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"NAHJUL FARODIS" A RARE EXAMPLE OF THE OLD UZBEK LITERARY LANGUAGE

Annotation

Turning to written monuments is one of the important steps in solving problems related to language, history, and culture of a certain period. Therefore, it is necessary to convey the spiritual and material heritage of our ancestors to today's generation as it really is, to research them on a scientific basis. The only scientific way to study any language phenomenon historically is to identify similarities, differences and innovations between the two based on primary sources and comparing the language of written monuments. One of such rare works is Mahmud ibn Ali al-Saroyi's "Nahjul Farodis" ("The Open Way of Paradise") (1357-1358), one of the samples of Turkish prose of the 14th century. This article provides detailed information about the work "Nahjul Farodis", a rare example of the old Uzbek literary language, its creation, the manuscript copies of the work that have reached us and the research conducted on the manuscript copies.

Keywords: History of the Uzbek language, Old Uzbek literary language, Turkic languages, Oltin O'rda, Mahmud ibn Ali al-Saroy, "Nahjul Farodis", Khorezm, Istanbul copy, Kazan copy, St. Petersburg copy, Turkology.

"НАХДЖУЛ ФАРОДИС" - РЕДКИЙ ОБРАЗЕЦ СТАРОУЗБЕКСКОГО ЛИТЕРАТУРНОГО ЯЗЫКА

Аннотация

Обращение к письменным памятникам является одним из важных шагов в решении проблем, связанных с языком, историей и культурой определенного периода. Поэтому необходимо донести до современного поколения духовное и материальное наследие наших предков таким, какое оно есть на самом деле, исследовать его на научной основе. Единственный научный способ исторического изучения какого-либо языкового феномена состоит в выявлении сходств, различий и новшеств между ними на основе первоисточников и сравнения языка письменных памятников. Одним из таких редких произведений является «Нахджул Фародис» («Открытый путь в рай») Махмуда ибн Али ас-Сарая (1357-1358), один из образцов турецкой прозы XIV века. В данной статье представлена подробная информация о произведении «Нахджул Фародис», редком образце староузбекского литературного языка, его создании, дошедших до нас рукописных копиях произведения и исследованиях, проведенных на рукописных копиях.

Ключевые слова: История узбекского языка, староузбекский литературный язык, тюркские языки, Алтин Орда, Махмуд ибн Али ас-Сарой, «Нахджул Фародис», Хорезм, Стамбульская копия, Казанская копия, Санкт-Петербургская копия, тюркология.

"NAHJ-UL FARODIS" – ESKI O'ZBEK ADABIY TILINING NODIR NAMUNASI

Annotatsiya

Muayyan davrning til, tarix, madaniyat bilan bog'liq muammolarini hal qilishda yozma yodgorliklarga murojaat qilish muhim qadamlardan biri hisoblanadi. Shunday ekan ajdodlarimizdan asrlar osha yetib kelayotgan ma'naviy va moddiy merosni bugungi avlodga aslidagidek yetkazish, ularni ilmiy asosda tadqiq etish lozim. Har qanday til hodisasini tarixiy jihatdan o'rganishning yagona ilmiy yo'li birlamchi manbalarga asoslanish va yozma yodgorliklar tilini qiyoslash asosida ikki oradagi yaqinlik, farq va yangiliklarni aniqlashdir. Ana shunday noyob asarlardan biri XIV asr turkiy nasri namunalaridan biri Mahmud ibn Ali as-Saroyining "Nahj-ul farodis" ("Jannatlarning ochiq yo'li") (1357-1358) asaridir. Mazkur maqolada eski o'zbek adabiy tilining nodir namunasi bo'lgan "Nahj-ul Farodis" asari, uning yaratilishi, asarning bizgacha yetib kelgan qo'lyozma nusxalari va qo'lyozma nusxalar ustida olib borilgan tadqiqotlar xususida batafsil ma'lumot berilgan.

Kalit so'zlar: O'zbek tili tarixi, eski o'zbek adabiy tili, turkiy tillar, Oltin O'rda, Mahmud ibn Ali as-Saroyi, "Nahj-ul farodis", Xorazm, Istanbul nusxasi, Qozon nusxasi, Sankt-Peterburg nusxasi, turkologiya.

Kirish. Turkiy xalqlar va turkiy tillar tarixida XIII – XIV asrlar o'ziga xos va murakkab davrni tashkil etadi. Bu hol ayni davr yozuv yodgorliklarida ham aks etgan [14]. Markaziy Osiyo va Oltin O'rda hududida XIII – XIV asrlarda yaratilgan adabiy asarlar til jihatidan ham birmuncha murakkab bo'lib, bir-biridan farq qiladi. Chunki bu asarlar tilining asosini, bir tomondan, oldingi davrlar turkiy adabiy til an'analari tashkil etsa, ikkinchi tomondan, mazkur asarlarda shu hududda yashagan turkiy xalqlarning til xususiyatlari ancha keng o'rin olgan.

Ma'lumki, turkiy xalqlar boy madaniyat va san'at yaratgan hamda dunyo madaniyati xazinasiga o'zining salmoqli hissasini qo'shgan xalqlardan biridir [21].

Turkiy xalqlarning boy adabiy merosiga tegishli ayrim durdonalar hanuzgacha nafis qo'lyozma holda turli davlatlarning kutubxonalarda saqlanib kelmoqda [14]. Mana shunday nodir asarlardan biri Mahmud ibn Ali as-Saroyining "Nahjul farodis" ("Jannatlarning ochiq yo'li") asaridir.

Mazkur asar hijriy 759 (milodiy 1357-1358) yilda yaratilgan, yozilgan joyi aniq emas. Hozirda asarning bir necha qo'lyozma nusxasi fanga ma'lum. Mazkur noyob qo'lyozmalar ayni paytda Qozon (2 ta nusxa), Sankt-Peterburg (2 ta nusxa) hamda Istanbul (1 ta nusxa) shaharlarida saqlanadi. Qozondagi nusxalardan biri 6026 inventar raqami bilan Qozon davlat kutubxonasida saqlanadi. Ushbu qo'lyozmaning kotibi ham, ko'chirilgan vaqti ham noma'lum. E.N.Najipning taxmin qilishishicha, bu nusxa XVII asrda

ko'chirilgan [14]. Ikkinchi nusxa Qozon davlat pedagogika institutining Tatar adabiyoti kabinetida saqlanadi. Mazkur nusxa hijriy 1185-(milodiy 1771-1772) yilda Fayzullo Jafar o'g'li tomonidan uning o'qituvchisi Salimjon mullo Do'stmuhammad o'g'li uchun ko'chirilgan [14]. Sankt-Peterburgda saqlanuvchi har ikki nusxa ham Sharqshunoslik institutida 316, B2590 inventar raqami bilan saqlanadi.

Mavzuga oid adabiyotlarning tahlili. "Nahjul farodis"ning Sankt-Peterburg hamda Qozonda saqlanayotgan nusxalari turli nuqsonlardan holi emas. E.N.Najipning fikriga ko'ra, bu nusxalar asar muallifini aniqlashga yordam beradi. Mazkur qo'lyozmalardan matnshunoslik sohasida foydalanish mumkin [9].

Asarning Istanbuldagi Sulaymoniya kutubxonasida 879-inventar raqami bilan saqlanayotgan nusxasi hijriy 761-(milodiy 1360) yilda Muhammad bin Muhammad bin Xusrav al Xorazmiy tomonidan ko'chirilgan. Mazkur nusxa asarning mavjud qo'lyozma nusxalari ichida eng qadimgisi va eng mukammali sanaladi. Ushbu nusxa so'zlarga diakretik belgilar (harakatlar) qo'yilgani bilan ayniqsa xarakterlidir [14].

Istanbul nusxasi haqida Ahmad Zaki Validiyning maqolasida ma'lumot berilgan [13]. Keyinchalik bu nusxaning faksimelisi Y.Ekman tomonidan nashr qilindi [10]. Qo'lyozmaning qog'ozi, orfografiyasi, diakretik belgilarining xarakteri va boshqa xususiyatlariga asoslanib, Zaki Validiy ushbu nusxa Xorazmda ko'chirilgan, degan xulosaga kelgan. Uning ta'kidlashicha, nusxa ko'chiruvchining nomi (... al Xorazmiy) ham bu fikrni tasdiqlaydi [14].

Ma'lum bo'lishicha, yuqorida ko'rsatilganlardan tashqari asarning yana bir necha qo'lyozma nusxasi mavjud bo'lgan. Bulardan biri Yalta Sharq muzeyining 1928-yildagi Qrimga ekspeditsiya vaqtida topilgan nusxadir. Bu nusxani muzeyning ilmiy xodimi Yaqub Kamol o'rgangan [16]. Uning ma'lumotiga ko'ra bu nusxa hijriy 792- (milodiy 1390-) yilda Qosim bin Muhammad degan shaxs tomonidan ko'chirilgan bo'lib, asarning eng qadimgi nusxalaridan biri bo'lgan [16]. Keyinchalik bu nusxa yo'qolgan [9].

"Nahjul farodis" asari xususida ilk marta 1885-yilda tatar olimi Shahobiddin Marjoniy ma'lumot bergan [17]. Asarning ba'zi til xususiyatlari E.Fozilov tomonidan o'rganilgan bo'lib, unda yodnomada qo'llangan ba'zi so'zlar izohlangan [22]. Adabiyotshunoslik nuqtayi nazaridan B.Yafarov tomonidan o'rganilgan [23].

Tadqiqot metodologiyasi. "Nahjul farodis"ning yozilgan joyi aniq emas. Asarning qadimgi qo'lyozma nusxalaridan biri hisoblangan. Istanbul nusxasining Xorazmda

ko'chirilgani, asarda qayd qilingan shaxslarning o'rta osiyolik ekani kabi faktlarni hisobga olib, Zaki Validiy asar Xorazmda yozilgan degan xulosaga kelgan. M.F.Ko'prulzoda Zaki Validiyning fikriga qo'shilgani holda, asar muallifi Mahmud aslida Kardar shahridan bo'lib, keyinchalik Saroy shahrida yashab ijod etgan bo'lishi mumkin, degan fikrni aytadi. Asar muallifi kardarlik bo'lishi mumkin, degan fikr Yakub Kamol tomonidan ham aytilgan [16]. Shuningdek, mazkur asar xususida A.Ubaydullo, A.Rahim [1], F. Ko'pruli [2], H.Tavfiq, H.Ehson va H.Ali [4], A.N.Samoylovich [18], Q.Burslan [8], Ali F. Qoramono'g'li [2] kabilarning ilmiy tadqiqot ishlari mavjud. Akademik E.Fozilov asardagi ayrim so'zlarning ma'nosini izohlaydi [22]. Professorlar N.Rahmonov va H.Boltaboyevlar tomonidan nashrga tayyorlangan "O'zbek mumtoz adabiyoti namunalarini"ning 1-jildida ham asardan parchalar keltirilgan [19]. Matnshunos olim O.Jo'raboyevning "Matnning matnosti sirlari" nomli monografiyasida "Nahjul farodis" asari mundarijasi va matni haqida muhim ma'lumotlar berilgan [15].

Asar tadqiqiga bag'ishlangan ishlar orasiga Yanosh Ekmanning ilmiy izlanishlari alohida o'rin tutadi. Olim asarning Istanbul Yangijome' kutubxonasida saqlanayotgan diakretik belgisi unikal qo'lyozmasini faksimel holda nashrga tayyorladi [6]. Ammo asar transliteratsiyasini nashrga tayyorlash ishini nihoyasiga yetkazolmay vafot etgan [6]. Buni S.Tezgan va H.Zulfiqor davom ettirib, yakuniga yetkazadilar [11]. Shu tariqa "Nahjul farodis" asari to'lig'icha dunyo yuzini ko'radi va asar yuzasidan olib boriluvchi tadqiqotlarning deyarli hammasi shu faksimel va matn yuzasidan amalga oshgan va bu jarayon hanuz davom etmoqda [7].

Xulosa. "Nahjul farodis" asari diniy-axloqiy, ilmiy-badiiy asar bolib, jami to'rt bobdan tashkil topgan, har bir bob esa o'n fasldan iborat. Avvalgi bob Payg'ambar Muhammad sallolohu alayhi vasallamning fazilatlarini bayoniga bag'ishlangan, ikkinchi bobda halifalar, ahli bayt hamda to'rt imom fazilatlarini bayon etilgan, keyingi bob Alloh taolaga manzur bo'lgan amallarning bayoni xususida, so'nggi to'rtinchi bob esa Haq taolodan yiroqlashtiruvchi yovuz amallar bayonini o'z ichiga olgan. Shuni alohida ta'kidlash joizki, XIV asr yodgorligi sanalmish mazkur asar mazmunini yosh avlodlarga aslidagidek yetkazish, asar so'z boyligini turkiy tilning mumtoz nasr namunasi sifatida tadqiq etish, asardagi eski o'zbek tiliga xos leksik-semantik, tarixiy-etimologik jihatlarini o'rganish bugungi kun o'zbek tilshunosligi oldida turgan asosiy vazifalardir.

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JAHON TILSHUNOSLIGIDA PAREMILOGIYANI O'RGANISH TARIXIDAN

Annotatsiya

Ushbu maqola paremiologiyani o'rganish tarixiga bag'ishlangan bo'lib, unda maqollarning o'rganilishi sabablari, jahon olimlarining paremiologiyaga qo'shgan hissalari, maqollarga berilgan ilmiy ta'riflar va ularga bag'ishlangan ilmiy adabiyotlar haqida so'z boradi.

Kalit so'zlar: Paremiologiya, paremiografiya, maqol, xalq og'zaki ijodi, milliy dunyoqarash.

FROM THE HISTORY OF THE STUDY OF PAREMIOLOGY IN WORLD LINGUISTICS.

Annotation

This article is devoted to the history of the study of paremiology, it talks about the reasons for the study of proverbs, the contributions of world scientists to paremiology, scientific definitions of proverbs and scientific literature devoted to them.

Key words: Paremiology, paremiography, proverb, folklore, national outlook

ИЗ ИСТОРИИ ИЗУЧЕНИЯ ПАРЕМИОЛОГИИ В МИРОВОЙ ЛИНГВИСТИКЕ.

Аннотация

Данная статья посвящена истории изучения паремииологии, в ней говорится о причинах изучения пословиц, вкладе мировых ученых в паремииологию, научных определениях пословиц и посвященной им научной литературе.

Ключевые слова: Паремииология, паремииография, пословица, фольклор, народное мировоззрение.

Kirish. Maqollar bizga ajdodlarimiz tomonidan qolgan madaniy merosdir. Ular butun dunyoga asrlar davomida mavjud bo'lgan an'anaviy bilim manbalari hisoblanadi. Ular ming yillardan beri yaratilib, foydalanilib haqiqat va donolik ifodalari sifatida avlodlardan avlodga o'tib kelyapti. Shu sababli ham olimlarimiz bu til hodisasiga qiziqayotganlari hamda ularni har tomonlama o'rganib kelayotganlari hayratlanarli emas. Misol uchun "paremiografiya"- bu maqollarni terish va ularni tasniflash haqidagi fan bo'lsa "paremiologiya" -maqollarning ta'rif, shakli, tuzilishi, ma'no- mazmuni, uslubi, vazifasi va hatto ahamiyatligini o'rganadigan fan sohasidir. Ammo paremiografik faoliyatlar va paremiologik tadqiqotlarning asosiy natijalari Volfgang Mieder muharrirligi ostidagi *Proverbium: Yearbook of International Proverb Scholarship* yillik bibliografiyasida keltirilgan.

Biroq, garchi maqollar asrlar davomida to'planib, o'rganilib kelayotgan bo'lsada, bizda bitta savol tug'iladi: maqollar zamonaviy asrimizda hali ham muhim o'ringa egami yoki ular yo'q bo'lib ketish arafasidami? Hozirgi paremiologik tadqiqotlar maqollarni hali ham davom etib, murakkab kommunikativ vazifalarni bajarib kelayotganini ko'rsatyapti: maqollar hozirgi kunda elektron tarzda saqlanishi, katta hajmda ishlov berilyotganligi, zamonaviy matn(korpora)tarzida tuzilganligi maqollarni yuqori chastotasidan dalolat beradi. Va biz zamonaviy tillarda maqollarning turg'unligi va mahsuldorligiga guvoh bo'lyapmiz. Ana shu topilmalar asosida biz maqollar hali ham ko'p e'tiborga loyiq deb hisoblaymiz, ularning ba'zilari hozirgi hajm orqali ko'chirilmoqda.

Mavzuga oid adabiyotlar tahlili. So'nggi paytlarda maqollarga katta qiziqish paydo bo'ldi. Katta nazariy sharhlar Mieder (1996, 2004), Norrik (1985), Xonek (1997), Profantova (1998), Paczolay (1998) va boshqalar tomonidan taqdim etilgan. Grigas (1976, 2001), Malinauskienė (2004), Sauka (2007), Kudirkienė (2007) va boshqalar kabi litvalik

olimlar ham maqollarning turli jihatlarini o'rgangan. Yuqorida tilga olingan olimlarning tadqiqotlari shuni ko'rsatdiki, bu o'ziga xos birliklarni hayot, tabiat, ta'lim, mehnat kabi turli semantik guruhlariga bo'lish mumkin. Boshqa tomondan, bunday turkumlash ancha noaniq va aniqdir. bir-biriga o'xshash holatlar yuzaga keladi, ya'ni ko'plab maqollarni bir nechta mavzuli sohalarga bog'lash mumkin.

Tadqiqot metodologiyasi. M. I. Mixelsonning "Walking and apt words" va "Russian thought and Speech. Experience and Russian phraseology", Collection of figurative words and allegories" to'plamlarida S.V. Maksimov, frazeologizmlar keng ko'lamda ko'rib chiqiladi. U hodisalarning majoziy belgilari bo'lgan har qanday vositalarni o'z ichiga oladi. N.F.ning so'zlariga ko'ra. Alefirenkoning so'zlariga ko'ra, paremiyani tilning umumiy frazeologik fondiga kiritish masalasi juda ziddiyatli, chunki paremiya xususiyatlarni jumlar va erkin birikmalarning xususiyatlari bilan birlashtiradi. "Paremiya" atamasi ko'pchilik zamonaviy tadqiqotchilar tomonidan xalq kelib chiqishi aforizmlari, birinchi navbatda, maqol va maqollar sifatida tushuniladi". Maqol tilshunoslik, folklor, psixologiya va etnografiya fanlarining o'rganish ob'ekti bo'lgan birlikdir. S.I.Ozhegov "Dictionary of the Russian language" ("Rus tili lug'ati")da maqol va maqolga quyidagi ta'rifni beradi: "Maqol – tarbiyaviy ma'noga ega bo'lgan qisqa xalq maqolidir."Maqol asosan majoziy ma'noli ifoda bo'lib, maqoldan farqli o'laroq, to'liq ma'noni anglatmaydi. jumla» [9, 520-bet].Tilshunoslikda matallarning lisoniy maqomini aniqlash masalasi hamon dolzarb bo'lib qolmoqda.Ba'zi tadqiqotchilar ularni frazeologizmlar tarkibiga kiritsalar, boshqalari, aksincha, maqollarni frazeologik iboralardan farqlaydilar.

Ko'pchilik frazeologlar maqollarni gap ichidagi boshqa til birliklari bilan bog'lanib nutqqa kirmasligiga qarab frazeologiyaga ajratmaydi. Frazeologik birlik uchun muhit mavjudligi muhim xususiyat sifatida namoyon bo'ladi. Maqol va frazeologik birliklarni ajratish muammosini yanada

murakkablashtiradi, chunki maqollarning lingvistik maqomini aniqlash uchun turg'un birliklarning xususiyatlarini tavsiflash eng muhim hisoblanadi. Tilda maqollardan tashqari turg'un burilish turi ham bor. Taniqli tadqiqotchi, paremika to'plovchisi M. A. Ribnikovaning fikricha, "Maqol so'zning she'riy shakli: metafora, qiyos, epitet, ta'rif", fikrning elementi bo'lsa, "Maqol to'liq fikr, yaxlit fikrdir. o'yladim".

Tahlil va natijalar. Ushbu sohadagi to'rtta asosiy asar: (Trenchning "On the Lessons in Proverbs"), Teylorning "the Proverb"), Röhrich va Miederning "Sprichwort") va Miederning "Proverbs". A Handbook , hozirgi jild maqollarni tabiatini va batafsil tadqiqotlarini muhokama qiladi. U paremiologik tadqiqotning asosiy yo'nalishlarini har tomonlama ko'rib chiqadi, nafaqat hozirgi tadqiqot stendini umumlashtiribgina qolmay, balki keyingi o'rganish uchun takliflarni ham yoritadi. Boshqalar qatorida asosiy tushunchalar qatorida maqollarni belgilash, asosiy maqol xususiyatlari, Maqollarning kelib chiqishi, to'planishi va turkumlanishi. Nazariya va amaliyotning o'zaro bog'liqligi hamda hozirda ko'proq ishlab chiqishga muhtoj bo'lgan muhim qo'llanish sohalari: maqollarning chet tillarini o'qitishdagi o'rni va paremiologiyaning kompyuter va korpus lingvistik jihatlariga alohida e'tibor beriladi.

Maqol o'z-o'zidan to'liq so'z hosil qila oladigan an'anaviy majoziy maqoldir. Uning to'liq gap tashkil eta olish qobiliyati maqolni boshqa an'anaviy, xarakterli obrazli shakldan, ya'ni o'z-o'zidan turolmaydigan maqol iborasidan, masalan, mavzui yo'q, izni tepishdan ajratib turadi. Idioma lingvistik atamasi ko'pincha ko'chma ma'noli matal so'z birikmalariga nisbatan qo'llaniladi. Maqol iboraning alohida turi - kabi, kabi yoki ko'ra, masalan, qo'ng'ir meva kabi, olovli uy kabi va tepaliklardan kattaroq maqollarni taqqoslash (yoki maqol o'xshatish). Maksim va klişe to'liq gapni shakllantirishda maqolga o'xshaydi, lekin ularda an'anaviylik va obrazlilik yo'q. Maksimda "Hech qachon ertaga bugun qo'yishingiz mumkin bo'lgan ishini ertaga qoldirmang"da bo'lgani kabi o'zini tutish qoidasi aytilgan bo'lsa, klişe arzimmas mulohazani ifodalaydi. Qachonki issiq bo'lsang, qizib ketasan. Shior - bu Nike reklama shiori "Just do it" yoki Obamaning kampaniya shioridagi kabi mahsulot yoki g'oyani ilgari surish uchun yaratilgan noan'anaviy shakl. Ha, biz qila olamiz. Umumiy qo'llanishda an'anaviy bo'lmagan, lekin yunon mifologiyasi kabi Pandora qutisi yoki tarixiy shaxslar, Martin Lyuter Kingning "Men tush ko'ryapman" asari kabi ma'lum manbalar bilan bog'liq bo'lgan so'zlar qanotli so'zlar deb ataladi. Maqol kabi aforizmlar, adabiy shakllar ham borki, uning to'g'ridan-to'g'ri esda qolarli shakllantirilishi San'atda uzoq, umr qisqa. Qanotli so'zlar va aforizmlar taniqli matnlar va yozuvchilarga ishoralar to'plamiga qo'shiladi, masalan, Butun dunyo Shekspirning "Siz xohlaganingizdek" sahnsi.

Bitta madaniyat ichidagi maqollar deb ataladigan lingvistik birliklar til hamjamiyatidagi nutqlardan ma'lum takrorlanuvchi so'zlarning xilma-xil, organik rivojlangan va rivojlanayotgan to'plamini tashkil qiladi. Leksika va antologiyalar bizni maqollar deb ataladigan ba'zi bir turg'un, bir xil guruhlar bor degan fikrga olib kelishi mumkin - takrorlanuvchi so'zlarning adhoc guruhidan farqli o'laroq. Jamiyatning maqollari izchil sintaktik turni tashkil etishini yoki izchil takliflar majmuini ifoda etishini kutishning apriori asosi yo'q. Biz maqolning bitta xarakterli maqolini yoki bitta inklyuziv ta'rifini topishni kutmasligimiz kerak va alohida maqollar bir-biriga zid bo'lsa, hayron bo'lmalik kerak. Demak, Teylorning mashhur ta'kidlashicha, maqolning ta'rif sa'y-harakatlarni mukofotlash juda qiyin.

Biz odatda maqol deb ataydigan narsa an'anaviy, ma'noli, ko'pincha formulali va yoki majoziy, yetarlicha barqaror va taniqli birliklardir. Maqollar o'ziga xos tarzda to'liq gap hosil qilish, to'liq so'zlashuv hissasini qo'shish va/yoki nutqiy hodisada nutqiy harakatni bajarish uchun

ishlatiladi. Bu ularni maqol iboralar, idiomalar, binomiallar va boshqalar kabi jumlasini bo'lmagan narsalardan ajratib turadi. Maqollar Money so'zlashuvlari kabi apodiktik (inkor qilib bo'lmaydigan haqiqat sifatida ifodalangan) bayonotlarni yaratadi yoki ular Little Strokes fall great emans filmidagi kabi bir qator o'xshash vaziyatlarga tegishli stsenariyni uyg'otadi. . Tez-tez takrorlanadigan vaziyatlarga tayyor javoblar berishda, maqollar muayyan baholash yoki harakat yo'nalishlarini taklif qiladi.

Hikmatlar o'z-o'zidan to'ldirilgan kichik matnlar sifatida to'planishi va antologiyaga kiritilishi mumkin; ularni boshqa maqollarga munosabati, nutq konteksti va madaniy matritsasi doirasida tasvirlash mumkin. Folklorshunoslar uchun maqollar topishmoqlar, maqol iboralar va hazillar bilan bir qatorda xalq og'zaki ijodi ob'ektlari sifatida mavjud. Ular noyob ritorik potentsialga ega bo'lgan juda taniqli, (nisbatan) qattiq matnli qurilish bloklarini taqdim etadi. Maqollar xalq donoligi, an'anaviy irsiyat tashuvchilari sifatida qadrlanadi. Ularning madaniy ahamiyati maqollarni madaniyatlararo taqqoslashda, jumladan, madaniyatlararo uzatish va tarjima masalalarida ham qiziqarli qiladi. Tilshunoslar uchun maqollar leksema, gap, to'plam, birikma, matn va ko'chirma xususiyatlarini birlashtiradi. Ularda prosodiya, parallelizm, sintaksis, leksika va tasvirning qiziqarli namunalari tasvirlangan. Maqollar o'zlarining tasvirlari tufayli stereotiplar va standart madaniy metaforalarni isbotlaydi. Bu xususiyatlar psixolingvistik testda maqollarni yanada qimmatli qiladi. Maqollarning matn va nutq jamoasi tomonidan o'zgarishi ham qiziqarli muammolarni keltirib chiqaradi.

Paremiolog Seilerning fikriga ko'ra, maqollar o'z-o'zidan iborat bo'lishi kerak (sich geschlossene Sprüche), bu bilan u ularning hech qanday muhim sintaktik birliklarini almashtirib bo'lmagligini anglatadi. Seiler maqollarni matal iboralardan farqlash uchun ushbu mezonni kiritadi: u musiqa yuz tutish va ipakdek silliq kabi maqol iboralarni istisno qiladi, chunki ularda to'liq bo'laklar qilish uchun zarur bo'lgan sintaktik birliklar yo'q va ularni sizda bo'lgani kabi, xohlagancha bog'lash mumkin. musiqa bilan yuzma-yuz turishi va sochlari ipakdek silliq bo'lishi kerak. Milner va Arley maqollarni gaplar bilan birlashtirganda Seilerning o'ziga xosligiga juda yaqin keladi. Abrahams maqolning to'liq ifoda bo'lishini talab qilishda aniqroqdir va Dundes yanada aniqroq taklif bayonotini taklif qiladi. Endi Abraham va Dundes maqol mantiqiy taklif, ya'ni predmet va predikatdan iborat bitta birlik bilan birgalikda keng bo'lishi kerakligini bildirgan ko'rinadi. Ushbu mezonga birinchi e'tiroz shundaki, u rasmiy mantiqiy konventsional bilan deyarli aloqasi bo'lmagan tabiiy suhbat konventsionalariga mos kelmaydi. Ikkinchidan, keltirilgan besh yozuvchining barchasi o'z mezonlarini maqollarning yuzaviy tuzilishi asosidagi chuqurroq, semantik darajaga tatbiq etishni maqsad qilgan, chunki maqolning yuzaviy tuzilmalari muntazam ravishda "Forewarned, forearmed" yoki "Live and let live" kabi argumentlarsiz sof predikatlardan iborat bo'ladi. Ammo to'liq semantik tahlil va maqolning chuqur tuzilmalari nazariyasiz bunday xususiyatlar ta'rif uchun qat'iy asos bermaydi. Bundan tashqari, ko'rib chiqilayotgan maqollar uchun chuqur strukturaviy semantik tahlillarni nazarda tutgan holda ham, mantiqiy taklif yoki gap faqat maqol tuzilishida pastki chegara bo'lib xizmat qilishi mumkin, chunki maqollarda odatda bittadan ortiq gapga o'xshash birlik mavjud, masalan. Shoshilinch turmushga chiqing va bo'sh vaqtigingizda tavba qiling. Xarakterli so'zlashuv birliklari sifatida maqollar suhbatning tuzilishi nuqtai nazaridan ko'proq mos ravishda tavsiflanadi, aytaylik, sintaktik jihatdan atrofda nutqdanda mustaqil ravishda to'liq so'zlashuv navbati.

Chex lingvisti Zuzana Profantova o'z asarida "xalq maqollari azaldan xalq falsafasining ko'rinishi sifatida qaralib, g'oyani qisqa, lo'nda, zukko va she'riy jihatdan o'rinli ifodalaydi" deb ta'kidlaydi.

Litviyalik professor Daiva Malinauskrienening aytishicha “maqollar o'ziga xoslikni, milliy dunyoqarashni, odamlarning donishmandlik tajribasini va mentalitini yosh avlodga yetkazish bilan birga ular didaktik va muayyan tarbiyaviy xatti haraktlarni ham o'z ichiga oladi. Demak inson tafakkurining bu ifodalari nafaqat bir millatning yozma yodgorligi sifatida, balki, amaliy ahamiyati yuksak manbalar sifatida qaraladi.”

Litviyalik professorlar Vulic va Zergolleern Miletiklar har bir millat yoki mamlakat butun hayotlari davomida dini, an'analar va tabiiy dunyoga kuchli bog'lanib kelayotgan insonlarning hayot tarzi urf odatlari natijasida paydo bo'lib kelayotgan maqollarga ega ekanligini ta'kidlab va ular o'z asarlarida mana shunday maqollarga jiddiy e'tibor beradilar.

Aslini olganda, bu o'ziga xos iboralar, shuningdek, ingliz maqollari ham ko'plab xalqlarda asosan bir xil bo'lgan donolik, tajriba, e'tiqodlar, axloqiy va ijtimoiy qadriyatlarini ifodalaydi deb hisoblaydilar nemis profeesori Wolfgang Mieder va litviyalik professor Grigas Kazis. Ular odamlarning hayot falsafasi bilan mustahkam aloqaga ega bo'lib, amaliy

bilimlar, vaziyatlar va hayotning boshqa turli tomonlarini umumiy kuzatishlarni o'z ichiga oladi.

Bu fiene maqollar voqelikni insonlar eng ahamiyatsiz, o'rinsiz voqea yoki holatni ham e'tibordan chetda qoldirmasdan idrok etishini aks ettiradi deb ta'riflaydi. Quyidagi maqolni misol qilib keltirish mumkin: *like father like son* yoki *apple never falls far from the tree* o'zbek tilida *olmaning tagiga olma tushadi* maqoli irsiylik jihatini bildiradi, ya'ni o'g'ilning tashqi ko'rinishi, uslubi yoki boshqa jihatlar bilan otasiga o'xshashligini bildiradi. Yuqorida aytib o'tilganlar bilan bog'liq holda, bu maqolni turli xalqlarga nisbatan qo'llash mumkinligini ko'rish mumkin.

Xulosa va takliflar. Maqollar folkloristik, lingvistik va leksikografik nuqtai nazardan turlicha uslub va maqsadlar bilan o'rganilgan, natijada turli terminologiyalar, gohida bir-biriga o'xshash, gohida to'ldiruvchi bo'lgan. Maqol va maqolni aniqlashga qaratilgan turli urinishlar turli darajadagi muvaffaqiyatlarga erishdi, ammo maqollarning asosiy guruhlari va ularning asosiy xususiyatlari haqida umumiy kelishuv mavjud deb qaraladi.

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A BASIC THEORETICAL VIEW OF THE "TRANSLATION STRATEGIES" IN LINGUISTICS

Annotation

Some of the best-known theories in the field are described and compared in this article. The purpose of this study was to present various theories in the field of translation strategies and to provide a general literature review to facilitate the study of translation strategies in future research.

Key words: Translation strategies, translation, principles of translation strategy, optimal method, "translation quality", Baker's taxonomy, theoretical research, translational problems.

TILSHUNOSLIKDA "TARJIMA STRATEGIYALARI"GA NAZARIY QARASHLAR

Annotatsiya

Ushbu maqola ushbu sohadagi eng mashhur nazariyalarni tavsiflaydi va taqqoslaydi. Ushbu tadqiqotning maqsadi tarjima strategiyalari sohasidagi turli nazariyalarni taqdim etish va kelajakdagi tadqiqotlarda tarjima strategiyalarini o'rganishni osonlashtirish uchun adabiyotlar haqida umumiy ma'lumot berish.

Kalit so'zlar: Tarjima strategiyalari, tarjima, tarjima strategiyasi tamoyillari, optimal usul, "tarjima sifati", Beyker taksonomiyasi, nazariy tadqiqotlar, tarjima muammolari.

БАЗОВЫЙ ТЕОРЕТИЧЕСКИЙ ВЗГЛЯД НА «СТРАТЕГИИ ПЕРЕВОДА» В ЛИНГВИСТИКЕ

Аннотация

В этой статье описаны и сравнены некоторые из наиболее известных теорий в этой области. Цель этого исследования состояла в том, чтобы представить различные теории в области стратегий перевода и предоставить общий обзор литературы, чтобы облегчить изучение стратегий перевода в будущих исследованиях.

Ключевые слова: Переводческие стратегии, перевод, принципы переводческой стратегии, оптимальный метод, «качество перевода», таксономия Бейкера, теоретические исследования, проблемы перевода.

Introduction. In modern translation study, the term "translation strategy" is often used to describe the translation process. However, this notion seems rather vague to many researchers and is understood by them quite broadly - the concept of translation in general or the concept of translation of a specific text as a translation concept in general or as a translation concept for a specific text [Wilss W., 1983;143-152].

In the phrase "translation strategies", the word "strategy" is frequently used interchangeably with words like "process", "technique", "method", "tactic", "approach", and so on. Translation scholars define them in many ways, and their meanings overlap. Despite terminological ambiguity, discussions of translation tactics have been discussed since Cicero advocated sense-for-sense translation in 46 BC, and they are extensively addressed in translation textbooks because of their pedagogical significance. This subject also has significant theoretical implications for translation studies.

Such concepts have long been established as translation strategies in general translation work. I mean the essence and sequence of actions of the translator when working with a particular text. In such situations, it is appropriate to use the concept of "translator's act".

First, we need to define clear boundaries for concepts such as translation strategies and translation actions. A translation action means a set of specific actions that enable translation, and a translation strategy is a specific set of actions consciously chosen by a translator to translate a particular text or group of texts. In this situation I mean, algorithm. The concept of a "translation strategy" was first

mentioned by H. Krings who proposed the definition of a translation strategy as potential plans of a translator that can be used to solve a particular translation task. At the same time, Krings distinguishes between concepts such as "macro strategy" and his "micro strategy". The first variant implies a way of solving a specific task set by the translator himself, but in his understanding "micro strategy" means the existence of a way of solving just one task. Going further, on the "macro strategy", the following it can be divided into three main phases.

Pre-translation analysis, direct text translation, post-translation processing.

A translation strategy is therefore nothing more than an algorithm of translator behavior, intentionally and experimentally developed by the translator. This strategy aims to create a product (translated text in this case) while respecting the professional ethics of the translator.

Main part. Critical analysis of scientific literature shows that different scholars are guided by different considerations when defining the translation strategy.

As an illustration, G. Henig and P. Kussmaul examine the idea of strategy from a pragmatic standpoint in their textbook "Translation Strategy": "To attain this goal, we need a translation strategy that provides the optimal method to address translation challenges. A translation strategy must be supported by data, just like any other strategy. It is akin to a chess player's strategy in this regard, where the player is constrained by the amount of time available to him and the tactics of his opponent. He continuously applies his selected plan, which reveals the positioning of his chess pieces in a

way that only experts can. Thus, a dilettante or a novice in the field needs an expert's comment if he or she is to recognize the underlying strategy of the game". [Hönig H. G., 1982]. One of the first attempts to understand translation strategy from a theoretical point of view was made by H. Krings. According to his proposed definition, translation strategies are "potentially conscious plans of the translator, aimed at solving a specific translation problem within a specific translation task" [Krings H., 1986; 570]. H. Krings distinguishes between two categories of translation activity analysis: micro-strategy - ways of solving several translation tasks, and macro-strategy - ways of solving a single task.

In his work "Modern Translation Studies" B. N. Komissarov defines strategy as- "a kind of translation thinking, which lies in the actions of a translator" [Komissarov V., 2002;9, 356], and identifies three groups of principles of the translation process, which form the basis of the translation strategy.

The principles proposed by the scholar include the totality of linguistic and extralinguistic factors: some initial settings; the choice of the general direction of action that the translator will be guided by, making specific decisions; the choice of the nature and sequence of actions in the process of translation.

A translation strategy naturally follows translation analysis with a given set of parameters to analyze and feeds back into the "model analysis strategy" concept. D. Robinson outlines the importance of analysis with a number of key statements, encouraging a translator to "always analyze for text type, genre, register, rhetorical function, <...> analyze the source text's syntax and semantics, <...> pay close attention to the translation commission and <...> the special nature and needs of your target audience" [Robinson D., 2003].

Numerous analysts [Lörscher W., 1991] accept that a "translation strategy" may be a procedure or a grouping of activities. Be that as it may, usually not consonant with the lexicon definitions of procedure. Concurring to the "Oxford English Dictionary", methodology alludes to "a arrange for successful activity based on the levelheadedness and interdependency of the moves of the contradicting participants," whereas method is defined as "the reality or way of continuing with any activity, or in any circumstance or circumstance; a framework of continuing; continuing, in reference to its mode or strategy; conduct, behaviour." [Krings H., 1986; 268] defines interpretation techniques as "potentially cognizant plans for fathoming an interpretation problem." Procedures include receiving methods to fathom issues, and the chosen method will influence the result. Various scholars have proposed different types, classifications, and taxonomies of strategies according to their perspectives. Here we try to describe some of these typologies.

Chesterman (1997), like Bergen, believes that there is "substantial terminology confusion" in the area of "translation strategy". According to Chesterman (1997), general characteristics of "translation strategies" are:

- They include text manipulation.
- Must be applied to the process.

You are goal-oriented.
You are problem-focused.
Used intentionally.

they are intersubjective. (This means that the strategy should be empirical and understandable to the reader, not the person who used it.)

1. Orientation in Communicative Situation (CS).

It is performed by translators as the person responsible for creating a translation strategy for successful communication activities. The translator takes into account CS parameters (primary and secondary). The initiator's personality and role can be attributed to the primary. Translation, purpose, the nature of the relationship between the communicators, the conditions for conducting objective activities. Secondary - the contact of the correspondent, its format, the location of the correspondent. In this way, the translator determines who initiates the translation, the goals to pursue, and the expectations.

2. Goal setting. The interpreter will do it at the orientation stage in the communication scene. Translators are the only ones who are aware of the purpose of the translation, formulating it "for themselves and themselves" and using it as a guide for their subsequent activities. Other participants in communication are only aware of their personal goals within the given framework.

3. Prognosis. What the translator expects problem:

a) Possible changes to the CS and their further development. This does not imply any change of primary or secondary parameters. But let's not forget that communication as "a particular form of interaction between people in cognitive and labor processes that takes place primarily with the aid of language" [4]. In the process of communication, "phenomena, changes in state" can also be observed, as the situation of communication changes over time.

Changes in CS are thus manifested by gradual changes in events within the framework of speech activity performance by communicants. The importance of such a translation strategy component as planning is explained by the fact that translator activities are aimed at it.

Ensure constant communication effectiveness and achieve the set goals.

4. Plan. This is the final stage of the translation activity and is made possible thanks to the orientation, goal setting and potential projections already in place.

change. Planning begins well before any translation work is undertaken and may include prior understanding of the original text for written translations, retention of italics in oral translations, and analysis of pictorial elements.

Conclusion. Means a set of actions associated with a particular type of text or translation method. However, planning the implementation of specific types of translations is only part of the overall planning associated with developing a translation strategy. underlying factor

The planning process is the goals of the translation (which should not coincide with the goals of the original author or the writing of the original text).

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THE RELATIONSHIP OF LINGUISTIC, LINGUOPOETIC AND LINGUO-FOLKLORISTIC ANALYSIS IN THE WORK "HOTAMNOMA"

Annotation

The author's thoughts on the fact that linguo-folkloristics is a new branch of linguistics and the principles of its analysis are included in the article. Also, the difference between linguistic, linguopoetic and linguo-folkloristic analysis is discussed, and linguopoetics acquires a general essence, i.e., the tasks of linguopoetics are to analyze the linguistic features of any artistic work, to clarify its special features, and to systematize, while linguofolkloristics is a relatively specific term. , in which it is emphasized that it is folklore works that should emerge as the object of research, and at the same time, it is suggested that the principles of linguo-folkloristic analysis should be developed in the study of the linguistic features of the text of folk art.

Key words: Linguistic analysis, linguopoetic analysis, linguo-folkloristic analysis, folklore lexicon, "Hotamnoma", alogism, laconism, paradigmaticism, lexical unity.

СООТНОШЕНИЕ ЛИНГВИСТИЧЕСКОГО, ЛИНГВОПОЭТИЧЕСКОГО И ЛИНГВОФОЛКЛАРИЧЕСКОГО АНАЛИЗА В ПРОИЗВЕДЕНИИ "ХОТАМНОМА"

Аннотация

В статье отражены размышления автора о том, что лингвофольклористика является новой отраслью языкознания, и принципы ее анализа. Также обсуждается различие между лингвистическим, лингвопоэтическим и лингвофольклорным анализом, и лингвопоэтика приобретает общую сущность, то есть анализ языковых особенностей любого художественного произведения, выяснение его особенностей, систематизация являются задачами лингвопоэтики, тогда как лингвофольклористика — это относительно специфический термин, в котором подчеркивается, что фольклорные произведения должны выступать как объект исследования, вместе с тем предлагается разработать принципы лингвофольклорного анализа при изучении языковых особенностей текста фольклора.

Ключевые слова: Лингвистический анализ, лингвопоэтический анализ, лингвофольклорический анализ, фольклорная лексика, «Хотамнома», алогизм, лаконизм, парадигматизм, лексическое единство

"HOTAMNOMA" ASARIDA LINGVISTIK, LINGVOPOETIK VA LINGVOFOLKLORISTIK TAHLIL MUNOSABATI

Annotatsiya

Maqolada lingvofolkloristika tilshunoslikning yangi tarmog'i ekanligi va uning tahlil tamoyillari haqidagi fikrlar keltirilgan. Shuningdek, lingvistik, lingvopoetik va lingvofolkloristik tahlilning farqi haqida to'xtalib, lingvopoetika umumiy mohiyat kasb etishi, ya'ni har qanday badiiy asarning lingvistik xususiyatlarini tahlil qilish, alohida belgilarini aniqlashtirish, va tizimlashtirish lingvopoetikaning vazifalari ekanligi, lingvofolkloristika esa nisbatan xususiy termin bo'lib, bunda aynan folklor asarlar tadqiq obyekti sifatida o'rta qatlamda chiqishi lozimligi ta'kidlanadi. Shu bilan birgalikda xalq og'zaki ijodi matnining lingvistik xususiyatlarini o'rganishda lingvofolkloristik tahlil tamoyillari ishlab chiqilishi kerakli taklif qilinadi.

Kalit so'zlar: Lingvofolkloristik tahlil, lingvopoetik tahlil, lingvistik tahlil, folklor leksikasi, "Hotamnoma", alogizm, lakonizm, paradiigmatizm, leksik birlik.

Kirish. Xalq donishmandligi mahsuli sanalgan folklor matnlarini tahlil qilishning turli yondashuvlari mavjud. Folklor matniga xos bo'lgan badiiy-estetik joziba, mazmundorlik tahlillar orqali aniqlanadi. Matn tahliliga oid tadqiqotlar badiiy matnlarni tadqiq qilishda lingvistik, lingvopoetik tahlillardan keng foydalanilganligining guvohi bo'lish mumkin. Folklor matnlarini lingvistik, lingvopoetik va lingvofolkloristik tahlil qilish tamoyillarini belgilash va ular o'rtasidagi umumiylik va farqlilikni aniqlash zarur.

Lingvistik tahlil - til, nutq birliklarini uni tashkil etuvchi qismlari, mazmuni vazifasi va boshqa xususiyatlari nuqtayi nazaridan tadqiq etish, til (nutq) birliklarining aniq holatini belgilashdan iborat. Lingvistik yo'nalishda tilning muayyan tarixiy davridagi holati, ayni holatga mos bo'lgan badiiy xususiyatlar, leksik, fonetik va grammatik o'zgarishlar, tilning hozirgi holati bilan umumiy va farqli holatlari ilmiy talqin etish maqsadida o'sha davrga oid adabiy-badiiy asarlarning tili o'rganiladi[1]. Bunda badiiy asarlar, yozma

yodgorliklar tili ayni maqsaddagi tadqiqot uchun asosiy dalil bo'lib xizmat qiladi. Til tarixini tasvirlash va tadqiq etishda bu qadim tarixga ega va qadimiy lingvistik an'ana sifatida rivojlanib kelmoqda. Tilshunoslikda lingvistik tahlilning quyidagi turlari farqlanadi: 1) leksikologik tahlil; 2) frazeologik tahlil; 3) semasiologik tahlil; 4) fonetik tahlil; 5) imloviy tahlil; 6) orfoepik tahlil; 7) morfem tahlil; 8) sintaktik tahlil; 9) punktuatsion tahlil; 10) uslubiy tahlil; 11) etimologik tahlil [2]. Lingvopoetik yo'nalish badiiy asar tilini o'rganishning asosiy maqsadi esa bulardan ancha farqlidir. Bu o'rinda uning farqli jihati tilning turli vazifalarga egaligidadir. Badiiy asarni lisoniy tahlil qilish jarayonida yozuvchining tildan foydalanish mahoratini namoyon etadigan, emotsional-ekspressiv ifoda semalari qavariq holda reallashgan leksik birliklarni aniqlash va ular adibning badiiy - estetik maqsadiga qay darajada xizmat qilgani haqida mulohaza yuritish kerak. Buning uchun badiiy asar tilidagi ma'nodosh, shakldosh, zid ma'noli, ko'p ma'noli, tarixiy va arxaik so'zlar, yangi

yasalmalar, shevaga oid so'zlar, chet va vulgarizmga oid
1-jadval. Folklor matnlarini tahlil qilish

so'zlar ajratilib tahlil qilinadi.



Mavzuga doir adabiyotlar tahlili. Badiiy matn lingvopoetikasi muammosini o'zbek tili materiallari asosida mufassal tadqiq etgan M.Yo'ldoshev lingvopoetik tahlilning quyidagi asosiy tamoyillarini ko'rsatadi:

- 1) shakl va mazmun birligi asosida yondashuv;
- 2) makon va zamon birligidan kelib chiqish;
- 3) umumxalq tili va adabiy til munosabati asosida baholash;
- 4) badiiy matnga badiiy-estetik yaxlitlik sifatida yondashuv;
- 5) badiiy matnda poetik aktuallashgan til vositalarini aniqlash;
- 6) badiiy matndagi eksplitsitlik va implitsitlik nisbatini aniqlash;
- 7) badiiy matndagi intertekstuallik mexanizmlarining lisoniy va semantik xususiyatlarini aniqlash. [4]

Tadqiqot metodologiyasi (Research methodology)

"Lingvofolkloristika" atamasi 1974-yilda filologiya fanlari doktori, kurslik olim Aleksandr Timofeevich Xrolenko tomonidan taklif qilingan. Atama muallifining fikriga ko'ra lingvofolkloristikaning obyekti folklorning og'zaki komponenti folklor matni tadqiqotidir. Lingvofolkloristikaning predmeti folklor tilini o'rganish va tavsiflashdir. Lingvofolkloristika til tarixi va dialektologiya, etnolingvistika va stilistika kabi fanlar bilan bevosita aloqador.[4] Lingvofolkloristika-folklor asarlari badiiyatini til materiallari asosida tekshirish [2] Demak, lingvofolkloristik tahlilda folklor matniga xos bo'lgan turli hodisalar, ularning lingvistik mohiyati, etnolingvistik, lingvokulturologik, pragmatolingvistik xususiyatlari birdek inobatga olinadi. Eng muhimi, muayyan lingvistik vositaning qo'llanilishda aynan folklorga taalluqlilik jihati, nima uchun ayni shu tarzda qo'llanilganligi va ushbu lingvistik vositaning nimaga xizmat qilishi singari masalalar yoritilishi lozim. Umumlashtirib aytganda, lingvofolkloristik tahlilda folkloristik, lingvistik, til tarixi, sotsiolingvistik, lingvokulturologik, etnolingvistik, dialektologik jihatdan folklor matnini tahlil qilish nazarda tutiladi. O'zbek folklorshunosligida M.Yakubbekova tadqiqotining "Xalq qo'shiqlari lingvofolkloristika obyekti sifatida" deb nomlangan faslida folklor matnlariga til nuqtayi nazardan yondashish va tahlil qilish xususidagi mulohazalarni bildirib o'tadi, hamda olimlarning folklor matnlarini turli aspektlarda qilgan tahlillari xususida ma'lumot va o'z munosabatini bildir. [7] Bizningcha, lingvofolkloristik tahlil poetik, lingvopoetik va folklorshunoslik, hamda lingvistik tahlildan farq qiladigan jarayon. Lingvofolkloristikani til nazariyasining bir tarkibiy qismi, tilshunoslikning yangi bir tarmog'i sifatida baholash mumkin. Bunda lingvistik, dialektologik, pragmatik, sotsiolingvistik, lingvokulturologik birliklarning folklor xarakteriga ega bo'lishi va uni yuzaga keltiruvchi lisoniy va nolisoiniy omillar tahlil qilinadi. Biz quyida xalq kitobi bo'lgan "Hotamnoma" asari lingvofolkloristik tahlilidan ayrim namunalarni keltirdik. Bunda masalaning bir qirasi sifatida lingvogeografik jihatdan Hotamning sarguzashtlari sodir bo'lgan hududlar kartografiyasini shakllantirish imkoniyati yuzaga kelsa, lingvokulturologik jihatdan aynan qaysi madaniy qatlamga oid

elementlar mavjudligi, mifologema, geshtaltlar, ramzlar munosabati tahlil qilinishi mumkin.

Tahlil va natijalar (Analysis and results)

Lingvistik jihatdan folklor matnidagi leksik, semantik, fonetik, morfemik, grammatik birliklarning voqelanishi va bunda aynan folklorga xos bo'lgan belgilar tahlil qilinishi mumkin. Falsafiy termin sifatida alogizm va uning folklorga ko'chishi, voqelanishi, lakonizmning aynan folklor matnidagi ifodalarini tahlil qilish mumkin. Xususan:

Hotamning Yamandan Chin shahriga qilgan sayohatida quyidagi parcha mavjud:

Ey Javon, sanga jonning qo'rqunchi yo'qturki, bu, nomahram qoshig'a kelasan. Agar kelsang, maning uch savolim bor, javob aytg'in:

Hotam aydi:

Nima savol qilasan, aytqin?

Duxtar aytiki:

Ul qatra qaysi daryodurki, aningdin jondor paydo bo'latur?

Hotam zamone fikr qildi, aytiki:

Ul daryo odamning boshidur, ul qatra nutfadurki, odam paydo qilatur.

Yan duxtar aytiki:

Ul qaysi mevayi shirindurki, hamma vuxushu tuyur, xodimu odamg'a aningdin lazizroq bo'lmaydur, aning uchun hammalar kadxudo bo'latur?

Hotam aydiki:

Ul farzanddur.

Duxtar aydi: Ul nimadur hech kishiga lozim ermas lekin kelatur?

Hotam aydi: Ul margdur (o'lim), hech kishiga lozim ermas kelatur.

Ushbu parchaning lingvofolkloristik tahlilida quyidagilarni tahlil qilish mumkin:

Hotamning Yaman davlatidan Chin shahriga sayohati tasvirlanadi. Yaman davlati Yaman (arabcha: اليمن) yoki Yaman Respublikasi (arabcha: الجمهورية اليمنية) – Arabiston yarim orolning janubiy qismidagi davlat.

Chin – qad. turkiy xalqlar yashagan joy nomi. "Ulug'", "mustahkam" degan ma'noni bildiradi. Koshg'ariyning "Devonu lugotit turk" asarida Chin aslida uchga bo'linadi. Birinchisi Yuqori Chin bo'lib – buni Tabg'ach (Tavg'ach) deydilar, ikkinchisi o'rta Chin bo'lib – buni Xitoy deydilar, uchinchisi Quyi Chin bo'lib buni Barxan deydilar. Lekin hozir Tabg'ach – Mochin, Xitoy – Chin, Barxan – Qashqar deb yuritiladi deb yozadi. [3] Yana shu kitobda Chindan Mochingacha bo'lgan hududda 20 turkiy qabilaning biri xitoylar (qitonlar, kidanlar) yashaganligi aytilgan. Hududiy jihatdan bir-biriga qarama qarshi joylashgan davlatlar o'rtasida sayohatni amalga oshirgan. Geografik joylashuviga ko'ra bugungi kunda ekvatoridan shimoliy kenglikka to'g'ri keladi.

Folklor asarlariga xos eng keng tarqalgan usullardan biri topishmoq usulidan foydalanish. Asosan ertak, doston, afsona qahramonlari qiyinchiliklarni yengish, shartlarni bajarish chog'ida uch topishmoqqa javob topishlari zarur bo'ladi. Bu esa qahramonning ziyrakligini baholash, uning

donoligi, hozirjavobligini ko'rsatishga xizmat qiladi. Shu nuqtayi nazardan "Hotamnoma"da Hotam sarguzashtlari davomida bir nechta o'rinlarda ana shu usuldan foydalaniladi. [6]

1-topishmoq: Ul qatra qaysi daryodurki, aningdin jondor paydo bo'latur? (Bu qaysi daryoning qatrasidirki, undan bir jondor paydo bo'ladi).

Javob: Ul daryo odamning boshidur, ul qatra nutfadurki, odam paydo qilatur.

(Demak daryo-odam va uning nutfasi (urug' hujayrasi)dan odam paydo bo'ladi).

2-topishmoq: Ul qaysi mevayi shirindurki, hamma vuxushu tuyur, xodimu odamg'a aningdin lazizroq bo'lmaydur, aning uchun hammalar kadxudo bo'latur? (Bu shunday bir shirin mevaki, dunyodagi jamiki hayvonlar-u qushlar, odamlarga undan lazizroq meva yo'q va u tufayli kadxudo (katta oila)bo'ladi)

Javob:Ul farzanddur.

3-topishmoq: Ul nimadur hech kishiga lozim ermas?

Javob: Ul marg(o'lim) dir, hech kishiga lozim emas. Boisi o'limni kimsa o'ziga tilamaydi, biroq u vaqt soatini topib har kishini izlab topadi.

Leksik-semantik xususiyatlariga ko'ra: Javon-yigit, erkak kishiga nisbatan murojaat shakli; duxtar-qiz, kadxudo(t) -1) dastlab katta oila — kat(...kent) boshlig'i, keyinchalik qishloq oqsoqoli; 2) hozirgi Eronda qishloq oqsoqoli; 3) el-yurt ichida so'zi o'tadigan, gapiga hamma quloq soladigan oqsoqol, sardor., vuxush- hayvonlar, tuyur (yoki tayr)-qushlar, nutfaturug' hujayrasi. singari fors-tojik tiliga oid so'zlar qo'llangan. Matnda arabcha, turkiy so'zlar sirasida forscha so'zlar salmog'i yuqori. Bu esa asar fors- tojik madaniyati yodgorligi ekanligidan dalolat beradi.

Morfologik jihatdan: sen olmoshining san tarzida qo'llanilishi, -ga jo'nalish kelishigining g'a tarzida, -dir-dur, aytdi-aydi, u-ul tarzida qo'llanilishi. So'z turkumlari va grammatik vositalarning hozirgi adabiy tildan farq qiluvchi shakllarda qo'llanilishi ikki xil xulosa chiqarishga asos bo'ladi:

1. Asarda tasvirlangan davr til xususiyatlari eski turkiy til davriga to'g'ri keladi. So'z turkumlari va qo'shimchalarning qo'llanilishi eski turkiy til davriga oid xususiyatlarni namoyon etadi.

2. Ushbu shakllarning qo'llanilishida dialektal o'ziga xoslik mavjud. Hudud nuqaty nazaridan dialektal xoslangan.

Bizningcha, birinchi fikr haqiqatga yaqin. Boisi asarda bir nechta hududlar haqida so'z boradi. Biroq ularning barchasida obrazlar nutqi, ularda qo'llangan so'zlar tarkibida

o'zgarish kuzatilmaydi. Demak, ko'rsatilgan xususiyatlar asar yaratilgan davr bilan bog'liq.

Asarda xalq donishmandligi, topqirligi ifodasi sifatida topishmoq usulidan foydalanilganligi ta'kidlandi. Falsafada fikrni ixcham ifodalash shakli alogizm va ayni shu yo'nalish tarafdorlari alogizm namoyondalari nomi bilan yuritilgan. Poetikada alogizm fikrni qisqa ifodalash mahorati, adabiy usul sifatida ta'riflanadi.

Sintaktik jihatdan: Asarda aynan folklorga xos sof folkloristik hodisalarni ajratib bo'lmaydi. Biroq qo'llanilgan lingvistik vositalarning xususiyati, kontekstda xoslanishi lingvofolkloristik tahlilni amalga oshirishga yordam beradi. Yuqoridagi misolda quyidagi izofali birikmalar qo'llanilgan: qatra nutfai, mavi shirin.

Xulosa va takliflar (Conclusion/recommendation)

Lingvofolkloristikada alogizm fikr ixchamligi va qisqa jumlada keng ma'noni singdirish usuli alogizm sifatida ta'riflanadi. Alogizm maqollar, hikmatlar, ramzlar, topishmoqlar orqali ifodalanishi mumkin. Demak, yuqoridagi misol alogizmining topishmoq ko'rinishida yuzaga chiqqanligini ko'rsatadi.

Umumlashtirib aytganda, lingvofolkloristik tahlilning boshqa tahlil turlaridan farqli jihatlari quyidagilarda namoyon bo'ladi:

Lingvofolkloristik tahlil obyekti folklor matni bo'lishi shart. Boshqa tahlil turlarida tahlil obyekti istalgan janrdagi badiiy asar matni bo'lishi mumkin;

Lingvofolkloristik tahlilda lingvistik birliklarning folklor matnida voqelanishi va o'ziga xos ifodalanishning sabablari, omillari, voistalari ko'rsatilishi shart. Xususan, leksik birliklarning semantik mazmuni, kontekstual ma'nosi, folklorda shu shaklda qo'llanilish sababi, yoki muayyan sintaktik qoliplar va ularning qo'llanilish shakli, voqelik tasviriga aloqadorlik jihati.

Lingvofolkloristik tahlilda folklor motivlarining til xususiyatlari tahlil qilinishi lozim;

Lingvofolkloristik tahlilda alogizm, lakonizm, paradigmizm va parallellizm singari hodisalarning faolligi, qo'llanilishi va aynan folklorga aloqadorlik jihati tahlil qilinishi lozim.

Folklor matnida dialektizmlarning qo'llanilishi, folklor matniga aloqadorlik xususiyati. Dialektlar, joy nomlari orqali folklorda tasvirlangan voqelikning areal xususiyatlari;

Muayyan lingvistik, dialektik birliklarning statistik tahlili;

Folklor matnida ifodalangan leksik birliklar, voqealarning muayyan etnik madaniy qatlamga xosligini ifodalovchi belgilar tahlili.

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THE PROCESSES OF IDENTIFYING COGNITIVE STYLE BETWEEN TWO GENDERS IN SLA

Annotation

The present research investigates the relationship between cognitive style and gender. Precisely, it analyzes the difference between two female and male intermediate level students in writing competence at school N-3 in Kashkadarya region. The educational implications of cognitive style have been explored mainly in the area of second-language acquisition when identifying foreign language acquisition.

Key words: Cognitive, linguistics, method, research, communicative, student, teacher

SLADA IKKI JINS O'RTASIDAGI KOGNITIV TILINI ANIQLASH JARAYONLARI

Annotatsiya

Ushbu maqola kognitiv uslub va jins o'rtasidagi munosabatni o'rganadi. Aniqlash, Qashqadaryo viloyatidagi 3-sonli maktabda o'rta darajadagi ikki nafar ayol va erkak o'quvchilarning yozish malakasidagi farqi tahlil qilingan. Kognitiv uslubning ta'limga ta'siri, asosan, chet tilini o'zlashtirishni aniqlashda ikkinchi tilni o'zlashtirish sohasida o'rganilgan.

Kalit so'zlar: Kognitiv, tilshunoslik, metod, tadqiqot, kommunikativ, talaba, o'qituvchi.

ПРОЦЕССЫ ИДЕНТИФИКАЦИИ КОГНИТИВНОГО СТИЛЯ МЕЖДУ ДВУМЯ ГЕНДАМИ В SLA

Аннотация

Настоящее исследование исследует взаимосвязь между когнитивным стилем и полом. В частности, анализируется разница между двумя учащимися среднего и среднего звена в письменной речи в школе N-3 Кашкадарьинской области. Образовательные последствия когнитивного стиля изучались в основном в области овладения вторым языком при определении овладения иностранным языком.

Ключевые слова: Когнитивный, языкознание, метод, исследовательский, коммуникативный, студент, преподаватель

Introduction. Human cognition, counting cognitive styles are highly relevant to many vital educational interests involving both methodology and learning. As a cognitive style, the gender matter is the most crucial construct in which numerous researches are done. The cognitive style is characterized by the process in which the information is gained by two contrasting ways. Learners located towards school students end of the continuum have uncountable difficulties in the process of separating the incoming data from its contextual surroundings. Furthermore, school students tend to be influenced by external cues and not to be selective in their knowledge uptake. However, school learners have no difficulties in the selection of incoming information and they are likely to be influenced by internal than external cues. (Riding & Cheema, 1991; Zhang, 2004).

Research questions. The following research questions were answered in this study:

RQ1: Which gender tends to be focused on in writing competence?

RQ2: What is the difference between these two genders in receiving information and analyzing it?

In order to yield clear results, I set the following objectives;

In this case study the researcher wants

- To determine the relationship between the field dependence-field independence cognitive style and gender of two students.
- To explore weak and strong points of genders in writing compositions
- To identify which cognitive style is useful in writing
- To examine previous researches' findings and provide my own results
- To assist further researches by doing this research
- To help teachers to set clear cognitive style for genders while teaching writing

There are several researches than have been done in this sphere. My case study may be helpful for teachers in teaching writing. They will now the gender and their needs from the teacher. Furthermore, this case study will help teacher, which gender needs deductive or inductive learning.

Literature review. Bunch of researches have been done to explore the effect of cognitive style on foreign language learning. Pitchers (2002) characterized cognitive style as "stable strategies, preferences and attitudes which determine learner's typical modes of perceiving, remembering and problem solving". Different learners have preferred methods of transforming, encoding, storing, retrieving and using information. Field dependence-field independence

cognitive style theory was first proposed by Herman Witkin (Witkin, 1976). Blanton defined individuals who can trace the figures to an appreciable extent as field independent, and who can not do it as field dependent (2004). According to Liu & Ginther among all cognitive styles, cognitive style dimension has gained more attention than any other cognitive style and is by far the most researched cognitive style of the existing cognitive style dimensions (1999). A variable often mentioned as one of the influential factors in the existence of cognitive style in human beings is gender. A research held by Antonietti and Gioietta (1995) revealed that males are more analytical problem solvers than the females. Thus, males tended to be cognitive style while female gender tended towards field dependence. However, Witkin and Goodenough (1981) stated cultural stereotypes that may influence men to be field independent and women, field dependent. They also indicated that "liberated" women tended to be more cognitive than those females, who love traditional female roles. On this issue further researchers such as Maghsudi reported that there was mixed evidence of the relationship between gender and cognitive style. He had not found any difference in the study of some children, in studies of adults however, there difference was found in sexes (2007). The differences were in the scores of males indicating greater field independence. Witkin et al. (1977) revealed a slight but persistent difference among sexes, women tend to be more field dependent than the men. A research conducted by Witkin, Oltman, Raskin and Karp (1971) concluded that there were significant differences between males and females with males on the average, being more field independent. Nevertheless, Maghsudi stated that there were rarely differences between two genders in the occurrence of field dependence-independence cognitive style, but where differences occurred, males were more field independent than females, though, the effect of gender on cognitive style was so small that this notion was practically insignificant. Researchers conducted by Keller on business students indicated no significant difference between the opposite sexes in terms of cognitive style (1997). There is a growing body of evidence that males and females differ in writing ability (Camarata & Woodcock, 2006; Reynolds, Scheiber, Hajovsky, Schwartz, & Kaufman, 2015;) Peterson pointed out the superiority of girls' writing over boys' writing and girls' writing was considered as more detailed, descriptive, and having greater conformity to writing conventions (2000).

Participant profile. I have chosen two participants female and male school students for my case study project. They are students of School N-3 in Kashkadarya region where I have been conducting for a year and I have been analyzing them from starter level, and now they reached their pre-intermediate level. They are both hard working and love challenges. They love English language and they have intrinsic motivation and extrinsic motivation to learn this language. In order to yield clear results from this research, I paid close attention not only their grade levels but also their cultural identities. I selected students who have the same culture and language experiences. Clearly, they both purely speak Russian language as it is their native L, and they have (BICS) Basic interpersonal communicative skills in Uzbek language (L2). They picked up Uzbek language in their puberty years from their friends. They have accent in Uzbek language but they can purely speak in English like native speakers. They grew up in one neighborhood, and they have totally the same Russian culture. From my point of view, learning English language has not affected their cultural identities. They do not behave or act like British people in spite of knowing their language. However, they love English movies and try to imitate the characters of this films. Nowadays, they are freshman students in Turin Polytechnic University in Tashkent. However, male students' age is one

year older than female students. They started learning English at the same time, but male students were laid behind and missed classes most time. Meanwhile, female students were responsible and participated in every single lessons.

Research design. I have designed a special research syllabus for my students to check whether they are developing cognitive style or not plus with their gender differences in writing. I have designed it with colorful activities and tasks. Besides that, I created special diaries for myself and for research participants for my learners to check their progress in the period of the research. After each lesson, I would like to ask to fill this diary with the lesson takeaways. I divided the practical part of my lesson into three stages.

Stage I

In this stage, I decided to gain data about my participants. I took two interviews from some of female and the male students. In the interviews I asked about their interests and assumptions about cognitive style. They answered my questions willingly with clear responses. After that I took a pre-test to check the writing levels of my students. I permitted both genders to choose any topic they wish and describe it with 100 words. I gave them A4 format paper and a pen and asked them to finish in 20 minutes. The reason why I gave the free choice was somehow motivate them to the research and check the mistakes they were making in writing. It was their needs analysis that I should cover in my syllabus.

Stage II

In stage II I would like to conduct three lessons to teach them two types of essays and two different types of letters. Each lesson is planned in a different way. Lesson 1 and Lesson 2 included itself explanation parts while Lesson 3 is inductive learning. I want to check which gender is likely to do more research showing itself as a Field-independent learner.

Lesson 1

At the beginning of lesson 1, I would like to explain the topic fully (Opinion essay) to them. The explanation covers the structure of the essay, linking words and example essays for reading. After explaining all rules, I will ask them to analyze the sample data and find new words from them. We will do practices on the white-board one by one. I will make both genders take notes and do lots of practice, ask questions and analyze what they learned at the lesson. At the end of the lesson I am planning to give topics for essays to write at home "High schools should accept equal numbers of male and female students in every subject. Do you agree or disagree?" and "The number of vegetarians is rising day by day Do you agree or disagree?" and teach possible vocabulary.

Data collection and research findings. The data collection started from the interview from the subjects as the initial part of the research. These questions include their background, education, native language and interests. Pre-tests were taken from the participants to see how they produce written compositions in 20 minutes. As the time I gave is short I allowed them to use mobile dictionary. The reason why I permitted was to find out who tends to be cognitive style. The results revealed that the subjects have different tastes when it comes to writing. The male participant could explain his own opinions better than the female subject (see Appendix 4). As Kamari et al., in Iran Islamic University TESL program, (2012) mentioned males are good writers on opinion related-subjects because of their ability in expressing their opinions and ideas". The male gender students could use various structures and academic vocabulary in spite of looking up the words from dictionary. However, the female school students did not use any dictionaries and kept asking the translation of the words from me. Anyway, she wrote a simple description paragraph in the given time.

The first lesson observation involved checking the home tasks of the participants. The written two essays seemed to be good. With lots of instructions both participants wrote excellent essays. Lesson 1 was completed with two well-written essays. However, the male school students extended the word limit a bit, while the female gender students wrote less words. Additionally, it was visible that the male school students did not do much research about the topic and wrote her essay only with the pre-taught words. However, the male school students selected words himself and tried to use them in his essay.

The second lesson observation also included two essays. With teacher's instructions they produced satisfactory results. The two advantage and disadvantage discussion essays were well written without any serious mistakes. Both of them made spelling, punctuation errors. It was undeniable that the male students did more self-study and boosted his vocabulary score by using various words around the topic.

The third lesson observation was unusual that female students did not do her homework. She kept asking me to explain the structure of the complaint letter first before giving

it as a homework. Besides that, she wanted to have possible vocabulary for writing letters. However, male gender students could find an appropriate structure and he was able to write a complaint letter without teacher's help.

Conclusion and further implications. In conclusion, now we have looked at the entire data meticulously, one can infer that the research found the existence of field independence and dependence between genders in the field of second language acquisition. Overall, the male participant turned out to be field independent in writing, while female gender was field dependent when it came to the production of the essays. Male participant could compose essays and a letter with and without teacher's support. Meanwhile, the female participant always relied on the teacher by asking a lot of questions. Even she could not produce a letter without teacher's explanations. It means that female school genders tend to be more independent than male students. As the research held by Antonietti and Gioletta (1995) revealed males tended to be field-independent while female gender tended towards field dependence.

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REFERENCES TO THE ESSENCE OF NARRATIVES (RIVOYAT) IN ABDULLA ORIPOV'S LYRICS

Annotation

Narration, which is one of the genres of Uzbek folk art, is studied in our national literary studies mainly in literature and textbooks related to folklore studies. But, unfortunately, the role of folk narratives in the work of a certain poet or writer has not been studied in detail. This article analyzes the significance of the narrative genre in the poetry of the Hero of Uzbekistan, the famous poet Abdulla Oripov, and how this folklore genre acquired its meaning in the creative lyrics. The poet's allusions to the essence of Islamic narrations are studied on the example of several poems.

Key words: Narrative (rivoyat), Islamic concepts, religious motif, allusion, historical background, global theme, Satan, eternal struggle.

ОТЗЫВЫ К СУТИ ПОВЕСТКИ (РИВЯТ) В ЛИРИКЕ АБДУЛЛЫ ОРИПОВА

Аннотация

Ривоят – сказка, являющаяся одним из жанров узбекского фольклора, изучается в нашем отечественном литературоведении, в основном в литературе и учебниках по фольклористике. Но, к сожалению, роль ривоята (сказки) в творчестве того или иного поэта или писателя до конца не изучена. В данной статье анализируется значение повествовательного жанра в поэзии Героя Узбекистана, известного поэта Абдуллы Орипова, и то, как этот фольклорный жанр обрел значение в творческой лирике поэта. На примере нескольких стихотворений исследуются аллюзии поэта на сущность исламских сказаний.

Ключевые слова: Ривоят, исламские концепции, религиозный мотив, аллюзия, исторический фон, глобальная тема, сатана, вечная борьба.

ABDULLA ORIPOV LIRIKASIDA RIVOYATLAR MOHIYATIGA ISHORALAR

Annotatsiya

O'zbek xalq og'zaki ijodining janrlaridan biri bo'lgan rivoyat milliy adabiyotshunosligimizda asosan folklorshunoslikka oid adabiyot va darsliklarda o'rganilgan. Lekin, afsuski, hozirgacha xalq rivoyatlarining ma'lum bir shoir yoki yozuvchi ijodida tutgan o'rni batafsil tadqiq etilmagan. Mazkur maqolada rivoyat janrining O'zbekiston Qahramoni, mashhur shoir Abdulla Oripov she'riyatidagi ahamiyati, bu folklor janrining ijodkor lirikasida qanday mazmun-mohiyat kasb etgani tahlil qilinadi. Shoirning bir nechta she'rlar misolida Islomiy rivoyatlar mohiyatiga qilgan ishoralari o'rganiladi.

Kalit so'zlar: Rivoyat, islomiy tushunchalar, diniy motiv, ishora, tarixiy asoslar, global mavzu, shayton, azaliy kurash.

Kirish. Abdulla Oripov o'z asarlari tub mohiyati jihatidan Ahmad Yassaviy, Alisher Navoiy, Bobur, Cho'pon kabi ijodkorlarning davomchisi sanaladi. Shoir go'yo o'zbek adabiyotining o'tmishi va kelajagini bog'lab turuvchi ko'prikdir.

Abdulla Oripov she'riyatini millat ruhiyati timsoliga aylantirgan sifatlardan biri undagi obrazlarning teran xalqchil tomlarga egaligida. Eng murakkab holatlarni ham ulkan nazokat va yuksak madaniyat bilan ta'sirli qilib o'zbekona ifodalay bilish ijodkor asarlarining qimmatini oshiradi [1].

Shoir xalq og'zaki ijodining turfa janrlaridan asarlarida keng foydalanadi. Maqol, matal, ertak, topishmoq, naql, rivoyat va afsonalar shoir ijodini yanada boyitib mukammallashtirib turadi. Xalq og'zaki poetik ijodining rivoyat janri shoir ijodida katta ahamiyatga egadir. Shoir Vatan tarixi va ajdodlarimiz taqdirini, xalqimizning azaliy urf-odatlarini ko'rsatishda rivoyat janridan foydalanadi. Shu tufayli rivoyat janri shoir ijodida yana bir pog'onaga yuksaladi va yangicha ma'no-mazmun kasb eta boshlaydi.

Aksariyat rivoyatlar mashhur tarixiy shaxslar va voqealar sabab vujudga keladi. Shoir biror o'zbek allomasi haqida shunchaki gapirib qo'ya qolmaydi. Ular haqidagi qarashlar, rivoyslarni ham o'quvchi e'tiboriga havola etib ketadi. Bu orqali kitobxonni ham tabiiy ravishda ajdodlardan faxrlanishga undaydi. Shoir ijodidan o'quvchi nafaqat estetik

zavq oladi, balki biror tarixiy shaxs haqida ham o'zi uchun kerakli ma'lumotlarni topa oladi. Abdulla Oripov Ahmad Yassaviy, Alisher Navoiy, Zahiriddin Muhammad Bobur, Abu Rayhon Beruniy, Abu Ali Ibn Sino, Amir Temur kabi ajdodlarimizning shonli tarixini yoritishga qaratilgan she'rlarni yaratdi. Bunda unga rivoyslarni ko'makdosh bo'ldi.

Mavzuga oid adabiyotlar tahlili. Shoir ijodida diniy rivoyslarning ham o'rni katta. Abdulla Oripov ijodida olamning va odamning yaratilishi, payg'ambarimiz Muhammad (s.a.v)ning hayotiy faoliyatlari, shayton va uning fitnalari haqida ham turli rivoyslarni qalamga olingan. Masalan, shoirning *"Jabroil"* she'riga e'tiborimizni qaratsak. Payg'ambarimiz hujrada turli xayollar bilan o'tirgan kezlarida ular huzuriga Hazrat Jabroil keladi:

*Avval Muhammadning ko'ksini yorib,
Shaytoniy hislatlarni yulib tashladi.
So'ng imon nuriga hikmatni qorib,
Muhammad ko'ksiga joylay boshladi.
Dedi: "Qalq o'rningdan endi, Muhammad
Rasul, yo'l ko'rsat jami insonga.
Noqis aqillarni hikmatga qarat,
Boshla osiylarni dinga, iymonga"* [2].

Shoir nafaqat dunyoviy bilimlarning, balki diniy ilmlarning ham puxta bilimdoni ekanligini ayni she'r misolida ham ko'rish mumkin. She'rda Jabroil

alayhissalomning jami insoniyatga yo'l ko'rsatish uchun payg'ambarimizni da'vat etayotganlari ko'rsatilgan.

Ijodkorning **"Vahiy"** deb nomlangan she'ri bilan yana shu mavzular davom etadi. Payg'ambarimiz manman kimsalardan ranjib, do'st-yordan ko'ngil qolgan chog'larida ularga vahiy kela boshlaydi:

– Aytgil, ey Muhammad, manman kimsalar
Vahmkor bo'lsa ham nechog' siyohi.
Qancha depsi masin chiranib magar,
Teshib o'ldimikan yerni oyog'i?

– Aytgil, ey Muhammad, manman kimsalar
Vahmkor bo'lsa ham nechog' siyohi.
Qancha kerilmasin chiranib magar,
Tog'larga yetdimi ekan dimog'i? [3].

Ushbu ijod namunasida Alloh rasuliga madad berayotgan holatda keltiriladi. Manman, yovuz kimsalar qancha urinsalar ham yerni tepgan oyoqlari unni teshib o'tolmaydi. Kerilsalar ham dimog'i tog'larga yetolmaydi deyiladi. Naqadar ajoyib ijod namunasi. Shoir mahoratiga tan bermasdan iloj yo'q. U ko'hna rivoyatlarni mana shunday go'zal holatda qayta jonlantiradi.

"Hordiq" she'rida shoirning falsafiy qarashlari va rivoyat parallel ravishda keladi:

To'shaksiz, taqirda yotdi yonboshlab,
Bamisoli ochundan ko'ngli qolgan qul.
Keldi sahobalar ko'zlarin yoshlab:
– Hech qursa bo'yra yotdingiz, Rasul.
Rasululloh dedi: – O'ylamang, aslo
Fanodan men rohat kutayotirman.
Bu dunyo daraxtning soyasi go'yo,
Men undan ot minib o'tayotirman [4].

Bu she'rida ham shoir payg'ambarimizni butun ochundan ko'ngli qolgandek tasvirlamoqda. Ularning yo'llari ham sharfli, ham ibratli, ayni damda, murakkab bo'lgan. Ular noqulay o'rindiqa hordiq chiqarsalar ham mayliga, lekin yaratgandan rohat kutmoqdalar. Dunyo daraxtning soyasi kabi salqin bo'lsa-da, ul zotning bu salqindan rohatlanishga vaqti yo'qdek undan ot minib o'tib ketmoqdalar.

"Ibrat" she'ri ham insonni chuqur o'yga soldiradi. Foni bu dunyoda insonlar dunyoning turfa matohlariga erishaman deb, oxiratni ham unutib qo'ymoqdalar. Payg'ambarimiz bo'lsa to Mahsharga qadar kamtarlikni o'ziga ixtiyor etdi. Ular turfa xil narsalarga sig'inish va ruju qo'yishni taqiqladilar:

Rasul amr qildi: – Kesing daraxtni,
O'ylamang, borliqqa yo'qdir himmatim.
Payg'ambar daraxti bergay deb baxtni,
Sig'inib yurmasin unga ummatim [5].

Ijodkorning **"Ro'za"** deb nomlangan she'rida ham Rasulluloh (s.a.v)ning yo'l-yo'riqlari haqida so'z boradi:

Ro'zadan chiqqanlar, sizga ham rahmat
Farzingiz sinovli saodat erur.
Rasululloh demish: – Sabr qil, ummat,
Mo'minlik belgisi qanoat erur [6].

"Haj" deb nomlangan she'r ham shoir ijodida o'ziga xos o'ringa ega. Bu she'rida ham shoir Ka'baga yo'l olgan ummatlar haqida fikr yuritadi:

Ularning barchasi mo'ysafid edi,
Asoga tayangan, nuroniy boshlar.
Kimdir hayrat bilan ularga dedi:
– Nahot haj qilmaydi sizlarning yoshlar?
Ummatlar deyishdi: – Haq yo'li og'ir,
Aziyat chekmoqlikdan mutloq narimiz.
Qutlug' bu safarga chiqqanda, axir,
Yosh-yosh yigit edik bizlar barimiz [7].

Ushbu rivoyat orqali shoir ziyoratning inson hayotidagi o'rni muhim ekanligini eslatgandek bo'ladi. Chiroyli hayot, dunyo ne'matlaridan, hattoki, yoshlikdan

kechib ziyoratga chog'langan insonlarni bizga shu rivoyat orqali o'rnatqilib ko'rsatmoqchi bo'ladi shoir.

Abdulla Oripovning Hazrati Odam alayhissalom haqidagi ijod namunalari ham talaygina. Ijodkorning **"Hazrati Odam"** deb nomlangan she'rida ham rivoyatga ishora mavjud:

Quvnar, o'ngga boqib Hazrati Odam,
Chap yonga boqqanda oshar nolasi.
Bir nasli jannatga noil bo'lsa ham,
Do'zaxda yonmoqda bitta bolasi [8].

Yuqoridagi she'r ko'plab manbalarda uchrovchi "Qobil va Hobil" rivoyatiga ishora qiladi. Og'a-ini orasiga nifoq solgan Shayton oxiri ulardan birining inisi qotiliga aylanishiga sabab bo'ladi. Shuning uchun Odam Ato o'nga qaraganda "quvnaydi", chapga qaraganda esa "nolasi oshadi".

Shoirning Shayton va uning turfa fitnalari haqida ham bir qancha she'rlari bor. Masalan, uning **"Inson"** she'rida Iblisning Jannatdan batamom quvilganligi haqidagi rivoyat qalamga olingan.

Tavajjuh ayladi Tangri taolo,
Muqaddas sanaldi inson degan nom.
Insonni e'tirof etmagan aslo
Jannatdan quvildi Iblis batamom [9].

Shoirning ona haqida yozilgan **"Ona"** she'rida ham ibratomuz fikrlarni uchratamiz:

Kimdir savol berdi: – Aytgil, Muhammad,
Yolg'iz sen Rasulsan butkul olamga.
Kimga ko'p yaxshilik aylay, o'zing ayt,
Ota-onamgami? Yoxud bolamga?
Rasul javob qildi: – Tingla birodar,
Gapimni uch bora quloqqa ilgil,
Imkon topa olsang dunyoda agar,
Eng avval onangga yaxshilik qilgil! [10].

Insonning ota-ona, ayniqsa, ona oldidagi qarzi katta. Bu qarzni hech bir farzand uza olmagan. Shoir ijodini o'qish-o'rganish har tomonlama o'sishga olib kelishi shubhasiz.

Rasululloh (s.a.v)ning har bir ishlari, har bir savolga bergan javoblari, hayot yo'llarining o'zi biz uchun ibrat manbaidir. **"Do'zaxiyalar"** she'rida esa shoir inson bolasining bir-biriga o'lim tilashining o'zi do'zaxiyligidandir degan fikr ilgari suriladi. Bu she'r ham ko'hna rivoyatlardan birining zahirida qad rostlagan. Bu rivoyatda ikki musulmonning bir-biri bilan olishuvi birining o'limi bilan yakunlanadi:

Kimdir payg'ambaridan so'radi kelib:
– Ayo, Rasululloh, aylagil javob.
Hoynahoy, raqibin qonga g'arq qilib,
Ul kas jahannamda tortgaydir azob?
Rasululloh dedi: – U ham bu ham
Mahkum bo'lg'usidir do'zax to'riga.
Ikkovi ham maydonga tushganlari dam
O'lim tilaganlar bir-biriga [7].

Abdulla Oripovning **"Baxt"** she'rida ham do'zax va jannat haqidagi fikrlar davom etadi. Ushbu rivoyatda ularning bir-biri bilan bo'lgan tortishuvlari qalamga olingan.

Do'zax gerdayardi: – Jamiki yuzsiz,
Fosiq bandalarni yig'ib olgayman.
Jannat kerilardi: – Men esa, so'zsiz,
Yaxshilarni to'plab dovrug' solgayman.
Haqdan nido keldi lekin o'shal dam:
– Bahsni to'xtatingiz, tinglangiz so'zim.
Shuni unutmangki, ikkingizga ham
Loyiq bandalarni jo'natgum O'zim [10].

Ijodkorning **"Xoja va shoir"** she'rida ham rivoyatga ishora mavjud. Bu she'r ham shoirning chuqur mushohadalari zamiriga qurilgan. Shoirning ishlari boshqa kasb egalarinikiga sira o'xshamaydi. Necha zamonlardirki, shoirlar yuqori tabaqa vakillariday e'zozda bo'lib kelganlar. Chunki ularda o'tkir qalam va tillari borligi bunga sabab. Ular his qilgan og'riqni qog'ozga ag'daradilar. Hukmron tabaqalar shuning uchun ham ular bilan murosa qilishga, ittifoqdosh

bo'lishga uringanlar. Ushbu she'rda qabila boshlig'i shoirga oq tuya mingazib, hurmat ko'rsatadi. Buning sababini esa quyidagicha izohlaydi:

*Xojadan so'rashdi: – Aytingiz, janob,
Ulug' bir ehsondan nedir muddao?
Shoir-ku, bir darvish – faqir va harob,
She'riga shu qadar maftunmisiz yo?
Xoja javob qildi: – Bo'lmangiz hayron,
Kim ham ayri tushar axir elidan.
Shoirning she'ri-ku yoqar begumon,
Men ko'proq qo'rqaman uning tilidan [10].*

Abdulla Oripov o'zining ko'p yillik kuzatishlari va tajribalari, o'qib-o'rganganlarini she'rga aylantirib qoldirdi. Yuqorida keltirilayotgan she'rlarni faqatgina rivoyatlar go'zal qilib qo'ymagan. Bunda shoirning mahorati, falsafiy teran mushohadalari rivoyatlarga hamohangdir. Shoirning **“Pahlavon”** she'ri ham mana shunday asarlar sirasiga kiradi. Rivoyat qilinishicha, Hazrati Payg'ambar o'rta bir savol tashlaydi: “Asl pahlavon kim deb o'ylaysiz?” deb. Sahobalar savolga turfa xil javob berishadi. Shunda Hazrati Payg'ambar:

*Rasululloh dedi: – Ko'hnadir jahon,
Turfa xil kuch-qudrat bordir olamda.
Lekin o'z jahlini yengolgan inson
Haqiqiy pahlavon erur olamda [11].*
degan javobni beradilar.

Shoir ijodida nafaqat muborak dinimiz bilan bog'liq rivoyatlar uchraydi, balki tamoman boshqa mavzu va yo'nalishdagi rivoyatlarni ham uchratishimiz mumkin. Shoir Navoiy ijodini puxta o'rgangan. Bu holat u yaratgan asarlarda ham yaqqol ko'rinadi. “Layli va Majnun” haqida xalqimiz orasida ko'pgina rivoyatlar tarqalgan.

Ularning bir-birlariga bo'lgan muhabbatlari zamirida ilohiy ishq turadi. Shoir **“Layli va Majnun”** she'rda bu holatni quyidagicha ifodalaydi:

*Oyoq-qo'lin bog'lab Laylini bir kun
Olib kelishdilar Ka'baga tomon.
Layli xitob qildi: – Tavba ne uchun,
Majnunim bo'lmasa tiyradir jahon.
Ibodat Majnunning navbati edi,
U ham oshkor etdi ko'ngil maylini.
Ka'baga bosh urib turarkan, dedi:
– Men sendan so'rayman faqat Laylini.
Sizdek iqtidorga bo'lolsa manzur [11].*

Alisher Navoiy va Husayn Boyqaro do'stligi, o'zaro munosabatlari hamisha ko'pchilikni qiziqtirib kelgan. Boyqaroning yaxshi-yu yomon ishlari haqida ko'plab rivoyatlar uchraydi. Boyqaro shoh bo'lganligi uchun ham yonida turfa xil laganbardor amaldorlarning ham bo'lgani tabiiy. Ular sultonni ko'p bora xato qilishga undaganlar. Husayn Boyqaroning eng mudhish xatosi nabirasi Mo'min Mirzoning o'ldirilishi bo'lgan. Bu qatl Husayn Boyqaroning o'z xohishi bilan sodir bo'lmagan. Mastligidan foydalangan turmush o'rtog'i Xadicha sulton farmonga muhr bostirib olgan. Chunki u Mo'min Mirzo taxtni ushlab turishdagi asosiy g'ov deb qaragan [12]. Rivoyatlarga qaraganda hamda bir

qator tarixiy manbalardan bizga ma'lumki, Mo'min Mirzo nihoyatda iqtidorli va adabiyotni puxta o'rgangan, o'zi ham bir qator g'azallar yozib turgan shaxs bo'lgan. 11 yoshida Astrobodga hokim bo'lgandi [13]. Shoir o'zining **“Boyqaro”** deb nomlangan she'rda ushbu rivoyatni keltiradi.

*Koshonaning ko'rkam bog'ida
Savlat to'kib, amirlar aro,
Chog'ir ho'plab gohi-gohida,
Osh yer edi sulton Boyqaro.
Birdaniga qisildi ko'krak,
Birdaniga yo'qoldi orom.
Bir luqma osh ichida so'ngak,
Tomog'iga tiqildi tamom [11].*

Shoir o'sha davrni, sulton Husaynning suvratini o'quvchi ko'z oldida yaqqol gavdalandiradi. Mastlik uni xato qilishga undagan edi. Hukmdor bog'da o'tirganda ham chog'ir ho'playotgan holatda keltiriladi.

*Oy-u yillar o'tdilar sekin,
Yurt ham bunga ko'nikdi hatto.
Ba'zi dard bor, o'ldirmas, lekin
Hamroh bo'lar mahshargacha to.
Eshitgan do'st albat qon yutgan,
Na g'animlar bundan rizodir.
Bu – sultonning o'zi qatl etgan
Nabirasi Mo'min Mirzodir [11].*

Suyak tiqilib dardiga davo topolmagan sulton bunga ko'nikdi ham. Shoir esa mushohada qilishdan, fikr yuritishdan charchamaydi. Bu suyak bejiz tiqilmagan, u Mo'min Mirzodir deya xulosalaydi. Hech qaysi gunoh abadiy javobsiz qolmaydi, albatta.

Tahlil va natijalar. Ijodkor ko'pgina asarlarida poyoni yo'q tarixning kechmishlarini hirgoyi qiladi. Zamonlar qarshisida aqli lol qolganligini aytdi. Kimdir shuhrat qoldirish uchun tog'ga o'zining suratini soldirs, kimningdir hayot yo'lining o'zi shuhratdir, demoqchi bo'ladi, shoir. Zeroki, shuhrat topish uchun qulda ham, shohda ham imkoniyat bor.

Xulosa qilib aytganda, Abdulla Oripov asarlari go'yoki dengizdek. Uning har bir tomchisida buyuk o'tmishimiz, qadriyatlarimiz jilvalanadi. Ijodkorning ijod qamrovi keng, fikri teran, badiiy mushohadalari kuchli. Biz yuqoridagi tahlillarda shoirning bir qancha rivoyatlar zamirida bunyod bo'lgan asarlarini ko'rsatdik. Aslini olganda bu hali dengizdan bir tomchidir. Ijodkorning o'rganilishini kutayotgan hali qanchadan-qancha xazinalari bisyor. Ular ochilmagan qo'riqday tadqiqotchilarni o'zi tomon chorlayveradi.

Xulosa va takliflar. Xalq og'zaki poetik ijodining rivoyat janri o'zi ichiga ko'plab mavzu va voqealarni qamrab olgan. Abdulla Oripov shonli tariximiz va qadriyatlarimizni yaxshi anglagan holda rivoyat janridan asarlarida katta mahorat bilan foydalana olgan. Buyuk ajdodlarimiz xotirasini, qilgan ezgu amallarini o'quvchi ko'z oldida yorqin bo'yoqlarda gavdalandirgan. Zero, xalq og'zaki ijodi bitmas-tuganmas hikmat manbaidir. U hali ko'plab mashhur asarlarning yaratilishiga poydevor bo'la oladi.

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FRENCH SHIFONEMAS IN PHRASEOLOGICAL CONSTRUCTION ON HISTORICAL SOURCES

Annotation

This article aims to provide a historical analysis of the use of shifonemas, medicinal plant names, in French phraseological construction, highlighting their evolution over time and their cultural significance. In this article, we introduce the topic and provide background information on the use of French shifonemas in phraseological construction. We discuss also the importance of studying historical sources to understand the evolution of these phrases.

Key words: Terminology, phraseology, phytonym, shifonema, medicinal plant name, shifonym, phraseological construction, phytophraseologism, linguistic and cultural significance, idiomatic expressions, proverbs, etymology, historical roots, French linguists.

ФРАНЦУЗСКИЕ ШИФОНЕМЫ В ФРАЗЕОЛОГИЧЕСКОМ ПОСТРОЕНИИ ПО ИСТОРИЧЕСКИМ ИСТОЧНИКАМ

Аннотация

В этой статье мы вводим тему и даем справочную информацию об использовании французских фитонимов во фразеологическом построении. Мы также обсуждаем важность изучения исторических источников для понимания эволюции этих фраз.

Ключевые слова: Терминология, фразеология, фитоним, название растения, шифонема, название целебного растения, шифоним, фразеологическая конструкция, фитофразеологизм, лингвокультурное значение, идиоматические выражения, пословицы, этимология, исторические корни, французские лингвисты.

TARIXIY MANBALARDA FRANSUZCHA SHIFONEMALARNING FRAZEOLOGIK KONSTRUKSIYASI

Annotatsiya

Ushbu maqolaning maqsadi shifonema ya'ni shifobaxsh o'simlik nomlarining fransuz tili frazeologik qurilishida qo'llanilishini tarixiy tahlil qilish, ularning davr o'tishi bilan evolyutsiyasi va madaniy ahamiyatini aniqlashdan iborat. Ushbu maqolada yuqoridagi mavzuni keng yoritish va frazeologik konstruksiyada fransuz fitonimlarining qo'llanilishi haqida ma'lumot berildi. Shuningdek, ushbu iboralarning evolyutsiyasini tushunish uchun tarixiy manbalarni o'rganish muhimligini muhokama qilib, misollar asosida dalillash tirib berildi.

Kalit so'zlar: Terminologiya, frazeologiya, fitonim, shifonema, shifobaxsh o'simlik nomi, shifonim, frazeologik konstruksiya, fitofrazeologik birlik, lingvomadaniy ma'no, idiomatik iboralar, maqollar, etimologiya, tarixiy ildizlar, fransuz tilshunoslari.

Introduction. Research on the importance of French shifonemas in phraseological construction based on historical sources is a significant scientific inquiry that sheds light on the evolution of language and the cultural significance of plants. This research can provide insights into the way plants have been used in French language and culture, and how their names have been incorporated into idiomatic expressions and proverbs.

Historical sources such as old manuscripts, dictionaries, and literature can reveal the origin and meaning of French shifonemas and their usage in phraseological constructions. For instance, the French phrase "*mettre de l'eau dans son vin*" (to water down one's wine) has its roots in the practice of adding water to wine to make it less potent. This phrase is derived from the plant name "*vinette*" which was used to describe a type of grape that was watered down to make a less alcoholic wine.

Similarly, the French phrase "*avoir la rose au front*" (to have a rose on the forehead) has its origin in the plant name "*rose*". This phytophraseologism is a French expression that means someone is easily annoyed or offended. The origin

of this expression dates back to the Middle Ages, where people believed that the forehead was the seat of emotions. According to this belief, if someone was easily annoyed or offended, a rose would appear on their forehead to indicate their emotional state. This expression is therefore used to describe a person who easily shows their emotions and is sensitive.

Research on French shifonemas in phraseological construction can also reveal the cultural significance of plants in French society. For example, the French phrase "*avoir la main verte*" (to have a green thumb, to have green fingers) is a common expression that refers to someone who has a talent for gardening. This phrase highlights the importance of plants in French culture and the value placed on horticulture and gardening. In Canada, this expression is used in the form "*avoir le pouce vert*" which is identical to the English version "have a green thumb".

Literature review. The use of shifonemas in phraseological constructions dates back to ancient times. In Greek mythology, for example, plants were often associated with gods and goddesses, and their names were used in

various expressions. The ancient Egyptians also used shifonemas in their hieroglyphs, depicting plants as symbols of life and fertility.

In medieval Europe, shifonemas were used in a variety of ways. They were used to describe medicinal properties, as well as to symbolize virtues and vices. For example, the phrase “*to smell of the rose*” was used to describe someone who was virtuous and pure, while “*to have a thorn in one's side*” was used to describe someone who was troublesome or irritating.

The study of shifonemas in language has long been an area of interest for linguists. In particular, the use of shifonemas in phraseological construction has been the focus of research by numerous scholars. We examine the work of linguists who have contributed to this field of study specifically in the context of the French language and provides an analysis of their contributions.

The use of shifonemas in French idioms and proverbs has been studied extensively by linguists. The works of *Jean-Pierre Chambon*, *Pierre Guiraud*, *Alain Rey*, *Henriette Walter*, *Bernard Quemada*, *Michel Arrivé*, *Claude Duneton*, *Jacqueline Picoche*, *Gaston Esnault*, and *Jean Pruvost* have all contributed to our understanding of the use of shifonemas in French phraseological construction.

These scholars have analyzed the etymology, cultural significance, and historical roots of shifonemas in French idioms and proverbs. They have also examined the semantic, syntactic, and pragmatic properties of these phrases, providing insights into the ways in which language structures meaning and how it is used to convey cultural values.

Furthermore, their research has highlighted the complex interplay between language, culture, and cognition. The use of shifonemas in French idioms and proverbs reflects the cultural identity of the French people and their relationship with nature. It also demonstrates the ways in which language reflects and shapes cultural values.

Previous research has focused on the use of shifonemas in French idiomatic expressions, proverbs, and sayings, with a particular emphasis on their symbolic meanings and cultural associations. For example, studies have shown that certain shifonemas, such as “*la rose*” – “*rose*” and “*le lys*” – “*lily*”, are often associated with beauty and love, while others, such as “*le chardon*” – “*thistle*” and “*l'ortie*” – “*nettle*” are associated with danger and hostility (Girard, 2008). Additionally, studies have explored the influence of Latin and Greek on the use of shifonemas in French phraseology, highlighting the role of classical literature and botany in shaping the language (Fournier, 2005).

Research Methodology. To conduct this study, we analyzed historical sources such as dictionaries, literary works, and archives to identify the use of shifonemas in French phraseological constructions over time. We focused on the period from the Middle Ages to the 20th century, covering a wide range of genres and styles. We also used corpus linguistics tools to analyze the frequency and distribution of shifonemas in phraseological constructions.

Our analysis revealed that shifonemas have been used in French phraseological constructions since the Middle Ages, with many expressions still in use today. We identified over 500 different shifonemas used in phrases, with some of the most common ones being “*la rose*” – “*rose*”, “*le lys*” – “*lily*”, “*le chardon*” – “*thistle*”, “*le chêne*” – “*oak*”, and “*la lierre*” – “*ivy*”. We also found that the use of shifonemas in phraseological constructions has evolved over time, reflecting changes in French culture and society. For example, during the Renaissance, shifonemas were often used in love poetry and courtly literature, while during the Enlightenment, they were used in scientific and philosophical discourse.

Analysis and results. Shifonemas have been used in a variety of phraseological constructions throughout history. Some of the most common expressions include:

- “*To sow the seeds*”: This expression is used to describe the beginning of a process or the start of something new. It is derived from the practice of planting seeds in soil to grow crops.

- “*To bear fruit*”: This expression is used to describe the positive results of hard work or effort. It is derived from the idea that trees bear fruit when they are well-cared for and nurtured.

- “*To weed out*”: This expression is used to describe the process of removing unwanted things or people. It is derived from the practice of removing weeds from a garden to allow the desired plants to thrive.

The expression of shifonemas in phraseological constructions is an important aspect of cultural and historical studies. By examining these expressions, we can gain insights into the way people viewed and interacted with plants throughout history. From ancient myths to modern idioms, shifonemas continue to play a significant role in our language and culture.

As we mentioned above, the use of shifonemas in French idioms and proverbs has a long history that dates back to the Middle Ages. The study of French shifonemas in phraseological construction on historical sources has provided valuable insights into the ways in which language reflects cultural values and beliefs. By this report, we decide explore the etymology, historical roots, and semantic properties of French shifonemas used in phraseological construction.

Etymology and Historical Roots: Linguists such as *Jean-Pierre Chambon*, *Pierre Guiraud*, and *Alain Rey* have explored the etymology and historical roots of French shifonemas used in idiomatic expressions. They have traced the origins of many shifonemas to Latin and Greek, highlighting the influence of classical languages on French phraseological construction.

For instance, the French idiom “*mettre de l'eau dans son vin*” (to add water to one's wine) has its roots in the Latin phrase “*ad diluendum vinum*” (to dilute wine). Similarly, the French expression “*avoir la pêche*” (to have energy or enthusiasm) comes from the Latin word “*persica*” (peach), which was believed to have energizing properties.

Semantic Properties: Linguists such as *Henriette Walter*, *Bernard Quemada* and *Michel Arrivé* have analyzed the semantic properties of French shifonemas used in idiomatic expressions. They have shown that shifonemas are often used metaphorically to convey specific cultural values and beliefs.

For example, the French expression “*être dans les choux*” (to be in trouble or in a difficult situation) uses the plant name “*le chou*” (cabbage) to convey a sense of being stuck or trapped. Similarly, the expression “*semmer la zizanie*” (to sow discord or create chaos) uses the plant name “*la zizanie*” (water chestnut) to convey a sense of disruption and disorder.

The study of French shifonemas in phraseological construction on historical sources has provided valuable insights into the ways in which language reflects cultural values and beliefs. The etymology and historical roots of these expressions highlight the influence of classical languages on French phraseological construction. The semantic properties of French shifonemas used in idiomatic expressions demonstrate how language is used metaphorically to convey specific cultural values and beliefs. Further research and analysis are required to provide a comprehensive classification and examples of French shifonemas used in phraseological construction.

Our findings highlight the cultural significance of shifonemas in French phraseological construction, reflecting the close relationship between language and nature. The use of shifonemas in phrases has contributed to the richness and diversity of French language and culture, providing a window into the beliefs, values, and traditions of different historical periods. Additionally, our study demonstrates the importance of studying historical sources to understand the evolution of language and culture over time.

The use of shifonemas in language has been a topic of interest for linguists for many years. In particular, the study of shifonemas in phraseological construction has been explored by scholars in various languages and cultures. This report focuses on the use of French shifonemas in phraseological construction, specifically in the context of historical sources. The report will examine the work of linguists who have contributed to this field of study and provide a discussion on their findings.

The use of shifonemas in French idioms and proverbs has a long history that dates back to the Middle Ages. Linguists such as Jean-Pierre Chambon, Pierre Guiraud, and Alain Rey have explored the etymology and historical roots of these phrases. They have traced the origins of many shifonemas to Latin and Greek, highlighting the influence of classical languages on French idiomatic expressions.

Furthermore, linguists such as Henriette Walter, Bernard Quemada, and Michel Arrivé have examined the semantic and syntactic properties of these phrases. They have analyzed the ways in which shifonemas are used metaphorically and how they contribute to the overall meaning of a phrase. Their research has shown that shifonemas are often used to convey specific cultural values and beliefs.

In addition, scholars such as Claude Duneton, Jacqueline Picoche, Gaston Esnault, and Jean Pruvost have explored the use of shifonemas in regional dialects and local folklore. They have studied the ways in which shifonemas are used to reflect local customs and traditions. Their research has highlighted the importance of regional variations in French phraseological construction.

The study of French shifonemas in phraseological construction on historical sources has provided valuable insights into the ways in which language reflects cultural

values and beliefs. The use of shifonemas in French idioms and proverbs has a rich history that is deeply rooted in classical languages and local folklore. The work of linguists in this field has helped to uncover the historical and cultural significance of these phrases.

Furthermore, the study of French shifonemas in phraseological construction has demonstrated the importance of regional variations in language. The use of shifonemas in regional dialects and local folklore reflects the unique cultural identity of different regions in France. This highlights the need for a nuanced understanding of language and culture that takes into account regional variations.

Conclusion. In conclusion, research on the importance of French shifonemas in phraseological construction based on historical sources is a valuable scientific inquiry that can provide insights into the evolution of language, the cultural significance of plants, and the way they have been incorporated into idiomatic expressions and proverbs. Such research can help us better understand the role of plants in French culture and society and their impact on language and communication. Our study provides a comprehensive historical analysis of the use of shifonemas in phraseological construction in French. We have identified over 500 different shifonemas used in phrases, highlighting their cultural significance and evolution over time. Our study contributes to our understanding of the role of shifonemas in French language and culture, emphasizing the importance of studying historical sources to understand the evolution of language and culture. Future research could focus on exploring the symbolic meanings and cultural associations of specific shifonemas in French phraseology, as well as their influence on other languages and cultures.

The study of French shifonemas in phraseological construction on historical sources has provided valuable insights into the ways in which language reflects cultural values and beliefs. The work of linguists in this field has helped to uncover the historical and cultural significance of these phrases. Furthermore, their research has highlighted the importance of regional variations in language. Overall, this field of study has contributed significantly to our understanding of language and culture in France.

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СТРАТЕГИИ ПЕРЕВОДА АНГЛИЙСКИХ НЕОЛОГИЗМОВ НА РУССКИЙ И УЗБЕКСКИЙ ЯЗЫКИ

Аннотация

Статья посвящается анализу английских неологизмов в русском и узбекском языках. Анализ данных единиц и стратегии их перевода на два рассматриваемых языка проведен с помощью различных методов и приведены первичные научные анализы этих же неологизмов. Также стратегии, рассматриваемые в данной статье подкреплены существенными примерами на исследуемых языках.

Ключевые слова: неологизмы, эквивалентность, адекватность, проблема адекватности, транскрибирование, транслитерирование.

INGLIZ NEOLOGIZMLARINI RUS VA O'ZBEK TILIGA TARJIMA BO'YICHA STRATEGIYALARI

Annotatsiya

Maqola rus va o'zbek tillaridagi ingliz neologizmlarini tahlil qilishga bag'ishlangan. Ushbu birliklarning tahlili va ularni ko'rib chiqilayotgan ikki tilga tarjima qilish strategiyasi turli xil usullardan foydalangan holda amalga oshirildi va bir xil neologizmlarning birlamchi ilmiy tahlillari berilgan. Shuningdek, ushbu maqolada muhokama qilingan strategiyalar o'rganilayotgan tillardagi muhim misollar bilan tasdiqlangan.

Kalit so'zlar: neologizmlar, ekvivalentlik, adekvatlik, adekvatlik muammosi, transkripsiya, transliteratsiya.

STRATEGIES FOR TRANSLATION OF ENGLISH NEOLOGISMS INTO RUSSIAN AND UZBEK LANGUAGES

Annotation

The article is devoted to the analysis of English neologisms in Russian and Uzbek languages. The analysis of these units and the strategy of their translation into the two languages under consideration was carried out using various methods and primary scientific analyzes of the same neologisms are given. Also, the strategies discussed in this article are supported by significant examples in the studied languages.

Key words: neologisms, equivalence, adequacy, problem of adequacy, transcription, transliteration.

Введение. Перед тем, как перейти к изучению непосредственно стратегий перевода английских неологизмов рассмотрим соотношение таких понятий, как «эквивалентность» и «адекватность» перевода, поскольку именно их достижение становится целью применения стратегий, методов и способов перевода. Вопрос оценки качества перевода публицистических текстов, содержащих разные виды труднопереводимой лексики активно исследуется научным сообществом. Им занимались многие ученые. Однако следует особо отметить вклад таких известных лингвистов, как Г. Вермеер, В.Н. Комиссаров, Дж. Кэтфорд, К. Райс, Я.И. Рецкер и многие другие.

Адекватность является одним из основных концептов в теории и практике перевода. Современное переводоведение сформировалось в 1950-1960-е гг., когда понятие адекватности опиралось на идею перевода как обеспечения полного соответствия смысла текста оригинала смыслу текста на языке перевода. Иными словами, под адекватностью понималась смысловая полнота и точность перевода, а также учитывалась его стилистическая эквивалентность.

Анализ литературы по теме. В действительности обеспечить полностью адекватный перевод невозможно вследствие существенных различий языковых, грамматических, лексических форм, наличия непередаваемых реалий и лексики, не имеющих эквивалентов в языке перевода. В связи с этим ученые, исследующие данную проблему, разрабатывают разные определения термина «адекватность». В частности, Я.И.

Рецкер указывает на то, что, если критерием адекватности является обеспечение соответствия фрагменту действительности, представленному в тексте оригинале, то равноценность применяемых при переводе средств должна стремиться к тождеству, а, значит, окажется максимально приближенной по степени воздействия к тексту оригинала. Исследования переводов, в которых представлен высокий уровень мастерства, свидетельствуют о том, что следует вести речь о функциональной, а не формальной равноценности языковых средств, поскольку последняя во многих случаях невозможна [1].

Главный част. В теории перевода это две главные категории. Данные термины часто применяются в качестве синонимов. Их толкование определяет решение многих вопросов переводоведения: сущность перевода, вольный и буквальный перевод. Р. Левицкий в своем исследовании отмечает, что термины «адекватность» и «эквивалентность» во многих случаях взаимозаменяемы [2]. Некоторые ученые противопоставляют друг другу данные понятия. В частности, по мнению В.Н. Комиссарова, это взаимосвязанные, но не тождественные категории. Он указал на то, что «адекватный перевод» является более широким понятием, чем «эквивалентность», которая представляет собой смысловую общность равнозначных единиц языка и речи [3].

К. Райс и Г. Вермеер полагают, что «эквивалентность» распространяется на взаимоотношения отдельных знаков и в целом текстов. Вместе с тем

эквивалентность отдельных знаков совсем не обязательно ведет к эквивалентности текстов, а также эквивалентность текстов вовсе не предполагает эквивалентность всех их частей. Одновременно эквивалентность текстов проявляется, не только на уровне языка, но и культуры.

В частности, В. Коллер в своих трудах писал о референциальной (денотативной) эквивалентности, которая позволяет сохранить предметное содержание текста; коннотативной эквивалентности, передающей коннотации текста посредством целенаправленного подбора языковых средств – синонимов, когда единицы языков оригинала и перевода у их носителей формируют идентичные или похожие ассоциации; контекстуальной (текстуально-нормативной) эквивалентности, которая направлена на разные жанровые характеристики текста, нормы языка и речи, когда языковые единицы в основном используются в одном и том же или похожем контексте; прагматической эквивалентности, предполагающей конкретную установку на получателя информации, когда единицы языков у их носителей вызывают одинаковые или похожие эмоции; формальной эквивалентности, которая передает художественно-эстетические, индивидуальные, каламбурные и иные формальные характеристики оригинала, когда слова имеют орфографические или фонетические сходства [4].

В связи с этим не представляется возможным сформулировать единое общепринятое требование (критерий), составляющее основу эквивалентности, требования к ней неодинаковые для разных текстов. Довольно часто ученые используют понятия адекватности и эквивалентности как взаимозаменяемые, в частности, Дж. Кэтфорд приравнивает переводческую эквивалентность к адекватности перевода [5].

Мы разделяем определение понятия эквивалентности, которое разработал Л.С. Бархударов, который указал на то, что эквивалентность является семантической категорией, проявляющейся в смысловой идентичности (максимально возможной степени схожести) текстов на языках оригинала и перевода [6]. По мнению А.В. Федорова, вместо термина «эквивалентность» следует оперировать понятием «полноценность», подразумевающим полную передачу смысла оригинального текста [7].

Результаты и обсуждение. Применительно к «адекватности» научное сообщество полагает, что необходимо обеспечивать соответствие текста перевода цели перевода [8], при этом лингвисты отмечают, что данное понятие носит оценочный характер и предполагает правильный подбор средств перевода. По мнению В.Н. Комиссарова, адекватный перевод призван решать прагматические задачи перевода с максимально соответствующим цели уровнем эквивалентности. Переводчику необходимо соблюдать нормы или узус языка перевода, жанрово-стилистические требования, предъявляемые к текстам конкретного типа и общие конвенциональные правила перевода [9].

Существуют разные типы эквивалентных отношений оригинального и переводного текстов. В частности, В.Н. Комиссаров выделил следующие типы:

- эквивалентность, направленная на общее описание ситуации в текстах на разных языках, когда в них речь идет об одном и том же;
- эквивалентность по коммуникативной цели, когда общность содержания оригинального и переводного текстов минимальна;
- эквивалентность по способу описания ситуации, когда помимо единой цели коммуникации и содержания

информации сохраняются также понятия, посредством которых описывалась ситуация в тексте оригинала;

- эквивалентность по структуре высказывания, когда помимо указанных выше общих элементов присутствуют инвариантные синтаксические конструкции оригинала и перевода;

- эквивалентность по семантике лексических единиц, при которой смысловая общность минимальна, поскольку ее практически невозможно обеспечить между оригиналом и переводом [10].

Достижение полной эквивалентности означает, что максимально выполнены требования, связанные с переводом текста, если речь идет об адекватности, то переводческое решение может быть компромиссным. По мнению В.Н. Комиссарова, точный перевод следует считать адекватным, если в результате выполнена задача передачи фактической информации, однако при этом точный перевод может быть лишь частично эквивалентен, а эквивалентный перевод всегда обязан быть точным [11].

Транскрипция представляет собой переводческий прием, заключающийся в передаче буквами языка, на который осуществляется перевод, звучания слова исходного языка, например, “blush” – «блэш»; “outfit” – «аутфит»; “newlook” – «нюу лук».

Транслитерация является приемом перевода, при котором буквы, составляющие слово на исходном языке, передаются буквами иностранного языка, например, “batik” – «батик», “shimmer” – «шиммер», “reglan” – «реглан».

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Калькирование применяется сравнительно редко при переводе неологизмов в сфере модной индустрии. Калькирование является способом перевода лексической единицы исходного языка посредством замены его составных частей (морфем или слов) их лексическими аналогами другого языка, на который осуществляется перевод, например, “french pocket” – «французский карман», “ready-to-wear” – «вещь, готовая к носке».

Помимо калькирования в переводческой практике распространен прием полукалькирования, когда происходит калькировании только части неологизма, а оставшаяся часть передается посредством транскрипции или транслитерации, например, “gaucho pants” – «брюки гаучо», “capri pants” – «брюки капри», “dress code” – «дресс-код».

Возможен также и описательный перевод, подразумевающий передачу значения иностранного слова посредством относительно распространенного объяснения, например, “winklepickers” – «длинные остроносые туфли», “completenik” – «длинный свитер для брюк».

Вывод. Все перечисленные способы перевода обладают определенными преимуществами и недостатками. Изначально, когда иностранное слово только появляется в обществе, необходимо его толкование. В связи с этим помимо транскрипции и транслитерации переводчики обращаются к описанию, например, “monks” – «монки» – вид мужских туфель, у которых вместо шнуровки используется пряжка, “shimmer” – «шиммер» – средство в виде карандаша или пудры, в состав которого входят мерцающие или светоотражающие частицы. После социализации неологизма и его закрепления в языке (лексикализации), применяется только транскрипция или транслитерация.

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CONCEPTUAL ANALYSIS OF THE WORD “DEATH”

Annotation

In the article, the conceptual analysis of the word “death” is revealed. In the analysis of this work, the author used the method of conceptual analysis as part of the study of cognitive linguistics, covered the variety of concepts in it as well as identified figurative and evaluative components in literary works, proverbs and aphorisms. Different meanings of this one word can be a call to linguists for an analysis of the concept of death.

Keywords: Concept, death, figurative components, evaluative components, conceptual analysis, cognitive linguistics, ethic-moral zone, linguistic zone, image-bearing components.

КОНЦЕПТУАЛЬНЫЙ АНАЛИЗ СЛОВА «СМЕРТЬ»

Аннотация

В статье раскрывается концептуальный анализ слова «смерть». При анализе данной работы автор использовал метод концептуального анализа в рамках изучения когнитивной лингвистики, осветил многообразие концептов в ней, а также выделил образный и оценочный компоненты в литературных произведениях, пословицах и афоризмах. Различные значения этого одного слова могут быть призывом к лингвистам для анализа понятия смерти.

Ключевые слова: концепт, смерть, образные компоненты, оценочные компоненты, концептуальный анализ, когнитивная лингвистика, этико-моральная зона, лингвистическая зона, образносные компоненты.

“O‘LIM” TUSHUNCHASINING KONSEPTUAL TAHLILI

Annotatsiya

Maqolada “o‘lim” so‘zi konseptual tahlili ochib berilgan. Ushbu ish tahlilida muallif kognitiv tilshunoslikni o‘rganish jarayonida konseptual tahlil usulidan foydalangan, undagi turli tushunchalarni qamrab olgan, shuningdek adabiy asarlar, matallar va aforizmlarda obrazli va baholovchi tarkibiy qismlarni aniqlagan. Bu bir so‘zning turli ma‘nolari tilshunoslarga o‘lim tushunchasini tahlil qilish uchun da‘vat bo‘lishi mumkin.

Kalit so‘zlari: tushuncha, o‘lim, obrazli komponentlar, baholovchi komponentlar, konseptual tahlil, kognitiv tilshunoslik, etika-axloqiy zona, lingvistik zona, obrazli tarkiblar.

Introduction. The present discussion aims at presenting broad semantic diversity, evaluative and image-bearing components of the concept of “death”. The author's aim is to show what this cognitive construct implies and how these elements can differ across cultural backgrounds. For instance, according to linguistic, philosophical, religious, ethic zones the concept of “death” can be different in various social groups or culture. More precisely, for example, in one nation, death is considered as the end of life, while in another, this concept means freedom, i.e., rebirth.

Since there are many different definitions of death in every society, depending on the religious context or the ideology of the society, this notion was examined using texts from philosophy, theology, religion, and literature. We then discussed the general and comparatively common principles of various societies and cultures about death from a retrospective perspective. As a result, the purpose of this article was not to emphasize a specific scientific perspective on death, but rather to analyze the richness of the concept of death through a combination of the philosophical texts.

Literature review. “There are very different views in this regard; some consider death as darkness, nonexistence, and emptiness and some as peace, calmness, and beginning; this difference in view can cause fear, horror, and even calmness of people” [1].

According to Tatsenko N. and Molhamova L. “the concept ‘death’ is associated with the end of existence by English speakers. They consider the lexeme interpretation in

the perinuclear and peripheral zones should be carried out with caution to avoid giving them a subjective and evaluative connotative meaning. Thus, the conceptual basis of the name of the concept DEATH has the following meaning, according to lexicographic sources: the end of living associated with absolute conclusion and closure of reality which concerns any being or animal and is accompanied by such attributes of reason, event, and moment as irrevocable, enduring, last, final, ending, and closing” [2].

In his dictionary “Constants. Dictionary of Russian Culture. Research experience.” Stepanov Yu.S. presents several methods for concept identification and study. He observes the concept's multi-layer structure, noticing the concept's active and passive indications, as well as the oldest layer of the inner form. Analyzing the notion, he believes it is vital to discover its immediate literal meaning, the core form, which is frequently overlooked and is fixed in the word's outer form: the term. [3]

Research Methodology. A method to study language that is based on how people see and conceptualize the world is called cognitive linguistics. In other words, it investigates how linguistic structures and units reflect ways people interpret, analyze, and conceptualize the world. “The cognitive approach, which is associated with cognition, representation, and information transformation, has become increasingly popular in the study of text in recent years. Considering linguistic phenomena in a broad cognitive context has led to

the need for scientists to create new information representing structures" [4].

The main method for studying concepts is conceptual analysis. This method allows you to restore all the knowledge and ideas that are related to the studied concept or word. In this article, conceptual metaphoric analysis method is used to interpret an abstract notion with a concrete concept.

Analysis and results. As a result of the analysis of the vocabulary definitions of the concept "Death" from Merriam-Webster dictionary, it was possible to identify the following main parameters of the concept under consideration:

1. Death is loss:
 - Termination of the existence of a living organism (human, animal) - clinical death, biological death;
 - the cause or occasion of loss of life;
 - Total privation or loss; extinction; cessation; as, the death of memory: "The death of a language cannot be exactly compared with the death of a plant."
2. Death is end:
 - End of life and circumstances of death:
 - a) natural death - die a natural death, close (your) eyes, let out the last breath, the heart stopped beating;
 - b) sudden death, death from an accident - heroic, early, sudden;
 - c) suicide - to commit suicide, commit suicide, decide life;
 - d) violent death - kill, bang, knock, finish off;
 - the permanent end of something;
3. Death is destruction:
 - a cause of ruin: the slander that was *death* to my character
4. Death is murder:
 - Murder; murderous character: "Not to suffer a man of death to live."

According to philosophical-religious zone the lexeme "Death" possesses several meanings.

1. Capitalized word in folklore means the destroyer of life represented usually as a skeleton with a scythe;
2. Christian Science: Death. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.
3. The end of earthly life, the transition to another eternal, spiritual life - God has tidied up, move to a better world, venerate the ancestors;
4. Getting rid of the torments of life - to suffer, to sweat;

The analysis of phraseological unit with the component "death" has shown that the notional constituent of the concept "Death" represented not only by its dictionary meanings, but also additional meanings that are not close to its dictionary meaning.

- 1) Close to death: *brush with death, at the death door, between life and death, sick to death, to bring unto death's door*

"They had to, because if it was necessary' for her to do anything tiresome or unpleasant her heart failed her and she was at death's door."

"I shall be at death's door", S. Mougham, "Louise"

- 2) Uninteresting, boring: *done to death, bore to death, sick to death of something.*

I'm sick to death of doing my boss's errands. If something doesn't change soon, I'm going to quit!

- 3) Failure, ruin: *kiss of death, death knell, to be a dead duck*

"The Treasury Department quickly shelved plans to publish the list [of banks receiving aid] so

as to avoid giving the kiss of death to banks who are not on it." (New York Times, Oct. 2008)

- 4) Exhausted, ill: *to feel like death warmed up, tired to death, look like death, to death, more dead than alive*

She said she felt okay, but she looked like death warmed up.

- 5) Fear: *be scared to death, as pale as death*
"Francis was as pale as death." Oscar Wilde "The Portrait of Dorian Gray"

- 6) Very serious: *be matter of life and death*
'I had intended never to enter your house again, Gray. But you said it was a matter of life and death.' Oscar Wilde "The Portrait of Dorian Gray"

Ethical zone which forms not only the notional but also evaluative components is represented by the following means:

- Death is beauty:
- "Died in beauty, like a rose blown from its parent stem" - C.D. Sillery;
 - "Death lies on her like an untimely frost Upon the sweetest flower of all the field." William Shakespeare (Romeo and Juliet)
 - "He had changed a good deal; he was even thinner than he had been when Pyotr Ivanovich had last seen him, but, as with all dead bodies, his face had acquired greater beauty, or, more to the point, greater significance, than it had had in life." Leo Tolstoy, "The Death of Ivan Ilyich".

- Death is exact:
- (as) *sure/exact as death and taxes*;
 - *One is certain only of death* (proverb);
 - *There is no one who can jump so high as to escape death* (proverb);
 - *Everything revolves around bread and death* (proverb);
 - *There is a cure for everything except death* (proverb).
 - "Death was far more certain than God, and with death there would be no longer the daily possibility of love dying." Graham Greene, "The Quiet American".

- Death is part of life:
- *Life is not separate from death. It only looks that way* (proverb);

- *Death doesn't knock on the door* (proverb);
- *Who dies, dies, and who lives, lives* (proverb);
- *Death is not opposite of life, but part of it.* Haruki Murakami, *Blind Willow, Sleeping Woman*: 24 Stories

- Death is freedom:
- "Life is stressful, dear. That's why they say "Rest In Peace." (quotation, David Mazzucchelli);
 - *Death is a remedy for all ills.* (proverb)

- Death is grief:
- "Death leaves a heartache no one can heal, love leaves a memory no one can steal." A quotation from a headstone in Ireland;

In following passage evaluative component is based on personification of the notion of "death" and gives the meaning Death is Dreadful.

- "Death, be not proud, though some have called thee *Mighty and dreadful*, for thou art not so;"

Christian cleric John Donne, "Holly Sonnet 10"

- Death is peaceful
- "Death is Peaceful, Life is Harder" Stephenie Meyer, *Twilight*

- "Life is pleasant. Death is peaceful. It's the transition that's troublesome." Isaac Asimov

Death is loss:

The feeling of loss certainly evokes sadness and negative feelings in people. But we can see through these examples that death can cause both positive and negative emotions. In the first example, we can observe negative emotions of loss due to the death.

Lindsey was mad about her sister's death. "My father listened to Lindsey in her room. Bang, the door was slammed shut. Thump, her books were thrown down." Alice Sebold, "The Lovely Bones".

In this example loss due to the death expresses positive emotions:

"Apart from the speculations aroused in each of them by this death, concerning the transfers and possible changes that this death might bring about, the very fact of the death of someone close to them aroused in all who heard about it, as always, a feeling of delight that he had died and they hadn't."

"There you have it. He's dead, and I'm not" was what everyone thought or felt."

Leo Tolstoy, The Death of Ivan Ilyich

The speaker directly addresses and personifies Death, telling it not to be arrogant just because some people find death scary and intimidating.

The image-bearing and evaluative components of the concept "Death" are widely expressed by proverbs, aphorisms as well as text fragments. It should be noted that, image-bearing and evaluation constituents of the concept are closely interlinked. It means that, the given examples can be seen in terms of imagery and evaluation. Proverbs, aphorisms, and literary texts that reflect the national outlook of a particular culture (beliefs, customs, ethics and morals, norms of conduct, speech etiquette, etc.) typically contain the image-bearing and evaluative components.

The image-bearing component of content is verbally expressed by literary texts, especially by aphorisms and poems. Thus, the concept of death creates several conceptual metaphors such as "Death is Departure", "Death is sleep", "Death is Adventure", "Death is Enemy".

Death is a Departure

"Paul saw death as a 'departure'. (Philippians 1:23) He does not see death as annihilation." Geoff Thomas, "Death is a Departure"

In religious traditions, where the departure is considered as the start of a journey to a final destination, the metaphor of death as departure is frequently extended. This

uses the fundamental metaphor that states are places where people can be, go, or enter. Being dead is a final condition, and consequently, metaphorically, it is a final place. A change of state is similar to moving metaphorically. Death is Departure, and this final spot is where one travels after death. The precise location of this afterlife varies; it might be, for instance, the home of God the Father, a place of punishment in hell, a designated location in the underworld, a place of final rest, or one's place of origin, which might be one's home.

Death is sleep

In Shakespeare's Hamlet, we're somewhat reassured by the comforting metaphor for death as sleep when he writes, "for in that sleep of death"

- *"To sleep, perchance to dream—ay, there's the rub, for in that sleep of death what dreams may come when we have shuffled off this mortal coil, must give us pause."* W.Shakespeare "Hamlet"

- *"Death is the brother of sleep, is he not?"* Oscar Wilde, "The Happy Prince"

- *"From rest and sleep, which but thy pictures be, Much pleasure; then from thee much more must flow, And soonest our best men with thee do go, Rest of their bones, and soul's delivery."*

Christian cleric John Donne, "Holly Sonnet 10"

- *"One short sleep past, we wake eternally 14And death shall be no more; Death, thou shalt die."*

Christian cleric John Donne, "Holly Sonnet 10"

- *"Sleep, those little slices of death — how I loathe them."* Edgar Allan Poe

Death is Adventure

- *"To the well-organized mind, death is but the next great adventure."*

J.K. Rowling, Harry Potter and the Sorcerer's Stone

Death is Enemy

- *"The last enemy that shall be destroyed is death."*— J.K. Rowling

Conclusion/Recommendation. The analysis has shown that the concept "Death" expresses negative notions such as "grief, loss, end". So, the conceptual analysis of the concept "Death" shows that this concept is verbalized at the level of different conceptual features embracing linguistic, philosophical, religious, ethic zones, and expressing both positive and negative evaluation.

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VARIANT PHENOMENON IN OUR PHRASEOLOGISTS OF KASHKADARYA KIPCHAK DIALECTS

Annotation

In this article, the variant similarity of phraseologisms of Kashkadarya Kipchak dialects, the specific characteristics of variant phraseologisms, variant expressions whose components are lexemes with close meaning and meaning, aspects of phraseological variants that are different from phraseological synonyms, the components of which are formed through different methods of meaning transfer. It is thought about the variant phrases and the types and types of the variant phrases.

Key words: Kashkadarya, Kipchak dialect, phraseology, variant, lexical change, grammatical change.

ВАРИАНТНОЕ ЯВЛЕНИЕ У НАШИХ ФРАЗЕОЛОГОВ КАШКАДАРЬНСКИХ КЫПЧАКСКИХ ГОВОРОВ

Аннотация

В данной статье рассматривается вариантное сходство фразеологизмов Кашкадарьнских кыпчакских говоров, особенности вариантной фразеологии, варианты выражения, компонентами которых являются близкие и синонимичные лексемы, отличие фразеологических вариантов от фразеологических синонимов, компоненты которых образованы разными способами. Передачи смысла. Рассматриваются варианты словосочетаний и виды и виды вариантных словосочетаний.

Ключевые слова: Кашкадарья, кыпчакский диалект, фразеология, вариация, лексическая смена, грамматическая смена.

QASHQADARYO QIPCHOQ SHEVALARI FRAZEOLIGIZMLARIDA VARIANTDOSHLIK HODISASI

Аннотация

Ushbu maqolada Qashqadaryo qipchoq shevalari frazeologizmlarining variantdoshligi, variantdosh frazeologizmlarning leksik-grammatik xususiyatlari, komponentlari ma'nosi yaqin va ma'nodosh leksemalardan bo'lgan variantdosh iboralar, frazeologik variantlarning frazeologik sinonimlardan farqli jihatlari, komponentlari turli ma'no ko'chish usullari orqali hosil bo'lgan variantdosh iboralar yuzasidan kuzatish va tahlillar amalga oshirilgan, tasniflangan.

Kalit so'zlar: Qashqadaryo, qipchoq shevasi, frazeologizm, variantdosh frazeologizm, leksik o'zgarish, grammatik o'zgarish.

Kirish. Nutqning tayyor materiallaridan biri hisoblangan frazeologizmlar til vakillari tomonidan asrlar davomida yaratilib, og'izdan-og'izga, tildan-tilga ko'chib kelmoqda. Ularni o'rganish, to'plash filologik nuqtayi nazaridan alohida ahamiyat kasb etishi tabiiy. Chunki barqaror birikmalar til egalarining o'tmish hayoti, an'ana va turmush-tarzi, badiiy tafakkuri, adabiyot va san'ati, urf-odatlar kabi milliy-madaniy, ijtimoiy voqelik haqida ham muhim axborot va bilimlarni o'zida mujassamlashtiradi. Binobarin, "Fazeologizmlar voqea-hodisa, belgilarning inson ongiga kuchli ta'sir qilish, shu kuchli ta'sir natijasini nutqda to'laligicha, borligicha ifodalash, umuman, fikrning ta'sirchanligiga erishish maqsadi zaminida yaratilgan til hodisasidir"[1]. Til egalarining butun borlig'ini o'zida mujassam etgan frazeologizmlarning leksik, grammatik xususiyatlarini, morfemik tarkibi va morfologik strukturasini muayyan shevalar doirasida tadqiq qilish har bir milliy tilshunoslik oldida turgan dolzarb masala va vazifalardan hisoblanadi.

O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqei tubdan oshirish chora-tadbirlari to'g'risida"gi farmonida belgilangan vazifalar ijrosini ta'minlash doirasida milliy til – shevalar, ularning leksikasi yuzasidan ilmiy tadqiqotlarni amalga oshirish, shevalar asosida milliy adabiy tilni boyitish, dialektal korpus hamda elektron lug'atlar yaratish, amaliyotga keng joriy etish kabi vazifalarning amalga oshirilishi ham muhim ahamiyat kasb etadi[2].

Mavzuga oid adabiyotlar tahlili. O'tgan asrning ikkinchi yarmida "Turkiy tillar materialida, shu jumladan, o'zbek tili materialida frazeologik variatsiya deyarli o'rganilmagan. O'zbek tili frazeologik boyligida shunday hodisaning borligi allaqachon sezilgan, alohida ta'kidlangan-u, ammo "frazeologik variant" tushunchasi va termini kiritilmagan"[3]ligini ta'kidlagan o'zbek tilshunosi Sh.Rahmatullayev tomonidan frazeologik variantdoshlik hodisasi bir qadar o'rganilgan[4]. Olim variantdosh iboralar, ularning sinonim iboralaridan farqli jihatlari, ularning o'zaro munosabatlari yuzasidan o'z fikr-mulohazalarini bildiradi. Professor B.Yo'ldoshev ham "Fazeologik uslubiyat asoslari" nomli qo'llanmasida frazeologik sinonimlar haqida fikr yuritib, ularning frazeologik variant masalasiga qisqacha to'xtalib o'tadi[5]. Frazeologik variantdoshlik hodisasi va uning lingvistik xususiyatlari rus tilshunoslari tomonidan ham tadqiq qilingan. Xususan, A.P.Xazanovich maqolasida sinonim iboralarni haqiqiy sinonim va sinonimik variantlar deb ikki guruhga ajratadi va variantdoshlik sinonimlar tasnifida alohida tur sifatida qayd qilinadi[6]. G.I.Kramorenko tomonidan frazeologizmlarning leksik almashtirish bilan hosil bo'ladigan variantlari tahlil qilindi[7]. Shuningdek, R.L.Lyando o'z maqolasida frazeologik sinonimlarning frazeologik variantlardan farqli xususiyatlarini alohida yondashuv asosida tavsiflaydi[8].

Tadqiqot metodologiyasi. O'zbek tilshunosligining yangi taraqqiyot bosqichi tilning amaliy faoliyati, sun'iy intellekt va kompyuter texnologiyalari masalalari bilan bevosita bog'liqlik kasb etmoqda. Shuningdek, muayyan adabiy til uchun asos bo'lgan shevaning leksik-grammatik

xususiyatlarini obyektiv va chuqur o'rganish amaliy tilshunoslik sohasining birlamchi, dolzarb masalalaridan sanaladi. Yaratilajak o'zbek shevalari korpusi uchun ham sheva leksikasi va sheva vakillari nutqini tadqiq qilish katta amaliy ahamiyat kasb etadi.

Tahlil va natijalar. Tilshunosligimizda frazeologik birliklarni tadqiq etish o'tgan asrning 50-yillaridan boshlab filologiyaning turli aspektlarida o'rganilib kelinmoqda. Ko'plab olimlarning e'tiborini tortgan hodisalardan biri frazeologik variantdoshlikdir. Variantdoshlik "barcha til birliklariga (fonemaga ham), shu jumladan, frazeologik birlikka ham mansub hodisa. Ko'p variantli iboralarining asosiy qismini ikki va uch variantli iboralar tashkil qiladi. Umuman, frazeologik birliklarda variantlashish boshqa til birliklariga nisbatan kuchli bo'lib, iboralarining variantlari soni o'ntagacha yetadi"[9]. Umuman, frazeologik variant tushunchasi "ichki grammatik o'zgarishga uchragan yoki komponenti sinonim so'z bilan almashtirilgan ibora" sifatida tavsiflanadi[10].

Har bir til leksikasida kuzatilgani singari o'zbek tilida, uning asosida turgan qipchoq shevalarida ham ko'p asrlik tarixiy taraqqiyotni aks ettiruvchi minglab iboralar mavjud, ular alohida leksik hodisa, lug'at boyligi sifatida atroflicha o'rganishni taqazo etadi. Shunga monand iboralar variantdoshligini Qashqadaryo qipchoq shevasi iboralari misolida o'rganishga harakat qilamiz. Sheva leksikasigagina xos bo'lgan iboralar tizimida variantdosh iboralar ham salmoqli o'rin egallaydi, har bir iboraning turli variantlari ham kuzatiladi. Jumladan, o'zbek tilidagi "boriga qanoat qilmaydigan", "to'ymas" kabi ma'nolarni ifodalovchi nazari och iborasining leksik varianti sifatida ko'zi och, dasturxon och, qozoni och singari variantdosh iboralar nutqda faol qo'llaniladi. Shuningdek, "tetiklashmoq", "o'ziga kelmoq" kabi ma'nolarni anglatuvchi yuziga qon jugurmoq iborasining betiga qon ko'pchimoq, rangiga rang jugurmoq, rangiga qon jugurmoq singari variantlari mavjud. Variantdosh iboralar bir-biri bilan uslubiy va ma'noviy jihatdan farqlanmaydi, ya'ni tarkibidagi komponentlar (bir-biri bilan sinonim yoki ma'nosi yaqin so'zlar)ning biri o'rinda ikkinchisini qo'llayverish mumkin bo'ladi, ma'no yaxlitligiga putur yetmaydi[11]. "Qilgan ishidan uyalib yurmoq" ma'nosini ifodalovchi bir beti qora va yuzi qora iboralari ham o'zaro variantdoshlik munosabatini hosil qiladi. Ibora tarkibidagi bet va yuz so'zlari o'zaro leksik sinonimlar bo'lsa, tili uzun va tili yetti qarich variantdosh iboralari tarkibidagi uzun va yetti qarich ma'no jihatidan o'zaro yaqin bo'lgan so'z va birikmalardir.

Tarkibidagi almashuvchi komponentlariga ko'ra variantdosh iboralarni ikki guruhga ajratamiz.

Komponenti ma'nodosh so'zlar bo'lgan variantdosh iboralar: ichi muzlamoq – ichi yaxlamoq, tumshug'i osmonda – iyagi osmonda, dev urgan – jin urgan, yuragi toza – ko'ngli toza, jag'i ochilgan – jag'i jagiga tegmas, qo'li qiyshiq – qo'li iyri, yuzini murdashov ko'rmoq – yuzini babalov ko'rmoq, sillasi qurimoq -madori qurimoq – tinkasi qurimoq, ko'zi yonmoq – ko'zi chaqnamoq, tolli tomoq – shirin tomoq, ko'ngliga tuymoq – dimog'iga tuymoq kabilar.

Komponentlari ma'nosi yaqin so'zlar bo'lgan variantdosh iboralar: dumalab ketmoq – normon qarab ketmoq, eshak kalla – eshak miya, ovzi polvon – ovzi katta, patagiga qurt tushgan – paytavasiga qurt tushgan, qorin do'mbira chalmoq – qorin nog'ora chalmoq, tili kuymoq – ovzi kuymoq, tobonidan vo't chaqnamoq – oyog'idan vo't chaqnamoq, oyog'ini yozmoq – tomirini yozmoq, qo'li kalta – qo'li juqa, oyog'i jengil – suyagi jengil, qozoni och – dasturxon och, oviz burmoq – labini burmoq, tuzini yeb tuziga tupirmoq – tuzini yeb dasturxoniga tupirmoq, go'shi qarimoq – suyagi qarimoq, tili uzun – tili yeti qarich, go'shini ko'taralmay qolmoq – gavdasini ko'taralmay qolmoq, talovi tishida – talovi ovzida.

Keltirilgandan ma'lum bo'ladiki, iboralar variantdoshligi ularning tarkibidagi ma'nodosh va yaqin ma'noli so'zlarning o'zaro almashishi natijasida yuzaga kelmoqda. Shuningdek, variantdoshlik hosil qilish omili bo'lgan ushbu turdagi so'zlarning turkumga mansubligida asosan ot, sifat va fe'llar yetakchilik qilishi ham kuzatiladi.

Ba'zan sinonim frazeologizmlarni bir iboraning turli variantlaridan farqlash, bir-biridan ajratish murakkablik kasb etadi. Masalan, tomoqning yallig'lanishi natijasida yuzaga keladigan "tomoq og'rig'i" kasalligi ma'nosini anglatuvchi "tomog'i tushmoq" va "tomog'i ko'tarilmoq" iboralari o'zaro variantdosh ibora sifatida tasavvur uyg'otadi, biroq ushbu barqaror birikmalar komponentlari o'zaro zid ma'noli so'zlardan tarkib topgan o'zaro sinonim iboralardir. Bu iboralarining har biri asosida boshqa-boshqa obraz yotsa-da, mazmunan umumiylikka ega, har birining tarkibidagi zid ma'noli leksemalargina shakliy farqlilikni keltirib chiqargan. Har ikki ibora strukturaviy jihatdan antonim iboralarga ham o'xshaydi. Biroq antonim iboralar orqali anglashiladigan ma'no ham o'zaro zidlik asosiga quriladi: (qo'li uzun – imkoniyati keng, boy; qo'li kalta (juqa) – imkoniyati kam bo'lgan, nochor. Variantdosh iboralarda esa almashinayotgan komponentlar o'zaro yo sinonim so'z, yo ma'nosi bir-biriga yaqin so'z bo'lishi yuqorida ta'kidlangan edi. Tomog'i tushmoq (Nebaramding tomog'i tushkan yekan, bostirip kelyappiz) va tomog'i ko'tarilmoq (Bolam, shuningning-qo'tomog'i ko'tarilgan bekorga xarxasha qimyapti, bostirip kelish kerak) iboralari tarkibida bitta komponenti boshqa leksemadan tarkib topgan bo'lsa-da, umumiy mazmunida o'zaro tenglik, aynanlik ularni sinonim iboralar sifatida belgilashga asos bo'lib xizmat qiladi.

Frazeologik variantlashish natijasida frazeologizm ma'nosi o'zgarmaydi, balki ma'no kuchayadi, stilistik mahsuldorlik oshadi. Bunda leksema almashishi, takror qo'llanilishi, ortishi orqali ma'no o'ttenkasi kuchayish holati namoyon bo'ladi.

Nutqimizda "birovga qarshi qo'ymoq", "gijgijlamoq" ma'nosini anglatuvchi gap bermoq, gap jetkazmoq, giz bermoq iboralari ham o'zaro variantdoshlik munosabatini hosil qiladi. Ushbu iboralarda komponentlar almashinishi natijasida ma'noning kuchayib borish holati ham kuzatiladi. Gap bermoq (kishilar o'rtasida nifoqni keltirib chiqarish maqsadida qilingan xatti-harakat), gap jetkazmoq (kishilarni bir-biriga yomonlash maqsadida birining gapini boshqasiga aytib borish), giz bermoq (bir kishining boshqa bir kishi bilan janjalini keltirib chiqarish, adovatni kuchaytirish maqsadida qilingan nutqiy harakat) singari.

Bundan tashqari, iboralar tarkibidagi biror leksemaning boshqa shu kabi leksema bilan almashish holati bilan birga takror qo'llanilishi natijasida ham ibora ma'nosidagi kuchayish darajasi kuzatiladi. Jumladan, 1) suyagidan o'tib ketmoq – "biror gap, voqea-hodisa natijasida kishining salbiy ruhiy ta'sirni qabul qilishi"; 2) suyak-suyagidan o'tib ketmoq – "biror gap-so'z, voqea-hodisa natijasida kishining kuchli darajada ruhiy ta'sirlanishi". Ko'rinadiki, birinchi ibora ma'nosiga nisbatan ikkinchi iboraning ma'no o'ttenkasi kuchli ifodaga ega. Ibora ma'nosining kuchli ifoda darajasi ibora tarkibida yangi leksemaning ortishi holati bilan ham bog'liq bo'ladi, bu holat variantdoshlikning yuzaga kelishida omil bo'lib xizmat qiladi. "Kibrl", "manman" ma'nosida qo'llanuvchi dimog'i sasimoq hamda dimog'i dim sasimoq variantdosh iboralarida ham birinchi iboraga nisbatan ikkinchi iborada so'z ortishi bilan ma'no kuchining o'sib borishi namoyon bo'ladi. Sheva leksikasida "tap tortmasdan, haddi sig'ib har narsani aytaveradigan" ma'nosida qo'llanuvchi tili bir qarich va tili yetti qarich variantdosh iboralari ham keng iste'moldadir. Ma'no o'ttenkasini kuchli ifodalash uchun tili bir qarich

iborasining variantdoshi sifatida tili yetti qarich iborasi qo'llaniladi.

Ko'p variantli iboralarda xuddi leksemalarda kuzatilgani singari bitta variant bosh variant deb belgilanadi. Boshqa barcha variantlar esa shu bosh variantning turli xil o'zgarishga uchrashi natijasida vujudga keladi. G.I.Kramorenko bir iboraning komponentlarini almashtirish bilan yuzaga keladigan qurilishlarnigina variant deb ko'rsatadi; bunda variantlar strukturada, leksik sostavda, ma'noda umumiyatga ega bo'lishini, faqat bir-ikki komponenti o'zaro farq qilishini ta'kidlaydi[7]. Variantdosh iboralar tarkibidagi leksemalar turli ma'no ko'chish usullari orqali ham variantlashish hodisasini yuzaga keltiradi. Masalan, ovzi katta va ovzi polvon variantdosh iboralari tarkibidagi polvon leksemasi katta leksemasi ma'nosidan metafora yo'li bilan hosil bo'lgan. Polvon leksemasi kuchli degan semasi asosida katta so'ziga ma'noviy yaqinlik hosil qilishi natijasida ibora tarkibidagi katta leksemasining o'rmini almashtirish imkoniyatini namoyon qilgan.

Variantdosh iboralarda variantdoshlikni yuzaga kelish omillaridan biri metonimik munosabat sanaladi. Ma'lumki, metonimiya makon/zamon munosabatidagi aloqadorlikka asoslanadi. "Ahil, inoq" ma'nosida qo'llanuvchi bir toboq bo'lmoq hamda osh-qatiq bo'lmoq variantdosh iboralari tarkibidagi toboq (tovoq) va osh-qatiq leksemalari o'rtasida (idishdan toamlanishda foydalanish) aloqadorlik mavjud. Yoki go'shi qarimoq – suyagi qarimoq – yeti (et) qarimoq iboralari tarkibidagi go'sht, suyak, et so'zlari ma'no munosabatiga ko'ra uyadoshlik hosil qiladi.

Variantdosh iboralar tarkibidagi leksemalar o'rtasida butun va qism munosabatiga asoslanuvchi almashinish ham kuzatiladi. Oyog'idan vo't chaqnamoq hamda tobonidan vo't chaqnamoq variantdosh iboralari tarkibidagi oyoq va tobon so'zlari o'rtasida sinekdoxa yo'li bilan ma'no ko'chish (butun va qism munosabati) bor. Bunda oyoq so'zi o'rnida oyoqning qismi ma'nosiga ega tovon leksemasining qo'llanilishiga yo'l ochgan. Quyidagi iboralarni qismlari sinekdoxa asosida almashgan variantdosh iboralar sifatida qayd qilish lozim: boshi achimoq – miyasi achimoq, tolovi ovzida – tolovi tishida, beti jo'q – betining qichuvi jo'q, ovzini burmoq – labini burmoq, kalishi to'zimoq – patagi to'zimoq kabi.

N.M.Shanskiy darsligida frazeologik variantlarga maxsus paragraf ajratilgan. Bunda variantdosh iboralar "frazeologik birliklarning leksik-grammatik o'zgarishlarga uchragan ko'rinishlari" deb ta'riflanadi[13]. Variantdosh birliklarning o'zaro qiyosi orqali variantdoshlikning yuzaga kelish asosi turlicha ekanligi kuzatiladi. Shu jihatdan ularni ikki guruhga: 1) leksik variantlar va 2) grammatik variantlarga ajratish mumkin. Leksik variantlar ibora tarkibidagi komponentlar almashishi, ortishi hamda tushishi natijasida yuzaga keladi. Ibra tarkibidagi komponentlarning almashinishi ba'zan asos, ba'zan yordamchi qismda kuzatiladi.

Asos qismdagi leksik almashish

Rangi	bo'zarib ketmoq
	oqarib ketmoq

Yordamchi qismdagi leksik almashish

Tolli	tomoq
Shirin	

Ba'zan leksik variantlarni yuzaga keltiruvchi holatlardan biri so'z ortishi hamda so'z tushishi bilan bog'liq o'zgarish faqat yordamchi qismdagina kuzatiladi. Masalan, nasibasi tortmoq – non-nasibasi tortmoq, madori qurimoq – tinka-madori qurimoq iboralarida so'z ortishi kuzatilsa, aft-angori sovuq – afti sovuq, yo'l-yo'riq ko'rsatmoq – yo'l ko'rsatmoq iboralarida esa so'z tushish holati kuzatiladi. Ko'rinadiki, har ikki tur iboralarning yordamchi qismidagina o'zgarish yuzaga kelgan.

Professor Shavkat Rahmatullayev "leksik variantlarning eng oz uchraydigan turi so'z-komponent qo'shish yo'li bilan paydo bo'ladi" degan fikrni bildiradi. Qashqadaryo qipchoq shevasi frazeologizmlari tarkibini kuzatish natijasida ushbu hudud leksikasida leksik variantlarning eng kam uchraydigan turi so'z-komponent tushishi yo'li bilan paydo bo'ladigan turi ekanligining guvohi bo'ldik.

Grammatik variantlar ibora tarkibining grammatik o'zgarishi, ya'ni biror grammatik qismning almashishi, ortishi, tushishi hamda tartibi o'zgarishi natijasida yuzaga keladi.

Almashish asosida paydo bo'ladigan grammatik variantlanish.

Asos qismda almashish: tulkini inilatgan toziday, tulkini inilatgan tozi kabi (o'xshatishni ifodalovchi -day qo'shimchasi kabi ko'makchisi bilan almashgan).

Yordamchi qismda almashish: minazi tinggan, minazdan tingan (-i egalik affiksi -dan kelishik affiksi bilan almashgan).

Qo'shish asosida paydo bo'ladigan grammatik variantlanish.

Asos qismga grammatik shakl qo'shilishi: jorti toboqqa jon pitadi, jorti toboqqa jon pitkazadi (asos qismda -kaz ortirma nisbat shakli qo'shilgan), irga botir, irga botiri (asosga -i egalik affiksi qo'shilgan).

Yordamchi qismga grammatik shakl qo'shilishi: baloga jo'liqqir, baloginaga jo'liqqir (yordamchi qismda -gina yuklamasi qo'shilgan), ovzidan gap olmoq, ovzidan gapini olmoq (yordamchi qismda -i egalik affiksi hamda -ni tushum kelishigi qo'shilgan).

Har ikkala qismga grammatik shakl qo'shilishi: aqli shoshmoq, aqlini shoshirmoq (yordamchi qismga tushum kelishigi, asos qismga ortirma nisbat shakli qo'shilgan) jolabasi jolpillap, jolabasini jolpillatip (yordamchi qismga tushum kelishigi, asos qismga ortirma shakli qo'shilgan).

Tushish asosida paydo bo'ladigan grammatik variantlanish.

Asos qismda tushish: summanglagan kuchukday, summanglagan kuchuk (asos qismda -day o'xshatish shakli tushgan).

Yordamchi qismda tushish: dili xira, dil xira (yordamchi qismda -i egalik affiksi tushgan), bo'ynini iymoq, bo'yin iymoq (yordamchi qismda egalik affiksi hamda tushum kelishigi shakli tushgan).

Har ikkala qismdagi tushish: qo'yovini qo'zg'atmoq, qo'yovi qo'zg'amoq (yordamchi qismda tushum kelishigi, asosda ortirma nisbat shakli tushish holati yuz bergan).

Tartibning o'zgarishi asosida paydo bo'ladigan variantlanish.

seni osinda – osinda seni, dimog'i baland – baland dimog'i.

"Iboraning tashqi grammatik qurilishiga (iboraning kontekstga singdirish bilan) bog'liq grammatik o'zgarishlar variantlanish deb qaralmaydi. Jumladan, kontekstga singdirish munosabati bilan ot iboraning sonda, kelishikda o'zgarishi, fe'l iboraning tuslovchi, egalik olib o'zgarishi, mayl, zamon yasovchilarini olib o'zgarishi variantlanish deb emas, balki paradigmatic formalarga kirish deb qaraladi" [9]. Masalan, yo'qdan bor qilmoq, yo'qni bor qilmoq iboralari variantdosh deb qaralmaydi, chunki bunda faqat kelishiklar o'rin almashish holati kuzatiladi.

- **Xulosa va takliflar.** Yuqoridagilardan ko'rinadiki, Qashqadaryo qipchoq shevasi leksikasida o'ziga xos ma'no o'ttenkasiga, uslubiy bo'yoqdorlikka ega bo'lgan variantdosh iboralar ham talaygina. Qashqadaryo qipchoq shevasiga xos bo'lgan variantdosh iboralar o'ziga xos leksik-grammatik xususiyatlari bilan adabiy til tarkibidagi, boshqa lahja iboralari bilan umumiy va farqlilik kasb etadi. Variantdosh iboralar tarkibidagi almashuvchi komponentlarga ko'ra guruhlariga

ajraladi, bu esa ko'p hollarda variantdosh iboralarni sinonim iboralardan farqlash jarayoniga yordam beradi.

O'zbek tilshunosligida variantdosh iboralar masalasi yuzasidan bir qator tadqiqotlar amalga oshirilgan, biroq

Qashqadaryo qipchoq shevasi frazeologizmlari variantdoshligi masalasi ham alohida tadqiqini kutayotgan masalalardan sanaladi.

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TERMINLARNI MORFOLOGIK TAHLIL QILISH (IRRIGASIYA VA MELIORASIYA TERMINLARI MISOLIDA)

Аннотация

Ushbu maqola ingliz va o'zbek tillaridagi irrigasiya va meliorasiya terminlarining morfologik tahliliga bag'ishlangan. Unda sohaga oid terminlar qiyosiy- tipologik yo'sinda atroflicha tahlil va tadqiq etilgan.

Kalit so'zlar: irrigasiya va meliorasiya terminlari, affiks, leksik-semantik tahlil, morfologik tahlil, so'z yasovchi qo'shimcha, sug'orish, morfemik element, leksema.

МОРФОЛОГИЧЕСКИЙ АНАЛИЗ ТЕРМИНОВ (НА ПРИМЕРЕ ТЕРМИНЫ ИРРИГАЦИИ И МЕЛИОРАЦИИ)

Аннотация

Данная статья посвящена морфологическому анализу терминов орошение и мелиорация земель на английском и узбекском языках. Он обеспечивает комплексный сравнительный и типологический анализ и изучение отраслевых терминов.

Ключевые слова: термины ирригация и мелиорация, суффикс, лексический анализ, морфологический анализ, словообразовательный суффикс, морфемный элемент, лексема.

MORPHOLOGICAL ANALYSIS OF TERMS (IN THE EXAMPLE OF THE TERMS OF IRRIGATION AND MELIORATION)

Annotation

This article is devoted to the morphological analysis of the terms irrigation and melioration in English and Uzbek. It provides a comprehensive comparative and typological analysis and study of industry-specific terms.

Key words: terms irrigation and melioration, suffix, lexical analysis, morphological analysis, word-building suffix, irrigation, morphemic element, lexeme.

Kirish. Bugungi globalashuv davrida xalqaro aloqalarning ahamiyati va o'zaro ijtimoiy muloqot shakllarini to'g'ri tashkil etish muhimligi kun sayin ortib bormoqda. So'ngi yillarda dunyo siyosiy xaritasida, siyosatida, iqtisodiyotida, qishloq xo'jaligida, qadriyatlar va munosabatlarda katta o'zgarishlar sodir bo'ldi. Buning natijasida deyarli barcha tarmoqlarda, xususan, irrigasiya va meliorasiya sohalarida ham yangi so'zlar, tushunchalar, terminlar paydo bo'ldi.

O'zbekiston Respublikasi Prezidenti Shavkat Mirmonovich Mirziyoyevning 2017 yil 20-apreldagi "Oliy ta'lim tizimini yanada rivojlantirish chora-tadbirlari to'g'risida"gi PQ-2909 son qarori [1], O'zbekiston Respublikasi Vazirlar Mahkamasining 2017 yil 11-avgustdagi "ta'lim muassasalarida chet tillarni o'qitishning sifatini yanada takomillashtirish chora-tadbirlari to'g'risida"gi № 610-son qarori [2], hamda 2012 yil 10 dekabrda "chet tillarni o'rganish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi PQ-1875 son qarorlari yosh avlodni chet tillariga o'qitish, qishloq va suv xo'jaligi hamda uning tarkibiy sohalarida xorijiy tillarda erkin so'zlasha oladigan, raqobatbardosh kadrlar tayyorlash, ularning jahon tsivilizatsiyasi yutuqlari hamda dunyo axborot resurslaridan keng ko'lamda foydalanishlari, xalqaro hamkorlik va o'zaro muloqotni rivojlantirishlari uchun sharoit va imkoniyatlar yaratdi. Bundan tashqari aynan irrigasiya sohasiga oid so'ngi qaror va farmonlarning yaratilishi ham ushbu sohada qilinayotgan izlanishlarga katta turtki bo'lib xizmat qiladi[3].

Shuningdek, O'zbekiston Respublikasi Vazirlar Mahkamasining 2019 yil 18 yanvardagi "Qishloq xo'jaligini

mexanizatsiyalash sohasida ilmiy-tadqiqot ishlarni amalga oshirish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi 45-sonli qarori shular jumlasidandir. Yuqorida qayd etilgan huquqiy normalarni qabul qilish natijasida bugungi kunda respublikamizda irrigasiya va meliorasiya tizimida katta ijobiy va samarali islohotlar amalga oshirilmog'da[4].

Ilm-fanning yirik sohalaridan biri tilshunoslikda ham hozirgi kunning dolzarb masalalaridan biri, turli xalqlar tillarini ona tilimiz bilan qiyoslab o'rganish va ular orasidagi keng imkoniyatlarni xalqimizga etkazishdir. Bunda asosan nofilologik oliy ta'lim muassasalaridagi professor-o'qituvchilarga mutaxassislik fanlar doirasidagi termin, atamalarni kengroq o'rgatish va talabalarga xorijiy tillarni o'rgatishda foydalanish kabi ma'suliyatli vazifalarni yuklamog'da. Shu ma'noda, quyida keltirilgan ma'nbalarda tilshunoslikning affiksasiya usuliga irrigasiya terminlari misolida kengroq to'htalmoqchimiz.

Qiyoslanayotgan affiksasiya usuli lug'aviy birliklar yasashda sarmahsul lingvistik hodisa sanalaDi. Irrigasiya va meliorasiya sohasiga oid ingliz tili terminlarining shakllanishida affiksasiya so'z yasovchi (prefiks, suffiks) usulidan tashqari, terminlar "karkas" ini aniqlashda, ularning tarkibida turli lisoniy elementlar (masalan: morfemik, morfologik, semantik va sintaktik) mavjud. Irrigasiya va meliorasiya terminlari tarkibini aniqlashda, ularning yasaliish jihatlarini (tarkibiy o'zgarishlari) sohaga doir izohli lug'atlarda o'z aksini topa olmasligini e'tibordan soqit qilmagan holda, ularni leksik va morfologik jihatdan modellashtirish (andozalash) lozim deb hisoblaymiz.

Ingliz tilida irrigasiya va meliorasiya terminlarining shakllanishi va yasalishining quyidagi turlari mavjud: affiksasiya, sintaktik, semantik (semantik-sintaktik), konversiya (transpozitsiya).

Affiksasiya orqali so'z yasash ingliz tilida ikki asosiy guruhga bo'linadi: 1) suffikslar orqali; 2) prefikslar orqali. Affiksasiya usulida "Suffiks va prefikslar, ya'ni so'z yasovchi formantlar o'zida tilning eng kichik (minimal) so'z yasovchi, qurilish elementlarini aks ettiradi". Ayrim manbalarda affikslar bilan qo'shimchalar o'rtasidagi farq etarlicha ochib berilmaganligi bois, bu masala bugungi kungacha izohtalab, mavhum bo'lib qolmoqda. Shu o'rinda ta'kidlash o'rinli, affikslar orqali so'zlar yasaladi, qo'shimchalar orqali esa grammatik formalar hosil qilinadi[5].

Ingliz va o'zbek tillarida yakka morfemik elementdan tarkib topgan quyidagi irrigasiya va meliorasiya terminlari mavjud:

Tuproq –soil, Drenaj - foss, ditch; o'zan - chanal, qirov – frost , izobara– isobar, , nam - humid, do'l –hail, bo'ron – storm, chashma – source, jala – rain, toshqin – flood, oqim-stream, irmoq - tributary, buloq – spring, oqava – runoff, to'g'on- dam, sol-raft, qatlam-layer, soplonozzle, dovul-hurricane, pushta -ridge, shag'al-macadam, gravel. [8]

Irrigasiya sohasining asos, yakka morfemadan tashkil topgan terminlardan biri "tuproq"so'zini tahlil qilar ekanmiz, "O'zbek tilining izohli lug'ati"da quyidagicha ta'riflar beriladi: 1) Erning kovlash, chopish, haydash, ezilish va sh.k. natijasida hosil bo'lgan yumshoq qismi, qatlami; 2) Er qobig'ining o'simlik rizq olib o'sadigan ustki qatlami; 3)O'lgan kishining hoki; hok 4) Ko'chma ma'noda: ma'lum yurt, o'lka, mamlakatga qarashli hudud[9].

...Vohalarda sug'oriladigan erlarning tabiiy-meliorativ sharoitlarini baholashda odatda geomorfologik, landshaft geokimyoviy va boshqa usullardan foydalaniladi. Chunki ular bevosita dala sharoiti tadqiqotlari, shuningdek, tuproq, grunt va suv namunalari tahliliga asoslanadi[7].

"Soil"-1)The substance layer of the earth in which plants grow (syn earth); 2)the soil, farming as a job or as way of life; 3) smb's native soil, your own country; 4) a place or situation where something can develop;

"Water budgets are analogous to maintaining a balanced checked checkbook. Additions of irrigation water or rainwater are "deposits" and water use by plants as well as evaporation from soil surface are "withdrawals". The starting point for water budget is a soil saturated from either irrigation or rainfall. From that initial point of saturation, water depletion is monitored and water is applied as needed to maintain a "balanced" system to optimize" [10].

Morfologik usulda "O'zbek tilining izohli lug'ati" dagi 65000 ga yaqin so'zning 75–80% so'z yasovchi qo'shimchalar orqali yasalganligi fikrimizni iSbotlaydi[1]. Hozirgi o'zbek adabiy tilida 300 ga yaqin so'z yasovchi affikslar mavjud bo'lib, ularning ayrimlari -ish, -chilik, -lik, -(u)m, gar, -dor, -chi kabi affikslar irrigasiya va meliorasiya terminlarining ingliz tilidan o'zbek tiliga va, aksincha, o'zbek tilidan ingliz tiliga berilishda ham ishtirok etadi. Jumladan, zaharlilik - toxicity, yig'indi bug'lanish - total evaporation, qisilish - somrgessio, sirtqi tezlik - surface speed, tuproq unumdorligi - soil fertility, sho'rlanish - salinity, suv bilan ta'minlanganlik - water availability, gidravlik zarb so'ndirgich - hydrouvlic shock absorber, gidravlik balandlik - nydraulic height, tomchilatib sug'orish - drip irrigation.

Misol: Gidravlik balandlik, suv oqimining to'g'on o'qidagi eng pastki tabiiy tubi bilan tekshiriladigan (boshqariladigan) sathi orasidagi masofa. Hydraulic height, the distance between the lowest point of the natural flow bottom on the axis of the dam and the highest controlled (controlled) level.

Ingliz tilidagi -ing va -ment -tion suffikslari o'zbek tilida harakat nomi yasovchi -(i)sh qo'shimchasiga to'g'ri keladi[5].

Ular Im terminologik tizimda faol termin yasovchi qo'shimcha vazifasini bajaradi. Jumladan, sapillary movement – kapilyar harakatlanish; forced replenishment of the underground pool – er osti havzasini sun'iy to'ldirish; catchment area - suv olish maydoni; solidification–qotish; saturation zone– to'yinish hududi; water-regulating drainage–suvni rostdash drenaji; wilting humidity - so'lish namligi; biologik tozalash - biological cleaning[6].

Misol: To'yinish hududi, o'tkazuvchi jins yoki gruntnlarning g'ovaklari atmosfera bosimidan yuqori bo'lgan gidrostatik bosimli suv bilan to'liq qoplangan litosfera qismi; er osti suvlarini o'z ichiga oladi. Buloqlar va quduqlarni suv bilan ta'minlaydi. Saturation zone, a part of the lithosphere in which the pores of permeable rocks or rocks are completely filled with water at a positive hydrostatic pressure that exceeds atmospheric pressure; a part of the lithosphere that contains underground water. It feeds springs and wells with water[6].

Ingliz tilidagi –er yoki –or o'zbek tilidagi -chi affiksiga to'g'ri keluvchi mahsuldor suffikslar bo'lib, shaxs otlarini yasaydi. U ingliz tilida fe'l so'z turkumiga mansub so'zlarga qo'shiladi hamda muayyan kaSB egalarini bildiruvchi ot yasash uchun xizmat qiladi. Xususan, irrigasiya va meliorasiya tizimi doirasida quyidagicha namoyon bo'ladi: verb+er (-or) = noun (fe'l+suf/KS=ot): suffiks - ER- OR(<Anglo - French: -er; Old French: -ier <Latin: -arius having to do with). Ingliz tilidagi –er,–or qo'shimchalari o'zbek tilida -chi affiksi orqali ifodalanishi mumkin. Masalan: planter – ekuvchi, grower – o'stiruvchi, farmworker – ferma ishchisi, farmers - terimchilar, farm laborer –xo'jalik yurituvchi, dairy farmer–sutchi fermer, cultivator – ziroatchi, dehqon ; irrigator – suvchi, mirob; collector(zovurlar)- yig'uvchi, contractor – pudratchi, , ditcher – ariq qazuvchi va b[8].

O'zbek tili irrigasiya va meliorasiya terminologiyasida -chi affiksidan tashqari -cha, -ma, -li va -iy affikslari ham soha terminlarining yasalishida ancha faol qatnashadi. Ingliz tili irrigasiya va meliorasiya terminologiyasida -cha affiksini ifodalovchi yagona muqobil affiks mavjud emas. Ingliz tilida u alohida so'zlar bilan beriladi: ko'p maqsadli loyihani amalga oshirishga sarflanadigan qo'shimcha harajatlar - additional costs for the implementation of a multi-purpose project, qo'shimcha smeta- additional estimate, hovuzcha qilib sug'orish–watering by small pools, egat bo'yicha sug'orish–furrow irrigation, ortiqcha sug'orish–excessive irrigation, qo'shimcha sug'orish-additional, irregular irrigation, qo'shimcha suv chiqarmasi–Additional water outlet.

Ma'lumki, o'zbek tilidagi -li affiksining vazifasi keng qamrovlidir. Uning asosiy funktsiyasi ot turkumiga oid leksemalarga qo'shilib, mavjudlik ma'nosini ifodalab keladi. Irrigasiya va meliorasiya terminologiyasida mazkur -li affiksli birikmalar o'zbek tilida faol qo'llaniladi. Ammo, ingliz tili terminologiyasida aksariyat hollarda affikssiz uchratish mumkin. Masalan: falokatli toshqin – catastrophic flood; samarali yomg'ir – effective rain; bosimli quduq – pressure rock well; estakadali ko'priq – trestle bridge; suvli jins qavatlar – floors of water bearing; aylanuvchi yomg'irlatgichli tizim – a system with a rotating sprinkler; quvurli qum tutkich – tubular sand trap.

O'zbek tili irrigasiya va meliorasiya terminologiyasida aniqlovchi qismi -iy (-viy) affiksi sifat yasovchi va shakl hosil qiluvchi qo'shimcha hisoblanib, irrigasiya va meliorasiya terminologiyasida -iy affiksi bilan yasalgan birikmalar tez-tez uchrab turadi. Ular asosan boshqa sohalarning terminologik birliklari hisoblanib, ikki so'zning birikshidan irrigasiya va meliorasiya terminlariga aylangan. Masalan: davriy sug'orish, nisbiy suv zahirasi, mavsumiy SuG'orish, haqiqiy suv zahirasi, iqlimiy sharoitlar. O'zbekcha -iy affiksi ingliz tilida alohida

so'z yoki so'z birikmasi orqali va -al affiksi bilan ifodalanishi mumkin. Masalan: periodical irrigation, the ratio volume of water, seasonal irrigation, actual water supply, climate condition.

Xulosa o'rnida shuni ta'kidlash lozimki, ingliz va o'zbek tili irrigasiya-meliorasiya terminlarining morfologik

usul orqali yasaliши o'ta mahsuldor usul bo'lib hisoblanadi. Shu ma'noda, morfologik usul orqali yasaladigan irrigasiya va meliorasiya terminlarini kelgusi ilmiy ishlarimizda yanada ko'proq, atroflicha tahlil va tadqiq etishda davom etishimiz maqsadga muvofiq.

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TRANSFORMATSION SISTEMA HAQIDA

Annotatsiya

Ushbu maqola "IL402104213. O'zbek tilida elektron lingvistik entsiklopedik lug'at ishlab chiqish" innovatsion davlat ilmiy – texnika dasturi asosida tayyorlangan. Uning amaliy ahamiyati shundaki, maqolada o'zbek tiliga oid lingvistik material jamlangan va tahlil qilingan. Ilmiy maqola natijalaridan Oliy o'quv yurtlarining filologiya fakultetlarida maxsus kurs o'qitishda, qo'llanmalar yaratishda foydalanish mumkin.

Kalit so'zlar: Transformatsiya, shakl, mazmunan o'zgarish, tuzilma, qayta o'zgartirish, poremiya, modifikatsiya, paremiya-transformatsiyalar, okkazonalizm, semantik o'zgarish, o'zgarishlar tipologiyasi, implikasiya, transformatsion modellar yaratish qoidasi, morfofonemik qoidalar.

О ТРАНСФОРМАЦИОННОЙ СИСТЕМЕ

Аннотация

Эта статья готовится "IL402104213. Разработка электронного лингвистического энциклопедического словаря на узбекском языке". Его практическая значимость заключается в том, что в статье обобщен и проанализирован лингвистический материал по узбекскому языку. Результаты научной статьи могут быть использованы при преподавании спецкурса на филологических факультетах высших учебных заведений, при создании пособий.

Ключевые слова: Трансформация, форма, изменение содержания, структура, преобразование, паремия, модификация, паремия-трансформации, окказионализм, семантическое изменение, типология изменений, импликация, правило построения моделей трансформации, морфофонемные правила

ABOUT THE TRANSFORMATIONAL SYSTEM

Annotation

This article is being prepared by "IL402104213. Development of an electronic linguistic encyclopedic dictionary in the Uzbek language". Its practical significance lies in the fact that the article summarizes and analyzes linguistic material on the Uzbek language. The results of the scientific article can be used when teaching a special course at the philological faculties of higher educational institutions, when creating manuals.

Key words: Transformation, form, change of content, structure, transformation, poremia, modification, paremia-transformations, occasionalism, semantic change, typology of changes, implication, rule of construction of transformation models, morphophonemic rules

Kirish. Transformatsiya badiiy tasvirning bitmas-tuganmas manbai bo'lib, nafaqat badiiy matnda, balki odamlar o'rtasidagi kundalik muloqotda ham sodir bo'ladigan jonli hodisadir[1]. "Transformatsiya" so'zi *lotin* tilidan olingan bo'lib, ham shaklan, ham mazmunan o'zgarish degan ma'noni anglatadi. Terminologik lug'atlarda transformatsiya turlicha izohlanadi. Jumladan, A.Madvaliyev tahriri ostidagi O'zbek tilining izohli lug'atida "Transformatsiya" (*lot.* transformation – o'zgartirish), asosiy sintaktik tuzilmani til qonun-qoidalari asosida o'zgartirib, ikkinchi bir tuzilma hosil qilish (mas., *O'qituvchi qoidani tushuntirdi. // Qoida o'qituvchi tomonidan tushuntirildi*) deb ta'riflanadi[2]. A.Hojiyev transformatsiyani quyidagicha sharhlaydi: "Transformatsiya (*lot.* transformation – qayta tuzmoq) – bu aniq tuzilmaning majhul tuzilmaga aylanishidir[3].

Adabiyotlar tahlili. Avvalo, transformatsiya atamasini tilshunoslikka olib kirgan Z.Xarris va N.Homskiylar transformatsiya deganda, markaziy, yadroviy strukturadan ikkilamchi qurilmalar hosil qilishni tushunganlar va shu asosda grammatikaga asos solganlar. Transformatsiya keyinchalik muayyan mazmunni turli xil shakllarda ifodalash tarzida tushunila boshlandi va aynan shunday qarash kengroq tarqalgan, xususan, turkiyshunoslikda ham[4]. Demak, terminologik lug'atlarda transformatsiya turlicha talqin etilgan bo'lsa ham, mohiyat jihatidan bir nuqtaga borib taqaladi.

Taniqli olim Y.I.Levin[5] xalq topishmoqlarini ko'chim sifatida qaraydi va quyidagi sxema orqali ifodalaydi: topishmoqning jumboqli obyekt → uning bevosita to'liq tasviri → bir shakldan ikkinchi shaklga o'tishi (transformatsion tasviri) kuzatiladi. Biz E.N.Savina atamasiga murojaat qilganimizda, u "transformatsiyalar" deb nutqda paremiyalarning mumkin bo'lgan modifikatsiyasini ataydi. Bizning fikrimizcha, aynan shu atama turg'un birikmalarni ularning tuzilishi va semantikasi nuqtai nazaridan o'zgartirish jarayonini aks ettiradi. O.N.Antonova "paremiya-transformatsiyalar" atamasiga "variant" (paremiyalarning leksik va grammatik darajadagi modifikatsiyalari) va "okkazonalizm" (paremiyalarning individual-muallif transformatsiyalari) tushunchalarini birlashtiradi[6].

Tadqiqot metodologiyasi. S.I.Gnedash til birliklarining an'anaviy modifikatsiyalarini: maqolning o'zgarishi va maqolning transformatsiyasi deb ataydi. Shunday qilib, tadqiqotchi ikkita tushunchani ajratib ko'rsatadi[7]:

1. "Birinchisi tartibli modifikatsiya - bu tilshunoslikda o'zgaruvchanlik deb ataladigan hodisadir.

2. Ikkinchisi tartibni o'zgartirish - yanada muhimroq xarakterdagi tarkibiy va semantik o'zgarishlar"dir.

O'zgarishga uchragan maqollar haqidagi ba'zi nazariy qoidalarga qarshi chiqqan tilshunoslar bir narsaga doim rozi bo'lishadi - transformatsiya matnga asoslangan bo'lishi kerak.

"Axir, "klassik" maqollarni bilmasdan, ularning ko'plab o'zgarishlarini tushunish mumkin emas ..." [8].

Paremiologik transformatsiyalar vositachilik turlari, ularning tarkibiy va semantik xususiyatlari N.Fedorova, E.I.Seliverstova va boshqalar asarlarida tahlil qilingan [9]. Biz N.N.Fedorovanning tasnifiga murojaat qilar ekanmiz, unda, aynan paremiologik o'zgarishlarning tipologiyasini ko'rishimiz mumkin [10].

Tahlillar va natijalar. N.N.Fedorova o'z ishida ommaviy axborot vositalari, ijtimoiy tarmoqlar, og'zaki nutq misollariga asoslanib, maqollarning nostandart o'zgarishlarini, ularning tuzilish shakli va semantikasi o'rtasidagi munosabatni hisobga olgan holda tizimlashtirganligining guvohi bo'lamiz [11]:

- Semantik transformatsiyalar (paremiya tuzilishini saqlab qolish bilan semantikasini o'zgartirish);

- Tarkibiy o'zgarishlar (maqol semantikasini saqlab qolgan holda tuzilmani o'zgartirish);

- Paremiyalarning shakli va mazmuniga ta'sir qiluvchi maqollarning tarkibiy-semantik o'zgarishlari (bu yerda transformatsiyalarning quyidagi tarkibiy qismlari ko'rib chiqiladi: tuzilishini kengaytirish (tushuntirish), tuzilishini qisqartirish (implikatsiya), tarkibiy qismlarni almashtirish, birlashtirilgan tarkibiy-semantik transformatsiyalar.

A.Nurmonov asarlarida esa yadro gaplardan turli shakliy o'zgarishlar asosida asosiy ma'noni saqlagan holda ikkilamchi sintaktik qurilmalarning hosil qilinishi **transformatsiya** hisoblanadi, deb izoh beriladi [12]. Bu metod gapning shakliy va mazmuniy tuzilishlarining o'zaro munosabati zaminida vujudga keladi [13]. Transformatsiya **maxsus transformatsiya** qoidalari orqali amalga oshiriladi. Bo'ronov ta'kidlaganidek, transformatsion qoida asosiy va hosilaviy modellar o'rtasidagi munosabatlarni topish usuli sanaladi. Transformatsion qoida bevosita ishtirokchilar (Bl)ga ajratish qoidasini, transformatsion modellar yaratish qoidasini va morfofonemik qoida/arni o'z ichiga oladi. Transformatsion qoida bitta konstruktsiya yoki gapning ma'nosini ochishda bir qancha hosilaviy konstruktsiya yoki gaplardan foydalana oladi [13].

Xulosa. Demak, transformatsiyaga asos bo'lgan konstruktsiya va transformandlar bir umumiy ma'no va barqaror leksik birliklar zanjiri asosida birlashib, bir sintaktik paradigmani hosil qiladi va unda yadro gap paradigmaning bosh a'zosi sanaladi.

Ko'rinadiki, yadro gap modeli va uning turli hosilalari ro'yxatining olinishi u yoki bu tilda muayyan axborotni turlicha ifodalash imkoniyatlarini ochib beradi.

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THE TRUTH OF HISTORY AND THE GREATNESS OF HUMAN DESTINY IN MUHAMMAD ALI'S TETRALOGY "ULUG' SULTANAT"

Annotation

The current article researches from the point of view of the truth of history and the glory of human destiny described in the third book of Uzbek national writer Muhammad Ali's "Ulug' Sultanat" which is a tetralogy of "Umarshaykh Mirza". In the novel "Mironshoh Mirzo" the leading style and poetic principles in previous works of Tetralogy were preserved. Based on the character of the article, it used: historicism, historical-typological, analytical and biographical techniques.

Key words: epic, socio-historical reality, image, character, social conflict, character dynamics, classism, historical truth, artistic interpretation, typology, poetic skill, historicity, historical-typological, analytical, biographical.

TARIX HAQIQATI VA INSON TAQDIRINING BUYUKLIGI MUHAMMAD ALINING "ULUG SALTANAT" TETRALOGIYASIDA

Annotatsiya

Ushbu maqolada O'zbekiston xalq yozuvchisi Muhammad Alining "Ulug' saltanat" tetralogiya "Umarshayx Mirzo" nomli uchinchi kitobi tarix haqiqati va insoniy taqdir ulug'vorligi nuqtai nazaridan tadqiq etilgan.

"Mironshoh Mirzo" romanida tetralogiyaning oldingi asarlaridagi yetakchi uslub va poetik tamoyillar saqlangan. Maqolaning xarakteridan kelib chiqib, unda: tarixiylik, tarixiy-tipologik, analitik va biografik metodlardan foydalanilgan.

Kalit so'zlar: epopeya, ijtimoiy-tarixiy voqelik, obraz, personaj, ijtimoiy konflikt, xarakterlar dinamikasi, sinfiylik, tarixiy haqiqat, badiiy talqin, turkumlilik, poetik mahorat, tarixiylik, tarixiy-tipologik, analitik, biografik.

ИСТИНА ИСТОРИИ И ВЕЛИЧИЕ ЧЕЛОВЕЧЕСКОЙ СУДЬБЫ В ТЕТРАЛОГИИ МУХАММЕДА АЛИ "УЛУГ СУЛТАНАТ"

Аннотация

В данной статье с точки зрения правды истории и величия человеческой судьбы исследуется роман «Умаршайх Мирза» – третья книга тетралогии «Великое королевство» народного писателя Узбекистана Мухаммеда Али.

В романе "Мироншох Мирзо" были сохранены ведущий стиль и поэтические принципы предыдущих произведений тетралогии. Исходя из характера статьи, в ней использовались: историзм, историко-типологические, аналитические и биографические приемы.

Ключевые слова: эпос, социально-историческая действительность, образ, персонаж, социальный конфликт, динамика характера, классичность, историческая правда, художественная интерпретация, многогранность, поэтическое мастерство, историчность, историко-типологическое, аналитическое, биографическое.

Introduction. Uzbek novels saw numerous attempts to create an epic. Abdulhamid Cholpon's "Night and Day" ("Kecha va kunduz"), Oybek's "Qutlug qon", "Navoiy" and Jumaniyaz Sharipov's "Khorazm" are among the Uzbek writers whose works epic features in their works in terms of the perspective and the scope of the image. However, the era of the former Soviets did not allow the writing of important historical stages of the life of our nation, the creation of epics that could compete with the existing works in world literature in the poetic perception of issues of national importance due to the totalitarian literary policy which did not benefit from the large-scale artistic depiction of the heroic past of the subject nation as well as the struggles of the nation's devotees for the freedom and unity of their country.

The epic created by Tolstoy put forward the ideas of socio-historical reality, awakening in the minds of the people an unanimous struggle against the common enemy, social equality and Justice and Enlightenment on the example of the fate of such historical figures as Napoleon Bonaparte and Peter I. M. Sholokhov also could not bypass the episodes of folk dances, labor and battle. Hence, epic is a great work in which the problems of general importance are laid at the core of the work. As is known, the genre of the novel formed from the

very first epic flourished today to the form of an epic existing these days. In world literature development of tetralogy and its specific features as well as the appearance of an artistic form, consisting of four independent units of the works has been studied consistently. The development of Uzbek literature on the examples of dilogy, trilogy, tetralogy, pentalogy as the formative manifestations of the novel genre have been studied by literary scientists in certain aspects. However, the formation and evolution of Uzbekistan has not been studied monographically.

The third book of the tetralogy entitled "Mironshah Mirza" contains seven years of events that took place in 1392-1399. In the fourth book of the novel-tetralogy called "Shahruh Mirza" the events that happened in 1399-1410 were written. In particular, the conquest of India by the Turanian kingdom, Campaigns in Egypt and Syria, The death of Amir Temur in O'tror and the beginning of the struggle for the throne between the Temurizadas. The period of ten to eleven years is covered until Shahruh, the ruler of Khurasan, took control of Mavaronnahr, established peace and proclaimed the fifteen-year-old Ulughbek as the ruler.

Methods. Based on the nature of the article, the following methods have been applied: historical, historical-typological, analytical and biographical methods.

Results. Summarizing the above opinions, it can be said that Muhammad Ali as the author of the third book of the novel wrote such books as the Holy Qur'an, Hadith Sharif, Amir Temur's treatise "Tuzukoti Temur", Historians Ghiyosiddin Ali, Nizamiddin Shami, He also referred to Firdausi's works while describing representatives of Sufism Najmiddin Kubro, Ahmad Yassavi, Jalaluddin Rumi.. Genres of our folklore and classic literature, such as stories narrations, letters, proverbs and wisdom have blessedly used the means of artistic images such as exaggeration, exaggeration (grotesque), dreaming, and supplication. In addition to folk tales, short stories and epics, the influence of works of Alisher Navoi and Zahiriddin Muhammad Babur can be observed in the overall style of expression of the novel.

Undoubtedly, the third book was also created as a result of great intellectual potential, scientific and literary observations, poetic research which is extremely necessary for a historical novel. However, in our opinion, in some places of the novel it seems as if these strict calculations prevent the characters from moving freely, and the confusion of emotions casts a shadow on the poetic expression. In general, the leading style and poetic principles of the earlier works of tetralogy have been preserved in the novel "Mironshah Mirzo".

Discussion. It is known that Sahibqiron Amir Temur gave birth to eight sons and nine daughters. Two of his sons died in infancy, Jahanshah Mirza at the age of five, and Ibrahim Mirza at the age of seven. In total, only four sons and two daughters grew up. Mironshah Mirza, to whom the third book is dedicated, was the third son of the owner. Although the novel "Mironshah Mirzo" was written and completed within four years between 2005 and 2008, the author was in no hurry to publish it. The highly demanding writer reworked some parts of the book based on suggestions made by creative intellectuals during the discussion. Finally, the novel reached readers in 2010 [8].

Undoubtedly, the leitmotif of the novel is the host The figure of Amir Temur opens in direct connection with 'Perhaps' that is why the first pages of the work begin with the incident of Usman Abbas's arrival as a chapar from Amir Temur. Sahibqiran, who embarked on a three-year Persian campaign, accidentally fell ill when he reached the vicinity of Bukhara. As a determined person, he does not pay much attention to pain at first. He patiently endures the pain of his life in order to raise the spirit of the army. However, as the disease progresses, despair begins to overshadow him. He invites all his relatives to his presence, except for Mironshah Mirza, who was recently sent to the border region of Khurasan. Children, grandchildren and princesses arrive in Bukhara in danger and confusion. So, from the first pages of the novel, Sahibqiran appears before our eyes as a believer who realizes the unfaithfulness of life and the world, and as a political figure who thinks about the security of the country.

It seems that the owner considers the land to be the property of Allah. He deeply understands that the future of the kingdom he created will be known to the whole world, and it depends on the vallamats that protect the honor of this holy land. Without discriminating against his other children, he realizes that the crown prince Muhammad Sultan, who stands out among them in terms of natural and human qualities, always manages the kingdom with intelligence, foresight and honesty, with grandfatherly pride, the hope and confidence of a ruler who has vast experience in the management of Turonamin.

The owner Amir Temur's ability to distinguish the breed of Arab straw horse is described in the novel like this:

"First of all, the horse has a long neck. Some parts of his body resemble deer, deer, deer, ostrich, hornet, camel, wolf, fox. Similarity to a moose - the length of the shin bones, the suppleness and strength of the tendons, the width of the rump, the large and black eyes. His jaw is wide, his back is strong, his tongue is long - from dust, his hooves are thin - from a wolf, his fur is from a fox..." [1].

As we have seen above, in the process of painting, the writer can also express it as a skilled critic. Already, the owner pays special attention to the purity of the breed of the horse he chooses, long neck and shin bones, flexible and strong rump, full rump, sharp eyes, wide jaw, strong rump, thin and smooth hooves, and special sincere caressing qualities are noticeable in his bridle. Such images complement the image of Khano'glan in the first books of the novel in certain respects. If we think on the basis of the popular saying of the national hero Gorogli Sultan, "a horse is a young man's companion", it will be possible to make the principles of the owner's choice of his "companion" even more concrete.

Unfortunately, no matter how much glory, power and power he has, he still has to admit that his servant has a short hand. He turned to Muhammad Chorugha and said: "I am also a slave, did you know?" No matter how many countries I visit, I am a salty man who has a long hand and unlimited power, but is unable to make his child happy! I am salty! Did you know? He is a disabled servant of God." [3]. These thoughts should not be understood as ingratitude of the zinhor sahibqir to the Creator as there is a deep feeling of gratitude in his heart. Sahibqiran deeply realizes that he is a person who is in need of someone's help. Indeed, the power of Allah is so immeasurable that the crown of justice is in his hand, and the throne is under the feet of that disabled person. God has kept not only the world but also his servants under him. Not only different countries but also rulers and wrestlers are waiting for his decree. After all, isn't this a clear sign that the Creator has honored his servant and considered him worthy of great positions?

In fact, the image of the owner depicted in the novel is a man of great faith who believed in the greatness and breadth of the grace of the mighty God who created the worlds. The ruler honored by Allah is a man of self-examination. Hence, he feels himself smaller than a particle and prays to the Creator. Especially, during the conversation with his confidant, Muhammad Churoga, we witness that Amir Temur became gentler as he got older, and became more intelligent and wise. At the same time, we understand that the will of the country's sultan is not in his hands, he has to act according to the requirements of the time and the situation. Already, this "chained lion" who is imprisoned in the cage of the world, misses Samarkand and Kesh gardens, and is forced to walk not towards Turan, but towards Baghdad.

After Jahangir Mirza Amir Temur had high hopes for Umarshaikh Mirza who attained the rank of the beloved prince. But the fate of the "sniper who hunted the sniper" makes the host sad. The owner's patience, trying not to reveal the secret to the army ends with the tears of the poor grandchildren. Internal pains are released as grassy sighs. When Lashkar sneaks into his tent, the sadness that filled his whole body turns into a shaking cry. The writer expresses such experiences in the following way: "The host slowly turned back, filled with eyes, the young people who were standing here saying that I will pour here, I will pour here, no longer obeyed him. He entered the royal tent without paying attention to anyone... After a moment, a loud sound was heard. It seems that the anger that filled his being burst out [8]

The important thing is that Amir Temur is grateful knowing that worries and troubles are not only the burden of a poor world, but the next test sent by God to his beloved servant. He finds solace in the word of God - the Holy Qur'an.

In fact, the spinning of the wheel is eternal, so less than two months later, on the eve of Navruz, the son of Gavharshodbegim, Ulugbek, will be born. Sorrows disappear and happy days begin.

So, the loss of consciousness of Mironshah Mirza is not related only to falling from a horse. This situation essentially goes back to the prince's claim to the crown, given to pride. Indeed, the ungrateful and blasphemous amirza Miron Shah Mirza, who "stole his respect" without knowing how to respect his father, was full of unpleasant expressions and careless reproaches, because of his master's honor, his royal rank, the prestige of the great house, his faithfulness and intelligence [8]. He was always Amir Temur's admirer, his beloved daughter-in-law, and he even cheated Khorazm princess Khanzadabegim, who had the status of "son", for "sitting" Miron Shah Mirzo's complete alienation from his mind and his decline is evident in the fact that he insults and humiliates the "poof sassiq" handed to him by suldab.

In this work we will be able to get acquainted with the new aspects of the image of Umarshaikh Mirza, which was covered in detail in the second book of the novel-tetralogy. In the eyes of the reader he appears as a brave man though a blinder, but a little faster in his actions, as a person of character and character. Umarshaikh Mirza, who was coming in a happy mood, enjoying the beauty of the world, was accidentally shot and died. The writer achieves an extremely impressive expression of the weakness of the common creature in the face of the suddenly closed disaster, and the fact that human life is momentary. To do this, he draws deep philosophical generalizations from the picture of a hunter hunting a living creature. In fact, when we look at it in a symbolic and metaphorical sense, Umarshaikh Mirza was a deer that the master had not yet hunted. As fowls and beasts are helpless and defenseless in front of the armed hunting army so is the human child in front of God's great power. The juxtaposition of Muhammad Ali's hunting painting and the accidental death of Umarshaikh Mirza achieves parallelism in the imagery. He manages to absorb the religious-theological and religious content related to the Qur'anic truths into the fate of the heroes and the essence of the novel.

It should be noted that neither Umarshaikh Mirza nor Mironshah Mirza had the slightest reason to be jealous of Amir Temur. In the case of appointing their sons or grandsons to the crown the owner makes a judgment based on their ability to manage the country no matter how mature they are in terms of intelligence and foresight. "I don't give land, Bibi, who am I?" God will give the land to our children, everything is the owner's property. It is enough to make them lose the country by working hard, if you don't lack intelligence, insight... You don't lack honesty...", he says when he is alone with Bibikhanim [6].

In depicting Lalchechak's imagination about "her prince" who has a virgin love budding in her heart, the writer successfully uses dark lyrical-romantic colors: "Girls say that Prince Muhammad Sultan Yusuf is a young man with an attractive appearance." If he steps into a flower garden, the flowers will look in that direction. When he passes by the stream, the flowing water stops and turns back, "Who is it?" Let's have a look!" he said, admiring him. The Wind loves him and kisses his footprints as he passes by. The Sun goes up the sky every day in the hope of seeing the beloved prince. The Moon wanders among the clouds in the dream of taking a look at him ..." [7]

As Muhammad Sultan swallows his pain, he becomes more and more helpless. In the end, the state of despondency

in the agony of love will bring him down. The existence of the prince who is maddened by the pangs of longing shrinks. He does not have a desire to eat some food, neither can he find medicine to stand up. The unrequited lover who has reached a state that seems dark to the eyes of the world sometimes whispers from his lips: "Missing! Soghinch!" words fly [7]. The emirs and princesses who kept this situation a secret from the host knew that the prince was in love with Soginch but in order to forget the sufferings of the emigration they gave her in marriage with Khan Sultan Aka. It seems that the writer effectively used the image of Majnun, a physically healthy but demented patient. In general, it is also noticeable that Muhammad Ali strives for strictness in the image. For example, the writer refrained from giving a detailed account of the marriage of Muhammad Sultan against his will, and suffices to say: "If it were appeared into the description of begaraz, the deceit would have filled the pages, decorated, and dazzled the unbiased eyes" [6].

In the novel "Mironshah Mirza" a number of Timurid princesses such as Saraymulkhanim, Sultan Bakht Begim, Khanzoda Begim live symbols are also created. According to the Sultanate tradition, children become deprived of their parents' and as a matter of fact princesses are given to nannies at birth, grow up under the care of the central government and go away to distant countries for several years due to existing at that time conflicts. These and many other factors are searched for in the book.

In addition, it is mentioned that dietary requirements the princesses forced them to live a better life for their children. Especially during long marches lasting from three to five years they live in a heartbeat. In the period of separation the countries eagerly striving for closer relations, short-term meetings, and again being dissatisfied with each other's love, the men return hurriedly filled the pains of the road and producing the impression of a visitor. All of these are intermingled in the dream of a peaceful life. Consequently, suspicions arise around the issue that the roots of the misunderstanding between the two are not in fact lack of love. So, the novel encourages us to think, think, and think.

The example of Muhammad Ali's work "Ulug Saltanat" consists of the less investigated factors of the formation and occurrence of novel -tetralogy studied in the context of a holistic literary process revealing the problems of different expression figures, creative methodical individuality and modification of genres, defining the historical -literary foundations of novel-tetralogy and the leading characters-characteristics characteristic of the nature of form.

Conclusion. From the linguistic point of the "Ulug Saltanat" tetralogy represents Arabic, Persian, Mongolian, Greek, and old Uzbek equivalents of many words and phrases, military equipment, methods of warfare, and geographical names that were actively used in the Middle Ages but bearing a colour to describe the period in the novel. Moreover, realizing that this situation creates certain difficulties for the modern reader, the writer gives an explanation of the terms in the modern Uzbek literary language on each page where they are used. As a result, it manages to make the novel somewhat easier to read. A similar situation can be observed in the places where the melodic explanations of hijri calculations are given, and scientific accuracy is ensured by giving references to some historical works. In our opinion, by acting in this way, the author not only protects the reader from excessive stress but also achieves concretization of the artistic time and space, that is, further strengthening of the belief in this or that historical reality happening in the novel.

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EFFECTIVE USE OF ELLIPSIS IN ENGLISH AND UZBEK ADVERTISING

Annotation

This article aims at investigating the extent to which the conventions of the English and Uzbek languages are broken in advertising. There are also shown the practical usage of elliptical features, structure and types in this paper. This article is based on several examples of elliptical advertisements which strengthen the theoretical part of it.

Key words: ellipsis, syntactic form, antecedent, phrase ellipsis, stylistic device, elliptical constructions, verbal ellipsis, nominal ellipsis.

INGLIZ VA O'ZBEK TILLARIDA ELLIPSIS (SO'ZLARNING TUSHIB QOLISHI) DAN SAMARALI FOYDALANISH

Annotatsiya

Ushbu maqola o'zbek va ingliz tillaridagi reklamalarning birliklaridan bo'lmish ellipsisning ahamiyati, xususiyatlari hamda turlarini yoritib berishga bag'ishlangan. Mavzuga aloqador nazariyani yoritib berish maqsadida bir necha misollar bilan boyitilgan.

Kalit so'zlar: ellipsis, sintaktik shakl, elliptik birikmalar, stilistik vositalar, elliptik tuzulish, fe'lining reklamalarda tushib qolishi, otning reklamalarda tushib qolishi.

ЭФФЕКТИВНОЕ ИСПОЛЬЗОВАНИЕ ЭЛЛИПСИС В АНГЛОЯЗЫЧНОЙ И УЗБЕКСКОЙ РЕКЛАМЕ

Аннотация

Данная статья посвящена разъяснению значения, особенностей и видов многоточия, являющегося одной из единиц рекламы на узбекском и английском языках. Он обогащен несколькими примерами, чтобы прояснить теорию, связанную с темой.

Ключевые слова: эллиipsis, синтаксическая форма, эллиptические сочетания, стилистические приемы, эллиptическая структура, пропуск глагола в объявлениях, пропуск имени существительного в объявлениях.

Introduction. Ellipsis is a linguistic term used in grammatical analysis to refer to a sentence where a part of the structure has been omitted. There are some reasons for usage of elliptical constructions in a certain language can be economy, emphasis of an individual part of a sentence and the matter of style [1].

Ellipsis can be considered to overshadow the basic question of form-meaning correspondence and the usual mechanism of grasping a meaning out of its form is bypassed in the interpretation of elliptical constructions. The fairly various picture of mapping of ellipsis poses a direct impediment for Computational Linguistics. The latter one seems to show that language is a correlation of syntactic forms with meaning and there is a systematic mapping from form to meaning in human language [2]. Ellipsis represents case of context sensitivity. Ellipses provide an interesting view of the sentence structuring process.

There are two prevalent and most used types of ellipsis: verbal and nominal.

Verb phrase ellipsis is one the most common ellipsis to occur in a linguistic material and consequently it studies relatively more. Any verbal group that does not contain a lexical verb is elliptical. In verbal phrases ellipsis is not expressed but it is identical to an averted verb phrase in the context. By the given description of verb phrase ellipsis we should consider two main questions: that of identity and locality. The dilemma on identity is whether verb phrase is identical to the syntactic form or to the meaning, whereas locality touches the matter of determining verb phrase ellipsis.

Semantically a verb phrase ellipsis should be identical with the antecedent verb phrase.

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

Descriptive analytical was applied in order to test the overview of ellipsis 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: There is observed verbal ellipsis in advertisements in both two languages.

For example:

[Are you] Mates coming around? (advertisement for Heineken beer)

[Are you] Feeling fruity? (advertisement for Del Monte juice)

In this example we see the missing antecedent for the auxiliary verb "to be" and here the full meaning of the sentence is not destructed.

"Aziza Ziya" orzular ro'yobi [amalga oshadi] (advertisement for an educational centre)

Hazmi taom uchun uch tomonlama ta'sir [ko'rsatadi] (advertisement for medicine Festal which helps to digest)

As it is obvious in the example above there is the verb is omitted. The omission never interfere the meaning of advertisement.

The second type of ellipsis is nominal ellipsis.

[It] Starts perfect... [It] Stays perfect (advertisement for Max Factor make up foundation)

The dream to [your] dream car is [your] home (advertisement for Halifax Insurance)

In both examples there are pronouns are omitted in order to reach the readability of the ads. Such type of ellipsis could be observed in advertisements in Uzbek as well.

[Siz] O'z mo'jizangizni yarating (advertisement for Melek draught)

[U] Yo'talni zabt etadi (advertisement for Gerbion syrop)

In ads Uzbek examples there are also pronouns are omitted in order to reach the readability of the ads.

Elliptical construction gives the availability to understand a full meaning with an elided sentence, and the recoverable meaning can be expressed partially contained in ellipsis either in semantic or syntactic terms. The basic premise of specialist is to examine ellipsis in both the given terms (syntactic and semantic) and to provide answers to the identity questions of ellipsis. Ellipsis is ruled by a semantic identity condition.

For example:

My mother practically told me, "You know that what you're doing is a career (1), right?" I said, "Is it [a career], really?" (2)

In the above mentioned example the elided sentence (2) is semantically identical with its antecedent (1) while structural identity match is not witnessed. Ellipsis really has broad connections with external, non-linguistic mechanisms such as inference and deduction.

Logical form identity theory is the most accepted account of VPE. The theory requires the logical form of the elided VP be equivalent to that of the antecedent VP, up to alphabetic variance. Ellipsis occurs more frequently in conversation in replies and questions. In these cases ellipsis is pictured via leaving the main verb out and using modal verbs or just a previously used auxiliary. In questions interest and surprise can be expressed by means of ellipsis.

For example:

What would surprise people the most about you?

People assume because I have a very thick skin that I don't have feelings. I don't

[have feelings], for the most part.

In the underlined part of the given example the elided sentence has a subject expressed by a pronoun and the predicate contains only an auxiliary verb. The non-elliptical version of this answer would sound "I don't have feelings."

The elliptical questions in conversations can only contain a single word (no matter what part of speech it is) only if the context makes the intended meaning clear. The words can be "wh"-word or just a few words such as "now", "tonight", "Coffee, please". Ellipsis in replies has a group of words rather than a full sentence. We generally avoid repeating words used in the question.

For instance:

I keep my hands clean! Why can't he? [keep his hands clean] (Advertisement for Lava soap)

This elliptical answer sentence can be recovered via the question and be easily understood.

Evidence of ellipsis is found in agreements. We utter elliptical sentences when agreeing with what has just been said. Here the common means is using "too" after an auxiliary. Implementation of "so" and "either", "neither", nor" followed by the auxiliary form of "be".

Noun phrase ellipsis is defined when the noun and the potentially accompanying modifiers are omitted from a noun phrase. This type of ellipsis is also referred to as nominal, subject ellipsis. Although there have been theoretical

attempts to explain English subject ellipsis, they have not generally described the phenomenon in great detail. The studies of child language acquisition have revealed evidences of subject omission in child speech. The most commonly omitted subjects are considered to be "I" and "it" and their identities were recoverable from the preceding linguistic information. Sentences in English typically contain overt subjects. However subject ellipsis is not a rarity especially in conversation [3]

Sentences lacking overt subjects are interpretable and not appear to be errors on the part of speakers. For example in a "don't know" answer to a question one does not know the answer to, we understand who is the doer of the action, although the subject "I" is amiss. Subject ellipsis has been studied within specific genres of text such as diary registers and telegraphic communiqués where economy is paramount. It is suggested, that because English speakers cannot use verbal agreement to identify ellipted subjects, they must look for antecedents in the broader context of the text, but do not make any claims about the syntactic properties of a null subject that might influence its identification. More recently S. Nariyama examined a corpus of Australian English composed of dialogues from Australian TV dramas and argued that the subject sentences in English carry different connotations than their "normal" equivalents. It is also suggested that in emails a more casual attitude is reflected towards the reader on the part of the author. As it is mentioned above, the most commonly omitted subject is "I" while there have been witnessed cases of "he, she, it"- subject ellipsis, too. Anyway, the main characteristic feature of subject ellipsis and generally ellipsis is that of recoverability.

Ellipsis belongs to cohesive devices and it is defined as the omission of part of a structure [4]. Ellipsis in advertising is used for many purposes:

- For economical reasons; to save space and money because words cost money. Cook gives following example of anaphoric textual ellipsis: "When Lisa made a surprise visit, you didn't have time to worry about spotted glasses. Fortunately, you didn't have to. Cascade. Because you don't have time for spots." The second orthographic sentence contains ellipsis. Repetition of these elements would be needless. There is ellipsis also in the last two orthographic sentences 'Cascade' (a single word) and 'Because of you don't have time for spots' (a subordinate clause). In the latter case, a main clause seems to have been ellipted in entirety. But the missing elements are by no means clear." The main clause we can only deduce. It may be started with "You ought to use Cascade..." "You ought to buy Cascade... ..because you don't have time for spots." "We recommend Cascade..."

- As he postulates to avoid drawing attention to features of the message which do not serve the advertiser's interest.

- To create a sense of informality.

Conclusion: We observed linguistic device which are most frequently used in English advertisements is ellipsis. When ellipsis is used it saves not only space but else money. Because in ads words cost money. Therefore it is economical reasons advertisers prefer such linguistic device.

Ellipsis is normally used in spoken language, in face-to-face casual communication. Ellipsis in advertising creates an effect of closeness with the reader and conversational tone; sometimes suggests immediacy.

There is observed similarities between two languages on the usage of degrees of adjectives in advertising. The above described linguistic features such as grammatical structure, linguistic devices such as ellipsis provide learners a rich experience of language usage. This learning lightens the flame of creativity and motivates them to use the language authentically.

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PRECEDENCE AS AN OBJECT OF LINGUISTIC RESEARCH

Annotation

The consider distinguishes and classifies the criteria instruments and examine precedence-setting tokens as units of sociocultural encounter communicated in dialect and typifying a few primary knowledge transmitted within the prepare of national, social and worldwide advancement of a community.

Keywords: Case, Ergative Predicate, Warning, Grammatical Function, Indirect Object, Null Subject Language, Object, Obligatory Science Language, Predicate, Subject, Thematic Role, Transitive Predicate, Indefinite Predicate, Negative Predicate

ПРЕЦЕДЕНТНОСТЬ В КАЧЕСТВЕ ОБЪЕКТА ЛИНГВИСТИЧЕСКОГО ИССЛЕДОВАНИЯ

Аннотация

Рассмотрение различает и классифицирует инструменты критериев и рассматривает маркеры установления приоритета как единицы социокультурного взаимодействия, передаваемые на диалекте и типизирующие несколько первичных знаний, передаваемых в рамках подготовки к национальному, социальному и всемирному развитию сообщества.

Ключевые слова: Падеж, Эргативный сказуемый, Предупреждение, Грамматическая функция, Косвенный объект, Нулевой предметный язык, Объект, Обязательный научный язык, Предикат, Субъект, Тематическая роль, Переходный сказуемый, Неопределенный сказуемый, Отрицательный сказуемый.

LINGVISTIK TADQIQOTLARNING OBYEKTI SIFATIDA USTUNLIK

Аннотация

Ko'rib chiqish mezon vositalarini ajratadi va tasniflaydi va ustuvorlik belgilarini dialektida aytiladigan ijtimoiy-madaniy uchrashuv birliklari sifatida ko'rib chiqadi va jamiyatning milliy, ijtimoiy va jahon miqyosidagi rivojlanishiga tayyorgarlik doirasida uzatiladigan bir nechta boshlang'ich bilimlarni belgilaydi.

Kalit so'zlar: Case, Ergative Predikat, Ogohlantirish, Grammatik vazifa, Bilvosita ob'ekt, Null predmet tili, Ob'ekt, Majburiy fan tili, Predikat, Mavzu, Mavzuli rol, O'tish predikat, Noaniq predikat, Inkor predikat.

Introduction. The process of speech production is often associated with a reference to certain information, whereby its content is directly related to the universal, social and national components of culture. Such cultural components act as a kind of a communicative 'weapon' in the hands of the speaker, who gets to express certain ideas and attitudes without resorting to the resources of their own speech-making potential. This feature of communicative and verbal behaviour is referred to as 'precedence'. The term and the linguistic possibilities and mechanisms behind it have quite recently become the object of close attention on the part 'In the framework of language studies, precedence-setting tokens are researched through the lens of intertextuality, which assumes that 'any text is a mosaic of citations and represents the uptake and transformation of some other text' (Hodges, 2015, p. 44). In this interpretation, the text appears as an entity consisting of a set of composite text units reflecting the experience, knowledge, ideas, feelings and thoughts of previous authors' linguists, as well as experts in intercultural communication, linguistic culturology, and pragmatics of communication. Precedence-setting tokens that lie at the heart of the concept of linguistic precedence have been subjected to a close study since the end of the 20th century and have since received various interpretations. The linguistic and cultural analysis of their varieties – precedent texts, utterances, names, and situations – is considered the most productive method in studying precedent phenomena. Such an analysis, however, often lacks consistency, mainly because of the multidimensional nature of precedent phenomena that complicates their scientific analysis in general and classification in particular. This paper attempts to distinguish

and describe the classification criteria for precedence-setting tokens, which are herein viewed as units of sociocultural experience expressed in language and encapsulating some primary knowledge transmitted in the process of national, cultural and global development of a community. The study also elaborates on the issue of functional attribution of precedence-setting tokens, highlighting one of their key functions of identity assessment that plays the key role in distinguishing between the items recognised as 'innate' or, alternatively, 'alien' within a single linguocultural community. In the framework of language studies, precedence-setting tokens are researched through the lens of intertextuality, which assumes that 'any text is a mosaic of citations and represents the uptake and transformation of some other text' (Hodges, 2015, p. 44). In this interpretation, the text appears as an entity consisting of a set of composite text units reflecting the experience, knowledge, ideas, feelings and thoughts of previous authors. At the same time, not only literary works are viewed as texts, but society as a whole, with its history, culture and people, which is why one might view culture as an intertext acting as a 'pretext' of each new text (Lähdesmäki, 2017, p. 58). This take on modern reality, the projection of culture through the prism of intertextuality responds to a variety of factors, in particular, the growing availability of works of art and literature, the development of mass education, the evolution of mass media and, as a result, the spread of mass culture. As a result, everything new is inevitably compared with the known, traditional, textbook knowledge, and a reference to the legacy of predecessors becomes an integral component of both research and creative activity, penetrating and merging with the norms of both

formal and informal communication practices. The process of speech production is often associated with a reference to certain information, whereby its content is directly related to the universal, social and national components of culture. Such cultural components act as a kind of a communicative 'weapon' in the hands of the speaker, who gets to express certain ideas and attitudes without resorting to the resources of their own speech-making potential. This feature of communicative and verbal behaviour is referred to as 'precedence'[1]. The term and the linguistic possibilities and mechanisms behind it have quite recently become the object of close attention on the part of linguists, as well as experts in intercultural communication, linguistic culturology, and pragmatics of communication.

Linguoculturology is the study of language as a cultural phenomenon, in which interrelated language and culture are the subject. In particular, VN Telia writes: "Linguoculturology is a science that studies the human, more precisely, the cultural factor in man. This means that the Center for Linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon" [2]. According to GG Slishkin, "Linguoculturology focuses on the human factor, more precisely, the cultural factor in man. The fact that the center of linguoculturology consists of a cultural phenomenon indicates that the science of man belongs to an anthropological paradigm." Although there is a consensus on the object of study of linguoculturology, there are some controversial views. For example, according to V.N. Telia, linguoculturology studies only the synchronous connection of language and culture. V.A. Maslova believes that this field studies the language both synchronously and diachronically. VNTelia also emphasizes that the object of linguoculturology is universal, while VAMaslova emphasizes the need to study the linguocultural features of the language of a particular people or fraternal peoples[3]. One of the challenges is that a number of training manuals have been developed in this regard. Linguists admit that the most famous of them is the textbook created by VA Maslova. This textbook describes the methods, object and subject, directions in the field of linguoculturology, examples of linguoculturological analysis of a particular language unit.

Literal Review. So however we approach the question, no one object of linguistic study emerges of its own accord. Whichever way we turn, the same dilemma confronts us. Either we tackle each problem on one front only, and risk failing to take into account the dualities mentioned above: or else we seem committed to trying to study language in several ways simultaneously, in which case the object of study becomes a muddle of disparate, unconnected things[4]. By proceeding thus one opens the door to various sciences – psychology, anthropology, prescriptive grammar, philology, and so on – which are to be distinguished from linguistics. These sciences could lay claim to language as falling in their domain; but their methods are not the ones that are needed. One solution only, in our view, resolves all these difficulties. The linguist must take the study of linguistic structure his primary concern, and relate all other manifestations of language to it[5].

Indeed, amid so many dualities, linguistic structure seems to be the one thing that is independently definable and provides something our minds can satisfactorily grasp.

What, then, is linguistic structure? It is not, in our opinion, simply the same thing as language. Linguistic structure is only one part of language, even though it is an essential part[6]. The structure of a language is a social product of our language faculty. At the same time, it is also a body of necessary conventions adopted by society to enable members of society to use their language faculty. Language in

its entirety has many different and disparate aspects. It lies astride the boundaries separating various domains. It is at the same time physical, physiological and psychological. It belongs both to the individual and to society. No classification of human phenomena provides any single place for it, because language as such has no discernible unity. A language as a structured system, on the contrary, is both a self-contained whole and a principle of classification. As soon as we give linguistic structure pride of place among the facts of language, we introduce a natural order into an aggregate which lends itself to no other classification.

It might be objected to this principle of classification that our use of language depends on a faculty endowed by nature: whereas language systems are acquired and conventional, and so ought to be subordinated to – instead of being given priority over – our natural ability.

Being a specific linguistic unit and the object of investigation of a particular linguistic branch, text as a concept is considered to be a multi-aspect unit. Nowadays, there is no agreement among linguists on the notion of text and on the which class of phenomena, whether linguistic or speech one, it should be correlated with. Some researchers examine the grammatical nature of text, whereas others consider text as a speech phenomenon, relying, first of all, on its communicative aims. These differences in the investigation of the notion of text are found in linguistic and methodological works of well-known linguists[7].

Research and Methodology. Have you ever wondered why we say "feet" and not "feet"? Or what do we do with our mouths to distinguish the sound ab from ap? Or why we rarely say what we really mean? Such questions interest a linguist!

Most people think of a linguist as someone who knows many languages and works as a language teacher or translator at the United Nations. In fact, these people are called "Polyglots". Although many linguists are polyglots, linguistics focuses on the structure, use, and psychology of language in general.

Linguistics deals with the nature of language and communication. It deals with the study of individual languages, but also with the search for common features common to all languages or large groups of languages. It includes the following sub-regions:

- phonetics (production of speech sounds, study of acoustics and hearing)
- phonology (formation of sounds)
- morphology (structure of words)
- syntax (sentence structure)
- semantics (meaning)
- pragmatics (language in context) [8]

It also includes studying the nature of language variability (ie dialects), how language changes over time, how language is processed and stored in the brain, and how it is acquired by young children.

A word, especially a polysemantic one, is a complex semantic structure. The main thing in it is the nominative meaning, directly aimed at objects and phenomena of reality. This, according to V.V. Vinogradov, "the support and socially conscious foundation of all its other meanings and applications"[9].

The problem of the hierarchy of the meanings of a polysemantic word is devoted to a number of studies, among which, first of all, the works of R.O. Jakobson about the main, main and particular meanings and E. Kurilovich about primary and secondary semantic functions. The difference between the main linguistic meaning and private meanings hierarchically subordinate to it lies in the fact that the main meaning is one that is not determined by the context, while the remaining (private) meanings add context elements to the

semantically elements of the main meaning. The enrichment of the context leads to the emergence of further private shades of private values. The relations of the tap “main meaning–private meaning” are regular in polysemous words, which is one of the most important characteristics of polysemy.

A.I.Smirnitsky emphasized that “the connections between lexico-semantic variants in the language system turn out to be repetitive, typical, regular. The main meaning and particular meanings, directly given in regularly implemented positions, belong to the language proper (as well as their semantic variant–the general meaning)”[10].

By the frequency of the rank, it is possible to distinguish between simple (repetitive) and random (random, individual) contextual values. The first over time, with the accumulation of observations, pass into the category of variant correspondences. The latter can appear and disappear as a manifestation of the subjective use of words by one or another author and are most often found in 366 fiction. “The transformation of the “occasional” use of the word into the usual” is one of the most frequent ways of developing polysemy. X. Cassares gives a number of reasons that prompt the speaker to discard “the generally accepted word that is spinning on his tongue” and replace it with another “used in an unusual meaning for him”. “This is mainly a sudden association of ideas, emotional excitement (obviously, a state of passion), the desire for expressive richness, to achieve a comic effect, or simply a desire to attract the attention of the listener or reader. It is the occasional, unusual use of the word and the reasons for this that must be taken into account by the translator”. Contextual meanings are not introduced from the outside, but are the realization of the meanings potentially embedded in the word. This can be established from the semantic structure of the word.

Although linguistics is still largely unknown to the educated public, it is an increasingly important influence on other fields such as psychology, philosophy, education, language teaching, sociology, anthropology, computer science, and artificial intelligence. is a growing and exciting field.

As mentioned above, a polysemantic word is a complex semantic structure. Its main meaning is the nominative meaning. The “primary function”, writes E. Kurilovich, coincides with the “principal value” of Jacobson, the “secondary functions” are identical with other “private values”. The use of the expressions “proper (literal) and figurative meaning” according to E. Kurilovich suggests a certain hierarchy between them. “It is clear”, he continues, that the immediate data are the “private” meanings that appear in specific conditions (in context).

The principal meaning and particular meanings directly given in regularly realized positions are proper linguistic ones (as well as their semantic invariant – common meaning)[11].

Beyond regularity are chains of “further particular shades of particular meanings” (E. Kurilovich), “applications” of the word (V.V. Vinogradov), word meanings that already have an extralinguistic character (V.A. Zvegintsev, G.P. Melnikov and others). These are the contextual meanings of

the word, the special “applications” of the word in the context, which go beyond the 367 usual linguistic meanings, although they are indirectly motivated by linguistic meanings through a system of “hidden” internal forms, implications.

A student interested in linguistics can choose from several different career paths. Some of them are listed below. Note that different career paths benefit from different course concentrations, so it is best to consult with your undergraduate advisor when choosing courses.

Analysis and Results. The study was concerned with precedencesetting tokens herein defined as units of sociocultural experience expressed in language and encapsulating some primary knowledge transmitted in the process of national, cultural and global development of a community. As units actualised within the framework of communicative activity, precedence-setting tokens exhibit a number of features including a relatively conventional level of application, associative nature, relative freedom in the choice of the form of expression (which degree depends mostly on the context and the type of specific discourse), the active role of the recipient, and their inventory to deliver both linguistic and extralinguistic meaning.

Conclusion. Finally, in support of giving linguistic structure pride of place in our study of language, there is this argument: that, whether natural or not, the faculty of articulating words is put to use only by means of the linguistic instrument created and provided by society. Therefore it is no absurdity to say that it is linguistic structure which gives language what unity it has. The existing classifications of precedence-setting tokens as elements of linguistic and speech activity imply the differentiation of their four fundamental types: [12] precedent texts, defined as exemplary texts of national culture, regularly reproduced in a given linguocultural community and generating invariant perception; [13] precedent statements, interpreted as phraseological units, phrases, aphorisms or logoeystems, implying a reference to some precedent (reminiscence), retaining their syntactic independence and emerging as units of discourse conserving their ‘superficial’ meaning; [14] precedent names associated with names originating from a well-known text; and [15] precedent situations, which are reference, ideal situations with certain connotations, explicated on the basis of association with a precedent text, utterance or name. The study showed that the existing criteria for the classification and analysis of precedence-setting tokens reflect the diverse nature of the very concept of linguistic precedence[16]. This concept occupies an important place in the processes of evolution and functioning of linguocultural systems, which activity is determined by experience being recorded, preserved, and transmitted as precedents of varying degrees of associativity and recognisability[17].

The functions of precedence-setting tokens considered in the paper indicate a rather extensive potential for their operation in language and speech, which, in turn, determines the relevance of studying specific techniques for using them to achieve a certain effect in certain communicative contexts.

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JALOLIDDIN RUMIY VA UNING JAHON ADABIYOTIGA TA'SIRI

Annotatsiya

Ushbu maqolada Jaloliddin Rumiya ijodi, uning falsafiy qarashlari va tarbiya jarayonida tutgan o'rni, asarlarida shaxsni ma'naviy tarbiyalash haqida ma'lumotlar berilgan va ta'lim jarayonida foydalanish haqida nazariy asoslangan ma'lumotlar berilgan. Rumiyning jahon adabiyotidagi o'rni haqidagi ilmiy tadqiqotlar, asarlaridagi asosiy g'oyalar muhokama qilinadi.

Kalit so'zlar: Jaloliddin Rumiya, masnaviy, Mavlaviy, ilmiy tadqiqot, adabiy, buyuk mutafakkir, vakil, hissa, jalb, ma'naviy meros, adabiyot.

ДЖАЛАЛИДДИН РУМИЙ И ЕГО ВЛИЯНИЕ НА МИРОВУЮ ЛИТЕРАТУРУ

Аннотация

В данной статье представлены сведения о творчестве Джалалиддина Румий, его философские взгляды и роли в образовательном процессе, духовном воспитании человека в его произведениях, а также теоретически обоснованные сведения об использовании его в образовательном процессе. Обсуждаются научные исследования роли Румий в мировой литературе, основные идеи в его произведениях.

Ключевые слова: Джалалиддин Румий, маснавий, Мавлавий, научное исследование, литературовед, великий мыслитель, представитель, вклад, привлечение, духовное наследие, литература.

JALALIDDIN RUMIY AND HIS INFLUENCE ON WORLD LITERATURE

Annotation

In this article are given information about Jalaliddin Rumi's works, his philosophical views and role in the process of spiritual upbringing of the person and theoretically substantiated information about using his views during the process of education. Scientific research on Rumi's place in the world literature, the main ideas of his works are discussed.

Key words: Jalaliddin Rumiya, masnaviy, Mawlaviy, scientific research, literary, great thinker, representative, contribution, attract, spiritual heritage, literature.

Introduction. Researching the scientific-educational activities of creators who made a great contribution to the spiritual heritage of a particular nation and the development of science in world literature studies has its own scientific-theoretical importance as a literary-aesthetic category of literary studies. After all, the analysis of the work of art, the study of the principles of interpretation of the text based on various methods, and the determination of the factors that formed the scientific-aesthetic thinking determine the need to conduct large-scale studies based on conceptual conclusions in the development of literary studies and the research of the scientific heritage of literary critics from a modern point of view.

The researcher conducted in the field of world literary studies on the scientific heritage and literary-aesthetic views of critics and literary scholars serve to ensure the development of its theory on the basis of the history of science. Because researching the scientific activity of a certain scientist, his research methods, the principles of approaching the text, and the criteria for evaluating the work are considered one of the important factors for literary studies. Formation of new principles of national literature criteria based on the advanced scientific-methodological methods of the globalization process, research of the personality and scientific heritage of representatives of old classical literature is also of urgent importance.

Literature review. it is no secret that the East, which has always been a legend, has fascinated European peoples with its literature and art. Geniuses of Eastern literature - Rudaki, Firdausi, Ibn Sina, Khayyam, Nizami, Attar, Rumi,

Sa'di, Hafiz, Jami, Navoi, Babur and Bedil's literary-scientific heritage mixed with humanitarian and life-giving ideas. inspired Arab poets and writers. But among these great thinkers, the name and spiritual legacy of Maulana Jalaliddin Rumi (Balkhi), the great poet, thinker, founder of the Mavlaviya denomination, is more familiar to Europeans. In the words of Annemarie Schimmel, a famous Romanist scholar, "No one among Islamic scholars is known in the West to the extent of Jalaliddin Rumi." So, what is the place of Rumi's thought, which served as a basis for the great German philosopher Hegel's theory of dialectics, in European literature, philosophy, and spiritual life[4]?

In order to analyze and research Rumi's life, works and views, significant scientific works have been carried out in the USA and Western Europe. Reynold Nicholson (1868-1945) is the first English scientist who seriously engaged in Roman studies. Nicholson classified the ghazals he selected from the poet's divans according to their philosophical meaning and characteristics and published them in the form of a collection called "The Soul's soul" in 1898. This collection was reprinted in 1977. In 1924, he introduced Rumi's "Fihi mo fihi" ("Inside is within you") in the magazine "Association of the Kingdom of Asia" and translated some parts of it. The most important of Nicholson's works is the translation and commentary of Masnavi. Arthur John Arberry (1905-1959), one of his dynamic and active students, continued the school of English Roman studies started by Nicholson. After reading "Masnavi" he found a new treasure for himself. He made a great contribution to understanding and familiarizing Rumi by

translating two hundred stories from "Masnavi" into popular language.

Scientist Idris Shah (1924-1996) was born in India, lived and worked in Great Britain. In his works, Jalaluddin Rumi's life and works are psychologically, philosophically and socially revealed. In his most famous work entitled "One hundred stories from a wise man, the life, teachings and blessings of Jalaliddin Rumi" from Rumi's life pictures are presented and he describes the poet as a great person and a teacher, saying that he gives "education through the power of influence". William Jones (1746-1794) also worked hard to translate the Persian text. This caused many English researchers to love the spiritual heritage of the East. W. Jones, while reading the translation of Maulana Jalaliddin Rumi's "Masnavi", fell into a special mood, put all his work to one side, and started translating the works of Mawlavi himself. The unique aspects of the Mawlaviya denomination have been attracting tourists from England. For example, after getting acquainted with Turkey and its cultural life and getting information about Sufi zikr, Reshad Field visited the city of Konya. In 1976, he founded an association called "Ogoh Jon" Institution. This association still operates today under the name "Mavlano Foundation". In his book "Journey to the World of Sufism", Reshad Field described his impressions of the trip to Konya. Maulana Jalaliddin Rumi's fame in America was caused by Coleman Barks, who wrote a book called "Maulana Rumi". This work gained great popularity among readers in a short period of time. One of the American journalists, Richard Brooker, visited Mawlavi's mausoleum in Konya, and was completely influenced by it, and concluded that "Islam should not be interpreted as radical and fundamentalist." It is reported that the selected text of "Masnavi" in English by Dr. Taqi Purnamdarian, a famous Iranian Roman scholar, was published in 250,000 copies in America, making it a fast book in the American market. The works of Erich Fromm, a student of Sigmund Freud, have gained worldwide fame. He mentions Mawlavi with great respect because of his qualities such as the bearer of truth, joy of life, understanding of the human psyche, awareness of the universe, and at the same time, love is the jewel of life[7][10].

Research methodology. In world literature, issues related to Sufism literature, in particular, in-depth study of the text and layers of meaning of the works of Sufism poets, as well as the historical assessment of the personality and creative heritage of each creator, have already become a natural process, so the scientific research carried out in these directions acquires important scientific and theoretical importance. In fact, it is important to study literary and historical values, in particular, the works of great ancestors, determine their unique place in the history of world literature, and give a true scientific-theoretical assessment of their life and work based on modern scientific approaches. Also, Jalaliddin Rumi's works are full of unique philosophical observations and deep spiritual experiences. The ideas presented in his works are considered important in the study of the poet's artistic world. It is these aspects - the issues related to the life and literary activity of Jalaliddin Rumi - that have been widely studied in world literature. From the end of the 18th century, Western Europe began to recognize Maulana Rumi through his political representatives. We can give examples of such scientists as J. de Wallenburg, J. von Hammer, Friedrich Ruckert, James Redhoes, and A. J. Orbery.

In the Western world, there are many devoted to the work of Jalaliddin Rumi, however we can see that in them only scientific researches were carried out as an orientalist or translator. In the opinion of these scientists, it is noteworthy that the work of Maulana Jalaliddin Rumi was researched based on the concept of "existence". Also, in these studies, the work of Maulana Jalaliddin Rumi was comparatively analyzed with various religious and philosophical ideas of the pre-Islamic era. We can take as an example the studies of Russian orientalists: E. Bertels, V. V. Bartold, A. Krinsky, and I. E. Goldsier in the beginning of the 20th century regarding the study of Sufism in Movarounnahr and the philosophical heritage of Jalaliddin Rumi. Next, we can mention the scientific research of Uzbek scientists such as Mominov, N. Komilov, V. Valikhojhaev, J. Kholmominov, G. Navrozova, O. B. Bozorov, R. T. Shodiev, U. Uvatov. Also, interest in Rumi's work increased in the years after independence. The works of poets and writers such as Askar Mahkam, Jamal Kamal and Ulugbek Hamdam are important in the translation of Jalaliddin Rumi's works into Uzbek[5].

Analysis and results. Maulana Rumi understood a perfect person to be kind, fair, truthful, conscientious, honorable, strong-willed, enterprising, tenacious, devoted to his work, and high in spirituality. Since the formation of a perfect person is related to loyalty to the Motherland and the feeling of preserving the country's peace, we should pay attention to its following aspects, these are: devotion to the Motherland, exemplary morals, courtesy, correct and conscious attitude to work, integrity, humanity, enthusiasm, humility, friendship and mutual assistance, discipline, activity, aspiration for a goal, honesty, business and entrepreneurship, maintaining a strong family, being honorable, striving for healthy and physical maturity, feeling responsible, conscientiousness, etc. Also, a person's ambition for perfection should have self-control, self-discipline, feel high responsibility, fight for an idea, have strong faith, and be socially active. He is a conscious, creative person who has strong faith, ideas and human qualities, who lives with the destiny of the nation and the feeling of the nation, who expresses the characteristics of the new era. It is known from the research that there are many opinions regarding the study of Jalaliddin Rumi's work. This education today shows the need to study the field of imagination within the framework of spiritual and moral education of a unique person and to develop appropriate recommendations based on this field.

Conclusion. In conclusion, Jalaliddin Rumi is a great poet, scholar and representative of Sufism. Jamal Kamal, a literary scientist, said: he is the "poet of all mankind". Spiritual education in Rumi's philosophy of heart and conscience takes great place. These concepts because of their internal nature, they are closely related to each other. Rumi's views in the time of development treating people with mental freshness and heart's command, encourages, conscientious approach to things and events, so as a result, mutual human relations in social life are strengthened. Rumi's philosophy is about the perfection of a certain person, his spiritual height, his personality and ability to live in harmony with other personalities and nature, in the process of realizing his vital interests, that he does not harm anyone or anything with his activities and actions, on the contrary, he is a model for spiritual support and example to all mankind.

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LEGAL METHODOLOGICAL BASIS OF LINGUISTIC EXPERTISE OF ADVERTISING TEXTS

Annotation

Advertising texts are an important means of conveying information about a service or product to consumers. Determining cases of negative provocation, methodological idiocy, violation of legal norms in the advertising text is important in ensuring quality advertisements. Therefore, there is a need for linguistic examination of advertising texts today. The article deals with the legal methodological basis of the linguistic examination of advertising texts and, accordingly, the issue of determining the relevant attributes.

Key words: expertise, linguistic expertise, methodological basis, legal methodological basis, advertising, advertising text expertise, provocation, manipulation, advertising law.

ПРАВОВАЯ МЕТОДОЛОГИЧЕСКАЯ ОСНОВА ЛИНГВИСТИЧЕСКОЙ ЭКСПЕРТИЗЫ РЕКЛАМНЫХ ТЕКСТОВ

Аннотация

Рекламные тексты являются важным средством донесения информации об услуге или товаре до потребителей. Выявление случаев негативной провокации, методологического идиотизма, нарушения правовых норм в тексте рекламы имеет важное значение в обеспечении качества рекламы. Поэтому сегодня возникает необходимость в лингвистической экспертизе рекламных текстов. В статье рассматриваются правовые методологические основы лингвистической экспертизы текстов рекламы и, соответственно, вопрос определения соответствующих признаков.

Ключевые слова: экспертиза, лингвистическая экспертиза, методологическая основа, правовая методологическая основа, реклама, экспертиза рекламного текста, провокация, манипулирование, рекламное право.

REKLAMA MATNLARINI LINGVISTIK EKSPERTIZA QILISHNING QONUNIY METODOLOGIK ASOSLARI

Annotatsiya

Reklama matnlari axborot tashuvchi va iste'molchilarga xizmat yoki mahsulot turi haqidagi xabarni yetkazuvchi muhim vosita sanaladi. Reklama matnida salbiy provokatsiya, uslubiy g'alizlik, qonun normalarining buzilish holatlarini aniqlash sifatli reklamalarni ta'minlashda muhim ahamiyat kasb etadi. Shu boisdan bugungi kunda reklama matnlarini lingvistik ekspertiza qilish zarurati bor. Maqolada Reklama matnlarini lingvistik ekspertiza qilishning qonuniy metodologik asoslari va shunga muvofiq, tegishli atributlarni belgilash masalasi xususida so'z boradi.

Kalit so'zlar: ekspertiza, lingvistik ekspertiza, metodologik asos, qonuniy metodologik asos, reklama, reklama matni ekspertizasi, provokatsiya, manipulatsiya, reklama to'g'risidagi qonun.

Kirish. Qonun doirasida mustahkamlanadigan, hamda qonun doirasida muayyan norma, qonun talabalarini ishlab chiqilgan holatlar monitoring qat'iy amalga oshiriladi. Jahonda til va huquq munosabati, qonun ijodkorligi va bunda lingvistik bilimlarning roli, lingvistik bilimlarni amaliyotga tatbiq etishning maxsus metodologik tamoyillarini ishlab chiqishga alohida e'tibor qaratiladi. Muayyan jarayonning qonuniy metodologik asoslari mavjudligi uning obyektiv tarzda ko'rib chiqilishi, tizimli va aniq natijalarga erishishga yordam beradi. Sud ekspertizalari negizida lingvistik ekspertiza ham yuridik, ham lingvistik bilimlar doirasida faoliyat yuritadi. Bu esa ushbu sohaning alohida tizimli jarayon va uni tartibga solish zarurati borligini ko'rsatadi. Amaliy tilshunoslikning yangi yo'nalishi, shuningdek, sud ekspertizasining nisbatan yosh tarmog'i sifatida lingvistik ekspertizaning qonuniy metodologik asoslarini ishlab chiqish zarur.

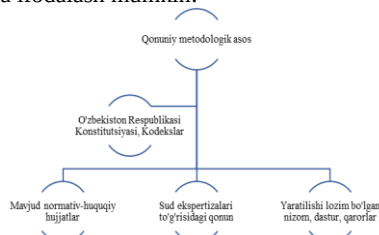
Mavzuga doir adabiyotlar tahlili. Sohaning qonuniy metodologik asoslari haqida to'xtalishdan avval, umumiy metodologik asos va qonuniy metodologik asos xususida qisqacha to'xtalish lozim. Rus siyosatshunolaridan A.V.Nesterov huquqiy tartibga solish vositasi sifatida lingvistik ekspertizaning qonuniy asosiga quyidagicha ta'rif beradi: "Ekspertiza yurisprudensiya mavjud bilimlar asosida

xulosa berish jaryonini ifodalaydi, shuning uchun u huquqiy va potensial ahamiyatga ega bo'lishi lozim". [1] Shuningdek Rossiya davlat dumasi reglamentining 121-moddasi 7-bandida lingvistik ekspertiza qilish xususida alohida band kiritilgan. O'zbekiston Respublikasi sud ekspertizasi to'g'risidagi 2009-yil 18-noyabrda qonunda umumiy sud ekspertizalari, ularni amalga oshiruvchi shaxslar, ekspertiza o'tkazish muddatlari, turlari xususida ma'lumot beriladi.[2] Shuningdek, 2021-yil 28-oktabrdagi O'zbekiston Respublikasi Vazirlar Mahkamasining "Normativ-huquqiy hujjatlar loyihalarini lingvistik ekspertizadan o'tkazish tartibi to'g'risidagi nizomni tasdiqlash haqida"gi 662-son qarorida qonun hujjatlarini lingvistik ekspertiza qilish asoslari ishlab chiqilgan. [3]

Reklama to'g'risidagi qonun hujjatlari mualliflik huquqi, individuallashtirish vositalariga bo'lgan huquqlar, iste'molchilar huquqlarini himoya qilish, ommaviy axborot vositalari to'g'risidagi qonun hujjatlari bilan bog'liq. Matnni tekshirishning batafsil tartibida nafaqat materialning reklama elementlarining mazmuni, balki reklama ma'lumotlarining joy, vaqt, tarqatish va joylashtirish usullari ham hisobga olinadi. Qonunchilik nuqtai nazaridan, reklama quyidagi xususiyatlarning yig'indisidir: axborot komponenti, ma'lum bir maqsadli auditoriyaga murojaat qilish, reklama ob'ekti

mavjudligi, e'tiborni jalb qilish va reklama mavzusiga qiziqishni saqlashga qaratilgan.[4]

Tadiqot metodologiyasi. Umuman qonuniy metodologik asos bo'lishi mumkin bo'lgan vositalarni quyidagicha ifodalash mumkin:



Lingvistik ekspertizaning bir qismi sifatida reklama qilinadigan ob'ektning quyidagi reklama komponentlari tahlil qilinadi:

- 1) mahsulot, brend, kompaniya nomi;
- 2) shiorlar;
- 3) reklama matnlari;
- 4) og'zaki va vizual seriyalarning umumiyliigi;
- 5) Subtitr shaklidagi reklamalar;
- 6) bosma nashrlar, televideniye, radio, internet reklama.

Normativ-huquqiy hujjatlarni ekspertyza qilishda mavjud qonunga tayangan holda ekspertiza o'tkazish mumkin. Bu esa ekspertga qonuniy metodologik asoslar mavjudligi va shu asosda ekspert xulosalarini shakllantirishga yordam beradi. Loyihani lingvistik ekspertizadan o'tkazishda quyidagi punktlarga alohida e'tibor qaratish lozim:

3-bob. Loyihani lingvistik ekspertizadan o'tkazish talablari

9. Loyiha matni lingvistik ekspertizadan quyidagi talablar asosida o'tkaziladi:

jumlalarning soddaligi va qisqaligi, ta'riflarning aniqligi;

imlo, uslubiy, grammatik va orfografiya qoidalariga mosligi;

yangi atamalar, shuningdek, soha atamalarining to'g'ri qo'llanganligi;

so'z birikmalarining o'zaro to'g'ri bog'langanligi; bayonning tizimliliigi va ifodali ketma-ketligi.

10. Loyihada, shuningdek, unga ilova qilinadigan axborot-tahliliy materiallarda quyidagilarning qo'llanilishiga yo'l qo'yilmaydi:

og'zaki nutq shakllari;

davlat tilida teng ma'noli so'zlar va tushunchalar mavjud bo'lgan taqdirda, chet tillari atamalar;

eskirgan hamda ko'p ma'noni anglatadigan so'zlar va iboralar, majoziy taqqoslashlar, sifatlashlar, kinoyalar;

abbreviatura va qisqartmalar (bundan umumiy qabul qilingan abbreviatura va qisqartmalar, shuningdek qonunosti hujjatlarining ilovalaridagi tashkilotlarning qisqartirilgan nomlari mustasno)[6].

Shuningdek, ushbu qonun hujjatida normative huquqiy hujjatlarni ekspertizadan o'tkazuvchi mkutaxassi yoki ekspertning huquq majburiyatlari ham alohida belgilangan:

5-bob. Loyihani lingvistik ekspertizadan o'tkazuvchi maslahatchi yoxud mutaxassisning huquq va majburiyatlari

18. Lingvistik ekspertizani o'tkazadigan maslahatchi yoxud mutaxassis:

qonunchilik hujjatlarida belgilangan tartibda lingvistik ekspertizadan o'tkazadigan normativ-huquqiy hujjatlar va ularning loyihalari predmetiga taalluqli bo'lgan hujjatlar bilan tanishish;

lingvistik ekspertizani o'tkazish uchun zarur bo'lgan qo'shimcha hujjatlarni so'rab olish;

lingvistik ekspertizadan o'tkaziladigan normativ-huquqiy hujjatlar va ularning loyihalari normalarini

aniqlashtirish va ular bo'yicha tegishli tushuntirishlarni olish huquqiga ega.

Maslahatchi yoxud mutaxassis qonunchilik hujjatlariga muvofiq boshqa huquqlarga ham ega bo'lishi mumkin.

19. Lingvistik ekspertizani o'tkazadigan maslahatchi yoxud mutaxassis:

lingvistik ekspertizani tashkil etish va o'tkazishning qonunchilik hujjatlar bilan belgilangan talablariga rioya qilish;

lingvistik ekspertizani o'tkazish munosabati bilan o'ziga ma'lum bo'lgan ma'lumotlarni oshkor qilmaslik;

zarur hollarda lingvistik ekspertiza xulosalarini asoslab berishi;

taqdim etilgan hujjatlarning saqlanishini ta'minlashga majbur.

Maslahatchi yoxud mutaxassis qonun hujjatlariga muvofiq boshqa majburiyatlarni ham olishi mumkin.

Ko'rinadiki, normativ-huquqiy hujjat loyihasi tayyorlangach, ekspert ana shu qonunda belgilangan bandlar asosida ob'ektini izchil ketma-ketlikda, qonuniy talablar doirasida ekspertiza qilishi mumkin.

Tahlil va natijalar. Shuningdek, mamlakatimizda reklamalarni tartibga solish va jmuvoqilashtirish maqsadida reklama to'g'risidagi qonun qabul qilingan. Ushbu qonun hujjatida reklamaga doir umumiy talablar o'z aksini topgan. Bugungi kunda nomaqbul, provokatsion xarakterga ega bo'lgan, milliy etnik xoslikka daxl qiluvchi yoki plagiat reklamalar tarqalishining oldini olish va tartibga solish uchun maxsus ekspertiza o'tkazish zarur[4,7]. Ekspertiza bevosita reklama to'g'risidagi qonu nhamda Davlat tili to'g'risidagi qonun talablari asosida amalga oshirilishi maqsadga muvofiq. Ekspert reklama matnlarini lingvistik ekspertiza qilishda ayni shu qonuniy asoslarga tayanib ish ko'rishi maqsadga muvofiq. Reklama to'g'risidagi qonunning quyidagi bandi bevosita ekspertizaga asos vazifasini bajaradi:

Dori vositalarini reklama qilishdagi taqiqlar.

Ovqatga qo'shiladigan biologik faol qo'shimchalarning va oziq-ovqat qo'shimchalarning Reklamasi.

Ona sutining o'rmini bosuvchi mahsulotlarni reklama qilishning taqiqlanishi.

Energetik ichimliklarning reklamasi.

Alkogol mahsulotlarining reklamasi.

O'zbekiston Respublikasida ishlab chiqarilgan pivoni, tabiiy va

ko'piklanadigan vinolarni reklama qilish.

Tamaki mahsulotlarini hamda tamakini va nikotinni iste'mol qilish moslamalarini reklama qilish.

Pirotexnika vositalari, qurol va uning o'q-dorilari, harbiy maqsadga

mo'ljallangan mahsulotlar reklamasi.

Qimmatli qog'ozlarning va aholi mablag'larini jalb etish bilan bog'liq

xizmatlarning reklamasi.

Moliyaviy xizmatlar reklamasi.

Xalq tabobati tovarlari reklamasi.

Lotereyalar, qimor o'yinlari va tavakkalchilikka asoslangan boshqa o'yinlar reklamasi.

Ko'rinadiki, reklama matnlari hamda normative-huquqiy hujjatlar lingvistik ekspertizasini amalga oshirish uchun qonuniy metodologik asoslar mavjud. Ekspert reklama matnini lingvistik ekspertiza qilishda yuqoridagi qonun hujjatiga tayangan holda atributlarni belgilab olishi va jarayonni boshlashi mumkin. Xususan, qonuniy asosga ko'ra atributlarni quyidagicha belgilash mumkin:

1. Reklama matnida imloviy, ishoraviy, uslubiy xatoliklar mavjudmi?

2. Reklama matnida salbiy provokatsiya mazmuni mavjudmi?

3. Reklama matni original/ko'chirilganmi?

4. Reklama matnida yashirin tashviqot mazmuni mavjudmi?

5. Reklama matnida yashirin va oshkora diksiriminatsiya mavjudmi?

6. Reklama matnida taqiqlangan vositalar haqida axborot mavjudmi?

7. Reklama matnida milliy etnik xoslik, milliy mentalitetga daxl qiluvchi lingvistik va ekstralingvistik belgilar mavjudmi?

8. Reklama matnida qo'llangan so'zlarning semantic, pragmatik mazmuni qanday?

9. Reklama matni reklama to'g'risidagi qonun, hamda Davlat tili to'g'risidagi qonun normalariga muvofiqmi?

10. Reklama matnida reklama qilinishi taqiqlangan holatlar uchraydimi?

- **Xulosa va takliflar.** Qonuniy asosda ekspert matn holatidan kelib chiqqan holda tekshirilishi lozim bo'lgan tegishli atributlarni belgilaydi. Bu esa masalaning huquqiy va lingvisiyik jihatlarini farqlash, yagona ekspertlik yondashuvining amalga oshishi, hamda ekspertiza jarayonining obyektiv tarzda amalga oshishiga yordam beradi. Shu boisdan lingvistik ekspertizani tashkil etishda mavjud qonun normalariga tayanish, ekspert vakolat chegaralarini belgilash muhim ahamiyat kasb etadi. Masalaning yuqorida ta'kidlangan dolzarb holatlarini inobatga olgan holda reklama matnlari lingvistik ekspertizasi tashkil qilish va o'tkazaish muhim ahamiyat kasb etadi.

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HISTORY OF THE FORMATION OF THE TERMS OF IRRIGATION AND RECREATION (IN UZBEKI AND ENGLISH LANGUAGES)

Annotation

This article provides factual-analytical information on the formation, development, evolution and composition of the terms of irrigation in Uzbek and English. The article also contains information about the specific lexical-semantic, etymological-ethnographic features of the terms of the field, their gradual evolution, the influence of linguistic and extralinguistic factors in the formation of terms.

Key words: irrigation and reclamation terminology, dam, flood, water, pipe, lake, drainage, canal, ditch, land, soil, spring, fountain, drought, artificial canal, stream mountain gorge, tarnov, tunnel, rain.

ИСТОРИЯ ФОРМИРОВАНИЯ УСЛОВИЙ ОРОШЕНИЯ И ОТДЫХА (НА УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ)

Аннотация

В статье представлена факто логически-аналитическая информация о формировании, развитии, эволюции и составе терминов орошение в узбекском и английском языках. В статье также содержится информация об особенностях лексико-семантических, этимолого-этнографических особенностей терминов данной области, их постепенной эволюции, влиянии лингвистических и экстралингвистических факторов на формирование терминов.

Ключевые слова: Оросительно-мелиоративная терминология, плотина, паводок, вода, труба, озеро, дренаж, канал, канавка, ров, земля, почва, родник, фонтан, засуха, искусственный канал, ручей горное ущелье, тоннель, дождь.

IRRIGATSIYA VA MELIORATSIYA TERMINLARINING SHAKLLANISH TARIXI (O'ZBEK VA INGLIZ TILLARIDA)

Annotatsiya

Ushbu maqolada o'zbek va ingliz tillaridagi irrigatsiya terminlarining shakllanishi, rivojlanishi, taraqqiy etishi va tarkib topishiga oid faktik-analitik ma'lumotlar keltirilgan. Shuningdek, maqola soha terminlarining o'ziga xos leksik-semantik, etimologik-etnografik xususiyatlari, tadridiy evolyutsiyasi, terminlarning shakllanishida lingvistik va ekstralingvistik omillarining ta'siri haqidagi ma'lumotlarni o'z ichiga olgan.

Kalit so'zlar: Irrigatsiya va melioratsiya terminologiyalari, damba, to'g'on, toshqin, suv, quvur, ko'l, drenaj, kanal, zovur, ariq, yer, tuproq, buloq, chashma, qurg'oqchilik, sun'iy kanal, oqimli tog' darasi, tarnov, tunnel, yomg'ir.

Kirish. So'ngi yillarda, ya'ni tezkor rivojlanayotgan zamonda har bir sohada bo'lgani kabi ilm-fanda ham rivojlanishlar, katta o'zgarishlar sodir bo'lmoqda. Buning natijasida yangi XXI asrda ingliz tili irrigatsiya va melioratsiya terminlari lingvistik nuqtai nazardan til leksikasining bir qismini tashkil qilmoqda. Bizning olib borayotgan ilmiy izlanishimiz ham irrigatsiya va melioratsiya terminlarining qiyosiy-tipologik tadqiqi natijalari o'laroq o'rganilayotgan terminlarning diaxron tadqiq qilish ishlariga bag'ishlanadi. Buning oqibatida deyarli barcha tarmoqlarda, jumladan irrigatsiya va melioratsiya sohalarida ham yangi so'zlar, tushunchalar, terminlar paydo bo'ldi. Har bir terminologik tizimning shakllanishi, rivojlanishi ayni shu sohaning tarkib topib, taraqqiy eta borishi bilan uzviy bog'liq bo'lib, sohaviy jihatdan o'ziga xoslik kasb etadi. Shu ma'noda, irrigatsiya va melioratsiya terminologiyasining o'zbek va ingliz tillarida tarkib topishi, shakllanib rivojlanishi o'z taraqqiyot yo'li, genetik asoslariga ega.

Mavzuga oid adabiyotlar tahlili. Zamonaviy tilshunoslikda irrigatsiya va melioratsiya sohasiga oid terminlarini o'rgangan S.P.Tolstov ta'kidlaganidek: "Qadimgi davrlarda O'rta Osiyo sharoitida jamiyatda ijtimoiy-iqtisodiy munosabatlarning takomillashishi, ilk yerga egalik, mulkchilik shakllari, ilk dehqon-chilikning va ishlab chiqarish tuzilmalarining tarkib topishi hamda ularning tarkibiy

tuzilmalariga oid ma'lumotlarni umumlashgan holda tadqiq etishda, shubhasiz, arxeologik, etnografik, paleoantropologik, shuningdek, lingvistik ma'lumotlarning o'rni beqiyosdir." [1] O'zining izlanishlarida irrigatsiya va melioratsiya sohasiga oid terminlarning suyug'or, bichim dayra kabilari hozirgi vaqt irrigatsiya sohasining sug'oroish, yer, kabi ayrim namunalarini hozirgacha yetib kelganini ta'riflaydi.

Irrigatsiya va melioratsiya terminlarga o'xshashlarini bir nechasini O.S.Ahmedovning "Ingliz va o'zbek tillarida soliq-bojxona terminlarining lingvistik tahlili va tarjima muammolari" mavzusidagi filologiya fanlari bo'yicha doktorlik dissertatsiyasida ham uchratishimiz mumkin. [2] Masalan: haroj (hiroj) - yer solig'i, bundan ko'rinib turibdiki, irrigatsiya sohasi soliq sohasi kabi davlat boshqaruvining eng muhim tarmoqlaridan biri hisoblanadi. Bu terminlarning aksariyati hozirgi kunda arxaik hisoblanadi.

Tadqiqot metodologiyasi. Turkiy xalqlarning hayoti, turmush tarzini xalq og'zaki ijodi yodgorliklari, yozma manbalar orqali bilamiz. Xalq og'zaki ijodi bizga qadimgi afsona va rivoyatlar orqali qadimgi dehqonchilikka oid yomg'ir chaqiradigan og'izdan-og'izga o'tib kelgan tarixiy qo'shiqlar orqali yetib kelgan. Jumladan, yomg'ir chaqirish marosimi, shamol to'xtatish va yer xaydash kabilardir.

Yomg'ir chaqirish marosimi. O'zbeklarning qadimdan asosiy xo'jalik mashg'uloti dehqonchilik bo'lgan bo'lib,

mintaqada dehqonchilik sug'orma va tabiiy, ya'ni yomg'ir suvlari bilan sug'oriladigan lalmi (qayroqt) dehqonchilik qilingan. Lalmi dehqonchilik qilinadigan yerlarda bahorda yomg'ir yog'masdan qurg'oqchilik boshlansa yomg'ir chaqirish bilan bog'liq marosim o'tkazilgan. Bu marosim "Sust xotin", "Sut xotin", "Suv xotin", "Chala xotin" kabi nomlar bilan nomlangan[3].

Sust xotin, sulton xotin,
Ko'lankasi maydon xotin
Sust xotinga ne kerak,
Sharros-sharros yomg'ir kerak.
Yomg'ir yog'dir ko'l bo'lsin
Yeru jag'on xo'l bo'lsin
Maysalar quloq yoysin
Qurg'oqchilik yuq bo'lsin

Yana bir namuna sifatida qo'sh qo'shig'i, ya'ni yer haydash ko'rsatishimiz maqsadga muvofiqdir:

O'roq o'rmoq olmoq solmoq,
Qo'sh haydamoq, bormoq-kelmoq.
Hammasidan qiyin ekan,
Ey ho'kizim, ro'zg'or qurmoq [66].

Mana shu kabi qo'shiqlarda ham hozirgi irrigatsiya va melioratsiya sohasiga oid terminlar uchraydi. Masalan, suv, tuproq, sel, daryo, muz, yomg'ir, qirg'oq, ko'l, qurg'oqchilik kabi terminlar.

O'zbek xalq og'zaki ijodida, xususan, afsona, qo'shiq va dostonlarda irrigatsiya va melioratsiya sohasiga oid juda ko'p leksik birliklar ishlatilgan. Xalq dostonlarida yer haydash, dehqonchilikka oid marosimlar, qo'shiqlar irrigatsiya va melioratsiya terminlarining qadimiy tarixga ega ekanligini anglatadi.

Demak, inson qadimdan atrof muhitda ro'y berayotgan voqea-hodisalarga o'z munosabatini bildirib, irrigatsiya va melioratsiya sohasiga oid terminlarning paydo bo'lishini izohlovchi to'qima hikoyalar, rivoyatlar, qo'shiqlar o'ylab topganlar. Bularning hammasini bugungi kunda "xalq og'zaki ijodi" deb ataymiz. Xalq og'zaki ijodi, jumladan, qo'shiqlarda, afsona va rivoyatlarda aynan dehqonchilik leksik birliklarni hozirgi zamongacha yetib kelgan irrigatsiya va melioratsiya sohasi terminlari orasida uchratishimiz mumkin.

X-XII asrlarda yashab ijod etgan Yusuf Hos Hojibning "Qutadg'u Bilig" ("Saodatga eltuvchi bilim) asari bilan tilshunoslik sohasiga jumladan, irrigatsiya va melioratsiya sohasiga oid terminlarning rivojlanishiga ulkan hissa qo'shgan allomalimizdan biridir. Olimning asarini o'rganib chiqish jarayonida o'sha davrda qo'llanilgan irrigatsiya sohasiga oid 150 dan ortiq terminga aloqador leksik birliklarni aniqladik. Jumladan, buloq-buloq, chashma; dol-oqim, yo'l, yo'nalish; yer quloqla-yer o'lchamoq; yozi-dala, yaylov, cho'l, vodi; kechig-kechik, o'tish joyi, daryo, soy, ko'llarning o'tish joyi; ulush-qishloq; kend-shahar; chechaklig-gulzor, maysazor, o't-o'lan ko'p bo'lgan joy; o'bri- chuqurlik, dara; qo'l-qosh-tog' etagi va ko'rinib turgan joyning cheti, atrof; [4]

Nosiriddin Burhonuddin Rabg'uziyning "Qissasi Rabg'uziy" ("Yozuvchi" nashriyoti, 1990 yil, birinchi kitob) kitobida quyidagi bir qancha suv xo'jaligi terminlarining ishlatilganini uchratish mumkin: Yog'in-yomg'ir; bodiya-cho'l, dasht, biyobon, sahro; bus-tuman; bo'rloq-tokzor, uzumzor; yobon-cho'l, biyobon; yul-jilg'a, ariq, buloq; yig'och-taxminan 9 km keladigan masofa birligi; misqol-og'irlik o'lchovi(taxminan 4,68 gr); navodan-tarnov, nov; sabon-qo'sh bilan yer haydash, omoch; tarig'chilik-dehqonchilik; tikmoq-ekmoq, qadamog; haroj(hiroj)-yer solig'i, biror kimsaning tassarufiga yirik yer; shar-mil ga teng keluvchi uzunlik o'lchovi; qarim-o'ra, chuqurlik; qubosh-ekinzorlarda o'rnatiladigan qo'riqchi; qo'l-daryoning qurigan o'zani; [5]

O'zbek tilshunosligi tarixida Temuriylar davrining ahamiyati beqiyosdir. Tarixga nazar tashlasak, Amir Temurning hukmronlik davrida ilm-fan, madaniyat, san'at, va turkiy (o'zbek) tilining ravnaqi yuqori darajaga chiqishiga shart-sharoit yaratib berdi. Bu davrga kelib irrigatsiya sohasining leksik birliklari umumiste'moldagi so'zlardan termin sifatida shakllaana boshladi. Hozirgi kunda milliy – ma'naviy me'rosimiz bo'lgan buyuk sarkarda Amir Temurning "Temur tuzuklari" [6] asarining o'zida irrigatsiya va melioratsiyaga oid quyidagi so'zlarni ko'rishimiz mumkin:

Temurnoma, Amir Temur Ko'ragon jangnomasi kitobida [7] yobon-cho'l, dasht, dala; yig'och-daraxt, yog'och, uzunlik o'lchovi; gaz-uzunlik o'lchovi, rub'i maskun-yerning quruqlik qismi; saqo-suv beruvchi, suv sepuvchi, meshkob; shikof-yoriq, daryo, teshik; qantara- ko'pri; qovg'a-quduqdan suv olishda ishlatiladigan charm idish; g'abro- zamin, yer, tufroq; g'ob-o'rmonlik; o'r-balandlik, qiya joy; o'lang-o't, o'lan, giyoh; hannot-g'allafurush, dehqon; hubobot-donlar, g'allalar; hirozat-ziroat, dehqonchilik, horis-ekinchi, posbon kabi ko'plab terminlarni ko'rish mumkin va tariximizning har bir davrida dehqonchilik insoniyatning ajralmas hayotiy ehtiyoji bo'lib kelinganligi ma'lum bo'ladi. Yerga ishlov berish, sug'orish kabi amallar eramizdan oldingi asrlardan boshlab odamlar hayotining asosini tashkil qilgan ekan bu irrigatsiya terminlarning tarixi o'sha davrlarga borib taqalishidan darak beradi.

O'zbek tilshunosligi tarixining yorqin namoyondalaridan biri, shoh va shoir Zahiriddin Muhammad Boburning tarixiy-me'muar "Boburnoma" asarida irrigatsiya va melioratsiya terminlariga oid leksik birliklar ko'p uchraydi. Hozirgi kunda bu leksik birliklar o'rmda terminlar qo'llaniladi. "Boburnoma"da keltirilgan irrigatsiya va melioratsiyaga oid quyidagi terminlarni uchratishimiz mumkin. Masalan: suyi-suvi, daryo; yig'och-o'lchov birligi; [8]

Biz tarixdan bilamizki, XVI-XIX asrlarda O'zbekiston hududida Xiva, Buxoro va Qo'qon xonliklari davri hukmronlik qilgan. Mazkur davrda xonliklar o'rtasida o'zaro ziddiyatlar, kurashlarning kuchayib borishi davlatning susayishiga sabab bo'ldi, bu esa o'z navbatida sohaga e'tibor kamayganini ko'rsatadi. Xonliklar davrida irrigatsiya va melioratsiya sohasida ulkan ishlar amalga oshirilgan.

Tahlil va natijalar. Shuni alohida ta'kidlash joizki, irrigatsiya va melioratsiya terminlarining manbalarga va og'zaki nutqqa moslashuv jarayoni bir nechta leksik birliklar orqali ifodalanadi:

Terminning fonetik moslashuvi orqali o'zbek tiliga olinishi

Kalkalanishi

Irrigatsiya va melioratsiya terminlarining o'zbek tilida mavjud bo'lgan leksik birliklarining ma'nosida qo'llanilishi

Irrigatsiya va melioratsiya terminlari turli so'z turkumlari yordamida ifodalanishi

O'zbek terminologiyasining vazifalaridan biri – ingliz tilida mavjud bo'lgan irrigatsiya va melioratsiya sohasiga oid terminlarga o'zbek tilida muqobillarini shakllantirish va ularni mazkur sohaga kiritish. Bu, o'z navbatida, milliy terminologiya fanining rivojlanishiga sabab bo'ladi. [9]

Shuni aytish joizki, irrigatsiya sohasida sug'orma dehqonchilik ancha oldin paydo bo'lib rivojlangan. "Irrigatsiya" so'zi lotincha "irrigatio — suvsiz yerlarga suv chiqarish, dalalarni, ekin maydonlarini sug'orish ishlari. suv qo'yish; sun'iy sug'orish" leksemasidan kelib chiqqan. [10]

Mazkur irrigatsiya va melioratsiya terminlari Angliyada yerni cug'orish sifatida ishlatilgan va keyinchalik ommabop terminga aylandi. Ammo XVIII-XIX asrlarda sug'orish termini o'rniga "dehqonchilik" leksik birligi ingliz tilida "farming" so'z birligi ma'nosini va hozirga kelib esa "irrigation" leksemasi orqali ifodalanadi.

Dehqonchilik soha sifatida 1569 yilda shakllangan va aynan shu davrda ingliz tili irrigatsiya va melioratsiya terminlarining rivojlanish jarayoni boshlangan. «Irrigatsiya va melioratsiya terminlarining rivojlanish jarayoni quyidagi davrlardan iborat»:

XII-XIII asrlar mobaynida Angliyada “irrigatsiya” qishloq xo'jaligi sanoatining yetakchilaridan biri bo'lgan. Mazkur davrda mamlakatning barcha hududlarida suv tegirmonlar paydo bo'la boshladi va keng tarqala boshladi. Qishloq xo'jalik tizimi shakllanganligi sababli irrigatsiya rivojiga turtki bo'ldi. O'sha davrda ilk irrigatsiya va melioratsiyaga terminlariga oid leksik birliklar paydo bo'lgan edi va ular hozirgacha qo'llaniladi:

dam – damba, to'g'on, flood- toshqin, water- suv, pipe - quvur, lake – ko'l, drain- drenaj, canal- kanal, ditch- zovur, ariq, land – yer, soil – tuproq, spring – buloq, chashma, drought -qurg'oqchilik, flume – sun'iy kanal, oqimli tog' darasi, tarnov, tunnel - tunnel, rain – yomg'ir.

Demak, yer, yer haydash va uni sug'orish joylari bo'lgani hisobiga irrigatsiya va melioratsiyaga tegishli sodda terminlar rivojlana boshlagan.

XIV-XVI asrlarda dehqonlar va xo'jayinlar o'rtasida erkinlik qilish o'rtasida noaniq tanlovlar amalga oshirilishi natijasida irrigatsiya va melioratsiya sohasida fermer leksik birligining vujudga kelishi natijasida bir qator maxsus so'zlar shakllandi: landlord – yer egasi, water pipe – suv quvuri, high water – yuqori suv, spillway - drenaj, shallow water – sayoz suv, kichik irmoq, river head – daryo boshi, outfall – suv quyilishi, head channel – bosh kanal

Demak, mazkur davrda Angliya hududida qoloqlik avj olgan bir paytda irrigatsiya va melioratsiyaga oid murakkab so'z birliklari shakllangan davr hisoblanadi.

XVII-XIX asrlar Angliya yerlarida savdo-sotiq qiladigan joy markazi bo'ldi. Yevropada savdo-sotiq tizimi shakllandi va yerlarga bo'lgan ehtiyoj kuchaydi. Mazkur davrda irrigatsiya va melioratsiya sohasiga oid ikki va uch komponentlik terminlar paydo bo'ldi: temporary ditch- vaqtinchalik zovur, water pipe line- suv quvur tizimi, concrete pipe- beton quvur, inside farm road- ferma ichki yo'li, earth boundary path – yerning chegara yo'li, inside farm cannal – ferma ichki kanali.

XXI asrga kelib, irrigatsiya va melioratsiya sohasida ham qisqartirilgan terminlar ham uchray boshlaydi. Ayniqsa, bu ingliz tilidagi terminlarga xos, chunki ingliz tilida oxirgi yillarda so'zlarni tejash maqsadida ishlatilyapti. Biz bilamizki, qisqartirilgan terminlar oddiy terminlardan farq qiladi, xatto, maxsus lug'atlarda alohida qismda ro'yxatga olingan. Masalan: World Water Council (WWC)-, Global Water Partnership (GWP)-, World Water Forum (WWF)-, International Irrigation Management Institute (IIMI)-, Global Vision on Water (GVWJ)-, International Commission on Irrigation and Drainage (ICID) -, Fresh Water Forum (FWF).

Biz ham yuqoridagi tilshunos olimlarning fikrlariga to'liq qo'shilgan holda, ingliz tilidagi irrigatsiya va melioratsiya terminlarining quyidagi usullarni tasniflashda o'z mulohazamizni bildiramiz:

Sodda so'z birliklar	Murakkab so'z birliklari	Qisqartma birliklari
soil-tuproq, water-suv, drain – drenaj, drop – tomchi, canal – kanal, ditch- drenaj, trough – suv idish, lake - ko'l, farm - ferma, river -daryo, dam - damba, to'g'on, drought -qurg'oqchilik	water+shed-suv havzasi, water+bed- suv to'shagi, water+proof-suv o'tkazmaydigan, suvga chidamli, water+shoot-suv quvuri, whirl+pool-girdob, spill+way-drenaj, waste+way- isrofgarchilik	WWC - (World Water Council), GWP - (Global Water Partnership), WWF - (World Water Forum), IMI - (Irrigation Management Institute), ICID - (International Commission on Irrigation and Drainage), FWF- (Fresh Water Forum)

Xulosa va takliflar. Shuni alohida ta'kidlash joizki, irrigatsiya va melioratsiya terminlariga oid leksik birliklar semantik usuli orqali oddiy so'zlarning ma'no ko'chishi asosida shakllangan. Yuqorida keltirilgan misollardan

ko'rinib turibdiki, yangi terminlar eski so'zlardan, ya'ni oddiy, har kungi hayotimizda foydalaniladigan leksik birliklardan shakllangan. Ularning aksariyati ikki va uch komponentli terminlar shaklida yuzaga kelgan.

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THE ISSUE OF DISTINGUISHING PHRASEOLOGICAL HOMONYMY AND POLYSEMY IN CORPUS LINGUISTICS

Annotation

The article discusses the issue of distinguishing phraseological homonymy and polysemy in corpus linguistics and eliminating the semantic uncertainty that may arise in semantic analysis, as well as clarifying the meaning diversity of polysemic and homonymic phrases. Phraseological homonyms and polysemies were determined, collected and classified based on the "Annotated Phraseological Dictionary of the Uzbek Language". The fact that the semantic diversity of homophrases cannot be completely eliminated by the filter of grammatical forms is justified by examples. The semantics of ambiguous expressions is analyzed based on syntactic surround.

Key words: Linguistic corpus, semantic analysis, phraseological polysemy, homonymy, phrase, homophrase, syntactic surround, grammatical filter, linguistic model.

ПРОБЛЕМА РАЗГРАНИЧЕНИЯ ФРАЗЕОЛОГИЧЕСКОЙ ОМОНИМИИ И ПОЛИСЕМИИ В КОРПУСНОЙ ЛИНГВИСТИКЕ

Аннотация

В статье рассматривается вопрос разграничения фразеологической омонимии и полисемии в корпусной лингвистике и устранения семантической неопределенности, которая может возникнуть при семантическом анализе, а также уточнения смыслового разнообразия многозначных и омонимичных словосочетаний. Фразеологические омонимы и полисемии были определены, собраны и классифицированы на основе «Аннотированного фразеологического словаря узбекского языка». Тот факт, что семантическое разнообразие омофраз не может быть полностью устранено фильтром грамматических форм, подтверждается примерами. Семантика многозначных выражений анализируется на основе синтаксического окружения.

Ключевые слова: Лингвистический корпус, семантический анализ, фразеологическая полисемия, омонимия, словосочетание, омофраза, синтаксическое окружение, грамматический фильтр, лингвистическая модель.

FRAZEOLGIK OMONIMIYA VA POLISEMIYANI KORPUS LINGVISTIKASIDA FARQLASH MASALASI

Annotatsiya

Maqolada korpus lingvistikasida frazeologik omonimiya va polisemiyaning farqlash va semantik analiz qilishda yuzaga chiqishi mumkin bo'lgan semantik noaniqlikni bartaraf etish hamda polisemik va omonimik frazemalarning ma'no xilma-xilligini aniq yoritish masalasi bo'yicha fikr yuritilgan. Frazeologik omonim va polisemiya "O'zbek tili izohli frazeologik lug'ati" asosida aniqlanib, yig'ilgan va tasnif qilingan. Omofrazemalarning semantik xilma-xilligini grammatik shakllar filtri orqali to'liq bartaraf qilib bo'lmayligi misollar bilan asoslab berilgan. Ko'p ma'noli iboralarining semantikasi sintaktik qurshov asosida tahlil qilingan.

Kalit so'zlar: Til korpusi, semantik analiz, frazeologik polisemiya, omonimiya, frazema, omofrazema, sintaktik qurshov, grammatik filtr, lingvistik model.

Kirish. So'nggi yillarda barcha sohalarda bo'lgani kabi tilshunoslik ilmda ham yangi yo'nalishlar vujudga keldi va rivojlantirildi, xususan, tabiiy tilni raqamli texnologiyalar mexanizmiga moslashtirish, mazkur tizimda tildan avtomatik foydalanishni yo'lga qo'yish uchun lingvistik baza yaratish asnosida Korpus lingvistikasi maydonga keldi. "Korpus lingvistikasi rasmiy til modellarini yaratish va tabiiy tilni avtomatik qayta ishlash uchun algoritim, model va kompyuter vositalaridan (dastur, raqamli ma'lumotlar) foydalanishga yo'naltirilgan amaliy lingvistikaning yosh yo'nalishi sifatida tabiiy tildagi bilimlarni qayta ishlash tizimlarida lingvistik resurslarni rivojlantirish hamda muayyan tildagi konseptual ma'lumotlar bazalari – turli lug'atlar, paradigmalar va tabiiy til modellarining formal shakldagi ma'lumotlari, shuningdek, ixtisoslashgan lingvistik modelning o'ziga ishlov berish protsessorlarini o'z ichiga oladi"[Gulyamova Sh., 2022, 20]. Semantik analizator esa leksik birliklarning mazmunini munosabatini matnlarning avtomatik tahlilida aniq va izchil izohlab berish vazifasini bajaradi.

Mavzuga oid adabiyotlar tahlili. Tilshunoslik ilmda polisemiya va omonimiya hodisasi muayyan tilga oid lug'aviy birliklarning serqirraligi, semantik xilma-xilligi, mazmun ko'lamini va imkoniyatining keng ekanligini anglatadi. Bu ikki hodisa morfemik, leksik-semantik sathga oid birliklarning barchasida uchraydi. Grammatik bo'linuvchanlik, lug'aviy yaxlitlikka ega bo'lgan frazeologik birliklardagi polisemiya va omonimiya hodisasi tilshunoslikda bir qadar tadqiq qilingan bo'lsa-da, bu hodisalarning o'zbek korpus lingvistikasi va semantik analizida farqlash, bartaraf etish tamoyillari yechimini kutayotgan masalalardan hisoblanadi.

Tadqiqot metodologiyasi. Lingvistikada polisemiya lug'aviy birliklarning denotativ va konnotativ (o'z va ko'chma) ma'nolarni o'z ichiga olishi bilan xarakterlanadi, frazeologik birliklar - konnotativ ma'no kasb etgan barqaror birliklar, frazeologik polisemiya esa muayyan barqaror birlikmada bir necha xil konnotativ ma'noni ifodalash imkoniyatining mavjudligidir. Frazeologik omonimiya esa

semantik jihatdan “ildizi tutashmagan”, shaklan teng kelib qolgan barqaror birikmalardir.

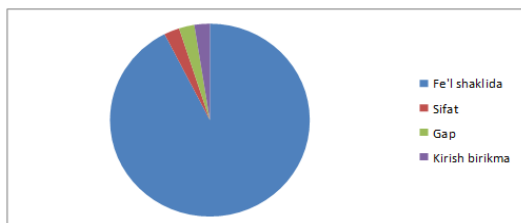
Frazeologik polisemiya va omonimiya barcha tillarda uchrovchi hodisa bo'lib, xususan, turk tilidagi “*el koymak*” iborasi “musodara qilmoq”, “mas’uliyatni bo’yniga olmoq” kabi ma’nolarni ifodalab, polisemiyaning hosil qilsa, mazkur tildagi “*merak etmek*” iborasi “I. Qayg’urmoq, tashvishlanmoq. II. Qiziqmoq” ma’nolarini namoyon etib, frazeologik omonimiyani yuzaga chiqaradi.

Tahlil va natijalar. Biz “O’zbek tili”ning izohli frazeologik lug’ati [Rahmatullayev Sh. 1978] ni tahlil qilganimizda frazeologik polisemiya soni 92 tani, omonim xarakter kasb etgan frazeologik birliklar 40 tani tashkil qilishini aniqladik. Bunda mavjud ko’p ma’noli frazeologik birliklarning 84 tasi semantik jihatdan ish-harakatni, fe’lni ifodalasa, 5 tasi sifat turkumida (“*bir pul*”, “*katta gap*”, “*mazasi yo’q*”, “*og’zi katta*”, “*to’bi yo’q*”), 1 tasi ot (“*sof’illik*”), bittasi so’z gap (“*yo’l bo’lsin*”), yana bittasi gap shaklida (“*ko’ngli bor*”) ekanligini aniqladik. Buni diagrammada quyidagicha ifodalash mumkin:



1. O'zbek tili izohli frazeologik lug'atidagi polisemik iboralar miqdori

Omonim xususiyatli frazemalarning esa 37 tasi fe'l frazemalar shaklida, 1 tasi sifat (“*ko’zi ochiq*”), 1 tasi gap shaklida (“*joni bor*”), 1 tasi kirish birikma shaklida (“*turgan gap*”) ekanligini ko’rishimiz mumkin va bu quyidagi diagrammada o’z ifodasini topgan:



2. O'zbek tili izohli frazeologik lug'atidagi omonim iboralar miqdori

Frazeologik omonim va polisemiyaning korpus lingvistikasida farqlash, ulardagi shakliy bir xillik orqali yuzaga kelishi mumkin bo’lgan noaniqliklarni bartaraf etish birmuncha murakkab va dolzarbdir. Garchi omonimiya va polisemiyaning korpus lingvistikasida farqlash va uni lingvistik modellashtirish sohasiga doir qator tadqiqotlar olib borilgan bo’lsa-da, bu ikki hodisani frazeologik sathda farqlash va bartaraf etish yechimini kutayotgan muammolardan biridir. Negaki omonim xarakterli leksemalarni (agar turli turkumlar orasida omonimlik hosil qilsa) farqlash muammosi ularni grammatik shakllantirish/biriktirish formulalari orqali ham osongina yechilishi mumkin. Ammo bu frazeologik sathda natija bermaydi. Masalan, “*yo’l bo’lsin*” iborasi omonim xarakterli ekan ma’lum. Bu frazeologik birlik jo’nalish kelishigi bilan shakllangan kishilik olmoshlari bilan (faqat I shaxs kishilik olmoshlarida kishi o’z-o’zidan boradigan manzilini so’ramagani bois ikkinchi ma’nodagina yuzaga

chiqarishi mumkin)kelganda o’z zotidagi har ikki ma’noni ham yuzaga chiqarishi mumkin:

...Otang qurbon bo’lsin shirin tilingga,
Yovga ajdahorim, senga yo’l bo’lsin..? (“*Ravshan*” dostonidan)

Hasrat, odamlarning yelkasidan tush,
Qahr, hokimlikka senga yo’l bo’lsin..(Gulnoza Karimova she’ri)

Birinchi misolda frazema qayoqqa ketayotganini so’rash ma’nosini ifodalayotgan bo’lsa, ikkinchi misolda biror ishni qilishga hali vaqti ekanligini ifodalash, ba’zan kamsitish ma’nosida qo’llanadi. Yoki *javobini bermoq* iborasini tahlil qiladigan bo’lsak, izohli frazeologik lug’atda ikki xil omonimlikni yuzaga chiqarish imkoniyati mavjudligi ko’rsatilgan, bizningcha esa, bu ibora uch xil omonimlikni hosil qiladi:

I. *Javobini bermoq* – biror savolga o’z javobini aytmog’.

II. *Javobini bermoq* – haydamog’/ajrashmoq.

III. *Javobini bermoq* – fотиha qilmoq/unashtirmoq

Ushbu holatda birinchi omonimlik 2 va 3-omonim holatlardan o’ziga biriktiruvchi grammatik shakllar bilan farqlanib turadi va bunda grammatik filtr qisman natija berishi mumkin. Lekin 2 va 3-omonim ma’nolar o’zaro ayni grammatik shakllar bilan fikr ifodalaydi:

1. (Savol/muammo/masala/vaziyat).ga (o’z) javobini bermoq.

2. Shaxs oti/nomi(ayol/rafiqa)..ning javobini bermoq.

3. Shaxs oti/nomi...ning javobini bermoq.

Gap tegmoq iborasi haqida ham yuqoridagi fikrlarni aytish mumkin: I. *Gapirishga, so’zlashga imkon berilmoq*. II. *Tanbeh berilmoq, gap eshitmoq* kabi ma’no imkoniyatiga ega bo’lgan mazkur frazema ham har ikki ma’noni ifodalash uchun gap tarkibida bir xil grammatik formula asosida shakllantiriladi:

Shaxs oti/nomi/kishilik olmoshi+jo’nalish kelishigi *gap tegmoq*

Ko’rinadiki, omofrazemalar xuddi bir turkum doirasida omonimlik hosil qiluvchi leksemalar kabi “har qanday grammatik shaklni olganda ham omonimligini saqlab qoladi va ularni grammatik shakllar asosidagi filtr bilan farqlashning imkoni yo’q.” Bu holatda omoleksemalarni farqlash uchun “sintaktik qurshov” usuli qo’llanilsa, ya’ni omonim xarakterli leksemdan avval yoki keyin kelgan so’zlar orqali uning matn tarkibidagi ma’nosi aniqlansa, omofrazemalar uchun ham shu “sintaktik qurshov” filtrini ishlab chiqish zarur. Negaki xuddi shu filtr orqali tadqiq obyektimizning ikkinchi qismi bo’lgan frazeologik polisemiylarni ham farqlash muammosi bartaraf etish mumkin. Sababi, polisemik xarakterli frazemalarni ham grammatik shakllar filtr orqali farqlash va bartaraf etish mushkul. Masalan, *ko’z tikmoq* iborasi orqali buni dalillash mumkin. Mazkur ibora 1. *Biror narsaga tikilib qaramoq*. 2. *Umidvor bo’lib kutmoq*. 3. *Hirs bilan qaramoq* kabi semantik ifoda imkoniyatiga ega. Shuningdek, bu uch imkoniyatni ham gap tarkibida bir xil grammatik shakllar birikuvi orqali yuzaga chiqaradi. Shu bois, ko’p ma’noli frazemalarni “sintaktik qurshov” asosida farqlash maqsadga muvofiq. *To’g’ri kelmoq* frazemasining ma’nolarini xuddi shu usul orqali farqlashga harakat qildik:

	To’g’ri kelmoq iborasi ishtirokidagi kontekst	To’g’ri kelmoq iborasidan oldingi va keyingi qism	To’g’ri kelmoq iborasi orqali reallashadigan ma’no
.	“Bo’y bo’yg’a to’g’ri keldi-yu, ko’ngil ko’ngilga to’g’ri kelmadi..”	Bo’y(shaxs/predmet yoki o’rinda kelgan ularning olmosh)+gr.sh.(j.k.) to’g’ri kelmoq	Mos kelmoq, muvofiq kelmoq

.	"Yana bir haftadan keyin Salim aka gap berarmishlar. Bahona topilib, boraverar ekanman. Ishqilib, Abdulla pochchamning ziyofatiga to'g'ri kelmasin."	Ziyofat (faoliyat-jarayon oti)+gr.sh(j.k.) to'g'ri kelmoq	Bir vaqtda bo'lmoq
.	"Agar boshqa fermalarga shunchadan yer to'g'ri kelsa, eplab bo'lmay qoladi."	Shuncha(miqdor so'z yoki miqdor bildiruvchi olmosh)+gr.sh(ch.k.) to'g'ri kelmoq	Taqsimlaganda tegmoq
.	"Shuning uchun ham Musoxon bazzoz pul ishini murakkab va nozik masalalari to'g'ri kelganda darhool o'g'lining maslahatlariga muhtoj bo'lardi"	Masalalari (bosh kelishikdagi shaxs/narsa yoki faoliyat-jarayon oti) to'g'ri kelmoq	Duch kelmoq, yo'liqmoq
.	"Demak, jazo xavfi ketsa-yu, sharoit to'g'ri kelib qolsa, yana qo'rqituv yo'liga o'tishi mumkin."	Sharoit (bosh kelishikdagi faoliyat-jarayon oti) to'g'ri kelmoq	Qulay kelmoq, o'ng kelmoq
.	"..Ko'nglida armon qolmasin, deb chilyosin qildirishga to'g'ri keldi."	Chilyosin qildirishga (jo'nalish kelishigi bilan shakllangan harakat nomidagi fe'l) to'g'ri kelmoq	Lozim bo'lmoq, zarur bo'lmoq

Bunda mazkur iboraning barcha ma'nolarida o'zidan oldingi so'zga tobelanish holatini kuzatdik. Faqat o'zidan oldingi so'zning turkumi va undagi grammatik shakl orqali ma'nolarni farqlash mumkinligi oydinlashdi. Tegishli asosga jo'nalish kelishigini qo'shish va iborani biriktirish orqali ma'no ifodalash 1,2,3,6- namunalarda yuzaga chiqayotgan bo'lsa, bosh kelishik shaklidagi tegishli asosga yonma-yon holda mazkur ibora orqali fikr ifodalash 4 va 5-namunalarda o'z aksini topmoqda.

Xulosa va takliflar. Ko'rib o'tganimizdek, frazemalardagi ko'p ma'nolilik va omonimlikni korpus lingvistikasida farqlash va bartaraf etish masalasi tilshunosligimizdagi dolzarb mavzulardan biridir. Negaki polisemik va omonimik frazemalar qatnashgan matnlarni korpus farqlay olishi, ulardagi shakliy aynilik tufayli kelib chiqishi mumkin bo'lgan semantik noaniqlikni bartaraf eta olishi kerak. Shu bois ham, omonimik va polisemik frazemalarni korpusda farqlashning lingvistik algoritmlarini ishlab chiqish zarur.

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PUBLISHING ACTIVITY OF MUNAVVAR QORI ABDURASHIDKHANOV

Annotation

The article is about the cultural, educational, political, social and economic significance of the time press. Munavver Kari Abdurashidkhanov "Central Asia life expectancy", "Progress", "Khurshid", "Shuhrat", "Tujjor", "Asia", "Sadoyi Turkestan", "Al - Islah", "Salvation", "Council" establishment of newspapers and about the role and role in its activities.

Key words: Cededizm, "Central Asia life expectancy", "Progress", "Khurshid", "Shuhrat", "Tujjor", "Asia", "Sadoyi Turkestan", "Al - islroh", "Salvation", "Council"

ИЗДАТЕЛЬСКАЯ ДЕЯТЕЛЬНОСТЬ МУНАВВАРА КОРИ АБДУРАШИДХОНОВА

Аннотация

Статья о культурном образовательном, политическом, социальном, и его экономическом значении. Мунаввар Кори Абдурашидханов «Средняя Азия ожидаемая продолжительность жизни», «Прогрессивный», «Хуршид», «Шухрат», «Тужжор», «Осиё», «Садойи Туркистон», «Ал - Ислох», «Нажот», «Кенгаш» создания газеты о роли в его деятельности.

Ключевые слова: Джадидизм, «Средняя Азия ожидаемая продолжительность жизни», «Тараққий», «Хуршид», «Шухрат», «Тужжор», «Осиё», «Садойи Туркистон», «Ал - Ислох», «Нажот», «Кенгаш».

MUNAVVAR QORI ABDURASHIDKHONOVNING NOSHIRLIK FAOLIYATI

Annotatsiya

Maqola vaqtli matbuotning madaniy, ma'rifiy, siyosiy, ijtimoiy va iqtisodiy ahamiyati haqida. Munavvar Qori Abdurashidxonovning "O'rta Osiyo umrguzaronligi", "Taraqqiy", "Xurshid", "Shuxrat", "Tujjor", "Osiyo", "Sadoyi Turkiston", "Al-Isloh", "Najot", "Kengash" gazetalari tashkil topishi va faoliyatidagi o'rni va roli xususida.

Kalit so'zlar: Jadidizm, "O'rta Osiyo umrguzaronligi", "Taraqqiy", "Xurshid", "Shuxrat", "Tujjor", "Osiyo", "Sadoyi Turkiston", "Al-Islokh", "Najot", "Kengash".

Kirish. O'rta Osiyoning zabt etilishi Rossiya imperiyasi uchun eng avvalo, qo'shimcha yer osti va yer usti boyliklariga ega bo'lish, Qrim urushidagi mag'lubiyat natijasida qo'ldan ketgan yerlarni Turkiston hisobiga to'ldirish, janubdagi strategik maqsadlarni amalga oshirishda platsdarmga ega bo'lish, imperiyaning markaziy rayonlaridagi yersiz, ishsiz va qashshoq aholini ko'chirib keltirish va ularni yer bilan ta'minlash va ulardan kelgusida ma'muriyat o'z siyosatining tayanchi sifatida foydalanish masalasini hal qilish uchun kerak edi. Ana shunday murakkab vaziyatda bolaligi o'tgan bu siyosat arbobi ijtimoiy – siyosiy hayotga 1901-yil "Yangi usul" maktablarini ochish bilan birga kirib keldi. Chunki, uning ushbu maktablar uchun nashr etilgan darsliklari, mustaqillik, vatanparvarlik, erk, ozodlik, sog'lom va ma'nan barkamol tafakkur ruhi bilan sug'orilgan edi. U tashkil etgan va keyingi faoliyatida ko'makdosh bo'lgan gazeta va jurnallar maqsadi va faoliyatini olaylik, bu matbuot mavjud siyosiy tuzum, xalqaro ahvol va ularning sharhini keng ommaga yoritib borgan. Aholining dunyoqarashi, ularning ma'naviy – siyosiy tuzum, xalqaro ahvol va ularning sharhini keng ommaga yoritib borgan. Aholining dunyoqarashi, ularning ma'naviy – siyosiy tafakkuri rivojiga xizmat qilgan va shuning uchun ham, ushbu gazeta va jurnallar o'z vaqtida munosib bahosini olmagan.

"Ivan Geyer noshirlikdagi ilk bor o'zbek tilida chop etilgan "O'rta Aziyaning umrguzaronligi", I. Obidiyning "Taraqqiy", gazetasining chiqishida ham Munavvar Qorining xizmati katta. Uning tahririyatda ishlaganligi haqida ayrim hujjatlarda ishora bor. Geyer va Ismoil Obidiyning gazetalari yopilgach, Munavvar Qori 1906-yilda o'z gazetasi "Xurshid"[1] ni tashkil etadi. Sababi, Munavvar Qori

matbuot timsolida xalqning ongini ochuvchi kalit va unijtimoiy-siyosiy jihatdan o'stirib va uni ijtimoiy – siyosiy jihatdan o'stirib, millat sifatida shakllantiruvchi omilni ko'rdi. U tushunish darajasida rus, arab, fors hamda usmonli turklar tillarini yaxshi bilganligi uchun Bog'chasaroy, Qozon, Orenburg, Turkiya, Eron, Afg'oniston va Hindistondan keluvchi "Tarjumon", "Vaqt", "Sho'ro", "Yulduz", "Siroti mustaqim", "Hablul matn" va boshqa muvaqqat matbuot nusxalarini olib turar, Jamoliddin Afg'oniy, Muhammad Abdo, Farid Vajdiy, Muhammad Iqbol, Rizoidin Faxriddinov, Abdurashid Ibrohimov, Fotih Karimiy, M. Kuprulizoda, Tavfiq, Fikrat, Abdulhaq Homid kabi sharq ziyolilarining ilg'or fikrlari bilan tanishish[2] uni ijtimoiy hayotga yangicha nazar tashlashga majbur etardi. Mustamlakachilariga qarshi olib borilayotgan kurashlar jarayonlarini o'rganish Munavvar Qorini dunyoga va o'lka ahvolinisokin kuzatuvchilikdan qizg'in faoliyatga undadi.

Mavzuga oid adabiyotlar tahlili. Ushbu mavzuga oid tarixiy adabiyotlar mavjud emas. Abduazizova N. A Turkiston matbuoti tarixi asarida matbuotchilik tarixini davr vaqtli matbuoti va manbalar asosida yoritadi. San'atshunos olim Sirojiddin Ahmad arxiv manbalari asosida "Yo'l boshchi" sarlavhasi ostida o'z fikrlarini tanlangan asatlar ruknida jadid adabiyot namoyondasi haqidagi risolada e'lon qiladi. Shuningdek, Sotimjon Xolboyev Abdurashidxonov tomonidan o'z xotiralarini eski o'zbek yozuvidan kirill yozuviga o'girib kitobxonlar hukmiga e'lon qiladi. Mazkur manbalar davrning murakkab va qaltis pallasida yozilganligini hisobga olsak, juda ehtiyotkorlik bilan alohida yondashishni talab qiladi. Manbalar oxrankani hali sirligicha qolayotgan harakatlardan chalg'itish, millat fidoyilarini asrab avaylash, istiqlolni imkon qadar

amalga oshirish, faoliyatni sezdirmaslik uchun rus hukumatiga nisbatan sodiqlik jumalari bilan boyitilgan.

U tashkil etgan va keying faoliyatida ko'makdosh bo'lgan gazeta va jurnallarni maqsad va faoliyatini olaylik, bu matbuot mavjud siyosiy tuzum, xalqaro ahvol va ularning sharhini keng ommaga yoritib borgan. Aholining dunyoqarashi, ularning ma'naviy-siyosiy tafakkuri rivojiga xizmat qilgan va shuning uchun ham, ushbu gazeta va jurnallar o'zining munosib bahosini topmagan.

Tadqiqot metodologiyasi. Hozirgi vaqtda jadic adabiyoti namoyondalari va ularni vatanparvarlik faoliyati hech kimga sir emas, lekin, aynan Munavvar Qori Abdurashixonovning faoliyati orqali mustamlakachilik sharoiti va muhitda ziyolilarimizning qismati, har bir matbuot sahifalarini qanchalik senzura asosida saqlaganligi, matbuotchilik tarixi, tarixiy shaxslar faoliyati aks etib boradi va vatanimiz tarixini teran anglash imkoniyati kengayadi.

Tahlil va natijalar. Avvaliga Geyer, keyin Ismoil Gabitov tomonidan nashr etilgan "O'rta Aziyaning umrguzaronligi", "Taraqqiy" gazetalarini Munavvar Qoriga o'z didi va talabidagi milliy gazetalar oxranka ta'бири bilan aytganda, niyatda so'1 yo'nalishdagi "Xurshid" va "Shuhrat" gazetalarini chikarishga quvvat berdi. Fansurullo Xudoyorxonov iqtisodiy jihatdan qollagan va o'zi ham asosiy muxbirlaridan biri bo'lgan "Xurshid" gazetasi, tabiiyki, markazga nisbatan ancha mustabid bo'lgan Turkiston mustamlakachilariga ma'qul kelmagan edi. Ammo Munavvar Qori atrofiga A. Avloniy, M. Poshshaxo'jaev, N. Xusainov, N. Xo'jaev, To'lagan domla kabi jonkuyarlarni to'pladi. Yevropa madaniyati yutuqlarini, sanoatini egallashga intilgan aka-uka Komil va Karim Norbekovlar, S. Tursunxo'jaev kabi kishilarni uyushtirdi. Ana shu asnoda uning tashkilotchilik, mafkurachilik faoliyati ko'zga tashlana bordi. Turkiston oxrankasi uning ortidan maxsus kishi qo'yishga majbur bo'ladi. Biroq, bunday harakat Munavvar Qorini boshlagan ishidan qaytara olmaydi.

El ko'zini ochishda matbuot buyuk omil deb bilgan. Munavvar Qori uning vositasida millatni uyg'otish bilan kifoyalanmay, xalqni jipslashtirishga, uning milliy e'tiqodini yuksaltirishga ham harakat kiladi. "Xurshid" gazetasi ana shu intilishlar natijasi o'laroq dunyoga keladi. Bu gazeta ijtimoiy ruhi va yo'nalishi bilan chor hukumati ma'muriyatini anchagina tashvishga soladi. Shu bois tezda yopib qo'yiladi. Oxrankaning Munavvar Qori yozgan har bir kitob, va'z, maqolalarni tahlil etib borishdan o'zga chorasi qolmaydi.

Nikolay Ostroumov 1908-yilning fevral oyida Turkiston general-gubernatoriga maxfiy xat yo'llab, "Shuhrat" gazetasiga chalasavod mulla Abdulla Avloniy muharrirlik qiladi[3], unda sobiq "Xurshid" gazetasining noshiri chalasavod olim Munavvarxon Abdurashidxonov xodim bo'lib ishlaydi. Ularga rus, hatto frantsuz tilini biladigan noma'lum tatar yordam beradi", deydi. Qarangki, u "chalasavod" deb, Munavvar Qorini yerga urmokchi bo'lsa-da, uning olimligini tan olgan. U yana "Munavvarxon o'z uslubida turkcha, tatarcha ifoda va so'zlarni qo'llaydi, xususan, turkcha "afandi" iborasini ishlatadi... "Shuhrat" gazetasini yopish kerak", deya maslahat ham beradi[4].

Oxrankaning ba'zi hujjatlarida, Ziyi Saidning "O'zbek vaqtli matbuot tarixiga materiallar" kitobida, Abdulla Avloniyning tarjimai holidi va shuningdek, "Shuhrat" gazetasining o'zida ham muharrir sifatida Abdulla Avloniy tilga olingan. Ammo oxranka bu gazetaga asosan Munavvar Qori noshirlik qilganini uqtiradi. Binobarin, gazetaning g'oyaviy yo'nalishida Munavvar Qorining o'rni va ta'siri yetakchi o'rin tutgan, desak, xato bo'lmaydi.

"Xurshid", "Shuhrat", "Osiyo" va boshqa gazetalar yopilsa-da, Munavvar Qori matbuot sohasidagi faoliyatini aslo susaytirmaydi. U Ubaydulla Xo'jaev bilan birga "Sadoyi Turkiston" gazetasini tashkil etadi. Ubaydulla Xo'jaev rus

tilini yaxshi bilsa-da, o'zbekchasi biroz sust edi. Shu bois asosiy ish Munavvar Qorining zimmasiga tushgan[5]. Bu gazeta xalqimizning ijtimoiy-siyosiy, adabiy-badiiy dunyoqarashini yuksaltirishga, estetik didini o'stirishga, zamonaviy o'zbek adabiy tili va matbuot nutqining shakllanishiga katta hissa qo'shgan, xalqimizni yangi davr, yangi adabiyot estetikasi bilan oshno etgan.

"Sadoyi Tutkiston" gazetasining shu tarixiy jarayondagi o'rni benihoya katta. Buning boisi shundaki, unga milliy uyg'onish harakatining ikki zabardast namoyondasi – Munavvar Qori Abdurashidxonov bilan Ubaydulla Xo'jayev siyosiy – ijtimoiy, huquqiy va ma'rifiy yo'nalish berib turishgan"[6].

U 1914-1915-yillarda "Sadoyi Turkiston" gazetasida do'stlari Ubaydulla Xo'jaev (noshir va bosh muharrir), Abdulla Avloniy (muharrir), To'lagan Xo'jamiyorov – Tavallo (muharrir), Abdulhamid Sulaymon Cho'lpon (avval kur'eer, keyin Andijon bo'yicha muxbir), Abdurauf Muzaffarzoda (sayyor muxbir), Mirmuxsin Shermuhamedov (muxbir), Shokirjon Raximiy (muxbir), Nushiravon Yovushev (sayyor muxbir) bilan birga gazetaning ijtimoiy siyosiy, adabiy badiiy jihatdan yuksak cho'qqiga olib chikdi. Munavvar Qori gazetada ishlash bilan cheklanmaydi. U 1915-yil mart oyidan boshlab Toshkentda nashr etila boshlagan "Al-Isloh" jurnaliga asos soladi, ayrim sabablarga ko'ra, jurnalning rasmiy hujjatlarini faqat Abdurahmon Sayyoh Sodiqov nomiga rasmiylashtiradi. Jurnalning 1915-yil 4-sonida bosilgan "Banklar xususidagi savolga javob" nomli maqola sabab ana shunday to'polon ko'tarilgan. Sezbor dahasining qozisi, shoir G'afur G'ulomning ustози Mulla Sayd Ahrorxon maxzum Abdullaev ning mazkur maqolasi Turkiston general-gubernatorligi, oxranka xodimlari va ayniqsa, "Rossiya – Osiyo banki" xo'jayinlarining o'takasini yorgan. Chunki maqolada banka qo'yilgan omonatdan tushadigan daromad sudxo'rlik sifatida baholanib, sudxo'rlik harom bo'lgani kabi, foizi ham haromdir, degan xulosa chiqarilgan edi. Buni o'qigan musulmon boylar bankdan pullarini qaytarib olgani tufayli "Rossiya Osiyo banki"ning sinishiga oz qolgan, hukumat ham mo'may daromaddan ayrilgan. Chor ma'muriyati jurnalni darhol to'xtatmoqchi bo'lgan, ammo Munavvar Qori Abdurashidxonovning ustalik bilan yozgan javobidan so'ng jurnal jazodan omon qolgan. Munavvar Qorini mahkamaga chaqirilib, tushuntirish xati yozdirib olingan.

O'zbek ziyolilarini yoppasiga ta'qib etish va jazolash evaziga mansabu unvoni oshgan polkovnik Volkov boshqarilqlariga Munavvar Qorini siyosiy jihatdan shubhali shaxs sifatida Turkiston o'lkasidan surgun kilishni taklif etgan, ammo Turkiston general-gubernatori Munavvar Qorining xalqaro obro'sidan, mahalliy boylar orasidagi nufuzidan hayiqib, bu taklifni ma'qullamagan.

"Al-Isloh" jurnalini nashr etishda ishtirok etib, uning sahifalarida Rossiya imperiyasining manfaatlariga zid, xususan, "Banklar xususidagi savolga javob" ga o'xshash maqolalarni joylashtirsam, men Turkiston o'lkasidan surgun qilinadurman. Munavvar Qori Abdurashidxon o'g'li"[7].

Munavvar Qori bu bilan kifoyalanmaydi. 191-yil Fevral inqilobidan keyin "Turkiston viloyatining gazetasi"ni Ostroumov changalidan tortib oladi. Bu haqda Nikolay Petrovichning o'zi shunday yozadi:

"34 yil mobaynida sartlarning ruslarga yaqinlashtirish va milliy o'ziga xosligini saqlash, ayniqsa, tatarlar ta'siridan saqlash umdasiga amal qilib kelgan "viloyat gazetasi" inqilobiy rejim e'lon qilingach, tilga olingan Munavvar Qori qo'lga o'tib ketdi"[8].

Munavvar Qori "Turkiston viloyatining gazetasi"ni "Najot" deb o'zgartirdi. Agar gazetani mas'ul muharrir sifatida boshqarib, xalqning e'tiborini ijtimoiy xorijiy voqealarga qaratgan bo'lsa, keyinchalik shu gazeta zaminida

tashkil etilgan va Turkiston muxtoriyatini tayyorlashda muhim vazifani bajargan “Kengash” gazetasida Zaki Validiy bilan oldinma-keyin muharrirlik qildi. Ivan Geyer noshirligida ilk bor o'zbek tilida chop etilgan “O'rta Aziya umrguzaronligi”, “Taraqqiy” gazetasining chiqishida ham Munavvar Qorining xizmati katta. U tahririyatda ishlagani haqida ayrim hujjatlarda ishora bor. Taraqqiy gazetasining 8-9 sonida Munavvar Qorining “Nikoh to'g'risida (Boqiyasi bor)” maqolasi e'lon qilingan. Maqola diniy urf-odatlar, rasm-rusumlarni mavjud ijtimoiy-siyosiy ahvol xalqning ma'naviy qiyofasiga qayg'urish aks etadi. “Elning eng suyib o'qiydurg'on” (Avloniy) bu gazetasi o'z davrida juda katta shuhrat qozongan. Ismoil Obidiyni “Ismoil taraqqiy” deb ataganlar. Ismoil Gaspirinskiy maxsus “Taraqqiy” nomli maqola yozib, toshkentlik hamkasblarini tabriklagan, “lisoni turkiston

taarflarinda maqbul turk shevasinda ekanligidan”, “maslaki taraqqiyparvar”ligdan xursandlik izhor etgan, o'lkada shunday gazetaga ehtiyoj bo'lganligini ta'kidlagan edi. Gazetani tashkil qilishdan materiallar bilan ta'minlashgacha Munavvar Qori va Abdulla Avloniyning roli katta bo'lgan. 20 - soni chiqqach, hukumat tomonidan to'xtatilgan.

Turkistonni qoloqlikdan qutqarish, taraqqiyot sari boshlash, tor guruhni emas, balki keng xalq ommasini, butun millatning ma'naviy-ma'rifiy kamoloti uchun matbuot nashrlari zarurligi ma'rifatchilarning bevosita rahnamolik faoliyati bilan ham bog'liqdir. Ayni shunday nashrlardan biri “Taraqqiy” gazetasi hisoblanadi. Keling, quyida biz ushbu gazeta va jurnallardagi Munavvar Qori Abdurashidxonovning faoliyati va ishtiroki bilan tanishamiz.

	Gazeta va jurnallar nomi	Faoliyat vaqti	Munavvar Qori Abdurashidxonovning vazifasi	Gazetalarda muharriri
	O'rta Osiyo umrguzaronligi	1906	Xodim	-
	Taraqqiy	1906-yil 27-iyun – 20-avgust	Bosh muharrir	Ismoil Obidov
	Xurshid	1906-yil 6-sentabr	Bosh muharrir	Munavvar Qori Abdurashidxonov
	Shuxrat	1907-yil 1-dekabr	Mahfiy muharrir	-
	Tujor	-	Tashkilotchilaridan biri	-
	Osiyo	1908-yil 9-aprel	Maxfiy muharrir	Ahmadjon Bektemirov
	Sadoyi Turkiston	1914-yil-aprel	Tarjimon	Ubaydulla
	Al – Islah	1915-yil 14-yanvar – 1916-yil mart	Tashkilotchilaridan biri	Asadullaxo'jayev
	Najot	1917-yil mart	Bosh muharrir	Abdurahmon Sayyoh
				Nalivkin qaramogida Munavvar Qori Abdurashidxonov
0	Kengash	1917-yil iyun-sentabr	Mas'ul muharrir	Zakiy Validiy, keyinchalik Munavvar Qori Abdurashidxonov

O'zga bir madaiyat, yangi siyosiy tartib va boshqaruv kirib kelayotgan mustalaka sharoitida ushbu matbuot sahifalari tanilib ulgurmasidan yopib tashlandi.

Xulosa va takliflar. Xulosa qilib aytganda, bugungi kundan jadid adabiyoti namoyondalari faoliyatiga qiziqish, tarixning biz uchun noma'lum bo'lgan sahifalarini teran anglash imkonini bermoqda, bu esa o'z navbatida o'zligimizni anglash tuyg'usini berib, vatanparvarlik, yaratuvchanlik tuyg'ularni to'liqlatib, o'ziga xos tarixiy taraqqiyot va rivojlanishda o'ziga mos yo'lda borayotgan davlat sifatida o'z tariximiz rivoji va unga kreativ qarash imkonini bermoqda.

Zero, Munavvar Qori Abdurashidxonovning faoliyati ana shundan kuch bera oladi. Uning 10 dan ortiq gazeta va jurnallardagi yashirin, hech qanday taqdirlashlar uchun emas, balki, vatan ozodligi, millat ma'naviy taraqqiyoti uchun uzluksiz ta'qib, qamoq va tuhmat, o'zini oqlash, jazoni muqarrar ekanligini anglagan holda fidoyilik bilan harakat qilishi inson ma'naviy kamoloti, komilligi bu - qa'tiyat qudrati - ekanligi qayta tushunish imkonini beradi. Bugungi mafkuraviy hujumlar globallashuv, integrasiyalashuv muhitida ushbu mavzu dolzarb ahamiyat kasb etadi.

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CHALLENGES AND DEMAND IN TRANSLATION STUDIES: A FOCUS ON SCIENTIFIC AND TECHNICAL TEXTS

Annotation

This article covers the topics of common problems in translation studies. Also, the current demand of translation studies and its role in society are shown.

Key words: text, translation, lexicon, term, translation problems, transformation (change), information, quality of translation, scientific and technical texts.

ПРОБЛЕМЫ И ЗАПРОС В ПЕРЕВОДЧЕСКИХ ИССЛЕДОВАНИЯХ: ФОКУС НА НАУЧНЫХ И ТЕХНИЧЕСКИХ ТЕКСТАХ

Аннотация

В этой статье рассматриваются темы общих проблем переводоведения. Также показана современная востребованность переводоведения и его роль в обществе.

Ключевые слова: текст, перевод, лексика, термин, проблемы перевода, трансформация (изменение), информация, качество перевода, научно-технические тексты.

TARJIMA VA TADQIQOTLARIDAGI MUAMMOLAR VA ULARGA QO'YILGAN TALABLAR: ILMIY-TEXNIK MATNLAR TARJIMASIGA E'TIBOR

Annotatsiya

Ushbu maqolada tarjimashunoslikning umumiy muammolari mavzulari muhokama qilinadi. Shuningdek, tarjimashunoslikka zamonaviy talab va uning jamiyatdagi o'rni ko'rsatilgan.

Kalit so'zlar: matn, tarjima, lug'at, atama, tarjima muammolari, transformatsiya (o'zgartirish), ma'lumot, tarjima sifati, ilmiy-texnik matnlar.

Kirish. Today, the rapid development of modern globalization and intercultural relations, the expansion of international relations, the development of trade-economic and financial relations between countries, the strengthening of the process of integration of European countries and the whole world, the development of science and technology, the continuous flow of scientific and technical information. Nowadays, the importance of foreign languages as effective factors of organic exchange deserves great attention. Also, at the stage of economic, scientific, technical and cultural development, a foreign language is widely used as a means of oral and written communication between representatives of different peoples of the world.

Due to the rapid development of knowledge and technologies, translators - specialists who have practical skills in translating scientific and technical texts related to various fields, covering all aspects in today's society and modern economy are changing conditions. worthy of the need. Therefore, the need for highly educated translators is increasing day by day.

Asosiy qism. Due to the development of modern technologies, today scientists from different countries of the world have the opportunity to quickly exchange information and conduct joint research, and thanks to these means of communication, unprecedented results are being achieved in modern science. In such conditions, the need for high-quality translation of scientific literature is significantly increasing in many production organizations. Translators must constantly add translations of scientific literature to their vocabulary,

increase their ability to understand terms and know their meaning.

Therefore, when translating scientific and technical terms, the translator should first of all pay great attention to the meaning from the existing scientific and technical point of view, and then it is necessary to have the ability to compare with narrow scientific and technical terms[1].

In the process of translation of scientific and technical texts, the following requirements should be followed: translation equivalence, translation accuracy, quality of translation data, logicity of translation and quality of its coverage. In order for a scientific and technical text to have a quality translation, the translator must have the following knowledge and skills:

It is necessary to have knowledge of foreign language theory, phonetics, lexis and grammatical structure of the language;

- Translation of scientific and technical texts to the practice of the skills;

- Linguistic practical knowledge (translation methods, transformation, the ability to replace the equivalent of words, the ability to add words, the ability to describe with terms, etc.);

- In the process of translating the text, it is necessary to have extralinguistic knowledge and ability to use the content of sentences and sentences (in this case, it was required to have sufficient information in translating a special scientific-technical text)[2].

One of the main unknown problems in translation is that the translator does not have a complete understanding of

what "scientific translation" is. In order to successfully perform scientific translation, the translator must have an idea of how it differs from other types of translation. In general, the translation of the scientific method includes many texts related to the research topic - starting from theses, it includes abstracts and reviews of articles, diplomas, dissertations and monograph manuscripts.

When translating the above types of work, attention should be paid to the following factors: the purpose of translation, the method of translation, the organization of the text in the translation and the relationship between its parts.

In addition to the external structure of academic texts (chapters, sections, paragraphs), there is also an internal structure. The translation of scientific texts has its own characteristics - it is a method of defining material problems from general information and presenting their solution. For example, English has a number of words and phrases that are used for different purposes, to connect parts of the text together, as well as to move from the meaning of one phrase to another. For example:

- also (in addition, furthermore, furthermore...);
- in spite of (although, however, despite, in spite of, nevertheless...);
- when expressed in other words (in other words);
- for example (for example, for instance...)[3].

Terminology problems in translation. It is one of the leading forms of scientific thinking and it is related to the concepts of understanding and perception of meaning. Almost every term in a scientific text is a lexical unit, and it expresses one of the meanings of special lexical units. These lexical units belong to the category of terms.

In general, a term is a word or phrase that is specific to a certain field in the field of science and technology. The term has clear semantic boundaries in linguistics. It follows that terms are a system of concepts reinforced by verbal expressions related to a particular subject. If a word in the common language (except for a term) has many meanings, but it falls into the category of terms, this word will have a specific meaning, and its meaning in the term is used in the translation.

Therefore, one of the main mistakes that a translator makes when translating a scientific text is that he does not have enough skills to use scientific dictionaries or does not have a clear knowledge of the subject specific to the term - this situation is even his own. can also be observed in the mother tongue. In terms of application and quantity, special dictionaries of terms are more widely used in scientific method texts than other types of dictionaries. They are: nomenclature names, professional vocabulary and terms, professional jargon, etc. This lexicon is widely used in all areas of scientific text (that is, text classification, text structure and its function, text components and factors are also taken into account). On average, terminological or terminological vocabulary makes up 20% of the total vocabulary of scientific texts.

Grammatical problems in translation. The style of scientific communication has its own grammatical features.

For example, when some texts are translated from English to Uzbek, in some cases the lexical meaning is lost and the verbs have an abstract meaning.

For example:

It seems very interesting – Bu juda qiziq ko'rinadi.

He probably got a cold – Balki u shamollab qolgan.

Ali feels himself strange – Ali o'zini g'alati his qilayapti.

In these cases, we can see that the semantic load falls on verbs instead of nouns. In other words, verbs perform an important grammatical function in these sentences.

Also, abstract verbs are often used in scientific method texts in English:

Many houses were built in short term – Ko'pgina uylar qisqa mudatda qurilgan;

Some new planets were discovered in mid of 2000's – 2000-yillarda bir qancha yangi sayyoralar kashf qilingan (topilgan).

As it can be seen in the above examples, abstract nouns are also widely used in English, and the main focus is on verbs, that is, on passive relative verbs.

Another interesting aspect of the research is that in today's linguistics, the percentage of the use of present tense verbs in English is equal to that of past tense verbs, which of course depends on the context of the scientific text.

In general, a scientific text must have a clear statement of logic, and providing a correct and high-quality translation of this logic is one of the most important tasks of a translator. Texts in the scientific style often have a homogeneous appearance, and these texts have expressive features. Interrogative sentences are rarely used in such texts, and even if they are used, they are directed to draw the attention of the reader who is familiar with the text. One of the characteristics of scientific texts is that emotional expressions are not used [3].

General theory of translation. The general theory of translation systematizes the conclusions derived from the concrete experience of translation and creates a basis for it. During the translation process, the results of the translation and its ideas are summarized, and the conditions and factors specific to the translation are taken into account in the translation activity.

The concept of the general theory of translation was developed by the Russian linguist and linguist A.V. Fedorov's works are widely and fully covered. According to this concept, any quality translation text should begin with a philological analysis of its linguistic basis and end with an artistic creation or scientific editing[4].

A special theory of translation. The special theory of translation (or research on translation focused on one pair in linguistics) should take into account the equivalents and variants of the correspondence between two languages, as well as the factors and criteria for their selection in a specific situation. Within this theory, the main method of studying translation phenomena is the comparison of two languages. For example: Uzbek and Russian, or Russian and English, or English and German[12].

Transformational theory of translation

The transformational theory (model) of translation is expressed by making changes to the translated text during the translation activity. The reason is that in some cases the meaning of the text cannot be fully translated or it is difficult to translate. For example:

Not long-ago computers were considered an amazing invention. Today they form part of our everyday lives. The latest thing today is Virtual Reality. A Virtual Reality system can transport the user to exotic locations such as a beach in Hawaii or the inside of the human body.

Uzbek language translation:

O'tgan davrda kompyuterlar ajoyib ixtiro deb hisoblanar edi. Bugungi kunda ular bizning kundalik hayotimizning bir qismini tashkil qiladi. Oxirgi ixtrolardan biri - bu Virtual haqiqat. Virtual haqiqat tizimi foydalanuvchlarni Gavayidagi plyaj yoki inson tanasining ichki qismi kabi ekzotik joylarga olib borish imkoniyatiga ega.

As we can see in the example, the translation from English to Uzbek was not completely translated, but instead underwent a transformation. That is, the meaning of the original text in Uzbek language is clarified with other words.

The transformational model of translation is related to the ideas of "transformative or generative grammar" of the American linguist N. Chomsky. Within this theory, the process of creating a translation text is considered as a syntactic transformation of the units and structures of the source language into the units and structures of the translated language, where great attention is paid to the stages and

methods of the translation process. Also, this theory is supported by American translators K. Naide, B.O.[13] It is also mentioned in the works of Kads and V. Koller. In general, the ideas of transformational theory are one of the important methods that allow translation studies to identify the structures and units that are related to each other in the translation process of a pair of languages.

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INGLIZ TILIDA PUBLISISTIK MATNLARNI ASOSINI BELGILOVCHI BIRLIKLAR TALQINI

Аннотация

Ushbu maqolada matndagi har bir lisoniy birlikning o'ziga xos leksik vazifa bajarishi haqida mulohaza yuritilgan. Har qanday leksik birlik publitsistik matn komponenti bo'lishi mumkin, ammo uning mazmunini aks ettiruvchi ma'noni o'z ichiga olmaydi. Publitsistik matnda yetkazilayotgan faktni haqiqiy voqea-hodisa deb hisoblasak, undagi mazmun "bayonot", "fikir", "dalil", "hukm", "jazo" kabi paradigmalarni tashkil qiladi. Ushbu leksik vositalarni ham matn mazmunini bog'lovchi, ham nutqiy harakat sifatida, ham shu matn mohiyati va mazmunini yorituvchi vosita sifatida ko'rib chiqish mumkin.

Kalit so'zlar: bayonot, mulohaza, munosabat, baho, hukm, fakt.

ИНТЕРПРЕТАЦИЯ ОСНОВНЫХ ЕДИНИЦ ПУБЛИЦИСТИЧЕСКИХ ТЕКСТОВ НА АНГЛИЙСКОМ ЯЗЫКЕ

Аннотация

В данной статье рассматривается, как каждая языковая единица в тексте выполняет свою лексическую функцию. Любая лексическая единица может быть компонентом публицистического текста, но не содержать значения, отражающего ее содержание. Если рассматривать факт, передаваемый в публицистическом тексте, как реальное событие, то его содержание составляют такие парадигмы, как «высказывание», «мнение», «доказательство», «суждение», «наказание». Эти лексические средства можно рассматривать и как средство связи содержания текста, и как речевой акт, и как средство уточнения сущности и содержания этого текста.

Ключевые слова: высказывание, суждение, отношение, оценка, суждение, факт.

INTERPRETATION OF THE BASIC UNITS OF PUBLICISTIC TEXTS IN ENGLISH LANGUAGE

Annotation

This article discusses how each language unit in the text performs its lexical function. Any lexical unit can be a component of a journalistic text, but not contain a meaning that reflects its content. If we consider the fact conveyed in a journalistic text as a real event, then its content is made up of such paradigms as "statement", "opinion", "proof", "judgment", "punishment". These lexical means can be considered both as a means of linking the content of the text, and as a speech act, and as a means of clarifying the essence and content of this text.

Key words: statement, judgment, relation, evaluation, judgment, fact.

Kirish. Tilda yetkazilayotgan ma'lumot ma'lum faktga tayanadi. Fakt, shuningdek, voqea-hodisalar kechimini tasvirllovchi lisoniy ma'lumotlarga nisbatan ham qo'llaniladi. Fakt - bu ma'lumotning asosi sanalib, uni sinab ko'rganimizdan keyin tekshirishdan o'tgandan so'ng ijobiy javob olganimizdan keyingi xulosa, deb baholash mumkin. Fakt agar uni hukmning o'zaro bog'lanishi sifatida qaralsa, bayonotdan faqat haqiqat bo'lishi mumkinligi bilan farq qiladi, haqiqat tahmini ega. Farqi shundaki, bayonni ham faoliyat, ham nutqiy harakat sifatida, ham shu faoliyat natijasi sifatida ko'rib chiqish mumkin. Fakt esa faoliyat komponentini o'z ichiga olmaydi, faqat bayonotning haqiqiy mazmunini ifodalaydi. Agar biz faktni haqiqiy voqea, hodisa deb hisoblasak, u o'rganilayotgan "bayonot - fikir" toifalari paradigmasiga kiritilmaydi, balki ifoda shakli sifatida qoraladi, balki subekt o'z fikrini shakllantiradigan va bildiradigan materialni ifodalaydi; baholashlar, bayonotlar. Shuni ta'kidlash kerakki, faktni haqiqiy hodisa sifatida tushunish lingvistik qo'llanishda ustunlik qiladi hamda matn tarkibi sifatida mustahkamlanadi.

Mavzuga oid adabiyotlar tahlili.
N.D.Arutyunovning ta'kidlashicha, fakt ma'lumotlar qo'llanilishidagi "farqlanishi"ni aniqlash orqali ma'lumotni real holatni emas, balki hukm va ma'lumotlarning o'zaro bog'liqligi muhimdir: "Fakt hech qanday taklifning mazmuni yoki asosi emas, balki faqat tasdiqlangan va baholangan "haqiqat" [1].

G.Fregening fikricha, «fakt haqiqat bo'lgan fikrdir» [2]. M.A.K. Xellidey faktni semiotik hodisa deb hisoblaydi: "fakt moddiy hodisa emas, balki semiotik hodisadir: u semiotik sohada o'z-o'zidan mavjud deb talqin qilinadigan taklif (yoki ba'zan taklif) bo'lib, uni kimdir aytadi" (fakt moddiy hodisa emas, balki semiotik hodisadir: u semiotik sohada o'z-o'zidan mavjud deb talqin etiladigan taklif (yoki ba'zan jumla) va agar kimdir tomonidan aytilsa, haqiqat bir maromda kechmaydi [3].

Tadqiqot metodologiyasi. Shunday qilib, o'rganilayotgan birliklar ma'nosining barcha tarkibiy qismlarini tahlil qilish muhim ahamiyat kasb etadi. Beriladigan axborot har doim og'zaki, obyektiv, tekshirilishi mumkin. Chunki so'zlovchi ma'lumot yetkazish uchun qulay bo'lgan bir nechta imkoniyatlardan birini tanlaydi va bunda birinchi navbatda maxsus lisoniy birliklar, grammatik shakllar asosiy planga chiqadi.

Tahlil va natijalar. Publitsistik matnlar mazmunini tashkil qiladigan qator lisoniy vositalar, leksik birliklar matn mazmuni mohiyatini belgilashga xizmat qiladi. Ushbu leksik birliklar qatoriga quyidagilarni kiritish mumkin:

Statement (plural statements) noun

1. expression in words: the expression in spoken or written words of something such as a fact, intention, or policy, or an instance of this

a statement of intent

2. something said: something that somebody says that is not a question or an exclamation and that expresses an idea or facts in definite terms

We were unable to verify the truth of that statement.

3. specially prepared public announcement: a specially prepared announcement or reply that is made public

Has she made a statement to the press?

4. account of facts: an account of the facts relating to a crime or case given to the police or in a court of law, usually for use as evidence

The police asked me if I wished to make a statement.

5. wordless expression of idea: an expression of an idea, opinion, or concept made in a nonverbal way

Her art is a powerful statement of her political beliefs.

6. Banking printed record of bank account: a printed record of all transactions that have taken place over a period of time in a bank account and of the amount of the holder's current credit or debt.

7. Finance customer's account: an account issued to a customer showing charges made, payments received, and any balance owing.

8. Music first presentation of musical theme: the first presentation of a theme or idea that is to be developed later in a piece of music.

9. Comput computer instruction: a computer instruction written in a source language.

Consideration (plural considerations) noun

1. careful thought: careful thought or deliberation

Your application will be given the fullest consideration.

The proposal is currently under consideration.

2. mindfulness of others: thoughtful concern for or sensitivity toward the feelings of others.

3. relevant factor in assessing something: something to be taken into account when weighing the pros and cons of a situation before making a decision

Value for money is one of the most important considerations for our customers.

4. detailed examination: detailed discussion or scrutiny

The issue for consideration on today's show is cosmetic surgery.

5. payment: a payment or fee in return for a service (formal).

6. respect: high regard (formal)

She has always been held in great consideration by this congregation.

7. something making contract binding: something done by one of the parties as part of a contractual arrangement that makes it binding, e.g. the payment of the price in a sales agreement

in consideration of (formal)

1. because of

2. as payment for

of little or no consideration not important or significant (formal)

take something into consideration to take account of special circumstances, often in a sympathetic way

Attitude (plural attitudes) noun

1. personal view of something: an opinion or general feeling about something

a positive attitude to change

2. bodily posture: a physical posture, either conscious or unconscious, especially while interacting with others

3. challenging manner: an arrogant or assertive manner or stance assumed as a challenge or for effect (informal)

a streetwise teenager with attitude

4. Aviation orientation of aircraft's axes: the angle of an aircraft in relation to the direction of the airflow or to the horizontal plane

5. Aerospace orientation of spacecraft: the angle of a spacecraft in relation to its direction of movement

Grade noun (plural grades)

1. year in school: a class or year in a school, especially in the U.S. and Canadian school systems

She'll be in the tenth grade this year.

2. mark for quality of work: a mark given for work in school or college, usually using the descending scale of A, B, C, D, and F

3. level in scale of progression: a level, step, or stage in a scale of progression, quality, or size (often used in combination)

low-grade gasoline

4. mark showing a level: a mark that indicates a level, step, or stage in a process

5. rank: a rank or class, e.g. in the military

6. people in rank: a group of people of the same rank

7. food classification: a category indicating the relative quality of food as determined by the U.S. Department of Agriculture

grade A eggs

8. gradient: a gradient or slope, especially on a road or railroad

9. Construction ground level: the level at which the ground meets a building

below-grade wiring

10. Agriculture mixed offspring: an animal with one purebred parent and one of unknown breeding

11. Phonetics vowel form: a form of vowel morpheme when a vowel varies owing to gradation

transitive verb (past and past participle graded, present participle grading, 3rd person present singular grades)

1. arrange things by degrees: to arrange or classify things or people according to rank, quality, or level

2. assign grade to something: to assign a mark or rating to something such as a student's work

3. make road level: to level a road or railroad by adjusting its gradients

4. Agriculture improve a breed: to improve a breed by crossing with a purebred animal

make the grade to meet the required standard

Judgment (plural judgments) or judgement (plural judgements) noun

1. legal verdict: the decision arrived at and pronounced by a court of law

2. obligation resulting from verdict: an obligation, e.g. a debt, that arises as a result of a court's verdict, or a document setting out an obligation of this kind

3. decision of judge: the decision reached by one or more judges in a contest

The judgment of the panel must be regarded as final.

4. decision on disputed matter: an opinion formed or a decision reached in the case of a disputed, controversial, or doubtful matter

5. discernment or good sense: the ability to form sound opinions and make sensible decisions or reliable guesses

someone with shrewd commercial judgment

6. opinion: an opinion formed or given after consideration

a snap judgment

7. estimate based on observation: an estimate of something such as speed or distance, made with the help of the eye or some other sense

8. judging of something: the judging of a case or a contest

9. divine punishment: a misfortune regarded as a divine punishment for folly or sin (archaic or humorous)

The defeat was regarded as a judgment from God on the leader's pride.

10. act of making statement: in logic, the mental act of making or understanding a positive or negative proposition about something, e.g. in "a chihuahua is a dog" or "a lobster is not an insect".

Fact (plural facts) noun

1. something known to be true: something that can be shown to be true, to exist, or to have happened

2. truth or reality of something: the truth or actual existence of something, as opposed to the supposition of something or a belief about something

based on fact

3. piece of information: a piece of information, e.g. a statistic or a statement of the truth

4. Law actual course of events: the circumstances of an event or state of affairs, rather than an interpretation of its significance

Matters of fact are issues for a jury, while matters of law are issues for the court.

5. Law something based on evidence: something that is based on or concerned with the evidence presented in a legal case

[15th century. < Latin factum "deed" < fact-, past participle of facere "do, make"]

after the fact after something, especially a criminal act, has been done

before the fact before something, especially a criminal act, has been done

in fact, or in actual fact used to correct a previous misunderstanding or to reinforce a previous statement

The phrase in fact, as in She is, in fact, correct, is spelled as two words, never as infact.

The Latin word facere "to do, make", from which fact is derived, is also the source of English difficult, effect, facile, faction, factor, fashion, feasible, feat, feature, and fetish.

Xulosa va takiflar. Keltirib o'tilgan lisoniy birliklar berilgan publitsistik matn mazmunini belgilashdagi asosiy leksik vosita sifatida qaraladi. Ushbu leksik vositalar matn mazmunidagi vazifasiga ega bo'lishi mumkinligi bilan farq qiladi. Gap shundaki, ushbu leksik vositalar ham matn mazmunini bog'lovchi, ham nutqiy harakat sifatida, ham shu matn mohiyati va mazmunini yorituvchi vosita sifatida ko'rib chiqish mumkin. Ko'rinadiki, har qanday leksik birlik publitsistik matn komponenti bo'lishi mumkin, ammo uning mazmunini aks ettiruvchi ma'noni o'z ichiga olmaydi. Publitsistik matnda yetkazilayotgan faktni haqiqiy voqea, hodisa deb hisoblasak, undagi mazmun "bayonot", "fikir", "dalil", "hukm", "jazo" kabi paradigmalarni tashkil qiladi.

Fikir, baholash, munosabatlarning epistemik xususiyatlari bog'liqligi haqida gapirganda, biz ushbu sathlar o'zaro bog'liqlikka amal qiladi degan nuqtai nazarni ma'qullaymiz.

Hukm, o'z navbatida, nutqiy fikrlash faoliyatning yakuniy natijasining namoyon bo'lishidir. Chunki u taklif ham bo'lishi mumkin hamda subyekt-predikat tuzilmalarini aks ettiruvchi mantiq kategoriyasi sifatida ham qarash mumkin.

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ToshDO'TAU katta o'qituvchisi K.Musulmonova taqrizi asosida

LINGUISTIC EXPERTISE OF CASES RELATED TO TERRORISM

Annotation

By evaluating the semantic essence and pragmatic content of the text, it is possible to obtain a number of information about the author and his communicative purpose. As the number of social network users increased, the flow of information began to grow rapidly. Now, there is a need for a systematic methodical approach and expert skills in identifying news sites with negative propaganda content, evaluating their pragmatic content. The article discusses the issues of promoting terrorism in social networks, justifying it, explaining the nature of meaningful texts, classifying and evaluating their features, and the expert approach to this.

Key words: Expertise, court, linguistic expertise, social network, terrorism, propaganda, negative information.

ЛИНГВИСТИЧЕСКАЯ ЭКСПЕРТИЗА ДЕЛ, СВЯЗАННЫХ С ТЕРРОРИЗМОМ

Аннотация

Оценивая смысловую сущность и прагматическое содержание текста, можно получить ряд сведений об авторе и его коммуникативной цели. По мере увеличения числа пользователей социальной сети поток информации стал быстро расти. Сейчас необходим системный методический подход и экспертные навыки по выявлению новостных сайтов с негативным пропагандистским содержанием, оценке их прагматического содержания. В статье рассматриваются вопросы пропаганды терроризма в социальных сетях, его обоснования, объяснения природы содержательных текстов, классификации и оценки их признаков, а также экспертного подхода к этому.

Ключевые слова: Экспертиза, суд, лингвистическая экспертиза, социальная сеть, терроризм, пропаганда, негативная информация.

TERRORISM BILAN BOG'LIQ HOLATLAR LINGVISTIK EKSPERTIZASI

Annotatsiya

Matnning semantik mohiyati va pragmatik mazmunini baholash orqali muallif va uning kommunikativ maqsadi xususidagi qator ma'lumotlarni olish imkoniyati yuzaga keladi. Ijtimoiy tarmoq foydalanuvchilari soni kengaygani sari axborotlar oqimi ham jadal sur'atlarda o'sa boshladi. Endilikda salbiy tashviqot mazmunli axborotlarni aniqlash, ularning pragmatic mazmunini baholashda tizimli metodik yondashuv, ekspert malakalariga ehtiyoj paydo bo'lmoqda. Maqolada ijtimoiy tarmoqlarda terrorizmni targ'ib qilish, uni oqlash, terrorizmga undash mazmunli matnlar mohiyatini izohlash, xususiyatlarini tasniflash va baho berish masalalari va bunda ekspertlik yondashuvi xususida so'z boradi.

Kalit so'zlar: Ekspertiza, sud, lingvistik ekspertiza, ijtimoiy tarmoq, terrorizm, propoganda, salbiy axborot.

Kirish. Terroristik akt jinoyati jamiyatda mavjud ijtimoiy, siyosiy, iqtisodiy, ma'naviy ziddiyatlar bilan uzviy bog'liq. Eng umumiy ma'noda terrorizm-bu jinoiy niyatlarga erishish maqsadida aholi va hokimiyat organlarini dahshatga solishda o'z ifodasini topuvchi jinoiy faoliyatdir. Bunday umumiy ta'rif konkretlashtirishni, ushbu ijtimoiy hodisaning kriminologik ahamiyatga ega jihatlari ajratib ko'rsatishni talab qiladi.

155-modda. Terrorizm. Terrorizm — xalqaro munosabatlarni murakkablashtirish, davlatning suverenitetini, hududiy yaxlitligini buzish, xavfsizligiga putur yetkazish, urush va qurolli mojarolar chiqarish, ijtimoiy-siyosiy vaziyatni beqarorlashtirish, aholini qo'rqitish maqsadida davlat organini, xalqaro tashkilotni, ularning mansabdor shaxslarini, jismoniy yoki yuridik shaxsni biron bir faoliyatni amalga oshirishga yoki amalga oshirishdan tiyilishga majbur qilish uchun zo'rlik, kuch ishlatish, shaxs yoki mol-mulkka xavf tug'diruvchi boshqa qilmishlar yoxud ularni amalga oshirish tahdidi —

Vaziyatni beqarorlashtirish yoki davlat organlari tomonidan qaror qabul qilinishiga ta'sir ko'rsatish yoxud siyosiy yoki boshqa ijtimoiy faoliyatga to'sqinlik qilish maqsadida davlat yoki jamoat arbobi yoxud hokimiyat vakilining davlat yoki jamoatchilik faoliyati munosabati bilan

uning hayotiga suiqasd qilish yoki uning badaniga shikast yetkazish —

Terrorizm bilan bog'liq holatlarda lingvistik ekspertiza tayinlash xususida aynan qonuniy asos mavjud emas. Biroq. Terrorizmga undash, da'vat etish mazmunli axborotlarda lingvistik ekspertiza zarurati bor. Fikrimizni quyidagicha asoslashimiz mumkin:

Matnda yashirin implikatsion da'vat mazmunini aniqlash;

Implikatsion tashviq mazmunini tahlil etish;

Oshkora terrorchilikka undash matnlarida so'zning semantik mundarijasiga muvofiq xavflilik kategoriyasini baholash;

Turli sotsial guruhlar nutqiga xos noadabiy leksik birliklar mohiyatini aniqlash va kontekstual mazmunini ochib berish;

Matnning lingvistik xususiyatlariga muvofiq terrorizm ruhida yoki emasligini baholash.

Mavzuga doir adabiyotlar tahlili. Lingvistik ekspertiza bo'yicha qator tadqiqotlar yaratilgan. Xususan, K.Musulmonova anonim xatlar lingvistik ekspertizasi xususidagi maqolasida jarayon mohiyatini izohlashga harakat qiladi [1]. Yan bir tadqiqotida esa matn muallifining individual xususiyatlarini aniqlash bo'yicha lingvistik

ekspertiza mohiyatini sharhlaydi [2]. Makarov va Makarovalar tomonidan terrorizmni targ'ib qilish, terrorizmni yoqlash xatti harakati ham lingvistik ekspertizadan o'tkazilishi lozimligini izohlaydi:

Makarov esa terrorizmni quyidagicha ta'riflaydi: "Bunday qarama-qarshilik terror ortida to'g'ri rlik va adolat g'oyasini qo'yadi.

Terrorni hissiy jihatdan qo'llab-quvvatlash terrorchilarni mard, go'zal, fidoyi, g'oyaviy insonlar sifatida tasvirlash orqali amalga oshiriladi. Terrorizmni ko'paytirish, taqlid qilish uning muqarrarlari g'oyasi orqali ifodalanadi: "Biz hech qachon yon bermaymiz, hech qachon o'z pozitsiyamizdan chekinmaymiz! Terror davom etmoqda! Siz uni to'xtata olmaysiz! Uni to'xtatmang, chunki siz uning asoslarini hech qachon tushunmaysiz"; "Ertasi kuni derazalaringiz ostida portlashlar gumburlab, ongingizni larzaga soladi, ertaga kulrang formadagi o'nlab himoyachilaringiz tomoqlari kesilgan va otilgan holda topiladi, ertaga sizning hayotingiz asta-sekin va albatta do'xaxga aylanadi! Ushbu tipdagi informatsiyalar terror xarakteriga ega" [3].

Tadqiqot metodologiyasi. Oqlash holatlarida ekspert tilshunosning malakali fikri tobora ko'proq talab qilinmoqda. Bu shuni anglatadiki, bunday hollarda lingvistik materialni tahlil qilishda yagona yondashuvni ishlab chiqish kerak, bu esa bunday xulosalarni yanada yagona, umumiy standartlarga javob beradi. Terrorizm, afsuski, siyosiy, mafkuraviy, diniy va boshqa qarama-qarshiliklarni hal qilishning keng tarqalgan usullaridan biri bo'lib qolmoqda. Natijada, u siyosiy munozaralarning tez-tez uchraydigan mavzularidan biri bo'lib qolmoqda. Ushbu masala bo'yicha jamoatchilik muhokamasi ishtirokchilari qayerdan xabardor bo'lishlari kerak

Terrorizm muammolari, uning tabiati, sabablari va oqibatlarini ruxsat etilgan va to'g'ri muhokama qilish va asoslash o'rtasida chegara mavjud, ya'ni "terrorizm mafkurasi va amaliyotini to'g'ri deb e'tirof etish to'g'risida ommaviy bayonot", qo'llab-quvvatlash va taqlidni baholash zarur.

Terrorizm bilan bog'liq holatlarni ekspertiza qilishda ikki qarama-qarshi jihat muammoliligicha qolmoqda:

- Terrorizmni targ'ib qilish;
- Terrorizmni oqlash.

Tahlil va natijalar. Ijtimoiy tarmoqlar orqali uzatilgan xabarlarda ana shu ikki tendensiyaning kuzatish mumkin. Birinchi tendensiyaga muvofiq bir foydalanuvchi

1-jadval Ijtimoiy tarmoqlarda anonim profil egalari nutqida ekstremistik so'zlar

O'rtacha anonimlik taqqoslashlari	
O'rtacha anonimlik va past anonimlik	
Asosiy atamalar	Qo'llanilishi
Islom dushmanlari/yo'qotaylik/yo'qolsin	24
panislomizm	8
Jihodi farz	12
Ateistik	24
Kofirlarga o'lim	4
Islom dushmanlariga o'lim	123

Yuqoridagilarni umimlashtirgan holda, "terrorizmni oqlash" tushunchasini o'rganuvchi ekspertlar uchun quyidagi tavsiyalarni alohida ta'kidlash lozim.

Demak, terrorizm holatlarini quyidagicha ekspertizadan o'tkazish mumkin:

1. Ekspertiza jarayonida terrorizmni oqlash faktori bor/yo'qligiga e'tibor qaratish;
2. Ushbu sharhda mavjud bo'lgan asosiy tushunchalar mavjudligi uchun bahsli matnni tekshirish kerak: "to'g'ri rlik, qo'llab-quvvatlash, taqlid qilish".
3. Ushbu kontseptual tushunchalarni amalga oshirishning mumkin bo'lgan shakllarining xilma-xilligini hisobga olib, ularni o'z ichiga olgan aniq bayonotlarni toping.
4. Tahlil qilishda munozarali matnning nutq janrini hisobga olish zarur.

tomonidan yashirin terrorizmga undash mazmunli post yoziladi, unga bildirilgan kommentariylarda esa ushbu fikrni qo'llab quvvatlovchi, yoqlovchi mulohazalar bildiriladi. Odatda terrorizmga da'vat mazmunli matnlarda tashviqotning implikatsion belgilarini aniqlash, pragmatik mohiyatini belgilashda lingvistik ekspertiza tayinlanadi. Biroq terrorizmni yoqlash mazmunli matnlarning xavfli kategoriyasini aniqlash maqsadida lingvistik ekspertiza o'tkazilishi lozim deb hisoblaymiz. Xususan, ijtimoiy tarmoqlar orqali uzatilgan terroristik mazmunga ega, ekspertiza qilingan matnga bildirilgan kommentda shunday deyiladi:

X. foydalanuvchi kommenti: Barakalla, mana bor ekan-ku, bu eng to'g'ri va samarali yo'l. Busiz iloji yo'q! Biz tiklanish, qayta qurish tarafdorimiz. Bunday ochko'z mechkaylarga o'lim! Bulani samosud qilish kere, yo o'zi suitsid qilishi kerak. Shu bo'yicha qolib ketmasin! Ortga tashlameyla. Dalshe ketish kere, bostirish kere. Bizga ekranga chiqvolib uzur so'rab lallayib. Irashayib chiqishi kereymas! Bizga og'zini to'ldirib kelajak haqida gapirishi keremas. Bizga nima kerakligini o'zimiz bilamiz! O'zimiz talab qilamiz!

Y foydalanuvchi kommenti: A plan joyida. Bga o'rin yo'q. Ada ketish kerak. Bga o'rin qolmasligi kerak. A bilan B ni birga qilish kere. Ada tugatish yaxshi. B ga o'tti degani, o'xshamadi degani. Nu vse A manga.

Z foydalanuvchi kommenti: Bu S.Vni aybi emas. Bunga butun hukumat aybdor!!! Aybdorlar jazolanishi kerak. Ittan tarqaganlar itvachchalarini har joyda urchitib yuribdi!

Natijalar. Odatda, terrorizmni ta'sir qilish yoki javob berish usuli sifatida tan olish yoki hech qanday tarzda oqlab bo'lmaydi. Terrorizmni tushuntiradigan yoki oqlaydigan hech qanday holatlar yo'q. Bunga urinishlar (turli xil til konstruksiyalari yoki ritorik vositalar yordamida) terrorizmni to'g'ri (agar vaziyatni hisobga olgan holda) harakat yo'nalishi sifatida ko'rsatishdir. Masalan, terrorchilik xurujini hokimiyatning repressiv taktikasi sifatida tushuntirish bu terrorchilar va hokimiyatni bir darajaga qo'yadi, ularni tenglashtiradi, garchi bu hech qanday tarzda amalga oshirilmagani kerak. Davlat umumiy manfaatlariga erishish uchun zo'ravonlik qo'llash huquqiga ega, biroq shaxs yoki ruxsat etilmagan tashkilot o'z maqsadlariga erishish uchun, qanchalik adolatli deb e'lon qilingan bo'lishidan qat'i nazar, qonunda belgilangan boshqa usullarni tanlashi kerak.

Muayyan mamlakatda ijtimoiy-siyosiy beqarorlik xavfini tahlil qilishning murakkabligi ko'p jihatdan unda yuzaga keladigan siyosiy vaziyat har doim uzoq tarixga ega bo'lib, uning xususiyatlari keyingi voqealar qaysi yo'nalishda rivojlanishi uchun muhimdir. Shu sababli, mamlakatdagi mavjud vaziyatni aks ettiruvchi beqarorlik indeksleri yordamida nuqta tahlili, qoida tariqasida, ishonchli natija bermaydi. Tahlilning ishonchligini oshirish uchun ijtimoiy-iqtisodiy tizimlar faoliyati barqarorligining pasayishi natijasida beqarorlikni umumiy nuqtai nazardan ko'rib chiqishga imkon beradigan nazariy tushuncha va unga asoslangan mantiqiy-matematik vositalar to'plami talab qilinadi. Turli omillar ta'sirida. Ushbu ilmiy muammoni hal qilish uchun metodik yondashuv quyida taklif etiladi.

Xulosa va takliflar. Salbiy mazmunga ega ijtimoiy tarmoq xabarini qo'llab-quvvatlash, yoqlash mazmuniga ega

bo'lgan kommentlar anonim profil egalari tomonidan qoldiriladi. Bu esa komment egasiga nisbatan asosli shubha paydo bo'lishiga olib keladi. Ushbu anonym profil egalari qoldirilgan asosiy postning targ'ibotchilari, post mualliflari bo'lishi mumkin. Shu boisdan ekspertiza tayinlash, surishtiruvni amalga oshirishda nafaqat asosiy salbiy, ijtimoiy xavfli post, balki kommentariylar ham tekshirilsa maqsadga muvofiq bo'ladi.

Terrorizm bilan bog'liq holatlarni ekspertiza qilishda nafaqat terroristic matn, balki uni yoqlash, qo'llab-quvvatlash mazmunidagi fikrlar, kommentlar ham ekspertiza obyekti bo'lishi lozim va ekspert e'tiboridan chetda qolmasligi zarur.

Turli holatlardan farqli ravishda aynan sud siyosatshunoslik lingvist-ekspertlarining vazifalarini ijtimoiy tarmoq xabarlari misolida quyidagicha belgilash mumkin: Matnda tahdid, tashviq elementlarini aniqlash, tahdidga asos bo'lgan leksik vositalarni belgilash va asoslash, obro'sizlantirish mazmunli leksik birliklar, noverbal vositalarni aniqlash va asoslash, da'vat mazmunli matnlarni tahlil qilish, da'vatning semantik, pragmatik mazmunini izohlash, ijtimoiy tarmoq anonim profilning identifikatsiyasini amalga oshirish.

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RAVISHNING SINTAKTIK-SEMANTIK TAHLILI

Annotatsiya

Ravish so'z turkumining sintaktik-semantik tahlili gapda transformatsiya orqali aniqlanadi. Transformatsiya – asosan savol qo'yish yo'li bilan, predlogni predlog bilan almashtirish yo'li bilan, biror so'zni tushurib qoldirish orqali transformatsiya qilinadi. Transformatsiya qilinganda lingvistik eksperimentdan foydalaniladi va buning yordamida o'rganilayotgan elementlarning sintaktik-semantik mazmuni aniqlanadi.

Kalit so'zlar: transformatsiya, sintaktik-semantik, lingvistik, element, termin, fonema, morfema.

SYNTACTIC-SEMANTIC ANALYSIS OF ADVERBS

Annotation

The syntactic-semantic analysis of an adverb is determined by the transformation of words in a sentence. During the transformation, a linguistic experiment is used, with the help of which the syntactic and semantic content of the studied elements is determined.

Key words: transformation, syntactic-semantic, linguistic, element, term, foneme, morfeme.

СИНТАКСИЧЕСКИ-СЕМАНТИЧЕСКИЙ АНАЛИЗ НАРЕЧИЯ

Аннотация

Синтаксико-семантический анализ наречия определяется преобразованием слов в предложении. Трансформация в основном преобразуется путем постановки вопроса, путем замены предлога предложением, путем замены слова. При трансформации используется лингвистический эксперимент, с помощью которого определяется синтаксико-семантическое содержание изучаемых элементов.

Ключевые слова: трансформация синтаксический-семантический, лингвистический, элемент, термин, фонема, морфема.

Kirish. Ma'lumki, har qanday fan tabiat va jamiyatda mavjud bo'lgan turli narsa va hodisalarni, inson bilan bog'liq xususiyatlarni o'rganadi. Ularni o'rganish esa mavjud bo'lgan narsa, xususiyat va hodisalarni to'plamlarga bo'lishdan boshlanadi: "O'rganish uchun olingan turli narsa, voqea-hodisalar yig'indisi to'plam deyiladi. To'plamni o'xshash va farqli belgilar asosida ichki guruhlariga bo'lish tasnif hisoblanadi"[1].

So'zlarni turkumlarga ajratish juda qadimdan boshlangan. Qadimgi hindlar turkumlarni uchga ajratishgan: otlar, fe'llar, yordamchilar. Arablar ham uchta turkumni farqlashgan: ismlar, fe'llar, yordamchilar. Qadimgi yunonlar, jumladan, Arastu fe'l va yordamchilarni ajratgan holda ismlar ichidan sifatlar, sonlar va olmoshlarni farqlaganlar (demak oltita turkumni farqlashgan). G'arb va rus tilshunoslari mustaqil so'z turkumlarini oltitaga ajratadilar: ot, sifat, son, olmosh, fe'l va ravish. Rus tilshunoslari ot, sifat, son va olmoshni ism bildiruvchi so'zlar sifatida ajratadilar. Turkiy tilshunoslikda ham qadimdan ot, sifat, son va olmoshlarni ajratishgan[2]. Ma'lumki, ot, sifat, son va olmoshlar egalik, kelishik va ko'plik shakllari bilan o'zgaradi. Egalik va kelishik shakllari bu turkumlarni, shuningdek, harakat nomi, sifatosh va

taqlid so'zlarni ham o'zgartirishi mumkin. Shu sababli egalik, kelishik va ko'plik shakllari bilan o'zgaradigan barcha turkumlarni bitta umumiy nom – ismlar deb birlashtirish mumkin.

Tildagi so'zlarning umumiy grammatik ma'no va vazifalariga ko'ra ma'lum guruhlariga bo'linishi so'z turkumlari deb yuritiladi.

1. Mustaqil so'z turkumlari lug'aviy ma'noga ega bo'lib, biror so'roqqa javob bo'ladigan, gap ichida ma'lum sintaktik vazifa bajaradigan so'zlardir. Bu guruhga ot, sifat, son, olmosh, fe'l, ravish kiradi.

2. Yordamchi so'zlar yakka holda ma'no anglatmaydigan, gap bo'lagi bo'la olmaydigan, Grammatik ma'nolarni ifodalashga xizmat qiladigan so'zlardir. Ular mustaqil so'zlar va ayrim gaplar orasidagi munosabatni anglatishga xizmat qiladi, so'zga va gapning mazmuniga turli qo'shimcha ma'nolar qo'shadi. Yordamchi so'zlarga ko'makchi, bog'lovchi, yuklama kiradi.

3. Alohida olingan guruh so'zlar lug'aviy ma'no bildirmaydigan, lekin ba'zan gap bo'lagi vazifasini bajaradigan so'zlardir. Bularga modal so'zlar, undov so'zlar, taqlid so'zlar kiradi.

Boshqa tillarda bo'lgani kabi ingliz tilida ham barcha so'zlar anglatgan leksik-grammatik ma'nosi ,

morfologik formasi va o'zaro sintaktik aloqaga kirishish hamda gapdagi vazifasiga ko'ra ma'lum guruhlariga bo'linib, ular grammatikada so'z turkumlari deb yuritiladi.

Mavzuga oid adabiyotlarning tahlili.

Tilshunoslikda morfologiyani birligi esa morfema, fonetikaning birligi fonema bo'lgani kabi komponent va sintaksem nazariyadan kelib chiqqan holda sintaksisning birligi sintaksemdir.

Sintaksema – bu eng kichik ma'noli, bo'linmaydigan birlik bo'lib, u o'zida ma'lum bir til birligining sintaktik – semantikasini mujassamlashtiradi. Prof. A.M.Muhin nazariyasiga asosan sintaksemalar asosiy uchta kategorial guruhga bo'linadi. Ular quyidagilar:

1. Substansial sintaksema – bu sintaksema o'zida predmetik xususiyatini aks ettiradi.

2. Prosessual sintaksema – bu o'zida ish – harakatni aks ettiradi.

3. Kvalifikativ sintaksema – o'zida belgini aks ettiradi.

Sintaksemalarning gapda u yoki bu komponent pozitsiyada (o'rnida) kelishi, komponentlar va sintaksemalar o'rtasidagi yaqin bog'liqlikni analiz qilishga majbur etadi. Mazkur bitiruv ishning ob'ekti bo'lgan ravishlarning asosini kvalifikativ (belgi) sintaksema tashkil etadi. Demak, biz o'rganayotgan ravish va ravishli birikmalarining barchasini umumiy kvalifikativ (belgi) belgi ostida birlashadi va bir – biridan lokativ, temporal, kauzal, kvantativ, kvalifikativ, ob'ekt kabi belgilar bilan farq qiladi.

Mazkur ishga asos bo'lgan tushuncha va termenlar asosan professor A.M.Muxin[3] tomonidan ishlab chiqilgan bo'lib, uning izdoshlari tomonidan muvaffaqiyatli tarzda qo'llanib kelinib, yetarlicha izlanishlar olib borishmoqda.

A.M. Muxin ijodining o'ziga xos xususiyati shundan iboratki, u tilshunoslik terminlarini ishlatishda barcha tillarni bilishi uchun, ularning lotin tilidagi

nomlarini saqlab qolganlar (lokativ, substansial, subordinativ, predikativ, kauzal, allativ, temporal, kvalifikativ, kvantativ kabi).

Tilshunos olim A.M.Muxin nazariyasiga binoan ravish so'z turkumini badiiy asarlardan olingan misollarimiz asosida sintaktik-semantikasini o'rganib chiqamiz. Ravish so'z turkumida u yoki bu sintaksemaning mavjud ekanligini aniqlash uchun quyidagi lingvistik eksperiment metodlaridan foydalaniladi:

- 1) Tushirib qoldirish transformatsiyasi
- 2) Almashtirish semantikasi transformatsiyasi
- 3) So'roq gap transformatsiyasi
- 4) Verballashtirish transformatsiyasi

Tadqiqot metodologiyasi. Tadqiqotning metodologik asosi sifatida B.Ilish, L.S.Barxudarov, J.Bo'ranov, O.Esperson, I.R.Galperin, A.M.Muxin, V.V.Vinogradov, A.Shaxmatov va boshqa olimlarning fikrlaridan foydalandik.

Biz izlanish olib borayotgan ravish so'z turkumi asosiy (yadro) komponentlarini ifodalash umumiy holatda kvalifikativ sintaktik – semantik belgiga xos ekanligini ko'rsatadi va nokategorial sintaksemalar

sifatida lokativ, temporal, kvalifikativ, kvontativkauzal, ob'ektiv sintaksemalarni ifodalab kelishi mumkin.

Quyida biz ravishning lokativ sintaktik-semantikasini uning fe'l bilan, ot bilan, ravish bilan birikib kelishida, ergash gap tarkibida kelishida ko'rib chiqamiz.

Ravish so'z turkumi predlogli, fe'lli, otli, sifatli birikmalar tarkibida kelib, lokativ (o'rin-joy) sintaksemani ifodalashini o'zida musassamlashtiradi. Ravishli birikmalarining lokativ sintaksemani ifodalashini gapni where? yordamida so'roq gapga aylantirish eksperiment metodi va ravishli birikmani there o'rin holi bilan almashtirish orqali isbotlash mumkin.

1) One bait was down forty fathoms.

Xo'raklardan biri qirq sarjin pastlikda edi.

→ Where was one bait?

→ One bait was there.

2) He looked down into the water. (EH25)

U suv ichiga chuqurlikka qaradi

Where did he look?

He looked there.

3) I know where I can get four baits too. (EH9)

To'rt dona xo'rakni qayerdan topib kelishni ham bilaman.

→ I know where.

→ I know there.

Ravish so'z turkumi predlogli, fe'lli birikmalar tarkibida kelib, temporal (payt) sintaksemani ifodalashini o'zida musassamlashtiradi. Ravishli birikmalarining temporal sintaksemani ifodalashini gapni when? yordamida so'roq gapga aylantirish eksperiment metodi va ravishli birikmani then o'rin holi bilan almashtirish orqali isbotlash mumkin.

1) We caught big ones every day for three weeks. (EH7)

Biz ketma-ket uch hafta kuniga (har kuni) bittadan katta-katta baliq tutganmiz.

→ When did you catch big ones?

→ We caught big ones then for three weeks.

2) How old was I when you first took me in a boat? (EH7)

Meni birinchi marta dengizga olib chiqqaningizda men necha yoshda edim.

→ How old was I then?

3) My mother told me that My Gran and Pappy often slept less than an hour or two (JG35)

→ When did my Gran and Pappy sleep?

→ My Gran and Pappy slept less than an hour or two then.

4) I can always borrow two dollars and a half. (EH14)

Men ikki dollar ellik sentni xohlagan paytimda qarz olishim mumkin.

→ When can you borrow two dollars and a half

→ I can borrow two dollars and a half then.

Tahlil va natijalar. Ravish so'z turkumi predlogli, fe'lli, ravishli birikmalar tarkibida kelib, kvalifikativ (holat) sintaksemani ifodalashini o'zida musassamlashtiradi. Ravishli birikmalarining temporal sintaksemani ifodalashini gapni how? So'roq so'zi yordamida so'roq gapga aylantirish eksperiment metodi

varavishli birikmani then payt holi bilan almashtirish orqali isbotlash mumkin.

1) Our people can't effectively search down there. (KH65)

Bizning odamlarimiz u yerda samarali izlanish olib bora olishmaydi.

How can't our people search there?

Our people can't search so down there

2) Pardon me for not thinking too clearly when I was leaving. (KH79)

Ketayotgan paytimda chuqurroq o'ylamaganim uchun uzr so'rayman.

How didn't I think when I was leaving?

Ravish so'z turkumi predlogli, fe'lli, ravishli birikmalar tarkibida kelib, kvontativ (daraja-miqdor) sintaksemani ifodalashini o'zida musassamlashtiradi. Ravishli birikmalarning temporal sintaksemani ifodalashini gapni how?, how many times? How much? so'roq so'zlari yordamida so'roq gapga aylantirish eksperiment metodi varavishli birikmani such bilan almashtirish orqali isbotlash mumkin.

1) It couldn't happen twice. (EH12)

Bir narsa hech qachon ikki marta sodir bo'lmaydi.

It couldn't happen such.

2) My mother told me that my Gran and Pappy often slept less than an hour or two ... (JG35)

→ How much did my Gran and Pappy sleep?

→ My mother told me that my Gran and Pappy often slept such.

3. She had lost both legs before she was even old enough to walk on them. (HC58)

→ How old did she lose her legs?

→ She was old such to walk on them.

Kauzal sintaksema odatda ravish yoki ravishli birikmalarga Why? Nima uchun? so'roq so'zi orqali savol qo'yish bilan yoki ravishli birikmalarni "for that" predlogi bilan o'rin almashtirish lingvistik transformatsiya metodlari orqali aniqlanadi.

1) I did all the talking because my dad had certainly been more eventful than his. (JGAPH 28)

→ Why did you do all talking?

→ I did all the talking for that.

Sintaksemalarning gapda u yoki bu komponent pozitsiyada (o'rnida) kelishi, komponentlar va sintaksemalar o'rtasidagi yaqin bog'liqlikni analiz qilishga majbur etadi. Mazkur bitiruv ishning ob'ekti

bo'lgan ravishlarning asosini kvalifikativ (belgi) sintaksema tashkil etadi. Demak, biz o'rganayotgan "over" predlogli birikmalarining barchasini umumiy substansial (ot) belgi ostida birlashadi va bir – biridan lokativ, temporal, pauzali, ob'ekt kabi belgilar bilan farq qiladi.

Mazkur ishga asos bo'lgan tushuncha va terminlar asosan professor A.M.Muxin tomonidan ishlab chiqilgan bo'lib, uning izdoshlari tomonidan muvaffaqiyatli tarzda qo'llanib kelinib, yetarlicha izlanishlar olib borishmoqda.

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3) So'roq gap transformatsiyasi.

4) Verballashtirish transformatsiyasi.

Biz izlanish olib borgan ravish so'z turkumi asosiy (yadro) komponentlarini ifodalanish umumiy holatda substansial sintaktik –semantik belgiga xos ekanligini ko'rsatdi va nokategorial sintaksemalar sifatida lokativ, temporal, kvalifikativ, kvontativ, kauzal, ob'ektiv sintaksemalarni ifodalab kelishi mumkin. Ravishlarga xos ushbu sintaktik-semantik belgilarni aslyatdan olingan misollar orqali o'rganib chiqdik.

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COGNITIVE ASPECTS OF THE LEXICAL SYSTEM OF THE LANGUAGE

Annotation

Taking into account the functioning of language units in the formation of speech based on cognitive content, this article describes the principle of establishing a linguistic system of languages, conducts a comparative study of French and Uzbek language movement verbs from a functional-semantic point of view, and shows the possibilities of a functional-cognitive approach to verbs of action, and the most characteristic similarities and differences related to verbs of this type, as well as universal and based on the identification of idiom ethnic properties.

Key words: Conceptualization, cognitive linguistics, categorization and conceptual.

ПОЗНАВАТЕЛЬНЫЕ АСПЕКТЫ ЛЕКСИЧЕСКОЙ СИСТЕМЫ ЯЗЫКА

Аннотация

Данная статья посвящена на функционирования языковых единиц при формировании речи на основе когнитивного содержания, в статье описан принцип становления языковой системы языков, проведено сравнительное исследование движений глаголов французского и узбекского языков с функционально-семантической точки зрения, а также показаны возможности функционально-когнитивного подхода к глаголам действия, а также наиболее характерные сходства и различия, связанные с глаголами данного типа, а также универсальные и идиома-этнические характеристики на основе идентификации.

Ключевые слова: Концептуализация, когнитивная лингвистика, категоризация и концептуализация.

TIL LEKSIK SISTEMASINING KOGNITIV ASPEKTLARI

Annotatsiya

Mazkur maqolada kognitiv mazmun asosida til birliklarining nutq hosil qilishda ishlashini hisobga olib, tillarning leksik tizimini tashkil qilish prinsipini tasvirlash, fransuz va o'zbek tillari harakat fe'llarini funksional-semantik nuqtai nazardan qiyosiy chog'ishtirma tadqiq qilish hamda harakat fe'llariga nisbatan funksional-kognitiv yondashuv imkoniyatlarini ko'rsatish va bu tipdagi fe'llarga tegishli eng xarakterli o'xshashliklarni va farqlarni hamda universal va idioetnik xususiyatlarni aniqlashga asoslangan holda tadqiq qilingan.

Kalit so'zlar: Konseptuallashtirish, kognitiv lingvistika, kategoriyalash va konseptuallashtirish.

Kirish. Kognitiv lingvistikani yangi yo'nalishga birlashtirgan asosiy fikr shuki, insonning til qobiliyatlari – bu uning kognitiv qobiliyatlarining bir qismidir[1]. Kognitiv tilshunoslik fanining birinchi konsepsiyalari olimlarning sun'iy intellektni yaratish imkoniyati haqidagi fikrlari, qiyoslanadigan vazifalarni hal qilishda inson fe'l-atvorining o'xshashi sifatida “ongli” fe'l-atvor sun'iy tizimlari masalasini ishlab chiqish, informatsion tizim sifatida qaralayotgan inson miyasining ish prinsipi asosida ma'lumotni qayta ishlash dasturlarini yaratish edi[2].

Kognitiv yo'nalish o'zining dastlabki rivojlanish bosqichlarida lingvistika nazariyaning hukmronlik qiluvchi oqimida qabul qilingan semantikaga yondashuvga qoniqmaslikning ma'lum darajadagi reaksiyasi edi[3].

Ruhshunos Dj. Miller va tilshunos N.Xomskiylar ilmiy rahbarlik qilib turgan kognitiv tilshunoslik fanining paydo bo'lishi hozirgi vaqtda eng yirik voqea hisoblanadi. U idrok va bilim kognitsiyasini u mavjudligining barcha jihatlarida tadqiq qilishga qaratilgan. Lingvistikaning vazifasi bu – insonning kognitiv qobiliyatlarini o'rganishdir, degan N. Xomskiyning modellari amalga oshmagan g'oyasi keyinchalik uning shogirdlari Dj. Lakkof, R. Langaker va R. Djakendofflar tomonidan rivojlantirildi. Agar an'anaviy lingvistika “til bu – bilimning ancha umumiy masalalaridan ajratib o'rganish mumkin bo'lgan yetarli darajadagi mustaqil algoritmik tizim” degan fikrdan kelib chiqsa, yangi yo'nalish “til – bu mustaqil

ma'noga ega bo'lmagan mexanizmdir. U kognitiv jarayonlarni asos qilib olmasdan bayon qilina olmaydi”, deb yozadi R. Langaker[4].

Kognitiv fan inson miyasini va uning bir necha yo'nalishlar bo'yicha ishini o'rganish bilan bog'liq barcha fanlarni: fikrlashning formal qoidalarini o'rganish bilan shug'ullanadigan mantiqiy yo'nalishni, fikrlash aktlarining asosida bo'lgan mexanizmlar va jarayonlar bilan shug'ullanadigan neyrofiziologik yo'nalishni, diqqat markazida til va tafakkurning o'zaro bog'liqligi muammosi turgan ruhiy faoliyatni uning real empirik ko'rinishlaridagi barcha shakllarini o'rganishga asoslangan psixologik yo'nalishni birlashtirdi[5].

Kognitiv yo'nalish fanda an'anaviy tarzda falsafa va psixologiya doiralarida mavjud edi. Tashqi olamni bilish, idrok qilish, kognitsiya masalalari antik davrdan buyon falsafaning tadqiqot predmeti bo'lgan. Hozirgi vaqtda kognitsiya fanlararo fan bo'lib, u operativ tafakkur, olamni bilish jarayonlari bilan bog'liq va insonning ayrim jihatlarini talqin qilish uchun turli fanlarni (falsafa, psixologiya, lingvistika, mantiq, antropologiya, neyrofiziologiya, kibernetika) birlashtiradi. Ongning tabiatini, strukturasi va ishlashini o'rganishning fanlararo tajribasi sifatida paydo bo'lgan kognitiv fan zamonaviy lingvistikada o'z davomini topdi, unda u «bilish haqidagi, kishilarning olamni idrok qilish va tushunib qilingan ko'rinishda to'plangan va ma'lum

ma'lumotlar tizimiga keltirilgan, bizning ongimizda qandaydir tarzda ko'rsatilgan predmetli bilish faoliyati natijalari va mental yoki kognitiv jarayonlarning asosini tashkil qiladi» deb ta'riflaydi mashhur tilshunos I.S.Kubryakova[6].

Hozirgi kunda tilshunoslarning bilim olishni tashkil qilish va tilda namoyon qilish muammolariga qiziqishining o'sishi yuz berayapti, chunki til birliklarining nutq kommunikatsiyasidagi fe'l-atvori leksik va grammatik semantikada ilgaridan mavjud bo'lgan xilma-xil bilimlarni yetkazish bilan oldindan belgilab qo'yilgan. Bilim uzoq vaqt ijtimoiy-madaniy va psixologik hodisa deb qaralgan. Shu asnoda tabiiy tilning olam haqidagi bilimlarni to'plash va yetkazishning asosiy shakli sifatidagi roli tushunib yetildi. Til birliklarining kognitiv mazmuni va funksional vazifasiga yo'naltirilgan tadqiqot prinsiplari lisoniy odatga mustahkam kirib bormoqda, chunki yuzaki darajadagi formal qoliqlar bilan chegaralanmagan bunday tahlil teran semantik jarayonlarni aniqlashga ko'maklashadi, ularda tilning murakkab tabiati bilan bog'liq bilimlarni yetkazish va munosabat vositasi sifatidagi muhim yashirin qonuniyatlari ochildi. Kognitiv yo'nalish an'anaviy tilshunoslikka qaraganda materialning ancha adekvat ta'rifini beradi, chunki u ko'p jihatli hisoblanadi va lingvistikada to'plangan keng ko'lamdagi barcha materialni qamrab oladi.

Kognitiv lingvistika funksionalizm doiralarida yangi yo'nalishning paydo bo'lishini nishonlayapti, u barcha til jarayonlarini insonning bilish faoliyati bilan, olamni kategoriyalash va konseptuallashtirish aktlari bilan bog'lash imkonini beradi. Konseptuallashtirish–inson bilish faoliyatining eng muhim jarayonlaridan biridir, u olinayotgan ma'lumotlarni tushunchaviy tasniflashdan va kishilik tajribasining qandaydir minimal birliklarni ularning mazmunini ko'rinishida ajratishdan iborat. Konseptuallashtirish til birliklarining u yoki bu jihatdan o'xshashligini namoyon qiluvchi yoki aynan bir xil deb xarakterlanuvchi yirik razryadlarini birlashtirishga yo'naltirilgan kategoriyalash bilan uzviy bog'langan[7]. Kategoriyalash va konseptuallashtirish voqelikni bilish natijalarini ularni turli hajmdagi konseptlar bilan bog'liq ma'lum kategoriyalarga taqsimlash orqali tartibga solinishini ta'minlaydi. Bu jarayon natijalari kishi ongida verbal vositalar, ya'ni leksikallashtirish orqali mustahkamlanadi. Olamning lisoniy manzarasi, bir tomondan, tildan tashqari voqelik munosabatlarini aks ettirish bilan bog'liq, boshqa tomondan, so'zlovchi tomonidan olamni idrok qilishning natijalarini mujassamlantiradi.

Olam manzarasi – bu borliqning yaxlit, global obrazi bo'lib, u insonning barcha ma'naviy faolligi, uning olam bilan barcha aloqalari – predmetli-amaliy faoliyati, mushohadasi, olamni aqliy tushunib yetishi va dunyoni his etishining asosida yotadi. Olam manzarasi inson konsepsiyasining, uning hayotining o'ziga xosligini ifodalovchi markaziy tushunchadan iborat.

Konseptual manzara dinamik xarakterga ega. Barcha tillarga universal bo'lgan tushunchaviy kategoriyalar uning asosini tashkil etadi. Olamni voqeiy-dinamik tasavvur qilish amalga oshadigan asosiy universalialarga: zamon, makon, hayot, miqdor, harakat, holat, belgi va hokazolarni kiritish mumkin. Sanab o'tilgan universal kategoriyalar til kategoriyalarining asosini tashkil etadi[8].

Kognitiv paradigmada «ssenariylar», «freymlar», «prototiplar», «gestalt-strukturalar» deb ataluvchi, insonning nutq-fikrlash faoliyatida bilimlar faollashuvining yo'nalishi va shakllarini namoyon qiluvchi klassifikatorlar azaldan markaziy rol o'ynaydi. Bunday tushunishda leksemaga o'z ma'nosi bilan olam haqidagi bilimlar strukturasiga kiruvchi – aslida til mazmuni va ifodalayotgan voqelik o'rtasida vositachi bo'lgan prototiplarni, freymnlarni olamga namoyon qilish qobiliyati xosdir[9]

Kognitivlik voqelikni idrok qilish jarayonini aks ettiradi, voqelikni aks ettirish esa olamning konseptual manzarasini shakllantirish asosida yotadi, u olamning lisoniy manzarasini oldindan belgilab, leksik tizimga qaratiladi. Ye.S.Kubryakovaning ta'kidlashicha, olam lisoniy manzarasining konseptual manzara bilan aloqasi aynan so'z orqali amalga oshiriladi[10]

Nutq-fikrlash faoliyati so'zlovchida atrofi olam haqidagi bilimlar majmuining mavjudligini nazarda tutadi, ularni inson bilish jarayonida qo'lga kiritadi. Bilim – bu tasavvurlarning, tushunchalarning, g'oyalarning ijtimoiy shart bo'lgan ishlab chiqilishidir. Kishilarning bilish faoliyati o'rab turgan olamning obyektlariga yo'naltirilgan va amaliy faoliyat bilan bevosita bog'langan. Bilimlar inson ongida hayotiy tajribaning turli sohalariga tegishli bo'lgan tartibga keltirilgan yaxlit tematik guruhlar ko'rinishida saqlanadi[11].

Kognitivlik tilning inson tomonidan bilib olingan tashqi olamning hodisalari va xususiyatlarini umumlashtirilgan holda namoyon qilish xususiyati deb tushuniladi, shunday qilib, kognitiv vazifa individning bilimlar fondini yaratishga ko'maklashadi. Ye. S. Kubryakovaning yozishicha, «til boshimizda olam haqidagi bilimlarning xilma-xil strukturalari mavjudligini namoyon qiladi, uning asosida mental ma'lumotning shunday birligi – konsept yotadi. Turli ko'rinishdagi konseptlar (obrazlar, tasavvurlar, tushunchalar) yoki ularning birlashmalari (kartinkalar, geshtaltlar, sxemalar, diagrammalar, propozitsiyalar, freymlar va h.k.) olamni idrok qilish jarayonida vujudga keladi, ular bilish jarayonlarida hosil qilinadi, inson tajribasini va olam bilan faoliyatning xilma-xil ko'rinishlarida tushunib yetilgan voqelikni (haqiqatni) aks ettiradi va umumlashtiradi.

Kognitiv fan – bilimlar tasavvuri va ma'lumotni qayta ishlash tizimlari haqidagi fandır. Uning asosida fikrlash jarayonlarini boshqaradigan umumiy prinsiplarni tadqiq qilish yotadi. Fikrlash jarayonining mahsuli bilim hisoblanadi. Bilim «ijtimoiy-tarixiy tajribada signalgan va mantiq bilan tasdiqlangan voqelikni bilish natijasi, uning inson ongida tasavvurlar, tushunchalar, mulohazalar, nazariyalar ko'rinishidagi adekvat in'ikosidir[12]. Til inson fikrlash faoliyatining tarkibiy qismi hisoblanadi va fikrni ifoda qilishning asosiy vositasi sifatida kelib, bilimni aks ettiradi, shu sababli tilni o'rganish – bilimni o'rganishning bilvosita yo'lidir[13].

Kognitivlik tilning leksik tizimini inson tafakkuri idrokining prizmasi orqali boshqacha tushuntirib, yangi rakursda taqdim qilish imkonini beradi. Bilimlarni qayta ishlash va saqlash, til sohiblarining tajribasini konseptuallashtirish bilan bog'liq bo'lgan bilimlarni inson boshida tashkil qilish jarayonlarini aks ettiruvchi lug'at tarkibi insonning ichki leksikoniga kirib boradi (Gafarova, Kildibekova 1998, 40).

Kognitivlik til kategoriyalarining mazmunini, ularning iyerarxiya tuzilishini yangicha talqin qilish imkonini beradi, chunki insonning bilish faoliyatiga suyangan bilimlarning barcha tiplarini tizimlashtirishni nazarda tutadi. Kognitivlik nuqtai nazaridan til birliklari inson tajribasining tilda qayd qilingan ma'lum qatlamlarining in'ikosi deb baholanadi. Shu munosabat bilan tahlil paytida kategoriyalarning har biri bilimlarning qanday strukturasini qayd qilganini, bilimlarni qisqartirishda va kengaytirishda qanday rol o'ynashini, nutq akti ishtirokchilarining ma'lum intensiyasini (niyatini) turli darajada tafsiflashni va amalga oshirishni aniqlash lozim.

Kognitiv yondashuv tilning leksik tizimi va grammatikaning tilning ikkita asosiy bo'g'ini sifatidagi o'zaro bog'liqlik masalasiga yangicha qarashga imkon beradi, chunki leksik mazmunlarda lug'at darajasidaham, grammatika darajasida ham asosiy konseptlar sifatida keladigan universal-tushunchaviy kategoriyalar aniqlanadi[14].

Kognitiv yondashuv ham grammatik sohadagi, ham leksik sohadagi lingvistik hodisalarning tahlilida qo'llanilishi mumkin. Kognitivlikka tayanib so'z turkumlari so'zlarning alohida sinflari, masalan, fe'llar so'z hosil qiluvchi jarayonlar funksional-semantik kategoriyalar tahlil qilinadi va h.k.[15]. Masalan, ko'p qatlamli struktura bilan xarakterlanadigan temporallik kategoriyasi insonning voqealarni vaqt markaziga joylashtirish bo'yicha kognitiv faoliyatiga asoslanadi. Vaqtning harakati haqidagi tasavvur voqealar, vaziyatlar bilan bevosita bog'langan.

Vaqt kuzatilmaydi va inson ongida voqealar orqali qayd qilinib, tilda voqeviy-taqsimlash vazifasini bajaradi. So'zlovchi voqealarning tutashishini o'zi tanlagan ma'lum hisoblash nuqtasidan vaqt o'qiga o'tkazadi. Temporallikning kognitiv modellari vaqt munosabatlarining keng spektrini o'z ichiga olgan inson tajribasining turli jihatlarini qamrab oladi.

Kognitiv yondashuv so'z turkumlarining umum kategorial ma'nosini yangicha talqin qilish imkonini beradi. Misol uchun, sifatni so'zlarning belgisi sifatida o'rganish fikrlarning turli sohalari, olamni uni bilish jarayonida anglash prinsiplariga murojaat qilmasdan o'rganish mumkin emas. Odatda, sifatlar ob'ektlarning alohida belgilarini, xususiyatlarini nomlaydi, deb hisoblanadi. Ammo tilda juda ko'p sifatlar ko'zga tashlanadi-ki, ularning mazmuni butun vaziyatni, voqealarni tasvirlash orqali aniqlanadi.

Kognitiv semantikaning eng muhim vazifasi bir ma'nodan boshqa ma'noga o'tish turlarini yoki usullarini tasvirlashdan iboratdir; bu turli til hamda turli leksik, so'z yasash, grammatik ma'nolar materiali asosida bajariladi.

Kognitivizm uchun eng muhimi tilni, eng avvalo, bir tomondan, nutq va fikrlash faoliyati o'rtasidagi bog'lovchi zveno sifatida, ikkinchi tomondan, tilning ishlashi tomonidan esa, kognitiv mexanizm sifatida qarash hisoblanadi.

Tilning leksik tizimini o'rganishda kognitiv yondashuvning ahamiyatini qayta baholash qiyin. Kognitiv yondashuvning sharofati bilan til birliklarining semantikasini global konseptlar asosida tilning lug'at tarkibini tizimlashtirishdan iborat bo'lgan butunlay boshqa jihatdan

tasavvur qilish imkoniyatiga ega bo'lindi. Bunday keng ko'lamdagi ilmiy paradigma bo'lgan kognitiv lingvistika doirasida, tilni tushunish va ishlatish masalalari bilan shug'ullanuvchi, odatiy semantikadan muammolarning qo'yilishi va ularni hal qilish metodlari bilan farq qiluvchi alohida bo'lim – kognitivsemantika ajralib chiqadi. Insoniyat tomonidan to'planayotgan til va bilimlarning o'zaro munosabatlari muammosi kognitiv semantika masalasini tilshunoslikning til bilish vositasi sifatidagi hamda til va tafakkur o'rtasidagi o'zaro munosabatlar muammolariga tegishli an'anaviy mavzularini yangicha tushunishga imkon beruvchi tadqiqotlarning birinchi esheloniga olib chiqadi[16].

Kognitiv semantika tilni konseptual tahlil qilishni o'z oldiga maqsad qilib qo'yadi, bu tahlil xilma-xil mental strukturalarning, shuningdek, bu strukturalarning inson ongida reprezentatsiya qilishning turli usullarini tadqiq qilishni o'z ichiga oladi. Kognitiv semantika nuqtai nazaridan leksik birliklar tahlili konseptni realizatsiya qilishning bazaviy kategoriyalari yordamida amalga oshiriladi. Konseptualashtirish inson bilish faoliyatining eng muhim xarakteristikalaridan biridir. Kognitiv semantika tarafdorlari Dj. Lakoff, R.Langaker, Dj.Djakendof, L.Talmi va boshqalar mazmunni tabiiy tillarda fikran kodlashtiriladigan informatsion struktura sifatida, inson ongida voqelikning aks etish jarayonini esa, sxemalashtirishning rang-barang tiplari orqali yuz berishi sifatida baholaydilar.

Kognitiv fan mental jarayonlarni va bu jarayonlarning natijalari – bilimni tadqiq qilish bilan shug'ullandi. Y.S.Kubryakovaning qayd qilishicha, kognitiv fan xilma-xil fundamental va yangi, rivojlanayotgan fanlar: informatsiya nazariyasi, kompyuter fanlari, neyrofanlar kabi fanlar bilan aloqa o'rnatishga harakat qildi[17]. Kognitologiya bir vaqtning o'zida bir necha fanlarni birlashtiradi, ya'ni bu faqatgina fanlararo fan emas, balki fan «zontigi» ostida, maqsadi bilim va ma'lumot bilan u yoki bu tarzda bog'langan jarayonlarni o'rganishga qaratilgan fandir; bu inson tafakkurining ma'lum jihatlarini talqin qilish uchun turli fanlarni birlashtiruvchi fandir.

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TARJIMACHINING ILMIY MATN TAHLILIDAGI KASBIY KOMPETENSIYASI

Annotatsiya

Ushbu maqolada ilmiy-texnikaviy matnlarni bo'lajak tarjimonlar tomonidan tarjima qilishni boshlashdan oldin ularning barcha jihatlarini hisobga olish, har bir ishda qo'llaniladigan til va uslubni bilish, transport va uning terminologiyasi sohasida malakali bo'lish zarurligi haqida fikrlar keltirilgan.

Kalit so'zlar: tahlil qilish; kasbiy kompetentsiya; tarjima, ilmiy-texnik adabiyotlar uslubi

PROFESSIONAL COMPETENCE OF A TRANSLATOR IN SCIENTIFIC TEXT ANALYSIS

Abstract

This article presents ideas of the necessity to consider all aspects of the scientific and technical texts before beginning of their translation by future interpreters, to be aware of the language and its style used in every work, to be competent in the sphere of transport and its terminology.

Key words: analysis; professional competence; translation, scientific and technical literature style

ПРОФЕССИОНАЛЬНАЯ КОМПЕТЕНЦИЯ ПЕРЕВОДЧИКА ПРИ АНАЛИЗЕ НАУЧНОГО ТЕКСТА

Аннотация

В данной статье представлены идеи необходимости рассматривать все аспекты научно-технических текстов перед началом их перевода будущими переводчиками, знание языка и стиля, используемых в каждой работе, быть компетентным в сфере транспорта и его терминология.

Ключевые слова: анализ; профессиональная компетенция; перевод, стиль научной и технической литературы

Introduction. Tashkent State Transport University obtained its economic, financial and scientific independence among 35 other higher education institutions in 2022 according to the President's decree is on its way of introducing new educational directions, 'translation studies in transport sphere' being one of them. To become good experts in translation field our students have to study many subjects and to learn analysis of the scientific technical texts style and structure, as they will have to work with them in future as they have to transfer all authors ideas into the Uzbek language.

The scientific style of speech is one of the functional varieties of the literary language, serving the sphere of science and production. The plot of the scientific and technical text is unusual: the author introduces the reader to the process of searching for the truth. The reader must follow him along the path in order to make logical moves to arrive at the desired conclusion result. The author models the situation, presenting the process of searching for truth in the most optimal way, in his opinion.

Literature review. Different approaches to the definition of the concepts of translator's "competence" and "competence" have been identified.

Under the competence S.E. Shishov and I.G. Agapov understand the general ability and readiness of the individual for activity, based on knowledge and experience acquired through training, focused on the independent participation of the individual in the educational and cognitive process, and also aimed at its successful inclusion in labor activity.

B.D. Elkonin defines translator competence as a qualification characteristic of an individual, taken at the moment of his introduction in the activity [13].

Summarizing the numerous studies in the field of using the competency-based approach in translation (foreign researchers - T. Orji, J. Raven, M. Halsted and Russian: I. G. Agapov, A. A. Pinsky, V V. Serikov, A.P. Tryapitsyna, A.V.

Khutorskoy, S.E. Shishov, etc.), competence is used to designate an educational result, expressed in the development of knowledge of a certain subject area by students, in the ability to think about it categories, to solve subject-oriented tasks.

Competence is defined as the possession by a person of the relevant knowledge, including his personal attitude towards it and the subject of activity; as a quality of a person, manifested in her ability and readiness for activities based on knowledge and experience.

Research methodology. The composition of a typical scientific text reflects the sequence of phases of scientific research [4], which include: awareness of the problem (question, task) and goal setting - "introduction"; search for ways to solve the problem, enumeration of possible options and putting forward a hypothesis, proof of an idea (hypothesis) - "the main part"; solving a research problem, getting an answer - "conclusion".

The mode of presentation is thus the mode of proof. The text of even not very large scientific works - articles, messages - is usually divided into headings, emphasizing the transition from one research episode to the next.

The text of a scientific work is created as a chain of "steps" - actions within the text that form the logical framework, which is then perceived in the text, saturated with special symbols and appropriate terminology, even different readers.

In a scientific text in any specialty, one can easily sort out the linguistic means by which this logical framework is constructed. We denote verbs: *set, compose, define, find, choose, consider*, etc. The author and translator methodically explains to his reader what kind of mental operations he performs at one time or another: he gives definitions, moves on to the next question, returns to the starting point, gives an

example, analyzes the results of the experiment, draws a conclusion, etc.

The scientific text has a complex organization. It can be conditionally divided into two layers in terms of what information the reader receives [4]: factual, directly about the object of study, as well as information about how the author organizes this factual information.

The complexity of the information that partners in scientific and technical communication "work" with makes the author take care of organizing factual information in such a way that it would be easier for the interlocutor to perceive and retain it in memory.

In terms of volume, semantic repetitions are different: it can be a fragment of text (one or several paragraphs), a sentence, part of a sentence, a complex phrase. Semantic repetitions are not a lack of the scientific text, but, on the contrary, help to organize it. Some repetitions are a necessary attribute of the composition. They play a particularly important role in summing up the results of scientific work.

The samples of using linguistic means in a scientific style are determined by such factors as objectivity and accuracy. Objectivity implies that information does not depend on the whim of a particular person, is not the result of his feelings and emotions. In the text of a scientific work, it manifests itself both in the presence of some obligatory components of the content, and in the form, in the manner of narration. One of the main ways to create the effect of the objectivity of the content is to refer to the scientific tradition.

The "objectivity of the form" of the scientific style implies the rejection of language means that are associated with the transmission of emotions: interjections and particles that convey emotions and feelings, emotionally colored vocabulary and expressive sentence models are not used; a clear preference is given to a neutral word order; exclamatory intonation is not typical for scientific speech, interrogative intonation is used to a limited extent, as well as it is the rejection of narration in the first person, that is, of the "personal" manner of narration.

The specificity of the scientific style is due to the fact that the meaning of time in the scientific style is irrelevant, since science speaks of "eternal truths". The opposition of the present to the past and the future practically disappears.

Accuracy is an important feature of science. The scientific style in the mind of an ordinary person, of course, is primarily associated with terms. The main feature and value of the term is that it carries logical information of a large volume [9].

Analysis and results. The scientific style, like the official one, is very consistent in the choice and use of the word: it sharply narrows the composition of the vocabulary of the general language, imposes a ban on non-literary vocabulary (jargon, dialects, colloquial words), does not allow literary words if they have an emotional coloring. The word, entering into scientific use, loses color, being filled with other content.

The scientific style is constantly in need of new units to designate newly born concepts, so the processes of word creation are very active. Prefixes and suffixes are widely used.

Terms do not exist alone: by establishing connections with each other - by the type of general / particular, genus / species/ varieties, whole / part, identity, similarity, opposites, etc. they form terminological systems. It is necessary to pay attention to this fact, since the introduction of a terminological unit without revealing its connections makes it difficult to perceive.

Concepts should be consistent with each other, fit into the overall picture, and not be separate disparate facts. Information must ultimately constitute scientific knowledge.

The objectivity and generalization of the scientific style in morphology is manifested in its "addiction" to certain parts of speech and the special use of certain forms.

The nouns with an abstract meaning have the highest frequency of use: time, movement, direction, etc. The use of short form of Russian adjectives in the scientific style is several times higher than in others.

Features of the scientific style can be manifested with a greater or lesser degree of severity. In the technical sciences, the language is regulated to a greater extent than in the humanities, but the main factor is still the factor of the addressee. The translator, like the author, if he wants to communicate scientific information and achieve its understanding, must be guided by the amount of knowledge of his reader, and what is the purpose of getting to know this information.

The translator must understand that in the field of science and technology the main written genres are abstracts, articles and monographs since it is with their help that new scientific information is transmitted, other genres represent either processing of this information that they provide, presenting information in an adapted, compressed form of an abstract, or give it an assessment: review or survey. The severity of the scientific style reaches its apogee in genres that are documents, and therefore are influenced by the official business style.

Features to be observed for text analysis: Neutral style (declarative non-exclamatory sentences, lexical and phraseological composition is neutral, bookish).

All words should be used in the direct meaning, which is characteristic of the scientific style, should be almost no synonymous rows in the text (laconicism and accuracy). The main layer is made up of commonly used words, but in the text a significant amount of vocabulary of limited use, that is to say, terms, which is typical for a scientific text.

The bulk of the text is inter-style vocabulary, but book elements (terms) are also included, emotionally and expressively colored vocabulary is absent ("dryness" of presentation in a scientific style), neutral vocabulary is also presented.

There is no first-person narration and no second-person reference. A stylistically neutral third-person monologue is used, as attention is focused on the content and logical sequence of the message. The present tense forms of the active voice verb are used. They serve to express a permanent property of an object of the text. Many forms of participles can be used (consisting, called, located, overheated, moving), which is typical of the scientific style.

The text scientific articles of is a complex syntactic whole with a serial chain connection, united by a theme and an idea.

In the scientific and technical article, simple or complex sentences are two-part, narrative with neutral vocabulary, logically correct word order. Direct word order is typical of a logical, narrative, and clear scientific style.

Conclusion and recommendations. The levels of the text, and lexical, first of all, contribute to the formation of a scientific functional style, the features of which are manifested at all levels. The absence of expressive means at all levels also distinguishes the scientific functional style.

To improve the professional competence of students-philologists, we offer exemplary items for the analysis of scientific texts: 1) The study of scientific texts and their varieties: actually scientific, popular science, educational, reference, production and technical; 2) The study of the stylistic originality of different types and genres of scientific texts; 3) The study of terms and their definitions in special scientific texts. The study of terms and methods of their introduction in popular science texts. Learning terms in

textbooks and study guides; 4) The study of the forms of representation of someone else's speech in a scientific text: citation, reference, implicit introduction; 5) study of the degree of density of grammatical means in the texts of different genres of scientific works: means reflecting the nominative structure of speech, abstraction, lack of subjectivity, impersonality, etc. 6) study of the manifestation of the author's individuality in a scientific text, the use of emotional and expressive elements of speech, the originality of the figurative and expressive means of language in a scientific text, the secondary nature of their function; 7) study of the information richness of the text; 8) study of the processes of information compression in the text; 9) study of information-structural and stylistic characteristics of the text.

The core of translator's competence is activity abilities - a set of methods of action. An important component is experience - the integration into a single whole of individual actions learned by a person, methods and techniques for solving text analysis problems.

A competent philologist-translator is interpreted as a specialist prepared for all types of work with various types of texts (including both oral and virtual) - more precisely, trained in interpretation (analysis of linguistic and literary information), transformation (proofreading, editing, commenting, systematization, generalization, summarizing and annotation).

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AT THE CENTER OF ATTENTION OF UZBEK SCIENTISTS – PRONUNCIATION

Annotation

Each language has its characteristics. Learning foreign languages has become an integral part of modern life. Knowledge of several languages opens doors to many opportunities for a person. In this article, we talked about speaking, which is one of the language skills. Important and relevant aspects of the language and its pronunciation were studied and analysed.

Key words: language, oral speech, pronunciation, motivation, interference.

ПРОИЗНОШЕНИЕ – В ЦЕНТРЕ ВНИМАНИЯ УЗБЕКСКИХ УЧЕНЫХ

Аннотация

Каждый язык имеет свои особенности. Изучение иностранных языков стало неотъемлемой частью современной жизни. Знание нескольких языков открывает перед человеком двери ко многим возможностям. В этой статье мы говорили о устной речи (произношения), которое является одним из языковых навыков. Были изучены и проанализированы важные и актуальные аспекты языка и его произношения.

Ключевые слова: язык, устная речь, произношение, мотивация, интерференция.

O'ZBEK OLIMLARI NIGOHIDA – TALAFFUZ

Annotatsiya

Har bir til o'ziga hos xususiyatga ega. Chet tillarini o'zlashtirish bugungi kunnig ajralmas bir qismiga aylanib ulgurdi. Bir nechta tillarni bilish insonga ko'plab imkoniyatlar eshigini ochadi. ushbu maqolada til ko'nikmalaridan biri bo'lmish og'zaki nutq ustida so'z yuritdik. Til va uning talaffuzining ahamiyatli va dolzarb jihatlari o'rganilib taxlil qilindi.

Kalit so'zlar: til, og'zaki nutq, talaffuz, mativatsiya, interferentsiya.

Kirish. Biror tildan lug'at boyligimiz kengroq bo'lsada, uni to'g'ri talaffuz qila olmasak, bizning fikrimizni tinglovchi anglab olishda qiynaladi. Bu esa har bir so'z talaffuzi, ohangi, undagi urg'u va bo'g'inning o'rnini bilish lozimligini ko'rsatadi. Sababi chet tili o'qituvchisining talaffuzi to'g'ri, aniq va ravon bo'lishi, behato va ifodali o'qishi, so'zlasha olishi til o'rganuvchilar talaffuzini shakllantirishda ilk poydevordir. O'z navbatida, o'qituvchilardan chuqur bilimga egalik, ta'lim bera olish qobiliyatini rivojlanganligi, ya'ni, til o'rganuvchilarning fanga bo'lgan qiziqishini oshirishi, bilimga bo'lgan chanqog'ini qondira olishi talab etiladi.

Talaffuzimizdagi xolatlarni, yuqorida bayon etilgan jihatlarni o'rganish, uni tahlil qilish, fonetika, fonologiya fanlari yordamida o'rganiladi. Bu borada fanlar rivojiga o'z hissasini qo'shgan olimlarning fikr va qarashlarini o'rganib chiqishni maqsad qildik.

Til o'rganuvchilarning (talabalar) chet tilini oson va tez o'rganishini ta'minlash maqsadida ko'plab ishlar olib borilgan va izlanishlar davom etmoqda. Til o'rganishda chet tili talaffuzini o'rganish va o'zlashtirish (chet tildagi so'z va iboralarni bexato talaffuz eta olish) ham muhim ahamiyat kasb etadi. Boshqa til ko'nikmalari bilan solishtirganda talaffuz til o'rganuvchilarda bir muncha murakkablikni yuzaga keltiradi. Shu sababdan hozirgi kunda til o'rganish davomida talaffuzga yetarlicha e'tibor qaratilmaydi. Bunda ko'zlangan maqsad esa chet tili o'rganuvchilarning tilga bo'lgan qiziqishini so'ndirmaslik. Asosiy urg'u fikrni yetkaza olishlik deya qarash va til o'rganuvchilarga murakkablikdan ko'ra qulaylikni yaratish bir tomonda til o'rganishni osonlashtirsa, ikkinchi tomondan nazar solganda hato fikr deya qaraymiz. Chunki bu tillarning sofligini yo'qolib borishiga sababchi omildir.

- **Mavzuga oid adabiyotlar tahlili.** Chet tillarni, xususan, ingliz tilini o'qitish jarayonida talabalar motivatsiyasini rivojlantirishga va bu orqali darslar samaradorligini oshirish o'qitish jarayoni talabalar ehtiyoji va qiziqishlariga mos ravishda tashkillashtirilishi; har bir didaktik jarayonning maqsadli bo'lishi; o'qitish vositalarining mazmuni zamonaviy realiyani aks ettirishi; o'qitish mazmunida baholash mezonlarining aks etishi kabi tamoyillar inobatga olinishiga xizmat qiladi [6].

- **Tadqiqot metodologiyasi.** O'zbekistonlik olimlar tomonidan ham talaffuz va undagi muammolar o'rganilib kelingan va o'rganilmoqda. Ulardan biri A.A. Abduazizov ingliz tili fonetikasi ustida ko'plab ishlar olib borgan. Ingliz tili nutq tovushlarining hosil bo'lish o'rni va tovushlar hosil bo'lishidagi nutq organlarining xolatini tahlil qilgan. O'z muallifligidagi bir qancha kitoblarda talaffuzni shakllantirishga oid fikr-mulohazalarini keltirib o'tgan [1].

Talaffuzning o'zgarishiga jamiyat, ta'lim va tarbiya ham ta'sir ko'rsatadi. Natijada til variantlari yuzaga keladi. Bu til variantlari umumiy o'xshashlikka ega bo'ladi va o'z navbatida ayrim jihatlari bilan bir-biridan farq ham qiladi [2]. Tildagi ana shu farqlar esa interferentsiyaga yaqqol misol bo'ladi.

G.X. Bakieva rus tili talaffuzi ustida ilmiy ish olib borgan. O'zbek talabalarining rus tili talaffuzini o'zlashtirishidagi qiyinchiliklarni o'rganib chiqqan [4]. O'zbek tili talaffuzining rus tili talaffuziga bo'lgan ta'siri ko'ra:

- o'zbek talabalarining rus tilidagi lab-tish [f] va lab-lab [θ] tovushlari bilan alishtirgan holda talaffuz etishi;

- [sh'] va [j'] tovushlari artikulyatsiyasidagi xatoliklar;

- rus tilidagi so'zlar oxirida undosh tovushlarni tushurib qoldirgan holda talaffuz etishi. M: opastnost'-opastnos, proizvoditelnost'-proizvoditelnos;

- rus tili so'zlari tarkibidagi undosh tovushlarni o'zbek tili undosh tovushlari singari urg'u bergan holda talaffuz etish holatlari mavjudligini;

- rus tilidagi [ts] va [f] tovushlari artikulyatsiyasidagi xatoliklar. M: stantsiya-stansiya, ptits-ptis, vsyo-fsyo, famil'noe-pamil'no [3].

O'zbek talabalarining rus tilidagi lab-tish [f] va lab-lab [θ] tovushlari bilan alishtirgan holda talaffuz etishi ikki tilda mavjud bo'lmagan, ingliz tiliga xos [θ] tovushini rus talaffuzida namoyon bo'lishini ko'rsatadi. Bu esa interferentsiyani yuzaga kelganiga yaqqol misol bo'la oladi.

M. Mirtojiyev olib borgan izlanishlari natijasida, nutq tovushiga shunday ta'rif beradi: Tovush yozuvga nisbatan fikr almashish jarayonida o'z afzalliklariga ega. U bilan o'sha tovushning tempi, balandligi, urg'usi, kuchi, shuningdek intonatsiyasi, mimika, ko'rgazma kabi nutqning yordamchi vositalari ham barobar hizmat qiladi. Ular fikr uzatishda kishi tovushdan foydalanishga o'zlik qilib qolgan o'rnlarni to'ldiradi va fikrdagi nozik tomonlarni ifodalash uchun yordamchi vosita vazifasini bajaradi, ifodani kuchaytiradi, ta'kidlaydi, ta'sir kuchini oshiradi. Yozuv esa bunday imkoniyatlarning barchasidan mahrum [5]. Yozuvda hamisha ham nima aytmoqchi bo'lganimizni aniq ifoda etish mushkul. Sababi yozuvni o'qiyotgan inson qay tarzda uni o'qishiga bog'liq. Jaxl aralash ohangda o'qish yozilgan matnning salbiy ma'noga ega qilib ko'rsatadi yoki buning aksi. Chunki, talaffuz, tovushlar va ulardan hosil bo'lgan so'zlar eshinishi, undagi qichik bir tovushning o'zgacha talaffuz etilishi gapning ma'nosini o'zgarishiga turtki bo'ladi. Chunki, matnni

o'qiyotgan shaxs uni o'z xisssiy kechinmalari ta'sirida o'qiydi, bunda matn egasining xolati to'raligicha namayon bo'lmaydi. Bu xam til og'zaki nutqda bo'yoqdor ko'rinishini ko'rsatib, tilning muhim elementi ekanligini dalillaydi. Chet tili o'qitishda talaffuzning naqadar muhimligi bu har bir tilning sofligini saqlab qolishiga yordam beradi.

Talaffuzning yozuvga ta'siri ham kuzatiladi. Misol o'quvchilardan diktant olganda, ular eshitganlariga suyanagan holda yozadi. K. Xayrullaev [8] bir nechta sinflardan yozma ishlar olinganligi, ularning natijalari va bu xolatlarni bartaraf etish usullarini yoritib berilgan. U kishining aniqlashicha, olingan turli tipdagi yozma ishlardan 32 foizi sheva ta'siri natijasida vujudga kelgan xatolardir. Bundan ko'rinish turibdiki, talaffuzning o'zgarishi (shevalarning mavjudligi) tilning adabiy so'f ko'rinishini yo'qotishiga olib keladi va bu adabiy tilning o'qitilishida qiyinchiliklarni yuzaga keltirishi mumkin. O. G'afrova [10] o'quvchilarning og'zaki va yozma nutqlarida tovushlar talaffuziga oid sheva ta'sirida vujudga kelgan xatolar, boshqa sheva xatolariga qaraganda ko'p uchrashini ta'kidlaydi. Bu esa o'quvchilarning to'g'ri yozishiga, to'g'ri so'zlashiga imkon bermaydi.

S. T. Sattorova [7] ilmiy tajribalari natijasida o'quvchilarning chet til ta'limi ob'ektlarining tarkibiy qismlariga nisbatan qiziqishlari, qobiliyatlari, motivatsiyalari, munosabatlarini aniqlash borasida so'rovnoma olib borgan. Ushbu so'rovnoma chet tili ta'limi ob'ektlarining barcha tarkibiy qismlari kiritilgan bo'lib, til o'rganuvchilarning ularga nisbatan qiziqish darajalari taxlil qilingan. So'rovnomaning taxliliga ko'ra til o'rganuvchilarning 25 % ingliz tilida jonli muloqot qilishga qiziqishini ko'rsatgan va bu taxlildagi eng yuqori ko'rsatkich ekanligini keltirilgan jadvalda ko'rishingiz mumkin.

Chet til ta'limi ob'ektlarining tarkibiy qismlariga nisbatan qiziqish darajalariga ko'ra o'quvchilarning tiplari

№	Chet til ta'limi ob'ekti	O'quvchilarning qiziqish darajalari
1.	Lingvistik bilim	3,0 %
2.	Ijtimoiy-madaniy bilim	18,2 %
3.	Lingvokul'turologik bilim	4,5 %
4.	Nutqiy ko'nikmalarga ega bo'lish	9,3 %
5.	Tinglab tushunish va dialog shaklida muloqot qilish	25,5 %
6.	Tinglab tushunish va monolog shaklida muloqot gapirish	11,5 %
7.	Matni ovoz chiqarib o'qish	11,3 %
8.	So'z, so'z birikmalari, gap va qisqa matnlarni tarjima qilish	9,7 %
9.	Fikrni yozma shaklda ifoda etish	2,8 %
10.	Rasmiy va norasmiy xat, taklifnoma, tabrik maktublarini yozish	5,2 %

Ushbu jadval jonli muloqotga bo'lgan qiziqishning yuqori ekanligi, uning to'g'ri shakllantirish lozimligini ko'rsatadi va bu o'rinda til talaffuzi muhim omil ekanligi yana bir bor o'z isbotini topadi.

L. Shasaidova [9] xitoy tilini o'qitishda o'yin metodlarini qo'llashga oid olib borgan ilmiy ishida, og'zaki nutqni shakllantirishda o'yin metodlaridan foydalanish nafaqat kichik yoshdagi til o'rganuvchilar balki katta yoshdagi til o'rganuvchilariga ham birdek yaxshi natija berishini amalda isbotlab o'tdi. Unga ko'ra, muallif tomonidan ishlab chiqilgan lingvo-didaktik o'yin topshiriqlarning metodik ta'minoti til aspektlari va nutq faoliyati turlari (gapirish, tinglab tushunish) integratsiyasi asosida bo'lishi, ularni umumdidaktik va metodik tamoyillarga asoslanishi tilni o'rganishga bo'lgan motivatsiyaning oshishiga, o'yin faoliyati, musobaqalashish, ijro etish imkoniyati yordamida nutqiy va fikrlash faoliyatiga doir kompleks xarakterlarni amalga oshirish imkoniyatlarini beradi.

- Tahlil va natijalar. Darhaqiqat, ta'lim jarayoni qanchalik yosh darajalarini inobatga olgan holda turli o'yinlar yordamida o'tilishi kerakli va kutilgan natijaga erishishga zamin yaratadi. Shu bilan bir qatorda, til o'rganuvchilarning til o'rganishga bo'lgan motivatsiyasini (o'quv motivatsiyasi) oshishiga ham ko'mak beradi. Til o'rganishdagi motivatsiyaning mavjudligi o'rganuvchining chet tilida

gapirish ko'nikmasini shakllanishiga, erkin muloqotga kirisha olishini ta'minlaydi. Til o'rganuvchi qancha so'zlashishda erkin bo'la olsa, uning talaffuzi aniq va ravon chiqadi.

Xozirgi kunga kelib, talaffuzni rivojlantirishda qisqa vaqtli mashqlarni (Pronunciation sprints) darslar davomida qo'llash samarali hisoblanadi. Bunda talabaniq diqqati jamlanadi, bu mashqlar talabalarni darsning nazariy qismidan yuzaga kelgan zerikish, diqqatning sustlashidan olib chiqadi.

Pronunciation sprints – bu talaffuzni rivojlantirishga ko'maklashuvchi, 10 minutdan iborat mashqlardan iborat dars qismi [11]. Bu turdagi mashqlar talabalar nutq organlarini chet tili talaffuziga moslashishiga va to'g'ri talaffuzni o'zlashtirishga yordam beradi. Misol tariqasida ingliz tilida [t] va [d] tovushlari talavvuzini o'qitilish jarayoni bilan tanishib chiqsak:

Boshlanish qismi: [t] va [d] tovushlari xaqida qisqacha ma'lumot berish bilan boshlanadi.

[t] - fonemasi til oldi, shovqinli, apikal-alveolyar, portlovchi, jarangsiz kuchli undoshdir. [t] tovushini talaffuzida tilning uchi vertikal holatda alveolga tekiziladi va talaffuz paytida tovush paychalari titramaydi. [t] unlilardan oldin kelganda, nafas tovushi qo'shib talaffuz etiladi va [th] variantiga ega bo'ladi. Shuning uchun "fortis" tovushlar guruhiga mansub.

O'zbek tilida [t] tovushi til oldi, portlovchi, jarangsiz undosh. So'zlarning barcha bo'g'inlarida kelishi mumkin. Ayrim so'zlar oxirida kelganida, tovush tushish holati kuzatiladi: do'st-do's, daraxt-darax, musht-mush.

[d] - fonemasi til oldi, shovqinli, apikal-alveolyar, portlovchi, jarangli kuchsiz undosh bo'lib, uning talaffuzida tovush paychalari titraydi. Artikulyatsiyada og'iz sal ochiladi. Til uchi tepa kurak tishlar asosiga taqaladi. Til oldining qolgan qismi kurak va qoziq tishlar bo'yicha yoy shaklida tutashadi va til yoni jag' tishlar yuzasiga tegadi. Natijada, og'iz bo'shlig'i tashqaridan to'siladi. Til yuzasi o'rtacha ko'tarilishda boshidan oxirigacha bir tekis holatda bo'ladi. Ichkaridan kelgan havo til oldi og'iz bo'shlig'ida to'planib, bosim hosil qiladi, keyin birdan artikulyatsiya o'rnini ochib, ya'ni portlab chiqadi. Shu tariqa tovush paylarida yuzaga kelgan tovush og'iz bo'shlig'ida rezonator tonni hosil qilishi natijasida rezonator ton, til oldi portlashidan hosil bo'lgan shovqin birgalikda portlovchi jarangli [d] konsonanti shakllantiradi.

Ayrim so'zlar talaffuzida [d] tovushi bilan [t] tovushi eshitisli o'xshash bo'lsada, talaffuzda [t] tovushi [d] tovushidan tovush paychalarining titrashi bilan farqlanadi.

O'zbek tilidagi [d] tovushi til uchi tovushi bo'lib, talaffuz jarayonida til uchi tishlarga tegib turadi. Jarangsiz undoshlar bilan yondosh kelganda bir muncha kuchsiz talaffuz etiladi. Ayrim so'zlar oxirida talaffuz etilmasada, yozuvda o'z aksini topadi: baland-balan, xursand-xursan.

Tayyorlov qismi: [t] va [d] tovushlari avval yagona tarzda so'ng ular ishtirok etgan so'zlar tarkiba talaffuz qilish. So'zlarni tanlashda ushbu tovushlarning so'zning turli bug'inlarida kelishiga e'tibor qarating.

[t] – supermarket, attitude, tomorrow, not, text, about.

[d]– England, closed, Gladwell, describe, interested.

Tongue twisters (tez aytish mashqlari):

a) Ten tame tadpoles tucked tightly in a thin tall tin.

b) Two toads totally tired, trying to trot to Tewkesbury.

c) Do drop in at the Dewdrop Inn.

d) The duke dropped the dirty double damask dinner napkin [12].

Qo'shimcha qismi: so'zlar oxirida qo'shiladigan –ed ort qo'shimcha 3 xil tovushni beradi. Ular [ɪd], [d] va [t].

1. The /id/ sound

If the last letter of the word is spelled with D or T, the ED is pronounced as a separate syllable with an /id/ sound (it rhymes with kid and lid).

- wanted (sounds like "want-id")

- waited

- needed

- folded

2. The /t/ sound

If the last consonant of the word is voiceless, then the ED is pronounced as a T. Be careful not to create an extra syllable or "id" sound.

- talked (sounds like "talkt")

- kissed (the S sound comes from the front of mouth so it would sound like "kisst")

- parked

- helped

NOTE: As an example, with the word "helped", if you say "help-id" as a two syllable word, then it is very likely that people will NOT understand the word or what you are saying. (It is pronounced like "helpt")

3. The /d/ sound

If the last letter of the words ends in a voiced consonant (or sound), then the ED is pronounced like a D (without creating another syllable)

- played (sounds like "playd")

- closed (the S sounds like a vibrating Z so the word would sound like "clozd")

- opened

- lived.

- Xulosa va takliflar. So'zimiz yakunida shuni aytamiz-ki, til bu millatning ajralmas bir bo'lagi xisoblanib, uning sofliqini saqlash muxim ahamiyatga kasb etadi. Tilning sofliqi saqlashda undagi talaffuzni va unga ta'sir qiluvchi shevalarning mavjudligini nazardan chetda qoldirib bo'lmaydi. Talaffuz yillar davomida o'zgarib borishi sir emasligini inobatga olib uning ustida ishlash lozim.

Chet tili o'rganish jarayonida o'z ona tili va o'rganilayotgan tillarning o'zaro ta'siri natijasida yuzaga kelishi mumkin bo'lgan interferensiyani tahlil qilish tillarni oson va qulay o'rganishga yordam beradi. Shu bilan bir qatorda chet tili o'qitishda turli o'yin metodlarini qo'llash, qisqa va shu bilan birga qiziqarli interaktiv usullarni uyg'unlashtirish til o'rganuvchilarni o'rganishga bo'lgan motivatsiyasini yanada oshiradi.

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HADIS MATNLARIDA MAZMUNNING IFODALANISHIDA DIALOGIZM VA MONOLOGIZMLARNING O'RNI

Annotatsiya

Ushbu maqolada islom dinining asosiy manba'laridan biri bo'lgan hadis matnlarining lingvistik jihatlariga e'tibor berilib, shuningdek, hadis, O'zbekistonlik muhaddislarimizning asarlari va bugungi kunda ushbu manba'larga bo'layotgan e'tibor haqida so'z yuritiladi.

Kalit so'zlar: hadis, dialog, monolog, so'roq gaplar, ritorik so'roq gaplar, yashirin adresat, iqtibos keltirish.

РОЛЬ ДИАЛОГИЗМА И МОНОЛОГИЗМА В ВЫРАЖЕНИИ СОДЕРЖАНИЯ В ТЕКСТАХ ХАДИСОВ

Аннотация

В данной статье уделяется внимание лингвистическим аспектам хадисов, которые являются одним из основных источников ислама, а также рассказывается о хадисах, трудах наших узбекских мухаддисов и о том внимании, которое сегодня уделяется этим источникам.

Ключевые слова: хадис, диалог, монолог, вопросительные предложения, риторические вопросительные предложения, скрытый адресат, цитирование.

THE ROLE OF DIALOGISM AND MONOLOGISM IN THE EXPRESSION OF CONTENT IN HADITH TEXTS

Abstract

This article pays attention to the linguistic aspects of hadiths, which are one of the main sources of Islam, and also talks about hadiths, the works of our Uzbek muhaddiths, and the attention paid to these sources today.

Key words: hadith, dialogue, monologue, interrogative sentences, rhetorical interrogative sentences, hidden addressee, quoting.

Kirish. Bugungi kunda O'zbekistonimizda faoliyat olib borayotgan har qanday sohadagi ijobiy o'zgarishlar barchamizga kunday ravshandir. Prezidentimiz Sh.M.Mirziyayevning taraqqiyotimizning Uchinchi Renessans davri boshlanishi lozimligi haqidagi startegik g'oyalari barchamizni milliy ruhlantirishga omil bo'ldi. Turmush tarzimiz, iqtisodiy, ta'limiy sohalarida shuningdek ilm-fan sohasida ham yangi o'zgarishlar, yuksalishlarni kuzatib bormoqdamiz. Jumladan, tilshunoslik masalalarini yangi yo'nalishlarda tadqiq etish ham rivojlanib bormoqda. O'zbek xalqining milliy qadriyatlari va ma'naviy merosini asrab-avaylash, keng ommalashtirish hamda rivojlantirishni davlat tomonidan qo'llab-quvvatlash, "Aholi o'rtasida huquqiy ma'rifiy tadbirlarni, xalqimizning boy tarixi, ilmiy-madaniy me'rosi, milliy- madaniy qadriyatlarini o'rgatish bilan uyg'un holda tashkil qilish" – deya ta'kidlaydi Prezidentimiz "Yangi O'zbekiston strategiyasi" kitobida.

Adabiyotlar tahlili va metodlar. Dunyo tilshunligida din bilan bog'liq qarashlar bir muncha shakllangandir. O'zbek tilshunosligida ham yangi yo'nalish - teolingvistik qarashlar vujudga kelmoqda. Ijtimoiy hayotimizda diniy tushunchalar muxim o'rin tutar ekan, bu bevosita tilimizda ham o'z aksini topadi. Shunday ekan bu jarayonlar ham tilshunosligimizda ham ko'rib chiqiladi. O'zbek tilshunosligida diniy matnlarni tadqiq etish N.Uluqov, T.Yuldashev, M.Galiyeva, Sh. Sultonov kabi olimlarimiz tomonidan o'rganib chiqildi va biz ham ushbu maqolamizda, keyinroq ilmiy tadqiqotlarimizda hadislarni tilshunoslik nuqtayi nazaridan o'rganib chiqishni o'z oldimizga maqsad qilib oldik.

Hadis – arabcha so'z bo'lib, "xabar", "so'z", "gap", "yangilik" kabi ma'nolarni anglatadi. Muhammad sollohu alayhi vasallamning aytgan so'zlari, qilgan ishlari, iqrorlaridir. Islom dinida muqaddas Qur'on karimdan keyin ikkinchi manba hisoblanadi [1]. Hadislarga qiziqish, ularni tadqiq etsih

haqida yurtimiz ilmiy tarixi guvohlik beradi. "Hadis" va "sunnat" so'zlari muhaddislar o'rtasida bir ma'noda qo'llanilib, janob Payg'ambarimizning aytgan so'zlari, fe'l – atvorlari, axloqlari, taqirlari va payg'ambarlikka qadar bo'lgan hamda payg'ambarlik yillaridagi siyratlarini, ya'ni hayot yo'llarini anglatadi. Rasululloh(s.a.v.) ning turli sharoitlarda shariat ahkomlariga oid aytgan so'zlari ham hadis bo'lib, fe'l-atvorlari esa, ul zot qilgan va sahobalar tarafidan naql etilgan amaldir. Sahobalarning payg'ambarimiz ma'qullagan so'zlari va xatti-harakatlari taqrir deyilib, ular shar'iylik huquqiga egadir. Zero, janob Rasululloh(s.a.v) shariatga xilof narsalarni hech qachon ma'qullagan emaslar!

Hadis matnlarining lingvistik tabiati haqida gap ketar ekan, uni o'zbek tilining boshqa funktsional uslublariga mansub bo'lgan matnlar bilan solishtirish orqali ushbu matnlarning til xususiyatlari to'g'risida mulohaza yuritish mumkin bo'ladi. Hadis matnlarida ko'zga ko'rinadigan eng muhim xususiyatlardan biri matnlar mazmunining dialog(dialogizatsiya) va monolog(monologizatsiya) tarzda yoritib berilishidir.

Natijalar va muhokamarlar. Hadis matnlariga xos dialogizatsiya usullaridan quyidagilarni ko'rib chiqishimiz mumkin: savol-javob uyg'unligi, tasavvuriy dialog, ritorik so'roq gaplar, auditoriyaga savol berish kabi. Keltirib o'tilganlarning barchasida adresant va adresatning o'ziga xos munosabati mavjudligi ularning dialogizatsiya ko'rinishlari qatorida keltirilishiga asos bo'ladi:

1.Savol-javob uyg'unligi hadis matnlarning ko'pchilik qismida salmoqli o'rin tutuvchi dialoglarda namoyon bo'ladi. Hadislar matni, odatda, dialog tarzida bayon etiladi. Bunda, asosan, payg'ambar Muhammad alayhis-salomga savol berish va javob olish yoxud payg'ambarimizning savol berish orqali biror narsa, odat, holatni izohlashini kuzatamiz:

“Rasululloh sallolohu alayhi vasallamdan so‘radilar: “Yo, Rasululloh, musulmonlarning afzali qaysi kishidir?” “Qo‘lidan va tilidan boshqa musulmonlar ozor topmagan kishidir”- deb javob berdilar.

Janob Rasululloh sallolohu alayhi va sallamdan so‘radilar: “Qaysi amal afzaldir?” “Alloh va uning rasuliga ishonmoq”,-deb javob berdilar. “Undan keyin qaysi?”- dedilar.”Olloh yo‘lida jihod qilmoq”,-deb aytilar. “Undan keyinchi?”-deb so‘radilar. “Qabul bo‘g‘uvchi hajdir”,- deb javob qildilar.

Yuqoridagi namunalardan ko‘rinib turibdiki, bunda savo-javob orqali tushunilmagan masalalarga javob berilmoqda.

Lekin ayrim hollarda hadislardagi Rasululloh(a.s.)ning monolog tarzidagi bayon etilgan fikrlarida ham savol-javob uyg‘unligiga erishiladi. Bunday hadislarida ko‘p hollarda auditoriyaga savol beriladi. Bunda, odatda, adresatdan javob kutilmaydi, balki adresant o‘z savoliga o‘zi javob beradi:

Maoz ibn Jabal rivoyat qiladilar:

“Rasululloh sallolohu alayhi va sallam menga: “Yo Maoz, bilurmisen, Alloh taoloning o‘z bandalaridagi haqqi nedir?”- dedilar. Men : “Alloh taolo va uning rasuli yaxshiroq bilgaydur!”- dedim. Janob Rasululloh: “Alloh taologa ibodat qilib, unga hech narsani shirk keltirmasliklaridadur”- dedilar. So‘ng: “Yo Maoz, biurmisan bandalarining Alloh taolodagi haqlari nedir?” – dedilar. Men: “alloh taolo va uning rasuli yaxshiroq bilgaydur!”-dedim. Janob Rasululloh: “(Agar bandalar Alloh taoloning haqqini ado etsalar)ularni azoblamasligidir”,- dedilar”

Yuqoridagi misolda so‘zlovchi savol va javob uyg‘unligi orqali tinglovchini diqqatini ana shu masalaga qaratib, uslubiy ta’sirchanlikka erishishni ko‘zda tutadi.

2. Tasavvuriy dialogda yashirin muloqotchi bilan so‘zlashish nazarda tutiladi. “Diniy va’zlar kommunikativ aktining asosiy xususiyati unda ishtirokchilarning noodatiy tarkibi namoyon bo‘lishidadir. Odatiy adresant (va’xon) va adresat (omma) uchinchi bir “yashirin muloqotchi” – Xudoning bir vaqtning o‘zida ham “yashirin adresant”, ham “yashirin adresat” sifatida muloqotda ishtirok etishini nazarda tutadilar”. Haqiqatan ham, diniy matnlarda oddiy matnga xos bo‘lmagan adresant-adresat munosabatini kuzatamiz. Agar kundalik diskursda so‘zlovchi o‘z fikrlarini tinglovchiga yetkazishi va tinglovchi uni qabul qilishi asosiy sanalsa, hadis matnlarida adresant o‘z nutqida Yaratgan nomidan gapiradi, uning buyruqlari, ko‘rsatmalarini adresat – ommaga yetkazadi. Bunda tinglovchilar yashirin adresant – Xudoga quloq tutadilar. Shu bilan birga, duo, iltijo qilinganda ana shu yashirin muloqotchi – Xudo adresat maqomiga o‘tadi. Shu holatda adresant nutqida yashirin muloqotchi ham ishtirok etadi.

Ibn Abbos raziyollohu anhu rivoyat qiladilar:

“Rasululloh s.a.v. kechasi tahajjudi quyidagi duoni o‘qir edilar: “Iohi, jamiki maqtovlar senga xosdir! Sen Yer-u – osmonlarning va undagi borliqning yaratuvchisi va boshqarib turuvchisidirsan, jamiki maqtovlar senga hosdir! Sen Yer-u – osmonlar va undagi barcha narsalarning egasidirsan, jamiki maqtovlar senga xosdir!”

Bunda yashirin muloqotchining mavjudligiga to‘la ishonch bilan muloqotga kirishiladi. Suningdek, ushbu hadisda nutqni quyidagicha alohida tavsiflashimiz ham mumkin:

a)“Ilohi, jamiki maqtovlar senga hosdir!”

a)“Sen Yer-u –osmonlarning va undagi borliqning yaratuvchisi va boshqarib turuvchisidirsan, jamiki maqtovlar senga bo‘lsin!”

b)“Sen Yer-u –osmonlar va undagi barcha narsalarning egasidirsan, jamiki maqtovlar senga bo‘lsin!”

Ushbu hadisda fikrlar “a” variantda Rasululloh a.s. o‘z nutqini Hudoga murojaat bilan boshlamog‘da va “b” variantda yangi nutni aytib, unga “a” variantdagi qo‘llagan “barcha

maqtovlar senga xosdir” birikmasini takrorlayapti; “c” variantda esa Alloh barcha narsalarning yaratuvchisi, boshqarib turuvchisi” ekanligini ta’kidlash bilan kifoyalanibgina qolmay, “barcha narsalarning egasidirsan” deb fikrni to‘ldirayapti va “barcha maqtovlar senga xosdir” jumlarini uchinchi bor ta’kidlamog‘da.

3.Hadis matnlariga xos dialogizatsiyaning xususiyatlardan biri unda Qur’oni karimdan iqtibos keltirilishidir. Agar ilmiy matnlarda olimlar boshqa tadqiqotchilarning fikrlarini keltirish orqali ilmiy munozaraga kirishsa, hadis matnlarida muallif o‘z fikrlarini ,avvalo, Allohning kalomini tinglovchilarga yetkazish, ogohlantirish, o‘z fikrlarini isbotlash, ta’sirlroq bayon qilish uchun Qur’on matnlaridan iqtibos keltiradi:

“Abdulloh ibn Mas’ud roziyallohu anhudan: “Rasululloh sallolohu alayhi va sallam bilan Madinaning harobaroq yerida ketayotgan edik. Rasululloh qo‘llarida xurmo yog‘ochidan qilingan xassa tutuib olgan edilar. Bir to‘da yaxudiylar yonidan o‘tayotganimizda ulardan ayrimlari: “U kishidan ruh haqida so‘ranglar”,- deb aytilishdi. “Ba’zilari esa: “So‘ramanglar, sizlar inkor qilgan narsa haqida javob aytmaydir”,- deyishdi. Yana ba’zilari: “Albatta, so‘raymiz”,- deyishdi. Shulardan biri turib: “Yo Abulqosim, ruh nima?” – dedi. Janob Rasululloh jim qoldilar. Men o‘zimcha: “U kishiga vahiy nozil bo‘layotir dedim. Rasulullohni pana qilib turdim. O‘zlariga kelgach: “Sendan ruh to‘g‘risida so‘rashmog‘dalar, ruh robbimning ishi (o‘zi bilg‘aydir), bu to‘g‘rida (odamlarga) juda az bilim berilmishdir, deb ayt!”- dedilar”. Ushbu hadis matni ba’zi hadis matnlariga nisbatan mufassalroq bo‘lib, ushbu matndagi muloqot ko‘pchilik(omma) va Rasululloh a.s.(payg‘ambar) va Abdulloh ibn Mas’ud(sahoba) tomonidan sodir etilyapti, ya’ni muloqotda har uchchala tomon ishtirok etyapti. Suningdek, ushbu hadisda to‘g‘ridan-to‘g‘ri Allohning kalomi(vahiy) nozil bo‘layotgani haqida xabar berilyapti.

4. Hadis matnlarida ritorik so‘roq gaplar ham qo‘llanadi. Asosan, Rasululloh (a.s.)ning nutqlarida ritorik so‘roq gaplarni uchratish mumkin:

“Uqba ibn hars roziyallohu anhu sahoba Abu Ithobning qiziga uylandi. Shunda bir xotin kelib, Uqbagaga: “Men seni ham, sen uylanayotgan qizni ham emizgandirmen”,- dedi. “Men sizning meni emizganingizni bilmasman, menga aytgan ham emassiz”,-dedi Uqba. Shundan so‘ng Uqba madinaga, Rasululloh s.a.v.ning huzurlariga borib, bu to‘g‘rida so‘radi. Rasululloh s.a.v.: “Qanday xotin qilursan, razoi emikdosh singling deb senga aytibdir-ku axir!”,- debdilar. Ajratib qo‘ydilar, qiz boshqaga erga tegib ketdi”.

Ushbu hadisda “Qanday xotin qilursan, razoi emikdosh singling deb senga aytibdirku axir!” ritorik so‘roq gapi orqali ko‘tarilayotgan masalaga qat’iy rad javobi berilmoqda.

Xulosa. Bugungi kun zamonaviy o‘zbek tilshunosligi oldida turgan asosiy vazifalardan biri- muqaddas manba’larimizdan biri bo‘gan hadislarini ilmiy tomondan taqqiq qilishdir. Ijtimoiy hayotimizdagi ijobiy o‘zgarishlar, jumladan, Prezidentimiz Sh.M.Mirziyayevning bu sohaga katta e’htibor berishlari tilshunos olimlarimizga ham rag‘bat singaridir. Zero: “Ta’kidlash lozimki, Vatanimiz o‘z taraqqiyotining yangi bosqichiga qadam qo‘yayotgan bugungu kunda biz uchun qadimiy tariximiz va madaniyatimizga oid ilmiy tadqiqotlar har qachongidan ham dolzarb ahamiyatga ega”,- deya ta’kidlashlari fikrimizning dalilidir. Su boisdan ham so‘ngi yaqin yillarda ushbu yo‘nalishdagi ilmiy tadqiqotlar rivojlanib bormog‘da.

Hadis matnlarining qurilishi va til xususiyatlarini tadqiq qilish asosiy vazifamiz bo‘lib, bunda dialogik va monologik nutq hadislar mazmuni va mohiyatining ochib berilishida ahamiyatlidir.

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PROFESSIONAL COMPETENCE OF MASTER'S STUDENTS IN SOCIO-CULTURAL ACTIVITIES

Annotation

This article analyzes the special criteria of professional competence, reveals the main components of the structure of professional competence, characterizes the most important values and motives of the professional activity of a master's student aimed at improving the professional competence of students and the formation of skills for successfully solving problem situations of creative and industrial activity.

Key words: Competence, professional competence, criteria for professional competence, professional experience, professional knowledge, professional skills.

ПРОФЕССИОНАЛЬНАЯ КОМПЕТЕНЦИЯ МАГИСТРОВ В СОЦИАЛЬНО-КУЛЬТУРНОЙ ДЕЯТЕЛЬНОСТИ

Аннотация

В данной статье анализируются специальные критерии профессиональной компетентности, раскрываются основные компоненты структуры профессиональной компетентности, охарактеризуются важнейшие ценности и мотивы профессиональной деятельности студента магистратуры направленного на повышение профессиональной компетентности и формирование навыков успешного решения проблемных ситуаций творческо-производственной деятельности.

Ключевые слова: Компетентность, профессиональная компетентность, критерии профессиональной компетентности, профессиональный опыт, профессиональные знания, профессиональных умений.

IJTIMOYIY-MADANIY FAOLIYATDA MAGISTRATURA TALABALARINING KASBIY KOMPETENSIYASI

Annotatsiya

Ushbu maqolada kasbiy kompetentsiyaning maxsus mezonlari tahlil qilinadi, kasbiy kompetentsiyaning asosiy tarkibiy qismlari ochib beriladi, magistratura talabasi kasbiy faoliyatining eng muhim qadriyatlari va motivlari, kasbiy kompetentsiyasini takomillashtirishga qaratilgan ijodiy va ishlab chiqarish faoliyatining muammoli vaziyatlarini muvaffaqiyatli hal qilish ko'nikmalari tavsiflanadi.

Kalit so'zlar: Kompetentsiya, kasbiy kompetentsiya, kasbiy kompetentsiya mezonlari, kasbiy tajriba, kasbiy bilim, kasbiy mahorat.

Introduction. At present, the education system of Uzbekistan is characterized by significant transformations, as a result of which there is an intensification, first of all, of innovative processes. Today, the education system is significantly influenced by external factors. It is presented with fundamentally new requirements, the constant increase of which is caused by a number of trends in world development: accelerating the pace of development of society requires preparing students for life in a rapidly changing environment; with a significant expansion of the scale of intercultural interaction, the sociability and tolerance of school graduates are of particular importance; the emergence and growth of global problems requires young people to solve them with modern thinking; the democratization of society, the expansion of opportunities for political and social choice put the school in front of the need to form the readiness of citizens for such a choice; the dynamic development of the economy and deep structural changes in the field of employment, which determine the constant need for professional development and retraining of workers, necessitate the formation of the desire and ability of school graduates to learn throughout their lives [11].

Global changes in the field of higher education require its comprehensive renewal and modernization. This provision, in our opinion, contributes to the formation of a system in which it becomes possible to acquire professional skills, knowledge and skills of different levels. Thus, the master's

program should become that stage of higher education, which gives a new, higher level of professionalism.

Literature review. R. Djuraev, Kh. Ibragimov, Sh. Qurbanov, N. Muslimov A. Makhmudov, Sh. Sharipov, N. Egamberdieva, O. Musurmonova, Z. Nishonova, N. Safaev, R. Sunnatova and other scientists conducted scientific researches related to the quality and didactics of higher education management and creative development of the individual in our country.

Various aspects of the formation of personal abilities, skills and qualifications, ways, means and methods of forming the organizational ability of students were researched by V.Baydenko, A.V.Batarshev, Yu.B.Gippenreiter, E.A.Golubeva, E.Zeer, V.A.Krutetsky, K.K.Platonov, A.Khutorsky, V.D.Shadrikov P.S. Aleksandrova, A.N. German, N.F. Kholovaty, I.P. Ivanova, A.P. Kondratyuk, B.I.Kornilov, D.N.Lebedev, A.A.Maleva, A.M.Novikova.

The theory and methodology of pedagogic measurements, competence/competency assessment methods and problems of improvement of the diagnostic system are covered in the works of pedagogical scientists such as A.Stoof, A.Subetto, M.Schnitger, J.Erpenbeck.

Research Methodology. The research methodology included a set of different methods aimed at achieving the set goal: theoretical methods: theoretical and methodological analysis made it possible to formulate the initial positions of the study; conceptual and terminological analysis was used to

characterize and streamline the conceptual field of the problem; a systematic approach served as the basis for a holistic consideration of the problem of the formation of organizational and managerial skills of student youth by means of information and educational technologies for socio-cultural activities.

Analysis and results. The change in the socio-economic conditions taking place in the modern world has led to a change in the role of education in society, led to the introduction of a multi-level system of education, the implementation of which is associated with the development of the institute of magistracy [6].

Master's programs are designed to provide the graduate with the opportunity, along with the replenishment of professional knowledge, to develop their abilities, personal potential in the general cultural, intellectual, and professional terms. This determines one of the important tasks of the master's program - the training of specialists whose future activities should be of a highly qualified nature, reflecting the specifics of the directions of the master's training program [8].

In order to meet these requirements, the school must change, and this process must be continuous. All this can be realized by an independent, active, flexibly responding to ongoing changes, capable of taking responsibility, relating to his own development as a value, a teacher who is able and ready to constantly learn. Thus, there are special requirements, first of all, to the development of professional competence of a specialist.

Thus, according to J. Raven, competence is such a phenomenon that "consists of a large number of components, many of which are relatively independent of each other, ... some components are more related to the cognitive sphere, while others are more related to the emotional, ... these components can replace each other as components of effective behavior" [13]

According to the author, competence is necessary to perform a specific action in a specific subject area, including highly specialized knowledge, skills, ways of thinking and a willingness to take responsibility for one's actions. He further states that:

1. The components of competence will develop and manifest themselves only in the process of performing an activity that is interesting for a person.

2. Effective performance - the result of several factors - depends much more on a set of independent and complementary competencies that cover a wide range of situations in the process of moving towards a goal than on the level of individual competence or ability displayed in a particular situation. It is necessary to evaluate the full set of competencies displayed by individuals in various situations over a long time spent on achieving personally significant goals, and not the level of any individual ability.

3. The specific situation in which the individual finds himself directly affects the formation of his value and the possibility of developing and mastering new competencies [14].

The American psychologist R.Short reveals the concept of "personal competence". The author characterizes a competent person as "a person who has knowledge of the "foundations of sciences" and skills related to them, as well as the skills necessary to perform psychomotor functions, professional roles, cognitive and affective activities, interpersonal communication" [2]. In this case, attention is focused on the development of abilities, knowledge, skills, motives, attitudes, beliefs, values necessary to fulfill social roles and interact with the world.

Western European models of competence focus on such qualities as the ability to independently find ways to solve complex problems, independently acquire new

knowledge and skills, a positive idea of one's personality, the ability to communicate harmoniously, and the ability to behave in a team. In general, foreign scientists attribute competence more to the general characteristics of the individual, and do not associate it with specific skills.

In the study by V.Ya.Adolf, professional competence is: a factor that reduces mental tension and increases emotional stability; the form of the relationship between cognitive and professional activity; a regulator and mechanism for the consistent transformation of a student's educational activity into a professional activity of a specialist [1]

V.Ya.Adolf identifies the following special criteria for professional competence:

1. Selectivity. It is characterized by the degree of acceptance of pedagogical goals that are professionally and personally significant for the individual. Subjectively, this manifests itself in a differentiated reflection of goals in pedagogical activity, which determines the desire of the individual to realize himself as a teacher already during the period of study at the institute.

2. Mindfulness. This refers to the ability of teachers to purposefully manage their mental activity, to master the methods of competent analysis of professional situations. Assimilated knowledge must be comprehended in a broader social context.

3. Efficiency. It manifests itself in the specific results of activities associated with the pedagogical transformation of problem situations, in the degree of mismatch between the "due" and "desired".

4. Creative nature. It is determined by the ability to transform non-standard pedagogical situations into socially and personally significant goals, to find the best options for their solution.

5. Interest. It is necessary to combine personal and professional interests [1].

It is important to note that none of these determinants can be put above the others - all these factors collectively, in a complex way, affect the structure of professional competence.

Hence, the main components of the structure of professional competence, in the opinion of the author, are: content-operational, motivational, goal-setting, personal.

I.V. Grishina, considering the professional competence of the school principal, identifies the following functionally interconnected components: motivational - a set of motives that are adequate to the goals and objectives of management; cognitive - the totality of knowledge necessary for management; - operational - a set of skills and abilities of practical problem solving; personal - a set of personal qualities important for management; reflexive - a set of abilities to anticipate, evaluate their own activities, choose a management strategy [5].

A.M.Novikov considers the concept of "competence" as an alternative to the concept of "professionalism". Professionalism, according to the author, refers to technological training, and competence includes content over a professional nature, the components of which are called "basic qualifications". These are such personal qualities as independence of action, a creative approach to any business, readiness to constantly update knowledge, flexibility of mind, readiness for systemic and economic thinking, the ability to conduct a dialogue, cooperate in a team, communicate with colleagues [10].

L.I. Fishman emphasizes that competence is a term that is largely associated with the concept of "culture of professional activity" and even "professional values and stereotypes" [15]. And although among the various definitions of competence one can find the simplest one, such as "knowledge, experience in a particular area", most often this term is understood as a complex integrated quality of a person,

which makes it possible to carry out some professional activity. Moreover, we are not talking about individual knowledge or skills, but about a property that allows a person to carry out activities as a whole.

An analysis of the above definitions of the concept of "human competence" shows that its main characteristics are knowledge and experience in a particular area or profession.

Thus, the competence of a person is associated with a profession in a particular area of public life, which is served by the activity. As spheres of public life, as a rule, they distinguish material and spiritual. Pedagogical activity aimed at introducing students to culture and its values, thereby serving the spiritual sphere of society.

E.F. Zeer, considering professional competence, relied on the personality structure proposed by K.K. Platonov, where the leading ones are [7]:

- professional orientation (professional position, value interests, professional self-determination);
- professional competence (knowledge, abilities, skills, individual experience, skill).

In foreign studies, professional competence was developed as a model of "employee competence", where the emphasis is on that part of the spectrum of individual psychological qualities, which includes independence, discipline, communication, and the need for self-development. Thus, the American psychologist E.Doule, the most important component of an employee's qualification, highlights "the ability to quickly and conflict-free adapt to specific working conditions" [2].

A. Shelten presents professional competence as a combination of special (the presence of special knowledge), social (positive idea of one's personality, the ability to communicate with other people, the ability to behave in a team), methodical (the ability to independently find ways to solve complex problems, self-education, self-development) competence [3].

Based on the theoretical analysis carried out, it can be concluded that both domestic and foreign researchers put a different understanding into the content of the concept of "professional competence". In foreign studies, the emphasis is shifted to the practical side (professional self-improvement), while in the works of domestic scientists, along with practice, the theoretical side of the issue being covered is also studied (methodological approaches, definitions of the concept, structural components, development determinants).

It follows from the foregoing that professional competence is the quality of a highly professional employee who is able to realize himself as much as possible in 22 specific types of work and is able to adapt to the changing conditions of the market mechanism that governs professional mobility, career planning, and professional self-actualization [4].

According to A.K.Markova, the professional competence of a teacher is determined, on the one hand, by analysis, the process (pedagogical activity, pedagogical communication, the personality of the teacher) and the result (education and upbringing of students) of his work, on the other hand, by the ratio of objectively necessary professional knowledge and skills and psychological qualities that he possesses. The definition demonstrates a multi-valued understanding of the content of the main elements of the presented structure and a fairly wide range of views on the essence of professional competence [9].

The specialist must have the basic competencies to solve organizational and managerial activities, research and analytical, scientific and pedagogical. The formation of special competencies provide training of specialists for specific objects and objects of labor for this area and include, for example, socio-technological, socio-medical, social and legal, socio-pedagogical, socio-ecological, socio-psychological, socio-rehabilitation and others types of competencies for the implementation of professional activities by a social work specialist.

Conclusion. Based on the foregoing, we note that the process of professional training of a master's student at a university is a targeted training in theoretical aspects, the formation of professional knowledge, skills, and their development, consolidation through practice-oriented classes that enrich the student with personal experience.

The specificity of the master's program is that the student receives a deep theoretical training, acquires professional competence of a higher level. This program includes in-depth educational and research components, conducting research and scientific-pedagogical practices and writing a dissertation. A large number of hours are given to the master for independent work, which is extremely relevant on the way to becoming a master in his professional activity.

Thus, we note that university education should be based on motivating students to be true subjects of the educational process, since only personal work will allow a student to turn into a competitive, highly qualified specialist.

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O'ZBEKISTONDA MA'LUMOTLAR JURNALISTIKASI MAVZULAR VA MUAMMOLAR

Annotatsiya

Ma'lumotlar jurnalistikasi bu raqamli hikoyalardir. Chunki jurnalist ma'lumotlar jurnalistikasi uchun yangi kontent yaratarkan, be yerda raqamlar so'zlashi kerak. O'zbekistonda yaratilayotgan mediamahsulotlarning mavzusi, shakli, taqdim etilayotgan formati, kontent yaratish borasidagi izlanishlari qanday? Zamonaga, zamonaviy jurnalistika talablariga javob bera oladimi? Bugungi kunda O'zbekistonda data-loyihalarning qanday shakllari uchraydi. Data-loyihalarda qanday mavzular ko'tariladi? Bu tadqiqotda mana shu masalalarga javob topishga harakat qilamiz.

Kalit so'zlar: Vizuallashuv, blog, platforma, infografika, data loyihalar, diagramma, statistika...

ЖУРНАЛИСТИКА ДАННЫХ В УЗБЕКИСТАНЕ: ТЕМЫ И ПРОБЛЕМЫ

Аннотация

Журналистика данных — это цифровое повествование. Потому что, когда журналист создает новый контент для журналистики данных, цифры должны говорить сами за себя. Каковы тематика, форма, представленный формат, исследование создания содержания медиапродуктов, создаваемых в Узбекистане? Отвечает ли он требованиям современной журналистики? Какие формы данных проектов сегодня встречаются в Узбекистане. Какие темы поднимаются в проектах данных? В данном исследовании мы попытаемся найти ответы на эти вопросы.

Ключевые слова: Визуализация, блог, платформа, инфографика, дата-проекты, диаграмма, статистика...

DATA JOURNALISM IN UZBEKISTAN: TOPICS AND PROBLEMS

Abstract

Data journalism is digital storytelling. Because when a journalist creates new content for data journalism, the numbers should do the talking. What are the topics, form, presented format, content creation research of the media products being created in Uzbekistan? Can it meet the demands of modern journalism? What forms of data projects are found in Uzbekistan today. What topics are raised in data projects? In this study, we will try to find answers to these questions.

Key words: Visualization, blog, platform, infographics, data projects, diagram, statistics.

Kirish. "Ko'p hollarda ma'lumot o'lchamli va miqdorlidir. Biz axborot oqimlarini tashkil qilamiz, filtrlaymiz va taqdim qilamiz. Axborotni oson hazm bo'ladigan shaklga keltiramiz", deb yozadi Moskva davlat universiteti tadqiqotchisi Ya.V. Laykova [1]. Darhaqiqat, axborotni oson o'zlashtiriladigan, auditoriya tomonidan oson qabul qilinadigan shaklga olib kelish bugungi jurnalistikaning asosiy talabi... Bunda ma'lumotlar jurnalistika (data-jurnalistika)ga tayanish mumkin. Yoki "Ma'lumotlar jurnalistika kursi"[2] qo'llanmasida keltirilgan mana bu fikr bugungi data-jurnalistikaning jamiyatda nechog'li muhim o'rin tutishini belgilaydi: "Bizlarni hamma joyda ma'lumotlar o'rab turadi. Ma'lumotlar har bir odamda mavjud gadgetlar orqali ham ishlab chiqilmoqda. Ma'lumotlar nimalarni ko'rsak, gapirsak va qilsak - ularni barchasidan yaratiladi. Ba'zan, barcha ma'lumotlarni tahlil qilgandan so'ng qaror qabul qilishi og'ir kechadi. Kerakli ma'lumotlarga ega bo'lish uchun esa ko'p vaqt, kezi kelganda, hatto bir necha yillar ham zarur bo'ladi. Shunda bizga ma'lumotlarni vizuallashuvi yordamga keladi, u nafaqat vaqtni tejaydi, balki ushbu ma'lumotlarni inson miyasi oson qabul qilishiga yordam beradi". Shunday ekan, bu talablardan kelib chiqib axborotni qulay va tushunarli shaklda yetkazish davr talabi bo'lib qolmoqda.

Ko'pincha "Kun.uz", "Qalampir.uz", "Uza.uz" internet saytlari va "Platforma.uz", "Markaziy Osiyo" kabi telegramm kanallarni kuzatganda quyidagi mavzular bo'yicha ma'lumotlar jurnalistikasi chiqishlarini kuzatish mumkin:

1. Siyosatga oid — saylovlar, Prezident Farmonlari va Qarorlari, hokimiyat va boshqaruv organlari faoliyatiga doir qarorlar va b.

2. Iqtisodiy oid — bank ma'lumotlari, sug'urta, kreditlar, iste'mol savatchasi, narx-navoning o'zgarishi, inflatsiya va b.

3. Ta'limga oid — turli sohalar bo'yicha qiyosiy infografik mulumotlar, asosan O'zbekiston va xorij ta'limiga oid masalalar muhokama qilinadi.

4. Ijtimoiy — qurilishlar, sog'liqni saqlashdagi muammolar, obodonchilik, ishsizlik, aholi turmush-tarzinining salbiy yoki ijobiy tomonga o'zgarishi kabi masalalar ko'zga tashlanadi.

Mavzuga oid adabiyotlar tahlili. Mualliflar Simon Rogers va Stiv Doig "Ma'lumotlarni jamoatchilikka taqdim etish" kitobida bir necha savollarga javob izlaydi, ular orasida mana bu savol juda o'rindir. "Data jurnalisti bo'lishning qiyin tomonlari nimada? Hozir data jurnalistlari qanday vositalardan foydalanmoqda?" [4]. Bu kabi savollar esa bugungi kunda dunyo jurnalistikasida data-jurnalistikaning umumiy qiyofasini belgilab turadi.

"Dunyo haqida yangilish fikrlashimizning o'n sababi"ni aniqlab bergan va dunyo axborot makonidagi turli xil yangilish tasavvurlarni data-jurnalistika orqali tushuntirib bergan muallif Hans Rosling o'zi shifokor edi. U YUNISEFda maslahatchi bo'lib ishlagan paytlarida olam va odam, dunyo axborot makonidagi global muammolar haqida nutqlar tayyorlagan. Shuning uchun ham "Time" ("Vaqt") jurnali uni dunyodagi eng nufuzli 100 kishisi ro'yxatiga kiritdi. U o'zining

“Fastfulness” (“Faktdorlik”) kitobida juda ko'p instinktlar haqida to'xtaladi. Haqiqatdan ham bugungi kunda axborot tezligi va bosimi shu darajada kuchaydiki, qaysi biri yolg'on, qaysi biri esa haqiqat ekanini ajratib olish juda muhim... Buning juda ko'plab sabab va oqibatlari bor. Hans Rosling mana shularga e'tibor qaratarkan, “salbiylik instinkti” degan atama qo'llaydi. Bu qanday sodir bo'ladi? “Salbiylik instinkti” tinimsiz yog'dirilayotgan noxush axborot yomg'iri evaziga paydo bo'ladi. Tinimsiz yog'dirilayotgan axborotning boshqarish mumkinmi? Albatta, mumkin... Qanday qilib? Agar siz salbiy tusdagi axborotlar balansini ijobiy instinkt shakllantiradigan ma'lumotlar bilan to'g'rilamoqi bo'lsangiz, adashasiz. Sizning ishingiz xuddi tuzga shakar qo'shish orqali muvozanatga olib kelishga o'xshaydi.

Xuddi shu masalaga “Jurnalistika, “feyk yangiliklar”, dezinformatsiya” kitobi mualliflari Juliya Pozetti va Cherylyn Ayreton esa ajoyib bir misol keltirishadi [5]. Frantsiyada faoliyati yurituvchi ijtimoiy tarmoq kompaniyasi o'zining obunachilarining “haqiqiy” yoki “yolg'on” ekanini aniqlab olishlari uchun “Newsfeed” nomli dasturni ishga tushirdi. Bu dastur orqali obunachilar o'zlari shubhalangan ikki tugmachadan birini bosib aniqlashi lozim. Masalan, ishtirokchilar bu dastur orqali “yoqtirish” yoki “barham berish” tugmasini bosishlari va o'zlari uchun to'g'ri yoki noto'g'ri, rost yoki yolg'on deb taxmin qilgan xabarlarini tekshirib ko'rishlari lozim. Bu data-jurnalistika uchun ham juda ko'p imkoniyatlar beradi (4).

Tadqiqot metodologiyasi. 2023 yilda 6 aprelda “Statista.com” portali Jahon banki bergan raqamlari, ma'lumotlari asosida “Kun.uz” saytida ichimlik suvining “rerayt”, ya'ni qayta yozish ko'rinishida oddiy matn tiliga o'girib tahlil etilgan. “Ma'lumotlarni vizuallashtirish – bu ma'lumotlarni grafika tarzida taqdim etish bo'lib, diagramma, grafika, xarita va boshqa vizual unsurlarlar vositasida amalga oshiriladi” (2). Shuning uchun ham yuqoridagi materialda infografikaning o'rini sezmaydiz. Bu yerda data-loyihaning kuchi, ta'sirchanligi yo'qolganini ko'rish mumkin.

2023 yilda 6 aprelda “statista.com” sayti ma'lumotlari asosida tayyorlangan yana bir maqola ham “rerayt” ko'rinishida bo'lib, unda “Xitoydan burnigacha qarzga botgan davlatlar ro'yxati ochiqdandi. O'zbekiston qatorda bormi?” sarlavhali maqola e'lon qilindi. Bu ro'yxatda Xitoydan qarz olgan 98 ta davlat ro'yxati berilgan. Unda O'zbekistonning ayni holati haqida ma'lumot keltiriladi. Mana shu ma'lumotni auditoriyaga diagramma, jadval yoki boshqa shaklda vizuallashtirilmagani, oddiy matn ko'rinishida taqdim etilmagani uning nufuzini biroq tushirgan bo'lishi mumkin. Moskva davlat universiteti dotsenti, filologiya fanlari nomzodi S.E.Neklyayevning yozishicha: “Matnni infografikaga aylantirishni boshlashdan oldin uni elementar tarkibiy qismlarga bo'lish kerak: ma'lumotlar, raqamlar, vaqt, joy, referentlar, fikrlar va boshqalar” [3].

Yana bir misolni ko'rib chiqamiz. O'zbekiston Milliy axborot agentligining 2023 yil 19 martda berilgan sonida “Yangi Toshkent shahri qurilishiga tamal toshi qo'yildi” sarlavhali infografika materiallari keltirilgan. Bu ma'lumotlarni Prezident matbuot kotibi Sherzod Asadov o'z sahifasida taqdim etgan. Unda Yangi Toshkentning umumiy manzarasi — quriladigan uylar, maktablar, bog'chalar, ekiladigan daraxtlar turli raqamlarda taqdim etilgan. Bu infografika ajoyib vizual shaklda taqdim etilgan, ranglar va belgilar ko'rinishida shakllantirilgani uchun ikki oy ichida bir yuz o'ttiz bir ming odam ko'rgan. Lekin ushbu telegramm kanalning boshqa ma'lumotlarini yetmish ikki mingdan yetmish to'qqiz minggacha o'quvchi ko'rgan ma'lum bo'ldi. Chunki bugungi o'quvchining talab va istaklari qisqa, aniq, maqsadli, ma'lum bir shaklga ega kontentlarni afzal ko'rmoqda.

Analiz va natijalar. “Vizuallashtirishning uchta asosiy, ya'ni axborotli vizuallashtirish, tahliliy vizuallashtirish hamda vizual tahlil kabi ko'rinishlari mavjud. Axborotli vizuallashtirish — inson bilishini yaxshilaydigan abstrakt ma'lumotlarning vizual tasvirlarini o'rganish demakdir. Abstrakt ma'lumotlar tarkibiga raqamli va noraqamli, ya'ni geografik axborot va matmlar kiradi. Axborot vizuallashtirish sirasiga esa gistogrammlar, tendentsiya grafiklari, oqimlar diagrammasi, daraxtsimon diagrammlar kabilar kiradi va ushbu grafiklar dizayni abstrakt tushunchalarni vizual axborotga aylantiradi» (2). Masala shundaki, bu ushbu maqoladan bir kun avval taqdim etilgan Yangi Toshkentning qurilishida “aqli texnologiyalar”ni joriy etilishi bilan bog'liq matnli kichik maqolada ham aynan bo'lg'usi shaharning umumiy manzarasi va rejalari aks ettirilgan. Ammo bu yerda ma'lumotlar vizuallashtirilmagan, infografika qilinmagan. Hatto raqamlar ham berilmagan. Mazmunan bir-biriga yaqin bo'lgan bu ikki kontentning nechta o'quvchi tomonidan ko'rilgani orasida katta farq bor. Bu yerda biz raqamli jurnalistika, ya'ni ma'lumotlar jurnalistikasining kuchini, ta'sirini ko'rishimiz mumkin.

“O'zbekiston aholisi har kuni o'rtacha qariyb ikki ming kishiga ko'paymoqda” nomli kichik chiqish 2023 yil 12 aprelda “Platforma.uz”da e'lon qilindi. Mana shu kontent shunchaki qiyosiy raqamlardan iborat kichik maqola... Bunda jurnalist ikki yillik ma'lumotlarni keltirgan. Mana shuni o'qigan odam raqamlarni eslab qolishi qiyin... Bundan tashqari, shunchaki raqamlar xotirada saqlanib qolinishi ham osonmas. Shunday ekan, kontent yaratayotganda raqamlarni vizuallashtirish maqsadga muvofiq. Ana shunda auditoriyaga ham ko'proq ta'sir etish mumkin.

“Qalampir.uz” saytida 2023 yil 11 aprel kuni “Oilada zo'ravonlik” mavzusida maqola berildi. Unda ham statistika ma'lumotlari keltirilgan. Oliy Majlis Senatining to'qqizinchi yalpi majlisida Senat raisi Tanzila Norboeva 2021-2022 yillarda respublikamizda sodir etilgan jinoyatlar bo'yicha yetmish ikki mingdan ortiq huquqbuzarlikka e'tibor qaratgan. Ularning oltmish bir mingdan ko'pi oilada sodir etilgan. Hisobotda ko'rsatilishicha, 2020 yilda 156 ta, 2021 yilda esa 243ta nomusga tegish jinoyati sodir etilgan. Aytishlaricha, O'zbekiston oilada zo'ravonlikni jinoyat sifatida qonunda belgilab qo'ygan Sharqiy Evropa va Markaziy Osiyodagi beshinchi davlatdir. Mana shunday muhim ma'lumotni vizuallashtirish shaklda, turli ranglar va shakllar vositasida taqdim etish bu hisobotning ta'sir kuchini yanada oshirgan bo'lardi.

“Kun.uz” saytinin mustaqil ravishda o'tkazgan so'rovnomasini tekshiramiz. Davlat statistika ma'lumotlari asosida 2023 yil 4 aprel kuni “Oziq-ovqat mahsulotlari soni bir yilda qanchaga oshdi?” sarlavhali maqola e'lon qilindi. Bu hisobotda guruch, bug'doy uni, tuxum, shakar, suyakli mol go'shti va kungaboqar yog'ining bir yil ichidagi narx-navosi o'rganilgan va taqdim etilgan. Bundan tashqari, sabzavot va mevalar, yoqilg'i mahsulotlari narxi ham sezilarli ravishda oshgani qayd etilgan. Bu maqola ham matnli, ham raqamli uyg'unlashgan kontent holda nashr etilgan. Ma'lumotlarga qaraganda, oxirgi bir yilda guruch narxi 35,7 foizga, bug'doy uni 35,1, shakar 31,1, kungaboqar yog'i esa 2,7 foizga qimmatlashgan. Mana shu ma'lumotlarni to'liqroq o'rganib, vizual ko'rinishda o'quvchiga taqdim etilsa yanada qiziqarliroq va ta'sirchanroq chiqqan bo'lardi. Hozirgi holati esa juda jo'n tasavvur beradi.

Xulosa va takliflar. Bugungi jurnalistikaning eng katta muammasi kadrlar tayyorlash bilan bog'liq. Ya'ni, turli xil texnologiyalar bilan mustaqil ishlay oladigan, dasturlash tilini tushunadigan mutaxassislar juda kam. Shuning uchun ham ko'pgina maqolalar matnli ko'rinishida e'lon qilinaveradi. Uni vizuallashtirish, infografika ko'rinishida tasvirlay oladigan mutaxassislar juda kam. Biz jurnalist kadrlar tayyorlaydigan o'quv dargohlarida kompyuter texnologiyalari bilan ishlay

oladigan jurnalistlarni ko'proq tayyorlashni, ularga moddiy-texnik shart-sharoitni yaratishni taklif sifatida kiritgan bo'lardik. Chunki ma'lumotlar jurnalistikasini o'zganishda bu muhim.

Bugungi mediaolam turfa fikrlar va shakllarni talab etadi. Shuning uchun bu mediaolamda jurnalist o'z o'rnini topishi, auditoriya fikriga ta'sir o'tkazib, bu yerda o'z kontentlarini ommalashtirishi oson emas... Zamonaviy

jurnalist nafaqat raqamlar va ma'lumotlarni topishi, tekshirishi, umumlashtirishi va auditoriyaga taqdim etishning eng ma'qul yo'llarini izlanish lozim. Bu borada unga infografika, turli texnologiyalar va dasturlash tilini bilishi kerak. Aks holda kriteriyalar, mezonlar, talablar va takliflar o'zgarib borayotgan bu axborot makonida biror natijaga erishish juda qiyin.

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ANALYSIS OF SCIENTIFIC AND THEORETICAL WORKS OF LINGUISTS ON THE CATEGORY OF TIME (FOR EXAMPLE UZBEK AND CHINESE LANGUAGES)

Annotation

Current article covers analysis of scientific and theoretical works and opinions of several linguists on the concept of tense and categories of tense in Uzbek and Chinese languages. As creation, expression and classification of categories of tense are sophisticated and unique, and therefore there many debatable factors, article states unique methods to analyze those categories.

Key words: Time category, temporal words, time localization, mood categories, tenses of verbs, time continuum, temporal field.

АНАЛИЗ НАУЧНО-ТЕОРЕТИЧЕСКИХ РАБОТ ЛИНГВИСТОВ ПО КАТЕГОРИИ ВРЕМЕНИ (НА ПРИМЕРЕ УЗБЕКСКОГО И КИТАЙСКОГО ЯЗЫКОВ)

Аннотация

В данной статье будут проанализированы научно-теоретические работы и взгляды ряда ученых-лингвистов на понятие времени и категории времени в узбекском и китайском языках. В связи с тем, что категория времени сложна и специфична в построении, выражении в предложении, классификации, а также имеет множество спорных аспектов, в статье будут рассмотрены соответствующие подходы к анализу категории времени.

Ключевые слова: Категория времени, темпоральные слова, локализация времени, категории наклонения, времена глаголов, временной континуум, темпоральное поле.

TILSHUNOS OLIMLARNING VAQT KATEGORIYASIGA OID ILMIY-NAZARIY ISHLARI TAHLILI (O'ZBEK VA XITOIY TILI MISOLIDA)

Annotatsiya

Mazkur maqolada bir qancha tilshunos olimlarning o'zbek tili va xitoy tilida vaqt tushunchasi va vaqt kategoriyasiga oid ilmiy-nazariy asarlari hamda qarashlari tahlil etiladi. Vaqt kategoriyasining yasallishi, gapda ifodalanishi, tasniflanishi murakkab va o'ziga xosligi hamda bu borada munozarali jihatlar talaygina bo'lganligi sababli, maqolada vaqt kategoriyasini tahlil etishning o'ziga xos yondashuvlari yoritib o'tiladi.

Kalit so'zlar: Vaqt kategoriyasi, temporal so'zlar, payt lokalizatsiyasi, mayl kategoriyalari, fe'l zamon shakllari, vaqt kontinuumi, temporal maydon.

Kirish. Vaqt bu insoniyat hayotini, borlig'ini usiz tasavvur qilib bo'lmaydigan oliy tushunchadir. Inson dunyoga kelishi bilan uning umr soat millari ishga tushadi. Insonning umr vaqti tugashi bilan u ham hayotdan ko'z yumadi. Bashariyat uchun qadrlil hisoblanmish "vaqt" tushunchasi hech bir soha izlanishida o'z aksini topmay qolmagan.

Vaqtning ontologik tabiati haqida qadimdan tortib hozirga qadar donishmandlar, faylasuflar hamda xususiy fanlarning tadqiqotchilari tomonidan turli qarashlar va ta'limotlar ilgari surilgan. Xususan, vaqt tushunchasi avvalambor falsafiy mushohadalar doirasida izohlangan

Mavzuga oid adabiyotlar tahlili. Falsafa lug'atida vaqt tushunchasiga quyidagicha ta'rif beriladi: "Vaqt haqidagi turli qarashlarning tadrijiy taraqqiyoti zamonaviy vaqt tushunchasining aniqlanishiga olib keldi. Unga ko'ra, vaqt (fazo bilan birga) materiyaning mavjudlik shakli bo'lib, moddiy jarayonlarning keng yoyilishi izchilligini, bu jarayonlarning turli bosqichlari, bir-biridan ajralganligi, ularning davom etishi, rivojlanishini bildiradi. Vaqtning belgilari sifatida esa bir o'lchamlilik, qaytarilmaslik, cheksizlik, davomiylik, uzluklilik, uzluksizlik, bo'linuvchanlik, ketma-ketlik, bir jinslilik kabi xususiyatlar tan olinadi"[1].

"Insonda vaqtni qabul qiluvchi maxsus a'zolar mavjud emas, lekin aynan vaqt uning psixik yo'lini tashkil qilib beradi. Vaqt insondan ayrodir, ammo inson vaqtdan ajralmaydi. Agar vaqt hissi tabiatdagi davriylklarga

asoslangan bo'lsa, psixik strukturalar esa o'zini o'tmishda, kelajakdagi "borlik nuqtasi"ga bo'lingan hamda ularni yagona oqimga birlashtiruvchi hozirgi "borlik nuqtasi"dan iborat chiziqli vaqt bilan bog'lagan"[2], – deya ta'kidlaydi N.D.Artyunova.

Tadqiqot metodologiyasi. Vaqtning ifodasi ko'pgina tillarda mavjuddir. Lekin turli tillarning vaqt kategoriyasiga qarashlari turlicha.

Vaholanki, "vaqt" tushunchasini bevosita tilshunoslik atamasi sifatida o'rganar ekanmiz, mazkur grammatik kategoriyaning ta'rifini tilshunoslik lug'atidan olamiz. "Vaqt kategoriyasi – fe'lining grammatik kategoriyasi bo'lib, ob'yektiv vaqtning o'ziga xos til ifodasi hisoblanadi. U gapda so'z ketayotgan hodisa yoki holatning temporal (payt) lokalizatsiyasi uchun xizmat qiladi. Vaqt kategoriyasi bilan beriladigan lokalizatsiya paytni yanada batafsil ko'rsatish uchun leksik va sintaktik vositalar (payt holi, bog'lovchilar va h.k.) birikishi mumkin"[3].

Yirik tilshunos xitoy olimi Vang Lining fikr-mulohazalariga muvofiq, umuman olganda fakt va vaqtning o'zaro munosabatiga insonlar quyidagicha qaraydilar. Birinchi, voqea-hodisaning qay paytda yuz berganligiga e'tibor berilib, u amalga oshgan vaqtning uzoq-yaqinligi yoki uzun-qisqaligi unchalik so'ralmaydi. Ikkinchi, voqea-hodisa amalga oshgan vaqtning davomiyligi hamda boshlanganligi yoki yakunlanganligiga alohida e'tibor qaratiladi. Balki uning qaysi vaqtda yuz berganligiga katta ahamiyat qilinmaydi.

Birinchi holat roman tillar oilasi (fransuz tili, italyan tili, ispan tili va b.)ga xos bo'lsa, ikkinchisi xitoy tiliga xosdir[4].

Aristotel vaqtni otdan farqli o'laroq, fe'lining o'ziga xos xususiyati sifatida ajratgan edi. Keyinchalik yevropa ilmiy an'analarda vaqt kategoriyasi haqidagi ta'limot asosan lotin tilidagi fe'l zamonlari tizimiga tayanadi[3].

So'zning mantiqiy-kommunikativ funksiyasi, semiotik konsept va hokazolar ustida samarali ishlar olib borgan N.D.Artyunovanning izlanishlariga muvofiq, vaqtning ikkita til modeli ko'rsatilgan: 1) Insonning an'anaviy yo'li modeli, mazkur model bilan ajdod va avlod, ilgari bo'lmoq va izidan bormoq, o'tmishdosh va izdosh so'zlari, oldin, keyin, so'ng, izidan predloglari bog'langan. 2) Vaqt oqimi modeli prinsipini o'tgan yil, o'tgan hafta, ketayotgan yil, kelayotgan Yangi yil iboralari hamda vaqt kelyapti, o'tyapti, ketyapti, yaqinlayapti, o'tib ketyapti, oqyapti, davom etyapti, cho'zilyapti singari "vaqt" predikatlari kuzatiladi[2, 690, 691]. Mana shu singari til va insonni bir-biriga bog'lab tahlil qilish tilshunoslikning grammatika sohasi uchun katta ko'mak beradi, til hodisalarini yanada chuqurroq anglab olishga xizmat qiladi.

Tahlil va natijalar. Shuni ta'kidlab o'tish joizki, aynan o'zbek tilshunosligida temporativlarga bag'ishlangan salmqoli ishlar juda ko'p. Jumladan, o'zbek tilshunos olimi G'ani Abdurahmonov "O'zbek tili grammatikasi" darsligida payt munosabatni ifodalovchi bog'lovchisiz qo'shma gaplar, payt ergash gapli qo'shma gaplarning yasash xususiyatlari, fe'l zamonning ifodalash turlari va shakllari haqida batafsil o'xtalib o'tadi. Unga ko'ra, payt munosabatni ifodalovchi bog'lovchisiz qo'shma gaplar qismlaridan anglashilgan harakat-holat, belgi-xususiyatlarning ro'y berish tartibiga ko'ra, ikki turga: 1) harakat-holat, belgi-xususiyatning bir paytda yoki birgalikda bajarilishini ko'rsatuvchi qo'shma gaplar; 2) harakat-holat, belgi-xususiyatning ketma-ket bajarilishini ko'rsatuvchi qo'shma gaplarga ajratiladi. Olimning fikricha, payt ergash gap bosh gapning biror bo'lagidan, asosiy kesimidan yoki bosh gapning umumiy mazmunidan anglashilgan harakat-holatning ro'y berish yoki ro'y bermaslik paytini ko'rsatadi. Payt ergash gap bilan bosh gap o'rtasida zamon munosabati mavjud bo'ladi.

G'ani Abdurahmonovning yana bir "O'zbek tilining tarixiy grammatikasi" darsligida eski o'zbek tilidagi o'tgan zamon, hozirgi zamon, hozirgi-kelasi va kelasi zamonning affiksalar bilan hosil bo'lish shakllari, ularning turlari, xususiyatlari hamda qo'llanilishi batafsil yoritib berilgan. Shu bilan birga, eski o'zbek tilidagi fe'l zamon shakllarining o'ziga xos jihatlari bilan hozirgi o'zbek tilining fe'l zamon shakllari o'rtasidagi o'xshash va farqli jihatlari ham ko'rib chiqiladi. Masalan, -di, -ti affiksli o'tgan zamon fe'li asosan ish-harakatning nutq paytiga qadar aniq bo'lganligi (yoki bo'lmaganligi), bajarilganligi (yoki bajarilmaganligini) ko'rsatib, hozirgi o'zbek tilida bu shakl ba'zan uslubiy tomonlar bilan bog'liq holda, kelasi zamon va boshqa zamonlarda ham ishlatilishi, shunga o'xshash hollar yozuv yodgorliklarda uchrashi bayon qilinadi.

Shamsiddin Shukurovning o'zbek tilida fe'l zamonlarining tarixiy taraqqiyotini o'rganishga bag'ishlangan "O'zbek tilida fe'l zamonlari taraqqiyoti" asarida muallif tekshirilayotgan formalarning qadimgi davrlardan boshlab hozirga qadar bosib o'tgan tarixiy yo'lini aniqlash, bu formalarning shakllanish taraqqiyoti va barqarorlashishi kabi masalalarni yoritishga harakat qilgan. Ishda ko'rib chiqilayotgan har bir formaning ma'nolari va qo'llanilishidagi o'ziga xos xususiyatlari bayon etiladi. Tarixiy taraqqiyot jarayonida bu formalarning faollashuvi yoki passivlashuvi, ma'nolarning kengayishi yoki chegaralanishi hamda ularning sabablari izohlanadi.

Azim Hojiyevning "Fe'l" monografiyasida fe'l bildirgan harakat obyektiv harakatning tildagi ifodasi

bo'lganidek, fe'llardagi zamon ham harakatning bajarilishi bilan aloqador bo'lgan obyektiv vaqtning tildagi ifodasi deyiladi. U harakat bajarilish vaqtining nutq momentiga munosabatiga ko'ra fe'lni 3 xil zamonga: nutq momentigacha bo'lgan harakat – o'tgan zamon; nutq momentida ham davom etayotgan (tugamagan) harakat – hozirgi zamon; nutq momentidan keyin bo'ladigan harakat – kelasi zamonga ajratadi. Shu bilan birga muallif, ba'zi olimlarning fe'l zamon kategoriyalarini tasniflashga oid nazariy qarashlariga qo'shilmaydi. Jumladan, harakat bajarilish vaqtining nutq momentiga munosabatiga ko'ra zamon formalari ham 3 ga bo'lib o'rganish maqsadga muvofiq emasligini ta'kidlaydi. Bir qator ilmiy ishlarda zamon formalari yasashda ishtirok etuvchi affiksalar turlicha talqin etilganini ham keltirib o'tadi. Bundan tashqari, ba'zi lingvistik adabiyotida o'tgan zamon formasiga nisbatan qo'llanilgan "o'tgan zamon aniq fe'li" nomi to'g'ri emasligini ham tanqid qiladi.

Muhayyo Hakimova "Vaqt semantikasi leksik birliklarning matn shakllantirish imkoniyatlari" ilmiy maqolasida vaqt ma'noli ot va ravish leksemalarining matn shakllantirish imkoniyatlari ochib berilgan. Uning fikricha, matndagi vaqt kontinuumini ifodalashda, asosan, fe'lining o'tgan zamon shakllaridan foydalaniladi. Chunki o'tmish kelajakka nisbatan yaqin va aniq hodisadir. Ba'zan kontinuum bevosita vaqt bildiruvchi birliklar bilan emas, balki harakat-hodisaning o'zi bilan ham ifodalanadi. Xulosa sifatida, u vaqt ma'noli temporal maydon birliklarning har biri izchil, xronologik ketma-ketligini, matndagi voqealarning vaqtini bildirib, fe'l zamon formalari voqea-hodisalarning umumiy o'tgan, hozirgi, kelasi zamonga tegishlilikni anglatishini, vaqt ma'noli leksemalar esa ushbu vaqtning aniq muddatini belgilashini keltirib o'tadi. Shuningdek, fe'l zamon formalari ko'chma ma'noda qo'llanilganda, atov gapli matn turlarida zamon tushunchasi vaqt ifodalovchi leksik birliklar orqali anglashiladi. Temporallikni ifodalovchi vositalar matn qismlarini (gaplarni) bog'lovchilar bo'lib xizmat qilishini ta'kidlaydi.

Nargiza Musulmonova o'zining "O'zbek tilida vaqt va mayl kategoriyalarining umumiy ma'no strukturalari" ilmiy maqolasida vaqt va mayl kategoriyasi shaxs-son va tasdiq-inkor shakllarda predikativ kategoriyada birlashishini keltirib o'tgan. Uning fikricha, boshqa turkiy tillar singari o'zbek tilida vaqt hamda mayl ma'nolari chambarchas bog'liq bo'lib, uni o'zbek tilining o'ziga xos xususiyati sifatida ko'rib chiqish mumkin. Shuning uchun ham uni yaxlit holda tadqiq etish joizligini ta'kidlaydi.

J. Abdullajonovning zamon fe'l formalari bag'ishlangan, H. Ne'matovning fe'l kategoriyalari mavzusi doirasida yozilgan bir qator maqolalarida ham vaqt kategoriyasi masalasi ko'tarilgan. Xususan, Hakimova Muhayyo Karimovning "O'zbek tilida vaqt ma'noli lug'aviy birliklar va ularning matn shakllantirish imkoniyatlari" mavzusidagi filologiya fanlari nomzodi ilmiy darajasini olish uchun yozgan dissertatsiyasidagi bevosita vaqt kategoriyasi borasida tahlil va sintez qilingan masalalar katta ahamiyatga egadir. Mazkur ilmiy ishda vaqtning obyektiv, sub'yektiv belgilari va ularning tilda aks etish yo'sinlari, o'zbek tilining temporal maydonida leksik-frazeologik birliklarning tutgan o'rni, ko'lami, vaqt ma'noli lug'aviy birliklar komponent tahlil qilingan.

Xitoy tilshunos olimlari qalamiga mansub bir qator "Hozirgi xitoy tili grammatikasi" qo'llanmalarida vaqt kategoriyasiga mansub grammatik kategoriyalardan ravish hamda yordamchi so'zlar haqida ma'lumotlar keltirib o'tilgan.

Jumladan, Zhu Chingmingning Pekinda 2005-yili chop etilgan "Hozirgi amaliy xitoy tili grammatikasi tahlili" (朱庆明. 现代汉语使用语法分析. Zhū Qīngmíng. Xiàndài Hànyǔ shǐyòng yǔfǎ fēnxī) kitobi, Cheng Ming'an va Hao Wenhuaning 2005-yili Uhandan nashrdan chiqqan "Amaliy

xitoy tili” (程明安, 郝文华. 应用汉语. Chéng Míng'ān, Hǎo Wénhuā. Yìngyòng hànyǔ.) qo'llanmasida payt ravishi, 了 le, 着 zhe, 过 guò so'zlari, vaqt ifodasi uchun xizmat qiluvchi old ko'makchi, so'ng ko'makchi singarilar misollar bilan ko'rsatilgan. Bundan tashqari, Jang Weyguo muallifligida 1992-yili Pekinda chop etilgan “Hozirgi xitoy tili amaliy turg'un konstruksiyalari” (张卫国. 现代汉语实用语型. Zhāng Wéiguó. Xiàndài hànyǔ shíyòng yǔxíng) asari xitoy tilida vaqtning ifodasida faol ishtirok etuvchi ko'plab konstruksiyalarni aniqlashda qimmatli manba bo'lib xizmat qiladi.

Yana shuni alohida ta'kidlab o'tish joizki, Vang Lining “Xitoyning hozirgi grammatikasi” (王力. 中国现代语法. Wáng Lì. Zhōngguó xiàndài yǔfǎ.) asari garchi 1943-yili yaratilgan bo'lsada, payt ravishlarini alohida turlarga bo'lib, ularning zamonaviy va qadimiy shakllari misollar bilan izohlanishi; boshqa tillarda mavjud zamon tushunchasiga monand xitoy tilidagi 情貌 qíngmào – “harakat holati”ni yetti turga, ya'ni 普通貌 pǔtōng mào – oddiy holat, 进行貌 jìnxíng mào – jarayonda bo'lish holati, 完成貌 wánchéng mào – tugallanish holati, 近过去貌 jìn guòqù mào – yaqin o'tmish holati, 开始貌 kāishǐ mào – boshlanish holati, 继续貌 jìxù mào – davomiylik holati, 短时貌 duǎnshí mào – qisqa muddat holati singarilarga bo'linishi xitoy tilida temporativlarni atroflicha o'rganishimizda ahamiyati katta bo'ldi. Song Yuyjuning 1981-yil “Xitoy filologiyasi” jurnalida chop etilgan “”的” va “来着” payt xizmatchi so'zlari borasida” maqolasida 的 de va 来着 lái zhe temporal yuklamalari mavzusi yuzasidan qimmatli ma'lumotlar keltirilgan.

Rus xitoyshunoslarining xitoy tilidagi temporativlar mavzusiga bag'ishlangan masalalar keng yoritilgan asarlar talaygina. Jumladan, V.I.Gorelovning “Xitoy tili nazariy grammatikasi” (Moskva, 1989), S.Ye.Yaxontovning “Xitoy tilida fe'l kategoriyasi” (Leningrad, 1957), A.I.Ivanov va

Ye.D.Polivanovning “Hozirgi xitoy tili grammatikasi” (Moskva, 2003) kabilar shular jumlasidandir. V.I.Gorelovning “Xitoy tili nazariy grammatikasi”da 的 de va 来着 lái zhe temporal yuklamalari, xitoy tilida payt holining qisqacha tavsifi hamda payt munosabatini ifodalovchi ergash gapli qo'shma gaplarning o'ziga xos xususiyatlari batafsil ko'rib chiqilgan. S.Ye.Yaxontovning “Xitoy tilida fe'l kategoriyasi” monografiyasida esa rus tili tilshunosligi terminologiyasiga muvofiqlashtirgan holda xitoy tilida fe'lning tur-vaqt kategoriyasi, jumladan, o'tgan zamon, hozirgi zamon, kelasi zamon shakllari tahlili keltirilgan. S.Ye.Yaxontovning mazkur monografiyasida vaqt kategoriyasi fe'lning grammatik kategoriyasi sifatida ko'rib chiqilgan.

Xulosa va takliflar. Tilshunos olimlarning vaqt kategoriyasiga oid ilmiy-nazariy ishlari tahlili jarayonida talaygina munozarali jihatlar uchun keldik. Ba'zi asarlarda vaqt kategoriyasining tasniflanishi borasida, ba'zilarida ularning yasalishi hamda lug'aviy ma'nolarni ifodalashdagi o'ziga xosliklari borasida fikrlar mushtarak emas. O'zbek tilshunosligida vaqt kategoriyasi sifatida asosan fe'l zamon shakllari atroflicha o'rganilgan hamda adabiyotlarda batafsil yoritilgan. Ilmiy izlanishlar jarayonida vaqt kategoriyasining gapda ifodalanishida mayl kategoriyalarining o'rni beqiyosligiga guvoh bo'ldik.

Tilshunos olimlarning xitoy tili vaqt kategoriyasiga oid ishlarini tahlili natijasida, aksariyat temporal so'zlar ravish so'z turkumiga oid ekanligini ta'kidlash joiz. Bir qator o'zbek tilshunos olimlari asarlarida fe'l zamon shakllari bevosita mayl shakllari bilan birgalikda chuqur o'rganilgan. Xitoy tilshunosligida esa vaqt kategoriyasi turli modal fe'llar orqali ifodalanishiga alohida to'xtalib o'tilgan.

Vaqt kategoriyasining gapda ifodalanishi, yasalishi hamda tasniflanishining munozarali jihatlarini bartaraf etish uchun har bir tilning tipologik xususiyatlaridan kelib chiqqan holda ularni o'rganish, tahlil etish tavsiya etiladi.

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FEATURES OF FORMATION OF LEXICON RELATED TO PROFESSION IN ENGLISH AND UZBEK LANGUAGES

Annotation

This article describes the characteristics of the formation of the pedagogic profession in English and Uzbek languages. Technological approach to education of pedagogic profession, education technology, acquisition of education technologies for teachers in accordance with the government policy aimed at forming highly developed highly intellectual and morally perfect citizens in all aspects were considered.

Key words: pedagogy, profession, education, training, teacher, student, technology, goals and tasks, professor.

INGLIZ VA O‘ZBEK TILLARIDA KASBGA OID LEKSIKANING SHAKLLANISH XUSUSIYATLARI

Annotatsiya

Ushbu maqolada ingliz va o‘zbek tillarida pedagogika kasbining shakllanish xususiyatlari yoritib berilgan. Pedagogika kasbi ta'limga texnologik yondashuv, tarbiyalash texnologiyasi, professor-o‘qituvchilar uchun har tomonlama rivojlangan yuqori intellektual va ma'naviy barkamol fuqaro shaxsini shakllantirishga qaratilgan talabalarni hukumat siyosatiga muvofiq tarbiyalash texnologiyalarini egallashi dolzarb masalalarini ko'rib chiqilgan.

Kalit so‘zlar: pedagogika, kasb - hunar, ta'lim, tarbiya, o‘qituvchi, talaba, texnologiya, maqsad va vazifalar, professor.

ОСОБЕННОСТИ ФОРМИРОВАНИЯ ПРОФЕССИОНАЛЬНОЙ ЛЕКСИКИ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ (НА ПРИМЕРЕ ПЕДАГОГИКИ)

Аннотация

В данной статье описаны особенности становления профессии учителя на английском и узбекском языках. Рассмотрены технологический подход к образованию педагогической профессии технологии образования, овладения технологиями образования учителей в соответствии, с государственной политикой, направленной на формирование высокоразвитых высокоинтеллектуальных и нравственно совершенных во всех отношениях граждан.

Ключевые слова: педагогика, профессия, образование, обучение, учитель, ученик, технология, цели и задачи, профессор.

Professionalism is a systematic, efficient and characteristic of people to reliably perform complex (professional) activities in various conditions. At the same time, professional activity is understood as a complex activity, a sign as an organizational way of doing normatively established things. Professional activity is objectively complex, therefore it is difficult to master, it requires long theoretical and practical training[1]. Normally, this activity becomes a profession and includes material rewards. Profession is usually a type of labor activity of a person which is the source of his livelihood, that is, his income. Requires theoretical knowledge and practical skills acquired through special training or education.

Formation of the future teacher's profession occupies a special place among the complex problems in the training of pedagogues. Especially at the current stage of reforms related to the modernization of education, the problem of adaptation to professional pedagogical activity is becoming more evident. Future teachers are enriched with practical, psychological, methodical, research types, as well as with the formation of the professional competence of the teacher[2]. It is necessary to include the groups of diagnostic, communicative, management and projective studies in the essential characteristics of the professional competence diagnosis. The pedagogue's cognitive activity is largely determined by the complexity, dynamics, non-standardity of the things being studied, the influence of the boundaries separating social phenomena, their search, uncertainty, which implies

observation, the skill of modeling the interlocutor's inner world. In this case, the characteristics of self-regulation are characterized by the need to constantly improve one's knowledge and skills, and the ability to strictly coordinate one's behavior towards other people[3].

In the works dedicated to the research of the professional education of the teacher, it is distinguished by the following types:

- ability to be specially educated - having acquired professional activity at a sufficiently high level, the ability to plan one's future professional development;

- ability of social education - mastery of joint professional activity, cooperation, as well as the methods of professional communication adopted in this book, social responsibility for the results of one's professional profession[4].

Professional competence of the future teacher, willful qualities, intellectual potential, emotional qualities, practical skills, interdependence of self-management abilities and individual qualities reflecting the level of social and cultural activity of the person is formed based on According to the tradition formed in European countries, the professional qualification is measured by the competence of the specialist, and the educational system aimed at its formation is measured by the level of knowledge, skills and qualifications. The following can be recognized as important pedagogical conditions for training a future teacher:[5]

- normative and educational-methodical documents that can meet modern requirements (state education standard, model curricula, working curricula, model curricula, working programs, textbooks, educational availability of manuals, methodological recommendations, additional special literature, instructional tools, lesson plans, projects, etc.);

- high level of knowledge, skills and qualifications of scientific pedagogical staff (professors, associate professors, teachers, qualified tutors, technicians), sufficiently developed level of professional competence and having scientific potential;

- material and technical aspects of the educational process (educational buildings, educational auditoriums, educational workshops, practical-laboratory equipment), information technologies (radio, television, computer, copiers, laboratory equipment) equipment, audio, video, multimedia, simulators, film projectors, slide projectors, video projectors, availability of a set of technical tools, etc.) is sufficiently provided;

- the creation of a socially and educationally-technologically favorable environment (teachers, students, leaders and students, as well as the content, direction, unity of goals, etc. of mutual relations of students);

- consistent, continuous and systematic implementation of organizational and educational-practical activities.

Summarizing the definitions and descriptions given to the concept of "professional competence of a teacher", it can be interpreted as follows: Professional competence of a teacher is one of the important aspects of professional competence in the activity of a pedagogue. Represents all needs, abilities, skills, knowledge and interests[6].

For this:

- tend to manage the process of creative research;

- it should be remembered that the effectiveness of creative research depends on the pedagogical, psychological and theoretical preparation of the teacher.

In order to perform the functions correctly, the pedagogue must know the concept of competence and competence, know in which direction to move in order to develop in all respects and grow professionally. Professionalism and competence are similar terms but have different meanings. Professionalism means not only certain knowledge, but also the attitude to work, specific characteristics of work. The developed competences are immediately felt, because the professional pedagogue tries to develop his skills, strives to achieve certain goals and results, develops working values, and these usually correspond to the standard of the work process. Competence has a somewhat complicated content, because it requires not only the presence of knowledge, but also the ability to apply it. Competence can only be determined during extensive evaluation and observation. Concepts of professionalism and competence have common features. It should be noted that people who fully meet the established requirements and standards do not always become true professionals, because some do not know how to apply knowledge in practice, so such pedagogical

activity remains ineffective[7]. In the multi-level educational system, the educational process within the framework of new standards and programs cannot be allowed to be conducted according to outdated methods. It is necessary for republican pedagogues to strengthen comprehensive structural reforms in the educational system by mastering advanced pedagogical technologies and applying them to the educational process. As mentioned earlier, this requires teaching our pedagogues technological approaches to the educational process, which, in addition to the use of pedagogical technology, will enrich it with the culture, traditions and experience of Uzbekistan. The peculiarity of pedagogical technology is that the educational process is designed and implemented in it, which guarantees the achievement of educational goals. The technological approach is, first of all, not a description, but a practical instructional structure that allows the realization of the designed results. Methods such as goal-orientation, diagnostic testing of intermediate results, and the division of education into individual training sessions are embodied in the idea of educational technology that can be repeated over and over again. It mainly includes the following factors: [8] Setting the general goal in education; transition from a structured general goal to a specific goal; preliminary (diagnostic) assessment of students' knowledge level; Technological approach to education. Educational technology, despite being a relatively new term, is widely used in developed countries. Educational technology deals not with the idea, content, structure of educational work with young people, but with the effective implementation of goals and tasks developed by the government in this field. Educational technology considers a set of tools that ensure effective achievement of the intended educational goal. Therefore, it is important for professors and teachers to master the technologies of education of students in accordance with the government policy aimed at forming a well-developed highly intellectual and moral citizen. Certain qualities of a person are formed through a set of practical educational activities. It is necessary that these works should be clearly multifaceted, at the same time they should carry out mental, physical, moral, aesthetic and labor education on the basis of integrity[9]. A comprehensive educational approach requires a systematic attitude and management of the educator. Management can be successful only if the external and internal factors involved in the educational process and their interaction are taken into account. Therefore, it is necessary to have a clear idea about the factors. In the "National Program of Personnel Training" [10] the need to introduce and master modern pedagogical technologies has been repeated many times, and the need to introduce them to educational institutions has been emphasized.

To sum up, well-known scientists of our republic are trying to create scientific-based pedagogical technologies adapted to the socio-pedagogical conditions of our region and apply them in educational practice. It is important to organize activities on the basis of information technologies, electronic textbooks, versions and multimedia in practical training for students. it is necessary to make it their internal need to achieve the definition.

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THE TYPES OF BRACKETS AS A PUNCTUATION MARK

Annotation

Punctuation is the basic element in writing which is important to clarify meaning. Without punctuation or ignoring the rule of punctuation in a passage, the writing will be ambiguous. There are a number of punctuation marks in different languages. This article aims to specify types and the use of brackets as a punctuation mark; how does the use relate to the meaning of language elements.

Key words: Punctuation Marks, Graphic and Prosodic punctuation, brackets, parentheses, at sign, and citation. square brackets, curly brackets, and angle brackets.

TINISH BELGISI SIFATIDA QAVS TURLARI

Annotatsiya

Tinish belgilari yozuvdagi asosiy element bo'lib, ma'noni aniqlashtirish uchun muhimdir. Agarda matnda tinish belgilari yoki tinish belgi qoidalariga e'tibor qilinmasa, matn ma'nosi noaniq bo'lib qoladi. Tur xil tillarda har xil tinish belgilari mavjud. Ushbu maqola qavslarning tinish belgisi sifatida ishlatilish turlari va qoidalariga qaratilgan; til elementlarining ma'nosiga qo'llanilishining ahamiyati.

Kalit so'zlar: Tinish belgilari, grafik va prosodik tinish belgilari, qavslar, qavslar, ishora va iqtibos, kvadrat qavslar, jingalak qavslar va burchakli qavslar.

ТИПЫ СКОБОК В КАЧЕСТВЕ ЗНАКА ПРЕПИНАНИЯ

Аннотация

Пунктуация – это основной элемент письма, который помогает внести ясность в текст. Игнорируя правила постановки знаков препинания, смысл текста теряется. Существует множество различных знаков препинания в языках. В этой статье будут описаны типы и использование скобок; как использование влияет на значение языковых элементов.

Ключевые слова: Знаки препинания, графическая и просодическая пунктуация, скобки, круглые скобки, типографический знак "собака", кавычки, фигурные скобки и угловые скобки

Introduction. Punctuation is the important part in language and mastering language skills, exactly in writing. There are some definitions of punctuation from the expert. One of them from Geraldine Woods (2006: vii) defines that punctuation is the traffic signs that help the reader to arrive at the writer's meaning. Signs here mean that the symbol that is used in writing to guide us through the maze of words and ideas in some pieces of writing presents. This definition is almost same with Truss (2003: 7) who defines that punctuation marks are the guidance symbol for the reader which give the information to slow down, notice, stop and etc., in order to the meaning of passage is clear. It means that punctuation is voice rising, pausing, and hand waving in the form of dots, commas, and etc., which means a good punctuation is vital if the reader want to get the message across loud and clear.

Another definition comes from Trask (1997: 2-3) defines that punctuation is a tool that is used to make the meaning clear, it is like stress, intonation, rhythm, pauses, etc that present when the text be read or someone speak English. Because of punctuation clarifying the meaning, so every punctuation mark has one or more particular jobs to do, and everyone should be used always and only to do those jobs. If

the reader does not give attention in punctuation, she will have trouble with the meaning of passage.

It can be concluded that punctuation is the symbol in a writing which is used to clarify the meaning of passage by indicating separation of words into sentences, clauses, and phrases. Punctuation is also as stress, intonation, rhythm, pauses, etc when the passages read.

Materials and Methods of research. Punctuation is divided into two types. They are Graphic and Prosodic punctuation. Hall (2003: 76) defines graphic punctuation is the use of punctuation which is dominated by the positioning of the marks. Whereas, Chafe (1987: 8) states that prosodic punctuation is the meaning of the passage is in sound and syntax. Lukeman says that punctuation used in basic rhythm to all text and punctuation is the music of language so punctuation influence the reading experience, indicates how it should be read, carry out the best or worst in a text whereas, graphic punctuation divided into autonomous and ideological. Autonomous means that the use of punctuation confirm to the rules of function, for ideological, it means that the use of punctuation contribute to meaning- making which is based on the circumstances. The cluster of punctuation is drawn as like the following chart:

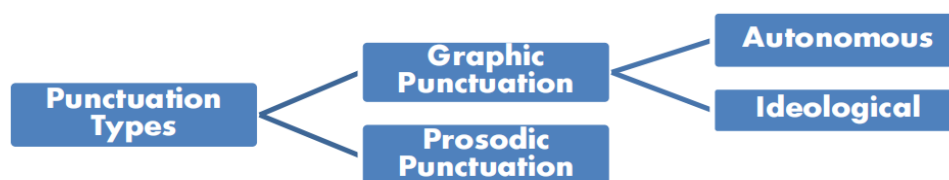


Figure 1. Types of Punctuation

In English, punctuation consists of some marks. According to Anne Stilman (1997: 54) there are fourteen kinds of punctuation marks, namely comma, semicolon, period, exclamation point, question mark, dash, ellipsis, parentheses, hyphen, slash, brackets, quotation mark, and apostrophe. Another expert said by King (2004: 7) there are twenty one kinds of punctuation, they are: capital letter, italic, bold emphasis, asterisk, semicolon, comma, parenthesis, colon, full stop, double quotation marks, contraction apostrophe, question mark, exclamation mark, underline, dash, hyphens, possessive apostrophe, square brackets, single quotation marks, and three- dot ellipsis. In one of programs, there are some punctuation marks which are also used in the writing.

Results and analyses. Every punctuation mark has rules that are applied in the writing. Let us now specify all types of Brackets as a kind of punctuation mark. Here, the rules and four types of brackets. They are:

- parentheses ((...)),
- square brackets ([...]),
- curly brackets ({...}),
- and angle brackets (<...>).

Every bracket has meaning but in general the use of brackets means that the writer is approaching this too logically. They are used to contain information of lesser

importance. An example would be 'Fred (who was a plumber by trade) fixed the leaking pipe'.

Parentheses ((...)). The most commonly used bracket in English is the parentheses. This pair of round brackets is used when a writer wants to add information to a sentence that will give greater detail to the information presented. Origins of the Parenthesis

The symbols themselves first showed up in the late 14th century, with scribes using virgulae convexae (also called half moons) for a variety of purposes. By the end of the 16th century, the parenthesis (from the Latin for "insert beside") had begun to assume its modern role, as Richard Mulcaster explained in "Elementarie," which was published in 1582:

We see that whether through vocal or syntactic means, the parentheses are taken as a means to downplay the significance of the material enclosed within."

In her book "Quoting Speech in Early English," Colette Moore notes that parentheses, like other marks of punctuation, originally had both "elocutionary and grammatical" functions: However, the information is extra and not really necessary, which means that it can be removed with ease and without damaging the original information. Items placed in parentheses can often be set off with commas as well. The following general rules (Straus: 2008) govern the use of parentheses marks in English:

No	Rules
1.	Use parentheses to enclose words or figures that clarify or are used as an aside.
2.	Use full parentheses to enclose numbers or letters used for listed items.
3.	Periods go inside parentheses only if a complete sentence is inside the parentheses.
4.	Use parentheses in dates.
5.	Parentheses used for glosses.
6.	Use parentheses to insert extra information into sentences.
7.	Use parentheses to add comment in a sentence.
8.	Parentheses are used in citation.

Table 1. The Rules of Parentheses

Square brackets have important usage in academic writing, especially when the writer needs to add information to a quotation. Normally, a quotation must be presented exactly as it was spoken or written. The square bracket allows the writer an opportunity to fix mistakes, add explanatory information, change a quote to fit in a sentence, or add emphasis to a word through bold or italics.

Similar to the parentheses, the information in the bracket cannot change the meaning of the quoted material.

Curly Brackets or Flower Brackets ({...}). This mark has extremely limited usage and mostly for poetry or music. An exception to this would be if a writer wanted to create a list of items that are all equal choices. Otherwise, this punctuation mark would not be used in academic writing.

Angle Brackets (<...>). Angled brackets have very limited use in writing. In English, angle brackets are rarely used in writing. In some languages, a double set of angle brackets may be used in place of quotation marks to contain quotes. In English, they may be used informally to insert asides, indicate speech in a foreign language, or to mention a website, but all of these uses are rare even in informal writing.

Aside: A double pair of angle brackets might be used to insert asides, but most writers will simply use parentheses for this reason instead:

My cat is stuck in a tree! <<Why does she keep climbing them?>>

They primarily set off highlighted material. The most common use for angled brackets is for placing URL's

(Universal Resource Locator) into text. According to Wikipedia Ensoclopedia, in linguistics, angle brackets identify graphemes (e.g., letters of an alphabet) or orthography, as in "The English word /kæt/ is spelled ⟨cat⟩." In epigraphy, they may be used for mechanical transliterations of a text into the Latin script. In East Asian punctuation, angle brackets are used as quotation marks.

Conclusion. This study focus on the use of punctuation which relate to the meaning of language elements.

Brackets are punctuation marks that we use to include parenthesis or additional information to a sentence. In many cases this information is not essential to the main point that the sentence is making.

Brackets, in fact, cannot be one mark because they are not different in form only, but they are different in use as well. However, what makes parentheses mixed with the terms brackets, dashes, and even commas is its name parenthesis that can be applied grammatically to a parenthetical clause.

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DISTRIBUTION OF THE QARLUQS AND THEIR DIALECT IN THE UZBEK LANGUAGE MASSIF

Annotation

This article discusses the Qarluq state and the Qarluqs, their historical development, the emergence and development of the Qarluq language, and the development of the Qarluqs in the political, economic, cultural and religious spheres.

Key words: Qarluq, orgu, tukhsi, turkesh, az, uz, yagmo, khakhan, etnos, chigil, oguz, kipchak.

РАСПРОСТРАНЕНИЕ КАРЛУКОВ И ИХ ДИАЛЕКТА В УЗБЕКСКО ЯЗЫЧНОМ МАССИВЕ

Аннотация

В данной статье рассматривается государство карлуков и карлуки, их историческое развитие, возникновение и развитие языка карлуков, а также развитие карлуков в политической, экономической, культурной и религиозной сферах.

Ключевые слова: Карлук, оргу, тухси, туркеш, аз, уз, ягмо, хахан, этнос, чигил, огуз, кыпчак.

QARLUQLAR VA ULAR LAHJASINING O'ZBEK TILI MASSIVIDA TARQALISHI

Annotatsiya

Ushbu maqolada Qarluq davlati va qarluqlar, ularning tarixiy taraqqiyoti, qarluq tilining paydo bo'lishi va rivojlanishi, qarluqlarning siyosiy, iqtisodiy, madaniy va diniy sohalaridagi taraqqiyoti haqida fikr yuritilgan.

Kalit so'zlar: Qarluq, org'u, tuxsi, turkesh, az, uz, yag'mo, xoqon, etnos, chigil, o'g'uz, qipchoq.

Kirish. Qarluqlar (qalliq, qalluq) o'zbek xalqining qadimgi turkiy tilli etnoslaridan bo'lib, Xitoy solnomalarida meulo (yoki meuli), chjisi (yoki pofu) va tashili deb nomlangan. VI—VII asrlarda bular Oltoyning g'arbiy qismida, Chorish daryosi (Ob daryosi o'zanlari dan biri) havzasida, Irtish daryosining quyi oqimi bo'ylarida, Tarbag'atoyda hamda Jung'oriyagacha bo'lgan katta hududda yashaganlar. Oltoydagi Chorish daryosi o'zanlaridan biri hozirda ham qarluq nomi bilan atalishi Qarluqlarning ilk vatani Oltoy ekanligidan dalolat beradi.

Qarluqlar, asosan, chorvachilik bilan shug'ullanib, bir yerdan ikkinchi yerga ko'chib, o'tovlarda yashaganlar. Qarluqlar hududi Sharqiy va G'arbiy Turk xoqonligi o'rtasida, strategik qulay yerda joylashgani uchun ular o'rtasida talash bo'lgan. Agar Qarluqlar yashaydigan yerlar egallansa, ulardan shimoldagi va g'arbdagi hududlarga yo'l ochilib, o'sha tomonlarda yashovchi qabilalarni turk xoqonlari tomonidan bo'ysindirishni osonlashtirar edi. Shu maqsadni ko'zlab 646-yilda Sharqiy turk xoqoni Chobixon harbiy yurish boshlab Oltoy tog'larining g'arbiy mintaqalarida va Irtish daryosining yuqori oqimlarida yashovchi qarluqlarni bo'ysindiradi. Shu yilning o'zida G'arbiy turk xoqoni Ashina – Xeli Tarbag'atoyda joylashgan qarluqlarni o'ziga qaram qilib oladi [1].

Mavzuga oid adabiyotlar tahlili. Ammo qarluqlar qaram bo'lishni xohlashmas edilar. Qarluqlar o'z mustaqilliklarini saqlab qolish uchun Turk xoqonliklari bilan betinim kurash olib borganlar. Qarluqlar qo'shni turkiy qabilalar bilan ham tez-tez to'qnashib turganlar. Shunday qabilalardan biri Oltoyda yashovchi to'lo's qavmi edi. Ular bilan qarluqlar ko'p vaqtlardan buyon yaylov talashib kelganlar. Xitoy qo'shinlari 650-yilda to'lo'slarni tobe etishga harbiy yurish qilganda qarluqlar xitoyliklarga yordam berganlar.

Ammo shunga qaramasdan, Xitoy ma'muriyati qarluqlarni ham ayamaganlar, 677-yilda qarluqlarni ham

o'zlariga qaram qilganlar. Xitoy hokimiyati qarluqlar yerlarini egallab olgach o'zlarining viloyatlarini tashkil etadilar va o'sha viloyatlarga qarluq qabilalarining boshliqlari viloyat hokimlari qilib tayinlanadilar. Qarluqlar garchi Xitoy imperatorligiga qaram bo'lgani bilan ular moddiy tomondan uncha qiynalmagan bo'lsalar kerak. Qarluqlarning boshliqlari imperatorlik tomonidan yaxshi lavozimlarga tayinlanib, yirik unvonlarga ham ega bo'lganlar. 682-yili Qutluqxon Turk xoqonligini tiklaydi va buni el-yurtga e'lon qiladi. Qutluq Iltarish xoqon tiklagan Turk xoqonligi ikkinchi turk xoqonligi nomi bilan tarixga kirgan.

Turk xoqonligi tiklangach, qarluqlarning ayrim hududlari majburan (qurol ishlatish yo'li bilan) Ikkinchi turk xoqonligi tarkibiga qo'shib olingan. Qarluqlarning turk xoqonlari bilan olib borgan kurashlari VII asr boshlariga oid tosh bitiklarda, xususan, Kultegin va Mogilonxonga qo'yilgan qabr toshlarida aks ettirilgan. Xoqonlikka bo'yin egmagan qabilalardan biri qarluqlar edilar. Xoqonlik bilan qarluqlar o'rtasida tez-tez kurashlar bo'lib turgan.

Tadqiqot metodologiyasi. Qarluqlar bilan xoqonlik o'rtasida kurash Kultegin maqbarasiga qo'yilgan yodgorlik tosh bitiklarida aks ettirilgan. Qarluqlarning katta bir qismi turkeshlar yeriga (Yettisuvga), Tyanshan tog'larining janubi-sharqiy mintaqalariga, Farg'ona vodiysiga va Toxaristonga o'tib joylashgan bo'lsalar ham, ammo ularning ayrim guruhlari VII asr o'rtalarida ham Oltoy tog'larida, Qora Irtish daryosi havzasida va Tarbag'atoyda yashab qolgan edilar. Uyg'urlarga qaram bo'lib, keyin ularga qarshi isyon ko'targan qarluqlar Xangay tog'ining etaklarida yashaganlar. Keyinchalik ular Xangay tog' etaklaridan chekinib Sharqiy Turkistonning g'arbiy hududlariga va qisman Farg'ona vodiysiga kelib o'rnamagan edilar [2].

Qarluqlarning Farg'ona vodiysining ko'plab rayonlariga kirib kelishi arablarda xavotir uyg'ota boshlaydi. Arablar qarluqlar bilan urush qilib, ularni vodiyni markazidan siqib chiqaradilar. Ammo qarluqlar Farg'onani

batamom tashlab ketmaydilar, ular Qashqadaryo va Norin daryosi oralig'idagi yerlarni saqlab qoladilar. VI-VIII asrlarda qarlulqlarning ayrim guruhlari Toshkent vohasining tog'li va tog' oldi hududlarida ham yashar edilar. Turk xoqonligining siyosiy hayotida qarlulqlar muhim rol o'ynaganlar. Qarlulqlar uzoq o'tmishda Oltoyning g'arbiy mintaqalarida yashaganlar. Shunisi xarakterliki, G'arbiy Oltoydagi Chorish daryosining bir tarmog'i hozir ham qarlulq nomi bilan ataladi.

Turk xoqonligi tashkil topishi bilan (milodiy 552-yil) qarlulqlar G'arbiy Oltoydagi chiqib Irtish daryosi sohillarini, Jung'oriyani, mo'g'ul Oltoyning janubiy yon bag'irlaridan to Ili daryosining shimoligacha bo'lgan hududni egallaydilar. Bularning katta bir qismi shu vaqtlarda (VI-VII asrlarda) Sharqiy Turkistonni, Farg'onani, Toxaristonning ayrim rayonlarini egallaydi. Qarlulqlarning ba'zi guruhlar Kashmirga ham borib o'rtnashgan edilar [3].

Qarlulqlar tarkibidagi yirik qabilalardan biri chigil qabilasi bo'lgan. Ular Yettisuvga kelishdan oldin Irtish bo'ylarida, Jung'oriyada yashagan. Yuqorida Xitoy mualliflari ma'lumotlariga asoslanib qarlulqlar uch qabiladan (meule, chjisi, tashlin) tashkil topgan etnik birlik bo'lgan degan edik. N. A. Aristovning fikricha chigil atamasi ana shu uch urug'ning birini, ya'ni chjisi urug'ini (to'g'rirog'i qabila) nomini bildiradi. Xitoylik olim Chen Jun Menning aytishicha, "Chjisi" so'zi turklarning chigil deb atalgan qabilasining nomi bo'lgan [4].

O. Pritsak uch qarlulq urug'idan biri chigil bo'lganligini uqtirib o'tadi.

V.V. Bartold ham chigillar qarlulqlardan ajralib chiqqanligini ta'kidlaydi. Keltirilgan ma'lumotlardan, chigillar qarlulqlar tarkibidagi qabilalardan biri bo'lganligini bilishimiz mumkin. Qolgan ikki etnonim (tashili, balki toshliq) va meulening turkey nomlarini aniqlash qiyin. Lekin ular ham qarlulq qabilalaridan bo'lishi ehtimoldan yiroq emas.

Qarlulq qabilalaridan yana biri xalaj edi. Buning katta qismi VI-VIII asrlar davomida ko'chib Afg'oniston, Hindistonning shimoli-g'arbiy mintaqalariga, Eron hududiga borib o'rtnashgan. Ularning qolgan qismi esa qarlulqlar tarkibida bo'lib Ili daryosining shimolidagi mintaqalarda yashagan.

O'zbek ajdodlari elat bo'lib shakllanayotgan vaqtda qaysi elatning shevasi ustuvorlik qilgan bo'lsa, aynan ana shu til keyinchalik mazkur elat tili bo'lib qolgan.

Ilk o'rta asrlarda Markaziy Osiyo mintaqalarida o'g'uz, qipchoq va qarlulq, uyg'ur turkiy til guruhlar mavjud bo'lgan [5].

O'g'uz til guruhi o'g'uz va saljuq qabilalari orasida vujudga kelgan, qipchoq til guruhi Dashtiqipchoq qabilalari orasida tashkil topgan, qarlulq til guruhi esa qarlulq va ularga qardosh xalaj, chigil-yag'mo va boshqa qabilalar ichida, uyg'ur tili uyg'ur etnik muhitida paydo bo'lgan.

Tarixdan ma'lumki, VIII asrning 60- yillari qarlulqlar turkeshlar ustidan g'alaba qozonib, Yettisuvni batamom egallaydilar va juda katta hududda o'z hukmronliklarini o'rnatadilar. Qarlulqlar egallab turgan hududlarda qarlulqlardan tashqari yana bir qancha boshqa turkiy qabilalar va etnik guruhlar, jumladan, org'u, tuxsi, turkesh, az, uz, yag'mo va boshqalar joylashgan edilar. Ikki asrdan ko'proq davr ichida bu etnoslar bir-birlari bilan yaqinlashib, qorishib ketishlari natijasida Qarlulq davlati aholisining (tarixiy adabiyotlarda Qoraxoniylar davlati deb atalgan) adabiy tili shakllanadi. Albatta, bu til qarlulq shevasi asosida vujudga kelgan. Shu sababli, tilshunos olimlarning asarlarida mazkur til qarlulq tili yoki qarlulq guruhining tili deb nomlangan[6].

Mahmud Qoshg'ariy turkiy tillar haqida gapirib, "Bularning ichida eng ochiq va ravon til Xoqoniya o'lkasida yashovchilar (xoqonliklar) tilidir " degan. Ba'zi olimlar xoqoniy turklarining tilini "Saroy xodimlarining tili" deb noto'g'ri tushunganlar. Tilshunos olim A. K. Barovkov bu

masalaga aniqlik kiritib " Xoqoniya tili saroy tili emas, balki Qoraxoniylar davlati tarkibiga kirgan turk qabilalarining tili " deb ta'kidlagan edi [7].

Qoraxoniylar davlati deb bu yerda biz til olgan Qarlulq davlatiga aytilgan. Chunki, mazkur davlat hukmdorlari xoqon deb atalgan. Ularning unvonlari Qora (Qora xoqon) iborasi bilan atalgan [8].

Bu ma'lumotlarga asoslanib, "Xoqoniya o'lkasini" Qarlulq davlati hududi deb bilsak, IX-X asrlar davomida Qarlulq Qoraxonlari (buyuk xonlari) hukmronlik qilgan mintaqalarda barcha aholiga manzur bo'lgan yagona bir til hosil bo'lganligining guvohi bo'lamiz. Bu til yuqorida tilga olingan qarlulq lahjasi asosida vujudga kelgan. Mazkur til faqat xalq tiligina bo'lib qolmasdan Qarlulq Qoraxonlari davlatining davlat va adabiy tili ham edi [9].

Bu tilda IX-XIII asrlarda yashagan Ahmad Yugnakiy, Yusuf Xos Hojib, Ahmad Yassaviy kabi buyuk allomalarimiz o'zlarining buyuk asarlarini yaratishganlar. Bu asarlar turkiy tilning qarlulq shevasida yozilganligi tilshunos olimlar tomonidan e'tirof etilgan. Qarlulq shevasiga boshqa turkiy qabilalar tillariga qaraganda arab, fors, tojik so'zlari oldinroq kirgan bo'lishi kerak. Aynan shu tillar ta'sirida IX-X asrlarga kelib, qarlulq tili o'zining fonetik, leksik va grammatik xususiyatlari bilan eski turk (O'rxun Enasoy) bitiklari tilidan birmuncha farq qilgan va keyinchalik o'zbek nomini olgan turkiy elatning tili bo'lib qoladi.

Bu til qo'shni mintaqalarda yashovchi xalqlarning (o'g'uz, qipchoq va boshqa) lahjalaridan farq qilgan. Qarlulq davlati hududida qarlulq va ularga qardosh qabilalardan tashqari bir qancha turkiy qabilalar ham yashagan. Shuning uchun ham davlat hududida elat tili bir vaqtda mintaqaviy va qabilaviy lahjalar ham hali o'z xususiyatlarini yo'qotmagan edi. Bu lahjalar keyingi asrlarda ham saqlanib kelgan bo'lishi mumkin. Etnik birlikning (elatning) tashkil topishida hududning ham ahamiyati katta bo'lgan. Bir tilda gapiruvchi so'zlashuvchi etnoslar alohida etnik guruhga birlashishi uchun o'z hududiga ega bo'lishi kerak edi.

Tahlil va natijalar. Boshqacha qilib aytganda, har bir elatning muayyan yashaydigan joyi bo'lgan. Xalqning iqtisodiy va madaniy taraqqiyoti uchun, u yashab turgan hududda uzoq vaqtlargacha tinchlik, barqarorlik hukmronlik qilishi kerak bo'lgan.

Har bir etnosning ma'lum bir elat (xalq) bo'lib shakllanishida hududiy, iqtisodiy va madaniy omillar muhim ahamiyat kasb etgan. Elatning shakllanishida diniy e'tiqotning ham ahamiyati katta bo'lgan. Ilk o'rta asrlarda o'zbek ajdodlarining diniy e'tiqotlari birdek bo'lmagan. IX-X asrlarda Xorazmda va Movarounnahrda islom dini qat'iy qaror topgan edi. Ayni shu asrlarda islom dini Sirdaryoning shimolidagi mintaqalardan to Talos daryosigacha bo'lgan hududlarda yashovchi aholining ham ko'pgina qismi islom diniga o'tgan.

Ammo Talos daryosining shimolidan to Sibirgacha bo'lgan katta kenglikda yashovchi xalqlarning, qavmlarning ko'pchiligi Moniy (Monixeylik), xristian dinining nestorian mashabiga e'tiqod qilganlar. Yettisuvda Sharqiy Turkistonning g'arbiy qismida yashovchi ko'chmanchi, yarim ko'chmanchi chorvador qabilalarning ko'pchiligi (qarlulq, xalaj, chigil, yag'mo, arg'u, tuxsi va boshqa)

IX-X asrning birinchi yarmigacha shamanlik, ko'k tangriga (osmon xudosiga), tog'u toshlarga sig'inganlar. Ma'lumki, tilga olingan etnik guruhlarining katta qismi o'zbek elatining shakllanishida faol qatnashgan edi.

Xulosa va takliflar. Xulosa qilib aytganda, o'zbek ajdodlari elat bo'lib shakllanish jarayonining birinchi davridayoq (IX-X asr o'rtalariga qadar) Qarlulq davlati (Qoraxonlar)hududidagi aholining talay qismi islom dinini qabul qilib ulgurmagan edi. X asrning ikkinchi yarmilaridan boshlanib, shu asrning oxirlarigacha qoraxonlar hududidagi barcha mintaqalarida yashovchi aholi islom dinini qabul

qiladi. Bu dinning qat'iy lashib qolishida X asr o'rtalarida Qarluq davlatiga Qora xoqon (Ulug'xon) bo'lgan Satuk Bug'roxon va uning vorislarining roli katta bo'lgan. So'zsiz islom dinining qarluq, qoraxonlar hududida keng tarqalishi

o'zbek ajdodlarining alohida etnik birlik bo'lib shakllanish jarayonini bir muncha tezlashtirishda ijobiy ro'l o'ynadi, bu jarayon XI-XII asr o'rtalarida nihoyasiga yetdi.

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ETHNOLINGUISTIC VIEW OF THE WORLD IN FRENCH AND UZBEK FOLKLORE TEXTS

Annotation

Primitive societies adapted to the specific conditions of the natural environment in which they lived and evolved. Our ancestors overcame natural disasters and learned to protect themselves from animal attacks, they also gradually learned to cultivate cereals, fruits and vegetables by settling down, and even to organize parties to have fun. Over the centuries, the living conditions, ceremonies and traditions of different societies have been built by reflecting their mentality, their beliefs and their philosophy of life, which are often expressed in the form of symbols. Also the analysis of the sets of symbols present in the culture of a people allows us to better understand its mentality and its history. This article analyzes, from a comparative and civilizations perspective, ethnographic terms associated with the names of weapons and horses in two very old epic poems: the Uzbek epic *Alpomish* and the *Song of Roland*.

Key words: Epic, epic poems, sword, horses, armour, ethnography, history, civilization.

FRANSUZ VA O'ZBEK FOLKLOR MATNLARIDA OLAMNING ETNOLINGVISTIK MANZARASI

Annotatsiya

Ibtidoiy jamiyatlar o'zlari yashab, rivojlangan tabiiy muhitning o'ziga xos sharoitlariga moslashgan. Ajdodlarimiz tabiiy ofatlarni yengib, jonivorlar hujumidan himoyalaniшни o'rgangan, o'nashib olib, asta-sekin boshqoli don, meva-sabzavot yetishtirishni, hattoki, o'yin-kulgilar uyushtirishni ham o'rgangan. Asrlar davomida turli jamiyatlarning turmush sharoiti, marosim va an'analari ularning mentaliteti, e'tiqodi va hayot falsafasini aks ettirgan holda qurilgan bo'lib, ular ko'pincha ramzlar shaklida ifodalangan. Shuningdek, xalq madaniyatida mavjud bo'lgan timsollar majmuasini tahlil qilish uning mentaliteti va tarixini yaxshiroq tushunishga imkon beradi. Ushbu maqolada qurol-yarog' va ot nomlari bilan bog'liq bo'lgan etnografik atamalar ikkita juda qadimiy doston: "Alpomish" va "Roland haqida qo'shiq" dostonlarida qiyosiy va tahliliy nuqtai nazardan muhokamaga tortilgan.

Kalit so'zlar: Doston, epik doston, qilich, ot, qurol-aslahalar, etnografiya, tarix, sivilizatsiya.

ЭТНОЯЗЫКОВАЯ ВЗГЛЯД НА МИР ВО ФРАНЦУЗСКИХ И УЗБЕКСКИХ ФОЛЬКЛОРНЫХ ТЕКСТАХ

Аннотация

Первобытные общества приспособлялись к специфическим условиям природной среды, в которой они жили и развивались. Наши предки преодолевали стихийные бедствия и научились защищаться от нападения животных, они также постепенно научились выращивать злаки, фрукты и овощи, оседлыми, и даже устраивать вечеринки для развлечения. На протяжении веков условия жизни, обряды и традиции разных обществ выстраивались, отражая их менталитет, их верования и их философию жизни, которые часто выражались в виде символов. Также анализ наборов символов, присутствующих в культуре народа, позволяет лучше понять его менталитет и его историю. В данной статье в сравнительном и цивилизационном аспектах анализируются этнографические термины, связанные с названиями оружия и лошадей в двух очень древних эпических поэмах: узбекском эпосе «Алпомиш» и «Песне о Роланде».

Ключевые слова: Эпос, эпические поэмы, меч, кони, доспехи, этнография, история, цивилизация.

Introduction. Ethnographic terms are one of the layers of the linguistic lexicon that tends to be forgotten over time because the representatives of the older generation, who know the names and traditions of a tribe, a clan and its branches, are dying.

Ethnographic terms are a shining example of national exotism and are part of what is often called "exotic vocabulary". The Uzbek language and the French language are rich in ethnographic terms. This is due to the fact that French and Uzbek speakers live in different regions and have cultural ties with different peoples. Ethnographic terms relate, for example, to the specific names of a tribe, clan, people, nation, and their various affiliates who lived or still live in a particular region.

In Uzbekistan, we face the risk of losing or forgetting important information, testimony to the history of our people. Therefore, there is an urgent need to collect ethnographic

terms and support the work of researchers who invest in their analysis and study.

Part of the words specific to the dialects differs from the lexical layer specific to the literary language in that it acquires a local character. There are also words in the vernacular which relate to the field of economy, customs, mores and culture of the people of a particular region: these words are used in life, in activities, in ceremonies and are linked to the traditions of the inhabitants of a region. A certain part of the words belonging to the ethnographic lexicon may have arisen on the basis of the use of common words in a particular sense in addition to their original meaning, by adding a new supplementary meaning to them, such as, for example: goat (ouloq, buzkach), torn (yirtish), year (yil), seven (yetti), forty (qirq) and many others. They are simple and common words in their first meaning, but they take on a special meaning as a lexicon of the field of ethnography, as we will see in the following examples.

Literature review. In recent years, a number of special studies on the study of ethnocultural lexemes from a scientific point of view have been carried out in the world. Considerable work has been done on the topic in world and Russian linguistics. For example, Emile Durkheim [Durkheim 1996], Marcel Moss [Moss 2011], Herbert Norris [Norris 1999: 485], Florent Veniel [Veniel 2008], Thomas Miller [Miller 1979], Russian scientists T. Shepanskaya [Shepanskaya 2010] from foreign scientists, N. Shalotkina [Shalotkina 2007], C. Golubev [Golubev 1982] contributed to the field.

In French linguistics, the epic "Song of Roland" (Chanson de Roland) was studied in the scientific works of French linguists Francis Michel [Michel 1837], Ferdinand Brunet [Brunet 1890], Joseph Bede [Bédier 2004], Christopher Lucken [Lucken 2014], Mathieu Dijou [Dijoux 2015] and others.

It is known to the scientific community that in world linguistics, the features of the language of folk epics, their linguistic, typological and artistic aesthetic features are widely studied. In Uzbek linguistics, lexemes in the language of folk epics are comparative-historical [Shoabdurakhmanov 1949; Tursunov 1990; Kholmurova 1998; Kholmurova 2000; Rahimov 2002; Mahmadiyev 2007; Ishaev 1971; Rozhimboev 2000; Sariev 2007; Jumanazarov 2005; Jumanazarova 2008; Khalikov 2009] and in the system-structural direction [Urinboeva 2019; Olloyorov 2018; Umarov 2020] was studied.

Linguists such as K. Mustaev [Mustaev 1994], S. Ismatov [Ismatov 2010] studied the language features of the French epic. M. Juraeva [Juraeva 2016] studied the category of modality in French and Uzbek fairy tales, O. Kholmurodova [Kholmurodova 2020] studied the comparative-typological aspects of English and Uzbek fairy tales, S. Kochkharova [Kochkharova 2022] studied the communicative-pragmatic role of cultural symbols in Uzbek and French fairy tales.

Nevertheless, the lexicon of the French and Uzbek languages has not been studied comparatively, in particular, the ethnocultural lexicon as a special research object.

The texts of the French folk folklore epic "Song of Roland" (Chanson de Roland) and the Uzbek folk folklore epic "Alpomish" were chosen as the object of the research.

Research Methodology. Alpomish is a folk epic for the Turkic peoples. The Karakalpak³, Kazakh and Altai⁴ versions of Alpomish have come down to us in the form of epics, and the Tatar⁵ and Bashkir versions in the form of fairy tales and legends. The Uzbeks called him Alpomish, the Karakalpak called him Alpamis, the Kazakhs called him Alpamis batir (Alpamis the brave in Kazakh), the Altaians called him Apip Manach⁶, the Tatars of Kazan called him Alpamcha and the Bashkirs the called Alpamicha and Barsin hiluu⁷. Influenced by Uzbek epic poetry, Tajik versions in the form of fairy tales and legends also appeared in the early 20th century. Recall that the character of Bamsi Bayrak, one of the protagonists of the Kitobi Dadam Korkut (Book of My Father Kurkut), the most famous medieval epic story of the Oghuz⁸, is close to the Alpomish epic in terms of plot and composition.

Alpomish is one of the most remarkable artistic expressions in the history of the peoples of Central Asia: its extraordinary character and its uniqueness are linked to the fact that this great epic was sung by the bakhchis – folk storytellers and singers among the Uzbeks – for centuries. Thus it has come down to us orally in accordance with the epic traditions of yesteryear. That is why Alpomish is today considered a great gift of antiquity, which gives us important information about the time in which it was created, while illustrating the spirit of the people and tracing the conditions of his artistic creativity. Alpomish is a literary monument, transmitted from generation to generation, which tells of

heroic events in the history of the people, wrapped in a shell of legends: it is considered a great epic.

The Chanson de Roland is made up of 4002 decasyllables. The first copy of the poem is a text found at Oxford²⁴. It was written in England in the 1170s. The poem itself was created in the late 10th century and early 12th century and was passed down by word of mouth for centuries, and subsequently it was artistically perfected in a concise form. The song tells the story of King Charlemagne rescuing his hero Roland, killed by the enemy during a battle against the Moors. The ideological content of the poem is clarified in the description of the historical events underlying it. Supporters of the Caliph of Baghdad appealed to Charlemagne for help in the fight against Abdurrahman, who had established an independent Muslim state in Spain. In 778, Charlemagne, who had been involved in a feud between the Spanish Moors, crossed the Pyrenees and conquered many lands. The destruction of Charlemagne's army in the Roncevalles Gorge is also described not as a betrayal by Basque Christians, but rather as the result of perverse hostility by Spanish Arabs. Although the history of the poem dates back to the 8th century, its artistic expression and oral dissemination date back two or three centuries later, during which the struggle of European feudal lords against the Spanish Moors and the crusades against the Saracens continued.

In the Chanson de Roland, as in Alpomish, we find several words indicating weapons. While admiring the quality of the swords and bows we insist on the materials of which these weapons are made. For example, Roland's sword is described as beautiful, light, sharp; the armor is defined as white, in gold; the lance (espier), is brilliant and large; Roland's helmet, made in Zaragoza, is made of gold and covered with stones.

Analysis and results. In the two epics we are studying, not only the weapons of the heroes, but also their horses, bear a proper name and are considered a kind of deity.

In the Chanson de Roland, Count Gerin's horse is called Sorel, that of his companion Gerier bears the name of Passecerf while Roland rides Veillantif and Charlemagne Tencendur. In the Chanson de Roland, the names of the horses of the Christians are rewarding and refer to qualities, whereas the names of the

Saracen horses are demeaning and even sometimes ridiculous, like, for example, Salt Perdu, Barbamouche or Gaignon which means mongrel dog. Note also that the name of Ganelon's horse - Tachebrun - is not without metaphorically evoking the "moral stain" of his master, who is a traitor.

In the Uzbek epic poem, Boychibor, the horse of Alpomish, also occupies a prominent place as a mythological horse. He embodies the dream of our ancestors: fruit of the experience and skills of horse breeding, he becomes "a legendary courier". As Hodi Zarifov reminds us, the war horse connects the hero with all peoples. Q. Yuldachev points out that the Boychibor horse is beautiful and "hoof", that is to say that it does not make noise when walking – because this is one of the qualities of winged horses –; he throws the dust of the path away from him. Thin in size, it evokes in the reader's imagination that it is faster than the wind. Boychibor accompanies Alpomish in all these journeys and in all his adventures. According to epic lore, he is described as a legendary racehorse.

In the interpretation of epics, the destiny of the epic hero and his horse develops in harmony. Indeed, the heroes have weapons of exceptional value and the original equipment of the horse is magnificent. The Alpomish horse is not a horse with wings, but it runs so fast that people imagine it to be a flying horse. The hero and his horse are both very brave. The

Bakhchis transmit the glory of the hero and the horse from generation to generation by singing.

The legendary horses of the epics appeared not only in folklore, but also in toponyms and in religious beliefs. This indicates that horse breeding has developed in Central Asia since ancient times. This animal was an indispensable companion of knights, both in Central Asia and in Europe. For this reason, in the lexicon of the Uzbek language there are many ethnographic terms that relate to horse breeding and quality horse breeds; to the age, type, color and function of these animals. For example, the word *Do'nnon* is applied to horses, cattle, camels, four years old. In verse, we can read: "I learned from the beginning of your flying horse // I put equipment on your Dounon (Alpomish p.182); Gounon is a three-year-old horse, Toy indicates a newborn horse. Qulun is a one-year-old female or male colt. Nowadays we also use some of these words for the game of *buzkatchi*.

In the Uzbek and French epics, there are also ethnographic terms referring to horses by their coat: *Torig* is a black-red brown horse; *Chovkar* is a black-spotted horse; *Girat* is a black horse with a striped tail and mane. There are also many terms referring to the physical abilities and pedigree of horses: *Arabi ot* is an Arabian racehorse; *Bedov* is a racehorse whose etymology is associated with the Bedouin/Arabic word meaning to live in the desert; *Argumoq* is a galloping horse; *Duldul* is a fast horse, like the one ridden by *Alpomish*. And it's not over: ethnographic terms based on the shape and character of horses are not uncommon: *Tobichok* is a big and beautiful horse, in Uyghur the tubuch is tall and stocky; *Kulik* is the back of an animal that can carry a heavy load; *Chobir* is a piebald horse; *Yobi*, which means wild, is a useless horse, a skinny horse. The vocabulary linked to horses and all that relates to them is really very rich in the *Alpomish* epic and testifies to a time when the populations of Central Asia could not do without this indispensable companion for travel, wars and also as food. There are many words that refer to the horse's body, such as *chountoq* (horse without a tail), *baqaloq* (fat), *taqim* (back part of the knee), *quyruq* (fat) or to the places where these animals sleep. or to equipment such as *yugan* (bridle) or *uzangi* (stirrup).

Many of these ethnographic terms have been used in our language since ancient times. While they are general in nature, the intricacies of meaning between them may differ by region. We know that in the past, the peoples of Central Asia and Europe had different ways, customs and living conditions.

A large part of the peoples of Central Asia having remained nomadic for several centuries, the horse acquires a different and more important role among them than among the peoples of Western Europe.

Conclusion / Recommendations. In this article, the analysis of lexemes related to horses, as well as to the names of weapons is presented as an integral part of the sectoral lexical system. Research allows ethnographers to solve problems of ethnogenesis: by focusing on the study of the past, they allow us to better understand the economy, the social system, the daily life and the spiritual culture of modern peoples. On the other hand, ethnographic research can offer useful answers to archaeologists (particularly with regard to social and family forms), to historians who study ancient architectural traditions, mentalities and religious customs, artistic expressions as well as linguists who are interested in the evolution of our languages over the centuries. Information about Turkish ethnographic terms has been preserved in ancient Greek and Chinese sources (especially poetry, folk songs, proverbs, riddles, rituals), and later in Turkish, Arabic and Persian literary works. It was the peoples themselves who carefully preserved and respected ethnographic traditions and transmitted them from generation to generation.

The two epic poems we have studied were written in different regions and times, just as the events of the story diverge. However, we found commonalities, including:

- a high occurrence of terms from the semantic field of war, particularly concerning the names of weapons and combat techniques;
- a singular attention given to horses by their riders, which testifies that in the past this animal played a fundamental role both among the peoples of Central Asia and in France. In the army, the cavalry represented a particular and prestigious body, the horses being reserved for the most valiant;
- the fact that the protagonists of the two epics are praised for their bravery, their glory, their fearlessness, their loyalty and fidelity;
- faith in the saints and the prophets to whom the combatants ask for help and protection;
- love for the country for which one is ready to fight by sacrificing his own life. This confirms the existence of common values and principles, shared by societies that nevertheless live in very distant geographical areas.

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O‘ZBEK VA JAHON ILMIDA SOHIBQIRON SIYMOSI: TARIXIY SHAXS VA BADIY OBRAZ SIFATIDA

Annotatsiya

Ushbu maqolada o‘zbek, rus, ingliz va italyan tarixchi va yozuvchilarining ilmiy hamda badiiy asarlarida yoritilgan Amir Temur siymosi tahliliy o‘rganilgan. Shu bilan birgalida, O‘zbek adabiyotshunosligida Sohibqiron va uning oilaviy turmushiga bag‘ishlangan tarixiy asarlari va tetralogiyasi bilan mashhur M.Alining “Ulug’ saltanat” epopiyasi ham tahlilga olinadi.

Kalit so‘zlar: Xormuzd, tetralogiya, Temuriylar, “Buyuk Temur” tragediyasi, Uyg‘onish davri

THE FIGURE OF THE SOHIBKIRON IN UZBEK AND WORLD SCIENCE: AS A HISTORICAL PERSON AND AN ARTISTIC IMAGE

Annotation

In this article analyzed the study of the figure of Amir Temur, which is covered in the scientific and artistic works of Uzbek, Russian, English and Italian historians and writers. Furthermore, discussed in Uzbek literary studies, Sahib is famous for his historical works and tetralogy dedicated to Sohibkiron and his family in Mukhammad Ali’s epic “The Great Reign”

Keywords: Hormuzd, tetralogy, Timurians, tragedy” The Great Timur”, Renaissance

ФИГУРА СОХИБКИРОНА В УЗБЕКИСТАНЕ И МИРОВОЙ НАУКЕ: КАК ИСТОРИЧЕСКАЯ ЛИЧНОСТЬ И ХУДОЖЕСТВЕННЫЙ ОБРАЗ

Аннотация

В данной статье проанализировано изучение фигуры Амира Темура, которая освещена в научных и художественных трудах узбекских, российских, английских и итальянских историков и писателей. Кроме того, обсуждаемый в узбекском литературоведении, Сахиб известен своими историческими трудами и тетралогией, посвященной Сохибкирану и его семье в эпосе Мухаммеда Али “Великое царствование”.

Ключевые слова: Хурмузд, тетралогия, тимуровцы, трагедия «Великий Тимур», Ренессанс

Sho‘rolar Turkistonni batamom o‘ziga bo‘ysundirib, hokimiyatni o‘z qo‘liga olgach, shu zaminni talash, yer osti va yer usti boyliklarini talon-taroj qilish bilan birga xaplni istibdod ichida saqlab turish uchun uni o‘tmishidan ajratib qo‘yishga urinishdi. Jahon ilm-faniga ulkan hissa qo‘shgan allomalar merosini o‘rganish, shu yurtda unib-o‘sgan tarixiy shaxslar faoliyatini tadqiq va targ‘ib qilishga qat’iy qarshilik ko‘rsatildi. “Tarix ilmda Temur shaxsiga bir yoqlama noxolis munosabat uzoq yillar davom etdi. Olamshumul shuhrat egasi bo‘lgan nodir iste’dodli davlat arbobining nomi sho‘rolar mustabidligi davrida deyarli unutilayozdi. “parijdagi taraqqiyparvar va ziyolilar tomonidan ta’sis etilgan “Temuriylar davri san’ati va tarixini o‘rganish assotsiatsiyasi” prezidenti Lyusyen Keren “Chingiziy shahzoda bilan tanishuv” maqolasida shunday yozadi: “Men ular (ya’ni o‘zbekistonliklar) bilan Temur haqida ko‘p gaplashdim. Biroq Temur ular uchun qandaydir afsonaviy shaxsga aylangan, chunki Sovet zamonida o‘zbekcha chiqqan darslik va kitoblarda Temurning nomi uchramaydi”[1;4].

Amir Temur haqida yozilgan badiiy asarlar tarixi o‘rganilgan “Olis yulduzlar jilosi” kitobida yozilishicha “Bu qattiqqo‘l zolim fohit obraziga o‘zbek adabiyotidagiga nisbatan juda kam murojaat qilingan”. Darhaqiqat, K.Marlo “Sohibqiron Temur”, vizantiyalik pyesanas Giber “Boyazid va Temurlang”, frniyalik Lui de Gevara “Buyuk fors Temurlang”, Nikolay Pridon “Temurlang yoki Boyazidning o‘limi” asarlari yaratilganiga bir asrdan ortiqroq bo‘ldi. Bizda esa bu masalada faqat mustaqillikdan keyingina erkin fikr aytilish imkonini tug‘ildi.

1970 yillarga kelib so‘z maydonida yangi bir to‘lqin, yangi jonlanish paydo bo‘ldi. O.Yoqubovning “Ulug‘bek

xazinasi”, P.Qodirovning “Yulduzli tunlar”, Mirmuhsinning “Me‘mor” romanlarida ham temuriylar davri qalamga olindi. Bu tasodif emas edi, albatta. Millatning uyg‘oq fikrli qatlami o‘z tarixiga ehtiyoj seza boshlagandi.

Adabiyot olamiga o‘z ovozi, o‘z uslubi bilan kirib kelgan taniqli shoir va mahoratli yozuvchi Muhammad Ali 1966 yildayoq tarixiy mavzuga qo‘l urdi va o‘zining “Mashrab” dostonini yozdi. Dostonda tarixiy haqiqatni bezab-bo‘yamasdan ko‘rsata olishni uddaladi. Uning nazarida Mashrab na mutaassib din peshvosi, na isyonkor dahriy, balki o‘zini, o‘zligini anglagan komil va ma’rifatli shaxs. Shoir juda nazokat bilan Mashrabning ruhiy olamini yorita oldi, qizil imperiya gullab-yashnagan, dahriylik avjga chiqqan, mumtoz adabiyot vakillari qoralangan bir tahlikali davrda ilohiy haqiqatlar haqida yozdi: “Jannatdan quvilgan Odam Atoday, Hayotin boshlardi shoir qaytadan”. So‘zlar zamiridagi teran ma’noni nuqtazarblik bilan kuzatsangiz, fikr islom dini, Haq, bandaning Yaratuvchisi mavjudligi haqidagi bo‘y ko‘rsatadi.

1967 yilda esa «Gumbazdagi nur» dostoni yozildi. Tarixni yozish juda xatarli yillarda shoir hech ikkilanmasdan yuragi buyurganini – o‘zbekka o‘zini, o‘zligini eslatuvchi, uning ruhiga uyg‘onish hissini soluvchi doston yaratdi. Vaholanki, ayni o‘sha paytlarda akademik Ibrohim Mo‘minov “Amir Temurning O‘rta Osiyo tarixida tutgan o‘rni va roli” risolasi uchun tanqidga uchragan yillar, hatto Moskvadan turib olimni ayovsiz ta’na-dashnomlarga ko‘mib tashlashgan davr edi. Turli timsollar, imo-ishoralar, qo‘yingki, badiiy poetikaning barcha vositalarini ishga solib, buyuk bobomizni avlodlar ongiga singdirib bordi.

Taniqli tarixchi olim B.Axmedov Amir Temurning buyuk tarixiy shaxs, yirik davlat arbobi, mohir sarkarda

ekanligi, uning Turkiston xalqlari tarixida tutgan o'rni to'g'risida fikr yuritib, "Amir Temur shu paytgacha o'z yurtida qadr-e'tibor topmadi – zamonasozlik tufayli uni tuproq bilan teng qilib keldik"[2], deydi va G'arbda Amir Temurga umuman boshqacha munosabatda bo'lingani, buni eng avvalo, Amir Temurning hayoti va ijtimoiy-siyosiy faoliyatiga bag'ishlangan hamda xorijda nashr etilgan kitoblarda misolida yaqqol ko'rish mumkinligini bildiradi.

Darhaqiqat, Amir Temur shaxsi, faoliyatiga doir kitoblarda Yevropa mamlakatlarida XVI asrdan beri nashr qilinmoqda. Forest (1543), Perondino (1553), Meksika (1564)ning "Buyuk Temur" kitoblari, Silvestr de Sasi, Sharmua, Elayss-Femor, Mignapelli, Feridunbey va boshqalarni misol tariqasida ko'rsatish mumkin.[3]

XVI asrda ingliz dramaturgi Kristofor Morloning "Buyuk Temur" asari sahnalashtirilgan, fransz haykaltaroshi esa sohibqironning oltindan quyilgan haykalchasini yasagan. Sobiq sovet davlatida Amir Temurga munosabat yuqoridagi holatlarning teskarisi edi. Hatto Stalinning shaxsan o'zi "SSSR tarixi" darsligidan "Temur davlati" degan bo'limni olib tashlashni buyurgan. Xalqni qullikda saqlab turishni istagan qizil imperiya millatlarni shu tariqa o'tmishidan ajratib qo'ygandi. I.Mo'minovning ana shunday vaziyatda Amir Temurni oqlab chiqishi, albatta, ulkan jasorat bo'lgan.

Tan olish kerak, Amir Temurning bosqinchilik yurishlarini oqlab bo'lmaydi. Ammo masalaning yana bir yuqoridagi jihatiga ham diqqat qaratish zarur. "Aslini olganda, Amir Temur ham hukmron feodal sinfnining namoyandasi, o'sha sinf saylab, taxtga o'tqizib qo'ygan oliy hukmdor edi! Shuning uchun ham u o'z sinfiga xizmat qilishi, uning maqsad va manfaatlarini qo'lidan kelganicha himoya etishi lozim edi. Aks holda, o'sha sinf bunday hukmronni tarix sahifasidan ulotirib tashlardi. Bunday hodisalar tarixda juda ko'p bo'lgan" [4]. B.Ahmedov Rim imperatori Gay Yuliy Sezar (mil.av. 100-44)ning o'ldirilishi, Sosoniylar podshosi Xormuzd IV (579-590)ning taxtdan tushirilib, ko'zlari olib o'yib olinishi misol tariqasida keltiradi. Bunga sabab Xormuzd IVning dehqonlarning ijtimoiy ahvolini yaxshilash maqsadida badavlat tabaqaning mol-mulkini musodara qilganligi uchun aslzodalar va ruhoniylarning birgalikdagi fitnasi edi.

Amir Temurga baho berishda o'sha davrgi vaziyat, sharoitdan kelib chiqib, xulosa qilish kerak. Bunda sarkarda va podshoh Amir Temurdan oldin yashagan yoki o'sha davrda boshqa hududa davlatni boshqarganlar bilan qiyoslab ko'rilsa, ularning qilgan ishlari bir-birga taqqoslanganda, adolatli bo'ladi.

Sohibqiron Amir Temur hayoti va faoliyatiga doir yuzga yaqin badiiy asarlar yaratildi, ilmiy tadqiqotlar amalga oshirildi. O'tgan qisqa davr mobaynida dunyo adabiyoti va temurshunosligida olib borilgan ilmiy tadqiqotlardan son va sifat jihatidan salmog'i ortiq ishlar bajarildi.

Dunyo so'z san'atida bo'lgani singari ingliz zabon adabiyotida ham shu kunga qadar talaygina nasriy, dramatik va lirik asarlar yaratilgan va bu jarayon davom etib kelmoqda. Ingliz zabon adiblar Robert Xovard («Samarqand xukmdori» (Lord of Samarkand, 1932), Kristofer Marlo («Buyuk Temur» (Tamburlaine the Great, 1587), Nikolas Rou («Buyuk Temur» (Tamerlane, 1701), Charlz Lemb («Malika Ariananing orzusi» (Queen Oriana's Dream, 1818), Viktor Jeyms Deylining «Shahzoda Temur» (Tamerlane the Prince, 1905), Edgar Allan Poning «Buyuk Temur» (Tamerlane the great, 1827)[5;1102]ning Sohibqiron Amir Temurga bag'ishlangan nasriy va nazmiy asarlari hozirgacha dunyo kitobxonlari tomonidan zo'r qiziqish bilan o'qilmoqda, o'quvchilarni hayratga solib kelmoqda, yangi ilmiy tadqiqotlarga turtki bo'lmoqda.

Ingliz Uyg'onish davri tragediyasining asoschisi Marloning ijtimoiy-falsafiy konsepsiyasi shaxs erki va ozodligi, haqiqiy demokratiya ruhi bilan sug'orilgan edi.

Olima F. Sulaymonova Marlanning "Buyuk Tamerlan" tragediyasi sharqlik lashkarchosi Temur haqidagi birinchi badiiy asar ekanligi va unda dramaturg butun jahonni zabt etishga intilgan, hatto ajal bilan ham kurashga tayyor bo'lgan afsonaviy qahramon obrazini yaratganligini ta'kidlaydi[6].

Ma'lumki, sho'ro davrida xalqlarni o'z tarixi, dini, ona tili, milliy qadriyatlaridan ajratib, ularni ruslashtirish rejalashtirilgan edi. Buning yana bir tasdiq'ini badiiy adabiyotda va tarixda ulug' ajdodlarimizga munosabatda ko'rish mumkin. Masalan, S.Borodinning "Samarqand osmonidagi yulduzlar" asarida Temur siymosi tarixiy haqiqatlarga zid, noxolis, biryozqlama tasvirlangan, yuzaki talqin qilingan.

M.Ali "Ulug' saltanat" tetralogiyasida o'z poetik nigohini shaxs ichki olami tasviriga qaratadi. Kechinmalar dunyosi orqali shaxsning o'ziga xos idrok qilish tarzi – manfaatparastlikka bo'ysundirilgan voqelikni badiiy ifodaga ko'chiradi. Adib tasvirlagan shaxslar ijtimoiy davr tiplari ekan, ularning fe'latvoriga daxldor belgisifatlarni yagona asosga keltirish lozim bo'ladi. Bunda turg'un holda takrorlanuvchi juz'iy hollar biz uchun muayyan tipga mansub umumiylikni anglash uchun mantiqiy asos vazifasini o'taydi. Zotan, takrorlanib turuvchi statik holatlarda sabab va zaruriyatni ifodalaydigan umumiylik mujassam.

N.Qobulning "Temuriylar" romanlar turkumida yozuvchining xohishirodasiga zid tarzda, ijtimoiy hayot va ijtimoiy tiplar aks etgan. Sodaroq qilib aytganda, roman qahramonlari har qancha boshqalarga o'xshamasada, o'zgalardan unchalik farq qilmaydi. Ular ikki qutbda yashaydi: faqat o'zi uchun yashaydiganlar, ikkinchisi, o'zi, oilasi, xalqi uchun kurashib yashaydiganlar. Darhaqiqat, romanda alamangiz istehzo hech qanday nazoqatsiz, oshkora aks etgan. Xalq dostonlari, xalq og'zaki ijodii, islom dini tub asoslaridan tortib, A.Qodiriyning "O'tkan kunlar" asarigacha nafis ifoda uslubi va oliyanob g'oyalari jihatidan yaqinlik mavjud.

1370-1455 yillarda yashab, ijod qilgan italiyalik yozuvchi Bertrano Mignanelli, Jan Franchesko Bracholli (1380-1459), fransuz mutafakkiri Jak Boden (1530-1590), o'rta asrlar adabiyoti namoyandalari P.Mexia, P.Perandinuslar sohibqiron to'g'risida asarlar yaratishgan. Gyote (1749-1832) ijodida ham Amir Temur haqidagi she'rilar mavjud.

Amir Temur qiyofasini o'ziga xos talqin qilgan ingliz shoiri, Shekspirning zamondoshi Kristofor Marlanning 1587-1588 yillarda yozilgan "Buyuk Temurlang" tragediyasi 1590 yildayoq nashr qilinishi, Yevropada sohibqiron shaxsining mashhur bo'lganligidan dalolat beradi. Tragediyada Amir Temur shaxsi va faoliyati erkin talqin qilingan va afsonaviy qahramon Sohibqironning turklarning qudratli armiyasini mag'lubiyatga uchratishi Tragediya o'n pardadan iborat, ikki qismga bo'lingan, voqealar turli mamlakatlarda bo'lib o'tadi, o'nlab personajlar qatnashadi. Asarda, ayniqsa "ikkinchi qismida muallif to'qimasi ko'proq o'rin egallagan[7].

"Tamburlaine the Great" – "Buyuk Temur" tragediyasida Sohibqiron, XVI asr, Uyg'onish davri kishilarning orzu umidlari timsoli sifatida tasvirlangan.

Bu asar zahmatkash va fidoyi ijodkor Ma'ruf Jalil tomonidan o'zbek tiliga tarjima qilingan. Adabiyotshunos H.Karomotov "Kristofer Marlanning "Sohibqiron Temur" fojiasi manbalari, asliyat va o'zbekcha o'girmasi" mavzusida nomzodlik dissertatsiyasi himoya qilgan.

Rusiyada ham K.Marlanning tragediyasining qayta ishlangan varianti asosida "Temurlang va Boyazid to'g'risida" yoki "Temurlang yoshligi" deb nomlangan pyesa sahnalashtirilgan. Unda Amir Temurning g'alabasi Konstantinopolning bosib olinishini yarim asrga kechiktirgani, Yevropa xalqlarini tahlika va qo'rquvga solgan urush xavfi bartaraf bo'lgani zo'r hayajon bilan ko'rsatilgan.

Nikolas Rouning “Buyuk Temur” (Tamerlane, 1702) dramasida Sohibqiron Amir Temur mardlik va jasorat, diyonati, adolatparvar va qat’iyatli, insonparvar va xalqsevar hukmdor sifatida talqin etilgan[8].

Demak, dunyo tarixchiligida va adabiyoti o’ziga xos va buyuk shax va siymo sifatida madh etilguvchi Sohibqiron

Amir Temurni tarixiy shaxs va badiiy obraz sifatida o’rganish har tomonlama murakkab va ilm va ijod talab etiladigan jarayondir. Bu esa turli davlatlar va turli olimlar diqqat e’tiborida bo’lish bilan birgalikda barcha kitobxonlar uchun ham katta ma’naviy ozuqa bo’lib xizmat qilib kelmoqda.

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