхшашлиги сабабли асл маъно Европада унутилган. Паранжининг аёллар кўчалик устки кийими маъносигаги вазифаси Ўрта Осиёда ислом маданияти доирасида ўзгаришга учраган ва “паранжи” деганда бошга ёпиладиган енгсиз кийим тушуниб келинади [2]. Ҳозирда ҳам Ўзбекистондаги баъзи вилоятларда тўй маросимлари удумини бажаришда паранжи ёпинишади. Шунинг учун ҳам таржимон матнда ўзбек миллатининг дунёқарашига яқин бўлган “чодира” ўрнига “паранжи” сўзини ишлатган.

Хулоса қилиб айтганда, “Самарқанд” асарининг аслият ва бевосита таржимасида шарқ менталитетининг ифодаланишини таҳлил қилиш жараёнида ўрганилган мисолларни беш гуруҳга бўлиш мумкин:

1. Ўттиқод ва удум: динга ўттиқод, шарқликларга хос удумлар, хусусан, меҳмондўстлик жиҳатларини ўз ичига олади.

2. Яхшилик ва ёмонлик: донолик ва жоҳиллик бир-бирига қарама-қарши қўйилади.

3. Тарихийлик ва замонавийлик: ҳокимият ва бошқарув, тарихий деталлар таҳлил қилинади.

4. Ижтимоий ва шахслараро муносабатлар: олим ва подшоҳ, олим ва давлат арбоблари ўртасидаги муносабат ифода этилади.

5. Тарихий жойлар: Самарқанд шаҳри ҳақидаги ривоятлар тавсифи келтирилади.

Мазкур таҳлиллارнинг аслиятда ифодаланган мазмун шарқ менталитетига, унинг руҳиятига мос ўтирилган. Таржиманинг аслиятга яқинлиги таржимоннинг муаллиф услуги ва мақсадини қанчалик ўзлаштирилганлиги билан боғлиқ. Таржимон интерпретацияси эса асар тилини, услубини равоон ўқилишига ёрдам беради. Шарқ менталитетини бадий таржимада қайта яратилишида таржимон интерпретацияси ва ижодий таржима ҳамда мослаштирилган таржима методлари муҳим роль ўйнайди.

Келгусида мазкур соҳадаги тадқиқотларда шарқ менталитетини ифодаловчи фалсафий-бадий матнларни тадқиқ этиш таржимашуносликнинг муҳим вазифаларидан бири, деб ҳисоблаймиз.

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УДК: 811.111-811.512

Guldona QO'RG'ONOVA,

Uzbekistan State World Languages 2nd year of master's degree student, Department of English Linguistics

E-mail: guldonaabahriddinova@gmail.com

On the basis of review by PhD, Assoc. Prof., Department of English Linguistics, NUUz, Abdullayeva Nargiza Erkinovna

STUDYING THE SPECIFIC PECULARITIES OF THE PROVERBS

Abstract

To understand foreign countries' languages and cultures people should be aware of the linguistic units of the language, such as proverbs and phraseological units since they show all cultural and language features. When we take into consideration such units, we know a lot about foreign attitudes to something. Proverbs are short sentences that people often quote, which gives advice or tells you something about life as well as they are short, traditional sayings that express some obvious truth or familiar experience; adage; maxim therefore we should study the unique meaning of the proverbs. We can see that proverbs have some similarities and differences with other cultures' sayings, so studying them helps to understand their real meaning and we can contrast with our proverbs.

Key words: adage, maxim, stable-word-combination, wisdom, traditional model, social views, social values.

ИЗУЧЕНИЕ ТИПИЧНЫХ ОСОБЕННОСТЕЙ ПОСЛОВ

Аннотация

Чтобы понимать языки и культуру других стран, люди должны знать языковые единицы языка, такие как пословицы и фразеологизмы, поскольку они отражают все культурные и языковые особенности. Когда мы принимаем во внимание такие единицы, мы много знаем об иностранном отношении к чему-либо. Пословицы - это короткие предложения, которые люди часто цитируют, которые дают совет или рассказывают вам что-то о жизни, а также короткие традиционные высказывания, выражающие очевидную истину или знакомый опыт; пословица; максима поэтому мы должны изучить уникальное значение пословиц. Мы видим, что пословицы имеют некоторые сходства и различия с высказываниями других культур, поэтому их изучение помогает понять их реальный смысл, и мы можем контрастировать с нашими пословицами.

Ключевые слова: пословица, изречение, устойчивое словосочетание, мудрость, традиционная модель, социальные взгляды, социальные ценности.

MAQOLLARNING O'ZIGA XOS XUSUSIYATLARINI O'RGANISH

Annotatsiya

Xorijiy mamlakatlarning tillari va madaniyatlarini tushunish uchun odamlar tilning lingvistik birliklari, masalan, maqollar va frazeologik birliklardan xabardor bo'lishlari kerak, chunki ular barcha madaniy va til xususiyatlarini namoyon qiladi. Bunday birliklarni hisobga oladigan bo'lsak, biz biror narsaga xorijiy munosabat haqida ko'p narsalarni bilamiz. Hikmatlar - bu odamlar tez-tez keltirib o'tadigan qisqa jumlar, ular sizga maslahat beradi yoki hayot haqida biror narsa aytib beradi, shuningdek, ular qandaydir aniq haqiqat yoki tanish tajribani ifodalovchi qisqa, an'anaviy so'zlardir; Shuning uchun biz maqollarning o'ziga xos ma'nosini o'rganishimiz kerak. Maqollarning boshqa madaniyatlar maqollari bilan o'xshash va farqli tomonlari borligini ko'ramiz, shuning uchun ularni o'rganish ularning asl ma'nosini tushunishga yordam beradi va biz o'zimizning madaniyatimizga oid maqollarimiz bilan taqqoslashimiz mumkin.

Kalit so'zlar: maqol, maksim, turg'un so'z birikmasi, hikmat, an'anaviy model, ijtimoiy qarashlar, ijtimoiy qadriyatlar.

Introduction. In old stories among all the assortment and abundance of its poetical importance and shape it is troublesome to discover more curiously and researchable sort than maxims and platitudes. It was the subject of profound think about of researchers in most diverse ideological branches. Most of the researchers concurred that the professional verbs are fables discourse. Where was not as it were the person's point of see but too common people's viewpoint is communicated. Proverbs and idioms play vital part in dialect. They donate emotionality, expressiveness to the discourse. They have certain immaculate etymological highlights that must continuously be taken under consideration in arrange to recognize them from conventional sentences. Proverbs are brief explanations appearing uncondensed frame of the gathered life involvement of the community and serving as routine commonsense images for theoretical thoughts. They are as a

rule educational and picture bearing, an old stories among all the assortment and abundance of its poetical importance and shape it is troublesome to discover more curiously and researchable sort than maxims and platitudes. It was the subject of profound think about of researchers in most diverse ideological branches. Most of the researchers concurred that the professional verbs are fables discoursed. Numerous of them become exceptionally cleaned and there's no additional word in proverbs and platitudes. Summarizing over mentioned. Proverbs, in colorful and distinctive dialect, reflect vital normal social values of each culture. Straightforward and well known, brief and pointed, they are passed on from era to era within the lucid verbal shape and have continuously ended up a component crucial to the prevailing culture of that country. Proverbs have a long history. They are brief and well-polished expressions implanted in philosophical thoughts concerning

distinctive perspectives of life. They are the summary of individuals experience in daily life, so they began from people's way of life and encounter. To be particular, they come from people life, religion, mythology, scholarly works, other dialects, celebrated writers' intelligence, a nation's history and so on.

One of the main tasks of Linguoculturology is to study how various types of cultural values are presented in the linguistic world picture. The analysis of language material made it possible to single out the linguistic units most relevant to cultural values. They are phraseological units, stylistic devices, proverbs and sayings, quotations, aphorisms and literary texts. Let us consider phraseological units expressing cultural values.

One of the universal cultural values widely represented in phraseological units of English, Uzbek and Russian is "promise". In all linguocultures keeping promise is positively evaluated; it is regarded as a quality testifying a person's honour and nobility characterizing him in a very positive way: good, honorable, organized, obligatory, noble, assertive, honest, reliable. "Breaking promise or word" on the contrary is a very negative and shameful trait: bad, dishonest, ignoble, unreliable [2].

Relationships between language and culture are most clearly seen in proverbs. It is accounted for by the fact that a proverb by its very nature is one of the forms of culture. It is a proverb that first and foremost transmits sociocultural information. Proverbs and sayings are considered to be cultural relevant units, since they reflect cultural values and concepts [10]. There are many definitions of proverbs given from different perspectives. I.R. Galperin defines proverbs as "brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas" [6]. W. Mieder points out that proverb is "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation [9]. The definitions specify such features of proverbs as a laconic form, reflection of conventional wisdom and other cultural values.

Many scholars in their definitions emphasize cultural significance of proverbs. Accordingly, C.B. Palmer regards proverbs as cultural texts which fix knowledge, experience and expertise of generations, they manifest basic concepts and, thus reflect the specific cultural knowledge, and associations, which underlie the perception of the world. According to Y. Deng and R. Liu, "proverbs may provide interesting little glimpses or clues to a people's geography, history, social organizations, social views, attitudes. People who live along sea coasts and whose livelihood is dependent on the sea will have proverbs about sailing, about braving the weather, about fish and fishing. In cultures where old age is revered, there will be proverbs about the wisdom of the elders. And in societies where women's status is low, there will be a number of sayings demeaning them"[4].

Literature review. Proverbs and sayings have certain purely linguistic features which must always be taken into account in order to distinguish them from ordinary sentence. Proverbs are brief statement showing in condensed form the accumulated life experience of the community and serving as conventional and practical symbols for abstract ideas [1]. They are usually didactic and image bearing many of them though frequency of repetition have become polished and wrought into verse-like shape, as in the following:

"to cut one's coat according to one's cloth"

"Early to bed and early to rise, (Erta turganga xudo beradi)

"Makes a man healthy, wealthy and wise".

Brevity in proverbs manifests itself also in the omission of connectives, as in: "First come, first served" (Erta borsang et pishar, Kechga qolsang bet pishar).

"Out of sight, out of mind" (Ko'zdan yiroq, ko'ngildan yiroq). But the some features distinguishing proverbs and sayings from ordinary utterances remains their transferred meaning. In other words, one meaning (literal) is the form for another meaning transferred which contains the idea. Proverbs and sayings if used appropriately, will never lose their freshness and vigor. The most noticeable thing about the functioning of sayings, proverbs and catch phrases is that they may be handled not in their fixed form (the traditional model) but with modifications [8]. These modifications, however will never break away from the invariants to such a degree that the correlation between the invariant model of a word combination and its variant ceases to be perceived by the reader [3]. The predictability of a variant of a word-combination is lower in comparison with its invariant. Therefore the use of such a unit in a modified form will always arrest our attention, causing a much closer examination of the wording of the utterance in order to get at the idea thus the proverb "all is not gold that glitters" appears in Byron's "Don Juan" in the following form and environment whereas first the meaning may seem obscure:

"How all needy honorable misters

Each out-at-elbow peer or desperate dandy,

The watchful mothers, and the careful sisters

(Who by the by, When clever, are more handy

At making matches where "it is gold that glitters"

than their he relatives), like flies o'er candy Buzz round the Fortune with their busy battery.

To turn her head with waltzing and with flattery"

Out of the well-known proverb Byron builds a periphrasis the of which is deciphered two lines below: "The Fortune", that is a marriageable heiress. It has already been pointed out that Byron is fond of playing with stable-word-combination, sometimes injecting new vigor into the components, sometimes entirely disregarding the semantic unity of the combination. In the following lines, for instance each word of the phrase safe and sound gets its full meaning.

Numerous proverbs have got their starting from people's life encounter and the meaning of a few words was changing to the adage amid a long period of time without any reporting of this prepare. The state "Make feed whereas the sun shines" [5] showed up from ordinary field-workers' hone. Each rancher saw the truth in these words but when hundreds of individuals started to get it these words in their claim way they realized that this sentence had a few diverse implications and individuals seem utilize it for their claim circumstances. After long time of practicing the strategy of "trial and mistakes" this state got its claim common meaning and got to be a saying. By the same way the state "Don't put all your eggs in one basket" got to be a saying from the viable involvement of exchanging merchants. So we will see that numerous sayings were made in verbal shape and the creator is more often than not obscure. On the other hand numerous proverbs were made by clear people. here are a few cases when ready to learn around the root of a few sayings. For illustration the saying "The Conclusion legitimizes the means" (Каково начало, таковы концы) showed up from the religious convention within the seventeenth century or "golden age". Another illustration may be a adage made by William Shakespeare "An fair story speeds best being doubtlessly told" (Самое лучшее — прямо и простосказанное слово). In interpretation of English sayings into Russian we ought to pay consideration to the meaning of the adage in common and shouldn't continuously interpret them actually. It

is additionally important to keep in mind that totally different dialects individuals utilize distinctive pictures for the expression of the same or comparable contemplations [7]. We would like to quote as an case the well-known adage "Every man to his taste". The strict interpretation of this saying is "Увсякогосвойвкус" and the Russian proportionate of this adage is "Навкусицвет товарищей нет". One more case is "Good dress open all doors" (truly "Хорошая одежда открывает все двери") which compares to the Russian adage "Поодежкевстречают, поумупровожают".

Conclusion. As we can see that some cultures have alternative samples in other cultures since some proverbs do not have appropriate meaning in another languages. In this case, studying proverbs support to have ideas about them, and we can

know deeply the gist of their inner meaning. The proverbs embody the life experiences of ancestors, their attitude to society, history, mood, ethical and aesthetic feelings, and positive qualities. Over the centuries, it has been polished among the people and has taken on a concise and simple poetic form. The proverbs are extremely rich and diverse in terms of subject matter. Colorful proverbs have been written on topics such as homeland, labor, science, friendship, harmony, wisdom, vigilance, language and speech culture, love and affection, as well as negative traits. Proverbs are characterized by a dialectical unity of content and form, often rhyming, sometimes ambiguous, and rich in figurative meanings. Proverbs show whether countries or cultures' attitude to something.

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УДК: 87.717.7

Дилрабо МАМАТҚУЛОВА,
ТАТУ Қариш филиали мустақил тадқиқотчиси
E-mail: mydilrabo@gmail.com

Фалсафа фанлари доктори, профессор Санжар Чориев тахрири асосида

ҲОЗИРГИ ЗАМОНДА ЁШЛАРНИНГ МИЛЛИЙ ЎЗЛИГИНИ АНГЛАШ КОНЦЕПЦИЯСИ

Аннотация

Ўзбекистон Республикаси ўз мустақиллигини қўлга киритганидан кейин миллий ўзлиқни англаш собиқ иттифок даврида топталган урф-одатларимиз, кадриятларимизни қайта тиклаш ва маънавий меросимиздан баҳраманд бўлиш ҳамда янги адолатли, демократик, ҳуқуқий жамият қуриш учун олиб борилаётган сазой-ҳаракатларда тўла намоён бўлмоқда. Шу ўринда айтиш керакки, ўз халқининг ўтмиши билан бир қаторда бошқа халқлар тарихини ҳурмат қилиш, кадрлаш ҳам ўз-ўзини англаш тушунчаси билан боғлиқ чунки ўзлиқни англаш тор маънодаги тушунча эмас. Ўзлиқни англай олган миллатгина бошқа бир миллатни ҳурмат қилади.

Калит сўзлар: миллий онг, урф-одат, кадриятлар, виждон, диёнат, маҳаллийчилик, гуруҳбозлик, уруғ-аймоқчилик, ҳуқуқий маданият, кадр-қиммат, обрў-эътибор, ор-номус, мотив, ахлоқий фаолият, маданий мерос.

КОНЦЕПЦИЯ НАЦИОНАЛЬНОГО САМОСОЗНАНИЯ МОЛОДЕЖИ В СОВРЕМЕННОМ ВРЕМЕНИ

Аннотация

После обретения независимости понимание национальной идентичности в полной мере отражается в усилиях по восстановлению традиций и ценностей бывшего Советского Союза, использованию нашего духовного наследия и построению нового справедливого, демократического, правового общества. Следует отметить, что уважение к истории других народов, а также к прошлому своего народа также связано с концепцией самосознания, потому что самосознание не является понятием в узком смысле. Только нация, которая понимает себя, уважает другую нацию.

Ключевые слова: национальное сознание, обычаи, ценности, совесть, религия, местничество, сектантство, трайбализм, правовая культура, достоинство, престиж, честь, мотив, нравственная деятельность, культурное наследие.

THE CONCEPT OF NATIONAL SELF-AWARENESS OF YOUNG PEOPLE IN PRESENT TIMES

Abstract

After gaining independence, the understanding of national identity is fully reflected in efforts to restore the traditions and values of the former Soviet Union, use our spiritual heritage and build a new, just, democratic, legal society. It should be noted that respect for the history of other peoples, as well as for the past of one's own people, is also associated with the concept of self-awareness, because self-awareness is not a concept in a narrow sense. Only a nation that understands itself respects another nation.

Key words: national consciousness, customs, values, conscience, religion, localism, sectarianism, tribalism, legal culture, dignity, prestige, honor, motive, moral activity, cultural heritage.

Кириш. “Ўз-ўзини англаш жараёни Ватанга, оилага, эл-юртга бўлган меҳр-муҳаббат билан боғлиқ, ходисалардир. Шахснинг ўз-ўзини англаши, миллий ўз-ўзини англашга олиб келади. Миллий гуруҳнинг шакллани бориши ўз-ўзини англаш орқали намоён бўлади. Ўзини англамаган-ўзлиқини билмайди. Ўзлиқини билиш эса маънавий - ахлоқий масъулиятнинг зарурий шарти ҳисобланади”¹

Шу боисдан ҳам мустақилликнинг дастлабки йиллариданоқ Республикамиз биринчи Президенти Ислоҳ Каримов халқимизнинг миллий онгини уйғотишда ўз-ўзини англаш туйғуси асосий мезонлардан бири [12] эканлигига эътибор қаратди. Ғарб мутафаккирларидан бири Августин “Миллатни уйғотиш унинг тарихини ўрганиш лозимлиги” [2], деб ёзган эди.

Чунки ўтмишини унутган халқнинг бугунги кунини ҳам, келажакни ҳам бўлмайди. Айниқса, мустақилликка эришган халқнинг миллий ўз-ўзини англашида тарихий мероснинг ўрни беихоҳия каттадир.

Биринчи Президентимиз таъкидлаганидек “Ўзлиқни англаш-тарихни билишдан бошланади” [1]. Ўз тарихини унутган халқ маънавиятдан маҳрум бўлади.

Шунининг учун ҳам тарихда ўтган барча мустамлакачилар, қарам қилиб олган халқларни ўз тарихидан, маданиятидан, тили ва динидан, ҳуллас, маънавиятидан маҳрум қилишга ҳаракат қилганлар. Чунки юксак сиёсий маданиятга эга бўлган, миллий онги ривожланган, ўз-ўзини англаб етган халқни жолвда ушлаб туриш, алдаш, ўз эътиқодидан қайтариш умуман мумкин эмас.

Ўз-ўзини англай олмаган инсонда виждон, номус, диёнат булмайди ва ҳар доим ўз манфаатини халқ манфаатидан устун қўйиб яшайди. Бу борада Хусайн Воиз Кошифий ўзининг “Ахлоқ муксиний” асарида: “Виждони, номуси, диёнати бўлмаган киши дунёда ҳамма ёмонликларни қилишга тайёрдир” [3],-деб таъкидлаган эди.

Деярли унутилаётган миллий урф-одатларимиз, анъаналаримиз, удумларимиз, миллий кадриятларимиз ва тарихимизни, не-не улуг зотлар ва алломаларимизнинг муборак номларини тиклаш, бузиб ташланган масжидлар ва мадрасаларни таъмирлаш, асл ҳолига келтириш, миллий гуруҳимизни юксак даражага қўтариш, буларнинг ҳаммаси ўз-ўзини англашнинг маънавий муаммолари жумласига қиради.

Дарҳақиқат миллий ўз-ўзини англаш миллий онгни шаклланиши билан узвий боғлиқдир. Миллий онг эса миллатнинг ўз-ўзини англашини тақозо этади. Ўз-ўзини англаш миллий маънавият ривожланишининг муҳим омили ҳисобланади. Ўз-ўзини англаш ёки маънавият ҳар доим у ёки бу халқнинг тарихий тараққиёти билан боғлиқ, бўлганлиги учун ҳам миллий характерга эга.

Шундай экан ўз-ўзини англаш ва маънавият тушунчалари бир-бири билан алоқадор. Ўзликни англаш маънавиятсиз бўлмайди. Маънавият эса ўзликни англашдан ташқарида, ундан ҳоли тарзда юзага келмайди ва ривожланмайди.

Инсон ҳуқуқий жиҳатдан қанчалик чуқур билим, юксак ҳуқуқий маданият ва маънавиятга эга бўлса, ўз-ўзини англаб етса, маърифий- мафкуравий жиҳатдан ҳам шунчалик мукаммал шаклланган ҳисобланади. Аста-секинлик билан жамият тараққиёти тезлашади, миллат ўзлигини англаш орқали ғоявий-сиёсий жиҳатдан ўсиб, такомиллашиб боради, ёш авлоднинг илмий-маданий савияси, дунёқараши ва тафаккури ўзининг ривожланиш ҳолатига қараб, дунёвий мезонларга жавоб берадиган бўлади.

Шунингдек ҳуқуқий билими, маданияти ва маънавияти ўсган миллат ўз-ўзини англаб етади. Ўз кучи ва имкониятларига ҳолисона баҳо бера олади, маҳаллийчилик, гуруҳбозлик, уруғ-аймоқчилик, таниш-билишчиликка асосланиб иш тутиш ижтимоий фоҳишаларнинг сабаби эканлигини тушуниб олади. Ўзликни англаш фақат ҳозирги давр манфаатлари ва ташвишлари билан ўралиб қолмасдан, истикболни ўйлаб фаолият кўрсатишга унинг режаларини тузиш ва рубёга чиқаришга ҳам даъват этади.

Мотив, ахлоқий фаолиятнинг психологик механизми, яъни элементи ва умуман ҳаракатнинг элементи сифатида унинг мақсад бўлмиш предмет ёки объектга шахснинг муносабатини ифодалайди. Ҳар қандай ҳаракат амалга оширишда индивиднинг эҳтиёжлари ва манфаатларининг акси ҳисобланувчи муаян майл-хоҳишлар ётади. У ҳаракатнинг мазмуни ва унинг амалга ошиш хусусиятига кучли таъсир қилади. Ахлоқ динамикасида мотив энг муҳим ўринлардан бирини эгаллайди.

Баъзи муаллифлар ахлоқни асословчи босқич билан уни амалга ошириш босқичини ажратиб кўрсатадилар.

Ғоялар даврининг ва жамиятнинг мақсади ҳаракат моҳиятини англаш, курашида қарор қабул қилиш, уни

амалга ошириш, амаллари ва воситаларини аниқлашни кўзда тутувчи, бир-бирини ўзаро тақозо этувчи бирин-кетин узиладиган етарлича мураккаб психологик тизимдир.

Ўзининг ушбу хоссасида ғоялар янги қарашларнинг интилишларни муаян мақсадни қўлга киритишни кўзда тутувчи тафаккур моделига эгадир. Ғоялар бир ёклама вужудга келмайди, манфаатлар ёки ахлоқий таъсирлар ва янги фикр билан белгиланади.

Шу жиҳатдан маънавий ахлоқ намоён бўлишининг типик тизимлари бўйича вазиятлар оддий ва мураккаб бўлади. Уларга ва шунингдек, шахснинг

психик ҳолатига боғлиқ ҳолда, қарор ҳар-хил вақт оралиғида, турли даражалари билан, алоҳида ҳолларда эса мотивсиз қабул қилинади.

Агар ахлоқнинг фаолият босқичи бирон бир қарор (ҳукм) қабул қилиниши билан белгиланса, у ҳолда амалга ошириш босқичида эса қарорни ҳаракатга айлантириш мазмунига эга бўлади. Бунда инсоннинг психик руҳий сафарбарлиги қабул қилинган қарорнинг бажарилишига мўлжалланган мақсадга эришиш жараёнида психик фаолият етарлича юқори ва аниқ бир мақсадга эришиш жараёнида олдиндан қилинадиган ҳаракатлар айти пайтдаги ҳолатини белгилаб бериш билан ҳарактерланиши мумкин. Дарҳақиқат инсон юксак маънавиятга эга бўлгандагина ҳар қандай вазиятда ҳам ўзини бошқара олади, ортиқча, ўринсиз хатти-ҳаракатлар қилмайди, бинобарин, у имкониятини чуқур хис этган ҳолда ўзига муйаян ва қатъий муносабатини билдиради.

Маълумки, юксак миллий маданият, маънавият ҳамма вақт жаҳон халқларини бир-бирига яқинлаштирувчи энг муҳим восита бўлиб келган. Шунингдек, миллатларнинг ўзлигини англаши урф-одатлар анъаналарининг давомийлиги, узлуксизлиги ҳамда тараққиётини ҳам таъминлашга хизмат қилади.

Хулоса ўрнида шуни айтиш жоизки, маънавий баркамол шахс юксак савияда тарбия ҳар қандай вазият ва шароитда ҳам ўз инсоний сифатларини йўқотмайди. Ўзида ахлоқий сифатларни мужассамлаштириш ва уларга амал қилиш инсонийликни муҳим белгиларидан бири ҳисобланади. Одамийликни асл маъноси ҳам юксак ахлоқий фазилатларга эга бўлиш билан ифодаланади. Шунинг учун ҳам инсонни ахлоқий фазилатларини ўрганиш шу куннинг долзарб муаммоларидан бири бўлиб қолмоқда.

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UDK: 811.111(811.512)

Sabokhat MUKHAMMADOVA,

National University of Uzbekistan Department of English linguistics 2nd year masters' degree student

On the basis of the review by Assoc. Prof. Dosbaeva N.T., NamSU

STRUCTURAL PECULIARITIES OF ENGLISH AND UZBEK PROVERBS ABOUT WEALTH AND POVERTY

Abstract

The following article is devoted to the analysis of structural aspects of proverbs in English and Uzbek, which are about wealth and poverty. Proverbs that are regarded as a unit of language that enriches and completes the language, and they are valued and understood differently in each language. Although these two languages are quite different from each other, they also have similarities. In this article some of their distinctive features are identified by dividing them into separate types. Further, some examples of each type of proverbs are given by means of proverbs on the subjects of wealth and poverty which are considered the main purpose of this article. This is the main purpose of the article. That is, to study the structure of proverbs in English and Uzbek through proverbs about wealth and poverty. In the process of analysis in the article one can meet the different approaches by many linguists as well as learn several proverbs concerning wealth and poverty.

Key words: proverbs, paremias, element, component, simple structure, complex structure.

INGLIZ VA O'ZBEK TILLARIDA BOYLIK VA KAMBAG'ALLIK HAQIDAGI MAQOLLARNING TARKIBIY XUSUSIYATLARI

Annotatsiya

Ushbu maqola ingliz va o'zbek tillarida boylik va kambag'allik haqidagi maqollarning tarkibiy xususiyatlariga bag'ishlangan. Maqollar tilni boyitib, to'ldiradigan til birligi bo'lib, ular har bir tilda turlicha yoritiladi va tushuniladi. Bu ikki til bir-biridan ancha farq qilsa-da, o'xshash tomonlari ham mavjud. Ushbu maqolada ularning ana shu xususiyatlari ularni alohida turlarga bo'lish yo'li bilan ajratilib, boylik va kambag'allik haqidagi maqollar orqali maqollarning har bir turiga misollar keltiriladi. Bu maqolaning asosiy maqsadi hisoblanadi. Ya'ni ingliz va o'zbek tillaridagi maqollarning tarkibiy jihatlarini boylik va kambag'allik haqidagi maqollar orqali o'rganish. Tahlil qilish jarayonida maqolada ko'plab tilshunoslarning turlicha yondashuvlarini uchratish va boylik hamda kambag'allik haqidagi ko'plab maqollarni o'rganish mumkin.

Tayanch so'zlar: maqollar, paremiyalar, element, komponent, sodda tuzilish, murakkab tuzilish.

СТРУКТУРНЫЕ ОСОБЕННОСТИ АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВ О БОГАТСТВЕ И БЕДНОСТИ

Аннотация

Следующая статья посвящена структурным аспектам пословиц на английском и узбекском языках о богатстве и бедности. Пословицы – это единица языка, которая обогащает и дополняет язык, и их ценят и понимают по-разному на каждом языке. Хотя эти два языка сильно отличаются друг от друга, они также имеют сходство. В данной статье эти их особенности разбиты на отдельные типы, а примеры каждого типа пословиц приводятся с помощью пословиц на тему богатства и бедности. Это основная цель данной статьи. То есть организовать структурные аспекты этих статей на английском и узбекском языках с помощью пословиц о богатстве и бедности. В процессе анализа статьи можно встретить разные подходы многих лингвистов и выучить множество пословиц.

Ключевые слова: пословицы, паремы, элемент, компонент, простая структура, сложная структура.

Introduction. It is difficult to imagine the development of the country and society at the level of modern requirements without science. Fundamental research plays an important role in the development of science. It is through them that new knowledge is acquired and theories are formed, creating a solid foundation for future applied research and innovation. On December 30, 2016, President of Uzbekistan Shavkat Mirziyoyev met with leading scientists of the country. He noted that today, along with all other areas, science needs to be raised to a new level, because it is difficult to solve current problems without science. He noted that the full support of the industry and scientists is one of the priorities of our state. Doing science, making new discoveries and inventions is like digging a well with a needle, the President said [10].

In order to develop science, the languages play an important role. Because language is an essential tool for expressing the identity of a nation. The language's unique properties determine its value. One of the linguistic units that

make up speech is, of course, the proverb. It plays a significant role in the richness of speech.

Proverbs are also thematic in turn. The proverbs of each nation are divided into different themes in their own way. The proverbs about wealth and poverty analyzed in this article are among them. Because the structure of each language is different. So, the proverbs in them are also different, of course. And thematically organizing and comparing them serves to further improve the system of proverbs in this area.

The aim of this article is to analyze and classify similar and dissimilar peculiarities of English and Uzbek proverbs devoted to wealth and poverty from the structural perspectives.

Literature review. Many linguists and Paremiologists have worked in the field of linguistics and have made contribution to this field. But many of them have expressed different opinions about the proverb.

The proverb scholar W. Mieder defines the term proverb as follows: "A proverb is a short, generally known

sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" [6. P. 63].

One of the talented scientist R. Norrick gave the following definition about proverb, "The proverb is a traditional figurative saying which can form a complete utterance on its own. Its ability to constitute a complete utterance distinguishes the proverb proper from another traditional, characteristically figurative form..." [5. P. 21]. In fact, a proverb is a figurative word and it plays an important role in the formation of a sentence. It has the ability to compose words in full, which distinguishes it from other sentences by such features.

In order to find the English proverbs J. Speake's "Oxford Dictionary of Proverbs" was used [9. P. 14]. In this book given many proverbs with extra information.

Another talented Uzbek linguist, who is the founder of new branch of pragmatics, N. Abdullayeva gave her opinion about proverbs, "Proverbs are not considered only as linguistic unit, but also folklore units because of their traditionally, didactic content, fixed traditional and ready-made form, social and cultural features; proverbs are usually seen as authorless, sourceless and also recurring. They are independent units of language". According to her "Dictionary of English and Uzbek proverbs" – a mobile app [2], proverbs analyzed in both languages. Here can be found a lot of proverbs with their explanations and equivalents. One of the most used dictionary is Uzbek linguists, T. Mirzayev, A. Musoqulov, and B. Sarimsoqov's work, which is "O'zbek xalq maqollari" [8. P. 251]. Most proverbs found from this dictionary in this article.

Research Methodology. The article uses a variety of methods in the structural analysis of English and Uzbek proverbs about wealth and poverty. In particular, from the descriptive method, used to describe proverbs and the types of proverbs according to their structural division. Contrastive method is used to point out whether there are any distinctive structural features in both English and Uzbek languages. Comparative method can be seen to show structural similarities between two languages and statistic methods is used to identify quantitative and qualitative features by the way of calculations of proverbs in two languages.

According to R. Norrick's definition, "...proverbs unite features of the lexeme, sentence, set phrase, collocation, text and quote" [7. P. 32]. As he states, proverbs include all these features of language and make it richer.

The research methodology provides an analysis of all the work presented in the article. It analyzes the structural aspects of proverbs about wealth and poverty in two languages, provides information on their simple and complex types. However, examples from the proverbs in both languages are given for each type. In this way we can compare and contrast them.

Analysis and results. From the linguistic point of view, paremias are classified into several types. Depending on the structure, Uzbek linguists H. Berdiyev and R. Rasulov classified paremias into two types: simple paremias and complex paremias. [4. P. 15-18]. In the works of another Uzbek linguist N. Abdullayeva, this classification can be found in English proverbs. [1. P. 64-65] Specifically, the article contains some examples of the English and Uzbek proverbs, all of which are devoted to the theme wealth and poverty.

If simple paremias are explained, such paremias are depending on how many elements are formed from one component, they are further divided into 6 types: two-element, three-element, four-element and so on. Paremias are usually from two to five elements, while five-element arrays are very rare.

two-element paremias: Yetimni yig'latma;

Poverty is not a crime.

three-element paremias: Boyning bo'yni yo'g'on;

Wisdom is better than wealth.

four-element paremias: Och qornida non turmas;

Everyone is kin to the rich man.

Five-element paremias: Kambag'alning yolg'iz qo'zisiga qashqir tegar;

Big fish eat little fish.

Six-element paremias: Ming qo'yining bir qo'yiga ishi tushar;

Poor men go to heaven as soon as rich.

paremias of seven or more of thoses:

Jo'n charmdan tikilgan etik qimmatbaho tor etikdan afzal;

One man's loss another man's gain.

The above structural analysis shows that examples of simple paremias can be found in Uzbek and English proverbs.

To continue with complex paremias, these paremias are composed of two or more components. Most paremias in the Uzbek language consist of two or four components. It is very rare to have five or six components of paremias. Each component in a complex parema is structurally similar to a simple parema.

It is almost impossible to find five or more elements in complex paremias. The components of complex paremias are mainly composed of two, three and four elements. Complex paremias can be divided into groups according to how many components' structure:

paremias consisting of two components:

Boyning xotini bo'lguncha,

Kambag'alning kavushi bo'li;

The rich man has ice in the summer and the poor man gets his in the winter;

paremias consisting of three components:

Chorakor choraklab olar,

Boy akam – botmonlab;

paremias consisting of four components:

Boyga mehmon bo'lsang, joning chiqar,

Yo'qqa mehmon bo'lsang, qorning chiqar;

If you watch the pence, the pounds will take care of themselves,

Take care of the pence and the pounds will take care of themselves.

paremias consisting of six components:

Yog'i yo'q, qaymog'i yo'q, choyi qursin,

Hayri yo'q, ehsoni yo'q, boyi qursin.

As a result of the analysis, it can be seen that complex structures are less common in English proverbs. Proverbs about wealth and poverty did not contain three, five or more. Uzbek proverbs are relatively more about these topics. Only five components did not find.

Conclusion/Recommendation. From the analysis in the article, it can be seen that the proverbs in English and Uzbek can be analyzed structurally and they can be divided into several types. However, it was found that English proverbs were less quantitatively complex than Uzbek proverbs.

This was also the purpose of scientific research. That is, to identify the differences and similarities between the structural peculiarities of proverbs on the same topic in two languages.

As a result of such scientific research, the contribution to the field of Paremiology of Linguistics will increase even more. However, proverbs on other topics would also be appropriate if analyzed from different areas.

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Sharifa NABIYEVA,
e-mail: sharifa.nabieva@mail.ru

Filologiya fanlari doktori, professor B. Baxriddinovna taqrizi asosida

MAMLAKATIMIZDA TIL SIYOSATINING TAKOMILLASHTIRISHI VA MEYORIY LUG'ATLARGA EHTIYOJNING ORTISHI

Annotatsiya

Ushbu maqolada keyingi yillarda yurtimizda Davlat tili to'g'risidagi qonunning mazmun mohiyatini chuqur o'rganish va til siyosatini takomillashtirish borasida olib borilayotgan islohotlar zahirida lig'atshunoslik ilmi rivoji xususida so'z yuritiladi. Barcha sohalarida davlat tilida ish yuritishni qonunan asoslab bergan qator qonun hujjatlarining mazmun mohiyati va lug'atshunoslikning ilmiy – nazariy jihatdan o'rganilishi buyicha ilmiy asoslar keltiriladi. Maqolada shuningdek, davlat tilida ish yuritish faoliyatidagi lug'atlar bilan ishlashda ko'zga tashlanayotgan xatoliklar va buzilishlar tahlilga tortiladi.

Kalit so'zlar: lingvodidaktika, lingvistik kompetensiya, o'quv lug'atchiligi, leksik minimum, o'quv leksikostatistikasi, lingvometodika, paradigmatic va syntagmatic munosabat, mega, makro, mikroqurilish.

THE IMPROVEMENT OF LANGUAGE POLICY AND THE INCREASE IN THE NEED FOR MEYORY DICTIONARIES IN OUR COUNTRY

Abstract

In this article, written about the science of linguistics in the framework of reforms carried out in the country in the following years on in-depth study of the essence of the law on the state language and improvement of language policy. Scientific facts provided for the study of the essence of the content of a number of legal documents, which lawfully substantiates the work in the state language in all spheres, as well as from the scientific and theoretical point of view of linguistics. In addition, in the article discussed analysis of errors and violations that are noticeable when working with dictionaries in the state language business activities.

Key words: lingvodidactics, linguistic competence, educational vocabulary, lexical minimum, educational lexicostatistics, lingvometodology, paradigmatic and syntagmatic attitude, mega, macro, microcirculation.

СОВЕРШЕНСТВОВАНИЕ ЯЗЫКОВОЙ ПОЛИТИКИ И УВЕЛИЧЕНИЕ ПОТРЕБНОСТИ В НОРМАТИВНЫХ СЛОВАРЯХ В НАШЕЙ СТРАНЕ

Аннотация

В этой статье написано о науке лингвистики в рамках реформ, проведенных в стране в последующие годы по углубленному изучению сущности закона о государственном языке и совершенствованию языковой политики. Научные факты были предоставлены для изучения сути содержания ряда правовых документов, которые законно обосновывают работу на государственном языке во всех сферах, а также с научно-теоретической точки зрения лингвистики. Кроме того, в статье обсуждается анализ ошибок и нарушений, которые заметны при работе со словарями государственного языка в предпринимательской деятельности.

Ключевые слова: лингводидактика, лингвистическая компетенция, учебная лексика, лексический минимум, учебная лексикостатистика, лингвометодология, парадигматическое и синтагматическое отношение, мега, макро, микроциркуляция.

Kirish. So'nggi yillarda mamlakatimizda davlat tilini rivojlantirish, til siyosatini takomillashtirish borasida olib borilayotgan keng ko'lamli islohotlar, o'zbek tili tarixida yangi davrni boshlab berdi. "Davlat tili haqida"gi qonunni mazmun mohiyati bilan keng xalq ommasini tanishtirish asnosida o'zbek tili rivojiga to'siq bo'layotgan muammolarga e'tibor qaratmoqdamiz. Garchi qonunda "davlat tili rasmiy amal qiladigan doiralarda o'zbek adabiy tilining amaldagi ilmiy qoidalari va normalariga rioya etilishi", "yangi ilmiy asoslangan atamalar jamoatchilik muhokamasidan keyin va Oliy Majlis tegishli qo'mitasining roziligi bilan o'zbek tiliga joriy etilishi"[1] qat'iy belgilangan bo'lsa-da, o'rganishlar jarayonida mustabid tuzum hukmronligi davrida xalqimizning o'ziga xos jasorati timsoli sifatida qabul qilingan mazkur qonun ijrosi yillar davomida deyarli o'z holiga tashlab qo'yilgani qattiq tanqidga uchradi. Shundan keyin davlat tiliga e'tibor masalasiga birmuncha jiddiy yondashuvlar boshlandi, 2019-2020 yillar oralig'ida ona tilimiz taqdiriga aloqador bir necha tarixiy hujjat imzolandi. Jumladan, O'zbekiston Respublikasi

Prezidentining 2019 yil 4 oktabrdagi PQ-4479-sonli "O'zbekiston Respublikasining "Davlat tili haqida"gi qonuni qabul qilinganligining o'ttiz yilligini keng nishonlash to'g'risida"gi qarori, 2019 yil 21 oktabrdagi PF-5850-sonli "O'zbek tilining davlat tili sifatidagi nufuzi va mavqei tubdan oshirish chora-tadbirlari to'g'risida"gi farmoni, Vazirlar Mahkamasining 2019 yil 12 dekabrda 989-sonli "Davlat tilini rivojlantirish departamenti to'g'risida nizomni tasdiqlash haqidagi", 2020 yil 29 yanvardagi 40-sonli "O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Atamalar komissiyasining faoliyatini tashkil qilish chora-tadbirlari to'g'risida"gi qarori, 2020 yil 20 oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi farmonlari hamda boshqa meyoriy-huquqiy hujjatlarni asos sifatida keltirish mumkin.

Ushbu farmon va hukumat qarorlarining deyarli barchasida tilning og'zaki va yozma ilmiy meyorlarini tartibga solish, savodxonlikni oshirish masalasiga jiddiy e'tibor

qaratildi. Xususan, “mamlakatimiz ijtimoiy-siyosiy hayotining barcha sohalarida davlat tili imkoniyatlaridan to'liq va to'g'ri foydalanishga erishish, davlat tilining sofligini saqlash, uni boyitib borish va aholining nutq madaniyatini oshirish” Davlat tilini rivojlantirishning ustuvor yo'nalishlaridan biri sifatida belgilandi. Mamlakatimizda “Amaliy filologiya”, “Kompyuter lingvistikasi” kabi yo'nalishlar taraqqiyotiga yo'l ochildi. O'zbek amaliy tilshunosligi va lingvodidaktikasi oldiga “o'zbek tilidagi mavjud lug'atlar asosida uzluksiz ta'limning barcha turlari uchun quyidagi o'quv lug'atlarini yaratish, o'zbek tili o'quv leksikografiya tarmog'ini rivojlantirish, zamonaviy, yangi avlod o'quv lug'atlarini tuzish hamda ularning elektron shakllarini va sohalar bo'yicha atamalar lug'atini yaratish, o'zbek tilining o'ziga xos xususiyatlari to'la hisobga olingan imlo va punktuatsiya qoidalari aks ettirilgan “O'zbek tili meyorlari” ilmiy-ommabop o'quv qo'llanmasini nashrga tayyorlash”[2] kabi kechiktirib bo'lmas vazifalar qo'yildi.

Ma'lumki, har qanday millat va insoniylik jamiyati taraqqiyotida lug'atlarning o'rni beqiyos. Lug'at – bu millatning lingvistik kompetensiyasi, xalq donishmandligi xazinasi va tilda muttasil o'zgarib turadigan jonli o'zgarishlarning ifodasi. Foydalanuvchisi, turi, maqsadidan qat'iy nazar lug'atlar millat madaniyati, xalq tarixini o'zida aks ettiradi. Garchi ilk lug'at namunalar muqaddas kitoblardagi ma'nosi tushunarsiz so'zlar izohiga bag'ishlangan glossariy yoki din va mafkura tili bo'lgan ikkinchi tilni o'rgatish maqsadida tuzilgan ko'p tili lug'atlar bo'lsa-da, mualliflar lug'at materialini tashkil qilgan til elementlari – fonetik, leksik, morfologik, sintaktik birliklar, ularning yozilishi, ma'nosi, uslubiy vazifalarini yoritish asosida milliy madaniyat, qadriyatlar, davr mafkurasini va g'oyasini ham aks ettirdilar.

Keyingi tadqiqotlarda jahon o'quv leksikografiyasi va o'zbek tilshunosligida amalga oshirilgan tadqiqotlarda lug'atchilik tarixi o'quv lug'atlaridan boshlangani, ilk lug'atlar sof ta'limiy maqsadlar bilan yuzaga kelgani, ibtidoiy maktablarda darslik vazifasini bajargani xususida fikr yuritilmoqda[3]. O'quv lug'atchiligi til va uning leksikasini o'qitish maqsadi bilan tasvirlashning nazariy va amaliy aspektlarini qamrab oluvchi lingvometodik yo'nalash bo'lib[4], zamonaviy amaliy tilshunoslikning eng ustuvor yo'nalishlaridan hisoblanadi.

O'quv lug'atchiligining nazariy asosda shakllanishi qator ilg'or mamlakatlar – Buyuk Britaniya, Rossiya, Germaniya, Ispaniya, AQSH va boshqa Yevropa davlatlarida XX asrning o'rtalariga to'g'ri keladi. Ma'lumki, Ikkinchi jahon urushidan keyin ushbu davlatlar madaniy, iqtisodiy, siyosiy jihatdan yangi bosqichga ko'tariladi va bu ilm-fan, texnika, sanoat, ta'lim kabi lug'atlarga ehtiyoj tug'diradigan sohalarining keskin taraqqiy etishiga olib keladi. Hukumat soha mutaxassislari oldiga yangi-yangi izohli, imlo, terminologik va ensiklopedik lug'atlar, xususan, lingvodidaktik xarakterdagi o'quv lug'atlari, leksik minimumlar, o'quv leksikostatistikalar, leksikani o'rgatishga mo'ljallangan lug'at ko'rinishidagi o'quv qo'llanmalarni tuzishning nazariy va amaliy masalalarini hal etish vazifasini qo'yadi. Davrning eng yetuk tilshunoslari, pedagog va psixologlari, til o'qitish metodikasi bilan shug'ullanuvchi metodistlar bu ishga jalb etiladi. Jumladan, P.N.Denisov, V.V.Morkovkin, L.A.Novikov, S.G.Barxudarov, V.G.Gak, Y.Kochneva, T.V.Jerebilo[5] va boshqa mutaxassislarning soha rivojiga bag'ishlangan qator tadqiqotlari yuzaga keladi.

Aksariyat terminlar kabi “o'quv lug'ati” termini ham ko'p ma'noli bo'lib, manbalarda ikki ma'noda ishlatilishi kuzatiladi:

1) ta'limiy maqsadda yaratilgan har qanday lug'at turiga nisbatan;

2) leksikani o'qitishga mo'ljallangan har qanday qo'llanma (lug'at-grammatika)da har bir so'zning muayyan izohi, grammatik tavsifi, asosiy paradigmatic va sintagmatic munosabatdagi birliklari talqiniga nisbatan[6].

O'quv lug'ati tilni o'qitish maqsadi bilan o'zida aks ettirgan maxsus lingvodidaktik vosita bo'lib, quyidagi asosiy belgilarga egaligi bilan xarakterlanadi:

1) uzluksiz ta'limning muayyan bosqichi uchun qat'iy mo'ljallangan va metodik yo'naltirilgani;

2) til materiali – so'zlikning o'quv-metodik maqsadga mos ravishda maxsus tanlab olinishi;

3) nutqiy faoliyatining barcha ko'rinishlarini qamrab olishi.

O'quv lug'atini xarakterlaydigan muhim belgilardan yana biri foydalanuvchisining aniqligi – maktabgacha yoshdagi bolalar, boshlang'ich, o'rta, yuqori sinf o'quvchilari, oliy o'quv yurti talabalariga mo'ljallanishi.

Shuningdek, o'quv lug'atlari ta'limiy yo'nalishiga ko'ra ham ikki toifaga ajraladi;

1) tilni ona tilisi sifatida o'rganuvchilar (til egalari uchun) mo'ljallangan lug'atlar;

2) tilni xorijiy til sifatida o'rganuvchilar (xorijliklar) uchun mo'ljallangan lug'atlar. Lug'at muqovasi yoki titulida dastlab uning qaysi til iste'molchilariga mo'ljallangani, keyin oldiga qo'yilgan vazifasi ko'rsatiladi.

Maxsus lug'atlarda o'quv lug'ati quyidagicha izohlanadi:

O'quv lug'ati – til o'qitish uchun mo'ljallangan leksikografik nashr. Ta'lim jarayonida o'quv lug'atlari o'qitish vositasi vazifasini bajaradi. Uning ta'limiy xususiyati so'zlikning tanlanishi, joylashuv tartibi, lingvistik axborotlarni taqdim etish va talqin qilish usullari, ifoda uslubi, hajmi va boshqalarda namoyon bo'ladi. O'quv lug'atining eng muhim belgisi – tilning barcha aspektlari bo'yicha taqdim etiladigan materialni minimallashtirishi. O'quv lug'ati leksik minimumlarga asoslanadi[7].

O'quv lug'atchiligi nazariyotchilari, xususan, P.N.Denisov, V.V.Morkovkin, L.A.Novikov, V.G.Gaklarning qarashlarida o'quv lug'atining eng muhim beshta vazifasi ajratiladi:

o'quv;

ma'lumot berish;

tizimlashtirish;

axborot berish;

meyorlashtirish.

Aksariyat manbalarda so'nggi ikki vazifa – axborot berish va meyorlashtirish lug'atlarning barcha tiplari uchun xos vazifa sifatida qayd etilgan holda, o'quv (ta'limiy), ma'lumot berish hamda tizimlashtirish vazifasi o'quv lug'atlarini xarakterlaydigan asosiy belgi sifatida ko'rsatiladi[8].

O'quv lug'atining ta'limiy xususiyati so'zlikning tanlanishi, lingvistik axborotni taqdim etish va talqin qilish usuli, lug'at struktural tarkibi, mega, makro, mikroqurilishi, hajmi va dizaynidagi o'ziga xoslikda namoyon bo'lsa, adabiy til meyorlarini o'rgatish, tilni tartibga solish vazifasi lug'at materiali tilning joriy ilmiy meyorlariga bo'ysuntirilgani bilan izohlanadi. Masalan, 1995 yilda nashr etilgan “O'zbekcha-ruscha o'quv lug'ati” annotatsiyasida, avvalo, foydalanuvchi – o'zbek tilini xorijiy til sifatida o'rganadigan rusiyazon o'quvchilarga mo'ljallangani qayd etiladi va lug'at ish tartibi – muayyan meyorga asoslanishi shundan kelib chiqadi. Lug'atning ta'limiy yo'nalganligi esa:

1) lug'at korpusi (so'zlik) qat'iy meyorga, tartibga asoslangani;

2) so'zlikning chegaralangani;

3) lug'at maqolalarning qurilishiga qo'yiladigan talablarga javob berishi bilan izohlanadi[9].

Umuman, yuqorida aytilganidek, lug'at materialining joriy meyorlarga bo'ysunishi va ushbu til meyorini tartibga solish vazifasini bajarishi har qanday lug'atga xos. Oliy o'quv yurti talabalari uchun mo'ljallangan "Hozirgi o'zbek adabiy tili" darsligida lug'atlarning asosiy vazifasi sifatida quyidagilarga alohida e'tibor qaratiladi: a) ona tilini va boshqa tillarni o'rgatish; b) ona tilini tasvirlash va meyorlashtirish; v) tillar va madaniyatlararo munosabatni ta'minlash; g) til leksikasini ilmiy tekshirish va talqin qilish[10].

O'quv lug'atchiligidagi ham o'quv lug'atining bir necha birlamchi va ikkilamchi vazifalari ajratiladi. Nafaqat rus, balki jahon o'quv lug'atchiligi taraqqiyotida muhim hissa qo'shgan olim P.N.Denisov o'quv lug'atini to'rtta asosiy vazifa – o'quv, tizimlashtirish, ma'lumot berish va meyorlashtirish vazifasini bajarish imkoniyatiga ega bo'lgan minimal leksik Sistema[11], deb ta'riflaydi. V.V.Morkovkin esa o'quv lug'atini til o'rgatish orqali foydalanuvchining o'ziga ma'lum bo'lgan va yangi axborotlarni tezkor o'rgatish uchun maxsus tuzilgan turli janr va hajmdagi leksikografik nashr deb hisoblaydi[12]. Y.Y.Balalayeva o'quv lug'atchiligidagi asosiy vazifasi "til o'rganishning leksikografik ta'minoti, yetakchi yo'nalishi o'quv lug'atlari va lug'at tipidagi o'quv qo'llanmalarini tuzish nazariyasi va amaliyoti hisoblanadi"[13], deb qaraydi.

O'quv lug'atlarini zamonaviy lingvistik paradigmalar ko'zgarida tadqiq qilgan V.V.Dubichinskiy "o'quv lug'ati" va "o'quv lug'atchiligi" tushunchalariga izoh berar ekan, o'quv lug'atga sof lingvodidaktik vosita sifatida qaraydi: "Umuman olganda, o'quv lug'ati har qanday foydalanuvchi mashg'ulotlarga tayyorlanish jarayonida turli manbalar, ma'lumotnoma va lug'atlardan qidirib topa oladigan zarur ma'lumotdan ko'proq narsani berishi muhim emas. O'quv lug'atining afzalligi o'rganish uchun zarur bo'lgan axborotlarni bittada jamlagan shaklda taqdim qilishi. O'quv lug'atlarining antropotsentrik yo'nalganligi, birinchi navbatda, kerakli va zarur ma'lumotni qamrab olishi, shuningdek, ta'lim

samaradorligiga erishish, o'qituvchining til o'qitish darslarida undan to'liq va oqilona foydalanish mahoratiga egaligi bilan asoslanadi"[14]. O'zbek o'quv leksikografiyasi masalalarini maxsus tadqiq qilgan B.Baxriddinova esa jahon o'quv leksikografiyasining ilmiy-nazariy xulosalari hamda o'zbek leksikografiyasi yutuqlariga tayanib o'quv lug'atlarining quyidagi asosiy vazifalarini ajratadi:

- 1) ta'lim berish;
- 2) ma'lumot berish;
- 3) meyorlashtirish;
- 4) tizimlashtirish;
- 5) muvofiqlashtirish;
- 6) til o'rgatish[15].

Pedagogik leksikografiyada eng muammoli masalalardan biri o'quv lug'ati so'zligini shakllantirish bo'lib, u so'zlikka qo'yiladigan qat'iy talab – eng zarur va eng to'g'ri, eng ma'qul birliklarni qamrab olishi lozim. "Qaysi so'zni olish kerak?", "So'zlik miqdori qancha bo'lishi kerak?", "So'zning qaysi grammatik shaklini tanlash kerak?", "Qanday yozish kerak?", "So'z ma'nosini qanday talqin qilish kerak?" kabi savollarni oydinlashtirish tilda turli meyorlar – orfografik, orfoepik, leksik, grammatik meyorlarning qay darajada belgilangani, meyoriy – ortologik lug'atlar, leksik, grammatik minimumlarning yaratilgani bilan bog'liq.

Tahlillardan ma'lum bo'ladiki, o'quv lug'ati lug'atlarning o'quv jarayoniga chuqur kirib borgan va ta'limning zaruriy vositalaridan biri bo'lgan alohida turi bo'lib, uning ilk namunalaridan tortib hozirgi zamonaviy ko'rinishlariga qadar darslik kabi hajman chegaralangan, aniq va meyorga solingan ma'lumotlarni taqdim etishi bilan ajralib turadi. Har qanday lug'at, jumladan, o'quv lug'atining eng muhim vazifasi til materialini muayyan meyor darajasida qamrab olishi – meyorini belgilash funksiyasiga egaligi bilan belgilanadi.

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UDK: 811.111(811.512)

Arofat NAZAROVA,
2nd year masters' student, NUUz Faculty of Foreign Philology Yusupova Sh.B. Associate professor
E-mail: nazarovaar90@gmail.com

On the basis of the review by doctor of science Samigova X.B., UzSWLU

CULTURAL FEATURES OF VERBAL EXPRESSIONS IN ENGLISH AND UZBEK COMMUNICATION

Abstract

This article is devoted to the study of cultural features of English and Uzbek verbal expressions in communication. As these two languages belong to totally different language families, they both also differ in terms of culture. The aim of this research paper is to identify and analyze similar as well as distinguishing features of both English and Uzbek culture and the use of verbal expressions in the process of communication. So as to achieve our aim, the research makes use of some research methods that help to define scholars' views on culture and verbal communication and to identify similar and dissimilar cultural features of verbal expressions in both culture. The object of this article is verbal expressions, whilst the subject matter is cultural features of English and Uzbek verbal expressions in communication. The results of the analyses are illustrated with a number of examples in English and Uzbek.
Key words: culture, communication, verbal communication, verbal expression, high-context culture, low-context culture, speech, speech act.

INGLIZ VA O'ZBEK TILIDAGI VERBAL MULOQOTDA IBORALARNING MADANIY XUSUSIYATLARI

Annotatsiya

Ushbu maqola ingliz va o'zbek tillaridagi verbal muloqotda iboralarning madaniy xususiyatlarini o'rganishga bag'ishlangan. Bu ikki til mutlaqo boshqa til oilalariga mansub bo'lganligi sababli, ikkalasi ham madaniyat jihatidan farq qiladi. Ushbu tadqiqot ishining maqsadi ingliz va o'zbek madaniyatining o'xshash va farqlovchi xususiyatlarini hamda verbal muloqot jarayonida foydalaniladigan iboralarni aniqlash va tahlil qilishdan iborat. Maqsadimizga erishish uchun tadqiqotda olimlarning madaniyat va verbal muloqot haqidagi qarashlarini va ikkala madaniyatdagi verbal muloqotda iboralarning o'xshash va farqli madaniy xususiyatlarini aniqlashga yordam beradigan ba'zi tadqiqot usullaridan foydalaniladi. Ushbu maqolaning obyekti verbal iboralar bo'lsa, predmeti esa ingliz va o'zbek tillari verbal muloqotidagi iboralarning madaniy xususiyatlari. Tahlil natijalari har ikki tilda bir qancha misollar bilan tasvirlangan.

Tayanch so'zlar: madaniyat, muloqot, verbal muloqot, verbal ibora, yuqori kontekstli madaniyat, past kontekstli madaniyat, nutq, nutq akti.

КУЛЬТУРНЫЕ ОСОБЕННОСТИ СЛОВЕСНЫХ ВЫРАЖЕНИЙ В АНГЛИЙСКОМ И УЗБЕКСКОМ ОБЩЕНИИ

Аннотация

Данная статья посвящена изучению культурных особенностей английских и узбекских словесных выражений в общении. Поскольку эти два языка принадлежат к совершенно разным языковым семьям, культуры двух разных. Целью данной исследовательской работы является выявление и анализ сходных, а также отличительных черт как английской, так и узбекской культуры, а также использования словесных выражений в общении. Для достижения нашей цели в исследовании используются исследовательские методы, которые помогают определить взгляды ученых на культуру и вербальную коммуникацию, а также выявить сходные и несходные культурные особенности вербального выражения в обеих культурах. Объектом данной статьи являются словесные выражения, а предметом культурные особенности английских и узбекских словесных выражений в общении. Результаты анализа приведены с примерами.

Ключевые слова: культура, общение, вербальная коммуникация, вербальное выражение, высококонтекстная культура, низкоконтекстная культура, речь, речевой акт.

Introduction. The essence of culture in communication is much and it is because when we socialize we convey information and interpret what is conveyed to us. There is an influence of a person's culture during the communication process. Hence, our knowledge and awareness about the distinctive peculiarities help us to become a better communicator. By culture we indicate to all the activities humans have in common as well as what they learned from previous generations.

Communication is regarded as an essential part of our life with a view to operating our life and opening way in relationships. In almost all cases information sent by people is orally or in writing which refers to verbal communication.

Verbal messages sent in the process of communication vary between cultures which may end up misunderstanding situations and this determines the actuality of this scientific article.

The aim of this article is to analyze cultural similarities as well as distinctive features of English and Uzbek verbal expressions in the process of communication.

Literature review. There have already been several researches on the notion culture. To illustrate this, Geert Hofstede created Hofstede's Cultural Dimensions Theory in 1980 the aim of which was to identify dimensions in which cultures vary.

According to the anthropologist Edward T. Hall, cultures are divided into high-context and low-context cultures based on ways of communicating. High-context culture is characterized of including the information much of which is implicit. Contrary to high-context culture, in low-context one almost everything is explicit. In low-context cultures, the verbal message contains most of the information and very little is embedded in the context or the participant's nonverbal activity. This characteristic manifests itself in a host of ways. For example, the Asian mode of communication (high-context) is often vague, indirect, and implicit, whereas Western communication (low-context) tends to be direct and explicit [5; P.202-203].

Samovar and Porter made contribution on defining culture by considering the following approaches to it: Culture is learned; culture is transmitted from generation to generation; culture is based on symbols; culture is dynamic; culture is an integrated system [5; P.37]. Wood writes that "We are not born knowing how, when, and to whom to speak, just as we are not born with attitudes about cooperating or competing. We acquire attitudes as we interact with others, and we then reflect cultural teachings in the way we communicate" [8; P.157].

Research Methodology. In order to analyze the cultural peculiarities of verbal expressions in two cultures some research methods have been made use of which include descriptive, comparative and contrastive. In this article descriptive method serves to define some scholars' standpoints on terms or notions such as culture, verbal communication and others, comparative and contrastive ones have helped to identify similar and dissimilar peculiarities of verbal expressions in both English and Uzbek culture.

Interest in the speech act as a whole, including the speech act as an act of expression, as well as the intention of the speaker and his effect on the listener, entail consideration of the speech act as an event of verbal communication, that is, as an active social interaction. This approach, which was not clearly outlined in contemporary science until the last decade, was actively developed as early as the 1920s and 1930s by M.M. Bakhtin and L.S. Vygotsky. In their search for an adequate theory of verbal communication, contemporary Soviet and other researchers are increasingly returning to this legacy. The theory of verbal communication or "metalinguistics," as Bakhtin called it, was the focus of his work for decades. As early as the 1920s, his works "The Problem of Content, Material and Form in Verbal Arts", "Discourse in Life and Discourse in Poetry", "Marxism and the Philosophy of Language", "The Construction of an Utterance", "The Problems in the Work of Dostoevsky" contain the kernels of ideas that could be used to form a fully complete and original theory. In later works, Bakhtin elaborates and adds to this theory [1; P. 96-97].

As soon as we look closely at conversation in general, we see that it involves much more than using language to state propositions or convey facts. We also very rarely use language monologically and such uses are clearly marked. The unmarked use is dialogical, that is, we speak with another or others in various kinds of verbal give and take called conversation. Through conversation we establish and maintain relationships with others while at the same time both reflecting and creating our social reality [7; P.280]. According to Gumperz, the term contextualization is associated with our background knowledge in conversations. He wrote that "I use the term 'contextualization' to refer to speakers' and listeners' use of verbal and non-verbal signs to relate what is said at any one time and at any one place to knowledge acquired through past experience" [2; P.230].

In this article the research methodology is identified as follows:

As people have the necessity for a basic social need, they go into interaction and communicate with one another. Culture affects their feelings and emotions that may be expressed differently during the conversation. That is why, first and foremost, the role and influence of culture on communication is highlighted and two types of culture context are differentiated. Second of all, the main distinctive features of verbal communication in which verbal expressions are made use of are defined as well. Third of all, English and Uzbek verbal expressions and their similar and dissimilar peculiarities are analyzed comparatively.

Analysis and results. Culture serves a basic need by laying out a somewhat predictable world in which each individual is firmly grounded. It thus enables you to make sense of your surroundings by offering a blueprint of not only how to behave but also what results you can anticipate for that behavior. While people in every culture might deviate from this blueprint, they at least know what their culture expects from them. The roles of silence and space, the importance of attractiveness, your view of aging, your ability to speak one language instead of another, your preference for activity over meditation, or your preference for using one mode of behavior over another when dealing with conflict are all rooted in culture [5; P.39-44]. According to Wood, there is a vital link between culture and communication. She writes, "We learn a culture's views and patterns in the process of communicating. As we interact with others, we come to understand the beliefs, values, norms, and language of our culture" [8; P. 169].

Anthropologist E.T. Hall distinguishes cultures as high or low-context. It is based on the degree to which meaning comes from the contextual environment. It does not refer to the words we share during communication. A high-context (HC) communication or message is one in which most of the information is already in the person, while very little is in the coded, explicitly transmitted part of the message. A low-context (LC) communication is just the opposite; i.e., the mass of the information is vested in the explicit code [3; P.91.]. In fact, all cultures may have some features of both high-context and low-context variables. Here we will note several communication habits, typical of the British communication. The British generally tend to be more reserved about exhibiting emotions in public, preferring to air negative opinions or impressions in private company or deliver them politely. Many, especially among the older generation, exhibit a preference toward "minding one's own business". The British are relatively indirect communicators. They strongly avoid creating conflict and therefore take all necessary measures to remain polite throughout discussion. This involves making indirect statements that vaguely communicate their message without upsetting. As a result, people often have to read between the lines since what is said is most likely an understatement of what is actually meant. For example, "not bad" means something is in fact quite good [9]. The etiquette of English language is a collection of usage of polite words and phrases in English, these words and phrases are set of rules of practice that used in a variety of situations and relationship. Linguists and methodologists define the components of verbal etiquette situations as following schema: "who-to whom-what about-where-why" [6; P.23].

Speaking in the Uzbek language characterizes with its softness, emphasizing every word in the whole sentence increases the sensitivity of speech. But in both languages, the phrase in the sentences and the loudness of the words please and iltimos in the sentence increases the motivation of the interlocutor to a particular activity. As a result of expressing

the word in Uzbek, some consonants reduces at the end of the conversation (beraqo-o-o, kelaqo-o-o), which is not observed in English. In both languages, clear and understandable, mild, kind words have a positive effect on the listener [4; P.66]. Contrary to Uzbek, the English language puts special emphasis on words. In order to increase the sensitivity of speech, sometimes letter of words at the end is pronounced longer.

Besides, in English there are such words "Sorry", "Excuse me" and "Pardon", used very commonly in daily conversations, so it is crucial to use these words in a proper and correct way. In fact, all three words have different meaning and usages. However, "Sorry" and "Pardon" can sometimes be interchanged. To illustrate this, "Sorry" is used to express apology (I am really sorry, I didn't mean that.), convey condolences (Sorry to hear about your loss.), to give unpleasant news or to express regret (We are sorry but all the flights are delayed.), to ask someone to repeat something (I am sorry I couldn't get you. Could you please repeat again?), to refuse an offer (Sorry Ritu, we can't go out for a movie today.) and so on. In addition, "Excuse me" is used to grab someone's attention (Excuse me, is this your wallet?), to move so you could walk past by (Excuse me... Can I go inside?) and to go away from the place you are in (Excuse me for a moment. I'll be right back). As for "Pardon", it is not used as often as "Sorry" and "Excuse me". "Pardon" is a very formal way of saying sorry. It is used to say sorry, to forgive someone for bad or wrong behavior.

I beg your pardon. I didn't see your dog coming.

The two criminals were pardoned.

John could never pardon Mona for her bad behavior.

[10]

Similarly, it appears in the same way in the Uzbek language as well, with words *kechirasiz* and *uzr*:

Kechirasiz, soat necha bo'lganini aytolmaysizmi?

Uzr, buni ham ko'tarishga yordamlasha olasizmi?

Further, there are sounds *uh...*, *ums...*, *ahs...*, *er...* in the English language, whereas it is *hm...*, *e...*, *o'...* in Uzbek. It is also important to repeat the words in this language (*qani-qani, oling-oling, keling-keling*). But there is no linguistic phenomenon in English. The meaning expressed in the words in the English language is expressed in English with only one word, predictive combination, phrase (*Welcome; Help yourself*) [4; P.66].

Conclusion/Recommendation. To summarize, there are various cultures in the world each with unique customs, communication habits, languages and values. In fact, with a view to establishing relationships or appearing a better communicator, it is not the right way to impose one's own cultural values on others and not to care about variety. One's awareness of words and expressions which are derived from cultural norms as well as appreciation towards them always makes us seem polite in different situations. As we have viewed, the English and Uzbek languages have two different cultural root. It is formed by the culture, language and concepts of two countries. In short, culture is what people learn throughout their life that is the way of life people share in the same community. The more cultures worldwide, the higher possibility it may have like misunderstandings in communication. The use of verbal expressions is influenced by culture. Due to culture, Uzbek verbal expressions are also quite different from western countries including English language as well. It is because, as it has been mentioned, language differences occur due to cultural differences.

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Гулбаҳор НАЗАРОВА,
ҚДПИ инглиз тили фани ўқитувчиси, мустақил тадқиқотчи
E-mail: gulbhornazarova3@gmail.com

ҚДПИ профессори, ффн. PhD О. Бектошев тақрзи асосида

TYPES AND LEXICOGRAPHIC INTERPRETATION OF WORDS BY STRUCTURE

Abstract

It is known that language is directly and indirectly related to the spirituality and culture of a nation. There is no such thing as a pure language among the languages of the world, nor is it determined by the fact that the beauty of a particular language lives at the expense of its own words. One of the stable laws for the language process is that a certain degree of mixing of moving languages, influencing one another. From the point of view of the inseparable connection of language with the concepts of spirituality and culture, it is impossible to be indifferent to the word of assimilation and the customs and traditions of a particular nation, which are assimilated at its core. The vocabulary of the Uzbek language is constantly improving on the basis of its internal and external capabilities. The development of the lexical layer of language is directly and indirectly related to the development of society

Key words: lexeme, word acquisition, explanatory dictionary, phrase, word maker.

ВИДЫ И ЛЕКСИКОГРАФИЧЕСКАЯ ИНТЕРПРЕТАЦИЯ СЛОВ ПО СТРУКТУРЕ

Аннотация

Известно, что язык прямо или косвенно связан с духовностью и культурой нации. Среди языков мира нет такого понятия, как чистый язык, и он не определяется тем фактом, что красота конкретного языка живет за счет его собственных слов. Один из устойчивых законов языкового процесса - это определенная степень смешения движущихся языков, влияющих друг на друга. С точки зрения неразрывной связи языка с понятиями духовности и культуры невозможно оставаться равнодушным к слову ассимиляции и усвоенным в его основе обычаям и традициям конкретного народа. Лексика узбекского языка постоянно совершенствуется исходя из его внутренних и внешних возможностей. Развитие лексического слоя языка прямо и косвенно связано с развитием общества.

Ключевые слова: лексема, словосочетание, толковый словарь, фраза, словообразователь.

ЎЗЛАШМА СЎЗЛАРНИНГ ТУЗИЛИШИГА КЎРА ТУРЛАРИ ВА ЛЕКСИКОГРАФИК ТАЛҚИНИ

Аннотация

Маълумки, тил миллатнинг маънавияти ва маданияти билан беvosита ва билvosита алоқадордир. Дунё тиллари орасида соф тилнинг ўзи йўқ, маълум бир тилнинг таровати ўз тил сўзлари ҳисобига яшаши билангина белгиланмайди. Ҳаракатдаги тилларнинг маълум даражада омукталашishi, бирининг иккинчисига таъсир этиб бориши тил жараёни учун барқарор қонуниятларидан бири ҳисобланади. Тилнинг маънавияти ва маданият тушунчалари билан узвий боғлиқлиги нуқтаи-назарида ўзлашма сўз ва унинг замирида ўзлашаётган маълум бир миллат урф-одат ва анъаналарига ҳам бефарқ қараб бўлмайди. Ўзбек тили лексикаси доимий равишда ўз ички имкониятлари ва ташқи имконияти асосида босқичма-босқич такомиллашиб бормоқда. Тилнинг лексик қатлами тараққиёти жамият тараққиёти билан беvosита ва билvosита боғлиқдир

Калит сўзлар: лексемаси, сўз ўзлаштириш, изохли луғат, ибора, сўз ясовчи.

Кирриш. Мустақилликкача бўлган сўз ўзлашиш жараёнида айрим лексемаларнинг тилимизга рус тилининг фонетик, лексик, морфологик ёки синтактик ҳодисаларига мослашган ҳолда ўзбек тили лексикасига ўзлашганини кузатиш мумкин. Тренировка лексемаси ҳам шу ҳодиса маҳсули бўлиб, маълум сифат-хусусиятларга эга бўлиш ёки уларни сақлаб қолиш учун мунтазам равишда амалга ошириладиган машқлар, машғулотлар тушунчасини ифодалайди. Бу лексеманинг асл варианты мустақилликдан сўнг тренинг [ингл. training – ўргатиш, тарбиялаш, машқ қилдириш] шаклида ўзлаштирилди.

Тренинг лексемасининг фаоллашганини ҳозирги пайтда турли вақтли матбуот саҳифаларида ҳам кузатиш мумкин. Бу лексема семинар-тренинг, ўқув-тренинг лексемалари таркибида ҳам учраб туради. Психотерапия соҳасида аўтотренинг (ички аозлар функцияси, ҳаракат фаолияти бузилганда ўз-ўзини ишонтириш ва ўз-ўзини бошқариш орқали шу ҳолатдан фориъ бўлишга олиб келадиган психотерапия, руҳий даволаш усули) [1]

сифатида ҳам ишлатилади. Шуниси, муҳимки, бу лексема инглиз тилида кенг маънода ишлатилса-да, ҳозирда тилимизда кўпроқ ўқув соҳасига хосланган ҳолда ишлатилади.[1]

Умуман олганда, чемпионат [р. чемпионат < ингл. чемпионшип], тренировка [р. < ингл. тренинг], танкетка [ингл. танкетте – кичкина танк], ковбойка [р. < ингл. cow-boy - отлик чўпон], труси [р. труси < ингл. троусерс – шим] каби лексемалар сўнгида -ат, -ка сингари элементларнинг келиш ҳоллари инглизча лексемаларнинг табиатидан йироқ ҳисобланади.

Маълумки, рус тилида ҳ фонемаси мавжуд эмас. Шунга мувофиқ рус тили орқали ўзлашган ҳакер [ингл. ҳаскер < ҳаск – бузмоқ; кесмоқ, қирқмоқ], ҳулиган [ингл. ҳолиган < ирландча атоқли от (Ҳоулиҳан) дан] ва холл [ингл. ҳалл – зал] каби лексемаларда ҳам таркибидаги ҳ фонемаси ўрнига х фонемаси ишлатилган. Бу ҳодисани асли французча деб тахмин қилинган, рус тилига инглиз тилидан ўзлашган хоккей [ингл. ҳоскей < эхтимол эски фр.

хокует – чўпонларнинг учи қайрилма таёни] лексемаси орқали ҳам кузатиш мумкин.

Тилимизга зоопарк лексемасидан ташқари инглизча бўлмаса-да, рус тили орқали ўзлашиб келган сўзлар орасида парк элементи иштирокида ҳосил қилинган автопарк, дендропарк каби қўшма сўзлар, яъни ўрин-жой отларини ҳам кузатиш мумкин.

Инглиз тилида феълнинг герундий (герунд) шакли мавжуд бўлиб, бу шакл феол асосига -инг қўшимчаси орқали ҳосил қилинади ва отга яқин туради. Шунингдек, феоллардан шу шаклга омоним от ясовчи қўшимча ҳам мавжуд. Лексикамиздаги белтинг, брифинг, демпинг, допинг, рейтинг, холдинг, тренинг, мониторинг, картинг, маркетинг, крекинг, шейпинг, консалтинг, пейжинг, тренинг каби инглизча ўзлашмалар борки, уларни этимологик жиҳатдан ўрни билан феолнинг герунгий (ҳаракат номининг –ш шаклига тўғри келадиган) шакли ёки от ясовчи қўшимча қўшимча сифатида қабул қилиш мумкин.

Тўп билан ўйналадиган спорт ўйинлари орасида -бол элементли футбол, волейбол, баскетбол, гандбол каби лексемалар мавжуд. Бироқ гандбол [ингл. ханд – қўл + балл – копток, тўп] лексемаси нутқда қўлланилиши жиҳатидан ўз куршови, аниқроғи уядошларига нисбатан пассив ҳолда. Бу лексеманинг доминантлик вазифасини қўл тўпи шаклидаги калкасига ўрин бўшатиб бериши рус тилидаги сўз ўзлаштириш жараёни билан боғлиқ ҳолда юз берган.

Мавзуга оид адабиётларнинг таҳлили (Literature review). Маълумки, ўзбек тилида от сўз туркумида энг фаол сўз ясовчи -чи қўшимчаси ҳисобланади. Унинг инглиз тилидаги муқобили -ер шакли бўлиб, бу қолип асосида ясалган бройлер, брокер, булдозер, буфер, ваучер, гамбургер, гангстер, голкипер дилер, диспетчер, докер, жемпер, миксер пейжер, принтер провайдер, продюсер, револвер, рекордер свитер, сервер, сканер, сквер, скрепер, скрепер, снайпер, спринтер, спикер, стайер, стартер, таймер, танкер, тендер, тикер, тонер, траулер, трейлер, тренер, триллер, фермер, фломастер, хакер, чартер, шунингдек, инвестор, монитор, спонсор, транзистор, экскаватор, репититор ҳамда импортёр, репортёр, тренажёр каби 100 га яқин лексемалар тилимизга ўзлашган.

Маълумки, луғатларга бош сўз сифатида лексемалар қиради. Агар у от сўз туркумига мансуб бўлса, луғатда бош келиши ва соннинг бирлик шакллари билан шаклланади. Айрим луғатдаги лексемалар борки, улар луғат тузиш қондасига истисно тарзда киритилган. Масалан, менежерлар [ингл. манагер – бошқарувчи] лексемаси шу кўринишда бўлиб, корхона ва компания эгалари бўлмаган, махсус тайёргарлик кўрган малакали ёлланма бошқарувчилар маъносини ифодалайди. Шунингдек, антифризлар [анти.. + ингл. фреезе -музлатиш] лексемаси ҳам шу шаклда бўлиб, техника соҳасида паст температурада ишловчи ичдан ёнув двигатели ва бошқа турли қурилмаларни совитиш учун ишлатиладиган, анча паст температурада (-75° гача) музламайдиган суюкликлар маъносини ифодалайди. Булар қаторига тред-юнионлар, фосфатлар каби лексемаларини ҳам киритиш мумкин. Бу лексемалар ўзбек тилида фаол лексема сифатида ўринлашган бўлиб, менежер, антифриз, тред-юнион, фосфат кўринишдаги бирлик шаклида луғатлардан жой олиши керак. Менежер ва иш бошқарувчи лексемалари ўзаро синоним ҳисобланади.

Ўзлашмаларда янгилик бўёи бўлганлиги боис уларни манбаларда турлича ёзиш ҳолатлари ҳам кузатилмоқда. Ҳатто Ўзбек тилининг изоҳли луғатида ҳам ноутбук//нотбук, ёгурт//йўгурт, плеер//плейер, блуминг//блуминг, канистр//канистра каби айрим

лексемалар имлоси икки хил шаклга эга бўлиб қолган. Бу каби сўзлар ўз қатлам лексикасида ҳам кўплаб топиладики, уларнинг имлосини имкон қадар икки хил бўлишига йўл қўймайлик лозим деб ўйлаймиз.

Ўзбек тилининг изоҳли луғати таркибида ворд элементи мавжуд иккита инглизча ўзлашма лексема келтирилган. Кроссворд [ингл. crossword < кросс – кесишма + ворд – сўз] публицистик услубнинг энг фаол лексемаларидан бири бўлиб, газетачиликда катакларни ҳарфлар билан тўлдириб, шу катакларга яширилган, изланаётган сўзни топиш ўйини, бошқотирма маъносида келса, чайнворд [ингл. чаин – занжир, ҳалқа + ворд – сўз] ҳам шу услубда занжир шаклида кетма-кет жойлашган катакларни ҳарфлар билан тўлдиришдан иборат бошқотирма тури сифатида ишлатилади.

Эсиш ҳаракатини ифодаловчи сўзлар сираси учун шамол етакчи, уюштирувчи сўз ҳисобланади. Ўзбек тилида ел-ёғин отларини махсус тадқиқ қилган А.Алиқулов «Ўзбек тилининг изоҳли луғати»да эсиш ҳаракатини ифодаловчи 34 та сўз мавжудлигини аниқлаган. Улардан 21 таси (бод, боди сабо, бўрон, гармасар, гармсел, гирдибод, довул, ел, елвизак, изьирин, изьирик, муссон, насим, сабо, самум, тайфун, тўфон, шабада, шаббода, қуюн, гурғурак) нинг лексикографик талқинида шамол сўзидан сема ифодаловчиси сифатида фойдаланилган [2].

Бу уядошлар қаторига қирувчи тайфун [ингл. тайпхун < хит. таифунг (тай фш) – кучли шамол ёки арабча тўфон – тошқин; сувнинг кўтарилиши] географик атама сифатида шиддатли, ниҳоятда кучли шамолли тропик циклонларнинг маҳаллий номи сифатида ишлатилади.

Шоу [ингл. show – кўрсатиш, томоша; кўрсатмоқ, намоиш қилмоқ] лексемаси оммавий томошабинлар ва тингловчиларга мўлжалланган дабдабали, телевизион ёки концерт эстрада томошаси маъносига эга. Таркибида шоу элементи мавжуд: шоу ташкил этиш ва ўтказиш билан боғлиқ ишбилармонлик фаолияти, шоу ташкил этиш йўли билан даромад топиш маъносигаги шоу-бизнес [ингл. show-бизнес], суҳбат, ашула асосида ташкил этиладиган кўнгилочар кўрсатув маъносигаги ток-шоу [ингл. талк-шоу] лексемалари жуфт ҳолатда шаклланиб ўзлашган, ўзлашиш тарихи узок бўлмаган лексемалардир.[3]

- Тадқиқот методологияси (Research methodology). Тилнинг жамият билан ҳаммафас қурадиган, ундаги ўзгаришларни ўзида акс эттиришни талаб қиладиган муҳим бўлими ҳам лексика ҳисобланади. Лексика тилдаги ўзгаришларни ўзидан бошқа доираларга қараганда кенгрок акс эттиради.

Мустақилликдан сўнг ижтимоий-сиёсий, иқтисодий, маонавий соҳаларда ўзгаришлар катта бўлди. Тилимизга бошқа тиллардан лексема ўзлашиш ҳам тўғридан тўғри амалга оширилди. Бу ҳолат тилимиз луғат бойлигига сезиларли ва ижобий таъсир кўрсатди.

Экзотик лексика [юн. эхотикос – ёт, келганди] ўзга тиллардан ўзлашган, нутққа алоҳида бир ўзига хослик бериш учун қўлланидиган сўз ва иборалардир [4]. Айрим илмий манбаларда ўз даврида фермер, бизнес, бизнесмен, доллар каби лексемалар экзотизм сифатида санаб ўтилган. Булар ҳозирги кунда замонавий қатлам гуруҳига қирувчи бирликлардир.

Ўзбек тилининг изоҳли луғатида экзотика [юн. эхотикос – бегона, ўзга ерли] мақоласида бир мамлакатга хос бўлиб, узоқдаги бошқа мамлакат халқига кизик, ғалати, ғайриоддий бўлиб кўринадиган нарсалар, урф-одатлар (Экзотика билан миллий руҳни сақлаш орасида катта фарқ бор. Ш.Шомухамедов, Бадиий таржима ва адабий танқидчилик) кўринишида изоҳ берилган [5].

Хар бир миллатнинг ўзига хос маданияти, урф-одатлари, тарихи кўп асрлик вақт давомида шаклланиб боради. Экзотик лексика бўлиши учун шундай ўзига хос урф-одат номларининг бошқа тилларга таржима қилинмасдан ўзгаришсиз олиниши талаб қилинади. Бундай лексемаларга фақат изоҳ берилади.

Сўз ўзлашиш жараёни мураккаб жараён бўлиб, ўзлашма сўз ўзлашадиган тилнинг фонетик ҳодисаларига мувофиқ ҳолда мослашади. Масалан, хоккей инглизча (ингл. хоккей < эхтимол эски фр. ҳокует – чўпонларнинг учи қайрилма таёғи; дарвозали муз майдони ёки майса устида клюшка ва тўп (шайба) билан команда бўлиб ўйналадиган спорт ўйини [6]) сўз бўлиб, ўзбек тилига рус тили таъсирида ўзлашгандир. Рус тилининг фонетик таркибида ўзбек тилига хос бўлган ў, қ, ғ, х товушларининг мавжуд эмаслиги сабабли хоккей кўринишида эмас, хоккей шаклида рус тили фонетик ҳодисаларига мос равишда тилимизга ўзлашди. Бу каби сўзларни мисол тариқасида давом эттириш мумкин.[6]

Композиция усули. Сўзнинг иккала қисми ҳам инглизча сўздан ташкил топади. Масалан, супермаркет, видео-салон (видео салоон) – филм томоша қилишга мўлжалланган хона, интернеткафе, токшоу (талк-шоу) – суҳбат асосида олиб бориладиган кўнгилочар тадбир, шоу-бизнес, шунингдек, шу асосда ўзбекча сўз ясалишидаги Озодшоу – шу ном эгаси иштирокидаги кўнгилочар тадбир каби мисолларни келтириш мумкин.

Сўз ўзлаштиришдаги энг фаол иштирокчилар спорт машғулотларини севувчилар орасида топилади. Масалан, виндсерфинг, армрестлинг, фристайл, скейтборд, кикбоксинг.

-Таҳлил ва натижалар (Analysis and results).

Тилимизга ўзлашган сўзларни аниқлаш масаласига келсак, минг йиллардан буён халқимиз тилида истеъмолда бўлиб келаётган форсча-арабча сўзларни ўз қатлам сўзларидан фарқлаш мураккаб масала бўлиб, профессор Э.Бегматов табири билан айтганда бу сўзлар эндиликда ўзбек тилига ўзлаштирилган, кўп даврдан бери бу тилда истеъмолда бўлган, ўзбек тилининг қонуний бойлигига айланган лексикадир. Зероки ҳозирги кунда кенг истеъмолда бўлган нон, гўшт, дарахт каби форсча сўзлар, илм, мактаб, қалам каби арабча сўзларни бир қарашда турли соҳа эгалари ҳам ўзлашма қатлам сўзлари сифатида ажратиши мушкул. Шунга қўра ўзбек тили лексикасидаги ўзлашма сўзларни таолим жараёнида фарқланиши осон ва фарқланиши мураккаб бўлган ўзлашма сўзлар сифатида ўргатиш мумкин бўлади. Бунинг учун арабча сўзларни аниқлаш йўллари, форсча сўзларнинг ўзига хос хусусиятлари ва инглизча сўзларнинг фарқлаш усулларини назарий жиҳатдан ишлаб чиқиш зарур.

Эски нашрдаги “Ўзбек тилининг изоҳли лугати”даги кўпгина сўзлар янги изоҳни талаб этганидек,

янги нашрдаги “Ўзбек тилининг изоҳли лугати”даги айрим сўзлар ҳам қайта изоҳни талаб этади. Бунга мисол сифатида компьютер лексемасининг изоҳли лугатдаги маъносига эътибор қаратамиз: “Мураккаб қурилмага эга бўлган электрон ҳисоблаш машинаси” [7]. Бу содда таъриф замонавий компьютер сўзига нисбатан анча нотўлиқ бўлиб, “Ўзбекистон миллий энциклопедияси” [8]да берилган изоҳ уни тўлдирди, дейиш мумкин. Қисқача қилиб айтганда, “Ўзбек тилининг изоҳли лугати”да компьютер сўзига бериладиган изоҳ “Мураккаб қурилмага эга бўлган электрон ҳисоблаш машинаси” кўринишида эмас, балки, “Матн ва турли тасвир кўринишидаги ахборотларни мониторинг ақс этира оладиган, бошқариш, процессор, хотира ва киритиш-чиқариш қурилмаларидан иборат, олдиндан берилган дастур бўйича ишлайдиган автоматик қурилма” сифатида кенгрок изоҳланиши мумкин бўлади.[8]

Ёшлар нутқи кузатиладиган бўлса, 14-17 ёш орасидаги ўспиринлар нутқида айрим ўзига хосликларни кузатиш мумкин. Хусусан, бу ҳолат академик лицей ва касб-хунар коллежи талабалари даврига тўғри келади. Бу даврда ёшлар ўзларининг фикр-мулоҳазаларини ёши катталарнинг фикрлари билан муқояса эта бошлайдилар, кези келса, улар билан мувоҳазага киришадилар. Шунингдек, компьютерда ўтириб, интернет орқали дунё янгиликлари билан танишиб боришади. Хорижий тилларни пухта ўзлаштириб бораётган ёшлар ўзларининг кизиқишларига оид рус, ингиз ва бошқа хорижий тиллардаги маълумотларни ҳам кўздан кечиришади. Айниқса, хорижий тиллардаги киноларни томоша қилиш ва мусиқаларни тинглаш орқали инглиз ва бошқа чет тилларга оид сўзлар ёшлар нутқида тез ўзлашмоқда.

Хулоса ва тақлифлар (Conclusion/ Recommendation). Ёшлар нутқи ҳақида фикр юритганда уларнинг кизиқишлари алоҳида касб этади. Зероки футбол спорт тури билан кизиқаётган ёшлар давлатлар, уларнинг пойтахти, жойлашиш ўрни, машҳур шаҳарлари, давлат раҳбарлари ва таниқли кишилари, саноати ва маданияти асосида дунё харитасини ўрганиб голкипер, тайм-аут, яхцмен, футбол каби спорт атамаларини ҳам ўрганиб олишади. Бу эса уларда хорижий тилларни ўрганишга кизиқиш уйғотиши билан бирга нутқ бойлигининг ошиши, нутқда синоним сўзларни ўз ўрнида қўллай билиш, нутқий ранг-баранглик, нотиклик каби хислатларни шакллантиришга хизмат қилади.

Ўзлашма сўзлар ҳақида муносабат билдирилар экан, XX асрнинг охириги ўн йиллидан то ҳозиргача давом этиб келаётган тиллараро байналмилал сўзларнинг алмашилиш ҳолатини халқаро коммуникация жараёнида универсал бирлик деб талқин этиш мумкин.

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UDK: 811.111(811.512)

Malika NAZAROVA,

National University of Uzbekistan Department of English linguistics 2nd year masters' student

E-mail: nazarovamalika707@gmail.com

On the basis of the review by Assoc. Prof. Dosbaeva N.T., NamSU

LEXICAL FEATURES OF ENGLISH AND UZBEK PROVERBS ABOUT PATIENCE

Abstract

The following scientific article is devoted to the study of lexical features in English and Uzbek proverbs, all of which are on the theme "patience". Although these two languages belong to totally different language families, both of them are rich in proverbs. The main aim of this research paper is to study through observations, analyses and examinations of peculiar lexical features of proverbs. With a view to fulfilling this, the research is carried out on their lexical components, lexical structures as well as graduonymic rows. The object of this article is proverbs denoting patience whereas the subject matter is lexical features of the English and Uzbek proverbs about patience. A number of classifications together with their distinctive features are observed and examined and will be provided with the results of these analyses with several relevant examples in two languages.

Key words: proverbs, paremiologists, paremiology, lexical basis, simple and complex structure, graduonymy.

INGLIZ VA O'ZBEK TILIDAGI SABR HAQIDAGI MAQOLLARNING LEKSIK XUSUSIYATLARI

Annotatsiya

Mazkur ilmiy maqola ingliz va o'zbek maqollaridagi leksik xususiyatlarni o'rganishga bag'ishlangan bo'lib, maqollarning barchasi "sabr" mavzusiga oiddir. Garchi ushbu ikki til mutlaqo boshqa til oilalariga mansub bo'lsa-da, shuni aytilish mumkinki, ikkala til ham maqollarga boy. Ushbu tadqiqot ishining asosiy maqsadi maqollarning o'ziga xos leksik xususiyatlarini kuzatish, tahlil qilish va tekshirish orqali o'rganishdan iborat. Buni amalga oshirish maqsadida tadqiqot ularning leksik komponentlari, leksik strukturasi hamda graduonimik qatorlari ustida olib boriladi. Ushbu maqolaning obyekti sabr-toqatni bildiruvchi maqollar bo'lsa, predmeti esa sabr haqidagi ingliz va o'zbek maqollarining leksik xususiyatlaridir. Bir qator tasniflar maqollarning o'ziga xos xususiyatlari bilan birga kuzatiladi va tahlilga tortiladi hamda ushbu tahlillardan hosil bo'lgan natijalar ikki tilda aks etgan bir necha misollar bilan birgalikda taqdim etiladi.

Tayanch so'zlar: maqollar, paremiologlar, paremiologiya, leksik asos, sodda va murakkab tuzilma, graduonimika.

ЛЕКСИЧЕСКИЕ ОСОБЕННОСТИ АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦ О ТЕРПЕНИИ

Аннотация

Следующая научная статья посвящена изучению лексических особенностей английских и узбекских пословиц, каждая из которых посвящена теме «терпение». Хотя эти два языка принадлежат к совершенно разным языковым семьям, они оба богаты пословицами. Основная цель данной исследовательской работы – изучение посредством наблюдений, анализа и изучения специфических лексических характеристик пословиц. Для этого исследуются их лексические компоненты, лексические структуры, а также градуонимические ряды. Объектом данной статьи являются пословицы, обозначающие терпение, тогда как предметом обсуждения являются лексические особенности английских и узбекских пословиц о терпении. Наблюдается и исследуется ряд классификаций вместе с их отличительными особенностями, они будут снабжены результатами этих анализов с несколькими соответствующими примерами на двух языках.

Ключевые слова: пословицы, паремииологи, паремииология, лексическая основа, простая и сложная структура, градуонимия.

Introduction. In accordance with the presidential decree "On Uzbekistan's Development Strategy" which was signed on 7 February, 2017 and "Uzbekistan's Five-Area Development Strategy for 2017-2021" [9], far more great attention is paid to education and science, as well as the promotion of scientific research and the improvement of innovative activities in the field of popular science projects.

In this way, a massive scale of scientific research is being conducted in the development of linguistics on the basis of comparative and contrastive studies of Uzbek with totally non-relative languages, such as Indo-European family where the English language belongs to.

The essence of proverbs is endless in all aspects of our life, including for example, communication, upbringing, literature and education. Particularly, studying several proverbs, some of which are devoted to patience, is of high

importance when it comes to compare and contrast, that is to say, investigate between two languages.

The study of proverbs from different aspects of linguistics, namely from the lexical point of view, is one of the most critical issues in modern linguistics. Accordingly, the study of the lexical features of proverbs on patience in English and Uzbek determines the actuality of this scientific article.

The aim of this article is to analyze and classify similar and dissimilar peculiarities of English and Uzbek proverbs devoted to patience from the lexical perspectives.

Literature review. In today's modern linguistics, specifically comparative linguistics and folklore, having much deeper insight into studying proverbs is crucial.

In order to begin the study on the lexical features of proverbs, much deeper consideration has to be taken linguistically on the term itself, first of all. Precisely, J.

Simpson, in the 5th edition of the Oxford Dictionary of Proverbs, defined proverbs as a traditional saying which offers advice or presents a moral in a short and pithy manner [8, P. 14]. Supporting his point of view, it should be stated that in everyday life proverbs are mostly observed when it comes to give some piece of advice or recommendation. Furthermore, they are concise, shorter in length and full meaning and therefore it is preferable to make use of them.

Now in terms of their lexical features, another linguist, I. Arnold stated that proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made [4, P. 205]. He also held the belief that proverbs often represent something moral or wise.

In fact, the term proverb also comes from the Latin word "proverbium" meaning a proverb. Nowadays, W. Mieder, a well-known paremiologist has written more than 50 books and 100 articles devoted to paremiology which is the study of proverbs [2, P. 27]. W. Mieder is also recognized as the father of paremiology where the proper study of proverbs, their different features, structures, anything relevant to proverbs, are on the focus.

According to W. Mieder, "...the paremiological scholarship has an impressive history and continues to be very active today. About 400 significant books, dissertations, and scholarly articles are published each year. The majority of these studies as well as the new or reprinted collections are listed in my annual bibliographies in Proverbium: Yearbook of International Proverb Scholarship" [7, P. Xiii].

Researchers, such as W. Mieder, M. Kuusi, V. Dal, G. Permyakov, J. Skeake, J. Simpson and O. Lauhakangas created the classification of proverbs in multilanguages and compiled proverbial dictionaries.

Since paremiology has been enhanced by carrying out many researches in Asian countries, there are also numerous Uzbek scholars, some of whom also did their best in terms of proverbs as well as their specific features. Sh. Rahmatullayev, O. Madayev, A. Mamatov, U. Yusupov, H. Berdiyev, R. Rasulov and N. Abdullaeva are the representatives of such paremiologists.

In this article, such paremiological dictionaries were used as "Oxford dictionary of proverbs" by J. Speake for English proverbs, "O'zbek tilining paremiologik lug'ati" by H. Berdiyev and R. Rasulov for Uzbek ones, and "Dictionary of English and Uzbek proverbs" – a mobile app by N. Abdullaeva for proverb equivalents in both languages. On the basis of the aforesaid linguists' research works, the lexical aspects of English and Uzbek proverbs denoting patience were studied, observed and then classified.

Research Methodology. In the following article, a number of research methods have been used in order to examine the proverbs carefully in a lexical way. These methods of the investigation are considered to be descriptive – to define the terms and structures and to characterize the lexical aspects of proverbs about patience; contrastive – to point out whether there are any distinctive lexical features in both English and Uzbek languages; comparative – to show lexical similarities between two languages and statistic methods – to identify quantitative and qualitative features by the way of calculations.

As formulated by F. Cermak, the most general and obvious aspects and features of proverbs are their lexical basis [6, P. 10], where more concentration is forwarded to the study of proverbs from the point of lexical peculiarities, categorizing them into some lexical classifications.

The research methodology on the study of the lexical features of the proverbs, a number of classifications and divisions are to be presented with English and Uzbek proverbs examples about patience. Yet, some of them are likely to be equivalents with each other while the others do not correspond.

The research methodology can be clearly illustrated in the following ways:

Their structural aspects can also have some impacts as the lexemes – the words are considered to be the main as well as central unit of languages. What is more, the words are the number one constituents whose place is indisputable and significant in the formation of sentences. Therefore, first of all, the structure of proverbs, with the inclusion of lexemes, is going to be examined. Then, in order to find any similar or dissimilar features, they will also be analyzed according to elements and components. Moreover, their graduonymic categorization is to be observed to find an answer to the question whether they have an increasing or decreasing row of graduonymy or both. Last but not least, all obtained results of analysis will surely be presented with their total statistics.

Analysis and results. To begin with lexical analysis of proverbs, the two well-known Uzbek scientists, H. Berdiyev and R. Rasulov classified the structure of proverbs into two: simple and complex [5, P. 15-18]. Specifically, the article contains some examples of the English and Uzbek proverbs, all of which are devoted to the theme "patience".

- Patience is a plaster for all sores; - Patience is a virtue;

- Har narsaning davosi sabr; - Sabrning tagi sariq oltin.

As it can be observed, they are examples for simple paremias. The present examples show that they consist of only one clause including one single subject and one verb as well. Complex types are as follows:

- Patience opens the door to the state, the state flees from impatience;

- Davlat eshigin sabr ochar, besabrdan davlat qochar.

Concerning the complexity, these proverbs demonstrate that they are formed from two simple paremias, each of which possesses its own subject and verb. Another distinction from the simple proverbial structure can be visible that each clause in the complex paremias are separated with a comma. At the same time, all proverbs in examples above can be equivalent with each other.

Furthermore, when studying the lexical features of proverbs, it is obvious fact that each word in them possesses a very crucial place. This set of words forms the overall composition of the proverb [1, P. 63]. According to the aforesaid linguists, simple paremias consist of one component.

At the same time, one componential paremias are also subdivided into 6 elements, that is a part of speech with regard to the formation from several elements. Simple paremias include 2, 3, 4, 5, 6, 7 elements and more [6, P. 17]. The exemplification is to be provided with proverbs about patience.

1st appendix

The classification of the elemental paremias in the proverbs about patience in the English and Uzbek languages

№	Elements	In the English language	In the Uzbek language
1	2	Bear and forbear.	Shoshish Shaytondan.
2	3	Patience brings roses.	Kamoli imon – sabr.
3	4	Patience is the key to relief.	Sabr qilsang yetarsan murodga.
4	5	A little impatience will spoil great plans.	Sabrsizning bir ko'zi jirtlash bo'lar.

5	6	Patience is the best remedy for every trouble.	Sabr bilan mehnat qilgan boy bo'lar.
6	7	Patience under old injuries invites new ones.	Shoshib suringandan asta yurib otdan o'zganing yaxshi.
7	More than 7	He knows best what good is that has endured evil. The esteemed also have their faults and imperfection which must be endured.	-

The results show that both languages own proverbs about patience with 2, 3, 4, 5, and 6 elements. Apart from the English language, none of the proverbs which denote patience have been found for 7 and more 7 elements for simple paremias. The results of analysis can be pointed out in this way because

proverbs about patience have been chosen and it can be different among other denotations.

The next division of proverbs denoting patience will go on the complex paremias

that include several components in quite more detail.

2nd appendix

The classification of the complex paremias with components in proverbs about patience in the English and Uzbek languages

№	Components	In the English language	In the Uzbek language
1	2	Patience is a bitter plant, but it has sweet fruit.	Besabrning nafi shoshar, Tusagani kuzda pishar.
2	3	Patience attracts happiness, brings near which is far.	Sabr qilsang, g'o'radan holva bitar, Besabrlar o'z oyog'idan yitar.
3	4	-	Sabrli bo'lsang, o'zarsan, Sabrsiz bo'lsang, to'zarsan.
4	6	-	Bir bo'lgan, ikki bo'lmay qolmas, Ikki bo'lgan, uch bo'lmay qolmas, Uch bo'lgan, doim bo'lmay qolmas.

In comparison to elemental paremias, the results in the 2nd appendix came vice versa for complex paremias, both languages have proverbs about patience with 2 and 3 components. Except from Uzbek, English possesses none of them with 4 and 6 components. The similarity between English and Uzbek is that there have not been found proverbs about patience with 5 components. It is the most distinctive feature from simple paremias with elements for proverbs about patience in English and Uzbek.

As graduonymy is defined to be a paradigmatic relation of opposition among linguistic units according to increasing or decreasing of their particular sign [3, P. 1], another characteristic feature of proverbs denoting patience between two languages, they were examined according to its two types – internal and external.

Patience attracts happiness, brings near which is far. (near – normal – far)

Kashta qimmat, sabr arzon. (qimmat – hamyonbop – arzon – tekin)

It should be pointed out that the first have an increasing row while the latter has a decreasing row of graduonymys and both of them are in the internal type which is seen among the components – lexemes of one proverb.

Concerning about the external type of graduonymy, it is noticed among several proverbs whose meanings are identical to each other. As usual, English proverbs about patience are examined according to their semantic power and impact on their meaning first of all:

Patience under old injuries invites new ones – Patience is a bitter plant, but it has sweet fruit – Patience is a plaster for

all sores – Patience surpasses learning – Patience is the key to relief – Patience is a virtue.

Now some of the Uzbek proverbs having correspondence in meaning with English proverbs are going to be presented:

Sabr – achchiq, mevasi – shirin – Sabr barcha xastaliklarga davo – Sabr yutuq kaliti – Kamoli imon – sabr.

Conclusion/Recommendation. Through the article it has already been realized

that many proverbs about patience in English and Uzbek languages have been found

and analyzed according to lexical features. The research of lexical features of English and Uzbek proverbs about patience can be summarized in the following way:

- Proverbs were analyzed according to their lexical structure taking into account of its simplicity and complexity and their similarities and differences were identified;

- It can be stated that the English as well as Uzbek proverbs namely denoting patience have a tendency to fit the division and classification, both of which put forward by paremiologists;

- Proverbs including several elements and components, were proved to appear in both languages provided in the appendixes;

- Proverbs were determined according to graduonymy with its internal and external types.

On the whole, the current investigation paper, however, could be developed furthermore as there might be still ignored or untouched issues in terms of the lexical features of the proverbs about patience in the English and Uzbek languages as well.

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**O'ZBEKISTON MILLIY
UNIVERSITETI
XABARLARI, 2021, [1/6/3]
ISSN 2181-7324**



FILOLOGIYA
<http://science.nuu.uz/uzmu.php>

Social sciences

UDK: 811.111(811.512)

Feruza SAGDULLAYEVA,

National University of Uzbekistan Department of English linguistics 2nd year masters' student

G-mail: feruzabonusagdullayeva@gmail.com

On the basis of the review by Assoc. Prof. Ikromkhonova F., TITLi

CONTRASTIVE ANALYSES OF STYLISTIC DEVICES OF HYPERBOLE/ MEIOSIS IN UZBEK AND ENGLISH

Abstract

In communication we use at least one stylistic device in order to do our speech effectively. Stylistic devices of hyperbole and meiosis are used effectively both verbal or non-verbal speeches of Uzbek and English. Although they function the same, their structure differs from each other according to specific features of two languages. Hyperbole and meiosis can be expressed in lexical, phraseological and sentencemic levels of Uzbek and English languages. This article is devoted to analyze structural and semantical features of stylistic devices of hyperbole and meiosis in both Uzbek and English.

Key words: Stylistic devices, hyperbole, meiosis, overstatement, understatement.

O'ZBEK VA INGLIZ TILIDA GIPERBOLA/MEYOZIS STILISTIK QURILMALARINING KONTRASTIV TAHLILI

Annotatsiya

Muloqotda nutqimizni samarali bajarish uchun kamida bitta stilistik vositadan foydalanamiz. Giperbola va meyozi stilistik vositalari o'zbek va ingliz tillarining verbal va nonverbal nutqlarida samarali qo'llaniladi. Ular bir xil funksiyaga ega bo'lsa-da, ularning tuzilishi ikki tilning o'ziga xos xususiyatlariga ko'ra bir-biridan farq qiladi. Giperbola va meyozi o'zbek va ingliz tillarining leksik, frazeologik va jumlaviy darajalarida ifodalanishi mumkin. Bu maqola giperbola va meyozi stilistik birliklarining o'zbek va ingliz tillaridagi tuzilish turlari va ularning semantik jihatlariga bag'ishlanadi.

Tayanch so'zlar: stilistik vositalar, giperbola, meyozi, bo'rttirish, kichraytirish.

КОНТРАСТИВНЫЙ АНАЛИЗ СТИЛИСТИЧЕСКИХ УСТРОЙСТВ ГИПЕРБОЛА / МЕЙОЗА НА УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКЕ

Аннотация

В общении мы используем хотя бы один стилистический прием, чтобы наша речь была эффективной. Стилистические приемы гипербола и мейозиса эффективно используются как в вербальной, так и в невербальной речи узбекского и английского языков. Хотя они функционируют одинаково, их структура отличается друг от друга в зависимости от особенностей двух языков. Гипербола и мейозис могут быть выражены на лексическом, фразеологическом и предложении узбекского и английского языков. Статья посвящена анализу структурных и семантических особенностей стилистических приемов гипербола и мейозиса как в узбекском, так и в английском языках.

Ключевые слова: Стилистические приемы, гипербола, мейозис, преувеличение, преуменьшение.

Introduction. We implement various types of meanings of words and it will be clear from the context. Hyperbole and meiosis are the easiest and the commonest of figures of speech. Hyperbole is the use of exaggeration or overstatement as a stylistic device or figure of speech. It may be used to evoke strong feelings or to create a strong impression, but is not meant to be taken literally. Hyperboles are exaggerations to create emphasis or effect, while meiosis is a witty understatement which is used in order to dismiss someone or something as being unimportant, when in reality, it is vital. When using meiosis in speech, the speaker use phrases which express that something is much less significant than it is in truth. When used as a literary device, meiosis can be used as a form of understatement which is there to highlight a point or a matter. The reason that many writers employ the use of meiosis is in order to add a dramatic effect to the piece and further capture the attention of the reader. Both stylistic devices are used effectively in English and Uzbek languages. However,

there are some similarities and differences on the semantics and structures of hyperbole and meiosis according to unique features of two languages.

Literature review. According to Prof I.R. Galperin's definition Stylistic Devise is a conscious and intentional intensification of some type structural or semantic property of a language unit promoted to a generalized status and thus becoming a generative model [1]. Stylistic Devise must always have some function in the text, besides they bring some additional information. The conception that words possess 33 several meanings gives rise to such Stylistic Devices as metaphor, metonymy, irony, epithet, hyperbole, meiosis and others. There are a number of works in the specialized literatures on stylistics and figurative languages, which are often devoted to the study of problems related to various aspects of stylistic devices in the traditional way, including the discovery of the functional-stylistic nature of hyperbole. An analysis of most scientific studies on hyperbole shows that most of the authors

of these works classify hyperbola as “stylistic figures” Akhmanova, 1969, sometimes they refer to hyperbola. Interpreted as a “trope”, some consider it a “stylistic tool”, some include it in the list of “figurative expressions” others describe it as a “means of influence” and so on. Apparently, the views of linguists and rhetoricians on determining the lingo-stylistic statuses of a hyperbole and understatement are not the same. However, due to the direct realization of the hyperbole in languages through various linguistic units although it is realized through the units of all existing levels of language, from phoneme to texture (discourse), we consider it both a “trope” and a “speech figure”, but there are also researchers who think these are the same thing [1]. The point is that tropes should include types of hyperbole represented by a single word (lexeme) (these are phonemes, morphemes, lexemes that represent the semantics of exaggeration), and stylistic figures include speech phrases, phrases with a specific structure, syntactic devices, in short, larger than the word hyperbole. it would be expedient to include verbal types which are phrasal verbs, sentenceme, phraseoema, and texture (discourse) that occur through the units that exist. Describing hyperbole in her research, M.I. Lekova states that “hyperbole is an exaggeration and a lie, but any exaggeration (exaggeration) and any lie cannot be a hyperbola.” In this sense, we cannot agree with M.I. Lekova at all, because in any case exaggeration is a hyperbole, but M.I. Lekova rightly points out, any lie cannot be a hyperbole [2].

Research methodology. The language differs from other languages with its structure of sentences, grammar and other many features. That is great challenge for foreign language learners because, we try use the target language with comparison of our native language. To contrast two languages' grammar, stylistics and other linguistic features helps to understand easily and use effectively. It is well known that in the process of communication, speakers / writers use their existing knowledge and experience in their linguistics to explain their intentions to the interlocutor, to convey the necessary information to him, and to ensure direct speech distraction and stylistic means, including tropes and strive to make effective use of speech figures. Hyperbole and meiosis are common, universal stylistic tools. In order to have a strong influence on the interlocutor in the process of communication, the speaker intends to fully realize the “cognitive / conceptual semantics of hyperbole”, which is inextricably linked with its communicative-pragmatic goal - the goal, the need to exaggerate this or that description of the event. using the stylistic means of expression strives to make the speech in the conversation attractive, expressive and expressive in accordance with the situation [3]. For example, in English “I haven't seen you for ages” The universal nature of hyperbole is due to the important fact that its lingo-cognitive basis, the conceptual semantics of hyperbole, is present in the thinking of every language-speaking, writer, and sane person, and is regulated by the society itself. Such semantics cannot be legitimately realized in any living language without the use of a special system of specific, verbal and nonverbal means.” The word meiosis literally means to “make smaller”. In literature, statements that deliberately downplay a situation, or understatements that serve to actually highlight a situation and create dramatic irony, are referred to as meiosis. In order to successfully identify meiosis within a text, it contains the following points: The understatement made is fully intended. Meiosis is put in place in order to belittle something or someone. It is an opposing technique to exaggerating or hyperbole.

Analysis and results. In both Uzbek and English languages, hyperbole and meiosis can be expressed by different parts of speech. Mostly structural units of hyperbole contain

adverbs of time: ever, never; pronouns: all, every; adjectives in superlative degree: the most, the biggest and others; numerical nouns: million, hundred, thousands; units of measurement: tone, mile; verbs.

Adjective: He is older than the hills.

Sifat: U qoyalardan ko'ra qariroq.

Noun: I'm so hungry I could eat a horse!

Ot: Men shu qadar ochmanki, otni ham yeya olaman!

Number: I have told you a million times not to do this!

Raqam: Men senga yolg'on gapirma deb million marta aytdim!

Verb: If I don't get these black jeans, I will die!

Fe'l: Agar shu qora jinsilarni olmasam, o'lib qolman!

We can see that structure of stylistic device of hyperbole with parts of speeches of two languages are nearly the same and anyway their semantics require context. Because, when we speak about one of the wild animals and we would say “he could eat a horse”. It is not exaggeration, it is real and actually wild animals like lion can eat a horse. It will be overstatement, if it is about person who is very hungry and ready to eat all foods.

“Her family is one aunt about a thousand years old” (Sc Fitzgerald)

“And the skin on her face was thin like the skin on an onion and her eyes were gray and sharp like the points of two ice picks” (“Parker's Back”, by Flannery O'Connor)

I walked a million miles to get here.

This is the worst book in the world.

My father kills me if he sees this.

“O'zi ola buzoq, bir pochasi qora, ikki yashar. Kimki ushlagan bo'lsa, yo ko'rgan bo'lsa, yo bog'lagan o'ttiz so'm suyunchisi bor-ho-o” deb baqira boshlaganida ovozi yeti mahalla nariga ketadi” “Qariya” Shukur Xolmirmirzayev.

“Chol eshikka o'qdek otildi, lekin Hamidning keng yelkasi bn uning yo'lini to'sdi.” (“Ko'k eshik” Erkin A'zamov)

Understatements can be used for different purposes and intentions. No matter what the type, the reason they are used is the same: to make something or situation seem less than it really is. There are some types of understatement according to its semantics:

Comedic understatement. It adds humor to a serious situation. For instance, there is a hurricane at your vacation home and there is most likely severe damage to the house. You say, “At least the plants will get watered.”

Modest understatement is used instead of bragging and boasting about something. For example, winning first trophy and telling it was “not a big deal” when it was a big deal.

Polite understatement can be used in difficult situation when we may disagree with someone's opinion but still want to remain polite.

“I have to have this operation. It is not very serious. I have this tiny little tumour on the brain” (“Catcher in the Rye” by J.D.Salinger)

“And you, who have told me a hundred times how deeply you pitied me for the sorceries by which I was bound, will doubtless hear with joy that they are now ended forever. There was, it seems some small error in your Ladyship's way of treating them” (“The silver chain” by Primula Bond)

“Deserts are sometimes hot, dry, and sandy”. - Describing deserts of the world.

“He is not too thin”. -Describing an obese person.

“It was O.K”- said by the student who got the highest score on the test.

- Salom, salomatmisiz, - dedi u.-Bo'rixon uyda yo'q shekilli?

- Yo'q. Qachon kelishlarini ham bilmayman. Balki, bir pas kutib turarsiz? (“Qora ko'z majnun”) hikoya Said Ahmad

“Qarasam, Zebi xola mushtdekkina bo‘lib qolibdi”
 (“Dunyoning ishlari”) qissa O‘tkir Hoshimov.

As above mentioned for understanding speaker’s intention we should pay attention to the real context. Meiosis can be expressed all parts of speech like hyperbole but mostly we can see it as form of nouns or whole sentence and first sentence helps us to understand second sentence as a meiosis.

Conclusion/Recommendation. Stylistic devices are used effectively in both languages not only in literature but also

in ordinary, common speech. Stylistic devices of hyperbole(overstatement) and meiosis(understatement) are common among other figurative language. They are used in both languages in order to give effectiveness to the both written and oral communication and to avoid impoliteness. They function identically and can be expressed in lexical, phraseological and sentencemic levels of languages. Moreover, context is vital for understanding the sentences which carries stylistic devices of hyperbole and meiosis.

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UDK: 811.111(811.512)

Kholida SIRLIEVA,

National University of Uzbekistan Department of English linguistics 2nd year masters' degree student

E-mail: kholidasaydullaeva@gmail.com

On the basis of the review by Assoc. Prof. Ikromkhonova F., TITLI

SEMANTIC ANALYSIS OF ENGLISH AND UZBEK POETIC PROVERBS

Abstract

This scientific article is dedicated to the study of semantic characteristics of poetic proverbs in the English and Uzbek languages that originally belong to different language families such as Indo-European family and Turkic family respectively. As it is known almost all languages possess proverbs, similarly Uzbek and English languages are also rich in proverbs. The main aim of this research is to investigate deeply the semantic peculiarities of poetic proverbs through classifications and analysis in two target languages. Poetic proverbs are taken as the object of this study while English and Uzbek poetic proverbs are considered as the subject of this research work. Semantic classification of proverbs in two languages is studied and compared with examples. As well as analysis and results will be provided in two languages.

Key words: Paremiology, proverbs, semantics, semantic classifications, L-proverbs, F-proverbs.

INGLIZ VA O'ZBEK TILLARIDAGI SHE'RIY MAQOLLARNING SEMANTIK TAHLILI

Anotatsiya

Ushbu ilmiy maqola ingliz va o'zbek tillaridagi she'riy maqollarni ma'no jihatdan o'rganishga bag'ishlangan. Mazkur maqola o'zida kelib chiqishiga ko'ra mutlaqo ikki xil til oilalariga tegishli bo'lgan ya'ni, hind-yevropa va turkiy til oilalariga mansub o'zbek va ingliz tillaridagi maqollarning semantik tahlilini qamrab oladi. Ma'lumki, deyarli barcha tillar o'zlariga xos maqollarga ega, xuddi shunday ingliz va o'zbek tillari ham maqollarga boy til hisoblanadi. Ushbu ilmiy ishning asosiy maqsadi she'riy maqollarning semantik xususiyatlarini chuqurroq tahlil etish orqali o'rganishdir. Maqolaning obyekti she'riy maqollar hisoblansa, predmeti ingliz va o'zbek tillaridagi she'riy maqollarning semantik jihatini o'z ichiga oladi. Ikki tildagi maqollarga oid bir necha klassifikatsiyalar tahlil qilinadi va taqqoslanadi. Shu bilan birga misollar, tahlillar va natijalar ikki tilda taqdim etiladi.

Tayanch so'zlar: Paremiologiya, maqollar, ma'no jihatdan tasniflar, L-maqollar va F-maqollar.

СЕМАНТИЧЕСКИЙ АНАЛИЗ АНГЛИЙСКИХ И УЗБЕКСКИХ ПОЭТИЧЕСКИХ ПОСЛОВИЦ

Аннотация

Данная научная статья посвящена изучению семантических характеристик поэтических пословиц в английском и узбекском языках, которые изначально принадлежат к разным языковым семьям, таким как индоевропейская семья и тюркская семья соответственно. Как известно, почти во всех языках есть пословицы, точно так же узбекский и английский языки также богаты пословицами. Основной целью данного исследования является глубокое изучение семантических особенностей поэтических пословиц посредством классификации и анализа на двух целевых языках. В качестве объекта данного исследования взяты поэтические пословицы, в то время как английские и узбекские поэтические пословицы рассматриваются как предмет данной исследовательской работы. Изучена семантическая классификация пословиц на двух языках и сопоставлена с примерами. А также анализ и результаты будут представлены на двух языках.

Ключевые слова: Паремнология, пословицы, семантика, семантические классификации, L-пословицы, F-пословицы.

Introduction. Linguistics is an independent, well-developed science which owns several branches and has various units. One of these units is proverb that is studied by both Linguistics and Folkloristics. Some scholars (Taylor, Seiler, Firth, Mieder, etc.) mentioned in their works that the main reason of studying proverbs in folklore is their traditionality. No doubt that folklore units are traditional and recurring; as N.R. Norrick points they are "seen as authorless, sourceless and also as non-literary, non-learned" [6, P.10].

A proverb is a well-shaped complete sentence stating a general truth that everyone would accept as important and useful to recall. Proverbs have been and remain most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another.

The linguistic unit called proverb is considered to be one of the representatives of national culture, value and uniqueness of a country. As it is known each nation possesses

various proverbs that hard to find in another nation. Proverbs have been used and created for millions of years and regarded as expressions of wisdom and truth that were inherited from generation to generation. Proverbs are used by folks to convey their thought in meaningful and expressive way.

The language of proverbs is commonly figurative, colorful, pithy, grammatically insightful and condensing the wisdom of experience. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences.

The study of proverbs from different aspects of linguistics, namely from the semantic point of view, is one of the most critical issues in modern linguistics. Accordingly, the study of the semantic features of poetic proverbs in English and Uzbek determines the actuality of this scientific article.

The aim of this article is to analyze and classify isomorphic and allomorphic peculiarities of English and Uzbek proverbs that have poetic elements such as rhythm

(composition of utterance), prosody, assonance (the repetition of similar vowels), alliteration (beginning with the same consonant sounds) and so on.

Literature review. In today's developing age almost every sphere of life and science are evolving, including Linguistics. A number of scholars have been working on different branches and enhancing them. One of them is Paremiology which is regarded as the study of proverbs. The father of Paremiology W. Mieder who defined proverbs as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" [5, P. 119]. This theorist has claimed that proverbs should be short, easy to memorize and must include estimable themes such as honesty, morality and etc.

As to semantics of proverbs another scientist N.R. Norrick has proposed the following definition: "The proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning" [6, P. 78]. As it is obvious, N.R. Norrick considers, a proverb may have both direct meaning and figurative meaning and can be used in conversation to convey potential figurative meaning.

One more prominent scholar P. Gryzbek has provided his precise classification of proverbs in his book "Semiotic and Semantic Aspects of the Proverb".

Such researchers as W. Mieder, M. Kuusi, V. Dal, G. Permyakov, J. Skeake, J. Simpson and O. Lauhakangas created the classification of proverbs in multilanguages and compiled proverbial dictionaries.

As paremiology has been enhanced by carrying out many researches in Asian countries, there are also numerous Uzbek scholars who also contributed significantly to the development of this branch. Some of them are Sh. Rahmatullayev, O. Madayev, A. Mamatov, U. Yusupov, H. Berdiyev, R. Rasulov and N. Abdullaeva are the representatives of such paremiologists.

In this article, such paremiological dictionaries were used as "Oxford dictionary of proverbs" by J. Speake for English proverbs, "O'zbek tilining paremiologik lug'ati" by H. Berdiyev and R. Rasulov for Uzbek ones, and "Dictionary of English and Uzbek proverbs" by N. Abdullaeva and "Proverbs. Maqollar. Пословицы" by K. Karamatova and H. Karamatov for proverb equivalents in both languages.

Research Methodology. In the following article a number of research methods have been utilized in order to

fulfill the aim. These methods of the investigation are considered to be descriptive – to define the terms and structures and to characterize the semantic aspects of proverbs; classification method is utilized to identify and overview classifications; semantic analysis method is used to analyze the meaning of proverbs; contrastive – to point out whether there are any distinctive semantic features in both English and Uzbek languages; comparative is used to illustrate semantic similarities between two languages.

It should be mentioned that proverbs embody all aspects of human life, including life skills, experiences, attitudes towards society, history and feelings. Another characteristics of proverbs is that they own a final meaning and seem a sentence. Moreover, they are considered to be complex language units.

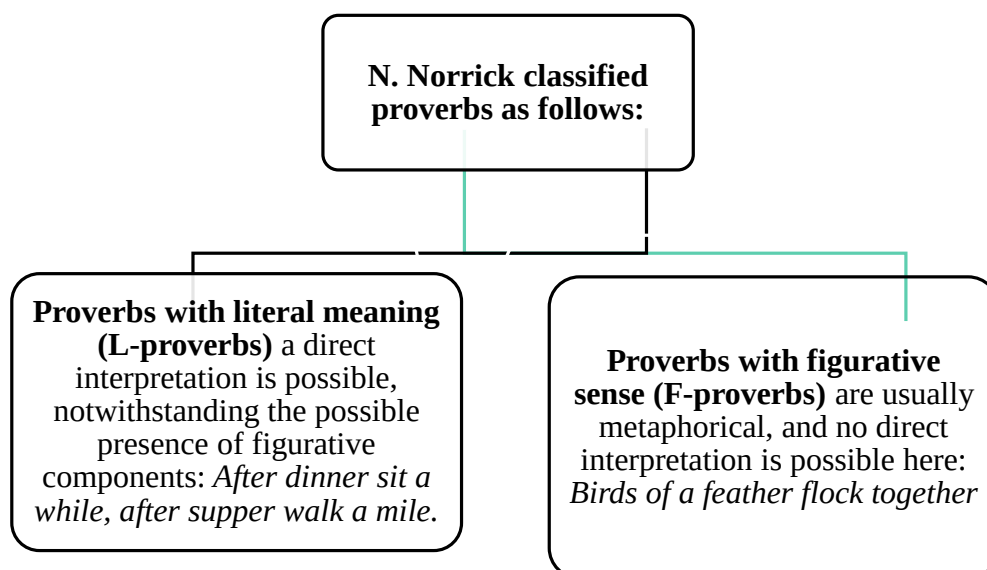
The research methodology on the study of the semantic features of the proverbs, a number of classifications and divisions are to be presented with English and Uzbek proverbs. Yet, some of them are likely to be equivalents with each other while the others do not correspond.

Analysis and results. Linguistics distinguishes proverbs from idioms and phrases; besides analyses them as sentences, clauses, conversational turns, speech acts, etc. A proverb is considered as a phraseological unit with figurative meaning in linguistics and to be equal to a sentence according to a complete utterance that they can form in a speech. Moreover, their diverse expressiveness and emotiveness are obviously noticed during the process of conversation.

The semantics of proverbs, concentrating on contradictory interpretations of proverbs within a given language. More adequately, semantics should not be understood in terms of meaning, but of the study of meaning, or science of meaning. Semantics, in this understanding, thus would not be the object of study, but the discipline of studying the object; and since the object, in this case is a linguistic expression, this would ask for a description and study of the process of generating meaning.

From this perspective, any attempt to explain or to interpret a proverb, to describe its meaning, could thus be classified as being semantic, and any description of proverb meaning would fall into the field of proverb semantics.

Majority number of linguists have worked on the semantic sphere of proverbs and provided their own semantic classification of proverbs. One of them is:



As we witnessed proverbs possess not only connotative meaning but also denotative meanings that make them much more colorful and expressive. Moreover, having more than one sense increases the usage of them; thereby it encourages scholars to work on this field more and more.

Scientist N. Norrick provided not only classification but also categorized distinction between two types:

1. both L-proverbs and F-proverbs may contain direct components:

a) in L-proverbs all components can be direct

b) in F-proverbs it is excluded that all components are direct

2. both in L-proverbs and in F-proverbs all components can be figurative (that means, neither L-proverbs nor F-proverbs must obligatorily contain a direct component)

3. both L-proverbs and F-proverbs may contain a metaphorical component:

a) if an L-proverb contains a metaphorical component, then it must also contain either another direct or a figurative (but in this non-metaphorical) component

b) in F-proverbs at least one of the components must be metaphorical

c) F-proverbs may contain, in addition to a metaphorical component, direct components; if, however, an F-proverb contains, in addition to a metaphorical component, further figurative components, these can only be metaphorical ones. [2, P. 125].

As to Uzbek proverbs H. Berdiyev and R. Rasulov have classified Uzbek proverbs into three groups according to semantics: [3, P. 36]

1. Proverbs used only in figurative meaning:	2. Proverbs that come only in their own meaning:	3. Proverbs used in both figurative and their own senses:
Sichqon sig'mas iniga, g'alvir bog'lar dumiga.	Tejamkor zoriqmas Tejamsiz boyiqmas.	Ignachining ming urgani, temirchining bir urgani.
When the cat's away, the mice will play.	Penny and penny laid up will be many.	Better a little fire to warm us, than a great one to burn us.

While studying these classifications we have observed dissimilarity that Uzbek scientists have classified three group while English ones have defined two types. As a consequence, according to their taxonomy we will not find proverbs that may come in both meanings figurative and direct meaning in English.

Traditionally, proverbs, sayings and aphorisms are classified semantically on the basis of their semantic nature. It means paremiological units are categorized according to their meaning whether they have denotative meaning or not.

As a rule proverbs also have semantic, syntactic, grammatical categories. The semantic sphere of proverbs is very wide and we cannot limit them. The proverbs describe the every branch of people's life: the economical, psychological, cultural and etc. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language. Now below we will analyze some of poetic proverbs as to their meaning and poetic elements in both target languages.

What may be done at any time is done at no time

This is another way of saying One of these days is none of these days. This proverb focuses on that when somebody says "I'll do it one of these days" This means that person proposes to do whatever it is later on. The result is that it is never done at all. In other words it means when people are careless about time, what they are doing and especially they do not have time management, they can hardly do anything on time. Regarding its poetic elements, here the repetitions of done, at and time results assonance.

A friend in need is a friend indeed

In the above given example we can see almost the same words only differentiating with some letters -n, -d and punctuation. Because of alliteration in words -need and -indeed it was considered as a poetic proverb. As for its meaning, we can say it is about close, true and reliable friendship or relationship. Basically, it is used to say that a friend who will help someone when help is needed is a true friend. As well as real friends never leave their friends alone in difficult situation.

Yaxshi so'z qand yedirar
yomon so'z pand yedirar

This is Uzbek poetic proverb which means every person should be careful while speaking. As one wrong word may hurt others and himself too. If people speak many unnecessary words, they may be ashamed by others. If person speaks very attentively in its time, he may impress others positively. As we can see two clauses ended with the same words which made rhythm, as well as here we may find metaphor in the word – qand.

Ayrliganni ayiq yer,
Bo'linganni bo'ri yer.

This is another Uzbek poetic proverb which calls people to be friendly and united. In broader sense, it means that people should never be apart from their family, team or community. If a person is away from his company, friends and family, he may have failure one day. They never have disagreement or quarrel with each other that make them stay apart. That's why this proverb is used to emphasis on solidarity and unity. It can be used in both colloquial and literal speeches. As to its poetic elements, here we may find metaphor and both clauses ended with the same words which created rhyme.

Poor men seek meat for their stomach, rich men stomach for their meat.

Boy bo'lsang kunda hayit, kunda to'y, Yo'q bo'lsang kunda hasrat, kunda o'y

These proverbs are taken from two languages English and Uzbek which mean that poor people look for meal for one day while the rich look for place to put their food and denote wealth and poverty. Although these two paremias have distinctive word choice, they both have almost the same meaning, usage and function. In English proverb we may see parallel construction and assonance in words –seek and –meat.

A fool says what he knows,
and a wise knows what he says
Oldiga kelganini yemak – hayvonning ishi,
Og'ziga kelganini demak – nodonning ishi

First of all, both of them have poetic features such as rhyme, rhythm, word which have the same syllables and sound. Secondly, both of them express the same notion: wisdom. Although they are equivalents in two languages they have different words. In English version we do not see words –eat or –animal which are visible in Uzbek variant as they belong to two different nation. However, both of them have the same usage, function and of course meaning.

Conclusion/Recommendation. As it can be seen from the article semantics of proverbs have been studied thoroughly and particular proverbs have been exemplified and analyzed. From the research the following conclusions have been made:

It can be stated that according to semantics, English proverbs are divided into two groups while Uzbek paremias are classified into three with one distinction.

Proverbs that have poetic elements have been analyzed in both target languages.

Poetic proverbs have been compared and contrasted with their equivalents in both languages

It should be noted that proverbs in two languages possess semantic aspects denoting almost the same topics of life such as friendship, richness, poverty, loyalty in spite of diversity in form, word and language.

Besides, despite of linguistic and extra-linguistic differences, proverbs in different languages have common semantic interrelation.

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УДК: 811.111-811.512

Maryam TAGAYMUROTOVA,

2nd year masters' student, NUUZ, Faculty of Foreign Philology Department of English philology Linguistics (English)

E-mail: qobilovamaryam20@gmail.com

On the basis of review by Ph.D. Yuldashev A.A., CHDPI

THE PECULIARITIES OF PHRASEOLOGICAL UNITS IN CONTEXT

Abstract

The given article deals with issues related to the relationship between phraseological units and context. This provides the definitions of the term as well. A significant part of the article is devoted to the review and analysis of various opinions of scientists on the theory of equivalence of phraseological units in English and Uzbek. The results of the analysis are used to formulate conclusions about the relationship in two languages.

Key words: Phraseological unit in context, stability and figurative meaning, literary translation, semantic translation, semantic structure, equivalence of phraseological units.

ОСОБЕННОСТИ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В КОНТЕКСТЕ

Абстракт

Данная статья посвящена вопросам, связанным с отношениями между фразеологическими единицами и контекстом. Это также дает определения термина. Значительная часть статьи посвящена обзору и анализу различных мнений учёных по теории эквивалентности фразеологических единиц в английском и узбекском языках. Результаты анализа используются для формулирования выводов о взаимосвязи на двух языках.

Ключевые слова: Фразеологическая единица в контексте, устойчивости и переносном значении, литературный перевод, семантический перевод, семантическая структура, эквивалентность фразеологических единиц.

FRAZEOLGIK BIRLIKLARNING KONTEKSTUAL XUSUSIYATLARI

Annotatsiya

Mazkur maqola frazeologik birliklarning kontekstdagi munosabatlarini tadqiq etishga bag'ishlangan. Shuningdek, frazeologiya sohasiga o'z hissasini qo'shgan olimlarning fikrlari ham keltirib o'tiladi. Maqolaning muhim qismi olimlarning ingliz va o'zbek tillaridagi frazeologik birliklar ekvivalentligi nazariyasi bo'yicha turli fikrlarini sharhlash va tahlil qilishga bag'ishlangan. Tahlil natijalari ikki tilda o'zaro semantik bog'liqligi to'g'risidagi xulosalarni keltirib o'tadi.

Kalit so'zlar: Frazeologik birlik kontekst, barqarorlik va o'tkazuvchi ma'noda, adabiy tarjima, semantik tarjima, semantik tuzilma, frazeologik birliklarning ekvivalentligi.

Introduction. Phraseological units play a significant role in context. They are widely utilized to utter highly the effect of the sentence in fictions, narrations, even political languages. Phraseology is known as complicated language unit with endlessly varied manifestation in the context. This gives them a systematic view of their actual use to gain a better insight into the text. First and foremost, the identification process needs a profound understanding of the base form as an element of the system of language and its realization in context both in core use and instantial use. Many scientists through the world have been investigating different aspects of the phraseological units in various spheres.

Phraseological units are widely used in oral, fiction and literature. In the translation of phraseology, the translator must be able to find an alternative version of the phrase in the language of translation in order not to lose the stylistic function of the phrase, to preserve its content, imagery. If he can't find the right form in the language, he has to use a phrase that is close to the content.

Phraseological equivalents can be complete or partial. Full of phraseological equivalents are both semantically and lexically equivalent to a phrase in the target language that exists in the target language. In terms of expressiveness, figurativeness, stylistic coloring, and grammatical construction, they can be different from each other.

One of the distinguishing features of phraseology is that it is necessary to know the periodicity of the use of the phrase in speech, and the phrase used in this case may have an unusual or even unusual character [1].

- **Literature review.** Phraseology is a branch of linguistics and the object of this field is word combinations, collocations, phrases, idioms and etc. The founder of this scientific field is a Swiss linguist Charles Bally. According to his notion, phraseology is "studying connected combinations", besides he mentioned another definition to this term: "Combinations that have become part of the language are called phraseological phrases" [2].

Ch. Bally researched 4 types of the phrases on his book "Essays on Stylistics".

They are:

- 1) free phrases
- 2) familiar combinations
- 3) phraseological series
- 4) phraseological unity

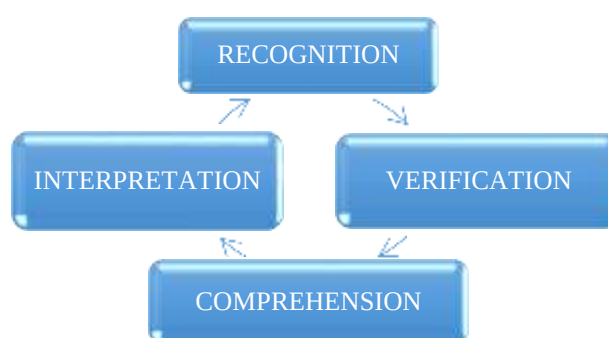
Moreover, English and American scientists utilized another term to denote the same definition on this field. Due to their opinion, phraseological units are equivalent to the term "idiom". Actually, the above mentioned term was first introduced by the English linguist L.P. Smith in his book "Phraseology of the English language" [3].

On the other point of view, scientists W. McMordie and J. Seidl gave their own opinion to the term “idiom”. As their point of view, phraseological unit is “a series of words that invent meaning other than those of its components” [4].

In Russian phraseology V.V. Vinogradov pointed out his own classification to the phraseological units. His all criterion was based on interdependence, and mostly he uttered to the semantic unity in these combinations.

So, from all of the above, we can notice that each scientist gave diverse definitions and classifications to the same term. In most cases, they gave their point of view on the basis of semantic analysis of phraseological units. They may be in context or a piece of text in fictions, magazines, journals, oral and written communication. Due to their usage, they are differentiated variously.

- **Research Methodology.** There is a thousand-year history in the English language that has improved and accumulated a vast number of set expressions which are considered to be accurate and meaningful in oral and written speech. Likewise, there was a special layer of language that is named phraseology and it possesses an independent meaning. The comprehension of phraseology makes it available to understand journalistic and fiction literary texts. There are given several definitions to the essence of phraseological units on the point of view of scientists who contributed to this field respectively. There are scholars such as Zhukov, A.I. Molotov, A.L. Oniani, E.X. Rott, V.N. Telia and others consider that the components of phraseological units lose their relation with the object as well as lexical meaning and nominative function [5].



According to the recognition stage, it is uttered that this stage is a multi-layered process concerning a number of aims. Firstly, this process begins with perception that implies and demands recognition of the object. In other words, this is considered as an early cognitive stage. While a person experiences, learns, as well as obtains something, this requires the next second stage. Recognition is also a part of psychological cognitive phenomenon that demands and involves past experiences and perception.

In the verification stage, this procedure implies to differentiate the old, previously object from the new elements. The verification phase is a cognitive process designed to test the truth and accuracy of the form by careful investigation. This involves validating the base form as part of input data in an act of realization of phraseological units and confirming the correctness of the perception. Likewise, this phase takes after the recognition relevantly.

The comprehension of the phraseological cohesion and coherence contributes to the cognitive process. By that phase, the interpretation of the phraseological unit will be commonplace in the context.

Garman argues that “recognition is used where the assumption of processing via stored forms in memory is

- **Analysis and results.** According to Kunin’s definition, phraseological units are characterized by two categorical features: stability and figurative meaning.

The stability feature is represented that the meaning of the phrase is formed in an exact shape. They are readily conveyed to the speech, written communication without any changes. As an example: Once in a blue moon, she used to go to the seashore, only when there is sunshine she really liked.

In the given example, the phraseological unit, namely idiom, is illustrated as the one exact part of the meaning. Figurative meaning of the phraseological unit is identified in context.

We can state that there is distinguishing categorical feature besides the following two of them, that is cohesion. Cohesion and stability are not the same thing in this way. Cohesion derives from phraseological meaning and the semantic, lexical, stylistic, and grammatical organization of the phraseological unit. The Phraseological unit is a cohesive formation, whether it operates in discourse or is viewed in isolation as the base form. When used in text, the intrinsic cohesive properties of the phraseological unit contribute to texture.

When we flick through the fictions, novels or other works, we come across a great number of idioms, proverbs with figurative meaning. In this sense, there are four factors to comprehend them in their own way: Naciscione A. in her book “Stylistic Use of Phraseological Units in Discourse”, the above mentioned process is described.

strong”, while in contrast “interpretation more usually carries with it the implication of creative processing, going beyond the strict properties of the signal”. In the given example, we can notice semantic unity of the phraseological unit in context.

He looked at my mother with temper holding a piece of hot steamed beet in his hands. What a stupidity! He scolded with anger.

Don’t forget, it is the gravest sin to waste bread even its crumbs!

He goes off his head! His mother told us.

Her patience was exhausted and lifted her baby on her hands with anger then slapped him several times.

When we give the equivalent of the phraseological unit in Uzbek, it is “Nonning ushog’i ham non”, it is the gravest sin to waste bread even its crumbs”, “Sabr kosasi to’ldi” is uttered with “Patience was exhausted”. However, in English, there is no the same equivalent of the phraseological unit, thereto we can nearly sample its equivalent in this language [6].

These phraseologies have similar meanings, stylistic color, and similar imagery, but differ in lexical structure:

Osmondagi oyni va’da qilmoq- to promise the moon;

Xo’rozqand chet elniki desa yotib yalaydi – to buy pig in a poke;

Ilk qaldirg'och – the first portent;
 Hamma yoqda duv-duv gap – the talk of the town;
 Suv etikni yechishga arzimaydi – the game is not worth
 the candle;
 Almisoq – as old as the hills.

The following examples identify that the phraseological units are not always translated but they should have their equal variants in translation. Some phraseological units have such feature that they are partially equal to the meaning of the source and target language. However, they do not always involve that

feature. Instead, the lexical component will be totally changed due to the meaning and semantic unity.

- **Conclusion/Recommendations.** Phraseology is determined due to the structural, semantic features of the language. Nevertheless, it does not mean that we do not have readily to be used materials. There are hundreds of theories around them, as individually, as well as jointly. We can use them as appear in our oral and written communication. We can separate and analyze them due to their contextual features. As their usage covers huge field, it is still considered as highly perishing the sentence and its meaning.

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УДК

Mo'minjon TURDIBEKOV,

Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti fil. fanlari nomzodi, dotsent

E-mail: mominjonturdibekov@mail.ru

Guliston davlat universiteti O'zbek tilshunosligi kafedrasi dotsenti, Filol. fan. bo'yicha fan doktori (PhD) I. Ermatov taqrizi asosida

THE ISSUE OF THE EFFECT OF HISTORICAL PROCESSES ON TOPONYMS

Abstract

The article articulates that toponyms are such a valuable resource as ancient inscriptions. Since the history affects all further course of events, this is also true for toponyms, which will be discussed below. The article reveals through examples that a topoformant may be used in different meanings in representatives of different nationalities.

Key words: Toponim, kidronim, kat, kang, Usturushan, land language, topoasos, topoformant.

ВОПРОС ВЛИЯНИЯ ИСТОРИЧЕСКИХ ПРОЦЕССОВ НА ТОПОНИМЫ

Аннотация

Статья акцентируется на том, что топонимы являются таким же ценным источником, как и древние надписи. Исторические события, наряду со всем остальным, оказывают влияние и на топонимы. В статье на примерах поясняется, что один топоформант может использоваться в разных смыслах у разных национальностей.

Ключевые слова: Топоним, кидроним, кат, кан, устурешан, наземный язык, топоасос, топоформант.

TARIXIY JARAYONLARNI TOPONIMLARGA TA'SIRI MASALASI

Anotatsiya

Ushbu maqolada toponimlar qadimiy bitiktoshlar kabi qimmatli manba ekanligiga urg'u beriladi. Tarixda ro'y bergan hodisalar barcha narsalarga ta'sir qilganidek, toponimlarga ham o'z ta'sirini o'tkazadi. Bu hol maqolada yoritiladi. Maqolada bir topoformant turli millat vakillarida turli ma'nolarda qo'llanganligi misollar orqali ochib beriladi.

Kalit so'zlar: Toponim, gidronim, kat, kang, Usturushan, yer tili, topoasos, topoformant.

Kirish. Keyingi yillarda "Yerning tili" deb e'tirof etilayotgan toponimlar qimmatli manba hisoblanib, ko'pincha tarixiy voqealar qadimiy madaniy yodgorliklar to'g'risidagi dalillar asosan qadimgi va o'rta asr mualliflari yozib qoldirgan manbalarda o'z aksini topganligini ko'ramiz. Shunga qaramasdan turli tarixiy jarayonlar, jamiyatdagi o'zaro urushlar, bir joydan boshqa joyga ko'chish natijasida ro'y beruvchi jarayonlar barcha jabhaga ta'sir etganidek, toponimlarga ham o'z ta'sirini ko'rsatganligini guvohi bo'lamiz. Ammo "yer tili" deb e'tirof etilayotgan toponimlar bergan ma'lumotlar ba'zan qadimgi buyuk sarkardalar toshga o'yib yozgan qadimiy bitiktoshlar kabi muhim ahamiyat kasb etishi va chuqur ildizga ega ekanligi toponimlarning ahamiyatini ko'rsatadi.

- **Mavzuga oid adabiyotlarni tahlili (Literature review).** Toponimlar hujjatli manbaning bir turi bo'lib, ular arxeologik materiallarga o'xshaydi: ularning har ikkisi ham uzoq tarix to'g'risida haqqoniy ma'lumot beruvchi manbadir. Ammo, arxeologik manbalar, moddiy-madaniy va hatto ijtimoiy munosabatlar haqida va bu madaniyatlar yaratuvchilarining tillari haqida hech qanday ma'lumot bera olmaydi, toponimlar esa bunday ma'lumot bera oladigan manba hisoblanadi. Qadimgi nomlarning lingvistik o'ziga xosligini aniqlash oson ish emas va tilshunoslardan chuqur puxta bilimlarga ega bo'lishini talab etadi. Manbalarda Yunon-Rim va Xitoy nomlari shaklida qayd etilgan ko'pgina geografik nomlar aslida qadimgi turkiy yoki Sharqiy Eron tillaridan kelib chiqqanligini ko'rishimiz mumkin. Xitoy manbalarida keltirilgan toponimlar odatda mahalliy nomlarning qoldiqlari va ekvivalentlaridir. Ko'plab toponimlar manbalarda qayd etilgan paytdan oldinroq paydo bo'lgan, ammo, barcha qadimiy

joy nomlari yozma manbalarda qayd etilmagan. Toponimiyanning asosiy muammolaridan biri shuki: toponimlar mikrotoponimiya bosqichida turli tillarda so'z yasovchi qo'shimchalar yordamida hosil qilingan bo'lib shu tilning ichki qonuniyatlariga va bu tilni boshqasidan farqlovchi qonuniyatlariga bo'ysunadi. Biroq, ular geografik xaritada paydo bo'lgandan keyingina toponim maqomini oladi va "toponimiya" deb nomlangan yagona tizimga kiritiladi. Toponimlarni o'rganish bilan bog'liq ikki muammo ayniqsa muhim sanaladi. Bularning birinchisi joy nomini to'g'ri talaffuz qilish masalasi, ikkinchisi esa joy nomining yozma shaklini to'g'ri variantini qo'llash hisoblanadi.

- Tadqiqot metodologiyasi (Research methodology).

Albatta toponimlarning og'zaki shakli qadimiy bo'lib keyinchalik yozma shakliga o'tgan. Jamiyat rivojlanishi va jamiyatdagi turli o'zgarishlar tufayli xalq tili o'zgaradi va bu hol albatta toponimlar taqdiriga ham ta'sir qilmasligi mumkin emas, boshqacha aytganda, toponim o'z shaklini o'zgartirishi, juft so'z ma'nosini kasb etishi mumkin. Yangi maqomdagi toponim so'z oldingi leksik sistemadan olingan juftidan farq qiladi, chunki yangi maqomdagi toponim so'z o'zgarishsiz qoladi. Toponimning barqarorligiga ta'sir qiladigan sabablar orasida ilmiy adabiyotlarda quyidagilar qayd etilgan:

- 1) hujjatlardagi dastlabki toponimni aniqlash;
- 2) geografik obyektning mavjudligi va davomiyliigi;
- 3) muayyan tarixiy voqealar va shaxslar, iqtisodiy va ijtimoiy tushunchalar bilan o'zaro bogliq tomonlarini aniqlash;
- 4) toponim obyektining ijtimoiy ahamiyati;
- 5) bu nomning boshqa hududlarda mavjudligiga va boshqa tillarda ishlatilishiga qaramasdan, ular geografik

jihtadan o'zgarib, mahalliy tilning lingvistik xususiyatlariga bo'ysungan holda kirib borganligini aniqlash.

- **Tahlil va natijalar (Analysis and results).** Joy nomlari ular yaratilgan tildan va faoliyat ko'rsatgan hududdan tashqarida ham qo'llinishi mumkin. Bu, ayniqsa, jamiyat taraqqiyotining turli davrlarida bir tilga boshqa tillarning aralashuvi, qo'shilishi tufayli sodir bo'ladi. Tildagi har qanday o'zgarish avvalo uning leksikasida namoyon bo'lsa, ikkinchidan uning fonetikasiga ta'sir qiladi. Arablar istilosidan keyingi jarayonlar, arab yozuvi va tilining kirib kelishi X asrgacha fan, madaniyat, savdo-sotiq tili bo'lgan sugd tilini butunlay yo'qolib ketishiga olib kelgan. Bu hol toponimlar tarixiy asarlarda turli ko'rinishda qo'llanishida ham o'z aksini topgan. Shu bilan birga toponimlar hujjatlarga ikki va undan ortiq ko'rinishlarda kiritildi. Misol uchun, bir toponim arab-fors manbalarida turli variantlarda qo'llanganligini ko'rish mumkin: Ustrushana, Ustrushana, Surushana, Istrushana, Ostrushana, Osrusha, Ustrushana tarzida. Xitoy manbalari esa Suduyshana, Shuoydushana, Surushina kabi ko'rinishlarida uchraydi. Arab-fors va Xitoy variantlari o'rtasida sezilarli o'xshashlik mavjud va bu ehtimol, ikkala nomning fonetik yaqinligi tufayli bo'lishi mumkin. Shuni alohida ta'kidlash kerakki, Xitoy transkripsiyasidagi harflar haqiqiy talaffuzdan uzoqdir. Hatto o'rta asrlardagi arab geograflari ham bir nomni turlicha yozishgan. Biroq, shunday holda ham so'zning ma'nosi o'zgarmaydi. Yuqorida turli ko'rinishlarda qo'llangan Istaravshan toponimi to'g'risidagi aniq ma'lumotlar faqat Mug' tog'i va Qirghujra qal'asidan topilgan hujjatlar tufayli ro'y berdi. Shuningdek bu hujjatlar orqali Pargar-Falgar, Dizak-Jizzax, Ispini-Isfana, Marsmanda-Basmanda, Mink-Metk toponimlari haqida ham to'liq ma'lumotga ega bo'lamiz. Turli tillarda bir xil so'z topoasos va topoformant sifatida ham xizmat qilishi mumkin. Shu bilan birga, u ikki xil ma'noda qo'llanishi mumkin. Masalan shakldosh "kan" ayrim hollarda kichraytiruv affiks vazifasini bajaradi. Ba'zi tillarda bunday kichraytiruv qo'shimchasi ko'pincha gidronimlarga qo'shilib, "irmoq" ma'nosida qo'llanishi, daryo irmogini ta'kidlab ko'rsatishga xizmat qilganligida ham ko'rish mumkin. Lapchakan-Lapcha daryosining irmog'i, Yelgakan-Yelga irmog'i. Lekin boshqa hollarda, "kang" formasiga qaytib qo'llanishini ham ko'ramiz. Sirdaryoni -Kang formasida qo'llanganligi bunga misol bo'la oladi. Shuningdek, koreys tilida ham kang daryo ma'nosini anglatadi. Koreyada bir qancha daryo nomlari Amnokkan, Hankan tarzida qo'llanadi. Kang topoformanti manbalarda kangli tarzida qabila ma'nosida, shuningdek Kang-Turon poytaxti va Kanguy davlat tarzida qo'llanganligini tarixiy asarlarda kuzatamiz. Shuningdek Kang nafakat toponim, balki etnonim, oronim sifatida qo'llanganligini ko'ramiz. Kangxa-tog nomi, Kang- joy nomi, kangli- etnonim. Tarixiy manbalarda bir joy nomi uchun turli ko'rinishlarda qo'llanganligini guvohi bo'lish mumkin. Masalan, qadimda Zarafshon daryosining nomi Xitoy manbalarida Nam, Namiq deb qo'llangan bo'lsa, yunon mualliflari bu gidronimni Politimetom tarzida qo'llaganligi

to'g'risida tarixiy manbalar guvohlik beradi. Tarixiy voqea va joy nomlari qayta yozishda ko'pincha xatoliklarga yo'l qo'yiladi. Bu geografik nomlar soddalashtirish yoki qisqartirish jarayonida sodir bo'ladi. Bu avvalo toponim nutqda ko'pincha to'g'ri talaffuz qilmaslik bilan bog'liq hodisa sifatida izohlanadi, lekin shu bilan birga toponimist toponimlar etimologiyasini to'liq bilmasligi bilan ham bog'liq hodisadir. Toponimning asosini tashkil etgan so'zning ma'nosini shu onimga aloqasi bo'lmagan obyektga nisbatan izohlashga urinish barcha tillarda keng tarqalgan va umum toponimik hodisadir. B.L.Serebrennikov qayd etganidek "... o'simlik tuproqdan ko'chirilib, boshqa joyga o'tkaziladi. Lekin uning tomirida tuproqning asosi ma'lum ma'noda saqlanib qolsa ham o'simlik unishiga sabab bo'lgan tuproqni aniqlash qiyin bo'ladi. Xuddi shunday hol so'zda ham, ayniqsa toponimlarda ham ro'y berishi mumkin. Toponimning dastlabki holatini topish har doim ham mumkin emas". Manbalar bizga bergan toponimik materialga asoslanib, IX-XII asrlarda Movarannahr toponimiyasining katta qismini qadimgi turkiy toponimlar bilan bir qatorda sharqiy Eron, Sugd, Xorazmiy toponimlar tashkil qilgan degan xulosaga kelish mumkin. Ikkinchi guruh toponimlarini turkiy toponimlar bilan birga, g'arbiy Eron (tojikcha-forscha) nomlaridan iborat bo'lib, o'ninchi asrdan keyingi davrlarda bu toponimlar o'rini arabcha toponimlar egallay boshlaydi. Bu jarayonning boshlanishi arablarning bosib olinishi davriga to'g'ri keladi. Shunga qaramay sof arab elementi toponimiyaning juda kichik qismini tashkil qilgan. Lekin shuni ta'kidlash kerakki, bosib olingan hududlardagi arab harbiy rahbarlari o'z mavqei mustahkamlash maqsadida arablarni o'z oilalari bilan mahalliy aholi orasiga ko'chirishni amalga oshirdilar. Natijada mahalliy toponimik nomlar asta-sekin yangilari bilan almashtirila boshlandi. Keyinchalik turkiy tili sulolalar hokimiyatiga ko'tarilgach, vaziyat o'zgardi. Turkiy tili qabilalar va etnik guruhlar Movarannahr hududiga kira boshladilar. Bu, ayniqsa, turkiy tili guruhlar, ularning afzalligi va ko'pligi tufayli, butun aholini emirgan joylarda ko'zga tashlandi. IX-XI asrlarda eng ko'p tarqalgan topoformant so'g'dcha "kat" ("kand") bo'lgan. "Kat", shahar yoki qishloq ma'nosini anglatgan. Turkiy qavmlarlar kelgandan keyin, XI asrga kelib uning mahsuldorligi pasayib ketadi. Buning o'rniga uning turkiy ekvivalenti - "kent" - toponimlarni hosil qilishda faol qo'llanadi. Beshkent. Axsikent. Sho'rkent va boshqalar.

- **Xulosa va takliflar (Conclusion/ Recommendations).** Ba'zi joylarda shahar va qishloqlar qayta nomlandi. Bu davrda Ustrushana O'rteppa deb qayta nomlandi. Ustrushana deb nomlanganligi juda qadim davrlarga borib taqaladi. Biroq tarixiy manbalar bu borada sukut saqlamoqda. Tarixiy taraqqiyotning o'ziga xos xususiyatlaridan kelib chiqib shaharlarni qayta nomlash hodisasi ko'pgina hududlardagi barcha bosqichlarga xos bo'lgan. Agar u otoponimik derivatsiyalarda ishtirok etsa yoki frazeologik birikmalar, maqollar yoki noyob madaniy komponentga ega bo'lsa, bu toponim saqlanib qolgan, boshqa hollarda toponimlar ma'lum o'zgarishlarga uchrashi mumkin.

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УДК: 316.628(575.1)

Зухра ХИДИРОВА,
Ўзбекистон Миллий университети ўқитувчиси

ТДТУ PhDAдилова Ш.Р. тақризи асосида

MOTIVATION AS A MAIN INDICATOR OF LANGUAGE LEARNING MOTIVATION AND ITS CATEGORIES

Abstract

Teaching English for specific purposes as it nowadays causes various issues and misunderstandings for the teacher. In the first chapter of the research work is reviewed related literature on motivation with its categories and ways of motivation with authentic video materials in teaching practical English. The second chapter is dealt with practical challenges of the usage of authentic video materials in order to motivate L2 students on the base of lesson plan and discussed the results of the lesson that is conducted by this plan. Consistently, educational leaders have been emphasizing the need to develop (foster) foreign language competency among students.

Key words: motivation, motivation factors, motives, target language teaching, methodology, project, training, group work, cooperation, fantasy, creativity.

“АСЛ ВИДЕО МАТЕРИАЛЛАР ОРҚАЛИ ХОРИЖИЙ ТИЛ ЎРГАНУВЧИЛАРИДА ҚИЗҚИШ УЙЎТИШ”

Аннотация

Видео материаллар орқали хорижий тил ўрганувчиларида қизиқиш уйғотишнинг ўзига хос хусусиятларига бағишланган. Танланган мавзунинг долзарблиги унинг амалий аҳамияти ва мақсад вазибалари ишнинг кириш қисмида кўрсатилган. Инглиз тилини ўқитишда видео материаллардан фойдаланиб тил ўрганувчиларнинг қизиқишини уйғотиш технологиясидан фойдаланиш муҳимлиги тўлақонли асосланиб берилган. Видео материаллар орқали хорижий тил ўрганувчиларида қизиқиш уйғотишдан фойдаланишнинг амалий масалалари дарс режаси асосида кўрсатилган. Келажакда мазкур ишдан чет тили ўқитувчилари амалий инглиз тилини ўқитиш жараёнида қўшимча материал сифатида фойдаланишлари мумкин.

Калит сўзлар: Мотивация, мотивация омиллари, мотивлар, вазибаларга асосланган тил ўргатиш, методлар, лойиҳа, ўқитиш, гуруҳда ишлаш, ҳамкорликда ишлаш, фантазия, ижодий ишлаш.

«МОТИВИРОВАНИЕ ИЗУЧАЮЩИЙ ВТОРОГО ЯЗЫКА ЧЕРЕЗ АУТЕНТИЧНЫЕ ВИДЕО МАТЕРИАЛЫ»

Аннотация

Мотивирование изучающий второго языка через аутентичные видео материалы» в преподавании английского языка и его продуктивном использовании. В первой главе научно-исследовательской работы рассмотрена соответствующая литература по мотивации с ее категориями. Во второй главе были рассмотрены практические вопросы использования «Мотивирование изучающий второго языка через аутентичные видео материалы» на основе плана уроков и обсуждались результаты урока, который проводится по этому плану. Мы считаем, что преподаватели иностранных языков могут использовать эту работу в процессе преподавания практического английского языка как инструмента в семинарах.

Ключевые слова: мотивация, факторы мотивации, мотивы, целевое обучение языку, методика, проект, обучение, групповая работа, сотрудничество, фантазия, творчество.

English plays an all-important role in international communication, and as a ‘lingua franca’ it is used world-wide, also indicative perhaps of the globalization process. As a consequence, this period of globalization has also resulted in significant modifications in the structure of specialist educational programmers. For instance, English for Specific Purposes (ESP) has become an international phenomenon. The development of ESP could therefore arguably be understood as reflecting explicitly the requirements of a society to be competent not just in Standard English but also in academic and professional English. For this reason, professional language is required in the work place and therefore it is essential in countries hoping to participate in an international market place.

Learning a language which is not spoken in the home environment takes more time, energy and finances compared to learning the language in a native speaking environment. Motivation is therefore one of the major factors ensuring good outcomes in learning a foreign language.[1]

The motivational phenomenon has been defined in different ways. It is known that the term ‘motivation’ derives from the Latin verb ‘movere’ which means to move. In other words, what moves the individual’s choice, engagement and carrying on some actions or activities. It is proved that the term ‘motivation’ is a multifaceted word, because in spite of its pseudo simplicity, it implies many internal concepts such as disposition, inspiration, effort, etc.[2]

There are diverse definitions of motivation for language learning, depending on the various researchers who study the subject and the areas of study. For instance, in his ‘Socio-Educational Model’ Gardner (Gardner, 1985, p.10) defines motivation as “the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes toward learning the language”. By contrast, Dörnyei and Otto (1998) define L2 motivation as: ‘the dynamically changing cumulative arousal in a person that initiates, directs, coordinates, amplifies, terminates, and evaluates the cognitive and motor processes whereby initial wishes and desires are selected, prioritized,

operationalized and (successfully or unsuccessfully) acted out' (p.65). The types of motives and their classification can therefore be seen to depend on the scholars' understanding of the nature of motivation. How motivations are categorized will also depend on whether the stimuli of these needs are internal or external. The first type of motivation (IM) addresses motivation arising from performing a task, i.e. the task is pleasurable in itself for the individual, or from satisfying one's curiosity. The second (EM) stems from potential reward or avoidance of punishment,[3] receiving a recognized qualification or being denied access to a higher class and/or having to resist exams (Dörnyei and Ushioda, 2011, p.23). Extrinsic and intrinsic motivations are important when looking at motivation theory, be it psychological motivation or L2 motivation theory.

Orientation subtypes along the self-determination continue (adapted from Ryan & Deci 2000, p.72)

A three-part taxonomy of intrinsic motivation (IM) and three levels of extrinsic motivation (EM) were developed by Vallerand (1997).[4]

Intrinsic motivation is derived from humans' innate needs for competence and self-determination. According to cognitive evaluation theory, a sub-theory of self-determination theory, intrinsic motivation is characterized by people's need for meeting "optimal challenges" that "stretch personal abilities by a small but significant amount each time, and promote feelings of competence and skill development" (Deci & Ryan 1980, cited in Ushioda 2006 b, p. 10

The first type of intrinsic motivation in the taxonomy, IM-Knowledge, relates to the sensations stimulated by discovering new knowledge.

The second type of intrinsic motivation, IM-Accomplishment, refers to feelings associated with task completion or goal attainment.

Lastly, the third category of intrinsic motivation, IM-Stimulation, is the motivation for doing an activity for the feeling and sensations associated with performing pleasurable tasks. Individuals will experience pleasurable sensations when they are performing tasks which are initiated by the individual and challenging enough. [5]

External-regulated extrinsic motivation holds only when external incentive is present. The behaviors of an externally-regulated individual are determined by sources external to the individual such as monetary rewards. If the external incentive is taken away from individuals, they will discontinue the engagement in the activity. This is the most extreme form of extrinsic motivation which represents least self-determination and can be comparable to Gardner's (1985) instrumental orientation. [6]

Introjected-regulated extrinsic motivation takes place when the external pressure has been transferred to the self of the individual. The basis for introjected regulation is "taking in but not accepting a regulation as one's own" (Deci, Vallerand, Pelletier, & Ryan 1991, Ryan 1991).

The final type of extrinsic motivation, identified regulation, refers to a state where individuals will do an activity for a good cause. Identified-regulated individuals would engage in an activity at their own will because they identify with the values it entails.

A sense of choice or volition about behaving in the absence of external contingencies and introjects is essential to the development of autonomy and self-determination. . Dörnyei (Dörnyei, 1994,) devised the components that make up a framework for understanding Foreign Language Learning Motivation, referring to this as a General Framework of L2 Motivation. Learners with an integrative motivation want to learn a second/foreign language because they want to

communicate and interact with the people speaking that language and know more about their culture By contrast, instrumental motivation occurs when learners want to learn a second/foreign language for practical reasons such as applying for a better job, getting a higher salary or achieving higher social status etc. [7] The Learner Level is the second level of Dörnyei's framework of L2 motivation. He identifies two motivational components at this level: a need for achievement and self-confidence. A need for achievement is considered to be the main element of achievement motivation theory. Individuals motivated by a need to succeed tend to work harder at learning a language and are less discouraged by any failure (Dörnyei, 1994). The second component is self-confidence, which Dörnyei (1994) suggests includes different aspects of "language anxiety, perceived L2 competence, attributions about past experiences, and self-efficacy".

The value of motivation in learning the second language

Motivation has an important role in success and failure in learning a foreign language. Spolsky (1990,) stated that motivated students are likely to learn more and learn more quickly than students who are less motivated. In a particular learning situation, students who are less motivated are likely to lose their attention, misbehave and cause discipline problems. [8]

Factors that affect motivation in foreign language learning

Four factors that can be dangerous to the learners' motivation, according to Harmer (1991) are the following :

1. Physical condition which means the atmosphere in class. For example, if student have to study in the bad lighting classroom, overcrowded with too many students , have to look at the small board, or in the unpleasant smell classroom, they can lose their motivation or their motivation in learning will be lowered.

2. Method of teaching which refers to the way that students are taught must affect their motivation. Whenever the learners feel bored at the teacher's method, their motivation would likely be lost or gradually decreased. As he said, "If the students loses confidence in the method, they will become demotivated"

3. The teachers as the most powerful variable of motivation and demotivation, can become a major part in demotivating the learners.

4. Success refers to the appropriate level of challenge designed by the teachers. If the difficulty of work and activity is too high or too low, it can lead students to a demotivated situation in learning. As Harmer pointed out, to give high challenge activities may have a negative effect on motivation. Students can also equally be demotivated by too low level of challenge. According to Krashen, there are three affective variables that interact with the affective filter. [9]

1. Motivation which is beneficial for language acquisition

2. Self-confidence which is also useful for acquisition

3. Anxiety which is good in the case where it is in a low level

The L 2 Motivation Self System proposes three main sources of motivation for learning a foreign/second language. These sources are the learners' perception of themselves as proficient L2 speakers, motivation due to the learners' circumstances, and environments conducive to learning.

In the first situation, considering that most students have no or almost no work experience, ESP teachers have to rely primarily on materials and activities they have prepared for their learners. For this reason, materials used in the language

course should preferably relate to knowledge gained in other courses and learners' future jobs.

When teaching job-experienced learners, on the other hand, ESP teachers can also focus on what learners do in their jobs and at least to some extent relate the teaching/learning materials and course activities to that. The direct use of the learner's experience in the ESP teaching/learning process is thus important for the motivation of both pre-experience and job-experienced learners, the most important distinction being whether ESP teachers predominantly refer to knowledge gained in other professional courses or the learner's practical experience gained on-the-job.[10]

Motivation is also an important and a necessary part of students' work that affects their future success or failure. It is a kind of inner motor that encourages us to do our best to achieve a satisfactory goal in our activity.

Ways of motivation to the lesson through "Authentic video materials"

Motivation is a necessity so that learning becomes a continuing, improving, interesting and hopefully enjoyable process. We as a teacher, must develop and encourage classroom motivation, i.e. think of and find ways to motivate students to reach their potential, their goals and their dreams. In addition, teacher efficacy is a powerful in put variable related to student achievement as it impacts a teacher's motivation to engage students in the teaching/learning process (Proctor, as cited in Huitt, 2000). There are a variety of specific actions that teachers can take to increase motivation on classroom tasks (Huitt, 2005). In general, these fall into the two categories discussed above: intrinsic motivation and extrinsic motivation.

Intrinsic	Extrinsic
Explain or show why learning a particular content or skill is important Allow students some opportunities to select learning goals and tasks Create and/or maintain curiosity Provide a variety of activities and sensory stimulations Provide games and simulations Set goals for learning Relate learning to student needs Help student develop plan of action	Provide clear expectations Give corrective feedback Provide valuable rewards for simple learning tasks Make rewards available Allow opportunities for students to observe more correct exemplars Allow for opportunities to engage in social learning activities Provide for scaffolding of corrective feedback

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УДК: 82-1/29.

Нигора ХОЖИМАТОВА,
магистрант Андижанского государственного университета
E-mail: nigoraxon6792@mail.com

На основании рецензии доктора философии по филологическим наукам (PhD) Андижанского государственного университета Хабибуллаевой Ф.К.

METHODS OF THE EXTERNAL IMAGE OF THE HERO IN MY LERMONTOV'S NOVEL "THE HERO OF OUR TIME"

Abstract

The author of the article examines the psychologism of Lermontov, which is the dominant feature of the writer's work.

Key words: "total" psychologism, introspection of the hero, psychological analysis.

ПРИЕМЫ ВНЕШНЕГО ИЗОБРАЖЕНИЯ ГЕРОЯ В РОМАНЕ М.Ю. ЛЕРМОНТОВА «ГЕРОЙ НАШЕГО ВРЕМЕНИ»

Аннотация

Автор статьи исследует психологизм Лермонтова, являющейся доминирующей особенностью творчества писателя.

Ключевые слова: «тотальный» психологизм, самоанализ героя, психологический анализ.

LERMONTOVNING "ZAMONIMIZ QAHRAMONI" ROMANIDAGI QAHRAMONNING TASHQI TASVIR USULLARI

Annotatsiya

Maqola muallifi yozuvchi ijodining asosiy xususiyati bo'lgan Lermontov psixologizmini ko'rib chiqadi.

Kalit so'zlar: "total" psixologizm, qahramonning o'zini o'zi tahlil qilish, psixologik tahlil.

Извне Печорин показан в рассказах Максима Максимыча и Путешественника-издателя. В рассказе Максима Максимыча как бы представлена история жизни Печорина. История же души – в журнале самого героя.

С «историей души» героя знакомимся после того, как мы уже узнали о его смерти. Уже «история жизни» Печорина дает возможность понять, что это герой с очень сложным и противоречивым характером.

Странность его облика, противоречивое поведение приводят Максима Максимыча в недоумение. Для него Печорин просто странный характер. Мало ли какие люди бывают на свете. Рассказ Максима Максимыча создает предпосылки для дальнейшего психологического анализа, основанного на загадочности, несовпадении внешнего и внутреннего. «Славный был малый, смею вас уверить; только немножко странен. Ведь, например, в дождик, в холод целый день на охоте; все зябнут, устанут – а ему ничего. А другой раз сидит у себя в комнате, ветер пахнет, уверяет, что простудился: ставнем стукнет, он вздрогнет и побледнеет; а при мне ходил на кабана один на один; бывало по целым часам слова не добьешься, зато уж иногда как начнет рассказывать, так животики надорвешь со смеха... Да-с, с большими был странностями...».

Максим Максимыч обращает внимание на исключительность, неординарность судьбы Печорина, относя его к людям, «у которых на роду написано, что с ними должны случаться разные необыкновенные вещи!»

Сложен герой. Его сложность не поддается немедленному и однозначному психологическому истолкованию. Максим Максимыч так описывает внешний вид Печорина после смерти Бэлы: «Его лицо ничего не выражало особенного, и мне стало досадно; я бы на его месте умер с горя. Наконец, он сел на землю, в тени, и

начал что-то чертить палочкой на песке. Я, знаете, больше для приличия, хотел утешить его, начал говорить; он поднял голову и засмеялся... У меня мороз пробежал по коже от этого смеха...»

Из рассказа же Максима Максимыча узнаем об «актерских» способностях Печорина, его «хитростях». «Печорин начал расхваливать лошадь Казбича: уж такая-то она резвая, красивая, словно серна, - ну прости, по его словам, такой и в целом мире нет. Засверкали глазенки у татарчонка, а Печорин будто не замечает; я заговорю о другом, а он, смотришь, тотчас сойдет разговор на лошадь, Казбича... Азамат бледнеет и сохнет...»

Психологическую загадочность усиливает изображение героя глазами повествователя. Повествователь-публикатор журнала Печорина оказывается спутником Максима Максимыча при встрече с героем. Он идет дальше Максима Максимыча в понимании характера Печорина. Для штабс-капитана Печорин просто «молодой человек лет двадцати пяти, «он был такой тоненький, беленький...» Для повествователя Печорин также загадочен. По-прежнему налицо противоречие и несовпадение, но он уже пытается интерпретировать, анализировать внешнее поведение Печорина. Заинтересованный рассказом Максима Максимыча, повествователь внимательно всматривается в черты человека, чья судьба его столь заинтриговала.

Набрасывая портрет Печорина, повествователь-публикатор останавливает свое внимание на признаках могучей и яркой личности, резко выделяющейся среди окружающих: он отмечает его «крепкое сложение, способное переносить все трудности кочевой жизни», его уверенность в себе и внутреннюю сосредоточенность». Мы неслучайно подчеркиваем последние слова. Журнал героя

явился плодом именно этой сосредоточенности. Он, этот журнал позже даст полное представление о герое, раскроет «историю души».

«Его походка была небрежна и ленива, но я заметил, что он не размахивал руками, - верный признак некоторой скрытности характера».

Путешественник (повествователь) почувствовал в Печорине личность, наделенную резко ощутимым сознанием собственного достоинства и в то же время отмеченную детской непосредственностью. «В его улыбке было что-то детское». «Что-то детское» в улыбке Печорина, личности «ума зрелого» - момент, которому придется при характеристике героя существенное значение. Это та черта, которая лишняя раз наряду с упоминанием о крепком сложении» героя проливает свет на потенциал нереализовавшей себя незаурядной личности. Путешественник с нажимом делает штрихи, подчеркивающие аристократизм и светскость Печорина: «Пыльный бархатный сюртучок его, застегнутый только на две нижние пуговицы, позволял разглядеть ослепительно чистое белье, изобличавшее привычки порядочного человека», его запачканные перчатки казались нарочно сшитыми по его маленькой аристократической ручке...его кожа имела какую-то женскую нежность...белокурые волосы, выходящие от природы, так живописно обрисовывали его бледный благородный лоб...Несмотря на цвет его волос, усы его и брови были черные, - признак породы в человеке, так, как черная грива и черный хвост у белой лошади...Он был вообще очень недурен и имел одну из тех оригинальных физиономий, которые особенно нравятся женщинам светским».

Портрет Печорина закрепляет уже полученное ранее представление о «странности», внутренней противоречивости характера героя.

Его «карие глаза...не смеялись, когда он смеялся. Вам не случилось замечать такой странности у некоторых людей. Это признак или злого нрава, или глубокой постоянной грусти. Из-за полуопущенных ресниц они сияли каким-то фосфорическим блеском если можно так выразиться. То не было отражение жара душевного или играющего воображения: то был блеск, подобный блеску сладкой стали, ослепительной, но холодной».

Глаза Печорина, которые «не смеялись, когда он смеялся, обнаруживали, сколь серьезна разочарованность героя, насколько глубоко он разуверился во всех обольщениях мира и с какой безнадежностью смотрит на свои собственные жизненные перспективы. «Нервическая слабость», которую заметил путешественник в Печорине явление, прямо связанное с теми «странностями» характера героя, о которых поведал еще Максим Максимыч, который недоумевал по поводу того, что Печорин, отличавшийся выносливостью и бесстрашием, и ходивший один охотиться на кабана в стужу и сыкость, порой панически боялся простуды и нервно вздрагивал при стуке ставен. Петербургская жизнь способствовала закреплению давно уже начавшей подтачивать силы Печорина «нервической слабости», явившейся следствием полнейшего и окончательного разочарования во всем, усталости от бесплодных поисков смысла бытия, отчаяния от сознания бессмысленности и пустоты своей жизни.

История жизни Печорина и данный в романе психологический портрет приподнимают завесу над скрытыми глубинами его души, но не раскрывают самого главного, характерного для Печорина как личности «ума зрелого» - его напряженной внутренней жизни. Этот недостающий штрих к портрету героя восполняется в

«Журнале Печорина», в котором самоанализ героя выступает как основная форма психологизма.

Большую нагрузку в романе Лермонтова несут картины природы. Пейзаж в соответствии с особенностями жанра и композиции «Героя нашего времени», определяемыми двумя стихиями - авторской и печоринской - развивается как бы в двух направлениях.

С одной стороны, это традиционные для русской и европейской литературы пейзажные зарисовки, которые в основном помогают читателю представить место действия, обстановку его. То есть пейзаж в этом случае лишь фон декорации.

С другой стороны в романе часто встречается пейзаж, суть которого в том, чтобы создавать у читателя определенное настроение, передавать «расположение духа» героя. Этот пейзаж служит важным средством внутренней психологической оценки героя.

То, что в «Бэле» и «Максим Максимыче» мы найдем объективный пейзаж, совершенно естественно, так как оба сюжета рассказаны автором и представляют собой этапы истории героя. Здесь пейзаж описательный, представляет декоративную часть сюжета.

Наряду с подобными чисто описательными пейзажами без людей и их чувств Лермонтов вводит и пейзажные зарисовки, в которых проводит параллели, устанавливает связи между человеком, его настроением и природой. Это еще не психологический пейзаж в полном смысле слова, так как он не сопровождается лирическими рассуждениями, раздумьями. Так в пейзаж входят пока еще как второстепенные детали чувства, реакции, указания на то, что природа интересует автора не сама по себе, но как арена действий человека... «Солнце закатилось, и ночь последовала за днем без промежутка, как это бывает обыкновенно на юге; но, благодаря отливу снегов, мы легко могли различать дорогу. Я...в последний раз оглянулся вниз на долину, - но густой туман, нахлынувший волнами из ущелий, покрывал ее совершенно, и ни единый звук не долетал уже оттуда до нашего слуха».

Иногда автор позволяет себе высказать свое отношение к деталям описания, поведать о чувствах, вызванных ими. «...дорога вела на небо...она все поднималась и наконец пропадала в облаке, которое еще с вечера отдыхало на вершине Гуд-горы, как коршун, ожидающий добычу; снег хрустел под ногами нашими; воздух становился так резок, что было больно дышать; кровь поминутно прилиwała в голову, но со всем тем какое-то отрадное чувство распространилось по всем моим жилам, и мне было как-то весело».

Наконец, с отдельными пейзажами связаны целые рассуждения, лирические раздумья как раз того типа, которым позднее будет предаваться Печорин. «...метель гудела сильнее и сильнее, точно наша родимая, северная; только ее дикие напевы были печальнее, заунывнее. «И ты изгнанница, - думал я, - плачешь о своих широких раздольных степях! Там есть где развернуть холодные крылья, а здесь тебе душно и тесно, как орлу, который с криком бьется о решетку железной своей клетки». «И ты изгнанница!» Автор связывает себя с тоскующей по просторам степей метелью. Есть намек на судьбы лучших из дворян, волею деспотической власти заброшенных в тесные степи кавказских крепостей.

С «Тамани» начинается «Журнал Печорина». Это чуть ли не исследование собственной души, более приличное врачу и психологу, чем пехотному офицеру. Основной формой психологизма становится самоанализ героя. Лермонтов, избирая такую форму дальнейшего повествования, усложняет для себя пути психологической

характеристики «героя времени». Жанр исповеди – наиболее многообещающий для исследования психологии Печорина, но зато ограничиваются возможности других косвенных характеристик, и автор стоит перед большими трудностями при изображении следов переживаний, волнений, которые они оставляют на лице, в реакциях, в позе и в одежде героя. Лермонтов искусно выходит из этого затруднения, заставив Печорина дважды посмотреть на себя в зеркало и записать свое впечатление. В Печорине Лермонтов показывает болезнь, которую лечить не собирается. В предисловии читаем: «Будет и того, что болезнь указана, а как ее излечить – это уж бог знает!»

Основные события совершаются ночью или поздно вечером, и на картины ложится то мрак, в котором «только две звездочки, как два спасительные маяка, сверкали на темно-синем своде»; или полусвет, в котором «мелькнула раза два среди морской пены» голова «ундины»; то туман, сквозь который «едва светится фонарь...»

Краски, свет и тени, шумы и шорохи – сливаются в дивную симфонию, то беспокойную по ритму, то неумолимо зовущую в какие-то грустные дали. И с этим так хорошо гармонирует настроение Печорина: «Мне стало грустно. И зачем было судьбе кинуть меня в мирный круг честных контрабандистов? Как камень, брошенный в гладкий источник, я встревожил их спокойствие, и как камень едва сам не пошел ко дну».

Пейзаж становится средством лирической окраски повествования, сохраняя все значения подлинной «натуры», призванной быть ареной действия людей сильных, мужественных и свободных. Пейзаж становится в какой-то мере и средством психологической характеристики Печорина, не принимающего «свободы» честных контрабандистов.

В «Княжне Мери» более, чем где-либо раньше у Лермонтова, наблюдается связь пейзажей и мыслей, чувств и настроений Печорина. Практически каждое описание природы служит началом размышления или определения состояния «героя времени».

Пейзаж в «Княжне Мери» чаще всего служит аккомпанементом к психологическим наблюдениям, в то же время в полной мере сохраняя значение арены действия или действий героя. В каждом отдельном случае помимо своей внутренней, лирической нагрузки он несет еще и нагрузку, свойственную вообще пейзажу, – то есть то для обозначения места действия, то для определения маршрутов, то просто фона событий, причем во всех случаях пейзаж неразрывен с лирической стихией.

Целая гамма самых разнообразных впечатлений, проникающих в тайники души, потому что ничто не остается в стороне от восприятия – ни зрение, ни слух, ни обоняние! И человек не может не откликнуться на призыв своих чувств, тем более, что все бьет в одну точку: «Весело жить в такой земле!» Нельзя не верить, что «какое-то отрадное чувство разливается... во всех жилах Печорина при виде и ощущении этих картин».

Печорину хотелось отдохнуть от «страстей, желаний, сожалений». Но удастся ли это сделать, не увлечет ли его эта своенравная стихия опять на путь изведанных чувств и страданий?

Таким образом, уже первая пейзажная зарисовка в «Княжне Мери» выступает в роли не арены действия, а своеобразного психологического вступления в анализ «внутреннего человека». В отличие от «Тамани», где лиризм является постоянным глубинным течением, в «Княжне Мери» он выходит порой на поверхность, и пейзаж в этом случае уже не выступает как обозначение места действия, как фон деятельности героя. Его функция здесь, главным образом, психологическая, и те или иные описания даются через призму ощущений, чувств и настроений автора «журнала», то есть Печорина.

Резюмируя сказанное, думается, произведенный выше анализ «Героя нашего времени» убеждает в том, что психологизм является доминирующей особенностью творчества Лермонтова. Склонность художника к рефлексии, проявившаяся в его лирике и поэмах, ярко сказалась и в романе.

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Feruza ELMURODOVA,
TATU Qarshi filiali mustaqil tadqiqotchisi
e-mail: feruza.elmurodova.90@bk.ru

F.f.d.professor B.Mengliyev tahriri asosida

SHAXS TASVIRI SIFATLARINING SO'Z TURKUMLARI VA TIL TIZIMIDAGI O'RNI

Annotatsiya

Ushbu maqolada ingliz va o'zbek tillarida sifat so'z turkumi klassifikatsiyasi mohiyatan farq qilishi, o'zbek tilshunoslari tomonidan ishlab chiqilgan tasnif so'zlarning lug'aviy ma'nosiga asoslansa, ingliz tilida sifatlar leksik grammatik ko'rsatkichlariga ko'ra tabaqalanishi haqida ilmiy tahlillar keltirib o'tilgan. Shuningdek maqolada o'zbek tilida sifatlar ma'no turlariga ko'ra belgi-xususiyat, holat, shakl-ko'rinish, rang-tus, hajm-o'lchov, maza-tam, hidni anglatuvchi turlarga bo'linishi, shaxs tasviri sifatleri ushbu leksik semantik guruhlarning deyarli barchasini qamrab olishi haqida so'z boradi. Ular sirasida shahsga obyektiv baho beruvchi sifatlar bilan birga subyektiv munosabatni ifodalovchi vositalar ham kiradi.

Kalit so'zlar: shaxs tasviri, semantik klassifikatsiya, leksik- semantik klassifikatsiya, olamning lisoniy tasviri

РОЛЬ ПРИЛАГАТЕЛЬНЫХ ОБРАЗА ЛИЧНОСТИ В СЛОВСОЧЕТАНИЯХ И ЯЗЫКОВОЙ СИСТЕМЕ

Аннотация

В данной статье представлен научный анализ того, как классификация категорий прилагательных в английском и узбекском языках отличается по своей сути, классификация, разработанная узбекскими лингвистами, основана на лексическом значении слов, а в английском языке прилагательные классифицируются по лексико-грамматическим показателям. В статье также говорится о том, что в узбекском языке прилагательные делятся по значениям на типы, обозначающие характер, состояние, форму, цвет, размер, вкус, запах, качества образа человека охватывают практически все эти лексико-семантические группы. В их число наряду с прилагательными, дающими объективную оценку личности, входят и средства, выражающие субъективное отношение.

Ключевые слова: образ личности, семантическая классификация, лексико-семантическая классификация, языковой образ мироздания.

THE ROLE OF PERSONAL IMAGE ADJECTIVES IN WORD COMBINATIONS AND LANGUAGE SYSTEM

Abstract

In this article presented a scientific analysis of how the classification of categories of adjectives in English and Uzbek differs in essence, the classification developed by Uzbek linguists is based on the lexical meaning of words, and in English adjectives are classified according to lexical and grammatical indicators.

In the article also said that in the Uzbek language adjectives are divided by meanings into types denoting character, condition, shape, color, size, taste, smell, qualities of a person's image cover almost all these lexical and semantic groups. Among them, along with adjectives that give an objective assessment of a person, there are also means that express a subjective attitude.

Key words: personality image, semantic classification, lexico-semantic classification, linguistic image of the universe.

Kirish. Til doimiy o'zgarishda bo'lgan, jonli va ijtimoiy xodisadir. Shunga qaramay uni tizimli o'rganish, til xodisalari orasidagi tizimiy munosabatlarni aniqlash tilshunoslikning dolzarb masalalaridan biri bo'lib qolmoqda. Ma'lumki, "nutqiy faoliyat til va nutqning dialektik munosabatidan tashkil topishining e'tirof etilishi sistemaviy tilshunoslikning vujudga kelishiga dadil qadam bo'ldi. Sistemaviy tilshunoslikka zidlanuvchi an'anaviy tilshunoslik til va nutqni farqlamagan holda, tilni, F. De Sossyur ta'biri bilan aytganda substansiya deb tushunadi va asosiy e'tiborni bevosita sezgi a'zolarimiz ta'siriga beriladigan moddiy vositalarni o'rganishga qaratadi"[1]. Buning aksi o'laroq, struktur tilshunoslik til birliklari orasidagi munosabatlarni o'rganish bilan chegaralanmasdan, lison va nutqni izchil farqlab asosiy e'tiborni lisonga qaratadi. Lisonni tizimiy o'rganish ham ingliz, ham o'zbek tilshunolarining e'tibor markazidagi masalalardan xisoblanadi.

Ingliz tilshunoslari qator til xodisalarini sistem-struktur asosda tekshirgan – qator tadqiqotlar morfologik va sintaktik sath elementlari tizimini aniqlashga bag'ishlangan

bo'lib, bu borada olimlar E.Finegan, U.Nelson, Ch.Frays, J.Katz, J.Fodor[2] kabi olimlar ishlaydi ingliz tilining ontologik tabiatini namoyon etuvchi, undagi umumiy struktur sistem munosabatlar haqida atroflicha ma'lumot beruvchi va ayni damda alohida til xodisalarini sistem-struktur o'rganish uchun metodologik ma'lumotlar bazasi sifatida baxolanishi mumkin. O'zbek struktur tilshunosligi esa XX asr o'rtasida shakllana boshladi. O'tgan davr mobaynida tilshunoslikning ushbu yo'nalishida yaratilgan fundamental ishlar[3] istiqboldagi tadqiqotlar uchun asos bo'lishi bilan qiymatlidir.

Anglashilganidek, struktur tilshunoslik asosan morfologik, sintaktik va leksik sath vositalarining grammatik ko'rsatkichlari va semantik xususiyatlarini tizimiy o'rganar ekan tadqiqotimiz obyekti bo'lgan sifat so'z turkumining til tizimidagi o'rni va vazifasi masalasiga ingliz tilida ham bot-bot murojaat etilgan. Ingliz tilshunosligida sifat paradigmasi tizimi va qurilishi, paradigmani tashkil etuvchi vositalar xususida tadqiqotlar amalga oshirilgan. Ingliz tilida sifat so'z turkumiga oid vositalar leksik grammatik ma'nosiga ko'ra shaxs yoki narsa buyum xususiyatini ifodalaydi; morfologik nuqtai

nazardan daraja kategoriyasiga ega; birikuv xususiyatiga ko'ra ot va olmoshlar bilan birikadi va ularning xususiyatlari haqida ma'lumot beradi. Sifatlar o'zni aniqlashtirgani bilan ular shuningdek ravish, bog'lovchi fe'l va "one" so'zi bilan ham birikadi[4]. Sifat so'z turkumiga oid birliklar shakl yasovchi qo'shimchalar yordamida gerund va sifatdoshga aylanadi, gapda asosan aniqlovchi vazifasini bajaradi[5].

O'zbek tilshunosligida ham sifat so'z turkumiga beriladigan ta'rif ingliz tilidagi bilan parallelni xosil qiladi. Ya'ni, "sifatlar predmet, narsa-buyumning belgisini bildiradi, qanday, qanaqa so'roqlariga javob bo'ladi". Ingliz tilidan farqli o'laroq sifat bog'lanib kelgan ot turli so'z o'zgartiruvchi

qo'shimchalarni qabul qiladi, lekin sifat o'zgarmaydi. Sifatlar darajalanadi. Belgining meyordan ortiq yoki kam darajada ekanligini ko'rsatish sifat darajalari deyiladi"[6]. Ushbu elementlarning gapdagi vazifasi esa ingliz tiliga nisbatan kengroq. Zero o'zbek tilining o'ziga xos sintaktik qurilishi sabab morfologik sathdagi sifatlar gapda aniqlovchi vazifasi bilan cheklanmasdan shuningdek ega va kesim vazifasini ham bajarishi mumkin.

Leksik-grammatik ma'nosiga ko'ra ushbu paradigma ingliz tilida to'qqiz guruhga bo'linadi va ushbu guruhlarda vositalar quyidagicha tasniflanadi.

descriptive – tasviri	quantitative – miqdoriy	proper – aniq
beautiful	few	Single
careful	dozen	Double
considerate	little	Triple
sweaty	plenty	second
relaxed	much	fourth
indefinite – noaniq	possessive – egalik	interrogative – so'roq
anyone	my	what
someone	our	which
something	their	whose
anything	his	what sort
nobody	her	what kind
demonstrative – ko'rsatish	article – artikl	compound – qo'shma
This	a	open-minded
That	an	thick-skinned
Those	the	light-hearted

Ma'lumki, sifat predmet belgisini anglatuvchi so'zlarni o'zida mujassam etuvchi mustaqil so'z turkumidir. Sifat predmetning jarayoniy bo'lmagan belgi va xususiyatini ifodalashga xizmat qiladi. Shunday ekan sifat so'z turkumi tarkibiga olmosh va son harakteriga ega so'zlar kirmasligi lozim.

Anglashiladiki, ingliz tilida sifatlar tasnifi semantik emas, aksariyat hollarda grammatik ko'rsatkichlar asosida amalga oshirilgan. O'zbek tilida esa sifatlar sof semantik xususiyatlariga ko'ra quyidagi ma'no turlariga tasniflanadi:

belgi-xususiyat	holat	shakl-ko'rinish
go'zal	bo'ydoq	Aylana
zukko	g'amgin	to'rtburchak
dangasa	horg'in	Aylana
yoqimli	hushchaqchaq	CHo'ziq
foydali	quvnoq	ingichka
rang-tus	hajm-o'lchov	maza-ta'm
zangori	yirik	shirin
bug'doyrang	tor	nordon
moviy	katta	bemaza
oq-sariq	jajji	mazali
alvon	keng	achchiq

Yuqorida keltirilgan so'zlarning morfologik xususiyatlari sirasida so'z yasalishi va daraja kategoriyasini ta'kidlash mumkin. Ushbu xususiyatlar ingliz va o'zbek tilidagi vositalariga ham birdek xosdir. Ingliz tilshunosligida sifat so'z turkumi morfemik qurilishiga ko'ra fe'l yoki otdan ko'ra murakkab sanaladi. Ular kategorial xususiyatlariga ko'ra ham ot, ham fe'l ko'rsatkichlarini o'zida tashiydi.

Ingliz va o'zbek tilidagi sifatlarning yuqorida ta'kidlangan umumiy xususiyatlaridan biri daraja kateoriyasi ushbu so'z turkumining barcha vositalariga xos emas. Har ikki

tilda ham daraja kategoriyasiga ega bo'lmagan sifatlar mavjud. Ma'lumki, leksik-semantik guruhlarini tasniflashda ularning semalarini[7] yoki arxisemalarini[8] asos qilib olish lozim. Shu sababdan ingliz tilidagi sifatlarni ham grammatik va semantik belgilariga ko'ra aralash tasniflashdan, sof sifatlarni ma'no turiga ko'ra klassifikatsiyalash istiqbolda leksemalar orasidagi ma'no munosabatlarini yanada yaxshi anglashga imkon beradi. Masalan, ingliz tilidagi shaxs tasviri sifatlarni quyidagi ma'no guruhlariga bo'lish mumkin:

Appearance	Age	Intellectual ability
charming	elderly	clever
gorgeous	senior	intelligent
charismatic	junior	witty
chubby	mid-aged	sound
thin	one year old	insane
tall	adolescent	gifted
short	superannuated	shrewd
blonde	young	brainy
curly	mature	dimwitted
unpleasant	youngling	hidebound
mood	personality	origin
happy	selfish	asian
thrilled	stubborn	american
annoyed	considerate	royal
angry	Kind	european
upset	Polite	caucasian
sad	generous	foreigner
dull	sheerful	villain
bleak	serious	city dweller
joyful	bad tempered	highlander
dolorous	light hearted	urban
state	speaking manner	movement
tired	low pitched	deft
energetic	high pitched	sluggish
exhausted	chewing	laggard
amused	articulated	clumsy
worried	Slow	frisky
confused	fast	awkward
pleased	stammering	bouncing
stunned	Hesitant	sloppy
comfortable	Stuttering	slipshod
calm	Talkative	prompt

O'zbek tilidagi shahs tasviri sifatlarini ham aynan yuqoridagidek ma'no guruhlariga ajratish mumkin.

Tashqi ko'rinish	Yosh	Aqliy salohiyat
maftunkor	Keksa	zukko
hushbichim	Qari	oqil
novcha	Navqiron	donishmand
pakana	yosh	iste'dodli
baquvvat	o'rta yosh	aqilli
go'zal	qartaygan	o'ylovli
ko'rkam	munkillagan	mulohazali
zabardast	go'dak	ahmoq
puchuq	murg'ak	ziyrak
to'la	Yetilgan	kaltabin
kayfiyat	fel-atvor	kelib-chiqish
xursand	Hudbin	osiyolik
quvnoq	O'jar	shaharlik
jahldor	Bosiq	yevropalik
hafa	Muloyim	fransuz
mamnun	Hushmuomala	tog'lik
hushchaqchaq	Sahiy	dashtlik
g'amgin	Bahil	orollik
siniq	Jonkuyar	horijlik
g'azabnok	Fidokor	mahalliy
holat	So'zlashuv	hatti-harakat
charchagan	Maydagap	shoshqaloq

horg'in	so'zamol	imillagan
puldor	Ezma	beso'naqay
amaldor	Rostgo'y	lapang
serfarzand	Hushomadgo'y	chaqqon
badavlat	to'g'riso'z	epchil
qashshoq	Hovliqma	patir-putur
dindor	Zaharhanda	shalpaygan
qoloq	Muloyim	lapashang
binoyidek	Duduq	haratchan

Anglashilganidek, o'zbek tilida ham, ingliz tilida ham shahs tasviri leksik-semantik maydoni morfologik sathda sifat so'z turkumiga oid. Har ikki tilda mavjud sifatning ma'no turlariga tasnifiga ko'ra ushbu so'zlar mavjud sifat ma'no tasnifidagi barcha semantik guruh so'zlarini qamrab oladi. Maydondagi muayyan elementlarga daraja kategoriyasi, so'z va shakl yasovchi xususiyatlar xos bo'lgan holda, boshqalarida bunday xususiyatlar voqelanmaydi. Har ikki til paradigmasi elementlari gapda turli vazifalarni bajarishi, ya'ni sintaktik jihatdan polifunksionalligi bilan o'zaro parallel hosil qiladi. Shaxs tasviri sifatlarini antropotsentrik tilshunoslik nuqtai nazaridan tahlil qilishda ushbu paradigma olamning lisoniy tasviridagi o'rni xususida to'xtalish o'rnlidir. Ma'lumki, olamning lisoniy tasviri umumbashariy, milliy va shaxsiy turlarga bo'linadi.

Ushbu paradigmaning qolgan ko'plab maydonlardan farqi shundaki shaxs tasviri sifatleri olam lisoniy tasvirining barcha turlarini qamrab oladi. Masalan, ingliz va o'zbek tilidagi muayyan shaxs tasviri sifatleri, ya'ni tashqi ko'rinish, yosh va kelib chiqish sifatleri olamning umumbashariy lisoniy tasvirini tashkil etadi.

Aksariyat hollarda ushbu sifatlar shaxsga nisbatan obyektiv baho beruvchi, barcha tillarda birdek ijobiy yoki salbiy ma'noga ega bo'lishi mumkin. Shaxs tasviri sifatlarining umumbashariy olam lisoniy tasvirini tashkil etuvchi ulushi ma'lum bir darajada turli irq, millat va madaniyatlarga mansub bo'lgan kishilarning komil inson haqidagi umumiy tushunchalarini ochiqlashi bilan ahamiyatlidir. Masalan, tuzilishi va qurilishiga ko'ra bir biridan keskin farqlanuvchi ingliz va o'zbek tillarida qator shaxs-tasviri sifatleri ayni bir ma'noni ifodalashga xizmat qiladi. Bilamizki, "har bir tabiiy

tilda borliqqa nisbatan o'ziga hos dunyoqarash mavjud, ushbu dunyoqarash albatta so'zlovchilar nutqiy faoliyatida aks etadi"[9].

Umumbashariy qiymatga ega bo'gan paradikma elementlaridan farqli o'laroq olamning milliy lisoniy tasvirini tashkil etuvchi sifatlar har bir tilning o'ziga xosligini namoyon etadi. Ushbu vositalar ma'lum bir tilda so'zlashuvchi xalqning shaxs tashqi ko'rinishi, fe'l atvori va boshqa qator xususiyatlari haqidagi tushuncha va munosabatlarini ifodalaydi. Birinchi guruh asosan shaxsning tashqi ko'rinishini tasvirovchi so'zlarni qamrab olsa, milliy lisoniy tasvir vositalari asosan kishining fel-atvori kabi botiniy sifatlarini o'z ichiga oladi. Bunday sifatlar etimologiyasiga ko'ra tilning o'z qatlamidan kelib chiqqanligi, asosan shevalardan umumiy qo'llanishga o'tganligi bilan ajralib turadi. Bunday sifatarning tarjimai boshqa tillarda aniq muqobili bo'lmaganligi sabab biroz murakkab masalaga aylanishini ham ta'kidlash joiz.

Olamning shaxsiy lisoniy tasviri esa umumbashariy va milliy elementlarning uyg'unligi bo'lib ular nutqda voqelanishi so'zlovchining shaxsiy tajribasi, salohiyati, dunyoqarashi va intensiyasi bilan shartlanadi. Albatta, bunda so'zning lug'aviy ma'nosida semantik siljishni kuzatish tabiiy holdir. Zero, inson aqliy faoliyati mobaynida uning ongida boqliq haqida subyektiv taasurot shakllanadi. Inson tilni atrofda borliq bilan birga o'zlashtiradi, shunday ekan uning ongida olamning mantiqiy tasviri bilan birga va ayni damda undan farqli lisoniy tasvir ham shakllanadi[10].

Demak, shaxs tasviri sifatleri olamning lisoniy tasviri bir qismi sifatida serqirra fenomenni namoyon etadi. Ushbu maydon tarkibida umumbashariy va milliy qadriyat va tushunchalarni anglatuvchi vositalar birdek o'rin olgan.

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