



UDK: 81`372:811.111+811.512.133

Dildora AZIMOVA,
O‘zbekiston Milliy universiteti magistranti
E-mail: dildorazimova009@gmail.com
Shoira YUSUPOVA,
O‘zbekiston Milliy universiteti dotsenti
E-mail: shoira_yusupova@mail.ru

CONTRASTIVE ANALYSIS OF PHRASEOLOGICAL UNITS EXPRESSING “FEAR” IN ENGLISH AND UZBEK LINGUISTIC PICTURE OF THE WORLD

Annotation

Today, lexical-semantic field in language and literature occupies a crucial role in modern linguistic research. The significance and importance of lexical and semantic analysis of the lexical field denoting negative emotions has been a core subject of the study in recent years to define thoroughly its role and essence in linguistics, to be precise, in acquisition properly. The increasing importance of the so-called "human factor" is now felt in all areas of scientific knowledge. The article presents a sample of these phraseological units, compares them, and analyses the inner form of the concept of "fear" in the selected phraseological units.

Key words: concept; phraseological units; cognitive processes; culture; psychological temperament; connotation; emotions.

INGLIZ VA O‘ZBEK LINGVISTIK DUNYO TASVIRIDA “QO‘RQUV”NI IFODALOVCHI FRAZEOLGIK BIRLIKLARNING CHOG‘ISHTIRMA TAHLILI

Annotasiya

Bugungi kunda til va adabiyotning leksik-semantik sohalari zamonaviy lingvistik tadqiqotlarda katta o‘rin tutadi. Salbiy his-tuyg‘ularni bildiruvchi leksik sohaning leksik-semantik tahlilining ahamiyati keyingi yillarda uning tilshunoslikdagi o‘rni va mohiyatini, aniqrog‘i, to‘g‘ri o‘zlashtirishdagi o‘rni va mohiyatini atroflicha aniqlash uchun asosiy mavzu bo‘ldi. “Inson omili” deb ataluvchi omilning ahamiyati ortib borayotgani hozirda ilmiy bilimlarning barcha sohalarida sezilmoqda. Maqolada ushbu frazeologik birliklarning namunasi keltirilgan, ularni taqqoslash va tanlangan frazeologik birliklardagi "qo‘rquv" tushunchasining ichki shakli tahlil qilinadi.

Kalit so‘zlar: tushuncha; frazeologik birliklar; kognitiv jarayonlar; madaniyat; psixologik temperament; konnotatsiya; hissiyotlar.

КОНТРАСТНЫЙ АНАЛИЗ ФРАЗЕОЛОГИЗМОВ, ВЫРАЖАЮЩИХ «СТРАХ» В АНГЛИЙСКОЙ И УЗБЕКСКОЙ ЯЗЫКОВОЙ КАРТИНЕ МИРА

Аннотация

Сегодня лексико-семантические поля в языке и литературе занимают решающую роль в современных лингвистических исследованиях. Значимость и значение лексико-семантического анализа лексического поля, обозначающего отрицательные эмоции, в последние годы стали основным предметом исследования с целью досконального определения его роли и сущности в лингвистике, а точнее, в собственно усвоении. Возрастающее значение так называемого «человеческого фактора» сейчас ощущается во всех областях научного знания. В статье представлена выборка этих фразеологизмов, проведено их сравнение, а также проанализирована внутренняя форма концепта «страх» в выделенных фразеологизмах.

Ключевые слова: концепция; фразеологизмы; когнитивные процессы; культура; психологический темперамент; коннотация; эмоции.

Introduction. Anthropological problems are spreading quite intensively in linguistic science. The return of such a humanitarian science as linguistics, its main object-a person considered as a subject of speech activity. Thus, overcoming one of the "stagnant" spheres of theoretical linguistics is naturally favored by the climate of greater pragmatism of recent decades, when language is considered not just as a system acting "by itself", but in connection with other aspects of human life (Sh.S. Safarov, 2018, p. 3). People's emotions are expressed in different ways, words, expressions and phraseological units according to their culture and psychological sphere. There is huge disparity between English and Uzbek nationalities, thus their linguistic units that express their feelings are not the same. Before looking at the parameters, it is important to separate the semantic core of fear, which exists independently from its contextual readings. In other words, the semantic field of 'fear' consists of a short forms expressing – in different degrees and depending on the

context – the belief that something bad and unavoidable is very likely to occur in the near future. Interestingly, the degree or intensity of this 'bad event coming towards somebody does not seem to be anchored in the core meaning. In contrast to this definition, the current examples will illustrate that it is the intensity of the experience which plays a role in the rise of new (grammatical and lexical) linguistic functions of these fear expressions.

Among human emotions, fear occupies a special place and a sufficient number of expressions denoting fear were found in both analyzed languages. So, the English phraseology frighten (or scare) somebody out of his senses means "to scare someone till losing consciousness" (A.V. Kunin, 1967, p. 806). Fear can have different degrees. For example, in the following expression, fear acquires the highest point of intensity: (as) scared as a rabbit – scared out of consciousness (A.V. Kunin, 1967, p. 794).

Literature review. Wierzbicka defines emotions as 'shorthand abbreviations for complex expressions, i. e., descriptions of some kind'. The semantic primitives for 'fear' could therefore be subsumed as: 'bad, do, happen, know' (A. Wierzbicka, 1972: 59-63). In the contemporary Uzbek language world-view, the emotional concept of "fear" was one of the most commonly used especially in literary work that written during second world war. In the literary work we can see how people express their feeling and emotions verbal and non-verbal way. Some Uzbek literary works are chosen owing to analyze concept fear in semantic field. It can be found different words related to fear by the works of famous Uzbek writer, Utkir Khashimov's "The last victim of the war" and "Between two doors".

Research Methodology. The theoretical value of work is determined by the fact that the data obtained can be used in the development of such fundamental questions of modern science of Concept as cultural identity PhUs of different languages, the theory of Fear concept and further clarification of the terminological apparatus and methods of the study of language units in the frame of cognitive and cultural linguistics. In this article cognitive, linguocultural, comparative-typological and distributional methods can be used in order to analyze phraseological verbs as well as expressions.

Analysis and Results. Fear, like any other emotion, has physiological manifestations which in most cases are universal, regardless of the cultural environment of the individual. Information about the physical and psychological feelings, which are experienced in a dangerous situation, can be found in phraseological units which describe the concept of "fear". It goes without saying that it is easy to describe the state of fear through certain physiological symptoms, "to shake in one's shoes", behavioural models: "to be scared to death", "to tremble like a leaf / an aspen leaf", comparisons with the behaviour or habits of animals: "chicken-hearted" or nomination: "chicken".

In regard to phraseological units with denominations of animals, 17 units with the concept of "fear" have been found- 3 in Uzbek and 14 in English. Different types of associations with animals are the basis of the metaphorical rethinking of the following idioms:

1. Personality traits – "quyon yurak", "hayol yovvoyi kabutardek uchmoq", "chicken-hearted", "chicken-liver", "sichqonni uyi ming tanga bo'lmoq", as scared as a rabbit", "as timid as a mouse";

2. Ways of behaviour – "to run like a deer / hare / rabbit", "to move like a scalded cat", "to have goose flesh", "to fly / mount / show the white feather", "to turn tail and flee", "to have butterflies in your stomach", "to put one's tail between one's legs", "to say boo to a goose", "to have a frog in one's mouth". It can be observed that in both languages phraseological units with denominations of animals describe the cowardly and sometimes timid behaviour of an individual. The only exception is the idiom "to run like a deer / hare / rabbit" with the component "deer", as the main characteristic here is not cowardice but the ability to run fast. This idiom means that a person can quickly disappear in a dangerous situation. However, if one wants to emphasize the cowardice of a person's behaviour, the idiom "to run like a hare / rabbit" is more appropriate. In English, there is a wider variety of animals whose behaviour is used for the rethinking of "fear": mouse – timidity and cowardice; hare, rabbit – cowardice, timidity and speed; goose, chicken – cowardice; frog – disgust and discomfort; deer – speed. In Uzbek, a hare is a symbol of cowardice and a *pegiyon* or mouse (in the idiom "hayol yovvoyi kabutardek uchmoq" and sichqonni uyi ming tanga") is mentioned when a person is in a state of helplessness and depression (which can be a result of a sudden fright). The

idioms "to turn tail and flee" and "to put one's tail between one's legs" make the comparison of a person with the cowardly behaviour of an animal.

If a person is suddenly shocked or frightened by something, the concept of fear is described with the words "pale" or "white". This correlates with the physiological manifestation of the emotion of fear: the outflow of blood from the legs and hands leads to the blanching of the face and lips. In such cases the following phraseological units are used: "qo'rquvdan titradi", (one was so frightened that their shirt became a canvas, i.e. the shirt became white), "rangida rang qolmadi or rangi dokadek oqarib ketdi", "as white as a sheet", "as pale as a ghost", "to turn as white as a ghost".

An interesting feature of phraseological units with the concept of "fear" is that apart from idioms which depict experiencing fear, i.e. a person himself/herself is in a state of fear, there are phraseological units which describe "sending" the feeling of fear to someone, i.e. to make someone scared. In Uzbek, such phraseological units have been found ("yuragiga g'ulgila solmoq") and 15 have been identified in English: "to put the fear of God into sb.", "to put the frighteners on sb.", "sth.gives sb. goose flesh", "to scare the pants off sb.", "to frighten (one) into fits / frighten one out of one's life", "to frighten / scare one out of one's senses / wits", "to scare sb. stiff", "to frighten / scare the life / the wits out of sb.", "to throw a scare into sb.", "to scare the bejeebers / bejesus out of someone", "to scare someone out of a year's growth", "to frighten / scare the daylight(s) out of sb.", "to frighten / scare the hell out of someone", "to give sb. the creeps / the jim-jams", "to get / give sb. the jitters").

Phraseological units also serve as a means of reflecting the positive or negative attitude of the speaker onto the person being described, or the person's reactions and behaviour. These units facilitate the creation of the figurative characteristics of the object. Furthermore, in the semantics of a phraseological unit there is an emotional-evaluative attitude to the characterized object.

Since the emotion of fear is thought to be negative, it has a negative effect on the physical and psychological state of an individual, causing the organism to go into "overdrive". The phraseological unit denoting "fear" therefore mainly have a negative meaning. Among the phraseological units that refer to the situation of experiencing fear, there are expressions describing the behaviour of a person in a dangerous situation.

This above mentioned description is conducted through the border concept of "cowardice", as in "seskanib ketmoq, jon holatida, havotirlanib qaramoq, qo'rqa-pisa qaramoq, entikib nafas olishi zerilmoq, vahmi kelmoq, o'zini yuqotib quymoq, jon holatida baqirmoq, shaytonlab netib qolmoq, cho'chib tushmoq, esi og'moq, qo'rquv ichida, hurkmoq, dovdirab qolmoq, qo'rquvu daxshatdan dodlab yubormoq, tutqanoq tutgan odamdek, karaxt bo'lib qolmoq, "to put one's tail between one's legs", "to press / push the panic button", "to run like a deer / hare / rabbit" etc. These idioms describe the wrong, inappropriate behaviour of a person in a dangerous situation. Being a coward or behaving in a cowardly way provokes condemnation, sometimes even irony, which is reflected in nominal phraseological units: "chicken", "chicken-hearted", "chicken-liver", "a yellow belly", etc. In these examples, background knowledge stimulates a negative characteristic of the object.

At the same time, the word fear occurs through another border concept, that of "courage" (which is understood as the ability to overcome fear). Phraseological units with positive connotations are used because such behaviour is highly praised: "nerves of steel", "not to turn / without turning a hair", "to whistle in the dark", "to face your fears".

Above mentioned, some Uzbek literary works are chosen in order to demonstrate concept fear in semantic field. One of these stories "The last victim of the war" which related to fear was written by the famous Uzbek writer, Utkir Khashimov. Some examples are provided in following, especially how people verbalized their fear as well as this is the best access to the inner world of the individual to the structures of characters' experience which are not observed directly.

1.-Tuzukmi? -dedi u hammasi uchun o'zi aybdorday qovog'ini solib.

-Shukur,- Umri xola *qult etib yutindi*. In this sentence, anxiety is expressed non-verbal way. However, in English this situation is described by the phrase *to have a frog in one's mouth*.

2. Xadicha allaqachon uyga kirib ketibdi. U chiroqni o'chirib, sandal chetiga yotdi-yu, ko'nglidagi *g'ulgula kuchayib* ketaverdi. The phrase *g'ulg'ula tushish/kuchatish* is equal to the meaning *to heart misses a beat*.

3. Birdan hayoliga kelgan fikrdan uning vujudi *titrab ketdi*. The phraseological unit *titrab ketmoq* is used when someone intends to say showing their fear. It is equal *to shake like a leaf*.

4. U chaqqon harakat qilar, a'zoyi *badani terlab ketgan*, ammo buni o'zi payqamas, faqat bir so'z takrorlandi: "Menga desa otib yubormaydimi!" In the following sentence, the phrase is the same level with *to be in a cold sweat*.

5. Ayvon chirog'ini yoqishi bilan qulupnay pushtasida muk tushib yotgan odam gavdasini ko'rdi-yu, *daxshatdan qotib qoldi*. "Difficult in speaking", as a result of being frightened, an individual's ability to speak may be impaired (struck dumb, tongue-tied). Here given strong literary form of fear, in English we can translate this phrase like *to be frightened all to pieces*.

6. Necha haftalardan buyon o'rnidan jilmay yotgan ukasi, aftidan, qandaydir kuch topib emaklab chiqqan, ko'ylagining yelkalari osilib turar, kata-katta *ko'zlari vahima bilan boqar* edi. In this sentence, people's fear is described perfectly, in the English *vahima bilan boqmoq* is transferred as *stare with fear* (When she lost her temper and I stared at her with fear).

7. Shoikrom bu ojiz, titroq tovushdan *seskanib*, ukasiga tikilib qoldi. By this example the power of fear can influence people's emotion and can be expressed in English as *scare one out of one's senses*.

Conclusion. Among phraseological units, which are used to describe the state of fear, somatic ones are common. It is an obvious fact that a person learns the surrounding world with the help of people's body (eyes, ears, fingers) and carries out various actions using their hands, arms, feet, legs, head and so on. When somebody meets a new thing or feels a new state of mind, they primarily compare it with the familiar work of their organs or body parts, creating a new somatism or a new somatic construction.

In both English and Uzbek, the evaluation of phraseological units objectifying the concept of "fear" is generally negative. It can be expressed by animals' behavior, people's treatment and their psychological temperament. The only exceptions are idioms with the connotation of overcoming fear. The evaluation of such phraseological units is positive. The types, idioms and antonyms of phraseologies that relevant to other forms and meanings are not studied within each group, nor is it possible. Additionally, Uzbek literary works, especially written by Utkir Hoshimov Uzbek nation's fear under the influence of war is verbalized in a unique way by phraseological unit and we can see the expressing way of fear concept.

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Perxan ALLAMBERGENOVA,

O'zbekiston jurnalistika va ommaviy kommunikatsiyalar universiteti doktoranti

E-mail:musa20060411@gmail.com

F.f.d (DSc) T.Masharipova taqrizi asosida

MOBIL JURNALISTIKA ZAMONAVIY TENDENSIYA SIFATIDA

Annotatsiya

Mazkur maqolada mobil jurnalistikaning paydo bo'lishi, uning jahon jurnalistikasiga zamonaviy tendensiya sifatida kirib kelishi haqida so'z yuritilgan. Shuningdek, tadqiqotimiz obyekti bo'lgna Qoraqalpog'iston Respublikasi davlat va nodavlat telekanallarida namoyon bo'lishi tahlil etilgan va xulosalar berilgan.

Kalit so'zlar: mobil jurnalistika, mojo jurnalistika, tendensiya, televideniye.

МОБИЛЬНАЯ ЖУРНАЛИСТИКА КАК СОВРЕМЕННАЯ ТЕНДЕНЦИЯ

Аннотация

В данной статье рассказывается о появлении мобильной журналистики, ее вхождении в мировую журналистику как современного направления. Также было проанализировано представление объекта нашего исследования на государственных и негосударственных телеканалах Республики Каракалпакстан и даны выводы.

Ключевые слова: мобильная журналистика, моджо-журналистика, тренд, телевидение.

MOBILE JOURNALISM AS A MODERN TREND

Annotation

This article tells about the emergence of mobile journalism, its entry into world journalism as a modern trend. The presentation of the object of our research on state and non-state TV channels of the Republic of Karakalpakstan was also analyzed and conclusions were given.

Key words: mobile journalism, mojo journalism, trend, television.

Kirish. Har qanday jurnalist materialini auditoriyaga taqdim etilishida texnikaning ahamiyati juda katta. Bu jurnalistik faoliyatda bevosita bir necha holatlarda namoyon bo'ladi. Buni evolyutsion davrlarni boshidan kechirgan televideniye misolida ham ko'rishimiz mumkin. Masalan, televideniye dastlabki yillari ko'rsatuvlarni studiyadan tayyorlagan bo'lsa, keyinchalik kameralar, ko'chma televizion stansiyalarning amaliyotga tadbiiq etilishi telejurnalistlarning ham amaliy, ham nazariy takomillashib borishiga zamin yaratdi.

Bugun bir necha funksiyalarni o'zida jamlagan kichik bir qurilma smartfon yaratilib, joiz bo'lsa kichik bir (aslida aksi) faoliyat turining yuzaga kelishiga zamin yaratdi. Smartfon ingliz tilidan smartphone "aqli telefon" uyal telefon hamda qo'l kompyuteri vazifasini bajaruvchi moslamadir[1]. Smartfon yillar davomida insoniyatga yanada qulaylik yaratish maqsadida takomillashib bordi. Bu takomillashuv hozir ham kundand-kunga rivojlanib bormoqda. Insoniyat esa mana shu rivojlanish bilan birga hamohang ravishda yangi imkoniyatlarga ham ega bo'ldi. Mobil telefonlar axborotni nafaqat uzatish balki tayyorlash, ishlab chiqarish uslublariga ham katta ta'sir ko'rsata oldi. Bu esa jamiyatda "mobil jurnalistika", "mojo", "internet jurnalistikasi" kabi tushunchalarning paydo bo'lishiga sabab bo'ldi.

Mavzuga oid adabiyotlar tahlili. "Mojo" atamasi 2005-yildan beri Fort Myers News-Pressda paydo bo'lgan va keyin Qo'shma Shtatlardagi "Gannett" gazetasi tarmog'ida mashhurlikka erishgan[2].

Mobil jurnalistikaning birinchi nusxasi esa 1995-yil 22-fevralda taqiladigan kamera yordamida texnologiya kashfiyotchisi Stiv Mann tomonidan yozilgan[3].

Mobil jurnalistika Yevropa mamlakatlarida 1990-yillarda boshlangan. Bu mobil jurnalistika tarixining birinchi bosqichi deb qaraladi[4]. Mazkur bosqichda hali unchalik

takomillashmagan mobil telefonlar imkoniyatlaridan kelib chiqib, suratga olish va ovoiz yozib olish kabi qulayliklaridan foydalanilgan holda mojo rivojlanib boradi.

Ikkinchi bosqich esa 2007-yilda "Apple tomonidan "iPhone" telefonlari ishlab chiqarila boshlanganligi bilan e'tirof etiladi[5]. Bu esa mobil telefonlardan foydalanish ko'lamini yanada osonlashtirdi va ko'lamini oshirdi. Suratga olish, ovoiz yozish kabi imkoniyatlaridan tashqari sifatli video tasvirlarini muhrlash va internet bilan hamohang rivojlangan mobil telefonlar endilikda axborotni boshqalarga ulashish imkoniyatini ham yaratadi. Yildan-yilga internet tarmog'i bilan bog'liq yangiliklar va o'zgarishlar o'z navbatida mobil telefonlarning shu bilan birga mobil jurnalistikaning shakllanishiga sabab bo'lmoqda.

Jamiyatda axborotga doimo ehtiyoj mavjud bo'lgan. Ammo bugungi davrga kelib, axborotlar taqdim etuvchi manbalarning aksariyati ijtimoiy tarmoqlarga, turli axborot platformalariga to'g'ri kelishini ham ta'kidlash joiz.

Ma'lumotlarga qaraganda, bugungi kunda besh milliarddan ortiq odam mobil qurilmalarga ega va tadqiqotlar shuni ko'rsatadiki, 2025-yilga kelib foydalanuvchilarning 70% dan ortig'i internetga faqat smartfonlar orqali kirishadi[6]. Bu bevosita jurnalistik faoliyatda jumladan, mobil jurnalistikaning faollashuviga zamin yaratadi. Bugun zamonaviy jurnalistika amaliyotida mobil jurnalistikaning 3 ta turi mavjud. Bular:Хаваскор мобил журналистика.

Fuqarolik jurnalistikasi. (Xalq jurnalistikasi).

Professional mobil jurnalistika.

Albatta, havaskor mobil jurnalistikada sifati va saviya professional bo'lmaydi. Chunki ular mutaxassislar emas, ba'zan o'zlari uzatayotgan axborotlarning mohiyatiga tushunmasligi ham mumkin. Havaskorlar asosan, tezkorlikka e'tibor qaratishadi. Shuning uchun ham ular uzatayotgan

xabarga imloviy-uslubiy xatolar mavjudligi, ovoz va tasvirlarning sifati talab darajasida bo'lmashligi mumkin.

Ikkinchi turga blogerlarni, mustaqil jurnalistlarni kiritishimiz mumkin. Bu qatlamda ham ma'lumotlar tezkorligi bilan birga shaxsiy munosabat ham, xalq manfaatiga ham ustun bo'ladi. Taqdim etilayotgan ma'lumotlar boshqa ijtimoiy tarmoqlardan olingan bo'lishi ham mumkin. Bu O'zbekiston amaliyotida ayni paytda kuzatilayotgan tendensiya.

Uchinchi tur professional mobil jurnalistika jahon jurnalistikasida biroz rivojlangan. Hatto ko'plab telekanallar ham ayni vaqtda mobil jurnalistika asosida o'z efir mahsulotlarini tayyorlab uzatishmoqda. Jumladan, Hindistonning "NDTV" va "Al Jazeera" ning "AJ+" muharrirlari o'zlarining video yangiliklarini yoritishda mobil jurnalistlaridan foydalanadilar[7].

Shuningdek, har yili yuzlab mobil jurnalistlar ko'chma jurnalistika anjumanlarida qatnashadilar. Ana shunday anjumanlardan biri Mojo Fest bo'lib, u Irlandiyaning milliy davlat teleradiokompaniyasi RTE bilan hamkorlikda tashkil etiladi[8].

Sir emaski, jahon ofkor ommasini mobil qurilmaga murojaat etishadi. Buni quyidagi ma'lumotlar ham tasdiqlaydi. Ya'ni:

*mobil qurilmalarda video tomosha qilish ehtimoli kompyuterga nisbatan 1,5 baravar yuqori.

* Odamlar video tasvirli ma'lumotlarni ko'rishga 5 barobar ko'proq vaqt sarf qilishadi.

* Tahlillarga ko'ra, yozib olingan ma'lumotlarga qaraganda jonli efir ya'ni, jonli translyatsiya auditoriyasi katta.

* Odamlarda ma'lum bir vaqtni kutish va ma'lum bir makonda bo'lishdan ko'ra, istalgan vaqtda istalgan makonda axborot olish istagi kuchaydi[9].

Tadqiqot metodologiyasi. Mobil jurnalistika konsepsiyasi mobil telefonlarning ommalashishi hamda ularning ko'p jihatdan takomillashtirishdan so'ng jurnalistika sohasidagi muhim yo'nalishga aylandi. Darhaqiqat, internetga ulangach mobil qurilmadan foydalanish va axborot uzatishdagi vazifasi yanada kengaydi. Dunyo davlatlarida mobil jurnalistika nafaqat fuqarolar va jurnalistlar, balki korporativ media-kompaniyalar uchun ham katta axborot maydonini yaratdi. Smartfoni bor va internetga ulangan har bir shaxs endi mobil jurnalistika sohasida kontent ishlab chiqarishda ishtirok etishi, jurnalistik faoliyat bilan shug'ullanishi ham mumkin. Bunda barcha jarayonlarni bir kishi bajaradi, smartfon egasi ma'lum bir voqeani tasvirga olishi, telefonda matn yozishi va tahrir etishi hamda boshqalarga ulashishi, tarqatishi mumkin. Bu jarayonda hamma ishini (tasvirga olish, yozish, montaj qilish va uzatish) faqatgina bir kishi bajaradi. Ma'lumotlarning sifati va haqqoniyligi bo'yicha ham uni uzatgan odamning shaxs o'zi javobgardir. Mobil jurnalistikaning afzalliklari esa:

-obyektda ijodiy jamoa bajaradigan ishini jurnalistning o'zi bajaradi;

-noqulay joyda 3-4 kishi (rejissyor, operator, chiroqchi, jurnalist) o'rniga jurnalistning o'zi faoliyatni amalga oshiradi;

-respondent intervyu jarayonida hayojonlanish ehtimolidan yiroqroq bo'ladi va natijada, fikrini erkin ifoda etadi.

2017-yilda Reuters instituti tomonidan o'tkazilgan tadqiqotlarda ham, insonlar televideniye kameralari oldida smartfon yordamida olingan intervyuga nisbatan ko'proq hayajonlanishi[10] ta'kidlanadi.

Mobil jurnalistikada axborotning ishonchli yoki ishonchli emasligi, tahlil bilan yoritilmasligi yoki chuqur yondashilmaganligi kabi muammolar kelib chiqishi mumkin.

Ammo professional jurnalist har qanday vaziyatda mas'uliyatni his qiladi. Bu O'zbekiston qonunlarida ifoda etilgan. Mobil jurnalistikada nafaqat tashqi vositalar (ya'ni

tripod, monopod, stol usti gorillapodlari va gimbal foydalanish uchun ajralmas aksessuarlar), balki ilovalar va turli mobil dasturlardan ham unumli foydalaniladi, ularning aksariyati internetdan bepul yuklab olinadi. Ko'pgina yangi avlod telefonlari kameralarida aniqlik stabilizatsiyasi, maydon chuqurligi, oq rang balansi, yorug'lik sezgirligi, diafragma va tortishish tezligini sozlash mumkin. Boshqa tomondan, ba'zi ilovalar hali ushbu xususiyatlarga ega bo'lmagan telefon egalari yordam beradi yoki ushbu xususiyatlardan yanada samarali foydalanish imkonini yaratadi[11].

Mobil jurnalistika – jurnalistikaning yangi turi, formati ham yangicha ya'ni, an'anaviy jurnalistikadan farq qiladi. O'ziga xosligi tezkorlik, interaktivlik, kuchlar iqtisodiy hamda arzon axborot olish imkoniyatidir. Tezkorligi axborotni voqea joyida olasiz, yozasiz, foto va video bilan boyitasiz hamda uzatasiz.

Interaktivligi mazkur axborot bir vaqtning o'zida millionlab insonlarning qo'lidagi mobil telefonida paydo bo'ladi, ular o'qiydilar, ko'radilar va hatto, munosabat bildirish imkoniga ham egadirlar.

Mamlakatimizda mobil jurnalistika an'anaviy jurnalistikaga nisbatan pandemiya davrida faollashgan esa da, ayni vaqtda ham taraqqiyot bosqichida.

Mobil jurnalistikaning ijobiy tomonlari bilan bir qatorda salbiy jihatlari ham yo'q emas. Jumladan:

Birinchidan, jurnalist mutaxassisligiga ega bo'lmaganlar ham qo'shtirmoq ichida "jurnalist"ga aylangan.

Ikkinchidan, mobil jurnalistikada kontent va tasvirni tekshirish qiyin jarayonga aylandi. Ya'ni, tasvirlarning sifati va kontentning haqiqiy yoki haqiqiy emasligi ham bir masala.

Uchinchidan, voqea-hodisa tahlil uchun yetarli vaqt ajratilmasligi.

Tahlil va natijalar. Mobil jurnalistika o'z navbatida fuqarolik jurnalistikasi, brend jurnalistikasi va ko'plab jurnalistika turlarining paydo bo'lishiga sabab bo'ldi. To'g'rirog'i, bu yangi turlar texnika va texnologiyalarning rivojlanishi bilan ham chambarchas bog'liq. Shuningdek, sayohat (travel) jurnalistikasida mobil jurnalistika imkoniyatlaridan keng foydalanish mumkin. Ammo tadqiqotimiz bo'lgan Qoraqalpog'iston Respublikasi telekanallarida bunday imkoniyatlardan deyarli foydalanishmaydi. Boz ustiga Google va YouTube platformasida mobil kameralardan samarali foydalanish usullari, smartfon imkoniyatlari xususida bir qator kichik ko'rsatmalar ham joy olgan[12]. Ma'lumotlarga qaraganda, AQSHda mobil telefon foydalanuvchilari soni 24 millionga yetgan. Mazkur jarayon 2008-yilda Turkiyada taxminan 15 million mobil telefonlar import qilingan [13].

Qoraqalpog'iston Respublikasida bugungi kuni 1 nafar – Qoraqalpog'iston teleradiokompaniyasining "Qaraqalpaqstan" telekanali va 4 ta nodavlat "JaslarTV", "Ellikqal'a televideniyesi"–ETV, "Amudaryo TV" – "ATV", "To'rtko'l televideniyesi"–TTV telekanallari faoliyat yuritadi. Mazkur telekanallar faoliyatini kuzatganimizda asosan, "Qaraqalpaqstan" telekanalida "MOBILE REPORTAJ" titrida mobil reportajdan ayniqsa, karantin davrida (2020-yil 15-mart-2021) samarali foydalanishadi. Masalan, Qoraqalpog'istonning olis Mo'ynoq tumanida Navro'z bayramining nishonlanishi jurnalist Baxt Tolepova tomonidan mobil reportajda yoritilgan. Jurnalist Jamila Janibekova Nukus tumanida bo'lib o'tgan "Biz sog'lom turmush tarafdorimiz" g'oyasida "5000 qadam" tadbirini mobil reportajda yoritdi. Bundan tashqari o'lka televideniyesida mobil intervyu ham uzatiladi. Bu "Xabar" axborot dasturining "Sport" sahifasida ko'proq ko'zga tashlanadi. Unda musobaqada g'olib bo'lgan chempion chempionat o'tkazilayotgan davlatdan telefon orqali intervyu beradi. Demak kuzatishlarimizga ko'ra, "Qaraqalpaqstan" telekanalining "Xabar" axborot dasturining faqat qoraqalpoq tilidagi sonlarida mobil reportaj va mobil

intervyu uzatiladi. O'zbek va rus tillardagi sonlarida esa uzatilmaydi. Buni o'zbek va rus tillarida tegishli ijodkor mutaxassislarining yo'qligi bilan izohlash mumkin. Shuning uchun ham qoraqalpoq tilidagi muhim syujetlarni o'zbek va rus tillardagi dasturlarning diktoralari tarjima qilib beradi, xolos. Tematik yoki mualliflik dasturlarida esa kuzatilmaydi.

Aslida Qoraqalpog'iston Respublikasidagi mavjud telekanallarning YouTube va boshqa ijtimoiy tarmoqlarda o'z rasmiy sahifalari mavjud. Ammo ularga e'fira uzatilgan dasturlar joylashtiriladi. YouTube va ijtimoiy tarmoqlar uchun maxsus dasturlar tayyorlanmaydi.

Mobil jurnalistika jamoatchilik fikrining paydo bo'lishi va yaratilishida ko'proq ta'sir kuchga ega. Mobil qurilmalarni afzal biluvchi keng auditoriya paydo bo'ldi. Bu esa mobil jurnalistika kuzatuvchilari sonining tobora oshib borayotganini anglatadi.

Sir emaski, 10 yillar oldin mobil qurilmaga aloqa vositasi yoki axborot olishning qo'shimcha vositasi sifatida qaraldi. So'nggi vaqtlari mobil jurnalistika professional jurnalistika uchun muhim manbaaga aylandi. Ishlab chiqarilayotgan mahsulot mobil jurnalistikada tez va samarali jarayon sifatida namoyon bo'ladi. Auditoriya bilan faol kommunikatsiya jarayonlari yuzaga keladi.

Bugun dunyoda ko'pgina telekanallar mobil jurnalistikaning ahamiyatini, afzalliklarini chuqur his etib allaqachon smartfon yordamida tasvirga olingan dasturlarni e'fira uzatishmoqda. Jumladan, Fidjidagi "FBS", Kanadadagi "SBS", Hindistondagi "NDTV" kabi telekanallar shular jumlasidandir. Nafaqat ko'rsatuvlar balki smartfon yordamida tasvirga olingan uzun metrajli televizion hujjatli filmlar ham telekanallar e'firidan joy olgan[14].

Jahonda aksariyat jurnalistlar allaqachon smartfonning oddiy aksessuarlari yordamida ko'rsatuvlarni aholining keng qatlamiga taqdim etishga erishishmoqda. Natijada, ularning qulay va oson muloqot qila oladigan auditoriyasi shakllanishiga xizmat qilyapti. Mojo mobil media ishlab chiqarish, mobil kontent yaratish, mobil marketing va reklama paydo bo'lishida birlamchi omil bo'lib xizmat qildi, deyish mumkin.

Mobil aloqa sektori butun dunyodagi internet sektoriga qaraganda dinamikdir ya'ni, harakatli, taraqqiy etgan. Shuning uchun har kuni yangi mobil ilovalar, texnologiyalar, mobil dasturlar hamda biznes modellari, shakllari paydo bo'lmoqda. Insoniyat innovatsiyaga moslashmoqda.

Bugun insoniyat kun davomida uchta asosiy ekranga boqqadi:

birinchisi televizor,

ikkinchisi kompyuter ekranini

uchinchisi rivojlangani va keng tarqalgani bu – smartfon ekranidir.

Mobil media – yangi medianing bir qanotidir. U aloqa vositalarini raqamlashtirish natijasida paydo bo'ldi. Mobil media internet va medianing birlashuvidan yuzaga keldi. Yangi media imkoniyatlari qo'l telefonlari va kompyuterlar orqali namoyish etilmoqda. Mojoning qulayliklari nimalardan iborat?

to'g'ridan-to'g'ri translatsiya qilish imkoniyatining mavjudligi;

axborot to'plash va uni uzatishdagi qulayligi;

universallik;

вактни тежаш.

Kamchiliklari:

tasvirlar va montaj professional darajada bo'lmasligi;

ishsizlar soni ortishi;

kontent sifat talablariga javob bermasligi.

Mobil jurnalistikaning muammolari sifatida ham bir necha masalalarni ko'rib chiqamiz. Masalan,

axborot manbalarining noaniqligi,

taqdim etilgan xabarning to'g'ri yoki soxta ekanligi haqida ma'lumotning bo'lmasligi,

insonning shaxsiy huquqlari poymol etilishi, shaxsiy sirlarning oshkor etilishi singari muammolar ko'zga tashlanadi.

Mobil jurnalistikasining bir qancha o'ziga xos jihatlari mavjud. Xususan:

- global tarmoqning imkoniyati keng miqyos kasb etishi;

- ma'lumotlar uzatishdagi tezkorlik;

- ish jarayonining markazlashtirilmagani;

- hamma uchun ochiqligi;

- axborot tarqatuvchi va kuzatuvchi tomonidan nazorat qilinishi;

- iqtisodiy jihatdan qulayligi;

- ishchi kuchi iqtisodiy;

- mobil qurilmalardagi dasturlarning takomillashuvi.

Aynan mazkur xususiyatlar mobil imkoniyatlardan foydalanuvchilar sonining yildan-yilga ortib borishiga sabab bo'layapti.

Xulosa va takliflar. Mobil jurnalistikani o'ziga xos qiladigan ikkita narsa bor. Birinchidan, bu muxbirlarga bir qurilma bilan ko'plab ishlab chiqarish va tarqatish faoliyatini amalga oshirish imkonini beradi. Ikkinchidan, tomoshabinlar kontent ishlab chiqarish vositalaridan ham foydalanishlari mumkin. Bu hikoya qilishning yangi shakllariga imkon beradi va jurnalistikaga yanada inklyuziv yondashuvni qo'llab-quvvatlaydi. Smartfonga ega bo'lgan yoki undan foydalanish imkoniga ega bo'lgan jurnalistlar qimmat uskunalar sotib olmasdan turib, videojurnalistika, radiojurnalistika, podkast, fotografiya kabi ko'nikmalarni rivojlantirishlari mumkin.

Jurnalist – axborot maydonida asosiy figura hisoblanadi. Uning professional mahorati, mavqei va salohiyati nafaqat o'zining, sohaning taqdirida hal qiluvchi ahamiyatga ega bo'ladi, balki jamiyat hayotiga ham jiddiy ta'sir ko'rsatadi.

So'nggi yillari mobaynida O'zbekiston, jumladan, Qoraqalpog'iston ommaviy axborot vositalarida siyosiy, iqtisodiy, ijtimoiy va boshqa yangiliklarni yoritishda onlayn-video yangiliklaridan samarali foydalanilmoqda. Bu yuz berayotgan voqea haqida tezkor ma'lumot berish, tomoshabiniga o'zini voqelikning bir qismi sifatida his qilish imkonini beradi. Shunday ekan, mobil jurnalistikadan nafaqat davlat telekanallari, balki nodavlat telekanallar ham informatsion, ham tematik, muallif dasturlarda ham unumli foydalanishi lozim.

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Aziza BABAJANOVA,
TDPU kafedrası o‘qituvchisi
E-mail: azizababajanova191@gmail.com

O‘zMU dotsenti, PhD Z.Pardayev taqrizi asosida

BORIS PASTERNAK SHE‘RIYATIDA BAHORNING BADIY TALQINI MASALASI

Annotasiya

Maqolada ulug‘ shoir Boris Leonidovich Pasternakning bahor mavzusidagi she‘rlari tahlilga tortilgan. Bunda taniqli adabiyotshunoslar L.Ozerov, A.Jolkovskiy, J.Farino, V.Alfonsov kabilarning shoir ijodi haqidagi monografik ishlariga murojaat qilindi va ishning metodologik asosi belgilab olindi. Shoir she‘rlari struktural jihatdan tahlil etildi. Shoir ijodiga, xususan, uning bahor mavzusidagi ba‘zi she‘rlarida turli mavzuga oid detallardan faol foydalanilgan. Ammo ular mazmuniy tarqoqlik emas, balki ularning barchasi yaxlit tizimga birlashtirilgan, aniq maqsadga yo‘naltirilgan. Bu esa muallif iste‘dod hamda nozik fikrlash tarzidan dalolat beradi. Ayniqsa, qushlar sayrash, musiqiy ohang va charx detallari orqali yagona kompozitsiya, mazmuniy struktura hosil qilgani ochib berildi. Maqola oxirida tahlildan to‘plangan bilim va tajribalar tizimlashirilib, aniq xulosa tarzida sanab ko‘rsatildi.

Kalit so‘zlar: she‘r, mavzu, detal, matn, lirik subyekt, lirik struktura, badiiy tasviriy vositalar.

THE PROBLEM OF ARTISTIC INTERPRETATION OF SPRING IN BORIS PASTERNAK'S POETRY

Annotation

The article analyzes the poems of the great poet Boris Leonidovich Pasternak on the theme of spring. The monographic works on the poet's work by well-known literary critics such as L. Ozerov, A. Zholkovsky, J. Farino, V. Alfonsov were referred to and the methodological basis of the work was determined. Poet's poems were structurally analyzed. In the poet's work, in particular, in some of his poems on the theme of spring, details related to various topics were actively used. But they are not a meaningful disparity, but all of them are connected to a single system and directed to a specific goal. This testifies to the author's talent and subtle way of thinking. In particular, it was revealed that birdsong, musical tone and wheel details formed a single composition and a meaningful structure. At the end of the article, the knowledge and experiences gathered from the analysis were systematized and listed in the form of a clear conclusion.

Key words: poem, theme, detail, text, lyrical subject, lyrical structure, artistic imagery.

ПРОБЛЕМА ХУДОЖЕСТВЕННОЙ ИНТЕРПРЕТАЦИИ ВЕСНЫ В ПОЭЗИИ БОРИСА ПАСТЕРНАКА

Аннотация

В статье анализируются стихи великого поэта Бориса Леонидовича Пастернака на тему весны. Были привлечены монографические работы о творчестве поэта таких известных литературоведов, как Л. Озеров, А. Жолковский, Ж. Фарино, В. Альфонсов и определена методологическая основа работы. Стихи поэта были структурно проанализированы. В творчестве поэта, в частности, в некоторых его стихотворениях на тему весны, активно использовались детали, относящиеся к различным темам. Но они не представляют собой смыслового неравенства, а все они связаны в единую систему и направлены к определенной цели. Это свидетельствует о таланте и тонком мышлении автора. В частности, выявлено, что пение птиц, музыкальный тон и детали колеса образуют единую композицию и смысловую структуру. В конце статьи знания и опыт, полученные в результате анализа, были систематизированы и изложены в виде четкого вывода.

Ключевые слова: стихотворение, тема, деталь, текст, лирический сюжет, лирическая структура, художественная образность.

Kirish. Globallashuv davri rus she‘riyati klassiklariga murojaat katta ehtiyojga aylanmoqda. Ayniqsa, ulardagi umuminsoniy qadriyatlar, insonparvarlik, hayotsevarlik kabi badiiy g‘oyalar bugungi odam uchun ma‘lum hududiy cheklov yoki milliy qabiqqa tushib qolishdan asraydi. Shu ma‘noda Boris Pasternak she‘riyatidagi badiiylik masalasi salmoqli ilmiy ahamiyatga ega. Aynan, shu jihat shoir she‘rlarini tahlil va talqin etish ehtiyojini asoslaydi. Buning uchun struktural tahlil va dunyo tan olgan yetuk pasternakshunos olimlar ishlariga asoslanish aniq maqsadga yetaklaydi.

Adabiyotlar tahlili va metodologiya. Iste‘dodli rus shoiri. Nobel mukofoti sohibi Boris Leonidovich Pasternak ijodi haqida ko‘plab tadqiqotlar olib borilgan. Xususan, rus olimi V.Alfonsov shoir she‘rlaridagi lirik struktura, badiiy tasvir haqida shunday yozgan: “San‘atkor uchun atrofidagi hayot nafaqat ilhomlantiruvchi va estetik qiziqishlar manbasi, balki uning axloqiy hissiyoti bilan to‘yintirilgani bilan ham

e‘tiborlidir. Bu hissiyotning o‘zi ham o‘z navbatida san‘atkor botiniga qaytadan singib, undagi shu tuyg‘uni yanada mustahkamlaydi. Pasternak she‘riyatidagi muhabbat qoidasi, yaxlitlik tizimi, aloqa qonuni yangi fikrlar bilan to‘yingan, mustahkam va o‘zgarmasdir. Yaratish mo‘jizasi va ifoda mohiyatini bildiruvchi bu qonun odamlarni bir-biri bilan, insonni tabiat bilan, tarixni manguilik bilan birlashtiradi” [1, 129]. Bu har tomondan asoslidir. Chunki yaratilayotgan badiiy olam uchun tabiat va inson munosabatidagi har bir detal, voqea yaxlit tizim ekanligi asarning badiiy mukammal bo‘lishini ta‘minlaydi. Lekin buni hali B.Pasternak lirikasidagi murakkab strukturada qay tarzda namoyon bo‘lishini hamda mavzu va uni yuzaga keltiruvchi boshqa omillarni ham talqin etish kerak bo‘ladi.

Boris Pasternak lirikasining jiddiy tadqiqotchisi, professor va shoir Lev Ozerov shoirning bir to‘plamiga yozgan «Zamin va qismat» (“Почва и судьба”) maqolasida

quyidagilarni qayd etgan: “Umr yo’li davomida shoir bir necha ijodiy sikllarni boshidan kechiradi. Tabiat, jamiyat va individual idrokning ma’naviy olamining spiral o’ramlari bo’ylab ber necha mara yuqoriga ko’tarildi” [3, 19].

Mazkur mulohazadgi bir necha sikllar va spiralsimon o’ramlardan yuqoriga ko’tarilish, deganda olim Boris Pasternak futurizm, simbolizm kabi bir qancha ijodiy oqimlarga kirgani hamda ana shu ijodiy guruhlar ta’sirida shakllangan ijodiy manerasini nazarda tutgan. Boshqa bir pasternakshunos olim A.K. Jolkovskiy sal boshqacharoq fikr yuritadi: “Badiiy matnlarda ajralib turadigan hijarlardan biri bu mavzuni na faqat predmet doirasida (ya’ni, “matnda nima haqda gap borishi” doirasi), balki vositalar, kod doirasi (ya’ni, nimalar yordamida qandaydir, nimadir gapirish)dam ham o’tkazishdir” [2, 521]. Pasternakshunos olim A.Jolkovskiy fikrining asosiy jihati shundaki, u shoir she’rlari badiiyatini asosan badiiy so’z, tasviriy vositalar qo’llanishi, tematikasi va strukturalarni tekshiribgina shunday xulosa kelgan edi. Bu yerda u she’rdagi poetik sintaksisni, tovushlar joylashuvi, badiiy til, turoq va badiiy komponentlarning estetik funksiyasini, temalar tirlarini va ularning muvofiqligini tekshirar ekan, Boris Pasternak badiiyatiga teranroq kirishga intiladi. She’ning shakliy tomonlaridan, xususan, detal, vaziyat hamda ulardagi har bir so’zdan yangicha ma’ni qidiradi, ularni turlicha talqin qilishga intiladi. Lekin bahor haqa birorta she’rni tahlil tugal tahlil etmaydi. Bu yangi davbr nuqtai nazari aspektidan shoir ijodini tekshirish zaratinu talab etadi.

Tahlil va natijalar. To’g’ri bu har bir olimning shaxsiy ishi va u ma’lum natijaga erishgan. Ammo B.Pasternak yaratgan lirik subyektning olamni badiiy idrok etishdagi nozik jihatlardan biri bo’lgan lirik subyekt va muallif munosabatlariga, ya’ni voqelikka muallifning shaxsiy munosabatiga ko’p ham diqqat qilavermaydi. Holbuki, har qanday ijodkor o’za zamonasi tamoyillari doirasida uzoqqa ketolmasligini adabiyotshunoslikda qat’iy tamoyil sifatida ko’p bor e’tirof etilgan. Xullas, B.Pasternak she’rlarida ham bahor mavzusi orqali zamon va qahramon munosabati yoritilganini to’g’ri etirof etish lozim bo’ladi.

Aslida yil fasllari, ayniqsa, bahor bilan bog’liq she’r shoirda ko’p uchraydi. Masalan, biz bu yerda “Bahor” nomli bir she’rlarni turli yillar va joylardagi nashrlarini qamrab olishga harakat qildik. Xususan, Boris Pasternak she’rlarining XX asr: shoir va vaqt (XX vek: poet i vremya) seriyadagi bir nashrida bahor she’ri sarlavhasidan keyin qavs ichida “beshta she’rdan” degan izoh bor[7]. Lekin bir mazkur sarlavha ostida uchta she’r berilgan. Boshqa bir nisbatan kengroq qamrovli to’lmada esa “Bahor” («Весна») nomli umumiy sarlavha ostida beshta she’r berilgan[6]. Ushbu kitobga kiritilgan 1) “Ko’klam, terak hayron ko’chadan keldim” (“Весна, я с улиц, где тополь удивлен...”); 2) «Darcha i8lgagin ocher payt» (“Пара форточных петелек... ”); 3) «Tig’iz yomg’irdan qirqilar havo», («Воздух дождиком частым сечется»); 4) “Ko’zlaringni yum” («Закрой глаза»); 5) «Qushlar samimiy chug’urlashardi» («Чиркали птицы и были искренни») deb boshlanuvchi she’rlarda 2- va 4- she’r yuqoridagi to’plamga kiritilmagan. Shuning uchun sarlavha ostiga “besh she’rdan” deya izoq berilgan.

Bundan tashqari, B.Pasternakning 1987-yilda “Turkmenistan” nashriyotida chop etilgan to’plamida ham bahor mavzusiga aloqador she’rlar, bevosita “Bahor” («Весна») mavzusidagi uchta she’rdan iborat bitta turkum, bitta yaxlit she’ri hamda besota bahor mavzusidagi bir qancha boshqa she’rlari ham kiritilgan[5]. Xususan, “Bahor” turkumi uchta she’rdan iborat bo’lib, birinchi she’rda to’rtta band, 16 misra, 2-she’rda esa 5 ta band yigirmata qator, 3- she’r esa 7 band, 28 misradan iborat. Bundan tashqari, mart, aprel, may oylari bahor yomg’iri haqidagi she’rlar ham uchraydiki, ularda

shoir peyzaj orqali lirik subyektning borliqqa munosabatini aks ettirganini kuzatish mumkin.

Manbalardan ma’lum bo’ladiki, biz ko’rgan she’riy to’plamlarda shoirning, umumiy hisobda, bahor haqida o’ndan ortiq she’rlari kiritilgan. Demak, shoir ijodida bahor mavzusi (to’g’ri, B.Pasternakda qish, yoz, kuz fasllari mavzusidagi she’rlari ham talaygina, ammo bahor ularda yorqin ranggi bilan ajralib turadi) salmoqli o’ringa ega.

Shoir she’rlarida mantiqan bir-biridan yiroq detal, tasvirlar yonma-yon keladi, ammo bular she’rning umumiy yaxlitligiga salbiy ta’sir etmaydi. Ular o’zining pishiq, puxta asoslari hamda, tabiat, hayot, mehr-muhabbat va mehnat jarayonidagi go’zal lahzalariga ega ekanligi bilan ajralib turadi. Masalan, quyidagi she’rni oniy lahzadagi go’zalikning lirik subyekt botiniy olamiga ta’siri deyish mumkin:

Chug’urlashar qushlar samimiy,

Kareto bo’yog’ida quyosh tovlanar.

Charxchining toshidan uchqun sochilmas,

Balki, to’kiladi – nur bo’lib yonib [7].

Yuqoridagi she’rda qushlar sayrash, nur detali yordamida lirik subyekt botinidagi samimiylik va yorqinlik ifodalangan. Uchqun va nur o’zaro ziddiyatga kirishadi. Uchqun sochilib, yo’q bo’ladi. Ammo nurning yerga to’kilishi va yonishida ham oydinlik mavjud. Shuningdek, qushlar chug’urlash va charxning aylanishidan chiqqan ovozda yaqinlik ko’rinadi. Chunki bu tiriklik belgilari, yashayotgan lahzani his etish va mehnat qilish bilan bog’liqdir. Charx bu yerda ramziylik kasb etgan. Hayot ham charx kabi aylanib yana bahor keladi. Charxning chiqqan ovozi qushlar chug’urlashiga hamohang bo’ladi. Bu esa B. Pasternak tasvirlayotgan oydin hayot, lirik subyekt irodasi kuchliligi, hayotga falsafiy nuqtai nazarda yondashganiga, qalbidagi yorug’lik bahordan ekanligiga ishora qiladi. Muallif ruhiy paralellizm yordamida peyzajdagi yorqinlik bilan, lirik subyekt qalbidagi oydinlikni ifodalagan. Qushlarning chug’urlashi va aravadagi lak-bo’yoqdan qaytgan nur jilvasi ostida lirik subyekt botiniy olamidagi ko’tarinkilikni aks ettirgan. Hatto, charxda pichoq yoki bolta kabilarni charxlash chog’idagi uchqun sachrashi shunchaki nurga aylanib to’kilayotgan zarra emasligini, balki undan kattaroq ahamiyatga egaligini ta’kidlaydi. Demak, bu peyzaj orqali lirik subyektning ruhiyatidagi ilig’lik, ko’tarinkilikni kuzatib, uning hayotsevar, kuzatuvchanligini anglash mumkin. Parchada keltirilgan nur va uchqun o’rtasidagi ma’no she’r semantikasiga teranlikni olib kirgan.

She’rning keying bandlarida shoir deraza, kaptar, devor, xoch, suv detallari yordamida eskizlarni berar ekan, yaratilayotgan kartinada oddiy rus kishining hayotini tilga oladi. “Deraza” detaliga qo’lda yasalgan, degan aniqlovchi qo’llab, uning ochiqligi va undagi oq pardalarni bulutlarga qiyoslaydi, uni yana kaptarga o’xshadi. Shoir bu yerda pardalarning oq rangi va elgil shabada hilpirashiga metaforik asosda kamtapga xoslikni ko’rgan. Bu esa uning badiiy tafakkir tarzidagi mazmuniy strukturaning teranligini isbotlaydi. Natijada bitta misrada ma’no ko’chining metaforik shakli umumiy lirik kechinmaga mamnunlik, qadrdon go’shaga yaqinlik, milliy kabi olarni olib kirgan. Qorlar erib, uning suvlari hamma yoqni, jumladan devordagi ba’zi narsalarni ham oqizib ketganidan devorlar ham sezilarli darjada “yuvilgani” va salgina cho’kkani bahordagi oddiy hol ekanligini ta’kidlaydi. “Struktur nuqtai nazardan mazkur bandlar tom ma’nodagi yangilik olib kirmaydi. Ma’noviy yo’nalishda oldin qo’llangan ba’zi jihatlarni joriy etgan” [8]. Ammo motiv, charxni kuzatish motivi, charxchining pichoq ko’pligida haqidagi fikri she’rga badiiy yangilik olib kirtgan. Shu yerda yana bir muhim jihat, shoir ijodining estetik qimmatini ham ochiladi. Ya’ni charx – dunyo, tiriklik timsoli sifatida, uchdan chiqayotgan nur esa hayotiy ideal, turmushdagi yorug’lik sifatida ham talqin etilishi kerak.

Chunki "Estetikiq qimmat (qadriyatlar ham – A.) lar boshqa barcha qimmatlarga asoslangani, ularning barchasidan o'sib chiqqanidek, axloqiy, falsafiy-ilmiy, amaliy qimmatlar ham faqat bosh qadriyatlar bilan uyg'unlikdagina to'la faoliyat ko'rsatadi" [4]. Shu ma'noda shoir ifoda qilayotgan real borliq tasvirida lirik subyekti, u orqali o'z davr uchun muhim bo'lgan badiiy-estetik qarash mavjudligini unutmazlik lozim bo'ladi. Xususan, keltirilgan banddagi qushlar sayrashi, karetodan qaytayotgan nur, charxning ovozi, undan sochilgan nur kabi mavjudlikni anglatuvchi detallar hayotsevarlik, tiriklikni tushunush, olg'a intilish kabi hayotiy qadriyatni ko'rsatadi. Keyingi bir bandda shoir bevosita qushlar sayrashi va maktabdan eshitalayotgan musiqa sadosi o'zaro jo'r bo'lib yashash, tiriklik kuyini chalayotganini quyidagicha ifodalaydi:

Qushlar sayrashadi. Maktabdan ko'chagan

To'liqin kabi qoplashdi ustunchani

Qo'shiqning uzluzsiz to'liqini va naychanning sayrashi,

Mayda soch lip etib o'tdi va mokining taraqlashi.

Mazkur banddagi "Qushlar sayrashadi" so'z birikmasidan keyin nuqta qo'yilishi, tavsifiy she'ri epik ko'lamdorlikka yaqinlashtiradi. Unda qushlar nimaga sayrayotgani haqida ma'lumot berilmagan, ammo qushlarning sayrashayotgani aytilgan. Keyin esa maktab va uning ochiq derazasidan ko'chaga to'liqin kabi sochilayotgan musiqa sadolari, ular go'yo qushlar kabi quti ustiga yopirilishi, jarayonning o'xshashligiga e'tibor beradi. Lekin ularning to'da bo'lib, ustun ustiga "to'liqindek yopilishi"da musiqa ovozining ham tashqariga o'tilib chiqishiga hamohanglik kasb etgan. Bu esa charxshining mokisidagi taraqlagan tovush bilan bir lirik makonda umumiylikka kirishib, tiriklikning bahorgi tasviri jo'shqin ekanligini aks etishiga xizmat qilgan. Lirik subyekti yana charxga qaytar ekan, charxchinimng pichoqlarni o'tkirlashidan zavq olishini ko'rsatadi:

Shunchaki sochilmadi, to'kildi-yu so'ndu uchqunlar.

Charxlaydigan bo'ldi kun; maktab ustida alhol

Suzib borar oq bulut va olamda ayollarning

Pichog'i mo'l - charxchi bundan baxtiyor.

Bir qarashda bir-birga bog'liq bo'lama ikki xil holatning bir kontekstda kelishi muallifni tushunishni qiyinlashtiradi. Ammo ana shu ziddiyatli tasvir yaxlitlikda

umumiy hayotning oq va qora, uchyun va uning so'nishi, muhabbat va naffrat haqidagi azaliy muammolar haqida fikr yuritishga undaydi. Chunki "ayollarnig pichog'i" so'z birikmasi ham uy-ro'zg'or asbobi, ham ayollarning himoya vositasi sifatida kelmoqda. To'g'ri, bu yerda muallifning bahor haqidagi ochiq mulohazalari yoki fikrini uchramaymiz. Faqat allaqanday kartinalar, hayotiy lavhalar keltiriladi. Ammo bir qarashda uzuq-yuluq kino lavhalaridek tuyulgan tasvir ortida muallifning hayotning barcha dalillari, ya'ni tiriklikni bildiruvchi barcha asoslar orqali olamni idrok qilishi, tushunishi yotadi. Ularni metoforik usul yordamida mavjudlikning o'zi tushunarsiz jarayon ekanligi va hayot ana shu tushunmovchiligi bilan go'zaliginini, uni anglash shart ekanligini uqdiradi.

Yuqoridagi she'rning bir- birga u qadar to'la "yopishmagandek" tuyulgan tasvir va detallar aslida umumiy hayotning va uni anglagan lirik subyektning ramzi ifodasi ham deyish mumkin. Shoir aynan o'zi anglagan va tushunishi qiyin bo'lgan jamiyat, borliqni uning yaxlit ko'lami hamda rang-barang qiyofasi shtrixlarini aks ettiradi. Aslida ham hayot ana shunday tushunarsiz va ana shu mavhumlik zamirida inson taqdiri kechishi haqidagi ijodiy falsafasini eks ettirgan edi. Shuning uchun uning she'rlarini o'tgan asrning yigirmanchi yillaridan boshlab cheklash, keyinchalik butunlash chop etishni ta'qiqqlangan edi. Lekin shunday bo'lsa-da u ijod qilishni davom ettiradi. Endi she'rlarida ana shu jamiyatdagi tahlika, erkin fikr va badiiy tafakkurga qo'yilayotgan qoliplarga qarshi sh'erlar yozdi. Buni bahor mavzusidagi she'rlarda ham uchratish mumkin.

Xulosalar. Boris Pasternak bahor haqida bir nechta she'rlar yozgan. Lekin ularda bahorni bildiruvchi tasvirga turlicha detallar olib kiritilgan. Bu birinchi galda har har bir she'r shoirning asar yaratilgan vaqti va makoni, har bir paytda borliqni idrok qilishida ham farqlar borligini ko'rsatadi. She'rlar tahlilidan ko'Rinadiki, shoirning bahor, tabiatdagi o'zgarishlari haqida fikr yuritishi hamda uning badiiy matn darajasidagi shakllanishida har bir she'riga alohida kompozitsiya tanlagan. Natijada sjhe'rda badiiy mazmun va shakl uyg'unligi ta'minlangan.

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Iroda BAYDJANOVA,

Urgench state university, Foreign Philology faculty English language and literature department associate professor

E-mail: irodabdullayevna@gmail.com

Based of review (DSc) associate professor R.Saidova

DECODING THE GIGGLES: EXPLORING HUMOR ACROSS UZBEK, ENGLISH AND RUSSIAN LANGUAGES

Annotation

This article explores cultural differences and similarities in humor across the Uzbek, English, and Russian languages. Through a comparative analysis, the study examines the similarities and differences in comedic expressions, linguistic devices, and cultural nuances within the context of Uzbek, English, and Russian languages. By delving into various forms of humor, such as wordplay, satire, and irony, the research seeks to provide insights into how humor is perceived and conveyed within these distinct linguistic and cultural frameworks. Additionally, the article attempts to shed light on the role of language and cultural context in the interpretation and appreciation of humor, contributing to a deeper understanding of intercultural communication and linguistic diversity.

Key words: language, linguistic devices, comparative analysis, language in context, humor communication, wordplay, satire, irony, cultural framework.

РАСШИФРОВКА СМЕХА НА УЗБЕКСКОМ, РУССКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Аннотация

В этой статье исследуются культурные различия и сходства юмора в узбекском, английском и русском языках. Путем сравнительного анализа в исследовании рассматриваются сходства и различия комедийных выражений, языковых приемов и культурных нюансов в контексте узбекского, английского и русского языков. Углубляясь в различные формы юмора, такие как игра слов, сатира и ирония, исследование стремится дать представление о том, как юмор воспринимается и передается в этих различных языковых и культурных рамках. Кроме того, статья пытается пролить свет на роль языка и культурного контекста в интерпретации и оценке юмора, способствуя более глубокому пониманию межкультурной коммуникации и языкового разнообразия.

Ключевые слова: язык, лингвистические средства, сопоставительный анализ, язык в контексте, юмористическое общение, игра слов, сатира, ирония, культурные рамки.

HAZIL - MUTOYIBANING O'ZBEK, INGLIZ VA RUS TILLARIDAGI TALQINI

Аннотация

Ushbu maqola o'zbek, ingliz va rus tillaridagi hazildagi madaniy farqlar va o'xshashliklarni o'rganadi. Qiyosiy tahlil orqali tadqiqot o'zbek, ingliz va rus tillari kontekstida komediya iboralari, lingvistik vositalar va madaniy nuanslardagi o'xshashlik va farqlarni o'rganadi. So'z o'yini, satira va istehzo kabi turli xil yumor shakllarini o'rganish orqali tadqiqot ushbu aniq til va madaniy doiralarda hazil qanday qabul qilinishi va uzatilishi haqida tushuncha berishga intiladi. Bundan tashqari, maqola hazilni talqin qilish va baholashda til va madaniy kontekstning rolini yoritishga, madaniyatlararo muloqot va til xilma-xilligini chuqurroq tushunishga yordam berishga harakat qiladi.

Kalit so'zlar: til, lingvistik vositalar, qiyosiy tahlil, kontekstdagi til, yumor aloqasi, so'z o'yinlari, satira, kinoya, madaniy ramka.

Introduction. The exploration of humor across Uzbek, English, and Russian languages presents an intriguing journey into the unique cultural and linguistic nuances that shape comedic expression. From wordplay and colloquialisms to situational humor and comedic storytelling, the intersection of these languages provides a rich tapestry of comedic styles and forms. This article aims to delve into the captivating world of humor, dissecting the similarities, differences, and idiosyncrasies that contribute to the laughter found within these diverse linguistic landscapes. Through an in-depth analysis, we seek to unravel the fabric of humor, shining a light on the universal and culturally-specific elements that unite and differentiate comedic experiences across Uzbek, English, and Russian languages. The differences in humor between Uzbek, English, and Russian literature can be attributed to cultural, historical, and linguistic factors. Uzbek humor often reflects the unique cultural and linguistic nuances of Uzbek society, incorporating wordplay, proverbs, and anecdotes that may be less familiar to non-Uzbek readers.

In English literature, humor often embraces irony, satire, and dry wit, and is conveyed through wordplay, sarcasm, and comedic timing. The humor is often shaped by the cultural context and linguistic characteristics of the English language. In English culture, humor reflects a diverse range of influences, including a long tradition of comedic literature, theatre, and stand-up comedy. English humor often incorporates wordplay, sarcasm, and satire, and is deeply embedded in the country's historical and social context. Additionally, English humor can be shaped by the multicultural nature of contemporary British society, incorporating elements from various ethnic, regional, and linguistic backgrounds.

Russian literature features its own distinct style of humor, which can be characterized by its emphasis on irony, absurdity, and self-deprecation. Russian humor often draws from the country's rich tradition of folklore, absurdism, and dark humor, reflecting the unique cultural and historical experiences of Russian society. Russian humor is heavily influenced by the country's rich literary and artistic traditions,

including the works of iconic authors such as Gogol, Dostoevsky, and Chekhov. Russian humor often contains elements of absurdity, dark humor, and self-deprecation, reflecting the complexities of Russian history, politics, and society. Additionally, the influence of Soviet-era humor and the legacy of Russian folklore and fairy tales contribute to the distinct character of Russian humor. Russian literature and humor have been significantly impacted by the country's tumultuous history, including feudalism, imperial rule, the Bolshevik Revolution, Soviet rule, and the post-Soviet era. The censorship and political climate during these periods have influenced the themes, styles, and forms of humor in Russian literature. Additionally, the rich tradition of Russian folklore has contributed to the historical depth and complexity of Russian humor.

It's important to note that humor is highly subjective and can be influenced by individual tastes and experiences. Therefore, while general trends in humor across these cultures can be identified; individual authors and works within each literary tradition may exhibit a wide range of comedic styles and approaches. The differences in humor across Uzbek, English, and Russian cultures can be influenced by a variety of cultural factors.

In Uzbek culture, humor often revolves around traditions, folklore, and everyday life in Central Asia. It may draw upon themes such as hospitality, family dynamics, and cultural norms specific to the region. Additionally, Uzbek humor can be enriched by the influence of Islamic traditions and historical narratives unique to the Central Asian context. In Uzbek literature, historical factors include the influence of Central Asian folklore, the region's history of trade along the Silk Road, and the impact of Islamic culture. The historical experiences of Uzbekistan, including periods of Persian and Russian influence, as well as the Soviet era, have also shaped the development of humor within Uzbek literature. In English literature, historical influences on humor range from the medieval period to the present day. English humor has been influenced by factors such as the Renaissance, the Protestant Reformation, colonial expansion, industrialization, two World Wars, and the post-war era. Each of these periods has left its mark on the development of literary and everyday humor in England and the English-speaking world.

These cultural factors play a significant role in shaping the themes, styles, and comedic devices present in the literature and everyday humor of each of these cultures. It's important to recognize that humor is a dynamic and ever-evolving aspect of culture, continually shaped by historical events, social dynamics, and individual creativity.

Several scholars and researchers have studied humor in linguistics. Some notable figures in this field include:

1. Thomas Veatch - Known for his work on humor and its relationship to language, particularly in the context of philosophy and linguistics.
2. Salvatore Attardo - Renowned for his research on the linguistics of humor, including the development of the General Theory of Verbal Humor (GTVH) and computational humor.
3. Victor Raskin - Notable for his contributions to the study of humor in linguistics, including the development of the Semantic Script Theory of Humor and the concept of the Script-based Humor Theory.
4. Christie Davies - Recognized for his research on linguistic aspects of humor, including cross-cultural studies of humor and the social and political implications of language-based humor.
5. Linda R. Waugh - Known for her work on language and humor, focusing on the relationship between linguistic and cultural aspects in the creation and interpretation of humorous discourse.

These scholars have made significant contributions to the study of humor in linguistics, and their work has advanced our understanding of how language is used to create and convey humor in various contexts.

One notable dissertation on humor in linguistics is "Humorous Texts: A Semantic and Pragmatic Analysis" by Marta Dynel. This dissertation explores the semantic and pragmatic aspects of humor in texts, offering in-depth insights into the linguistic mechanisms and strategies employed to create humorous effects in language. Dynel's work has made significant contributions to the understanding of humor from a linguistic perspective.

The historical factors influencing humor in Uzbek, English, and Russian literature are significant and multifaceted.

It's important to recognize that historical factors provide a rich tapestry of influences that shape the humor found within literature and everyday life in these cultures. The unique experiences and events that have shaped the histories of Uzbekistan, England, and Russia have given rise to distinct forms of humor within their respective literary traditions.

Certainly, here are a few examples of humor in literature from Uzbek, English, and Russian traditions:

Uzbek literature:

1. Chinghiz Aitmatov, a prominent Uzbek writer, often incorporates humor in his works, such as "The Day Lasts More Than a Hundred Years," using irony and wit to reflect the complexities of life in Central Asia.
2. Abdulla Qahhor and G'afur Gulam, known for his satirical and humorous short stories, frequently employs wordplay and absurd situations to highlight the quirks of Uzbek society.

English literature:

1. Oscar Wilde's "The Importance of Being Earnest" is a classic example of English humor, utilizing witty dialogue and situational irony to critique the social norms of Victorian England.
2. P.G. Wodehouse's "Jeeves and Wooster" series showcases English humor through its farcical plots, clever wordplay, and exaggerated characters.

Russian literature:

1. Nikolai Gogol's "Dead Souls" is a renowned work of Russian literature that employs absurdity and satire to humorously depict the flaws of Russian society.
2. Mikhail Bulgakov's "The Master and Margarita" skillfully blends dark humor, surrealism, and biting social commentary to create a uniquely Russian comedic work.

These examples illustrate the diverse and nuanced ways in which humor is expressed in literature across Uzbek, English, and Russian cultures, reflecting the distinct literary traditions and cultural sensibilities of each.

The significance of humor in human communication is profound and multifaceted. Here are several key aspects of its significance:

1. Social Bonding: Humor plays a crucial role in social interactions by fostering rapport, building connections, and creating a sense of belonging within groups. Shared laughter and amusement can strengthen social bonds, ease tensions, and encourage cooperation.
2. Emotional Regulation: Humor can serve as a powerful tool for managing and regulating emotions. It has the capacity to alleviate stress, reduce anxiety, and enhance resilience in the face of adversity. When individuals use humor to cope with difficult situations, it can facilitate emotional release and provide a new perspective on challenging circumstances.
3. Cognitive Processing: Engaging with humor involves complex cognitive processes, such as cognitive flexibility, pattern recognition, and mental simulation. By

navigating linguistic, logical, and semantic incongruities, individuals exercise their cognitive abilities and creativity, contributing to cognitive development and mental agility.

4. **Expression of Identity:** Humor can be a means of expressing personal and cultural identity. Different humor styles reflect individual dispositions, attitudes, and values, while also reflecting broader cultural norms and societal trends. Humor can serve as a vehicle for self-expression and the negotiation of social identities.

5. **Persuasion and Influence:** Humor can be an effective tool for persuasion and influence. When used strategically, humor can capture attention, enhance message recall, and facilitate attitude change. Humorous appeals can make serious or complex topics more approachable and engaging, thereby influencing audience perceptions and behavior.

6. **Communication Effectiveness:** Incorporating humor into communication can enhance message comprehension, retention, and engagement. When delivered appropriately, humor can create a memorable and enjoyable experience for the audience, leading to more effective communication outcomes.

Humor is a universal aspect of human communication that varies greatly across different languages and cultures. The article "Decoding Giggles: Exploring Humor Across Uzbek, English, and Russian Languages" aims to delve into the cultural and linguistic dimensions of humor within these three diverse languages. By conducting a comparative analysis, the study explores the similarities and differences in comedic expressions, linguistic devices, and cultural nuances, shedding light on the intricate world of humor within the context of Uzbek, English, and Russian.

Understanding Cultural and Linguistic Aspects of Humor:

The research delves into the various forms of humor, such as wordplay, satire, and irony, prevalent within Uzbek, English, and Russian languages. Through an in-depth examination of comedic expressions, the article provides insights into how humor is perceived and conveyed within these distinct linguistic frameworks. By exploring the cultural and linguistic factors that shape humor, the study aims to unveil the unique ways in which individuals from different cultures create, interpret, and appreciate comedic content.

Comparative Analysis:

The comparative analysis conducted in the article seeks to identify the similarities and differences in humor across Uzbek, English, and Russian languages. By analyzing linguistic devices, comedic structures, and cultural references, the study highlights the distinct characteristics of humor within each language. For instance, while Uzbek humor may heavily rely on wordplay and cultural references specific to the region, English humor may employ sarcasm and irony as its primary comedic tools. Meanwhile, Russian humor may exhibit a blend of political satire and absurdity.

Role of Language and Cultural Context:

The article emphasizes the crucial role of language and cultural context in the interpretation and appreciation of humor. It examines how cultural norms, historical events, and social dynamics shape the comedic content within each language. Humor, being deeply embedded in cultural values and social interactions, reflects the unique perspectives and experiences of a particular community. Understanding the interplay between language, culture, and humor enables us to navigate intercultural communication more effectively and appreciate the linguistic diversity that exists in the world.

Contributions to Intercultural Communication and Linguistic Diversity:

By exploring humor across Uzbek, English, and Russian languages, this research contributes to a deeper understanding of intercultural communication and linguistic diversity. It highlights the richness and complexity of humor as a cultural phenomenon and encourages cross-cultural appreciation and understanding. The article serves as a valuable resource for scholars, linguists, and individuals interested in exploring the intricate dynamics of humor and its role in fostering intercultural dialogue.

Conclusion. "Decoding Giggles: Exploring Humor Across Uzbek, English, and Russian Languages" provides a comprehensive investigation into the cultural and linguistic aspects of humor within these three languages. The comparative analysis uncovers the similarities and differences in comedic expressions, linguistic devices, and cultural nuances, offering valuable insights into how humor is perceived and conveyed within distinct linguistic and cultural contexts. By shedding light on the role of language and cultural context in the interpretation and appreciation of humor, the article contributes to a deeper understanding of intercultural communication and linguistic diversity.

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Odilshoh BOBOKALONOV,

Buxoro davlat universiteti dotsenti, Filologiya fanlari bo'yicha falsafa doktori (PhD)

E-mail: o.o.bobokalonov@buxdu.uz, <https://orcid.org/0000-0003-3781-0480>

Filologiya fanlari doktori, professor D.I.Djafarova taqrizi asosida

ZIDDIYAT KONTENTLI LEKSEMALAR VA ANTONIMLAR PARADIGMASIDAGI FARQLI JIHATLAR

Annotatsiya

Maqolada til tizimi, leksema va ularning atrofidagi nutqiy hosilalarga dialektik qonuniyatlar talablari asosida fikr-mulohaza bildirilgan. Unda an'anaviy tilshunoslikdan farqli ravishda ziddiyat kontentli leksemalar lison//nutq oppozitsiyasi yangi kommunikologik nazariya talablari asosida tilning nutqiy voqelanishida yangi yondashuv zaminida o'rganilganligiga ishora qilingan.

Kalit so'zlar: Til tizimi, leksema, nutqiy hosila, dialektik qonuniyat, ziddiyat kontentli leksema, paradigma, lison//nutq oppozitsiyasi, kommunikologik nazariya, diskursologik, personologik, lingvomadaniy va neyropsixologik xususiyatlar.

DISTINCTIVE ASPECTS IN THE PARADIGM OF LEXEMES WITH CONTRADICTORY CONTENT AND ANTONYMS

Annotation

The article comments on the language system, lexemes and speech derivatives around them based on the requirements of dialectical laws. It is pointed out that, unlike traditional linguistics, lexemes with conflict content are studied on the basis of a new approach to the speech realization of the language based on the requirements of the new communicological theory.

Key words: Language system, lexeme, speech derivative, dialectical regularity, lexeme with contradictory content, paradigm, language/speech opposition, communicological theory, discursological, personological, linguistic, cultural and neuropsychological features.

ОСОБЕННОСТИ В ПАРАДИГМЕ ЛЕКСЕМ С ПРОТИВОРЕЧНЫМ СОДЕРЖАНИЕМ И АНТОНИМАМИ

Аннотация

В статье комментируются языковая система, лексемы и речевые производные вокруг них исходя из требований диалектических законов. Указывается, что в отличие от традиционного языкознания лексемы противоречивого содержания изучаются на основе нового подхода к речевой реализации языка, основанного на требованиях новой коммуникологической теории.

Ключевые слова: Языковая система, лексема, речевой производный, диалектическая закономерность, лексема противоречивого содержания, языково-речевая оппозиция, коммуникологическая теория, дискурсологические, персонологические, лингвистические, культурные и нейropsихологические особенности.

Kirish. Antonimlar (anti- va yunoncha onoma — ism, nom) deganda leksema va ular atrofida gilarining 3 turi ajratib ko'rsatilgan. Bular: 1) leksik antonimlar (Mas. baland — past, uzun — qisqa); 2) affiks antonimlar (suvli — suvsiz); 3) sintaktik antonimlar (yuz - bashara). Xuddi shu joyda "antonimlar ("zid ma'noli so'zlar") — grekcha anti — „zid“, „qarama-qarshi“ onoma yoki onyma — „nom“ degani bo'lib, qarama-qarshi tushunchalarni ifodalaydigan so'zlar, ya'ni ma'nosi bir-biriga zid bo'lgan so'zlar antonim deyiladi" deb ta'rif beriladi.

Shuningdek, "Fe'llardagi bo'lishli-bo'lishsizlik xususiyati antonimlikni vujudga keltirmaydi. Antonimlar ba'zan juft holda qo'llanib ma'no kengaytiradi yoki yangi ma'no ifodalaydi: tunu kun (har doim - ma'noviy o'zgarishi) hosil bo'lishiga ishora berilgan. Chunonchi, ko'p ma'noli so'z o'zining har bir ma'nosi bilan ayrim so'zlarga sinonim bo'lishi mumkinligi (xafa so'zi bir o'rinda xursand so'ziga antonim bo'lishi yoki qattiq yer — yumshoq yer; baxil (xasis) odam — saxiy odam), bundan tashqari unga sinonimik qatorda shod, xushvaqt kabi so'zlarga antonim bo'la olishi misol keltirilgan : baxil — yumshoq, saxiy; tez — sekin, og'ir; chiroyli — xunuk, badbashara, badburush. Demak, bir so'z sinonimik qatorni tashkil etuvchi so'zlarning har biri bilan atnonim bo'la oladi: Antonimik juftlar ko'chma ma'no ifodalashi mumkin: tunu kun (ravishga ko'chgan), achchiq-chuchuk (otga ko'chgan). Antonim badiiy nutqda qo'llanib

tazod yaratish uchun xizmat qiladi: yaxshining ehsoniga yomonning boshi og'rir. Antonimlarni kel — kelma, bor — borma kabi birliklardan farqlamoq kerak, bu birliklar fe'lining bo'lishli va bo'lishsiz shaklidir. Fransuz tilida ham ne...pas, ne jamais, ne rien, ne plus inkor yuklamalari ham bo'lishli/bo'lishsizlik ma'nolarini shakllantiradi. Masalan : je parle — je ne parle pas kabi.

Tilshunoslikka oid adabiyotlarda antonimlar, leksik-frazeologik antonimlar bilan birga leksik antonimiya, frazeologik antonimiya kabi turlarga ajratiladi:

a) leksik antonimiya: yaxshi-yomon, baland-past, oq-qora, issiq-sovuq kabi.

b) frazeologik antonimiya: boshga ko'tarmoq — yerga urmoq, boshi osmonga yetdi — qovog'idan qor yog'adi, yerga ursa, ko'kka sakraydi - qo'y og'zidan cho'p olmagan kabi;

v) leksik-frazeologik antonimlar: xafa — boshi ko'kka yetdi, og'zi qulog'iga yetdi, terisiga sig'madi kabi.

Ba'zi bir adabiyotlarda antonimlarni tasniflashda ularning to'la va yarim (chala, to'liqsiz) kabi turlari ham mavjudligi aytiladi. R. Sayfullayeva va boshqalar tomonidan yaratilgan "Hozirgi o'zbek adabiy tili" darsligida antonimlarni tasniflashda ularning qanday o'zakdan tashkil topganligi ham e'tiborga olingan: Antonimlar strukturasi ko'ra quyidagi turlarga bo'linadi: har xil o'zakli antonimlar: katta — kichik, kirmoq — chiqmoq, muhab — batnafrat; bir xil o'zakli

antonimlar: madaniyatli -madaniyatsiz, aqli-aqlsiz, ongli-onsiz [5].

Antonimlarni, xususan, quyidagi turlarga ajratish mumkin:

1. O'zaro antonimik munosabatga kirishgan so'zlar tub so'zlardan iborat bo'ladi: oq - qora, yaxshi - yomon, yer - osmon, do'st - dushman, baland - past kabilar. 2. Birinchi komponenti tub so'z bo'lgan, ikkinchi komponenti esa yasama so'zdan iborat antonimlar: xunuk-chiroyli, shirin-bemaza, ahil-noahil, to'g'ri-noto'g'ri, zaif-baquvvat kabilar. 3. Ikki komponenti yasama so'zlardan yasalgan antonimlar: rostgo'y - yolg'onchi, kuchli - kuchsiz, mazali - bemaza, baquvvat - bequvvat, yorug'lik - qorong'ulik kabilar. 4. Ikki komponenti qo'shma so'zlardan yasalgan antonimlar: mehnatsevar - ishyoqmas, ertapishar - kechpishar kabi. 5. Ikki qismi juft so'zlardan tashkil topgan antonimlar: yosh-yalang - qari-qartang, o'yin-kulgi - dard-alam. 6. Ikki qismi takroriy so'zlardan tashkil topgan antonimlar: sekin-sekin - tez-tez, ko'p-ko'p - oz-oz, yig'lab-yig'lab - kulib-kulib, katta-katta - kichik-kichik kabilar.

Hozirgi o'zbek adabiy tilida so'z yasash usul va vositalari ko'p. Tildagi har bir hodisaning yuzaga kelishi tarixi olis davrlarga borib taqaladi. Yusuf Xos Hojib ijodi bo'yicha kuzatish olib borgan S. Ashirboyev va M. Rahmatovlar allomaning omonim, sinonim va antonimlardan ham unumli foydalanligi: at (hayvon) -at (ism) —at (otmoq); achyg' (achchiq) — achyg' (toza) kabi omonimlar, yaruq-qaraqu, yaxshi-yaman, yumshaq-qatyg', achyg'-tatig'; beduk-qodu kabi antonimlar, achig'-silig (toza), tushar-pabuz-yersel kabi omonimlarni qo'llaganligi haqida ma'lumot beradilar[1].

Tadqiqotlarda antonimlar yasalishining uch yo'li mavjud:

1. Tilning lug'at tarkibida qarama-qarshi ma'noli so'zlarning azaldan mavjud bo'lishi: issiq - sovuq, shirin - achchiq, katta - kichik, keng - tor, kecha - kunduz, yaxshi - yomon kabilar. 2. So'z yasalishi qoidalari usuliga ko'ra antonimiyani vujudga keltirishda ikki holat kuzatiladi: a) tub so'zga sifat turkumi doirasida amal qiluvchi -li va -siz, ba- va be-, bar- va -dor, -no- affikslarini qo'shish orqali: kuchli - kuchsiz, jonli - jonsiz, baquvvat - bequvvat, batartib - bertartib, barqaror - beqaror, vafodor - bevafo, mazali - bemaza, haq - nohaq kabilar yasaladi; b) leksik-semantik jihatdan o'zaro qarama-qarshilik munosabatida bo'lgan so'zlarga so'z yasovchi qo'shimchalarni qo'shish yo'li bilan: rostgo'y - yolg'onchi, do'stona - dushmanlarcha, og'irlashmoq - yengillashmoq, kengaymoq - toraymoq, oqlamoq - qoralamoq kabilar. 3. So'z o'zlashtirish natijasida antonimlar yuzaga keladi: do'st (tojikcha) - dushman (tojikcha), quvonch (o'zbekcha) - g'am (arabcha), band (tojikcha) - bo'sh (o'zbekcha), mudofaa (arabcha) - hujum (arabcha), import (ruscha) - eksport (ruscha), badxo'r (tojikcha) - xushxo'r (tojikcha), assimilyatsiya (ruscha) - dissimilyatsiya (ruscha), analiz (ruscha) - sintez (ruscha), maksimum (ruscha) - minimum (ruscha), manfiy (arabcha) - musbat (arabcha) va boshqalar.

Tilshunoslikka oid adabiyotlarda antonimlarning turlari haqida har xil qarashlar mavjud. Darslik va qo'llanmalarda, avvalo, antonimiya hodisasining tilning qaysi sathida yuzaga kelayotganligiga qarab 1) lug'aviy antonimiya, 2) grammatik antonimiya kabi turlari qayd etiladi [11].

Akademik litseylarning "Hozirgi o'zbek adabiy tili" darsligida: yer-osmon (ot), uzun - qisqa (sifat), ko'p - oz (ravish), keldi - ketdi (fe'l) kabi juftliklar berilgan. Antonimik juftlik hosil bo'lishi uchun ikkita mustaqil tushuncha ma'no jihatdan o'zaro qarama-qarshi bo'lishi, fe'llardagi bo'lishli-bo'lishsizlik xususiyati antonimlikni vujudga keltirmasligi ta'kidlangan [12].

Ilmiy munozara

Zidlanish tamoyili juda qadimdan buyon diqqat markazida bo'lgan. Zidlanishlarga bizning ajdodlarimiz Abu Nasr Farobiy, Jaloliddin Rumiy va boshqalar katta ahamiyat berganlar, xususan, Jaloliddin Rumiyning ta'kidlashlaricha, har qanday "ashyo"ning qimmatini zidi bilan ayon bo'ladi, zidi bo'lmagan narsani ta'rif etish imkoniyatdan tashqaridadir. Tangri nurning oshkor bo'lishi uchun qorong'i etib yaratilgan mazkur olamni mavjud ayladi. Odam ro'parasida Iblisning, Muso qarshisida Fir'avning, Ibrohim oldida Namrudning va Mustafo qarshisida Abu Jahlning paydo bo'lishini bunga misol qilib keltirish mumkin. Ana shunday zidlanishlar tilimizda ham o'z ifodasini topgan. Birini aytishimiz bilan uning zidi xayolimizga keladi. Masalan, oq - qora, uzun - qisqa (kalta), baland - past, dono - ahmoq [12].

Sh.Shoaabdurahmonov va boshqalar tomonidan yaratilgan "Hozirgi o'zbek tili" darsligida antonim va antonimiya tushunchalari chalkashroq izohlangan: "O'zaro qarama-qarshi (zid) ma'noli so'zlar antonimlar deyiladi. So'zlarning bunday munosabatda bo'lish hodisasi antonimiya deyiladi: yaxshi - yomon, baland - past, oz - ko'p, yoz - qish, xursand - xafa, olmoq - bermoq, kelmoq - ketmoq kabi" [15]. Darslikda antonimiya hodisasi asosida birdan ortiq so'zlar o'rtasidagi zidlik munosabati yotishi qayd etilar ekan, ko'p ma'noli so'z har bir ma'nosi bilan boshqa so'zlarga antonim bo'la olishi ko'rsatiladi va antonim va antonimiya tushunchalari o'rtasidagi farqiyat quyidagicha ko'rsatiladi: "Antonimiyada o'zaro zidlik bo'lishi aytiladi, zero zidlikka esa biri ikkinchisini inkor etish hodisasi ham seziladi. Lekin bu ikki hodisa tamoman bir-biridan farq qiladi. Tasdiq va inkor etish tilda bor hodisa. Masalan: olmadi deyilganda berganlik ifodalanganmaydi, balki shu harakat (olish)ning o'zi inkor etiladi. Bu esa antonimiyani yuzaga keltirmaydi" [15].

U.Tursunov, J.Muxtorov, Sh.Rahmatullayevlar tomonidan yaratilgan "Hozirgi o'zbek adabiy tili" darsligida antonimlar quyidagicha ta'riflangan: "Til birliklarining o'zaro zid munosabatidagi ma'nolarni anglatishi asosida guruhlanishiga antonimlar deyiladi" [6]. H. Jamolxonovning "Hozirgi o'zbek adabiy tili" darsligida esa antonimlar tavsifi "Leksik antonimiya leksemalarning bir-biriga zid ma'no anglatishidir: oq va qora, qalin va yupqa kabi" tarzida izohlanadi. Demak, qarama-qarshi ma'no bildiradigan so'zlar biri ikkinchisiga nisbatan antonim deyiladi: katta-kichik, uzoq-yaqin, chap-o'ng, sog'aymoq-kasal bo'lmoq, muhabbat-nafrat kabi" tarzida beriladi [6]. H.Jamolxonov antonimlarning yuzaga kelish sabablari haqida fikr yuritganda, asosan, leksik antonimlarni ko'zda tutishi seziladi. Olim antonimiya hodisasining, asosan bir turkum doirasida yuz berishini ta'kidlaydi va o'zaro zid ma'no ifoda etmagan leksemalarning ma'lum kontekst ichida so'zlovchi yoki muallif tomonidan antonimik munosabatlarga kiritilishi kontekstual antonimlarni hosil qilishini misollar asosida tahlil etadi.

Xullas, antonimiyada uch xil belgi bor: 1) shakliy (fonetik strukturasi) jihatdan har xillik; 2) ma'nosi jihatdan har xillik; 3) ma'nodagi o'zaro zidlik. Ana shu oxirgi belgi antonim so'zni o'zaro birlashtiradi, ya'ni qarama-qarshi ma'noli birlik qiladi" [13].

Antonim so'zlardan ziddiyat kontentli leksemalarning farqi shundaki, bunda til sathidan tashqarida yuzaga chiqadigan nutqiy holat bilan aloqador lingvistik vaziyatlarga alohida diqqat qaratiladi. Ziddiyat kontentli leksemalarning kommunikologik, diskursologik, personologik, lingvomadaniy va neyropsixologik xususiyatlari aniqlanadi. Bu sohalarining uzviy aloqadorligida ziddiyat kontentli leksemalarning diskurs-muloqot va lingvokognitiv ahamiyati paradigmatlari o'rganiladi. Masalan, nutq yadrosidan joy oladigan alohida so'z turkumlariga mansub modal, tasdiq-inkor, undov, taklif xitob so'z-gaplar qurshovi va periferiyalarida ziddiyat kontentlari uchrashini hisobga olsak, bunday leksemalarning

chegaralari kengayib borishini ko'rishimiz mumkin. Chunonchi, jadvalga e'tibor beramiz :

Nutq yadrosidagi leksema	Qurshov va periferiyalar gradatsiyasi	Iyerarxik usuvchanlik
Ha	Ha albatta → Balli → Barakallo → Ma'qul → Rost → To'g'ri → Shunday → Tushunarli/ Baraka toping → Haq gap → Adashmadingiz → To'g'risi shu → Rost aytasiz → To'g'ri gapirdingiz → Gapingiz haq // To'g'ri qaror → Alhamdulillah shunday → Alloh sizdan rozi bo'lsin → Boringizga shukr// To'g'risi ham shunday → Boshqa gap bo'lishi mumkin emas.	Tasdiq (dan) + ma'qullash + olqishlash + qo'llab-quvvatlash + ijobiy munosabat + shukronalik + qat'iylik (kacha)
Yo'q	Yog'-e → Bunaqamas → Bilmasam → Tushunmadim // Ha deyolmayman → Nega endi men ? → Xo'p deyishim kerakmi ? // Bu savol menga emas → Buni o'ylab ko'rish kerak	Inkor (dan) – istihola + rad etish + bo'yin tovlash (gacha)

Jadvaldagi Ha va Yo'q yarusidan tashqaridagi nutqiy hosilalar vaziyat talabi bilan insonga ta'sir uyg'otuvchi ruhiy holat bilan aloqador bo'lib, nutq so'zlovchisining ong-tafakkuri, axloq-odobi, tarbiya darajasi, diskurs munosabatga tayyorligi va xabardorligi kabi omillar bilan aloqador hisoblanadi. Vaziyatni baholash, yumshatish, keskinlashtirish va fors-major holatlarning oldini olishda ziddiyat kontentli leksemalar, nutqiy konfiguratsiyalar [Tasdiq (dan) + ma'qullash + olqishlash + qo'llab-quvvatlash + ijobiy munosabat + shukronalik + qat'iylik (-kacha)] paradigmali bilan bir qatorda [Inkor (dan) – istihola + rad etish + bo'yin tovlash (-gacha)] bo'lgan lisoniy ma'nolar inson miyasida tizimiy jihatdan o'rnashib olgan bo'ladi hamda shu bilan bir qatorda neyropsixolingvistik holat bilan baholanadi.

Xulosa. Empirik yondashuvda har bir birlik alohida-alohida tekshiriladi. Manbani o'rganishning har ikki bosqichi

ham birday muhim, ikkinchisini birinchisiz, birinchisini ikkinchisiz tasavvur qilib bo'lmaydi. Ularni bir-biridan uzish, qarama-qarshi qo'yish mumkin emas. Bilishning ikki zaruriy bosqichi ham cheklangan. Ya'ni empirik bilim nazariy xulosalar uchun material bo'lib xizmat qiladi. Nazariy tilshunoslik har qanday birlikning mohiyati uning boshqa sistemadoshlariga munosabatini chuqur tahlil qilish bilan ochiladi, degan metodologiyaga tayanadi. Xulosa qilib aytganda, ziddiyat kontentli leksemalar lison/nutq oppozitsiyasida kommunikologik, personologik, diskursologik va neyropsixologik hodisa sifatida grammatik qobiqdan tashqarida namoyon bo'ladi. Ularning leksik-semantik va formal-funksional xususiyatlari keng qamrovli bo'lib, dialektik qonuniyatlar o'Ichamida o'rganilishi mumkin.

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Durdona BULTAKOVA,
O‘zMU Lingvistika (o‘zbek tili) yo‘nalishi talabasi

O‘zbek tilshunosligi kafedrası professorı, f.f.d M.Qurbonova taqrızı asosıda

THE STUDY OF COMMUNICATION ETIQUETTE AND SOME FEATURES IN WORLD AND UZBEK LINGUISTICS

Annotation

In this article, the concept of communication etiquette and its study from a pragmatic and linguocultural aspect are covered. A number of social features of Uzbek communication behavior are deeply studied. Despite the fact that communication etiquette in Uzbek, Turkish, and English languages has many common aspects, studies on the fact that it is a situational-pragmatic system in the speech activity of the speakers of the language are studied and some of its features are revealed.

Key words: Communication, communication etiquette, stages of communication, reference, communicative script, communicative template.

ИЗУЧЕНИЕ ЭТИКЕТА ОБЩЕНИЯ И НЕКОТОРЫХ ЕГО ОСОБЕННОСТЕЙ В МИРОВОМ И УЗБЕКСКОМ ЯЗЫКОЗНАНИИ

Аннотация

В данной статье рассматривается понятие этикета общения и его изучение с прагматического и лингвокультурологического аспекта. Глубоко изучен ряд социальных особенностей коммуникативного поведения узбеков. Несмотря на то, что этикет общения в узбекском, турецком и английском языках имеет много общего, изучаются исследования о том, что он представляет собой ситуативно-прагматическую систему в речевой деятельности носителей языка и выявляются некоторые ее особенности.

Ключевые слова: Общение, этикет общения, этапы общения, справочник, коммуникативный сценарий, коммуникативный шаблон.

JAHON VA O‘ZBEK TILSHUNOSLIGIDA MULOQOT ETIKETINING O‘RGANILISHI VA AYRIM XUSUSIYATLARI

Annotatsiya

Ushbu maqolada muloqot etiketi tushunchasi va uning pragmatik va lingvokulturologik aspektida o‘rganilishi yoritilgan. O‘zbek muloqot xulqining qator ijtimoiy xususiyatlari chuqur tadqiq qilinadi. O‘zbek, turk va ingliz tillaridagi muloqot etiketi qator umumiy jihatlarga ega bo‘lishiga qaramasdan, albatta, til egalari nutqiy faoliyatida situativ-pragmatik sistema ekanligi xususidagi tadqiqotlar o‘rganilib, ayrim xususiyatlari ochib beriladi.

Kalit so‘zlar: Muloqot, muloqot etiketi, muloqotning bosqichlari, refensiya, kommunikativ ssenariy, kommunikativ andoza.

Kirish. Turli fanlar doirasida ilmiy paradigmalarni almashinuvchi tilshunoslikda ham yangi ilmiy yo‘nalishlar va tadqiqotlarga darcha ochildi. Qiyosiy-tarixiy va sistem-struktur tilshunoslik til va til uchun xizmat qilayotganini, til subyektdan ajralgan holda tadqiq qilish yo‘nalishi o‘zini oqlamadi. Tilshunoslikda ilmiy tadqiqotning yangi oqimi bo‘lgan antroposentrik paradigma tilni ichdan tadqiq qilish, tilning jamiyatdagi amaliy ahamiyati, tilni undan foydalanuvchisi bilan o‘rganishga yo‘l ochib berdi. Tilshunoslikning yangi sohalarini bo‘lgan pragmatik lingvistika, lingvokulturologiya, psixolingvistika, etnolingvistika, sotsiolingvistika kabilar tilning jamiyatda turgan o‘rni, til egalari olamni bilish va anglashining ular nutqiy faoliyatida namoyon bo‘lishi, muloqotning turli ijtimoiy, psixologik, pragmatik omillarga bog‘liq holda namoyon bo‘lishi kabi masalalarni chuqur tadqiq etib, tilshunoslikning o‘rganilmagan yangi qirralarini ilm-fanga ma‘lum qilmoqda. Xususan, biz tadqiqot obyektimiz sifatida o‘rganishni maqsad qilib qo‘yganimiz muloqot va muloqot etiketi o‘zbek tilshunoslari tomonidan ancha paytdan beri tadqiq qilinib kelingan tushuncha hisoblanadi. Xususan, Jahon tilshunosligida T.A.Deyk, Kagan, Formanovskaya, Arutyunova kabi olimlar muloqot jarayonini turli aspektlarda o‘rganib, tilshunoslik uchun qimmatli ilmiy manbalarni taqdim qilishdi. O‘zbek tilshunosligida Sharifa Iskandarova, Siddiqjon Mo‘minov, Gulya Ibragimovnalarni muloqot va u

bilan bog‘liq bo‘lgan muloqot xulqi masalalari ilmiy asosda yoritib o‘z tadqiqotlarini olib borishdi. Avvalambor, muloqot etiketi terminiga to‘xtalib o‘tishimiz lozim. Bugungi kunga qadar amalga oshirilgan tadqiqotlarda ushbu tushunchani qo‘llash borasida qat’iy hukm mavjud emas. Sh.Iskandarova ushbu tushunchani nutq odatlari, Siddiqjon Mo‘minov esa muloqot xulqi, Sh.Usmonovada esa muloqot etiketi shaklda uchrashini ko‘rishimiz mumkin. Jahon tilshunosligida esa nutqiy etiket yoki muloqot etiketi deb nomlaganligini ko‘rishimiz mumkin. Ustoz Shoira Usmonovaga ergashgan holda muloqot etiketi deb qo‘llashni lozim topdik. Chunki ushbu tushuncha biz ifodalamoqchi bo‘lgan tushunchani keng ma‘noda va to‘liq ifodalay oladi. Keyingi o‘rinlarda ME tarzida keladi.

Mavzuga oid adabiyotlar tahlili. Sh.Iskandarovanning 1989-yilda himoya qilingan doktorlik dissertatsiyasi bo‘lgan “O‘zbek nutq odatining muloqot shakllari” ga to‘xtalib o‘tmoqchimiz. Olima nutqiy odat masalasi o‘zbek tilshunosligida birinchi marta yoritilayotganligi va tadqiqot pragmatik, sotsiolingvistik aspektlarda amalga oshirishini alohida ta’kidlab o‘tadi. “A.A.Akishina, B.M.Alpatov, N.D.Arutyunova, B.N.Golovin, B.E.Galdin, Y.D.Desheriyev, B.G.Kostomarov, N.F. Mixeyeva, T.U.Naumova, F.Pap, L.P.Stupin, K.S.Ignatyev, O.B.Sirotnina, N.M. Firsova, N.I. Formanoviyskaya singari qator tilshunoslar nutqiy odat masalalari bilan alohida shug‘ullanib, ma‘lum xalqlar uchun

xos bo'lgan muloqotning milliy belgilarini shu xalqlar doirasida, shuningdek, boshqa xalqlar bilan qiyosiy jihatdan o'rganadilar. Ular nemis, yapon, ingliz, ispan, fransuz, rus tillarini chet tili sifatida o'rganishda, nutqiy odat birliklarini turli yo'nalishlarda – sotsiolingvistik, paralingvistik, pragmatik aspektlarda tekshirishning mohiyatini ochib berdilar".[1] Ushbu tadqiqot ishida nutqiy odat birliklarining ma'no guruhlar ajratilib, ularning tabiati yoritilgan. Jahon tilshunosligida pragmatiklikning birliklaridan bo'lgan nutqiy akt guruhlar aynan olimlar ta'kidlagan nutqiy odat vaziyatlari bilan tengdir. Nutqiy odat vaziyatlari ma'lum jamiyat tomonidan ularning ongiga andozadek o'rnashishi va o'zgaruvchan va o'zgarmas bo'lishi, "Salomlashish", Minnatdorchilik bildirish", "Tanishish", "Iltimos", "Xayrlashish", "Uzr so'rash", "Qutlash" kabi guruhlar doirasida namoyon bo'lishini aytib o'tadilar. Shu o'rinda ma'lumot berish joizki, nutqiy odat guruhlar, yoki nutqiy akt guruhlar xalqning ijtimoiy, tarixiy, psixologik, etnologik, lingvokulturologik xususiyatlarini ham namoyon qiladi. Yuan Huang o'zining "Pragmatika" kitobida bu masalaga to'xtatib, uning turli xususiyatlarini yoritib beradi va shu o'rinda ushbu nutqiy guruhlar hamma xalqlarda ham bir xil tarzda mavjud bo'lavermaligini aytib o'tadi. Masalan, afrikaning ba'zi xalqlarida bir-biriga ishonch yo'qligi uchun "va'da berish" nutqiy aktining bo'sh qolishi haqida ma'lumot beradi. Sh.Iskandarova nutqiy odatni sotsiolingvistik aspektida o'rganib, uning yosh, jins, mansublik, murojaat shakllari masalalariga atroflicha to'xtaladi. Xususan, ayollar va erkaklar nutqidagi farqlar, o'zbek tilidagi sen va siz murojaati xususida o'zining qimmatli fikrlarini beradi. Shuningdek, nutqiy odatlarning namoyon bo'lishida nafaqat lisoniy vositalar, balki paralingvistik vositalar muhim ahamiyat kasb etishini ta'kidlab, buni misollar bilan atroflicha dalillaydi. "Salomlashish vaziyatida Yevropa xalqlari bir-birining o'ng qo'llarini siqqan. Hindistonda salomlashish belgisi sifatida ikki kaftni yuz oldiga juftlashtiradilar, eskimoslar esa salomlashish uchun bir-birlarining burunlarini ishqalashadi. Qadimgi Xitoyda esa yuqori tabaqa vakillari uchrashganda har biri o'z o'ng qo'li bilan qo'lini siqqan ekan".[2] O'zbek xalqida ham "Salomlashish" nutqiy vaziyatining amalga oshishi ham lisoniy, ham nolisoniy vositalar bilan amalga oshadi: "Assalomu alaykum" deb, o'ng qo'lni ko'ksiga qo'yib salom berish millatimizga xos bo'lgan hurmat-ehтиrom, odob kabi axloqiy tushunchalarimiz bilan bog'lanib ketadi.

Sh.Iskandarova Ojegovning yuqoridagi fikrlarini davom ettirib quyidagilarni qayd etadi: "Nutq madaniyati lisoniy bilim va malakalar yig'indisi bo'lsa, nutqiy odat ma'lum millat vakillarining nutqida atrof-muhit, sharoitlar, urf-odatlar shakllangan bo'ladi. Bundan tashqari nutq madaniyatiga ega bo'lish uchun shaxs o'z firklarini to'g'ri, ifodali va ta'sirchan holda yetkazish mahoratiga - san'atiga ega bo'lmog'i talab qilinsa, nutqiy odat birliklarini o'rinli qo'llash uchun o'zaro muloqot ishtirokchilarining ma'lum mahoratga ega bo'lishi muhim emas".[3] Nutq madaniyati til birliklarini chuqur o'zlashtirish, ulardan mahorat bilan foydalanish, ma'lum nutqiy malakaga erishilganlikdir, ME esa butun til egalarning barchasiga xos bo'ladi. Ular ongida kommunikativ andoza sifatida mavjudlik kasb etadi.

Tadqiqot metodologiyasi. Muloqotning tasnifi va nutqiy faoliyatning bosqichlari turli tizimli tillarda bir xil shaklda namoyon bo'ladi. Lekin muloqot etiketining nutqiy vaziyatlarda namoyon bo'lishida esa turfa xil rang-barangliklar ko'zga tashlanadi. Muloqot etiketida kommunikatsiya, kommunikativ andoza, kommunikativ ssenariy, situativ-pragmatik sistema, nutqiy akt guruhlar kabilar eng muhim tushunchalar hisoblanib, tadqiqotimizning mohiyati chuqurroq yoritishda muhim ahamiyat kasb etadi. Dunyoning turli tillari qiyosi misolida, xususan, rus va arab tili, ingliz va fransuz, kareys va yapon, nemis va xitoy va

boshqa tillar qiyosi misolida ME o'rganib, ilm-fan uchun muhim xulosalar berilgan. Muloqot etiketini o'zbek, ingliz va turk tillari misolida o'rganish xususidagi qiyosiy tadqiqot ishi hali amalga oshirilmagan. Lekin Kichik tadqiqot ishlari, jumladan, maqolalar, tezislari, turli internet ma'lumotlari nashr qilingan. Muloqot etiketining nazariy va ilmiy asoslari yaratilgan. Biroq bu xususidagi qiyosiy tadqiqotlar esa sanoqli.

Tahlil va natijalar. Kommunikantlarning makon va zamonga ko'ra muloqotning namoyon bo'lishini ikkiga ajratadi: 1) yuzma-yuz 2) masofali. Tarixdan bizga ma'lumki, insoniyat ma'lum bir davrlarda bir biri bilan muloqot jarayoniga kirish uchun uzoq masofalar bosib o'tishga majbur bo'lishgan va yuzma-yuz ko'rishgan holda kommunikatsiyani amalga oshirishgan. Texnika-texnologiyaning taraqqiyoti bashariyatga masofadan turib aloqa-aralashuv jarayoniga kirish mumkinligini ko'rsatmoqda. Hozirgi kunda ommalashib borayotgan Facebook, Twitter, Instagram, Telegram yoki Zoom platformasi va boshqa ijtimoiy tarmoqlarda adresant va adresatlar muloqotni amalga oshirmoqda. Ilmiy ishimiz uchun turli tizimli tillarda ME da yuqorida tasniflangan kontakt va distant muloqotda qay darajada namoyon bo'ladi va ularning xususiyatlari, farqlar va o'xshashlik kesimini ham tadqiq qilish bugungi globallashayotgan dunyo va uning ilm-fani uchun juda ham ahamiyatlidir. Muloqotning keyingi tasnifi vositachilik qiluvchi biror "apparat"ning mavjud yoki mavjud emasligiga ko'ra: bevosita va bvosita muloqot. Albatta, ME da bu ikki muloqot turida ham qator o'ziga xosliklar ko'zga tashlanadi. Til birliklarining shakllanishiga ko'ra: og'zaki va yozma shaklda namoyon bo'ladi. So'zlovchi va tinglovchi pozitsiyasiga ko'ra: dialogik va monologik muloqot. Muloqot ishtirokchilarining miqdoriga ko'ra: shaxslararo va ommaviy muloqot. Muloqot shart-sharoiti va kommunikantlarning o'zaro munosabatiga ko'ra: rasmiy va norasmiy muloqot kabilar. Professor Siddiqjon Mo'minov ham ushbu tasniflarga qo'shilgan holda har biriga alohida izoh beradi. E'tibor qaratishimiz lozim bo'lgan shunday jihatlardan biri bu muloqot jarayoniga ta'sir etuvchi omillardir. "Ma'lumki har qanday muloqotda so'zlovchi va tinchlovchi zaruriy uzv (tarkibiy qism)lar sifatida, albatta, ishtirok etadi. Bu muammoga bag'ishlangan ko'pgina adabiyotlardagi kabi bizning ishimizda ham so'zlovchi, ya'ni xabar bezovchi, gapiruvchi adresant, kommunikator deb, adresantning nutqi qaratilgan shaxs-tinglovchi adresat, kommunikant deb, muloqotga bvosita (botinan) ishtirok etuvchi yoki muloqotga bvosita ta'sir etuvchi omillar esa ta'sir birliklari deb yuritiladi" [4]. Olim muloqot jarayoniga ta'sir qiluvchi birliklarni ikkiga ajratadi:

Ichki ta'sir birliklari. Bunga muloqot ishtirokchilari bilan bog'liq bo'lgan xususiyatlar: millati, jinsi, yoshi, ijtimoiy belgilari, ta'sir birliklariga yaqinlik darajasiga kabilar kiradi.

Tashqi ta'sir birlari. Ushbu tasnifga muloqotga bvosita ta'sir etuvchi omillar: muloqot vaqti, vaziyat-holati, ijtimoiy holati kabilar mansub bo'ladi.

Shuni ta'kidlab o'tish lozimki, muloqot jarayoniga adresant va adresatlarning nafaqat ijtimoiy holati, xususan, ularning psixologik, lingvokulturologik, pragmatik jihatlar ham muhim omil bo'lib xizmat qiladi. Ilmiy ishimizning keyingi boblarida ushbu masalalar atroflicha yoritilishi bois ushbu bobda alohida to'xtalmaslikni lozim topdik. Shuningdek, S. Mo'minov muloqot xulqining namoyon bo'lishida adresant va adresat faoliyatining bosqichlarini tasniflaydi va har birining alohida tadqiqini taqdim qiladi.

Shuningdek, professor muloqot xulqini psixolingvistik aspektida ham tadqiq qilib, muloqot va munosabat, adresantning fiziologik holatining muloqot jarayoniga ta'siri, nutqning hasrat tili va uning adresant fiziologiyasiga ta'siri, adresantning real hamsuhbatga hasrati, adresantning xayoliy

hamsuhbatga hasrati kabi masalalar xususidagi ma'lumotlarni berib o'tadi. Muloqot xulqining jins jihatdan xoslanishi, ayollar va erkaklar leksikasidagi va ularning paralingvistik vositalaridagi farqlar kabilarni ham o'z ichiga oladi. Olim shunday xulosalarni beradi: "Inson ruhiyati, millati va yashash joyi, ma'naviyati va madaniyati, e'tiqodi va urf-odatlar, yoshi va jinsi, kasb-hunari va ijtimoiy o'rni kabi qator sotsial umumlashmalarni o'zida zuhur etadigan muloqot xulqi muammosi insonning o'zi kabi rang-barang va serqirra bo'lib, dunyo olimlari - sotsiolog, psixolog, etnograf, madaniyatshunos, tilshunos va boshqa fan sohasi mutaxassislari e'tiborini birday o'ziga jalb jalb etmoqda. Zero, bu muammo bilan shug'ullanish barcha dunyoviy ilmlarning asosiy tadqiqot mavzusi - insonning o'zligini anglashi kabi muhim va ahamiyatlidir"[5] Ko'rinadiki, o'zbek muloqot xulqini ham ijtimoiy-lisoniy, ham psixologik-pragmatik aspektda tadqiq qilib, tilshunosligimiz uchun muhim ilmiy xulosalarni beradi.

Shuni e'tiborga olgan holda o'zbek, turk va ingliz tillaridagi ME ham qator umumiy jihatlariga ega bo'lishiga qaramasdan, albatta, til egalari nutqiy faoliyatida situativ-pragmatik sistema ham turlicha bo'ladi. Gollamdiylik tilshunos olim T.A.Deyk nutqiy muloqotning namoyon bo'lishida makon-zamonning muhim ekanligini ta'kidligini ta'kidlab shunday deydi. "Gavjum ko'chada men notanish kishi bilan salomlashmagan bo'lar edim, lekin kimsasiz tog'da yoki orolda yolg'izoyoq so'qmoqda notanish kimsani uchratib qolsam, salom-alik qilishim turgan gap".[6] Kommunikativ vaziyatning qay tarzda amalga oshayotganligida uning makon va zamon omili muhim ahamiyatga ega. Misol uchun o'zbek maktablarida o'qituvchi xonaga kirishi bilan o'quvchilar joylaridan turgan holda "Assalomu alaykum" deb salom berishadi. Dunyoning boshqa ko'pgina mamlakatlarida esa o'qituvchi xonaga kirganida o'quvchilar salomlashish va hurmat ma'nosini berish uchun o'rinaridan turishadi xolos. Adresant nutqiy faoliyatining ilk bosqichi bo'lgan salomlashish jarayoni imakonga ko'ra farqlanmoqda. Shuningdek, ushbu tadqiqot ishida nutqiy muloqotning sistemaviy-informativ tabiatga ega ekanligi masalasi ham aytib o'tilgan va quyidagi xulosalarning nazasiy asoslari beriladi: "Situativ-pragmatik sistema tarkibidagi komponentlar qanchalik rang-barang bo'lmasin, ular umumiy xususiyatlarga - situativ-pragmatik sistema markazida mujassamlashgan informativ qiymatni yangi jihatlar bilan to'ldirish, uni takomillashtirishga xizmat qiladi"[7].

Yana bir tilshunos olim Kaganning "Мир общения" kitobida esa muloqot olami tushunchasi, shuningdek, bu kommunikatsiya olamida adresant va adresantning jonli yoki jonsiz bo'lishi kabilarni ilmiy asoslangan, Xususan, muloqot olamida real hamsuhbat, illyuzor hamsuhbat, xayoliy hamsuhbat, xayoliy hamsuhbat (badiiy personaj) bilan muloqot nutqiy faoliyatning xarakterini belgilashi, shunga ko'ra bu muloqot turlari o'zaro sistemaviy-paradigmalar hosil qilishi kabi ilmiy xulosalari bizning ham tadqiqotimiz uchun muhim manba bo'lib xizmat qilishi aniq. Boisi, MEda ham muloqotning barcha turlari va uning ijtimoiy xususiyatlari o'zining takrori yo'q xususiyatlari bilan maydonga chiqadi va turli tillarning o'ziga xos jozibasini ham belgilab beradi. Turli tizimli tillar doirasida MENi ilmiy asosda o'rgangan Kalilina Galina Segeyevna "Turli tizimli tillarda nutqiy etiketi" nomli nomzodlik dissertatsiyasi bizning ilmiy ishimiz uchun ham juda ham muhimdir. Ushbu nomzodlik dissertatsiyada rus va

arab tillaridagi muloqot etiketi lingvokulturologik va sotsio-pragmatik aspektda tahlil qilingan. Asosiy e'tibor nutqiy vaziyatlarda boshqacha qilib aytganda nutqiy akt guruhleri doirasida o'rganiladi. Turli tizimga mansub tillar bo'lishiga qaramasdan muloqotning har qanday turida qator umumiy o'xshashliklar ko'zga tashlanadi. Masalan, arab tilida salomlashish uchun "Assalamu alaykum" so'zidan foydalaniladi. Bu salomlashish elementi adresantning adresatga sihat-salamatlik tilayotganligini bildiradi. Rus tilida qo'llaniladigan "Здравствуйте" so'zi tarixan kelib chiqishi bo'lishi здорова ya'ni sog'lik so'zidan kelib chiqqan. Arab xalqi somiy xalqlariga mansub bo'lgan va tarixan ko'chib yurishgan, turli jang-u jadallar ishtirokchisi bo'lishga majbur bo'lishgan. Slavyan xalqlariga mansub bo'lgan ruslar esa qadimdan o'troq yashashgan, ayni tarixiy silsilani, ya'ni jang-u jadallar, urishlar, hayotga qolish uchun kurashishga majbur bo'lishgan. Shu jihatdan kelib chiqqan holda har ikki tilda ham salomat tilash ma'nosini bildiruvchi so'zlarning nutqiy faoliyatning salomlashish bosqichida faol ishtirok etishi, ilk ko'rishgan kommunikatorning kommunikantga salomatlik tilagi bilan boshlanishi ikki xalqda ham salomatlik hayotdagi barcha narsadan ustungini, yana ham aniqroq qilib aytadigan bo'lsak sog'liq konseptida yaqqol ko'zga tashlanadigan o'xshashlikda kesishining guvohi bo'lishimiz mumkin. "Arablar nutqiy etiketidagi iboralar aniq diniy xususiyatga egaligi bilan rang-baranglik kasb ketadi. Arab jamiyatida xatti-harakatlarning axloq-odob qoidalari bilan ajralmas holda amalga oshadi. Ularning nutqida irodali taqvodor odamning o'ziga xos xususiyati ko'rinadi. Arab xalqi payg'ambar Muhammadning ko'rsatmalariga rioya qilishga harakat qilishadi".[8] "Muloqot odob-axloqining milliy o'ziga xosligi nihoyatda yorqin, chunki tilning o'ziga xos xususiyatlari marosimlar, urd-odatlar, xulq-atvorda qabul qilingan va qabul qilinmagan, ijtimoiy odob-axloq qoidalari ruxsat berilgan va ta'qiqlangan o'lchovlarning xususiyatlariga asoslanadi. ME ga ega bo'lish ishonchni qozonishga yordam beradi, ishonch va hurmatni mustahkamlaydi. Nutq odob-axloq qoidalarini bilish, so'zlovchilarga ishonchli va qulay his qilish imkonini beradi. Muloqotda ME qoidalariga qat'iy rioya qilish mijozlar va sheriklarda tashkilot haqida ijobiy taassurot qoldiradi... Har bir xalq og'zaki xulq-atvor qoidalarining o'ziga xos tizimini yaratadi. Etiket axloq bilan chambarchas bog'liqdir"[9]. ME qoidalarini bilish bugungi kun uchun juda ham zarur, turli millatlar turli maqsadlarda bir oraga kelishlariga to'g'ri kelayotgan bugungi kun jamiyatida milliy va boshqa xalqlar MESini bilish insonning katta yutug'i bo'ladi va unga dunyo sari eshik ochadi.

Xulosa va takliflar. Tilshunoslikda ilmiy paradigmalar almashinuvi tilni undan foydalanuvchisi bilan tadqiq qilish, tilning ichki strukturasi mohiyatan yondashish, tilshunoslik doirasidagi tadqiqotlarning amaliy ahamiyatini oshirishga sabab bo'ldi. XX asrdan boshlab ME tadqiqoti tilshunoslikning tadqiqot masalasiga aylandi. O'zbek va jahon tilshunosligida bir til va turli tillar doirasidagi qiyosiy va chog'ishtirma tadqiqotlar amalga oshirilib, ijtimoiy, psixologik, lisoniy aspektda tadqiq qilindi. Ilk marotaba Farmanovskaya, Kagan, Arutyunova, Ojegov kabilar tomonidan tadqiq qilingan ME, o'zbek tilshunosligida S. Mo'minov, Sh.Iskandarova doktorlik dissertatsiyalarida ijtimoiy, lisoniy va psixologik aspekttda o'rganilgan va tilshunoslik uchun muhim ilmiy-nazariy asoslangan ma'lumotlar bilan ta'minlanganlar.

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Saidahon GOIPOVA,
Andijon davlat universiteti o'qituvchisi
E-mail: saida.goipova@mail.ru

F.f.f.d. M.Karimova taqrizi asosida

ETYMOLOGICAL AND MORPHOLOGICAL ANALYSIS OF THE LEXEME "SOUL" IN ENGLISH

Annotation

So far, the concept of "soul-mind" has not been studied as an independent object of study either within one language, or within several languages in a comparative aspect. For this reason, in this article, the etymological, morphological and invariant lexeme "soul" in English has its own special position in the semantic field and has various morphological, syntactic constructions and patterns, and the invariant meaning of "soul" is different. We analyzed from the point of view of close or semantically remote (removed from the main meaning), mono- or polysemantic and mono- or polyfunctional, syntagmatic and paradigmatic connections within the system.

Key words: Soul, etymology, morphology, concept, semantic, polysemantic, lexeme.

ЭТИМОЛОГИЧЕСКИЙ И МОРФОЛОГИЧЕСКИЙ АНАЛИЗ ЛЕКСЕМЫ «ДУША» В АНГЛИЙСКОМ ЯЗЫКЕ

Аннотация

До сих пор понятие «душа-разум» как самостоятельный объект изучения ни в рамках одного языка, ни в пределах нескольких языков в сравнительном аспекте не изучалось. По этой причине в данной статье этимологическая, морфологическая и инвариантная лексема «душа» в английском языке занимает свое особое положение в семантическом поле и имеет различные морфологические, синтаксические конструкции и закономерности, а инвариантное значение «душа» иное. Мы анализировали с точки зрения близких или семантически удаленных (удаленных от основного значения), моно- или многозначных и моно- или полифункциональных, синтагматических и парадигматических связей внутри системы.

Ключевые слова: Душа, этимология, морфология, концепт, семантика, многозначность, лексема.

INGLIZ TILIDA "SOUL" LEKSEMASINING ETIMOLOGIK VA MORFOLOGIK TAHLILI

Annotatsiya

Hozirga qadar "soul-ko'ngil" konsepti bir til doirasida ham, shuningdek, qiyosiy aspektda bir necha tillar doirasida ham mustaqil o'rganish ob'ekti tarzida tadqiq etilmagan. Shu sababdan ushbu maqolada ingliz tilida "soul" leksemasining etimologik, morfologik va invariant "soul" arxisemasi semantik maydonida o'zining alohida mavqei bo'lgan hamda har xil morfologik, sintaktik qurilish va qoliplarga ega bo'lib, "soul" invariant ma'nosiga farqli miqdorda yaqin yoxud ma'no jihatidan masofali (bosh ma'nodan uzoqlashgan) aloqada bo'lgan, mono yoki polisemantik va mono yoki polifunksional bo'lgan, tizim doirasida sintagmatik va paradigmatic aloqada tarafdin tahlil qildik.

Kalit so'zlar: Soul, etimologiya, morfologiya, konsept, semantik, polisemantik, leksema.

"Soul-ko'ngil" konseptiga izoh berib, shuni ta'kidlash mumkinki, invariant "soul" arxisemasi semantik maydonida o'zining alohida mavqei bo'lgan hamda har xil morfologik, sintaktik qurilish va qoliplarga ega bo'lib, "soul" invariant ma'nosiga farqli miqdorda yaqin yoxud ma'no jihatidan masofali (bosh ma'nodan uzoqlashgan) aloqada bo'lgan, mono yoki polisemantik va mono yoki polifunksional bo'lgan, tizim doirasida sintagmatik va paradigmatic aloqada bo'lgan, funksional jihatdan passiv va aktiv, ekspressivlik tomonidan esa turli darajali bo'yoqdorligi bo'lgan til birliklari tizimini tushunamiz.

"Soul" leksemasi ham barcha lisoniy konseptlar kabi mazmun va ifoda planiga ega. Bu o'rinda "soul" arxisemasi hamda u bilan bog'liq yaqin va uzoq birlashtiruvchi va farqlovchi semalar yig'indisi konseptning mazmun plani hisoblanadi. "Soul" konseptining ifoda planini uning atrofida shakllangan lug'aviy birliklar hosil qiladi. Mazkur birliklar og'zaki va yozma nutqimizda fonetik, leksik, grammatik qoidalar asosida shakllangan hamda tasviriy va ovozi shakllariga ega birliklar majmuini tashkil etadi.

Ingliz tilida "soul" konsepti arxisemasi zamirida umumiy maydon hosil qilgan, ayri-ayri paradigmatic qatorlarni shakllantiruvchi lisoniy birliklarning mazmun planini yoritish nazariy va amaliy ahamiyat egadir.

Izohli lug'atlari ustida o'tkazilgan tahlillar shuni ko'rsatdiki, "soul" leksemasi ingliz tilida ko'pma'nolilik xususiyatiga ega bo'lib, mazkur ma'nolari yakka holatlarda bo'lsin, yoxud erkin va turg'un birikmalar tarkibida kelgan bo'lsin, har xil ma'nolarni ifodalashi aniqlandi. "Soul" leksemasiga aloqador bir qancha ma'nolar ichidan qaysi biri umumiy ma'no kasb etuvchi invariant ekanini aniqlash esa ma'lum murakkabliklarga ega. Shularni hisobga olib, lug'atlarda qaydga olingan "soul" leksemasi va unga aloqador barcha morfologik va sintaktik strukturaga ega birliklarni mazmun jihatidan tahlilga tortishga qaror qildik.

Ingliz tilidagi "soul" leksemasiga lug'atlarda berilgan ta'riflarga e'tibor beramiz. Vebsterning "Ingliz tilining uchinchi yangi xalqaro lug'ati" (Webster's third new international dictionary of the English Language", Kōnemann, 1993, P. 2176) da ot so'z turkumiga kiruvchi "soul" so'zi o'rta asrlar ingliz tilida "soule", qadimgi ingliz tilidan "sawol, sawl", qadimgi yuqori nemis tilida "sela, seula, soul", qadimgi skandinav tilida "sala", got tilida "saiwala" so'zlariga qarindosh ekanligi, uning asl va etakchi ma'nosi "the immaterial essence or substance". "moddiy bo'lmagan mohiyat, modda yoki xissiyot". "Soul-ko'ngil" so'zining boshqa ma'nolarini lug'atdagi ketma-ketlikda tarjima usuli orqali quyidagicha aniqladik:

1. a) ruhiy yoki ma'naviy tamoyil, (the psychical or spiritual principle)

b) dunyo bilan bog'liq koinotning ruhiy yoki ma'naviy tabiati inson tanasi uchun inson ruhi sifatida (the psychical or spiritual nature of the universe related to the physical world as the human soul to the human body)

2. a) Inson ruxiyati, fony va boqiy dunyo (the immortal part of man having permanent individual existence);

b) inson tiriklik chog'ida tavba qilib ibodat qilish (o'zgalardan duo olish va h.k) (an outward state of appearing as opposed to an actual state): For example: I pray God your whole spirit and soul and body be preserved blameless;

3. a) haqiqiy hayot, hayotiylik yoki harakatlar to'plami: shaxsiyat, psixika (a set of real life, vitality, or action): For example: personality, psyche;

b) jonlantiruvchi yoki muhim san'at (an animating or essential art): For example: the hidden soul of harmony — John Milton; The true French horn, the soul of orchestral poetry — Ralph Vaughan Williams; Courageous minorities are the very soul of a democracy — New Republic;

c) harakatlanuvchi ruh: (moving spirit): For example: inspired, leader; Soul of the rebellion; Soul of an enterprise;

4. a) insonning axloqiy va hissiy tabiati (uning ongidan yoki aql-idrokidan ajralib turadi) (man's moral and emotional nature as distinguished from his mind or intellect): For example: An indomitable soul confronting a whole world, a whole culture [Lionel Trilling];

b) tuyg'u va hissiyotni samarali ravishda taqdim etadigan yoki uyg'otadigan ifoda sifati: For example: what is lacking most in these young dancers ... is a feeling of soul [Paul Tassov];

c) inson tabiatning (qobilyatining) namoyon bo'lishi (mehr-muhabbat, saxiylik, xayriya, samimiylik kabi) (a manifestation of the moral nature) : For example: A clever man lacking in soul <with so much intelligence she needs less soul than other people [Anne D. Sedgwick];

d) ma'naviy yoki axloqiy kuch (spiritual or moral force): For example: FERVOR; That America has no soul and will not deserve to have one until she consents to plunge into the abyss of human suffering and sin [Wallace Fowlie];

5. Inson, aloxida xurmat ko'rsatiladigon (xurmatga loyiq va h.k.): PERSON; For example: Dear soul; Poor soul or a number a village of barely a hundred souls;

6. Eng yuqori darajadagi yaxshi yoki olijanob sifatga ega bo'lgan kishi (one having a good or noble quality in the highest degree): exemplification, personification: For example: He is the soul of honor; She is the soul of generosity;

Berilgan ta'riflarga qo'shimcha tarzda yana bir lug'at ma'lumotlarini qo'shish mumkin. A.S.Xorinbining 2000-yil chop etilgan "Oxford advanced learner's dictionary of current English" lug'atida berilishicha yana shunday ma'nolarini kuzatishimiz mumkin:

Spirit of person: For example: He believed his immortal soul was in peril; The howling wind sounded like the wailing of lost souls;

Inner character: For example: There was a feeling of restlessness deep in her soul;

Spiritual/moral/artistic/qualities: For example: The dark side of the human soul;

Good human feeling: For example: It was a very polished performance, but it lacked soul;

Faqat inkorlikni ifodalovchi birlik: There wasn't a soul in sight = (nobody was in sight)

"Soul-ko'ngil" konseptini mazmuniy mavzu guruhlarini, ular o'rtasidagi ma'naviy munosabatlarni o'rganish muhim ahamiyat kasb etadi. Shunga ko'ra biz avvalo "soul-ko'ngil" arxisemasiga asoslangan maydon miqyosini quyidagi mazmun to'dalariga ajratamiz:

oq ko'ngil: chimera, conceit, daydream, delusion, fancy, fantasy (also phantasy), figment, hallucination, illusion, nonentity, phantasm (also fantasm), pipe dream, unreality, vision;

qora ko'ngil: dire, evil, malevolent, mischievous, ominous, perverse, threatening, adverse, apocalyptic, bad, baleful, baneful, corrupt, deleterious, disastrous, dishonest, disquieting, doomful, foreboding, harmful, hurtful, ill-boding, inauspicious, injurious, lowering, malefic, malign, malignant, obnoxious, pernicious, poisonous, portentous, unfavorable, unfortunate, unlucky, unpropitious;

pok niyatli ko'ngil: affection, altruism, benevolence, cordiality, courtesy, decency, forbearance, gentleness, good will, goodness, grace, graciousness, hospitality, humanity, patience, solicitude, sweetness, sympathy, tenderness, tolerance, understanding, unselfishness, amiability, beneficence, charity, clemency, consideration, delicacy, heart, helpfulness, indulgence, kindness, magnanimity, mildness, philanthropy, serviceability, solicitousness, tact, thoughtfulness, fellow feeling;

G'arazguy ko'ngil: adamant, determined, dogged, headstrong, inflexible, intractable, ornery, persistent, perverse, relentless, rigid, single-minded, steadfast, tenacious, tough, unshakable, willful, balky, bloody-minded, bullheaded, cantankerous, contumacious, cussed, firm, fixed, hang-tough, hardheaded, inexorable, insubordinate, mulish, obdurate, opinionated, persevering, pertinacious, pigheaded, rebellious, recalcitrant, refractory, self-willed, set in one's ways, stiff-necked, unbending, unmanageable;

ko'ngli yarim: apathetic, cool, impressive, indifferent, irresolute, lackluster, listless, lukewarm, neutral, passive, perfunctory, spiritless, tame, tepid, unenthusiastic, uninterested;

Ko'ngli to'q: gloomy, glommed, glimmed, claw mark, gleamed, call mark, lame duck.

Konseptlar sodda va murakkab tuzilishga ega bo'lishlari mumkin. Sodda konseptlar ko'proq semantik ma'noga ega bo'lib, xalqning turmush tarziga unchalik bog'liq emas. Ular barcha tillarda o'zlarining leksik ma'nosiga ega va ularni leksik universalialar toifasiga kiritish mumkin. Murakkab xarakterdagi konseptlar esa o'sha tilda so'zlashuvchi xalqning uzoq yillar davom etgan jarayon – xalqning turmush tarzi asosida shakllangan tushuncha, masalan, idiomatik xarakterdagi frazeologik birlik bazasida hosil bo'lgan tushuncha sifatida tasavvur qilinishi mumkin.

"Soul" so'zi scot yoki shot so'zlari bilan birlashib, marhumning mulkidan ruhoniylarga to'lanadigan o'likxona to'lovi yoki ehson kabi ma'noda keladi; For example; Other dues equally difficult to identify with exactness were the "light-shot" and the "soul-shot".

"Ko'ngil" konseptining quyidagi xususiyatlarini ham ta'kidlash lozimdek ko'rinadi:

"Soul" semasiga ega bo'lgan leksemalar searching fe'l bilan ko'chma ma'noda qo'llanilib, uning birinchi ma'nosi; Yaqin insoniga chin ko'ngildan berilgan maslaxa"- ikkinchi ma'nosi; "o'zga insonni qalbini tekshirish yoki jo'shqinligini tekshirib ko'rish" - kabi metaforik modellar hosil qiladi. For example; I did a lot of soul-searching, trying to find out what had gone wrong in my life.

"Ko'ngil" konseptining quyidagi xususiyatlarini ham ta'kidlash lozimdek ko'rinadi:

"Soul" semasiga ega bo'lgan leksemalar searching fe'l bilan ko'chma ma'noda qo'llanilib, uning birinchi ma'nosi; YAqin insoniga chin ko'ngildan berilgan maslaxa"- ikkinchi ma'nosi; "o'zga insonni qalbini tekshirish yoki jo'shqinligini tekshirib ko'rish" - kabi metaforik modellar hosil qiladi. For example; I did a lot of soul-searching, trying to find out what had gone wrong in my life.

Shuningdek "soul" so'zi destroying so'zi bilan birlashib ikki xil ma'noda keladi 1. Juda zerikarli bo'lgan ish yoki shaxs (qayta-qayta qaytarilish) 2. paremiyalogik shaklda kelib uning tarjimasida (Samiymiylik va odamiylik binosi insonni yuragida bo'lishi kerak). For example; 1. We realise that unemployment is a human tragedy and a social evil and that it is soul-destroying and creates resentment. ; 2. There's a fine line between character building and soul destroying

Bunday modellarni ayrim maqol va matallarda ham uchratish mumkin: "Books speak to the mind, friends to the heart, heaven to the soul, all else to the ears", What soap is for the body, tears are for the soul.; – (Kitoblar aqlga, do'stlar yurakka, jannat esa qalbgga oshnodir); (sovun tanani tozalaydi, ko'z yosh esa qalbni tozalaydi)– maqolida esa "yurakka, qalbgga" – so'zlariga metaforik model qo'llangan.

Ushbu misollarga tayangan holda aytish mumkinki, ingliz tilida "Soul-ko'ngil" semasiga ega bo'lgan so'zlar insonning ichki va tashqi dunyosi o'rtasidagi o'ziga xos chegara rolini bajarayapti.

Metaforik modellar bilan bir qatorda ingliz tilida "soul-ko'ngil" so'zi inson xayotidagi metonimik modellarda ham qo'llaniladi. Masalan: food - so'zi bilan birikib "qora tanli odamlar iste'mol qiladigan oziq-ovqat turi (Aqshning janubida an'anaviy ravishda)" tarjimasida keladi. M: In network platform, we derive a soul food, even if the surge came flooding back of this great creation.

"Soul-ko'ngil" so'zi tanho holatda va so'z birikmalari, frazeologik birikmalar tarkibida turli, to'g'ri va ko'chma ma'nolarni ifoda etib kelishi mumkin. Tahlillar ularning bir qismi tarjima tilida mos ekvivalentlarga ega bo'lsa, ba'zilar mos birliklarga ega emasligini ko'rsatdi. Masalan: pour your heart and soul-butun vujudi bilan ishga kirishish, mukkasidan ketish, heart and soul-biror narsani kulminatsion nuqtasi, bare one's soul-birovni sirini ochish, brevity is the soul of wit-so'zning muxim ma'nosi, lost soul-fe'li tor, parler tout son soûl (pop.)-chin dildan gaplashish va hokazo.

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UDK:811.512.133*34(091)

Nargiza G'ULOMOVA,
Navoiy innovatsiyalar universiteti dotsenti, f. f. d
E-mail: gulomovamoi@mail.ru

F.f.d., dots. M.A.Abjalova taqrizi ostida

ALISHER NAVOIY MUALLIFLIK KORPUSI UCHUN "NAVODUR USH-SHABOB" DEVONIDAGI G'AZALLARNI GRAMMATIK TEGHLASH XUSUSIYATLARI

Annotsatsiya

Alisher Navoiy g'azallarini tushunarli, o'qishli bo'lishini ta'minlash uchun grammatik teglash va leksik, grammatik jihatdan tahlil qilish lozim. Navoiy yashagan davr leksikologiyasi bilan hozirgi leksika arxaizm va istorizm so'zlarning vujudga kelishi va ko'plab so'z ma'nolarining tubdan o'zgarishi, Navoiy davrida boshqa morfologik xususiyatga ega bo'lgan so'zlar, bugun ma'no o'zgarishiga, ma'no torayishiga uchrab yoki so'zning boshqa atash ma'nosiga o'tganligi Navoiy g'azallari grammatik tahlil qilish muhimligini ko'rsatadi. Misralarning emotsional-ekspressiv bo'yqorligini, ohangdorligini oshirish, baytlarning mazmunan, shaklan mutanosibligiga erishish maqsadida yordamchi so'z turkumlari hamda ma'nodosh so'zlardan foydalanish mahoratini ko'rsata olganligi maqolada ilmiy tahlillar orqali asoslab berilgan.

Kalit so'zlar: yordamchi so'zlar, bog'lovchi, ko'makchi, qo'shimcha, grammatik vosita, grammatik tahlil, shakldosh so'zlar.

GRAMMATICAL TAGGING FEATURES OF GHAZALS IN "NAVODUR USH-SHABAB" DIVAN FOR THE AUTHORSHIP CORPUS OF ALISHER NAVOI

Annotation

In order to ensure that Alisher Navoi's ghazals are understandable and readable, it is necessary to tag them grammatically and analyze them lexically and grammatically. With the lexicology of Navoi's time, the current lexicon is archaism and historicism, the emergence of words and the radical change of the meanings of many words, narrowing the meaning or changing the meaning of the word to a different meaning shows the importance of grammatical analysis of Navoi's ghazals. The fact that he was able to show the skill of using auxiliary words and synonyms in order to increase the emotional-expressive coloring and melodiousness of the verses, to achieve the proportionality of the verses in terms of content and form, is substantiated in the article through scientific analysis.

Key words: auxiliary words, conjunction, auxiliary, adverb, grammatical tool, grammatical analysis, formative words.

ТЕКСТ НАУЧНОЙ РАБОТЫ НА ТЕМУ «ОСОБЕННОСТИ ГРАММАТИЧЕСКОЙ РАЗМЕТКИ ГАЗЕЛЕЙ В ДИВАНЕ «НАВОДУР УШ-ШАБАБ» ДЛЯ АВТОРСКОГО КОРПУСА ALISHERA NAVOI

Аннотация

Для того, чтобы газели Алишера Навои были понятны и читабельны, необходимо провести их грамматическую разметку и лексический и грамматический анализ. С лексикологией Навоийского времени, актуальной лексикой является архаизм и историзм, появление слов и коренное изменение значений многих слов, сужение значения или изменение значения слова на иное значение показывает важность грамматической анализ газелей Навои. В статье обосновывается тот факт, что он смог показать мастерство употребления вспомогательных слов и синонимов с целью повышения эмоционально-выразительной окраски и напевности стихов, добиться соразмерности стихов по содержанию и форме. посредством научного анализа.

Ключевые слова: вспомогательные слова, союз, вспомогательное слово, наречие, грамматическое средство, грамматический разбор, формообразующие слова.

Kirish. Alisher Navoiyning semantik boy xazinasini uning til va tafakkur haqidagi qarashlaridan ham anglashimiz mumkin: "Chun alfoz va maskur mahluqotdin murod ma'nidir[1]. Navoiyning bu hikmati bilan inson olgan bilimini ifodalay olishi va boshqalarga yetka olishi kerakligini aytadi. Navoiy bir necha yuz yil avval aytgan bu fikrni umumiy tilshunoslikning otasi sanalgan G. Vilgelem bir necha yuz yil keyin takrorlab: "Aqliy faoliyat mutlaqo ruhiydir"[2] deydi. Anglashinadiki, Navoiy Sharq tilshunosligida mavjud bo'lgan lekseka sohasidagi barcha bilimlardan xabarador bo'lgan va shu shular asosida turkiy tilning lug'at boyligini, grammatik xususiyatlarini ko'rsatib bera olgan.

Qadimiy sharq va g'arb olimlari yaratgan asarlarda, asosan so'z shaklini o'zgartirish uchun xizmat qiladigan vositalarni (turli qo'shimchalar, affikslarni) va gap tuzish tartib-qoidalarini tadqiq qilganlar. XIX asrning ikkinchi yarmidan boshlab tilshunoslik sohasida qiyosiy-tarixiy metodning vujudga kelishi natijasida tillardagi ko'pgina

grammatik xususiyatlarni kengroq o'rganish mumkin bo'ldi. Hozirda grammatika tushunchasi keng ma'noga ega bo'lib, u tildagi barcha grammatik vositalarni, so'z turkumlari, so'zni kichik ma'nodor bo'laklarga bo'lish va so'z yasovchi hamda so'z o'zgartiruvchi turli qo'shimchalar, affikslar va so'z tartibini, gapning maqsadga ko'ra turlarini o'rganmoqda.

Mavzuga oid adabiyotlar tahlili. So'z dahosiga daho so'zchi sifatida adoqsiz ehtirom va benihoya inja sezgi bilan munosabatda bo'lgan, ulkan ijodiy, ham badiiy, ham ilmiy, ham tarixiy – merosi bilan bashariyatning tafakkur xazinasini favqulodda beqiyos darajada boyitgan ulug' mutafakkir Alisher Navoiydir[3]. Navoiy turkiy tildagi har bir so'zning lisoniy ahamiyati va gapdagi o'rni beqiyosligi xususida o'z munosabatini asarlari, shu jumladan g'azallarida ham asoslagan. Uning boy va serqirra ijodiy merosini har tomonlama chuqur o'rganish asnosida turkiy til rivojiga qo'shgan ulkan hissasini alohida e'tirof etish joiz.

Tadqiqot metodologiyasi. Ma'lumki, tilshunoslik fanida har bir til birliklarining o'z muhim ahamiyatga ega bo'lib, har birining gapda alohida bajaruvchi vazifasi mavjud. Shu jumladan, yordamchi so'z turkumlari gaplarni mazmunan

Yordamchi so'zlar turi	Sof yordamchi so'z	Vazifadosh yordamchilar
Bog'lovchi	va, ila, bila, ammo, lekin, goh...goh, xoh...xoh, ne...ne, bir...bir, ya'ni, ya'nikim, chunki, negakim, agar, gar, garchi, magar, vagar.	-u, -yu, -da, -ki, kim, bir, balki,
Ko'makchi	kabi, kebi, birla, ila, bila, uza, chu, uzra, yanglig', sori, uchun	-dek, avval
Yuklama	ham, go'yo, hech, go'yo, go'yi	u, mu, -da, -dur, yolg'iz

Eski o'zbek tilida ham bog'lovchilar vazifasiga ko'ra ikki guruhga bo'lingan: a) teng bog'lovchilar; b) ergashtiruvchi bog'lovchilar[4]. Bog'lovchilar teng munosabatli birliklarni bog'lab, ular orasida tenglashtirish, zidlash, ayirish, inkor, aniqlash, sabab, shart kabi morfologik ma'nolarni ifodalash uchun xizmat qiladi.

Tahlil va natijalar. Navoiy "Navodir ush-shabob" devonidagi g'azallarda yordamchi so'zlardan mahorat bilan qo'llanganligini namuna sifatida quyida keltirilgan misralar misolida ko'rishimiz mumkin:

Yo nabiy, ruhiy fidoka ahlan **va** sahlani marhabo (7-g'azal)

Jism **ila** jon ichra garchi tushkay oshubi firoq (5-g'azal)

Kim, vasila bo'ldi mahzun jon **bila** jonon aro (20-g'azal)

G'azallarda -u ayiruv bog'lovchisini, o'zaro teng munosabatli ikki leksemani boshlashga xizmat qiladi:

Xatt-**u** zulf-**u** qoshla ring, ey dilbari chobuk, balo (29-g'azal)

Tutub nashot-**u** tarab chang zulfin etma surud (352-g'azal)

Sabza-**u** gul istamon to vo'smav-**u** gulgunadin (360-g'azal)

Teng munosabatdagi sintaktik birliklar ko'pincha bir xil grammatik shaklda, bir xil sintaktik vaziyatda turadi[5]. G'azallarda **jon** leksemasi hamda -u, -yu biriktiruv bog'lovchilari birikib, quyidagi so'z birikmalarini hosil qilgan: *jon-u jism, jon-u jahon, jon-u tan, jon-u aql-u din, jon-u aql-u husn, jon-u xonumon, jon-u ko'ngil, jon-u xirman, jon-u umr, jon-u din* kabi.

Bog'lovchi fikrni ma'lum tartibda bog'laydigan va fikrni ifodalashdagi oraliqlarni ko'rsatadigan so'zlar hisoblanadi[6]. G'azallarda **ham** bog'lovchisi, asosan, uyushgan bo'laklar oldidan takrorlanib kelganligini kuzatish mumkin:

Ham rasul-u **ham** amin, **ham** mustafo, **ham** mujtabo (8-g'azal)

Ham gul isi, **ham** sarv bo'yi ko'ngluma yoqmas (26-g'azal)

Ham o'zungni, **ham** meni, **ham** elni qutqarding kelib (58-g'azal)

G'azallarda qo'llangan zidlov bog'lovchilari ko'pincha ikki sodda fikrni yaxlit bir butunlikda ifodalash uchun xizmat qiladi:

Lek jannat kavсарidek lavn ila safvat anga (8-g'azal)
Ishq erur qotil va **lekin** may erur kuchlug balo (29-g'azal)

Suda ermas mehr aksi, **balki** daryo jonig' (134-g'azal)
Piri dayr aylar sabuh, **ammo** ko'z ochmas mug'bacha (351-g'azal)

Yo, yoxud, yo..., yo..., goh..., goh, dam..., dam; bir..., bir; xoh..., xoh kabi ayiruv bog'lovchilari eski o'zbek adabiy tilida qo'llanib, Navoiy g'azallarida ko'p uchraydi:

Va *yoxud* shu'la tushti safhag'al ul so'z etib ta'sir (33-g'azal)

Agar sen etsang anga *xoh* lutf-u *xoh* itob (50-g'azal)
Xoh shom o'lsun qorarg'an ro'zgorim, *xoh* subh (104-g'azal)

bog'lashda, ma'no kuchaytirishda alohida ahamiyat kasb etadi. Ushbu jadvalda shoir g'azallarida qo'llangan yordamchi so'zlar alohida ko'rsatildi:

Gohe yig'lar achchig'-achchig', *goh* aylar zahrxand (116-g'azal)

Degaykim, *bir* qurug' shox uzra qolmish *bir* sarig' yafrog' (297-g'azal)

G'.Abdurahmonov g'azallar tarkibida ko'p qo'llangan *na na* inkor bog'lovchisini yuklamalik xususiyatiga ega ekanligini ta'kidlab, bog'lovchi vazifasida kelganda, ayrim teng huquqli bo'lak (komponent)larga inkor ma'nosini berib, ularni bog'laydi deydi[7]. Quyida "Navodir ush-shabob" devonida inkor bog'lovchisi uchragan g'azallardan misralar keltirdik:

Anga *ne* ibtido paydodurur, *ne* intiho paydo (3-g'azal)

Bu kun erur *ne* nujumu *ne* osmon paydo (34-g'azal)

Ne Faridundin asar chun qoldi, *ne* Jamshiddin (69-g'azal)

Ne xirad, *ne* hush bizdin istangiz, ey ahli zuhd (126-g'azal)

"Navodir ush-shabob" devonidagi g'azal misralarida sabab, natija ma'nolarini ifodalash uchun xizmat qilgan ergashtiruvchi bog'lovchilar tasnif etidi:

- g'azallarda *aniqlov bog'lovchisi* ergash gaplarni bosh gapga bog'lash uchun ishlatilib, bosh gapda ifodalangan fikrni izohlagan:

Bo'lmag'ay erdi muyassar "Xamsa", *ya'ni* panj ganj (7-g'azal)

Boru yo'q, *ya'niki* paydov-u nihonim o'rtading (354-g'azal)

- *sabab bog'lovchisi* ergash gaplarni bosh gapga bog'lab, sabab, natija ma'nolarini ifodalaydi. Navoiy g'azallarida oshiq ruhiy holatini, ishtiroklarini, kechinmalarini tasvirlash, maqsadida sabab bog'lovchilaridan foydalangan:

Gul sari boqmadi bulbul, *chunkim*.

Ko'rdi gulgasht etasen gulshan aro. (22-g'azal)

Negakim kuyamak bila o'lmakni irshod aylaram. (410-g'azal)

Navoiy ahli fano ista, qo'y riyo ahli

Ki, nayshakar borida tuhfa qilmadi kishi lux. (107-g'azal)

- *shart bog'lovchisi* shart va to'siqsiz ergash gaplarning bosh gapga bo'lgan munosabatidagi shartni, shu bilan birga, to'siqsizlik ma'nolarini anglatadi. Shart ergash gapning kesimi fe'lning shart formasi orqali ifodalanganda, ergash gap oldidan *agar, garchi, gar, magar* kabi sozlarni keltirish mumkin:

Qo'lin bu barq yorutti, damin buy el ochdi,
Agar sipehr uza Muso edi va gar lyso (6-g'azal);

Jannat-u do'zaxga chekmas, lutf-u qahring bo'lmasa,
Gar munung mo'minlig'idur, *gar* aning tarsolig'i (612-g'azal).

Shu o'rinda ta'kidlash o'rinliki, "Xazoyin ul-maoniyy" kulliyotidagi g'azallarining 20 o'rnida *va* teng hamda *gar* ergashtiruvchi bog'lovchilarni birgalikda qo'llanib, misralar mazmundorligini oshirishga xizmat qilgan. Jumaldan, "Navodir ush-shabob" devonining 14 baytli 606-g'azali[8] kamyob g'azallar sirasiga kirib, kulliyotda bunday g'azallar 5 tani tashkil etadi:

Vagar xud vasli iqboli muyassar bo'lsa bir soat,

Faridun taxti uzra bazm tuzdi, jomi Jam chekti. (606-g'azal 10-bayt)

Ushbu baytning mazmunini ham tahlil qilsak: lirik qahramon shu qadar ma'shuqaga intiqki, agar ma'shuqasining vasli bir muddat unga muyassar bo'lsa, u xuddi Faridun kabi bazm va yoki Jamshid kabi muborak jomida qadah ichadi, ya'ni oshiqning nazarida bir lahza go'zal ma'shuqa visoliga yetishishi uni cheksiz boyliklari bor shohlar kabi etadi. Bir qarashda muhabbat mavzusida yozilgandek ushbu g'azalda orifona ma'no mujassam. Haqiqiy oshiq Olloh bilan suhbatlashishdan qalbiga bir olam zavq-u shavq, surur his qiladi, Olloh ishq, Olloh nafasi, Olloh ruhining kayfiyatini tuyadi, shunga taslim bo'ladi[9].

To'rt ayog'lanib iting xayli aro men majnun,

Gar kesak otsang o'pay, **gar** so'ngak otsang ko'muray. (595-g'azal)

Ushbu baytda esa shoir **gar** shart ergashtiruvchi bog'lovchisini teng bog'lovchilar sirasiga kiruvchi *ayiruv* bo'lovchisi kabi qo'llamoqda. "**Toki** ko'nglum iztirobi-yu tanim titratmasi" baytdagi **toki** leksemasi aslida maqsad bo'g'lovchisi hisoblanadi. Navbatdagi baytda **go'yiyo** chog'ishtiruv bog'lovchisi bo'lib kelmoqda:

Ey Navoiy, topti mutrib sozidin ko'nglum navo,

Go'yiyo jon rishtasig'a tegdi mizrobi aning. (351-g'azal)

Ko'makchi ma'no va vazifasi jihatdan kelishik qo'shimchasiga yaqin turadi, lekin ular kelishik qo'shimchalariga qaraganda ma'noni aniq, konkret ifodalaydi[10]. Sof ko'makchilar asl lug'aviy ma'nosini yo'qotib, butunlay ko'makchiga aylanib qolgan so'zlardir. Ularning eng faollari: bilan, uchun, kabi, singari, sayin, yanglig', sari, uzra so'zlaridir Navoiy g'azallarida ko'p marta qo'llangan ko'makchilarning fikrni aniq va badiiy ohangda tasvir etishda ahamiyati beqiyos.

Xusho jununki, **chu** yuzlansam ul pariy sari, kibi (36-g'azal)

Navoiy **uzra** g'am-u dard qo'zg'alur ne ekin (36-g'azal)

Ki, sajda rost emas, egri **chun** bo'lur mehrob (50-g'azal)

Ulki **avval** tarkin ettim, ermas erdi juz murod (118-g'azal)

Oh o'tidinki, har **sori** sochtim sharoralar(153-g'azal)

Gulgun to'n **uza** qora chavuk naqsh (337-g'azal)

Visol gulshani **birla** ko'p o'lmag'il mash'uf (352)

Sipehr kom **ila** evrulmasa hazin bo'lma (352-g'azal)

Shioi xat **bila** ko'hsor **uza** oltun alam chekti (606-g'azal)

Kabi, singari, yanglig', misli (misol) ko'makchilari o'xshatish, solishtirish, qiyoslash ma'nosini ifodalashiga ko'ra ma'nodoshdur:

Bosh aro kestim alif yozg'an **alifdek** bosh aro. (18-g'azal)

Kim, bu **yanglig'** ganj topmas kimsa bu vayron aro. (20-g'azal)

Qil **kebi** jismimki hajring so'zi ichra to'lg'anur (351-g'azal)

Hamul qush **mislikim** ani muqayyad aylagay dome (577-g'azal)

Navoiy o'z ijodida so'z masalasiga alohida urgu beradi. U so'z haqida fikr yuritar ekan, dastavval, mutlaqo

maqsadga muvofiq, so'zning ma'no quvvatiga katta e'tibor qaratadi[7] va o'z o'rnida yuklamalardan ham unumli foydalanadi. Yuklamalar so'z yoki gaplarga qo'shimcha ma'no yuklash uchun qo'llanadigan yordamchi so'z yoki affiksalaridir. Navoiy yuklamaning har ikkala turidan ham unumli foydalanish, orqali g'azallardagi bosh ma'noni yanada kuchaytirishga erishgan. G'azallarda kuchaytiruv, ta'kid, so'roq-taajub, inkor, o'xshatish-qiyoslash, turlaridan foydalangan. Quyida kuchaytiruv-ta'kid yuklamasi qatnashgan g'azal misralaridan tahliliy namunalari keltirildi:

Navoiydin olding ko'ngul, jonni **ham** (31-g'azal)

Men-men-u bekaslig-u ayyomi hajr (380-g'azal)

Husn **ila** yolg'uz meni bedilni shaydo aylamas. (239-g'azal)

Yuqoridagi g'azallarda uchragan yuklamalar misra tarkibidagi so'zlarni bog'lash bilan birga, gapga emotsional-eksprissiv va modal ma'nolarni ham yuklab kelgan.

Hozirgi o'zbek adabiy tilida -mi yuklamasi mantiqiy urg'u qaysi bo'lakka tushishidan qat'i nazar, doimo kesim oxiriga qo'shiladi[11]. Bu qoida eski o'zbek adabiy tiliga ham aynan mos keladi:

Gar unung jon olur ani desa bo'lg'aymu darig'

Kim, fido boshtin ayog'ing'ga sening jon hofiz. (287-g'azal)

Charx agar solsa yiroq yuz yil visolingdin meni,

Oyira **olg'aymu** bir soat xayolingdin meni. (607-g'azal)

Aslo, hech, sira, na...na inkor yuklamalari hisoblanib, so'z yoki gapga inkor ma'nosini yuklaydi. Quyida "Navodir ush-shabob" devonida uchragan inkor yuklamalari qatnashgan baytlardan namunalari keltirildi:

Hech yoqmaydur ul afsona manga (13-g'azal)

Ekmadi **aslo** vafu naxli jahon bo'stonida (558-g'azal)

Ayrim hollarda o'xshatish sodda gaplarda qiyos etalonida oldin *xuddi, go'yo* aniqlov yuklamasi ham qo'llanishi mumkin. Bunday holda ayni aniqlovchi yuklamasining mazmuniga ko'ra gapda ifodalanayotgan o'xshatish munosabati yana ham kuchayadi. Bu yuklama qiyos asosidagi belgining qiyoslanayotgan ob'ektlarning har ikkalasiga ham bab-baravar tegishli ekanligini alohida ta'kidlab, kuchaytirib ko'rsatadi. Bunday o'xshatish-qiyoslash yuklamalarini g'azallarda ham uchratishimiz mumkin:

Oy yuzung birla talashdi buki ko'ktur orazi,

Panjasi birla quyosh **go'yo** yuziga urdi koj (93-g'azal)

Qoshlaringdur **go'yi** ikki hinduiy otashparast,

Mayl qilg'on sajdag'a o'tluq uzoring yonida. (560-g'azal)

Xulosa va takliflar. Alisher Navoiy g'azallarini grammatik tglash – izohtalab shakldosh ya'ni omonimlik xususiyatiga ega so'z ma'nolarining tushunarli va o'qishli bo'lishini ta'minlash uchun muhim. Navoiy yashagan davr leksikologiyasida mavjud yordamchi so'z turkumlari bilan hozirgi tilshunosligimizdagi yordamchi so'zlarni qiyosiy tahlil qilish ham zamonaviy lingvistika sohasining tadqiq qilinishi muhim bo'lgan bir qismi sanaladi. Navoiy g'azallarini o'rganishda, shoirming so'z ko'lamini turlicha ilmiy yondashuvlar asosida tadqiq qilishda grammatik tahlillarning o'rni va ahamiyati beqiyos.

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UDK: 811.1.81

Сабохат ДЖАЛИЛОВА,

Преподаватель Узбекского Государственного университета физической культуры и спорта

E-mail: sabohat.djalilova@mail.ru

На основе рецензии доцента Н.Мамаджановой ТГПУ им. Низами

THE USE OF A LINGUOCULTURAL APPROACH IN TEACHING FOREIGN LANGUAGES

Annotation

This article is devoted to the significance of linguocultural studies in the methodology of foreign languages teaching. The author defines the role of the linguocultural approach in the modern education system and to the methods of teaching German as a foreign language. The author considers the characteristic of linguoculturology suggested by the majority of scientists. The ways of overcoming foreign literature difficulties are considered.

Key words: language, culture, linguoculturology, text, foreign language, training.

CHET TILLARNI O'QITISHDA LINGVOKULTUROLOGIK YONDASHUV DAN FOYDALANISH

Annotsatsiya

Mazkur maqola chet tilini o'qitish metodikasida lingvokulturologik yondashuvning ahamiyatiga bag'ishlangan. Maqola muallifi lingvokulturologik yondashuvning zamonaviy ta'lim tizimi va ingliz tilini chet tili sifatida o'qitishdagi o'rni ko'rib chiqildi. Muallif lingvokulturologiyaning ko'pgina olimlar tomonidan taklif etilgan tavsiflarini berib o'tishgan. Chet tili matniga oid qiyinchiliklarni bartaraf etish usullari taklif etilgan.

Kalit so'zlar: til, madaniyat, lingvokulturologiya, matn, chet til, o'qitish.

ИСПОЛЬЗОВАНИЕ ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОГО ПОДХОДА В ОБУЧЕНИИ ИНОСТРАННЫМ ЯЗЫКАМ

Аннотация

Статья посвящена значимости лингвокультурологического подхода в методике преподавания иностранных языков. Автор статьи определяют роль лингвокультурологического подхода в современной системе образования и в методике преподавания английского языка как иностранного. Автор дает характеристику лингвокультурологии, предложенную большинством учёных. Предложены пути преодоления трудностей иноязычного текста.

Ключевые слова: язык, культура, лингвокультурология, текст, иностранный язык, обучение, лингвокультурологический.

Введение. На сегодняшний день никто не будет отрицать значимость иностранных языков в жизни современного общества. Для нашей страны характерны расширение *многосторонних* межгосударственных отношений, *торгово-экономических* связей с зарубежными странами, развитие науки и техники, и соответственно, на фоне этих изменений усиливается значение иностранных языков как действенного фактора социально-экономического, научно-технического и общекультурного прогресса, как средства устного и письменного общения между представителями разных культур и народов.

Литературный анализ и методология. Одним из основных задач системы непрерывного языкового образования является изучение языка и культуры, а также культуры через язык. Именно этой проблемой и занимается лингвокультурология. Соответственно, за последние годы, появились много работ, посвященных изучению этой науки. Поскольку лингвокультурология это «закономерная ступень в области филологических и других гуманитарных наук – это научная дисциплина синтезирующего типа, пограничная между науками, изучающими культуру, и филологией, а не аспект преподавания языка, как лингвострановедение. Вопросы преподавания языка оказываются здесь производными»[1]. Как известно, эта научная дисциплина исследует проявления культуры определенного народа, которые отразились и закрепились в языке. «В лингвистике конца XX в. стало возможным принять

следующий постулат, который вытекает из достижений названных ученых – как русских, так и зарубежных: язык не только связан с культурой: он растет из нее и выражает ее. Язык одновременно является и орудием создания, развития, хранения (в виде текстов) культуры, и ее частью, потому что с помощью языка создаются реальные, объективно существующие произведения материальной и духовной культуры» [6]. Одним из основных целей лингвокультурологии является проблема адаптации человека в окружающем его культурном пространстве, в нашем понимании иноязычная культура изучаемого языка, которое в настоящее время особенно сложно и противоречиво.

Если обратить внимание на специфику языкового образования, то можно выделить следующие качества: а) ориентация языкового образования как процесса формирования у обучаемых способности к межкультурной коммуникации; б) повышение статуса обучаемых в учебном процессе, в реальной коммуникации (обучаемый становится субъектом учебной деятельности и межкультурной коммуникации, проявляет активность для решения коммуникативно-познавательных задач творческого и проблемного характера – формируется автономия обучающегося), развитие мотивации в изучении языков и культур, осознание обучающимися своей личной ответственности за результаты этого процесса; в) усиление когнитивных аспектов образовательного процесса как условие формирования мотивов, отношений и личностных позиций учащихся [2]. Исходя из

вышеизложенного, можно сказать, что в методике обучения иностранных языков началась современная стадия усовершенствования задачи взаимоотношения и понимания языка и культуры. Здесь важную роль играет лингвокультурологический подход, который может соответствовать современным требованиям.

Как известно, (иностраннный) язык – «это путь, по которому мы проникаем не только в современную ментальность нации, но и в воззрения древних людей на мир, общество и самих себя, то в этом случае поговорки, фразеологизмы, метафоры, символы культуры и т.д., содержащиеся в тексте, являются ценнейшим источником сведений о культуре и менталитете народа, в них как бы законсервированы мифы, легенды, обычаи» [6].

Лингвокультурологический подход впервые использовалось в работах посвященных методике обучения русскому языку, авторами которых являются Т.К. Донская, Н.Л. Мишатица, Л.Г. Саяхова [5; 7; 8]. Принято считать, что начала лингвокультурологического подхода к языку связаны с переходом на междисциплинарную парадигму понимания общественного развития. Именно таким был подход к языку немецкого лингвиста Вильгельма фон Гумбольдта, считающегося основателем не только лингвокультурологии, но и общего языкознания, и философии языка [10]. Что касается иностранного языка, то владея изучаемым языком, нельзя осмыслить глубокое значение культуры. Взаимоотношение языка и культуры была всегда в центре внимания преподавателей. В процессе устной и письменной речи обучающие иностранный язык сталкиваются различными языковыми средствами. Ведь в этих словах и выражений проявляется культура изучаемого языка. Сейчас нельзя представить изучения иностранного языка без его культурных особенностей во всех отраслях. До конца второй половины XX-века в основном изучали форму и структуру иностранного языка, но на сегодняшний день язык изучается с его культурными компонентами и они уже включены в образовательные стандарты обучения.

Обсуждение и результаты. Изучение иностранных языков широко распространено в нашей стране. Хорошее знание языка, в том числе и английского, невозможно без знания его фразеологии. Знание фразеологии чрезвычайно облегчает чтение как публицистической, так и художественной литературы. Разумное использование фразеологизмов делает речь более выразительной.

В процессе анализа текстов студенты сталкиваются с лингвокультурологическими особенностями языка оригинала, которые проявляются у английских фразеологических единицах, где во многих случаях они не поддаются дословному переводу. И фразеологические единицы не имеют эквивалентов в других языках. Это в первую очередь относится к фразеологизмам, обозначающим несуществующие у нас реалии. При переводе подобных фразеологизмов используется калькирование и описательный перевод. Калькирование дает возможность донести до читателя живой образ английского фразеологизма, что невозможно при использовании свободного необразного словосочетания, являющегося русским объяснением значения английского фразеологизма. Например: *The old lady of Threadneedle Street* – (шутливо) старая леди с Треднидл стрит (английский банк). Пониманию перевода помогает примечание: Назван «старой леди» из-за своего консерватизма, а «Треднидл стрит» – улица, на которой он находится. Перевод «английский банк» не передает специфики данного фразеологизма.

Фразеологические единицы можно наблюдать в художественной литературе, т.е. в произведениях В.Шекспира, например в пьесе «Отелло»: «*To wear heart upon sleeve for days to peck at*» – который не поддается дословному переводу и имеет значение «Выставлять напоказ свои чувства». Этот фразеологизм дословно можно перевести следующим образом: «Носить сердце на рукаве, что бы его клевали». Или же можно использовать контекстуальную замену: «Душа нараспашку». Данный фразеологический оборот зародился в связи с традицией английских рыцарей, времен средневековья, носить цвета дома (рода, семьи) дамы сердца, чаще всего это была ленточка на рукаве, т.е. по цвету ленточки люди могли узнать о чувствах влюбленных. Подбор эквивалентной лексики оригинала на родной язык является наиболее эффективным средством на занятиях иностранного языка.

Но существует и без эквивалентная лексика во многих других языках, например, в немецком языке существует такие слова как, *hilfsbereit, Berufsverbot, Bierdeckel, Geschwister, Stocken, Seitensprung, Tafelbild, Feierabend*. Или же, их можно наблюдать и в английском языке: *Scarlet day, Academicals, Double major, Cream tea, English breakfast, Egg-plum, grass-beef, graveling*. А также в русском языке: *винегрет, квас, лапти, автолюбитель, кипятки: сутки, сухостой, аврал, облопотиться, однофамилец, здоровяк, ласковый, сладкоежка, именинник, тамада, беспризорник, поэмка, погреб, смекалистый*. Следует отметить, что в узбекском языке без эквивалентная лексика встречается чаще, чем в других языках, например, слова относящие к семантической группе свадьба: *ош, кув, зиёфат, келин салом, чаллари, нон синдириш, чипрон, куда чакирик, хадм-худойи* и т.д.

По мнению, А.Д. Дейкиной, О.Н. Левушкиной, лингвокультурологический подход является «как совокупность методов, позволяющих в процессе обучения русскому языку формировать языковую личность учащегося в контексте культуры» [3].

«Принцип соизучения языка и культуры», сформулированный Л.А. Ходяковой, предполагает при обучении родному языку «отбор дидактического материала, методов, приёмов и средств обучения с учётом культурно-языковой функции родного (русского) языка, обеспечивающей целенаправленное влияние накопленных от поколения к поколению культурных ценностей на формирование духовного мира обучаемых, на воспитание их личного и национального достоинства средствами языка, через символы и традиции родного народа» [9].

Заключение. В нынешнее время специалисты, вовлеченные в преподавание иностранных языков, понимают, что существует важная связь между культурой и языком. Соответственно, лингвокультурологический подход в этом плане играет важную роль в сближение разных культур и народов. Следует подчеркнуть, что без изучения культуры как иностранного, так и родного языка, преподавание языку является неточным и неполным. И следует отметить, что в методике преподавания иностранных языков лингвокультурологическому подходу уделяется мало внимания. По мнению, Е.С. Диковой «это наводит на мысль о проблемности и сложности использования этого подхода в таких образовательных условиях, поскольку лингвокультурологический подход предполагает достаточно глубокие знания иностранного языка для исследования проявлений культуры народа в этом языке. Это, как известно, не является самоцелью в обучении иностранного языка в неязыковом вузе» [4].

Таким образом, из всего вышеперечисленного можно сделать вывод: актуальность темы неоспорима. Анализ научной литературы позволил определить

лингвокультурологию, а также лингвокультурологический подход одним из наиболее эффективных способов формирования навыков и умений осуществления межкультурной коммуникации путем изучения

иностранных языков как явление культуры. При лингвокультурологическом подходе культура, как и язык, является основным содержанием обучения иностранных языков.

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Arabboy JO'RAYEV,
Andijon iqtisodiyot va qurilish instituti tadqiqotchisi
E-mail: arabboyjurayev@gmail.com

F.f.d F.Xasanova taqrizi asosida

THE SPECIFIC FEATURES OF THE TYPES OF GRATITUDE IN ENGLISH

Annotation

This article will focus on the types of the spoken genre of expressing gratitude in English. At the same time, attention is drawn to the originality of its forms-office, household, administrative. Gratitude related to the administrative sphere has names such as thank you letter, thank you letter.

Keywords: letter of thanks, author's word, letter of thanks related to the everyday gratitude, administrative gratitude, academic gratitude.

СПЕЦИФИКА ВИДОВ БЛАГОДАРНОСТИ В АНГЛИЙСКОМ ЯЗЫКЕ

Аннотация

В данной статье речь пойдет о видах разговорного жанра выражения благодарности на английском языке. При этом обращает на себя внимание своеобразие его форм-служебной, бытовой, административной. Благодарность, относящаяся к административной сфере, носит такие названия, как благодарственное письмо, благодарственное письмо, ном.

Ключевые слова: благодарственное письмо, авторское слово, благодарственное письмо, относящееся к бытовому, административному, академическому сектору.

INGLIZ TILIDA MINNATDORCHILIK BILDIRISH TURLARINING O'ZIGA XOSLIGI

Аннотация

Ushbu maqolada ingliz tilida minnatdorchilik bildirish nutqiy janrining turlari haqida so'z boradi. Bunda uning rasmiy, maishiy, administrativ shakllarining o'ziga xosligi diqqatga szovordir. Administrativ sohaga oid minnatdorchilik bildirish tashakkurnoma, minnatdorchilik maktubi, nomasi kabi nomlar bilan yuritiladi.

Kalit so'zlar: minnatdorchilik xati, nomasi, muallif so'zi, maishiy soha, administrativ, akademik sohaga oid minnatdorchilik bildirish.

Kirish. Hozirgi kunda tilshunoslikda nutqiy janrlarning lingvistik xususiyatlarini o'rganish ommalashmoqda. Bundan ko'zlangan asosiy maqsad til tizimida nutqiy janrlarning tasnifiy tamoyillarini ishlab chiqishdir. Minnatdorchilik bildirish til tizimida o'ziga xos barqaror lingvistik xususiyatlarga egaligi bilan xarakterlanadi.

Mavzuga oid adabiyotlar tahlili. Sohaviy minnatdorchilik bildirish hozirgi kungacha lingvistik tadqiqotlqr ob'yekti bo'lgan emas. Ularning alohida turlari u yoki bu til nuqtai nazaridan o'rganilgan.

Tadqiqot metodologiyasi. Sohaviy minnatdorchilik bildirish shakllari barcha tillar uchun universal til hodisasi sanaladi. Shu sababli ham deyarli ingliz tilida sohaviy minnatdorchilik bildirishning barcha shakllari uchraydi. Tahlil va natijalar (Analysis and results). Siyosiy sohaga oid minnatdorchilik bildirish Buyuk Britaniya qirolichasining xizmatining 70-yilligi yubileyidagi Britaniya halqiga qirolichaning minnatdorchilik nutqi da o'z ifodasini topgan [4]:

Tomorrow, 6th February, marks the 70th anniversary of my Accession in 1952. It is a day that, even after 70 years, I still remember as much for the death of my father, King George VI, as for the start of my reign.

As we mark this anniversary, it gives me pleasure to renew to you the pledge I gave in 1947 that my life will always be devoted to your service.

As I look ahead with a sense of hope and optimism to the year of my Platinum Jubilee, I am reminded of how much we can be thankful for. These last seven decades have seen extraordinary progress socially, technologically and culturally that have benefitted us all; and I am confident that the future

will offer similar opportunities to us and especially to the younger generations in the United Kingdom and throughout the Commonwealth.

I am fortunate to have had the steadfast and loving support of my family.

I was blessed that in Prince Philip I had a partner willing to carry out the role of consort and unselfishly make the sacrifices that go with it. It is a role I saw my own mother perform during my father's reign.

This anniversary also affords me a time to reflect on the goodwill shown to me by people of all nationalities, faiths and ages in this country and around the world over these years. I would like to express my thanks to you all for your support. I remain eternally grateful for, and humbled by, the loyalty and affection that you continue to give me. And when, in the fullness of time, my son Charles becomes King, I know you will give him and his wife Camilla the same support that you have given me; and it is my sincere wish that, when that time comes, Camilla will be known as Queen Consort as she continues her own loyal service.

And so as I look forward to continuing to serve you with all my heart, I hope this Jubilee will bring together families and friends, neighbours and communities – after some difficult times for so many of us – in order to enjoy the celebrations and to reflect on the positive developments in our day-to-day lives that have so happily coincided with my reign.

Shuni aytish kerakki, xorijiy mamlakatlarda biznes, ta'lim, karyera sohalorida ham minnatdorchilik bildirish muhim ahamiyatga ega rasmiy xat sifatida shakllangan. Biznes, ta'lim, karyera kabi sohalarda rasmiy xat yo'llash ushbu sohalarda qabul qilingan rasmiy qoida, rasmiy odob

sifatida qabul qilinadi va rasmiy uslubda yozilishi bilan karakterlanadi. Masalan,

Dear Professor Jackson,

I am writing to express my appreciation for your suggestion that I apply for the internship at the Somers and Winters Law Firm. I am even more grateful that you took the time to write such a detailed letter of recommendation. This helped me stand out from the other candidates. I am so excited about this internship, as I am planning to have a career in international arbitration. I learned so much from taking your course, and now I will have the opportunity to apply what I have learned in a challenging new environment. Thank you so much for everything you have done for me.

Sincerely,

Henry Kwan [2].

Ingliz tilida minnatdorchilik bildirishning bu turi minnatdorchilik xati (thanking letter), minnatdorchilik nomasi (thanking note) kabi nomlanadi. Bularning Appreciation thank-you note, Business thank-you note, Email thank-you note, Employee thank-you note, interview thank-you note kabi bir qator turlari mavjud [3]. Bu tipdagi minnatdorchilik bildirishlar so'zlovchining ish-faoliyat (karera) siga aloqadorligi bilan ahamiyatlidir, shuning uchun ham bu shakllarni bilish karera sohasida muhim ahamiyat kasb etadi. Ish bilan bog'liq nutqiy vaziyatlarda yuzaga keladigan turli minnatdorchilik bildirish shakllari o'ziga xos mavzuiy va mazmuniy struktur tuzilishga ega. Masalan, olingan sovg'a uchun minnatdorchilik bildirishda Thank you so much, Thank you very much, I appreciate your consideration, I appreciate your guidance, I appreciate your help, I appreciate your time, I sincerely appreciate, My sincere appreciation, My sincere gratitude, My sincere thanks, My thanks and appreciation, Please accept my deepest thanks, Thank you for your assistance, Thank you for your consideration, Thank you for your encouragement, Thank you for your guidance, Thank you for your support, Thank you for your thoughtfulness, Thank you for your time kabi, biznes sohasida minnatdorchilik bildirishda I appreciate your assistance and look forward to your continuing to work on our account, Many thanks for giving me this opportunity, Thank you for referring [individual name] to me for [services provided], Thank you for referring us to [company name], Thanks very much for the assistance you provide my business. I sincerely appreciate it kabi, shaxsiy tashakkur aytishda I am grateful for your support, I appreciate you, I appreciate your taking the time, I value the insights and guidance you provide, I wanted to thank you as soon as possible, I truly appreciate the confidence you showed in me, I very much appreciate your help, It was very thoughtful of you, Thank you for your assistance, Thank you for everything you do, You are always so helpful, You are the best, You have been most helpful, You have my gratitude kabi, kasbiy karera I am so very thankful for your time, I appreciate the information and advice you have shared, I sincerely appreciate the assistance, Many thanks for your assistance, Many thanks for your time, Thank you for accepting my connection request, Thank you for connecting with me. It's an honor!, Thank you for the assistance you have provided me with during my job search, Thank you for all the help you have given me with my job search, Thank you for taking the time to talk to me. I very much appreciate the time you spent discussing career options with me, Thank you for providing me with advice, Thank you for sharing your expertise, Thank you for speaking with me. Your insights were truly helpful, Thank you for spending time with me, Thank you for taking time from your schedule to talk to me, diqqat e'tiborni ajratgani uchun minnatdorchilik bildirishda Thank you very much for your consideration, Thank you for your consideration and forthcoming response, Thank you for your consideration and attention to this matter, Thank you for

considering my request, I am very grateful for your consideration, I appreciate your consideration and look forward to hearing from you, I sincerely appreciate your consideration kabi, ko'rsatgan yordami va qo'llab quvvatlagani uchun minnatdorchilik bildirishda I appreciate your help, I am grateful for your help, I am so very grateful for your time, I greatly appreciate your help, Thank you for such a wonderful contribution, Thank you for taking the time, Thank you for taking the trouble to help me, Thank you for all the help, Thank you for your assistance with this matter, Thank you so much for the help, Please let me know if I can return the favor, I am grateful for your help, I very much appreciate your support, Thank you for your support kabi, ish intervyusi uchun minnatdorchilik bildirishda I appreciate having the opportunity to speak with you today about the [job title] position at [company name], I appreciate the time you and the [company name] team spent interviewing me, I appreciate your time and consideration in interviewing me for this position, I enjoyed speaking with you about the opportunity to work with your company, I greatly appreciate the time you took to interview me, I sincerely appreciate the time you took to interview me, I sincerely enjoyed meeting with you to discuss the [job title] opening, I would like to thank you and your staff for the opportunity to meet with you, Many thanks for the opportunity to meet with you, Thank you for speaking with me about the [job title] position at [company name], Thank you for the courtesy you extended to me during my interview kabi jummlar ko'p qo'llaniladi. Bundan tashqari turli tavsiyanomalar (a Reference or Referral) yozgan shaxslar uchun minnatdorchilik bildirish I appreciate your taking the time to write a reference for me, I really appreciate the reference you gave to [company name] on my behalf, Thank you for taking the time to provide me with a reference, Thank you very much for recommending me for the position, Thank you for referring me for the job at [company name] kabi, ish beruvchilar va xodim o'rtasidagi minnatdorchilik bildirishlar I really appreciate the effort you have contributed to your team's project, I sincerely appreciate your flexibility and willingness to help, I wanted to express my personal gratitude for the effort and extra time you have contributed, Thank you for your confidence and support, Thank you for your help. I'm thrilled to have you on our team, Thank you for always going above and beyond, Thank you for showing what it means to be part of a team, Thank you so much for meeting with me yesterday regarding the project I'm working on kabi jummlar orqali ham ifodalalanadi. Ayniqsa, bunday nomalar yakunlanayotganda "Sincerely," "Best regards," or "With appreciation" kabi jummlar bilan tugatilishi zarur. Ingliz tilida kishilarning har bir qilgan yaxshiligini inobatga olish va bunga o'z vaqtida tashakkur aytish kasbiy odoblardan sanaladi.

Shunisi e'tiborliki, ingliz tilida akademik sohaga (ilmiy, o'quv, publitsistik, badiiy kabi) oid minnatdorchilik bildirish shakllari ham o'ziga xos tarzda shakllanadi. Bunda muallif so'zi sifatida shakllantirilgan, aniqrog'i, muallifning o'z tashakkurlarini aytish maqsadida ajratilgan alohida kitob sahifasi ingliz tili o'quv adabiyotlarining o'ziga xosligini ko'rsatadi. Masalan, ingliz tilida ushbu sahifa acknowledgements deb nomlanib, ushbu sahifada kitobni shakllanishida o'z hissalarini qo'shgan shaxslarni nomma-nom aytish, hissa va ulushlarini e'tirof etish kabilar bayon qilinadi. Ushbu qism xronologik tartiblashtirilgan shaxslar ro'yhatidan iborat bo'lib, bularga hamkasabalar, redaktorlar, agentliklar va oila a'zolari, do'stlari, suyuqli insonlari kabilar ham kiritilishi mumkin. Masalan,

A) Suyukli insonga yo'naltirilgan minnatdorchilik bildirish: I wish to thank my boyfriend Jack for his assistance with the statistics used in this report.

B) Onasiga yo'naltirilgan minnatdorchilik bildirish: I would like to thank my mother for providing me with delicious dinners when I came home late from the university.

V) Hamkasabalarga yo'naltirilgan minnatdorchilik bildirish

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Ingliz tilida maishiy sohadagi minnatdorchilik bildirish so'zlashuv nutqiga xoslanib, to appreciate, to thank, to be thankful, to accept thanks, to be grateful, thanks, to be helpful, to be the best, support, debt, the favor kabi jumllarning qo'llanilishi yoki duo-tilak kabi boshqa nutqiy janrlar vositasida semantik ifodalanishi bilan xarakterlanadi.

Xulosa va takliflar. Ko'rinadiki, ingliz tilida sohaviy minnatdorchilik bildirish o'ziga xos shaklda namoyon bo'ladi. Buning uchun til tizimidagi shakllarning matniy xususiyatlarini tahlil qilish maqsadga muvofiqdir.

ADABIYOTLAR

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Irodaxon ZAYNOBIDINOVA,
Andijon davlat pedagogika instituti assistent-o'qituvchisi
E-mail:zaynobidinovairoda@gmail.com

Filologiya fanlari nomzodi, dotsenti M.Ishonjonova taqrizi asosida

PRESENT TENSE VERBS IN THE LINGUISTIC LANDSCAPE OF THE ENGLISH AND UZBEKI-SPEAKING WORLD

Annotation

This article explains that in the Uzbek linguistic artistic imagination of the world, the present future tense is not limited to a specific time, that a person or object expresses a typical action, and that the commission of an action is directly related to the moment of speech. Also, in the English-speaking world, it is interpreted that the simple present tense itself differs from other forms of the present tense by expressing the content of the action: the constant state or movement of a thing or person, absolute truth, or the state of nature, habitual and repeated actions.

Keywords: linguistic artistic imagination of the world, modern Uzbek language, action, expression, English, category of time, tense forms, grammatical forms.

INGLIZ VA O'ZBEK TILI OLAM LISONIY MANZARASIDA HOZIRGI ZAMON FE'LLARI

Annotatsiya

Ushbu maqolada o'zbek olam lisoniy manzarasida hozirgi kelasi zamon harakatning bajarilishining biror vaqt bilan chegaralanmasligi, shaxs yoki predmetning odatiy harakatni bildirishi, harakatning bajarilishi bevosita nutq momentiga oid bo'lishi yoritiladi. Shuningdek ingliz lisoniy olamida ham oddiy hozirgi zamonning o'zi harakatning mazmunini ifodalashiga ko'ra farqlanishi: narsa yoki shaxsning doimiy holati yoki harakati, mutlaq haqiqat yoki tabiat holati, odat tusiga kirgan va takrorlanuvchi harakatni ifodalashi bilan hozirgi zamonning boshqa shakllaridan farqlanishi talqin etiladi.

Kalit so'zlar: olam lisoniy manzarasi, hozirgi o'zbek tili, harakat, ifodalash, ingliz tili, zamon kategoriyasi, zamon shakllari, grammatik shakllar.

ГЛАГОЛЫ НАСТОЯЩЕГО ВРЕМЕНИ В ЛИНГВИСТИЧЕСКОМ ЛАНДШАФТЕ АНГЛОЯЗЫЧНОГО И УЗБЕКОЯЗЫЧНОГО МИРА

Аннотация

В данной статье поясняется, что в узбекском лингвистическом картине мира настоящее будущее время не ограничивается конкретным временем, что человек или предмет выражает типичное действие, и что совершение действия напрямую связано с к моменту речи. Также в англоязычном мире трактуется, что само простое настоящее время отличается от других форм настоящего времени выражением содержания действия: постоянного состояния или движения вещей или человека, абсолютной истины или состояния природы, привычных и повторяющихся действий.

Ключевые слова: языковой картина мира, современный узбекский язык, действие, выражение, английский язык, категория времени, форма времени, грамматические формы.

Kirish. Turli tillarda hozirgi zamon fe'li nutq so'zlanayotgan vaqtda sodir bo'layotgan ish-harakatni anglatadi, masalan:

O'zbek tilida	Men jurnal o'qiyapman.
Rus tilida	Я читаю журнал.
Ingliz tilida	I read a magazine.

Bundan tashqari M.Irisqulov mazkur zamonning quyidagi ma'nolarini ko'rsatadi:

1. <u>Doimiy to'xtovsiz takrorlanib turadigan ish harakatni:</u>	
<u>O'zbek tilida</u>	<u>Toshkent O'zbekistonning poytaxti.</u>
<u>Rus tilida</u>	<u>Земля вращается вокруг своей оси.</u>
<u>Ingliz tilida</u>	<u>The earth rotates round the sun.</u>
2. <u>Ma'lum vaziyatda kelasi zamon ma'nosini:</u>	
<u>O'zbek tilida</u>	<u>Ertaga uyga ketyapman.</u>
<u>Rus tilida</u>	<u>Завтра вылетаю домой.</u>
<u>Ingliz tilida</u>	<u>I go home tomorrow.</u>
3. <u>O'tgan zamon ma'nosini ham anglatishi mumkin:</u>	
	Вчера захожу в институт и встречаю родителей.

O'zbek tilida bu zamonning hozirgi-kelasi zamon fe'li (1); hozirgi zamon davom fe'li (2) turlari bor.

Hozirgi-kelasi zamon fe'li nutq jarayonida va undan keyin sodir bo'ladigan ish-harakatni ifodalaydi. Bu ma'no fe'li o'zagiga -a, -y ravishdosh yasovchi affiksali morfemani qo'shish va tushlash bilan ifodalanadi: *Ishni hoziroq boshlaymiz. Ular bugun kelishadi.*

Hozirgi zamon davom fe'li ish-harakatning aynan nutq jarayonida sodir bo'layotganini ifodalaydi.

O'zbek tili grammatikalarida hozirgi-kelasi zamon fe'li nutq momentida bo'layotgan harakatni ifodalash uchun (aniq hozirgi zamon ma'nosida) qo'llanishi ta'kidlanadi. Fe'llar bildirgan harakatlar ma'lum bir konkret vaqtda bajarilishi jihatdan bir-

biridan farqlanmasa-da, bu harakatlarning qay tarzda ifodalanishiga qarab **-yotgan + edi** yoki **-(a)r + edi** shakli qo'llanadi. Ma'nolar quyidagicha farqlanadi:

1. Agar maqsad harakatning bajarilish momentini ta'kidlash bo'lsa, **-yotgan-** edi yordamida yasaluvi shakl qo'llanadi.

2. Asosiy e'tibor umuman harakatning **bajarilish holatiga** qaratilgan bo'lsa, **-(a)r + edi**

Qunduzxon yugurib chiqdi. Xotin qo'lidagi buyumlarni stolga qo'vayotgan edi.

yordamida yasaluvi shakl qo'llanadi. Bunda harakatning bajarilish momenti ta'kidlanmaydi (!).

Quyidagi misolda **-yotgan + edi** va **-(a)r + edi** yordamida yasalgan shakllar bildirgan harakatlar aniq bir vaqtda bajarilayotgan harakatlarni bildirsa-da, bu ikki shaklning biri o'rnida ikkinchisini qo'llash mumkin emas:

- Dadangiz ketib qoldilarmi?
- Hozir ketdilar. Lola tuzukmi ayajon? Xotin turgan yerida dong qotib goldi. Qunduz uni ayajon deb atadi. U baxtdan entika-entika Qunduzning boshini silar. erkaldari.

Hozirgi o'zbek tilida hozirgi-kelasi zamon fe'l shakli bevosita nutq momentida bo'lib turgan harakatni bildirish uchun kam qo'llanadi. Bu ma'noda, asosan, **-yap, -yotib, -moqda** affikslari yordamida yasaladigan fe'l shakllari qo'llanadi. Lekin o'tmishdagi ma'lum bir konkret vaqtda bajarilishda bo'lgan harakatni ifodalash uchun **-(a)r + edi** yordamida yasaluvi shakl juda ko'p qo'llanadi: *Opa-singil hovlini to'ldirib kulishar, toza havoni zirqirib chinqirishar edi.*

Yuqorida aytilganlardan ma'lum bo'ladi, o'zbek tilida hozirgi zamon fe'li doimiy to'xtovsiz takrorlanib turadigan ish harakat (1); ma'lum vaziyatda kelasi zamon ma'nosi (2); o'tgan zamon ma'nosini (1) ham anglatadi. Shuningdek, harakatning bajarilish momentini ta'kidlash boshqa shu zamoni ifodalovchi boshqa grammatik shakl, harakatning bajarilish holatiga qaratilgan fikr esa boshqa grammatik ko'rsatkich bilan ifodalanadi.

Hozirgi kelasi zamom shaklida qo'llanganda odatdagi doimiy harakat ma'nosini ifodalaydigan ko'pgina fe'llar **-(a)r + edi** yordamida yasaluvi shaklida qo'llanganda, harakatning bajarilish vaqti ma'lum darajada chegaralangan bo'ladi. Demak, bunda **edi** to'liqsiz fe'li harakatning bajarilish vaqtiga ma'lum aniqlik (konkretlik) kiritadi. Ana shu narsa o'tmishdagi biror momentda bo'layotgan harakatni ifodalashda **-yotgan+edi, -moqda + edi** yordamida yasaluvi shakllar bilan birga **-(a)r + edi** yordamida yasaluvi shaklning qo'llanishiga imkon beradi. Ko'rinadiki, ma'lum bir grammatik shakllar hozirgi zamon fe'lining harakatning bajarilish vaqtining ma'lum darajada chegaralanishiga xizmat qiladi.

O'zbek tilida hozirgi zamon harakatning nutq vaziyatidan oldin boshlanganligi va nutq momentida ham tugamaganligini bildiradi. Bunday asosiy narsa harakatning xuddi nutq momentida bajarilayotgan bo'lishi emas, balki harakatning nutq momentidan avval boshlanganligi va hozir ham tugamaganligi, davom etayotganligidir: *Bolalarimiz zamonaviy kasb egalari bo'lib voyaga yetmoqda. Ukang gulzorda ishlayapti.* Demak, o'zbek tilida hozirgi zamon faqat nutq momentini emas, balki nutq momentidan ancha oldin boshlanib, hali ham davom etayotgan harakatni ham ifodalaydi.

O'zbek tilida hozirgi-kelasi zamon shakli ajratiladi. Manbalarda bu zamon kategoriyasining ikki ko'rinishi farqlanadi:

- 1) hozirgi-kelasi zamon aniqlik shakli;
- 2) hozirgi-kelasi zamon gumon shakli.

Hozirgi-kelasi zamon shakli quyidagi holatlarni ifodalashi mumkin:

1) harakatning bajarilishi biror vaqt bilan chegaralanmaydi, u predmetning qonuniy, doimiy belgisiga aylangan bo'ladi: qush uchadi, yozda havo isiydi, kulgi umrni uzaytiradi va b.

2) shaxs yoki predmetning odatdagi, doimiy harakatini bildiradi: Ayolim qishin-yozin ichkari hovlining yumushini qiladi: kir yuvadi, uy-joyini supuradi, non yopadi, ko'rpa qaviydi, ... (Oybek).

3) harakatning bajarilishi bevosita nutq momentiga, hozirga oid bo'lishi mumkin: *Yigit nihoyatda isib ketgan. Peshonasi, yuzlaridan tinmay ter quyadi* (Said Ahmad).

4) kelasi zamoni bildiradi: Bolang uch-to'rt kun qiynaladi, keyin o'rganib ketadi (A.Qahhor).

Demak, o'zbek olam lisoniy manzarasida hozirgi kelasi zamon harakatning bajarilishining biror vaqt bilan chegaralanmasligi, shaxs yoki predmetning odatiy harakatni bildirishi, harakatning bajarilishi bevosita nutq momentiga oid bo'lishini aks ettiradi.

Kelgusida bajarilishi aniq bo'lgan har qanday harakat hozirgi o'zbek tilida shu shakl orqali ifodalanadi.

Hozirgi-kelasi zamon gumon shakli sifatidoshning **-(a)r (-mas)** affiksi bilan yasaluvi turini shaxs-son bilan tuslash orqali hosil qilinadi: *yozarman, yozarsan.*

Hozirgi-kelasi zamon fe'l shakllari, ayrim farqli modal ma'nolaridan qat'iy nazar, hozirgi va kelasi zamon ma'nolarini ifodalay oladi. Xuddi shu xususiyatiga ko'ra «hozirgi-kelasi zamon shakli» deb ataladi.

A.Kononov ham o'zbek tilida zamon shakllarini quyidagicha farqlaydi:

1. Kelasi aniq zamon (Настоящее-будущее время).
2. Hozirgi aniq zamon (Настоящее конкретное время).
3. Hozirgi davomiy zamon (Настоящее длительное время).

Hozirgi-kelasi zamon ma'nosi asosan quyidagi holatlarni ifodalaydi:

1. Muayyan vaqt bilan cheklanmagan ish-harakat, ya'ni vaqtinchalik shart-sharoitdan tashqarida amalga oshiriladigan, doimiy, odatda, tabiatan muntazam takrorlanadigan harakat: *Oy yoritadi, lekin isitmaydi.*

2. Odatiylik, muntazamlik tufayli yoki tasvirning jonliligi uchun o'tgan zamonda prognoz qilingan harakat:

3. Yaqin kelajakda sodir bo'ladigan ish-harakat: *Men bugun maktabga bormayman.*

Ko'rinadiki, A.Kononov ham aniq hozirgi zamon, davomiy hozirgi zamon, hozirgi kelasi zamonlarni farqlaydi hamda ularning orasidagi ma'noviy farqni konkret ko'rsatib beradi. Bu tasnifdagi farqlar muayyan vaqt bilan chegaralanish, vaqtinchalik harakat yoki doimiylik, muntazamlik ma'nosi bilan bir biridan farq qiladi. Demak, aytish mumkinki, o'zbek olam lisoniy manzarasida fe'l zamonlari faqat ish-harakatning nutq momentiga nisbati emas, balki harakatning davomiyligi, muntazamligi, vaqtning chegaralanganligi kabi ma'nolari ham aks etadi.

Ingliz tilida fe'lining hozirgi zamon shaklining ham bir necha ko'rinishlari farqlanadi:

- 1) hozirgi oddiy zamon (Simple Present Tense);
- 2) hozirgi davomli zamon (Continuous);
- 3) hozirgi natijali zamon (Present Perfect Tense).

Ingliz tilida fe'lining hozirgi oddiy zamon (Simple Present Tense) shakli infinitivning "to"siz shakliga to'g'ri keladi. Mazkur zamon shakli har xil holatlarda ishlatilishi mumkin. U doim ham hozir bo'layotgan ish-harakat yoki holatni ifodalaydi. Oddiy hozirgi zamon quyidagi hollarda ishlatiladi:

1. Biror narsa yoki kimsaning hozirgi holati yoki maqomini ifodalash uchun holat fe'llari bilan. *Jon is hungry (Jonning qorni och). Now I believe that you are right (Endi haqligingga ishonayman (yoki ishondim). That cake smells good (Anavi shirin kulchadan yaxshi hid kelyapti).*

2. Oddiy hozirgi zamon mutlaq haqiqat yoki tabiiy qonuniyatni ifodalash uchun ishlatiladi. *The moon affects the tides (Oy suvning ko'tarilishi va pasayishiga ta'sir qiladi). Parallel lines never meet (Parallel chiziqlar hech qachon to'qnashmaydi). Hydrogen and oxygen combine to make water (Suv hosil bo'lishi uchun vodorod bilan kislorod qo'shiladi).*

3. Oddiy hozirgi zamon odat tusiga kirgan, takrorlanuvchi ish-harakatni ifodalash uchun ishlatiladi. *Beverly drinks coffee every morning (Beverli har kuni ertalab kofe ichadi). We always celebrate my birthday with a family party (Biz doim mening tug'ilgan kunimni oilaviy kecha bilan nishonlaymiz).*

4. Hozirgi oddiy zamon badiiy, ilmiy, sahna va san'at asarlarini muhokama qilishda boshqalarning avval aytgan yoki yozgan gaplariga murojaat qilinganda tarixiy hozirgi zamonni ko'rsatish uchun ishlatiladi: *In the short story "The Lottery", Shirley Jackson writes an allegory of the injustice of life.*

5. Hozirgi oddiy zamon biror narsani izohlash, tushintirish yoki aniqlashda ishlatiladi: *To fight against criminality means to prevent and solve crimes (Jinoyatchilikka qarshi kurashmoq jinoyatlarni oldini olmoq va ochmoq demakdir).*

6. Hozirgi oddiy zamon shart va payt ergash gaplarda kelajakda sodir bo'lishi mumkin bo'lgan ish-harakatni ifodalashda ishlatiladi: *Uncle Robert will give you fifty dollars if he likes your work // Agar ishing yoqsa, Robert amaki senga ellik dollar beradi.*

7. Hozirgi oddiy zamon kelajakda sodir bo'lishi aniq bo'lgan ish-harakatni ifodalashda ishlatiladi: *The plane leaves at 9:25 tonight (Samolyot kechqurun soat 9:25da uchadi).*

Ko'rinadiki, ingliz lisoniy olamida oddiy hozirgi zamonning o'zi harakatning mazmunini ifodalashga ko'ra farqlanadi: narsa yoki shaxsning doimiy holati yoki harakati, mutlaq haqiqat yoki tabiat holati, odat tusiga kirgan va takrorlanuvchi harakatni ifodalashi bilan hozirgi zamonning boshqa shakllaridan farqlanadi.

Hozirgi davomli zamon (Continuous) ish-harakatning muayyan vaqtda sodir bo'lib turganligini yoki hali tugamaganligini bildiradi. Hozirgi davom etuvchi zamon (The Present Continuous Tense) to be yordamchi fe'lining hozirgi zamon shakllaridan biri (am, is, are) va asosiy fe'ning hozirgi zamon sifatdosh shakli (Participle I) yordamida yasaladi. Mazkur zamon ayni paytda sodir bo'lib turgan, lekin tugaydigan ish-harakatni ifodalaydi. Present Continuous quyidagi hollarda ishlatiladi:

1. Hozir sodir bo'lib turgan ish-harakatni ifodalashda *now, today, this minute, this month, this year, at the moment*

kabi va boshqa payt ravishlari bilan: *The children are playing outside today // Bugun bolalar tashqarida o'yinashyapti.*

2. Odat bo'lib qolgan ish-harakatni, ko'pincha salbiy munosabat bildirilganda: *That little girl is always biting her fingernails // O'sha qizcha doim tirnog'ini tishlab yuradi.*

3. Kelgusida sodir bo'lishi kutilayotgan ish-harakatni ifodalashda *this afternoon, tonight, tomorrow, next week, soon, next month* va shu kabi boshqa payt ravishlari bilan: *We are going to the theatre tonight // Bugun kechqurun teatrga bormoqchimiz.*

Yuqoridagilardan anglashiladiki, ingliz tilida hozirgi davom zamon fe'li harakatning nutq paytida davom etib turgani bilan birga odat bo'lib qolgan ish-harakatga salbiy munosabat bildirish, kelgusida sodir bo'lishi kutilayotgan harakatni ifodalaydi.

Ingliz tilida zamon kategoriyasi faqat harakatning sodir bo'lish paytini bildirmay, fe'ning ma'lum bir ma'noviy guruhlarining zamonga xoslanishi ham kuzatiladi. Masalan, ingliz tilida jismoniy, aqliy va ruhiy hissiyotlarni ifodalaydigan quyidagi fe'llar Continuous zamonlarida ishlatilmasdan, Simple (oddiy) zamonlarda ishlatiladi.

to like	yoqtirmoq
to know	bilmoq
to understand	tushunmoq
to notice	payqamoq
to love	sevmok
to feel	sezmoq
to have	ega bo'lmoq
to believe	ishonmoq
to forget	unutmoq
to wish	xohlamoq
to remember	eslamoq
to see	ko'rmoq
to hear	eshitmoq
to intent	jazm qilmoq

Hozirgi natijali zamon (Present Perfect Tense) have (uchinchi shaxs birlikda has) yordamchi fe'li va asosiy fe'ning o'tgan zamon sifatdoshi (Past Participle) yordamida yasaladi. Fe'ning bu zamondagi shakli o'zbek tilida turlicha ifodalanishi mumkin. Perfect zamonlarining asosiy xususiyati ish-harakatning tugaganligi yoki tugamaganligini, ya'ni natijani ko'rsatishdir. Shuning uchun uni o'zbek tiliga oddiy o'tgan zamonda (I have walked - Men piyoda yurdim), ravishdosh yordamida (Yurib bo'ldim/yo'ydim/keldim), o'tgan zamon sifatdoshi vositasida (I have been to London. - Men Londonda bo'lganman.) tarjima qilinadi.

O'zbek tili hozirgi zamon fe'li shakllari sirasida bu mazmunli zamon ajratilmaydi. Ingliz tilida mazkur zamon ish-harakatning tugagan yoki tugamaganligini ifodalashi bilan hozirgi zamonning boshqa shakllaridan farqlanib turadi.

Present Perfect zamon quyidagi holatlarda qo'llanadi:

1. O'tmishda boshlanib, hozirgacha yoki hozirga yaqin bo'lgan biror vaqtgacha davom etgan ish-harakatni ifodalash uchun ishlatiladi: *They have waited since ten o'clock // Ular soat o'ndan beri kutishadi (hozir ham kutishyapti).*

2. Present Perfect zamonini o'tmishda boshlanib, hozirga yaqin bir vaqtda tugagan yoki yaqin kelajakda tugaydigan ish-harakatni ifodalashda qo'llash mumkin: *I have already finished those exercises // O'sha mashqlarni allaqachon bajarib bo'ldim (bo'lganman).*

Demak, ingliz olamning lisoniy manzarasida hozirgi zamon o'zbek tilidan quyidagicha farqlanadi:

<u>O'zbek tilida</u>	<u>Ingliz tilida</u>
<u>Aniq hozirgi zamon</u>	hozirgi oddiy zamon (Simple Present Tense)
<u>hozirgi zamon davom fe'li</u>	hozirgi davomli zamon (Continuous)
<u>hozirgi-kelasi zamon fe'li</u>	hozirgi natijali zamon (Present Perfect Tense)

Bu jadvaldan o'zbek va ingliz tilida hozirga zamon shaklining uch ko'rinishi bo'lib, bu ikki tilda hozirgi zamon mazmuni o'xshashdek tuyuladi. Aslida bunday emas. O'zbek va ingliz tilida zamon ish-harakatning sodir bo'lish payti va holati (oldin boshlanib haliyam davom etayotgan, doimiy davom etadigan, aniq bir paytda tugagan, yaqin kelajakda sodir bo'ladigan harakat)ni ifodalashi bilan farqlanadi. Ingliz

tilidagi hozirgi oddiy zamon (Simple Present Tense) o'zbek tilidagi aniq hozirgi zamonga yaqin kelsa, ingliz va o'zbek tilida hozirgi zamon davom fe'li mazmunan aynandir. Ammo o'zbek tilidagi hozirgi kelasi zamonning ingliz tilidagi ekvivalenti yo'qdek. Ingliz tilidagi hozirgi natijali zamon (Present Perfect Tense) faqat ingliz olam lisoniy manzarasiga oid.

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Saule ISHANOVA,

Teacher of the Department of Philology and Language Teaching of the International Innovation University

Based on the review of N. Suyarova, associate professor of Karshi State University, PhD

TILSHUNOSLIKDA YUKLAMALARNING QO'LLANILISHI, ULARNING TIL BIRLIGI SIFATIDA IFODALANISHI

Annotatsiya

Ushbu maqolada yuklamalarning soʻz turkumi sifatida grammatik xususiyatlari va ularning tilshunoslikda til birligi sifatida qoʻllanilishi, predloglarni semantik jihatdan bogʻliqligi boʻyicha keng qoʻshimchada batafsil koʻrib chiqilishi yoritilgan, shuningdek olimlarning yuklamalar haqidagi qarashlari oʻrtasidagi farqlar va oʻxshashliklar koʻrsatib oʻtilgan.

Kalit soʻzlar: Yuklamalar, predloglar, grammatika, lugʻat, soʻz turkumlari, maʼnolar, guruhlar, semantik jihat.

THE USE OF PARTICLES IN LINGUISTICS, THEIR EXPRESSION AS LINGUISTIC UNITS

Annotation

This article reveals the grammatical features of particles as part of speech and their application in a linguistic unit, a detailed examination of subjects in a wide application on semantic dependence, and also reflects the differences and similarities between the views of scientists about particles.

Key words: Particles, objects, grammar, dictionary, dictionaries, meanings, groups, semantic aspect.

ПРИМЕНЕНИЕ ЧАСТИЦЫ В ЛИНГВИСТИКЕ, ИХ ВЫРАЖЕНИЕ КАК ЯЗЫКОВЫЕ ЕДИНИЦЫ

Аннотация

В данной статье освещены грамматические особенности частиц как части речи и их применение в языковой единице, подробное рассмотрение предметов в широком приложении по семантической зависимости, а также отражены различия и сходства между взглядами ученых о частицах.

Ключевые слова: Частицы, предметы, грамматика, словарь, словари, смыслы, группы, семантический аспект.

Introduction. Every literate person needs at least a minimal understanding of parts of speech in order to be able to use such commonplace items as dictionaries and thesauruses, which classify words according to their parts and sub-parts of speech. For example, the American Heritage Dictionary distinguishes adjectives, adverbs, conjunctions, definite articles, indefinite articles, interjections, nouns, prepositions, pronouns, and verbs. It also distinguishes transitive, intransitive, and auxiliary verbs. Writers and writing teachers need to know about parts of speech in order to be able to use and teach about style manuals and school grammars. Regardless of their discipline, teachers need this information to be able to help students expand the contexts in which they can effectively communicate.

Literature review. In traditional grammar, the common definition of a preposition is a word that controls other words, and usually goes before a noun or pronoun and connects it to the surrounding words (noun or pronoun). The term controls here means that the preposition establishes the case of the noun or pronoun (in some other languages, certain prepositions control or govern an accusative noun/pronoun and others a dative noun/pronoun). In the English language, those pronouns, which hold distinct case forms often, present the accusative after prepositions.

The class of prepositions with its basic characteristics has been discussed in various grammars. It is, however, interesting to note that not all grammarians have treated prepositions as a separate word class. As Weber observes, "there are several grammars of the most recent decades which did not devote a single chapter to the study of prepositions, and do not provide us with their definitions neither". These works include Zandvoort's Handbook of English Grammar or Jespersen's "A Modern English Grammar on Historical Principles". Indeed, in his "The Philosophy of Grammar",

Jespersen treats prepositions together with adverbs, conjunctions and interjections under the common term 'particles'. In contrast to Zandvoort's and Jespersen's views, Weber quotes Schibsbye's "A Modern English Grammar", which deals with prepositions in great detail in an extensive appendix on semantically related prepositions.

In those grammars in which prepositions are treated as a separate word class, different definitions of prepositions can be found. For instance, the definition proposed by Carter and McCarthy says that "prepositions express a relation in space between two or more entities or a relation in time between two events, or various other abstract relations". Furthermore, some grammarians provide a list of properties by which they distinguish the class of prepositions from other word classes. According to Huddleston, the properties are:

Inflection: they do not enter into inflectional contrasts

Complementation: they can take as complement a noun phrase or a tensed declarative clause, however, other kinds of complements are allowed as well, e.g. an interrogative clause)

Modification: they allow only a modest amount of modification

Function: they function as head in PP structure

Huddleston points out that these properties are typical of "clear members of the closed preposition class in English". In other words, there are certain prepositions which do not belong solely to the class of prepositions and can function as, for instance, adverbs (e.g. above, in, down, to) or conjunctions (e.g. after, as, but, for). Huddleston's criteria thus apply only to instances in which such polysemous words are used as prepositions.

According to Carter and McCarthy, "there are over 100 prepositions in English, including complex and marginal

prepositions" All prepositions are traditionally divided into two groups according to their composition:

simple prepositions: e.g. about, at, before, for, in, into, on, out, over, through, to, under, with;

complex prepositions: e.g. (two-word) because of, due to, instead of, (three-word) as far as, in accordance with, on behalf of.

Another way of dividing prepositions into groups is the classification according to the type of relation they express. It should be noted that prepositions usually have more than one meaning and, therefore, can be used to show several types of relations depending on the context. Quirk et al. offers the following categorization:

prepositions denoting spatial relations, such as position (at, on, in), destination (to, in(to), out of), passage (across, through) or orientation (beyond, across);

prepositions denoting time relations, such as time position (at, on, in), duration (for, until, up to) or measurement into the future (in);

prepositions denoting relations of the cause/purpose spectrum, such as cause (because of), reason (for), motive (out of), purpose (for), destination (for) or target (at);

prepositions denoting relations of the means/agentive spectrum, such as manner (with), means (by), instrument (with), agentive (by) or stimulus (at);

prepositions denoting relations of accompaniment (with);

prepositions denoting relations of support and opposition (for, against);

prepositions denoting other relations, such as concession (in spite of) or respect (with regard to).

Research Methodology. Since prepositions as a grammatical category comprise numerous members with diverse nature, individual studies set typology of prepositions based on their semantics. For example, Bennett divides the usage into spatial uses and temporal uses; Nam classifies locative prepositions into topological invariants, symmetric locatives, orientational locatives, and directional locatives based on their semantic characterization; and Tyler and Evans divide them into those making use of the vertical axis, spatial particles of orientation, and those of bounded landmarks. However, the present study does not classify the sample prepositions in order to see the general picture of the prepositional category as a whole, instead of one of individual prepositions or of their subsets.

One of the functions of prepositions is that they can serve as heads of prepositional phrases. Although nouns are the most common objects of prepositions, other word classes can follow prepositions as well. Chalker gives the following list of possible objects of prepositional phrases:

- a) nouns (at night, in the shop);
- b) pronouns (for us, to me);
- c) wh-clauses (They argued about how to do it.);
- d) -ing clauses (by working hard);
- e) (unusually) adverbs (before now) and adjectives (in short).

Prepositional phrases can perform various functions in a sentence. According to Leech and Svartvik, they can function as:

adverbials, as in My brother works in an insurance company.

postmodifiers in a noun phrase, as in The people on the bus were singing.

verb complements, as in I want to congratulate you on your exam.

complements of adjectives, as in I'm terribly bad at mathematics.

subject, complement, etc., as in Before breakfast is when I do my best work. and The view from above the shore is magnificent.

Prepositions are regarded as heads of phrases, phrases equivalent to those headed by nouns, verbs, adjectives, and adverbs. This is a change of concept, which points to a significant increase in the list of words included in the category of prepositions.

When prepositions lead to the construction of head phrases, these are recognized to be similar in structure to those headed by nouns, verbs, adjectives, and adverbs. A new look at what words pertain to in a category is necessary. Considering this structure, there are distinctions of phrases in order to include a set of words in addition to those that are traditionally determined as prepositions.

Nouns and pronouns do not only appear after prepositions, but also prepositional phrases, adverbial phrases, interrogative clauses and adjectival phrases. This is in contrast to the usual definition for preposition in dictionaries and traditional grammars. For instance:

- The magician emerged (from behind the curtain). (prepositional phrase)

- I didn't know about it (until recently). (adverbial phrase)

- We can't agree (on whether we should call in the police). (interrogative clause)

- They took me (for dead). (adjectival phrase)

In traditional grammar, it is accepted that there can be prepositional phrase, adverbial phrase, or adjectival phrase complements of prepositions. However, they do not allow declarative content clauses. A word equivalent to a preposition and taking a complement of a declarative content is basically analyzed as a subordinate conjunction:

- I remember the accident / He left after the accident. (noun phrase complement)

- I remember you promised to help / He left after you promised to help. (declarative complement)

Nouns do not usually come with a noun phrase as an internal complement, except on very few occasions since the noun phrase is connected with the head noun by a preposition. For instance, the clause they destroyed the city is connected with the noun phrase their destruction of the city. Here the noun phrase the city is connected with the noun destruction through the preposition of. Adjectives function in the same way as in the following phrases: proud of her achievements, keen on opera and very pleased with yourself. Otherwise, many verbs take noun phrases as internal complements. Other verb phrases take a prepositional phrase complement highlighted by a grammaticised preposition: it depends on the weather; I owe everything to her.

Thus, the traditional definition contains these grammaticised uses quite appropriately. The grammaticised uses of by, of and with from the examples above, for instance, may be compared with the non-grammaticised uses viewed in I left the parcel by the back door. That is of little importance. He's with Angela.

Considering the position of the preposition relative to its complements, in the traditional definition, prepositions normally appear before the noun phrase they govern. For example, one reason is that a small number of English prepositions can support the complement. An example of this exception is the preposition notwithstanding that means in spite of (Notwithstanding the weather: head + complement). This preposition may come in a different order (the weather notwithstanding: complement + head). Another reason is that the complement occurs in the initial part of the phrase in the clause and the preposition is consequently in an abandoned or last position. An example is the open interrogative what are

you looking at? Traditionally, in canonical constructions, prepositions are always ahead of their complements.

Regarding the general definition, the number of prepositions is smaller than the number of nouns, verbs, adjectives or adverbs. Even though new prepositions are added to the language on occasions, there is not a morphological process for developing them.

For instance, the most common preposition, *of*, comes from a prepositional meaning *away from*. Hence, this characteristic of prepositions together with the grammatical usage, supplies the general definition of the category: "Preposition: a relatively closed grammatically distinct class of words whose most central members characteristically express spatial relations or serve to mark various syntactic functions and semantic roles".

In addition, the most relevant properties of prepositions in English are:

1) Complements: the most central prepositions can take noun phrase complements. Many prepositions permit some types of complements.

2) Functions: prepositions may head prepositional phrases as a function of non-predicative adjunct, and many of them may also head prepositional phrases as a function of complement.

3) Modifiers: a subclass of prepositions is identified as modifiers in such adverbs as *right* or *straight* (where both words directly carry the meaning).

1) Complements: a) noun phrases in traditional grammar, prepositions are seen as words taking noun phrase complements. Adverbs do not take noun phrase complements, but uniquely four adjectives do, in particular *worth*, *due*, *like* and *unlike*. The only words that contain noun phrase complements are verbs and prepositions, and therefore, prepositions are normally identified from verbs by means of inflection and function.

b) Non-expandable content clauses - when declarative content clauses do not allow the subordinator *that*, they are called non-expandable. For instance:

- We left before the meeting ended (non-expandable).

- I'll come with you provided (that) it doesn't rain (expandable).

c) Complementation in general: prepositions permit different kinds of complements, and verbs facilitate those subclasses. Most of these prepositions allow either an optional or an obligatory complement.

2) Functions: a) Non-predicative adjunct: one of the main characteristics that distinguish prepositions from adjectives is when prepositional phrases serve as an adjunct in a structure not in a predicative relation to the subject. For instance:

- Ahead of the ship, there was a small island. Ahead of the ship, the captain saw an island on which to land (prepositional phrase).

- Tired of the ship, the captain saw an island on which to land (adjectival phrase).

The word *owing* may be classified as a preposition or as a gerund-particle. As a preposition *owing to*, that means

because of, takes a *to* phrase complement and it is not predicative. Owing to my stupid bank, there's no money for the rent (preposition).

b) Complement: there are some cases where the complement is obligatory. For instance, I put it in the drawer. He darted behind the curtain. There are some transitive verbs such as *put* or *place* and intransitive verbs such as *dart* or *slither*. Here they are the prototypical prepositional phrases containing preposition and noun phrase complement. Another case where the complement is also obligatory is in clauses with the verb *to be*. E.g., Jill is in the office. The proposal is without merit.

3) Modifiers: there are adverbs such as *right* and *straight* whose functional sense appears clearly as modifiers of prepositions, but not with verbs, adverbs or adjectives. For instance, they pushed it right under the bed. She went straight inside the house. This modification is employed with prepositions identifying spatial or temporal relations.

In general terms, considering prepositions and adjectives, the following characteristics are provided:

- Prepositions may appear as head of a non-predicative adjunct in a clause structure.

- Central prepositions permit noun phrase complements. Adjectives do not permit them.

- Central prepositions admit modifiers such as *right* and *straight*. Adjectives do not admit them.

- Prepositions, which have noun phrase complements usually, occur with these complements in relative and interrogative structures. For instance, the knife with which she cut it or I don't know to whom you are referring.

- Central adjectives take modifiers of degree such as *very* and *too*. Prepositions do not take them.

- Adjectival phrases may admit the verb *to become* as complement. Prepositional phrases may not admit them.

Considering prepositions and verbs, verbs are indeed distinguished from prepositions by their ability to appear as head of the main clause and by their ability to be used in different inflexions or tenses. For example:

- There are five of them counting/including the driver.

In short, grammar prepositions function as heads of phrases that allow a complement phrase. There are functional differences between prepositional phrases and adverbial phrases. The syntactic distinction between prepositions and adverbs refers to complementation. Many prepositions permit an obligatory or optional complement, with only a handful of exceptions, and these cases belong to the spatial domain.

In conclusion. Previous research has been helpful after comparing some studies written by other linguists and authors who explain the use of prepositions and their meaning in different contexts. Therefore, I have noticed that part of the information and clarifications come from dictionaries, one part from linguistic books and another part from grammar books, all of which are necessary to develop knowledge of prepositions. Because of the variety in the number of usages of prepositions in English, those for whom it is not their first language will find such information invaluable.

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Navruza MAMAJONOVA,
Alfraganus universiteti Nodavlat oliy ta'lim muassasasi o'qituvchisi

Filologiya fanlari doktori, professor v.b M.Saparniyozova taqrizi asosida

**RESTORONIMLAR VA ULARNING MILLIY – MADANIY XUSUSIYATLARI (TOSHKENT SHAHRI
OVQATLANISH SHAHOBCHALARI MISOLIDA)**

Annotatsiya

Ushbu maqolada joy nomlarining bir tarmog'i hisoblangan restoronimlarning milliy-madaniy xususiyatlari Toshkent shahridagi restoran nomlari misolida tahlil qilingan. Bunda restoran nomlarining kelib chiqish tarixi ham yoritilgan.

Kalit so'zlar: ergonim, restoronim, nomlash texnologiyasi, milliy, muvaffaqiyatli nom

**РЕСТОРАНЫ И ИХ НАЦИОНАЛЬНО-КУЛЬТУРНЫЕ ОСОБЕННОСТИ (В СЛУЧАЕ РЕСТОРАНОВ ГОРОДА
ТАШКЕНТА)**

Аннотация

В данной статье на примере ресторанных названий Ташкента анализируются национально-культурные особенности ресторанных названий, которые являются ответвлением топонимов. Также освещена история происхождения названий ресторанов.

Ключевые слова: эргоним, рестораноим, технология нейминга, национальное, успешное имя

**RESTAURANTS AND THEIR NATIONAL-CULTURAL CHARACTERISTICS (IN THE CASE OF TASHKENT
CITY RESTAURANTS)**

Annotation

In this article, the national-cultural characteristics of restaurant names, which are a branch of place names, are analyzed on the example of restaurant names in Tashkent. The history of the origin of restaurant names is also covered.

Key words: ergonim, restaurantonym, naming technology, national, successful name

Kirish. Mamlakatlar o'rtasida tashqi savdo-iqtisodiy va madaniy aloqalar rivojlanib borar ekan, bu, albatta, turmushimizning har bir sohasida yangi nomlar paydo bo'lishiga asos bo'ladi. Ana shunday hayotimizning turli jabhalarida paydo bo'layotgan nomlarni biz ergonimlar deb ataymiz.

Ergonim - jamiyat hayotining turli sohalarida (siyosiy, iqtisodiy, ijtimoiy, ma'naviy) faoliyat yurituvchi korxonalar yoki tashkilotlarning nomi. Bularga ijodiy uyushmalar, xalqaro tashkilotlar, ta'lim muassasalari, sport jamiyatlari, firmalar, korporatsiyalar, savdo, ishlab chiqarish obyektlari misol bo'la oladi[1.28].

Mavzuga doir adabiyotlar tahlili. Ergonimlarning paydo bo'lishi o'tgan asrning 90-yillaridan boshlandi. Bugungi kunda biz uning turli tarmoqlarga, turli yo'nalishlarga ajralganini ko'rishimiz mumkin. E.Begmatov o'z tadqiqotida o'zbek tilida mavjud bo'lgan quyidagi atamalarni sanab o'tadi: antroponimiya, zoonimiya, teonimiya, toponimiya, kosmonimiya, fitonimiya, xrononim, politonim, ergonim, faleronim, dignitonim, poreyonim, mifonim, anemonim, stratonim, gemeronim, ideonim. Tadqiqotchi mana shu 19 ta atamaning 15 tasiga izoh berib, ularning aksariyati o'zbek tilshunosligida hali o'z tadqiqotchilarini kutib turganligini qayd qiladi [2.26-30].

Filologiya fanlari doktori M.Saparniyozova tadqiqotlarida esa bu jarayon batafsil yoritilib, ergonimlarning turli manbalardagi tarmoqlari nomi qayd etilgan. Bularga istorizmlar, oykomodonimlar, ergourbonimlar, firmonimlar, restoronimlar, trofonimlar, ergoreklamoniimlar, glyuttonik pragmatoniimlar kiradi[1.35]. Bular ichida restoronimlar ham hali tadqiq etilmagan mavzulardan biridir.

Restoronimlar- restoran nomlaridir.

Umuman olganda obyektlarni nomlash texnologiyasi quyidagi tamoyillariga asoslanishi lozim:

-o'zbek adabiy tili me'yorlariga amal qilishi

-o'zbek xalqi milliy mentalitetiga mos ekanligi
-aniqligi va qisqaligi
-o'ziga jalb qilish xususiyati- reklama samaradorligiga ega bo'lishi
-obyekt faoliyati bilan uyg'unlikni hosil qilishi lozim.[3.9]

Ana shu tamoyillarga mos keladigan nomlarni tanlash nomlanayotgan obyektga muvaffaqiyat keltiradi.

Tadqiqot metodologiyasi. Bugungi kunda restoran nomlarini tanlashda bu tamoyillardan faqat reklama samaradorligiga ega bo'lish tamoyiliga ko'proq amal qilinayotganligi ko'zga tashlanadi.

Toshkent shahri misolida olib qaraydigan bo'lsak, restoran nomlarini yaratishda xorij so'zlaridan juda ko'p foydalanilganligiga guvoh bo'lamiz. Masalan, "AMARETTO", "AMIGO", "ANGEL'S PIZZA", "BARBARIS", "BARBEQUE BURGER", "BARBOSS", "CAKE BAKE", "CAKE LAB", "CALDO" kabilar. Bunday nomlarni tanlashdan asosiy maqsad iste'molchilarni e'tiborini o'ziga jalb qilish va reklama qilishdir. Bu albatta shu restoran egasi uchun foyda olib kelishi mumkin. Toshkent shahridagi restoran nomlarini ko'rib chiqamiz.

ARBAT Restoran nomi. Nomlashning onomastik (mashhur nomlar bilan atash) usuli qo'llangan. Nomga Moskva shahrining qadimiy markaziy ko'chalaridan birining nomi bo'lgan *Arbat* so'zi asos bo'lgan. Nomlovchi mazkur mashhur nom vositasida mijozlarning e'tiborini tortishni maqsad qilib qo'lyagan.

APRIL VERDANT RESTAURANT Restoran nomi. Nomlashning xorijiy so'zlardan foydalanish usuli qo'llangan. Inglizcha *april* (*aprel oyi*), *verdant* (*yam-yashil, yashil o'tloq, yashillikka burkangan joy*), *restaurant* (*restoran*) so'zlari birikuvidan hosil qilingan bo'lib, "Apreldagi yashillik restorani" ma'nosini anglatadi.

ART-HILAL Restoran nomi. Nomlashning xorijiy so'zlardan foydalanish usuli qo'llangan. Inglizcha *art* so'zi *san'at* ma'nosini bildirib, buyum, surat, musiqa singari ijodiy ishlarni yaratish bilan shug'ullanuvchi faoliyat turiga nisbatan qo'llanadi. *Hilal* arab tilidan olingan so'z bo'lib, *oy* ma'nosini bildiradi. *Art* va *Hilal* o'rtasiga chiziqcha qo'yilishiga ehtiyoj yo'q, *Hilal Art* tarzida to'g'ri bo'ladi.

Axtamar. Restoran nomi. Nomlashning xorijiy so'zlardan foydalanish usuli qo'llangan. O'rta asr arman me'moriy yodgorliklarining noyob namunalarini saqlagan Van ko'lidagi orol (hozirgi Turkiya hududida), Arsrundiyalar (arman) podshoxlari qarorgohining nomidan olingan.

Lekin shu restoranlarga mos o'zbekcha nomlar tanlash yanada maqsadga muvofiq. Bu birinchi navbatda tilimizga bo'lgan hurmatning ifodasidir. Masalan **CENTRAL ASIAN PLOV CENTRE** Restoran nomi (Toshkent). Nomlashning xorijiy so'zlardan foydalanish usuli qo'llangan. Inglizcha *Central Asian* (*Markaziy Osiyo*), o'zbek tilidan o'zlashgan *plov* (*palov*) hamda *centre* (*markaz*) so'zlari birikuvidan hosil bo'lgan. Ushbu nomni o'zbek tiliga **Markaziy Osiyo palov markazi** tarzida o'g'irish mumkin.

Nomlashning milliylik tamoyiliga mos ravishda restoranni **Osh markazi** deb nomlash maqsadga muvofiq. Zero bugungi kun o'zbek tilining dunyo bo'ylab tanilishini taqozo etmoqda. Shunga ko'ra Toshkent shahridagi restoran nomlarini ko'rib chiqamiz.

Afsona Oilaviy restoran nomi. Nomlashda so'zning assotsiativ ma'nolariga asoslanish usuli qo'llangan. Nomga "og'izdan-og'izga o'tib kelgan rivoyat", "aql bovar qilmaydigan hodisa" kabi ma'nolarda qo'llanuvchi *afsona* so'zi asos bo'lgan. Nom vositasida kelib chiquvchi "restoranimizdagi taomlar afsonalardagi kabi mazali" assotsiatsiyalari restoraning samarali reklamasi uchun xizmat qiladi.

ADRAS. Nomlashning etnomadaniy so'zlardan foydalanish usuli qo'llangan. *Adras* so'zi adresat tasavvurida ushbu matoning kamalak ranglarini jonlantirib, uning kayfiyatiga ijobiy ta'sir qilib, xuddi kamalakdek turfa xil taomlar tayyorlanishiga ishora qiladi. Chet ellik sayyohlarning esa o'zbek milliy hunarmandchilik san'ati xususidagi tasavvurlarini boyitadi.

BAHOR Restoran nomi. Nomlashning so'zning assotsiativ ma'nolariga asoslanish usulidan foydalanilgan. Adresatda bahor fasli, tabiat go'zalligi haqidagi assotsiatsiyalarni yuzaga keltirib, uning ruhiyatida ijobiy his-tuyg'ularni paydo qiladi va restoran reklamasi samarali xizmat qiladi.

BOG'I CHINOR. Restoran nomi. Nomlashning tarixiy joy ma'nosiga asoslanish usulida foydalanilgan. Restoranim mashhur tarixiy shaxs Amir Temur qurdirgan mashhur bog' nomiga asoslangan.

Tahlil va natijalar. Prezidentimiz o'z nutqida bunday muammolarga e'tibor qaratarkan, quyidagilarni alohida ta'kidladi: "Jamiyatimizda til bilan bog'liq eng ko'p muhokama qilinayotgan, haqli e'tirozlarga sabab bo'layotgan

mavzu – bu joy nomlarini belgilash masalasi desak, xato bo'lmaydi. Afsuski, jamoat joylarida, ko'chalarda, binolar peshtoqida toponimik belgilar, turli lavha va reklamalar ko'pincha xorijiy tillarda, ma'naviyatimizga yot mazmun va shakllarda aks ettirilmoqda. Bu davlat tili talablariga, milliy madaniyat va qadriyatlarimizga bepisandlikdan, umumiy savodxonlik darajasi esa tushib ketayotganidan dalolat beradi. Shu munosabat bilan Vazirlar Mahkamasi Atamalar komissiyasi bilan birgalikda ushbu masalalarni keng jamoatchilik ishtirokida jiddiy o'rganib chiqishi va tartibga solishi zarur. Chunki ijtimoiy obyektlarga nom berish – bu shunchaki shaxsiy yoki xususiy ish emas. Bu barchamizning vatanparvarlik va ma'naviy saviyamizni yaqqol ko'rsatadigan o'ziga xos mezonidir. Buni hech kim hech qachon unutmasligi kerak. Biz xalqimizning taqdiri, ertangi kuni haqida o'ylar ekanmiz, eng avvalo, millatimizning asl fazilatlarini, go'zal urf-odatlarimiz, betakror san'atimiz va adabiyotimizni, ona tilimizni ko'z qorachig'iday saqlashimiz zarur." [4.22]

O'zbek madaniyatining ajralmas tarkibiy qismlaridan biri bo'lgan ovqatlanish, taom bilan bog'liq jarayonlardir. Qadimdan ota-bobolarimiz qarindosh urug'lar bilan yig'ilib, bir payola choy ustida yengil tanovul qilib, dildan suhbat qurishni afzal ko'rishgan. So'nggi vaqtlarda kafe va restoranlarga "GAP", "AKA-UKA MILLIY TAOMLARI" [1], "OPA-SINGILLAR BALIQ MARKAZI" [2], "OILA" [3] kabi nomlarning tanlanishi milliy va madaniy qadriyatlarimizga asoslanadi.

Toshkent shahrida umumiy ovqatlanish obyektlariga berilgan nomlar ichida "CHIROQCHI JIZ", "G'IDUVON KABOBLARI", "OLOT SOMSA" kabi nomlar uchraydi. Mazkur nomlar oshxona, kafe kabi ovqatlanish obyektlarida taomlarning shu shahar aholisi taomnomasi bo'yicha tayyorlanishini anglatadi. Agar muayyan hududlarda tayyorlanadigan taom turlari xalq orasida xush ko'rib tanovvul qilinadigan bo'lsa, shu hudud nomi ishtirokida hosil qilingan nom iste'molchini ko'proq o'ziga jalb eta oladi.

Xulosa va takliflar. Xulosa qilib shuni aytish mumkinki, Joy nomlariga, shuningdek ovqatlanish shahobchalariga aynan milliy nomlarni tanlash maqsadga muvofiq. Balandparvoz xorijiy so'zlarning o'z tilimizda ham muqobil variantlarini topish va obyektlarni nomlash avvalo o'z tilimizga hurmat belgisidir. Shuningdek, nomlash texnologiyasi qoidalariga ham amal qilgan bo'lamiz.

O'zbekistondagi umumiy ovqatlanish tizimida faoliyat yuritayotgan restoranlar nomlarini tahlil qilish natijasida quyidagi xulosaga keldik: restoran nomi uning interyeri va dizayniga hamohang bo'lishi lozim; restoran nomi va taomnomasi uyg'unligini saqlash restoran imidjini ta'minlaydi; restoranni nomlashda glyuttonik pragmatonimlarning xususiyatlarini o'rganib, restoran faoliyati va yo'nalishidan kelib chiqib nom tanlash maqsadga muvofiqdir.

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Nasiba MUSTAFAKULOVA,
O'zbekiston Milliy universiteti magistranti
E-mail: naSibaOmuStafakulova@gmail.com
Shoira YUSUPOVA,
O'zbekiston Milliy universiteti dotsenti
E-mail: shoira_yusupova@mail.ru

INGLIZ TILIDA "TABIIY OFATLAR"GA DOIR SO'ZLARNING LEKSIK-SEMANTIK MAYDONI

Аннотация

Mazkur maqola leksik-semantik maydon ingliz tilidagi "Tabiiy Ofatlar" ni bildiruvchi so'zlarning yoritilishiga qaratilgan. Tabiiy ofatlarni bildiruvchi so'zlar ma'lum guruhlar, kichik guruhlar va ularning yana guruhchalarga bo'linishi aniqlandi bilan bir qatorda, leksik-semantik maydon doirasidagi turli xil semantik munosabatlar ham tahlil etildi. Maqolaning ilmiy afzalligi shundaki, u birinchi bo'lib maydon texnikasidan foydalangan holda tabiiy ofat lug'at birliklarini tashkil qilgan. Tahlillar natijasi shuni ko'rsatdiki, "Tabiiy Ofatlar" ga xos so'zlar leksik-semantik maydoni bir nechta leksik-semantik guruhlarini o'z ichiga oladi. Sinonimiya, antonimiya, gipo-giperonimik, qism-butun munosabatlar kabi jihatlar leksemalar orasidagi paradigmatic munosabatlarga misol bo'lib, ular tasnif sxemasida ko'rsatilgan. Ushbu munosabatlar o'rganilayotgan sohaning dolzarbligi va tarmoqli tuzilishini namoyon qiladi.

Kalit so'zlar: leksema, leksik birlik, leksika-semantik maydon, leksik-semantik guruh, semantik munosabatlar, tabiiy ofatlar lug'ati.

ЛЕКСИКО-СЕМАНТИЧЕСКОЕ ПОЛЕ СЛОВ ОБОЗНАЧАЮЩИЕ «СТИХИЙНЫХ БЕДСТВИЙ» В АНГЛИЙСКОМ ЯЗЫКЕ

Аннотация

Целью исследования было продемонстрировать структуру лексико-семантического поля «Стихийные Бедствия» на материале английского языка. Помимо выделения определенных групп, подгрупп и под подгрупп внутри исследуемой темы, в статье также учитываются разного рода смысловые отношения внутри нее. Научное превосходство статьи обусловлено тем, что в ней впервые были организованы словарные блоки стихийных бедствий полемым методом. По результатам исследования выяснилось, что лексико-семантическое поле слов обозначающие «Стихийные Бедствия» содержит множественные лексико-семантические группировки. Такие аспекты, как синонимия, антонимия, гипогиперонимия и отношения часть-целое, являются примерами парадигматических отношений между лексемами, которые показаны в схеме классификации. Эти отношения подчеркивают организационную сложность и иерархическую структуру изучаемой области.

Ключевые слова: лексема, лексическая единица, лексико-семантическое поле, лексико-семантическая группа, семантические отношения, лексика стихийных бедствий.

LEXICAL-SEMANTIC FIELD OF THE WORDS DENOTING "NATURAL DISASTERS" IN ENGLISH

Annotation

The study aimed to demonstrate the structure of the lexico-semantic field "Natural Disasters" by the material of the English language. In addition to identifying certain groups, subgroups, and sub-subgroups within the topic under investigation, also the article takes into account different kinds of semantic relations within it. The scientific superiority of the article stems from the fact that it was the first to organize disaster vocabulary units using a field technique. The results of the findings revealed that the lexico-semantic field of the words denoting "Natural Disasters" contains multiple lexico-semantic groupings. Aspects such as synonymy, antonymy, hypo-hyperonymic, and part-whole relations are examples of paradigmatic relationships between lexemes that are shown in the classification scheme. These relationships highlight the organizational complexity and hierarchical structure of the studied field.

Key words: lexeme, lexical unit, lexico-semantic field, lexico-semantic group, semantic relations, natural disasters vocabulary.

Introduction. The study semantic field and their relationships within lexical structure has become an essential part of semantic analysis. According to the field concept, language is a system that is part of a larger set in which constantly related to each other. The way based on field theory includes constructing a detailed study of the lexical system through different fields and their groups. As a result, this article makes a contribution to the development of the perspective field approach in linguistics.

The theoretical background of the study consists of the works written by foreign scientists on such research topics as "Environmental Semantics" by Helen Bromhead [1], "Ecolexicon" by Pamela Faber, Miriam Buendía Castro [2]. Latter one is an environmental knowledge base which is based

on the evidences of Frame-based Terminology and contains 3,527 lexical units and 18,617 terms.

Literature review. To begin with, it is important to clarify the theoretical framework and some key terms, for instance, field of semantic and lexico-semantic group.

Linguists like L.Peters and N.Filatova [3] point out that for the time being lexical field theory has the following form: languages involve certain semantic sets including different semantic units. These units are a structural part of different groups. Therefore, all the vocabulary of a language is a set of groups that are in certain relationship.

In Lehrer's [4] point of view, she defines a semantic field as a group of words [i. e. lexemes] closely related in meaning often subsumed under a general term. Accordingly,

the object of the analysis of semantic fields is to collect all the lexemes that belong to a field and show the relationship of each of them to one another and to the general term. Kobozeva [5] describes the semantic field as a set of linguistic units united by a commonality of content and reflecting the conceptual, objective or functional similarity of the designated phenomena. He also identifies the semantic field by the following main properties: the presence of semantic relations (correlations) between the words composing it; the systemic nature of these relations; the interrelation of semantic fields within the entire lexical system (the entire dictionary).

Lyons [6] defines the notion of semantic structure in terms of certain relations that hold between the items in a particular lexical subsystem. They include such relations as sameness and difference of meaning, incompatibility, antonymy, etc. which are customarily held to fall within the scope of the theory of meaning.

In his article, Jolles proposed a field concept of his own with the help of correlation pairs like “right – left” and he was the first to include the structural relations of ‘oppositeness’ of meaning into his semantic fields, which he prefers to call “semantic groups” [7]. Some authors, including Filin proposes that it is possible to classify vocabulary into thematic groups for a variety of purposes, and in each case the composition of the group will change almost independently of the lexical and semantic connections of words [8].

Thus, Karaulov [9] writes about the need to divide various spheres of vocabulary into semantic fields, lexico-semantic groups, thematic groups, synonymic series, onomasiological groups. According to Egamnazarov [10], the lexico-semantic field is based on lexico-semantic groups of words. There is an assumption that the elements of semantic fields are lexico-semantic groups (LSG), and the semantic field is a generic concept in relation to LSG.

Research Methodology. This study involves solving three tasks with the help of particular research methods. The first task is to gather English lexical units connected with the topic “Natural disasters” from a professional research paper focused on natural disasters using a continuous sample method. To carry out the research and analyze collected materials is the second task including a classification scheme that created the semantic features of the concepts as well as identifying semantic relationships within the lexical-semantic field the words denoting “Natural disasters”, where each obtained group and subgroups should be analyzed, i.e. the organization and semantic relations among groups, subgroups and lexical units, which demands conceptual and contextual analyses. The last task is to create a detailed description of semantic relationship in lexical-semantic field “Natural disasters”.

Analysis and Results. Above mentioned criteria, the following significant norms should be added: the classified organization of a group, core and close and far periphery. Thus, as long as lexico-semantic groups are considered as basic parts of a (lexico-)semantic field, then the semantic field should have the identical contrast criteria, but with minor shifts, such as: the existence in the field of words relating to different parts of speech and a larger size of the field. If subgroups and its own divisions are distinguished within a lexico-semantic group, then these subdivisions must meet the similar criteria of differentiation as the lexicosemantic group itself, differing from it only in size.

Lexico-semantic groups were exemplified in some studies, for example, the lexico-semantic group of fitness [11]

or the lexico-semantic group of health [12]. Catastrophe vocabulary has been studied in terms of its systematic organization as well. To prove this, several relevant works in this regard were collected, which mainly show different aspects in the categorization and description of natural disasters vocabulary.

The results of the work “Linguistic Representation of Natural Disasters in Media Coverage” include some topic words for the one type of disasters: flood, its impact, needs, reaction, environmental concerns, material and economic losses [13]. The author of the article “Disaster linguicism: Linguistic minorities in disasters” [14] studied the disaster experiences in the 2010–2011 Canterbury and Tohoku disasters in order to show how immigrants and refugees were affected because of language barriers. The writer introduces the concept of disaster linguicism at that time she focused on linguistic minorities in particular those who are not native speakers of the de facto languages.

The work “Environmental Semantics” gives an illustration of environmental semantics in action through the English extreme weather words like flood and bushfire in explications, and an action model for “School Strikers” protesting for climate action. She also explores the proliferation of expressions eco-anxiety, climate anxiety, and climate grief.

Another paper “Semiotics of natural disaster discourse in post-tsunami world: A theoretical framework” [15] proposes a semiotic model on the natural catastrophic event particularly tsunami. The key concept here determines the transformation of natural disaster into structural human and cultural losses.

The authors of the article “Ecolexicon” (Pamela Faber, Miriam Buendía Castro, 2014) illustrate three categories of conceptual relations in this field: hyponymic (generic-specific) relations, meronymic (part-whole) relations, and non-hierarchical relations. As a result, the conceptual relations include a set of 17 hierarchical (hypernymic and meronymic) and non-hierarchical relations, some of which are domain-specific.

Most of these studies dedicate solely one particular thematic group and many of them partly correlate with lexico-semantic groups as parts of the lexico-semantic field “Natural disasters”. In addition, the object of the mentioned studies was groups or lexical sets of natural disasters vocabulary. It is extremely significant when working with lexico-semantic groups and lexico-semantic fields, however, none of the studies explores semantic relations between the units of these groups. Thereby, the present study is intended not only to explore lexico-semantic groups within the lexico-semantic field “Natural disasters”, but also to identify semantic relations between the units of these groups.

As a result of the empirical study, 83 different lexical units representing extreme event vocabulary was analyzed and classified (38 units were verbs, 23 lexical units were nouns and 22 units were word combinations). A classification scheme illustrating the structure of the lexico-semantic field of the words meaning “Natural disasters” was developed based on the data gathered. This scheme identifies six main lexico-semantic groups that make up the lexico-semantic field of extreme events: *biological*, *geological*, *hydrological*, *meteorological*, *climatological*, and *extraterrestrial* (Figure 1, Column 1).

Figure 1. Scheme of the lexico-semantic field “Natural disasters”

Lexico-semantic field “Natural disasters”		
Lexico-semantic groups	Subgroups	Sub-subgroups
Biological	Pandemics	
	Epidemics	
	Zoonotic diseases	
	Vector-borne diseases	

Geological	Earthquake	
	Eruption	Volcanic eruption Coastal eruption
	Sinkhole	
	Mass movement	Rockfall Landslide Avalanche Subsidence
Hydrological	Flood	Riverine flood Flash flood Storm surge/ coastal flood Dam failure
	Mudflow	
	Rogue wave	
	Tsunami	
	Limnic eruption	
Meteorological	Storm	Ice storm Blizzard Dust storm Hailstorm Thunderstorm
	Hurricane	
	Tropical cyclone	Tornado Typhoon
	Extreme temperature	Heat wave Cold wave Extreme winter condition
Climatological	Drought	
	Desertification	
	Wildfire	Forest fire Land fire
Extraterrestrial	Solar flare	
	Impact events	

Then, nearly all of these lexico-semantic groupings were split up into smaller groups. For instance, four subgroups comprise the lexico-semantic group *Geological* as followings: *earthquake*, *eruption*, *sinkhole* and *mass movement*. Furthermore, some of the previously listed subgroups are further subgroups of themselves. The lexico-semantic group *Climatological* has a subgroup *Extreme temperature*, which in turn contains a sub-subgroup *hot wave*, *cold wave*, *extreme winter condition*. Thus, this divide illustrates inclusion relations, which occur when (sub) groups interact with one another.

Some lexical units demonstrate synonymous relations within the lexico-semantic field of the words denoting “Natural disasters”. Take the lexical units “*earthquake*” and “*tremor*”, for instance. According to the “Oxford Learner’s Dictionaries”, *tremor* is “a small earthquake in which the ground shakes slightly”, and *earthquake* is “a sudden, violent shaking of the earth’s surface” [16]. After examining these definitions, we may conclude that the term “*earthquake*” is more appropriate for use in disaster terminology; however “*tremor*” is also an option. Consequently, these two lexical units are partial synonyms in this instance. The verbs “*devastate*” and “*ravage*” are another instance of partial synonymy. The definitions of *to devastate* and *to ravage*, respectively, are “to completely destroy a place or an area” and “to damage something badly”, according to the Oxford Learner’s Dictionaries. These two terms can therefore be regarded as partial synonyms in this instance.

We can find antonymy relationships within the lexico-semantic group *Climatological*. Consider the terms “*heat wave*” and “*cold wave*”, for example. *Heat wave* is “a period of days during which the weather is much hotter than usual” [17]. *Cold wave* is “an unusually large and rapid drop in temperature over a short period of time such as 24 hours” [18].

There are also hypo-hypernymic relationships within the lexico-semantic field the words denoting “Natural Disasters”, in particular between the lexeme *flood* (hypernym) and such lexical units as *heavy rainfall*, *river overflow*, *dam failure*, *coastal storm surge*, and *flash floods* (hyponyms); between the lexeme *volcanic eruption* and lexical units *magma chamber*, *volcanic vent*, *pyroclastic materials* (like *ash*, *rock fragments*, and *gases*), *lava flows*, *volcanic gases*, and *ash clouds* are in the part-whole relations.

Therefore, the primary lexico-semantic groups of the semantic field of the words denoting “Natural Disasters” were identified and described in this article, together with their lexical units and the semantic relationships between specific units within the subcategories and sub-subcategories. The suggested description of the lexico-semantic groups that make up the lexico-semantic field of extreme event may be expanded and strengthened with the addition of more representative practical material to the study.

Conclusion. The results of the research demonstrate the complex and multicomponent organization of the lexico-semantic field of the words denoting “Natural Disasters” which is made up of several lexico-semantic groups, subgroups, and sub-subgroups. The following are the primary groupings identified: biological, geological, hydrological, meteorological, climatological, and extraterrestrial.

Inclusion and intersection relations that are founded on lexical unit paradigmatic relationships like part-whole, synonymy, antonymy, and hypo-hypernymic relationships are characteristic of the lexico-semantic field of the words denoting “Natural Disasters”. As we have seen, the most prevalent kinds of relationships are synonymy, inclusion and hypernymic relations. Rarer phenomena include part-whole, antonymy, and relations of intersection. It is hypothesized that similar kinds of semantic relations are characteristic not just of the lexico-semantic field of the words denoting “Natural Disasters”, but also representing other concepts too.

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Mahliyo OYMIRZAYEVA,
Student of Samarkand State University Branch of Kattakurgan
Zarina MURTOZAYEVA,
Teacher of Samarkand State University Branch of Kattakurgan

Samarkand State Institute of Foreign Languages, (DSc), professor, G. Mirsanov based on the review

HOW TO BUILD GOOD HABITS AND BREAK BAD ONES IN JAMES CLEAR’S “ATOMIC HABITS”

Annotation

James Clear is a writer and speaker focused on habits, decision making and continuous improvement. He is the author of Atomic Habits. An easy and proven way to build good habits and break bad ones is given in this book. In general, habits are the small decisions you make and actions you perform every day. The backbone of this book is my four - step model of habits - cue, craving, response and reward - and the four laws of behavior change that evolve out of these steps.

Key words: Atomic Habits, Cue, Craving, Response, Reward.

JEYMS KLEARNING “ATOM ODATLARI”DA QANDAY QILIB YAXSHI ODATLARNI SHAKLLANTIRISH VA YOMON ODATLARDAN VOZ KECHISH

Annotatsiya

Jejms Klir odatlar, qarorlar qabul qilish va doimiy takomillashtirishga qaratilgan yozuvchi va ma'ruzachi. U “Atom odatlari” kitobining muallifi. Yaxshi odatlarni shakllantirish va yomon odatlardan voz kechishning oson va tasdiqlangan usuli ushbu kitobda keltirilgan. Umuman olganda, odatlar - bu siz qabul qiladigan kichik qarorlar va har kuni bajaradigan harakatlaringizdir. Ushbu kitobning asosi mening to‘rt bosqichli odatlar modelim - ishora, ishtiyoq, javob va mukofot - va bu qadamlardan kelib chiqadigan to‘rtta xatti-harakat o‘zgarishi qonunidir.

Kalit so‘zlar: Atom odatlari, ishora, ishtiyoq, javob, mukofot.

КАК ВЫРАБОТАТЬ ХОРОШИЕ ПРИВЫЧКИ И ИЗБАВИТЬСЯ ОТ ПЛОХИХ В КНИГЕ ДЖЕЙМСА КЛИРА “АТОМАРНЫЕ ПРИВЫЧКИ”

Аннотация

Джеймс Клир - писатель и оратор, сосредоточенный на привычках, принятии решений и постоянном совершенствовании. Он является автором книги «Атомные привычки». В этой книге представлен простой и проверенный способ выработать хорошие привычки и избавиться от плохих. В общем, привычки - это небольшие решения, которые вы принимаете, и действия, которые вы совершаете каждый день. В основе этой книги лежит моя четырехступенчатая модель привычек - сигнал, тяга, реакция и вознаграждение - и четыре закона изменения поведения, которые развиваются на основе этих шагов.

Ключевые слова: атомарные привычки, сигнал, тяга, реакция, вознаграждение.

Introduction. James Clear’s “Atomic Habits” provides a welcome viewpoint on bringing about long-lasting change via the power of little habits in a society that frequently celebrates rapid success and dramatic makeovers. Clear skillfully illustrates how making tiny, consistent adjustments to our daily routines may result in amazing life benefits through a compelling combination of scientific evidence, useful advice, and real-world experiences. In an effort to encourage readers to read the book cover-to-cover and take a transformational trip, this article offers a thorough overview of its main ideas.

Literature Review. This book leads to success, good habits and amazing behavior. Your outcomes are a lagging measure of your habits. The writer has begun own story in this book. Although he faced challenges in life, he can achieve his goals. Tiny changes offer remarkable results - minor habits lead to major ones. The writer wrote that “While my peers stayed up late and video games, I built good sleep habits and went to bed early each night.

Research methodology. In the messy world of a college dorm, we made a point to keep my room neat and tidy. These improvements were minor, but they gave me a sense of

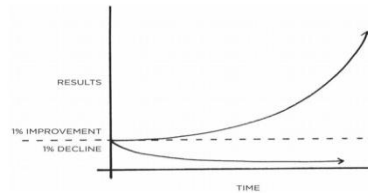
control over my life. I started to feel confident again”. As these and hundreds of other small improvements accumulated, the results came faster than anyone could have imagined. In this point, these are atomic habits. Meanwhile, improving by 1 percent isn’t particularly notable - sometimes it isn’t even noticeable - but it can be far more meaningful, especially in the long run. In addition, you should forget about goals and focuses on systems instead. Goals are about the results you want to achieve.

Analysis and results. Systems are about the processes that lead to those results. Also, a slight change in your daily habits can guide your life to a very different destination. Making a choice that is 1 percent better or 1 percent worse seems insignificant in the moment, but over the span of moments that make up a lifetime these choices determine the difference between who you are and who you could be. Success is the product of daily habits - not once-in-a-lifetime transformations.

1% BETTER EVERY DAY

1% worse every day for one year. $0.99365 = 00.03$

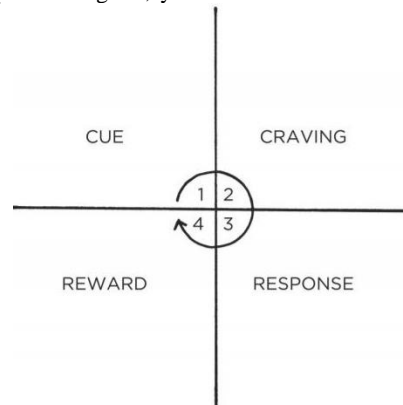
1% better every day for one year. $1.01365 = 37.78$



One of the key points is to forget about goals, focus on systems instead. What is the difference between systems and goals? Goals are about the results you want to achieve. Systems are about the processes that lead to those results. For instance, imagine that if you're a coach, your goal might be to win a championship. Your system is the way you recruit players, manage your assistant coaches, and conduct practice. Or if you're an entrepreneur, your goal might be to build a million-dollar business. Your system is how you test product ideas, hire employees, and run marketing campaigns. Both of them show that if you focus on your systems, you can achieve a goal even though you deny your goals. Because, perfect system leads to success. There are a number of problems consider when looking at this issue. First and foremost, winners and losers have the same goals. Every Olympian wants to win a gold medal. Every candidate wants to get the job. And if successful and unsuccessful people share the same goals, then the goal cannot be what differentiates the winners from the losers. It was not the goal of winning the Tour de France that propelled the British cyclists to the top of the sport. Second one is achieving a goal is only a momentary change. Imagine you have a messy room and you set an outcome to clean it. If you summon the energy to tidy up, then you will have a clean room-for now. But if you maintain the same sloppy, pack-rat habits that led to a messy room in the first place, soon you will be looking at the new pile of clutter and hoping for another burst of motivation. You are left chasing the same outcome because you never changed the system behind it. You treated a symptom without addressing the cause. Achieving a goal only changes your life for the moment. We consider we need to change our results, but the results are not the problem. So as to improve for good, you

need to tackle problems at the systems level. Fix the inputs and the outputs will fix themselves. Third one is goals restrict your happiness. The aim behind any goal is: "Once I reach my goal, then I will be happy". The problem with a goals-first mentality is that you are continually putting happiness off until the next milestone. The writer has slipped into his trap so many times he has lost count. For years, happiness was always something for his future self to enjoy. He promised himself that once he gained 20 pounds of muscle or after his business was featured in the New York Times, then he could finally relax. The last one is goals are at odds with long-term process. Many runners work hard for months, but as soon as they cross the finish line, they stop training. The race is no longer there to motivate them. When all of your hard work is focused on a particular goal, what is left to push you forward after you achieve it? This is why many people find themselves reverting to their old habits after accomplishing a goal. In addition, being hardworking is a step towards success. This four-step process is not something that happens occasionally, but rather it is an endless feedback loop that is running and active during every moment you are alive - even now. The brain is continually scanning the environment, predicting what will happen next, trying out different responses, and learning from the results. The entire process is completed in a split second, and we use it again and again without realizing everything that has been packed into the previous moment.

On the other hand, the process of building a habit can be divided into four simple steps: cue, craving, response, and reward. Breaking it down into these fundamental parts can help us understand what a habit is, how it works, and how to improve it.



First of all, there is a cue. The cue triggers your brain to initiate a behavior. Your mind is continuously analyzing your internal and external environment for hints of where rewards are located. Because the cue is the first indication that we're close a reward, it naturally leads to a craving. Craving is the second step, and they are the motivational force behind every habit. Without some level of motivation or desire-without craving a change—we have no reason to act. The third step is the response. The response is the actual habit you perform, which can take the form of a thought or an action. Finally, the response delivers a reward. Rewards are the end goal of every habit. The cue is about noticing the reward. The craving is about wanting the reward. The response is about obtaining the reward. We chase rewards because they serve two purposes: they satisfy us and they teach us. We can split these four steps into two phases: the problem phase and the

solution phase. The problem phase includes the cue and the craving, and it is when you realize that something needs to change. The solution phase includes the response and the reward, and it is when you take action and achieve the change you desire.

The book discusses Dr. Bailey's second habit of success. It emphasizes how, over time, even a 1% increase sounds like a lot. The book is broken up into four sections. Every orbit delves into a distinct facet of habit building. It is broken down into four sections: make it clear, make it appealing, make it simple, and make it gratifying. The idea of atomic habits - small, simple routines that may make a big difference over time - is presented in the first section of the book Foundation. Additionally, he stresses that the act of educating in a joyful way is more important than the final product since it is the process that brings about long-lasting

change. He presents the law of four behavior changes—cue, desire, reaction, and reward—in the second section of the book. He also stresses how crucial it is to create an atmosphere that encourages our desires. Habit has an important, environment-based influence in determining human behavior. It is said in the party that the habit format will allow for viewing. It must be simple. The more possibilities it presents. He talks on the value of charting progress and acknowledging little victories along the road, as well as the significance of beginning small and progressively building habits over time. The book's fourth section, "Make It Satisfying," tackles some of the typical obstacles that people run across while attempting to form positive habits. He has discussed the value of persistence and patience. Individuals who are willing to purchase solutions for conquering challenges including procrastination, temptation, and peer pressure. Atomic Habits is a well-written and helpful manual on developing new habits.

Conclusion. To sum up, in this ground-breaking book, clear reveals exactly how these minuscule changes can grow

into such life-altering outcomes. We should stay productive, motivated, and happy as we do something. It makes our work effectively. If we add improving 1 percent each day, it gathers a habit. Good habits make time your ally. Bad habits make time your enemy. Clear emphasizes that the objective should be constant improvement rather than perfection. He draws attention to the concept of "identity-based habits," in which individuals work to form routines that are consistent with the sort of person they wish to become.

James Clear provides a thorough and useful manual for comprehending and changing behaviors in "Atomic Habits". Through the integration of empirical data, practical case studies, and suggested approaches, the book equips readers with the means to effect long-term transformations in their lives. This book is an empowering tool for anybody wishing to increase their productivity, well-being, and personal development because of Clear's emphasis on little, gradual changes and the cumulative impact of regular practices.

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6. Additional materials on the topic of habits and the psychology of behavior change, possibly mentioned in the book.



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Quldosh PARDAYEV,

Toshkent davlat o'zbek tili va adabiyoti universiteti O'zbek adabiyoti tarixi kafedrası professori

E-mail: kuldashparda@mail.ru

ToshDO'TAU dotsenti, fil.f.d. Sh.Amonov taqrizi asosida

LITERARY ENVIRONMENT IN KOKAND AND METHODOLOGY OF THE STUDY OF MUKIMI'S CREATIVE WORKS

Annotation

The Kokand literary environment of the late 19th - early 20th centuries and Mukimi's work are studied on the basis of theoretical and methodological provisions. Comparing the current text of the works of Mohammad Aminkhoja Mukimi with handwriting bayaz of poet do not correspond to the original. Because of the ideology of Soviet Union poet's poems on the religious and mystical nature have been amended and shortened. Strong social critical verses in the texts of comedic works of poet were also dropped down. As a result, the edited work was interpreted against the essence.

Key words: poet, interpretation, line, gazelle, stophe, editing, literary environment, edition, manuscript, poems, satirical, style.

МЕТОДОЛОГИЧЕСКИЕ ОСНОВЫ ИЗУЧЕНИЯ ЛИТЕРАТУРНОЙ СРЕДЫ КОКАНА И ТВОРЧЕСТВА МУКИМИ

Аннотация

Кокандская литературная среда конца XIX - начала XX веков и творчество Мукими изучены на основе теоретико-методологических положений. Посравнение в произведениях Мухамада Аминходжа Мукимии с его рукописний и с реальной работе наблюдался несовпадения. Потому что времена советского союза по идеологическом вопросам написана была писателем стихотворение пришлось отредактировать. В сатирических произведениях была указана писателем отрицательное моментом пришлось сократить. В результате отредактированное произведение неправильное в общих смыслах.

Ключевые слова: Сатира, редактирование, интерпретация, рукопис, газел, редакция, поэт, строка, строфа, литература, стихотворение, стил.

QO'QON ADABIY MUHITI VA MUQIMIY IJODINI O'RGANISHNING METODOLOGIK ASOSLARI

Annotatsiya

XIX asr oxiri – XX asr boshlari Qo'qon adabiy muhiti va Muqimiy ijodi nazariy-metodologik tamoyillar asosida tadqiq qilingan. Muhammad Aminxo'ja Muqimiy asarlarining nashrlari matnini shoir dastxat bayozlari bilan qiyoslaganda, aksariyat she'riy asarlar matni asliyatga muvofiq emasligi aniqlangan. Chunki sho'ro davri mafkurasi talabidan kelib chiqib, shoirning diniy-tasavvufiy mavzudagi she'rlari tahrirga uchrab, qisqartirilgani, hajviy asarlar matnidagi kuchli ijtimoiy tanqidiy bayt va bandlar ham tushirib qoldirilgani, natijada, tahrir qilingan asarlar mazmun-mohiyatga zid talqin qilini dalillangan.

Kalit so'zlar: Satira, nashr, shoir, misra, bayt, adabiy muhit, uslub, talqin, tahrir, qo'lyozma, g'azal, she'r.

Kirish. Milliy adabiyotimiz tarixida XIX asr oxiri – XX asr boshlari Qo'qon adabiy muhiti ijodkorlari adabiy merosi alohida ahamiyatga ega. Ushbu adabiy muhit namoyandalari ijodini o'zbek matnshunosligi mezonlari asosida xolis va ilmiy asosda o'rganish dolzarb vazifalardandir. Prezidentimizning 2017 yil 24 maydagi PQ–2995-sonli “Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida”gi qarorida belgilanganidek: “...tarixiy-madaniy merosimiz namunalari har tomonlama chuqur o'rganish, buyuk alloma va mutafakkirlarimizning jahon ilm-fani va sivilizatsiyasi rivojiga qo'shgan beqiyos hissasini targ'ib etish, shu asosda yurtdoshlarimiz, avvalo, yosh avlodimizni xalqimizning buyuk ma'naviy merosiga hurmat, ona yurtimizga mehr va sadoqat ruhida tarbiyalashga qaratilgan ishlarining natijadorligini tubdan oshirish” yechimini kutayotgan muammolardandir. Muqimiy she'riyati qo'lyozmalarini qiyosiy-matniy o'rganish va unda jamlangan nazmiy asarlarni matnshunoslik va adabiy manbashunoslik erishgan bugungi yutuqlar asosida qayta tadqiq qilish zarurati mavjud. Muqimiyning katta hajmdagi lirik va hajviy asarlari turlicha talqin etib kelingan. Bu talqinlar aksar hollarda matn mohiyatidan uzoq bo'lgani, muayyan tor qoliplarga asoslanganini ham ta'kidlash mumkin. Shunga ko'ra, shoir nazmiy asarlari misolida matn talqini masalasini metodologik

asosda o'rganishga katta ehtiyoj bor. Bu esa, ushbu maqola mavzusining dolzarb ekani tasdig'idir.

Tadqiqot metodologiyasi. Adabiy merosni o'rganish borasida Prezident Sh.Mirziyoev asarlaridagi metodologik ahamiyatga molik qarashlar, adabiy manbashunoslik va matnshunoslik hamda adabiyotshunoslik sohasida o'zbek olimlarining, g'arb va sharq tadqiqotchilarining ko'p asrlik tajribalari tadqiqot uchun metodologik asos vazifasini bajardi. Ishda adabiyotshunoslikda sinalgan, bu sohadagi ilmiy tadqiqotlarda yuqori natija berib kelayotgan, biografik, qiyosiy-tarixiy, germeneytik metodlardan foydalanildi.

Tahlil va natijalar. XIX asr oxiri – XX asr boshlari Qo'qon adabiy muhiti va Muqimiy ijodini o'rganish maqsadini amalga oshirishda metodologik asos vazifasini o'tovchi tamoyillarni quyidagicha belgilash maqsadga muvofiq, deb o'ylaymiz:

- 1.Ijodkor va u yashagan ijtimoiy-tarixiy muhitning o'zaro munosabatini haqqoniy belgilash.
- 2.Adabiy merosi o'rganilayotgan ijodkor dunyoqarashini baholashda mezonning to'g'ri tanlanishi.
- 3.Adabiy manbadagi talqinlarning asliyatga muvofiqligi.
- 4.Ijodkor asarlarining bugungi globallashuv davridagi adabiy-estetik tafakkur takomiliga ta'siri.

Tabiiyki, ushbu tamoyillar nisbiy xarakterga ega va ilmiy haqiqatni to'liq qamrab olishni da'vo qilmaydi. Agar muayyan yangi ilmiy xulosalarga olib kela olsa, ular o'z oldiga qo'yilgan vazifani ado etgan bo'ladi. Ularni birma-bir tahlil etishga harakat qilamiz.

Ijodkor va u yashagan ijtimoiy-tarixiy muhitning o'zaro munosabatini haqqoniy belgilash. Muhammad Aminxo'ja Muqimiy va XIX asr oxiri – XX asr boshlari Qo'qon ijtimoiy-tarixiy muhiti masalasi shu paytgacha xolis va mufassal o'rganilgan, deyish qiyin. Sho'ro davridagi tadqiqotlarda bu mavzuga o'sha davr hukmron mafkurasi talablari asosida yondashilgan va Muqimiy demokratik adabiyot vakili sifatida isyonkor shoir o'laroq talqin etilgan. Uning hajviy asarlari ham adabiy-estetik qonuniyatlar asosida emas, sinfiy-mafkuraviy asosda baholangan. Mustaqillik zamonida yaratilgan "Milliy uyg'onish davri o'zbek adabiyoti" darsligida shoir adabiy merosi nisbatan xolis ilmiy yoritilgan, deyish mumkin. Professor Begali Qosimov shoir va ijtimoiy muhit munosabatlari masalasiga quyidagicha munosabat bildiradi: "Shoirlardan Muqimiy, bir tomondan, mumtoz adabiyotimizdagi eng yaxshi an'analarni davom ettirdi. Ikkinchi yoqdan, rus istilosi tufayli ijtimoiy hayotda kechayotgan o'zgarishlarni adabiyotga olib kirdi. Masalan, zavod-fabrikalar ishga tushib, ishchilar sinfining maydonga chiqishi, tili, dini, urf-udumlari, hatto hayot tarzi keskin farq qiluvchi Yevropaning Turkistonga kirib kelishi va buning mahalliy xalqqa, uning turmushiga yetkazgan ta'siri, yevropalashuv tomon qo'yilgan qadamlarning yaxshi-yomon jihatlari tahlili ilk daf'a Muqimiy ijodida aks etdi. Muqimiy yangilana boshlagan adabiyotning g'oya va mazmunigagina emas, shakli ifodaloriga ham ma'lum yangiliklar kiritdi. Hajvga alohida e'tibor berdi. Ijtimoiy fikrga, jamiyat tanqidiga maxsus diqqatni qaratdi"[1]. Shunga qaramay, darslik mualliflari: "Shoir bosib o'tgan murakkab ijodi yo'l va uning sermazmun adabiy merosini mustaqillik, Millat va Vatan manfaatlarini nuqtai nazaridan qayta ko'zdan kechirish va xulosalar chiqarishga ehtiyoj bor"ligini alohida ta'kidlaydi. Bunday deyilishi zamirida yetarli asoslar bor. Negaki, Muqimiy asarlarining matnlari ustida maxsus tadqiqotlar olib borilishi zarurligi, aslyatga muvofiq matnga ega bo'lmay turib, ishonchli ilmiy xulosalar chiqarish imkonsiz ekanini ham bu fikrni tasdiqlaydi. "Milliy uyg'onish davri o'zbek adabiyoti" darsligining ancha puxta yozilganini ta'kidlagan professor Muhammadjon Imomnazarov: "Ammo, to'g'risini aytganda, kitobdagi "Muqimiy" maqolasi "Furqat" va "Muhyi Xo'qandiy" maqolalariga nisbatan ancha "vazni yengilroq" tuyuladi. Mazmun jihatdan ham Muqimiy haqidagi maqolada biror yangilik sezilmaydi" [2], deya munosabat bildiradi. Bu munozaralar shunchaki paydo bo'lgan emas. Haqiqatan, Muqimiy adabiy merosi, shoir shaxsi va u yashagan ijtimoiy-tarixiy muhit munosabatlari yangicha asoslarda yoritilishi – zamon talabi.

Yuqoridagi ilmiy qarashlar ham ijodkor va u yashagan ijtimoiy-tarixiy muhitning o'zaro munosabatini haqqoniy belgilash nechog'liq zarur ekanini ko'rsatib turibdi. Zero, Muqimiy o'z asarlarida o'sha davr ijtimoiy-siyosiy hayotiga faol munosabat bildirdi. Turkistonda Rusiya joriy etgan saylov tizimi jamiyat hayotini izdan chiqargani, poraxo'rlikni avj oldirgani haqida yozdi. Ta'rix janriga oid "Tarixi favti noibi Toshkandiy" asarida asli xo'qandlik bo'lsa-da, Toshkentning ko'zga ko'ringan oqsoqollaridan sanalgan, biroq mustamlakachilarga qarshi bosh ko'targani uchun sudlanib, surgun qilingan In'omxo'ja Umryoxo'jaevning o'limini shahidlik deya baholaydi. Hajviy asarlarida o'z shaxsiy manfaatini Vatan va millat taqdiridan ustun qo'ygan mahalliy amaldorlarning kirdikorlarini ayovsiz fosh etadi. Shu bois Muqimiydek o'z davrining atoqli namoyandasi adabiy merosini tadqiq qilishda shoirning o'sha davr ijtimoiy-siyosiy

muhiti bilan munosabatlarini haqqoniy belgilash muhim ilmiy xulosalarga olib kelishi tayin.

Adabiy merosi o'rganilayotgan ijodkor dunyoqarashini baholashda mezonning to'g'ri tanlanishi. Metodologik ahamiyatga ega bo'lgan bu masala XIX asr oxiri – XX asr boshlarida yashab ijod etgan barcha ma'rifatparvarlar adabiy merosini tadqiq etishda muhim o'rin tutadi. Muqimiy dunyoqarashi zamondosh shoiru adiblar tomonidan munosib baholangan. Husaynquli Muhsiniyning "Qasida hozo bajihati Muhammad Aminxo'ja Muqimiy" sarlavhali qasidasi, Kamina, Yoriy, Mavlaviy Yo'ldosh, Sulaymonquli Rojjiy va Oshiq Maxdum O'shiyning qasida, marsiya, ta'rix janrlaridagi she'rlarida Muqimiy dunyoqarashi badiiy lavhalarda yoritilgan. Zufarxon Javhariyning "Guzorishi holi Muqimiy Farg'oniy" manzumi ham shoirga berilgan munosib baho, deyish mumkin. "Ayniqsa, Muhsiniyning qasidasi shoir hayotligi davrida bitilgani bilan alohida ahamiyat kasb etadi. U Muhsiniyning 1897 yilda tasnif etilgan "Ilk devon"ning 80^{ab}-varaqlaridan o'rin olgan. Zamonasidagi ahli donish va ahli fazl orasida Muqimiy qanchalik hurmat-e'tibor qozongan qasidaning quyidagi misralarida yaqqol bayon qilingan:

Zubdai davron Xo'qand ichra xud yakto Muqim,

Ahli donishlar ichinda rutbasi a'lo Muqim.

Fitratu fazlu balog'at bo'lg'usidur shunchalar,

Ko'rmadi gardun seningdek shoire aslo, Muqim" [3].

Kamina taxallusli shoir ham Farg'ona shuaroisini ta'rif-tavsif eta turib, Muqimiyning ilmi ma'rifatdagi darajasi xususida mana bunday yozadi:

Muqimiy ilmi holda, ham yona ilmi qolda,

Maskanlari Xo'qandda Hazratning madrasasi... [4].

Oshiq Maxdum Muqimiyning "Qil" radifli g'azaliga nazira qilib, yetti baytli g'azalida, Ollohdan Muqimiy oxiratinini obod etishni so'raydi:

Muqimiy turbatini o'z tajalling birla tobon qil,

Jamoling ko'rsatib, jannat ichinda shodu xandon qil.

Bahaqqi surai "Yosin"u "Toho", hurmati "Qur'on",

Sochib boroni rahmat ravzai pokin gulsiton qil.

Hamisha hamdu na't aytur edi ummidi jannatda,

Ko'rarman deb jamolingni, anga husnung namoyon

qil.

Duoyi Oshiqingni ayla maqbulung, Xudovando,

Muqimiy hamdamin mahshar kunida Shohimardon

qil... [5].

Ma'lumki, N.Ostroumov Muqimiy biografiyasini to'ldirgan holda 1907 yilda "Devoni Muqimiy" nomli kichik bir to'plam nashr ettirgan[6]. To'plamda Muqimiyning turli janrlarga oid she'riy asarlari va N.Ostroumov so'ngso'zi berilgan. Unda shoir shaxsiyati va faoliyati borasida ma'lumot uchraydi.

Professor G'ulom Karimov mazkur maqoladagi fikrlarga davr taqozosi bilan quyidagicha mulohaza bildiradi: "...N.Ostroumovning bergan bahosiga qaraganda, Muqimiy "Qalandarona umrini o'tkarmoqni lozim" topib, tarki dunyo qilgan, darveshlik tariqatini qabul etgan kishidir... Bunday biryoqlama, ochiqdan-ochiq uydirmadan iborat bo'lgan xarakteristika, shubhasiz, N.Ostroumov singari burjua olimlarning kayfiyatiga juda mos, hukmron doiralarning manfaatiga esa muvofiq edi" [7].

Aslida esa N.Ostroumov maqolasidagi mulohazalar haqiqatga yaqin edi. Buni ikki asosga ko'ra izohlash mumkin: birinchidan, Muqimiy Qo'qondagi "Hazrat" madrasasida umrining oxirigacha yashab, u yerda shar'iy ilmlarni komil darajada egallagan. Bundan tashqari, yuqoridagi xabarda uning tasavvufda maqomga erishgani borasida ham ishora uchraydi. Ikkinchidan, keyingi tadqiqotlardan ma'lum bo'lishicha, shoir dunyoparastlikdan parhez qilgan. Dunyo hoyu-havaslariga berilmaslik g'oyalari bilan sug'orilgan diniy-

tasavvufiy asarlar yozgan. Manbalardan shoirning ushbu yo'nalishdagi asarlari topilishi ham bu fikrni tasdiqlaydi.

Shoirning o'z asarlari va u haqdagi yuqorida tilga olingan maqolalar shoirning dunyoqarashi haqida yaqqol tasavvur beradi. Muqimiy dunyoqarashini belgilashda mezonni to'g'ri tanlash, bunda ijodkorning islomiy-tasavvufiy hayot tarziga doir manbalarga tayanish ilmiy zaruriyatdir.

Adabiy manbadagi talqinlarning asliyatga muvofiqligi. Adabiy matn va uning asliyati masalasi matnshunoslikda o'rganilishi muhim bo'lgan ilmiy muammolardandir. Mumtoz ijodkorlar asarlari matnining asliyatga muvofiqligi ilmiy tekshiruv xulosalarining haqoniyligini, nazariy jihatdan asosli bo'lishini ta'minlaydi. Jumladan, Muqimiy, Furqat, Zavqiy, Hamza singari shoirlar asarlari sho'ro davri mafkurasi talabiga ko'ra tahrir va qisqarishlarga uchragan. Natijada noqis matnlar asosida turlicha biryozlama talqinlar yuzaga kelgan. Bunday holni Muhammad Aminxo'ja Muqimiy adabiy merosi tadqiqi jarayonida ham kuzatish mumkin.

Bunday holni Muqimiyning "Dar mazammati zamona" sarlavhali ijtimoiy-siyosiy mavzudagi she'ri misolida ham kuzatish mumkin. O'n yetti baytdan tarkib topgan she'r matni Muqimiy asarlari nashrlarida o'n baytga keltirilgan bo'lib, yetti bayti qisqartirilgan. Bu esa shoirning chor mustamlakasiga bo'lgan tanqidiy qarashi yashirilishiga olib kelgan. Nashrlardan tushirib qoldirilgan she'rning ikkinchi bayti Muqimiyning 1325 raqamli dastxat bayozida (120^a – sahifa) quyidagicha keladi:

*To'lib cherkas, qizilbosh, armanilar shahrimiz ichra,
Musulmonlar tahipo, yaxshilar ko'zdin nihon bo'ldi.*

Xuddi shunday holni shoirning "Toleim" radifli she'ri misolida ham ko'rish mumkin. G'azal Muqimiy asarlar to'plamining eng so'nggi nashrida (138-sahifa) 5 bayt bo'lib kelsa, 7521 raqamli Muqimiy dastxat bayozining 51^a-sahifasida esa 6 bayt. Tushirib qoldirilgan misralar quyidagicha:

*Sog'inib Hazrat afandin ko'rgali borsam agar,
Soate, suhbatlarin qilmas muyassar toleim.*

Bu baytda Muqimiy Sohizoda Hazrat afandini ko'zda tutgan. Ma'lumki, shoir yashagan Qo'qondagi "Hazrat" madrasasi shu kishi nomiga qurilgan. Shoir ijodini dinga qarshi qo'yib talqin qilganini e'tiborga olsak, bu baytning tushirib qoldirilishi sababi o'z-o'zidan ma'lum bo'ladi.

Umuman, shoirning lirik va ijtimoiy-siyosiy mavzularidagi aksariyat asarlari matni asliyatga muvofiq emas.

Adabiy-estetik tafakkurning bugungi globallashuv davridagi takomiliga ijodkor asarlari ta'siri. Muqimiyning manbalardan yangi aniqlangan aksar g'azal va muxammaslari mohiyatan diniy-tasavvufiy g'oyalarning badiiy talqiniga bag'ishlangan. Ularda shoir she'rlar mazmuniga zulm va bid'atning jamiyat uchun ofat manbai ekani, adolatni ulug'lash kabi g'oyalarni singdirib yuborgan.

Hajv jamiyatdagi illatlarni fosh etish orqali ularni muolaja etishga qaratilgani bilan alohida ajralib turishi isbot

talab qilmaydi. Boshqacha aytganda, hajv – jamiyat uchun oyna. Bu oynada yutuqlar ham, nuqsonlar ham ochiq-oydin aks etadi. Muqimiy ijodida hajvning yetakchi o'rin tutishi sababi shunda. Shoir hajviy asarlarining asosiy g'oyasi zamonasidagi adolatsizliklarni, chor hukumatining milliy davlatchiligimizga, azaliy qadriyatlarimizga zid siyosati mohiyatini ochib ko'rsatish, bu orqali millatga o'zligini anglatishdan iborat edi. Jumladan, muxammas janridagi "Darig'o mulkimiz" sarlavhali she'r Muqimiy asarlar to'plamining sovet davridagi eng so'nggi nashrida[8]. 6 band, asliyatda esa 8 band. Ikki band hukmron mafkura qolipiga muvofiq kelmagani uchun tushirib qoldirilgan. Bundan tashqari, muxammasning deyarli barcha bandlaridagi misralar tahrirga uchragan. Shundan so'nggina joriy nashrlarga kiritilgan. Natijada shoirning chor mustamlakachilariga nisbatan tanqidiy qarashlari o'quvchi e'tiboridan chetda qolgan. Muxammasning birinchi bandida ayni hol kuzatiladi.

Joriy nashrlarda:

*Darig'o, mulkimizning sohibi ahli sharor o'lmish,
Shariat hukmi qozilar qo'lida purg'ubor o'lmish,
Ba joyi amri ma'ruf, kori munkar oshkor o'lmish,
Hakimu olimu sohibfasohat xoru zor o'lmish,
Bu kunda kimki iymonin sotar ul e'tibor o'lmish.*

Asliyatdan joriy imloga tabdil qilganda: [9].

*Darig'o, dini islom hokimi ahli kifor o'lmish,
Shariat ko'zgosikim kufr gardidin g'ubor o'lmish,
Ba joyi amri ma'ruf nahyi munkar oshkor o'lmish,
Sayid, sodotlar behurmat-u, ko'p xoru zor o'lmish,
Bu kunda kimki iymonin sotibdur, e'tibor o'lmish.*

Ko'rinadiki, she'r butunlay teskari tahrir qilingan.

Natijada shoirning tanqidi mustamlakachilarga emas, din peshvolariga, qozi-yu boylarga qaratilgan bo'lib qolgan. Aslida, shoirning maqsadi bunday bo'lmagani ma'lum. Bu misralarda shoir "Shariat ko'zgosikim kufr gardidin g'ubor o'lmish" – deya sayid, sodotlar behurmat ekani bilan iztirob chekadi. Muxammasning keyingi bandlari ham g'oyaviy tahrirdan o'tkazilgan.

Umuman, muxammasning barcha bandlaridagi fikrlar zamon adolatsizliklari haqida. Shoir dunyoparast bo'lmay, oxirat – uqbo g'ami bilan yashagan komil musulmon edi. Lekin bu fikr uning tarkidunyochilikka moyil ekanini anglatmaydi. Muqimiy dunyoni emas, dunyoga muhabbatni tark etish haqida yozgan. Zero, dunyoparastlik odamni asl mohiyatidan uzoqlashtiradi.

Xulosa va takliflar. XIX asr oxiri – XX asr boshlari Qo'qon adabiy muhiti va Muqimiy ijodini yuqoridagi tamoyillar asosida o'rganish maqsadga muvofiqdir. Muqimiy hayoti va ijodi haqida ko'plab tadqiqotlar yaratilgan. Afsuski, sho'rolar davrida bajarilgani bois talqinlar biryozlama va tendensioz xarakter kasb etdi. Shu bois Muqimiy adabiy merosi tadqiqidan avval uning shaxs sifatidagi dunyoqarashini o'rganishda ilk ma'lumot beruvchi manbalar tahlili muhim ilmiy qiymatga ega.

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O'tkir PARDAYEV,
Shahrisabz pedagogika instituti katta o'qituvchisi
E-mail: Utkirpardayev@gmail.com
ORCID ID: 0009-0000-7186-949X

"Chet tillar" kafedrasida dotsenti Sh. Bekmurotova taqrizi asosida

THE ICEBERG PRINCIPLE IN THE WORKS OF ERNEST HEMINGWAY

Annotation

This paper explores Ernest Hemingway's Iceberg Principle, a significant narrative technique that revolutionized modern literature. It delves into how Hemingway's minimalist style, characterized by sparse, concise writing, conceals deeper meanings beneath the surface of the text, much as an iceberg's hidden mass. Through analyzing key works such as "The Old Man and the Sea" and "Hills like White Elephants," the paper illustrates how Hemingway's deliberate omissions invite readers to uncover the underlying complexities of his narratives.

Key words. Minimalism, Omission, Subtext, Interpretation, Suggestion, Understatement, Complexity, Narrative, Symbolism, Depth.

ПРИНЦИП АЙСБЕРГА В ТВОРЧЕСТВЕ ЭРНЕСТА ХЕМИНГУЭЯ

Аннотация

В данной работе исследуется Принцип Айсберга Эрнеста Хемингуэя, значительная повествовательная техника, которая кардинально изменила современную литературу. Работа погружается в анализ минималистского стиля Хемингуэя, характеризующегося лаконичным, сжатым изложением, скрывающим глубокие смыслы под поверхностью текста, подобно скрытой массе айсберга. Через анализ ключевых произведений, таких как "Старик и море" и "Холмы, как белые слоны", работа демонстрирует, как сознательные упущения Хемингуэя приглашают читателей раскрыть скрытую сложность его нарративов.

Ключевые слова. Минимализм, Упущение, Подтекст, Интерпретация, Намек, Сдержанность, Сложность, Нарратив, Символизм, Глубина.

ERNEST XEMINGVEY ASARLARIDAGI AYSBERG PRINSIPI

Annotatsiya

Ushbu maqolada Ernest Xemingueyning Aysberg printsipi ko'rib chiqiladi, bu zamonaviy adabiyotda inqilob qilgan muhim hikoya usuli. Asar Xemingueyning minimalist uslubi tahliliga bag'ishlangan bo'lib, u aysbergning yashirin massasi kabi matn yuzasi ostida chuqurroq ma'nolarni yashiradigan lakonik, ixcham yozuv bilan ajralib turadi. Asar "Chol va dengiz" va "Oq fillardek tepaliklar" kabi asosiy asarlarni tahlil qilish orqali Xemingueyning ataylab tashlab qo'ygan kamchiliklari o'quvchilarni hikoyalarning yashirin murakkabligini ochishga undashini ko'rsatadi.

Kalit so'zlar. Minimalizm, tushurib qoldirish, pastki matn, talqin, ishora, cheklov, murakkablik, hikoya, ramziylik, chuqurlik.

Introduction. One of the most important conditions for mastering knowledge is, of course, the assimilation of a system of concepts. Because, as experts emphasize, concepts are one of the main components in the content of any academic subject[1].

Ernest Hemingway, an iconic figure in 20th-century literature, was born on July 21, 1899, in Oak Park, Illinois. Growing up in a middle-class family, Hemingway developed an early love for adventure and the outdoors, which later influenced his writing. He began his career as a journalist, a role that honed his distinctive, concise writing style. During World War I, he served as an ambulance driver on the Italian front, an experience that profoundly affected him and inspired works such as "A Farewell to Arms." Hemingway's adventurous spirit led him to live in various parts of the world, including Paris, Spain, and Cuba, locations that often served as backdrops for his stories. His notable works include "The Sun Also Rises," "For Whom the Bell Tolls," and "The Old Man and the Sea," the latter earning him the Pulitzer Prize in 1953. Hemingway's writing characterized by its directness and understated complexity significantly influenced modern literature. He was awarded the Nobel Prize in Literature in 1954 for his mastery of narrative art and the influence he exerted on contemporary style. Hemingway's life, marked by

personal struggles and a series of marriages, ended tragically with his suicide in 1961 in Ketchum, Idaho, but his literary legacy continues to endure.

The Iceberg Principle, also known as the Theory of Omission, is a powerful literary technique pioneered by Ernest Hemingway, which has had a profound impact on modern storytelling. This principle suggests that just like an iceberg, where only a small part is visible above water while the vast majority remains unseen below, in good writing, the deeper meaning of a story should not be evident on the surface but should be implicit, hidden beneath the text. Hemingway believed that by omitting certain parts of a story, a writer could strengthen it, allowing the reader to infer and imagine the underlying themes and complexities.

Method. The Iceberg Principle, or the Theory of Omission, is a literary concept introduced by Ernest Hemingway that has become a cornerstone of modern narrative technique. At its core, the Iceberg Principle is predicated on the idea that the most powerful elements of a story are those that are not explicitly stated, but rather implied or left to the reader's imagination. Hemingway believed that just like an iceberg, which has only a small portion visible above water while the majority of its mass is hidden beneath, a story should reveal only a fraction of its content on the

surface, leaving the deeper truths and complexities submerged and implicit. This principle is deeply intertwined with Hemingway's minimalist writing style, which is characterized by straightforward, unadorned prose, and a focus on surface elements rather than elaborate descriptions or introspective monologues.

The Iceberg Principle in Hemingway's work is not about simplicity for its own sake, but rather about the careful selection of details that will hint at the larger, unseen reality beneath. Hemingway believed that by providing just enough detail to set the scene and define the characters, a writer could leave the rest to the reader's imagination, who would then actively engage in piecing together the unwritten parts of the story. This technique requires the reader to infer and interpret, thereby forming a more personal connection with the narrative. For example, in Hemingway's "Hills Like White Elephants," the story is a conversation between a man and a woman, and the subject of their discussion is never explicitly stated. However, through their dialogue and the subtle cues in their interaction, it becomes clear that they are talking about the possibility of having an abortion. The power of the story lies in what is unsaid; the tension, emotions, and moral dilemmas are all beneath the surface, inferred by the reader through the sparse dialogue and description. Another aspect of Hemingway's minimalist style and the Iceberg Principle is his use of strong, declarative sentences and the omission of unnecessary adjectives and adverbs.

In essence, the Iceberg Principle in relation to Hemingway's minimalist writing style is about the power of suggestion over explicit detail. It reflects a deep understanding of human nature and the belief that the most emotionally resonant parts of a story are those that are left for the reader to discover. This approach not only challenges readers to engage more deeply with the text but also allows for a multiplicity of interpretations, making Hemingway's stories rich in meaning and endlessly fascinating to explore.

Result. Analyzing Ernest Hemingway's literature reveals numerous instances where the Iceberg Principle, or the Theory of Omission, is vividly employed, offering readers an opportunity to engage deeply with the underlying themes and emotions of his narratives. One of the most prominent examples is found in "Hills Like White Elephants," a short story that exemplifies Hemingway's mastery of implicit storytelling. The narrative revolves around a conversation between a man and a woman at a train station, discussing an operation, which, through their veiled dialogue and the story's context, is inferred to be an abortion.

In "The Old Man and the Sea," Hemingway's Pulitzer Prize-winning novel, the Iceberg Principle is evident in the minimalist portrayal of the old fisherman's epic struggle with a giant marlin. The story goes beyond the literal fight between man and fish, delving into themes of pride, resilience, and the human condition. Hemingway does not overtly delve into these themes but allows them to emerge naturally through the narrative's progression, the character's actions, and their relationship with the sea and the fish.

Another notable example is "A Clean, Well-Lighted Place," where Hemingway explores themes of loneliness, existential despair, and the search for meaning. The story is about two waiters discussing an old man who frequents their café. Hemingway's sparse dialogue and the stark contrast between the younger waiter's impatience and the older waiter's empathy towards the old man subtly highlight the existential angst and the human need for a sense of belonging and comfort.

"The Sun Also Rises" provides another example of the Iceberg Principle in action. The novel, set in the post-World War I era, follows a group of expatriates traveling from Paris to Pamplona. Hemingway presents the characters'

disillusionment and the Lost Generation's existential crisis through understated dialogue and interactions, rather than through direct exposition.

In "For Whom the Bell Tolls," Hemingway uses the Iceberg Principle to explore the complexities of war, love, and mortality. The protagonist, Robert Jordan, is an American fighting in the Spanish Civil War. Hemingway conveys the brutality and futility of war not through graphic descriptions but through the characters' experiences and internal conflicts. The love story between Jordan and Maria adds a layer of emotional depth, with their relationship serving as a counterpoint to the surrounding violence, their conversations and interactions hinting at deeper emotional layers. Through these examples, it is evident that Hemingway's application of the Iceberg Principle in his literature is a deliberate technique that adds depth and resonance to his stories.

Discussions. The Iceberg Principle, as employed by Ernest Hemingway, serves as a powerful tool for engaging the reader's imagination and necessitates a significant level of interpretation in understanding his works. This principle, which involves presenting only the surface details of a story while leaving the underlying themes and emotions implicit, encourages readers to delve deeper into the narrative, using their imagination to uncover the full scope of the story. Unlike more explicit storytelling methods, Hemingway's technique requires readers to actively participate in the construction of the narrative, filling in the gaps and inferring meanings that are not directly stated. This active engagement fosters a unique relationship between the text and the reader. As they read Hemingway's work, readers are prompted to look beyond what is immediately apparent, to think critically about what might be happening beneath the surface of the dialogue and action. This engagement is not just intellectual but also emotional, as readers project their own experiences, thoughts, and feelings onto the text, creating a personalized interpretation of the story. For example, in "Hills Like White Elephants," readers might draw on their own experiences and beliefs to interpret the characters' feelings and motivations regarding the implied topic of abortion, making each reading of the story a unique experience.

The role of reader interpretation is crucial in understanding Hemingway's works. Since Hemingway often omits explicit details about his characters' internal states and backgrounds, readers must infer these elements from the context, dialogue, and actions presented in the narrative. This approach can lead to a wide range of interpretations, as each reader brings their own perspective to the text. For instance, in "The Sun Also Rises," readers might interpret the characters' aimless wandering and pursuit of pleasure as a reflection of the Lost Generation's disillusionment after World War I, or they might see it as a more personal search for meaning in a post-war world.

Hemingway's minimalist style, characterized by simple, straightforward prose, further enhances this interpretive process. By avoiding the use of overly descriptive language and focusing instead on succinct, impactful dialogue and narrative, Hemingway leaves much to the reader's imagination. This style creates a sense of ambiguity and open-endedness in his stories, allowing for multiple interpretations and a deeper engagement with the text. In "A Clean, Well-Lighted Place," for example, the sparse dialogue between the waiters and their observations of the old man in the café can be interpreted in various ways, each reflecting the reader's own understanding of loneliness, aging, and the human condition.

The Iceberg Principle in Hemingway's literature not only engages the reader's imagination but also places a significant emphasis on reader interpretation. This approach transforms the act of reading into a collaborative process,

where the reader plays an active role in constructing the narrative. The resulting interpretations are as varied as the readers themselves, making Hemingway's works enduringly compelling and open to continuous rediscovery.

Conclusion. In conclusion, the Iceberg Principle in Ernest Hemingway's works is a pivotal aspect of his literary genius, crucial for understanding the depth and complexity of his storytelling. This narrative technique, centered on omission and minimalism, elevates the reading experience to an interactive, interpretive journey. Hemingway masterfully presents only the tip of the narrative, encouraging readers to delve beneath the surface to discover the underlying themes

and emotions. This method reflects the complexities of human experiences, where much remains unspoken or hidden. The importance of the Iceberg Principle in Hemingway's literature lies in its ability to engage readers on a deeper, more personal level.

Hemingway's use of the Iceberg Principle has significantly influenced modern literature, offering a template for conveying profound meanings in a concise and impactful manner. It challenges readers to think critically and empathetically, making his works not just stories to be read but puzzles to be solved.

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Go'zal RAXIMOVA,

Teacher of the department of Functional Lexics of English language Uzbekistan State World Languages University

E-mail: guzal.rahimova.86@gmail.com

Based on the review of TSPU, (PhD), Associate Professor, Z.R.Gulyamova

LANGUAGE ACQUISITION THROUGH ARTIFICIAL INTELLIGENCE

Annotation

This article provides a comprehensive review of the current state of research in language acquisition through artificial intelligence. It explores various AI techniques, including new technology, natural language processing, and neural networks, and their applications in language learning systems. Additionally, this paper discusses the challenges and opportunities associated with using AI for language acquisition and outlines future directions for research in this burgeoning field.

Key words: Language acquisition, Artificial intelligence, Machine learning, Natural language processing, Neural networks, Language learning systems.

ОВЛАДЕНИЕ ЯЗЫКОМ С ПОМОЩЬЮ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА

Аннотация

В этой статье представлен всесторонний обзор текущего состояния исследований в области овладения языком с помощью искусственного интеллекта. В ней рассматриваются различные методы искусственного интеллекта, включая новые технологии, обработку естественного языка и нейронные сети, и их применение в системах изучения языка. Кроме того, в этой статье обсуждаются проблемы и возможности, связанные с использованием искусственного интеллекта для овладения языком, и намечаются будущие направления исследований в этой растущей области.

Ключевые слова: Овладение языком, искусственный интеллект, машинное обучение, обработка естественного языка, нейронные сети, системы изучения языка.

SUN'IY INTELLEKT ORQALI TILNI O'RGANISH

Annotatsiya

Ushbu maqolada sun'iy intellekt orqali tilni o'rganish bo'yicha tadqiqotlarning hozirgi holati har tomonlama ko'rib chiqilgan. U sun'iy intellektning turli usullarini, jumladan, yangi texnologiyani o'rganish, tabiiy tilni qayta ishlash va neyron tarmoqlarni hamda ularning til o'rganish tizimlarida qo'llanilishini ko'rib chiqqan. Bundan tashqari, ushbu maqola tilni o'rganish uchun sun'iy intellektidan foydalanish bilan bog'liq muammolar va imkoniyatlarni muhokama qiladi va ushbu o'sib borayotgan sohada kelajakdagi tadqiqot yo'nalishlarini belgilaydi.

Kalit so'zlar: Tilni o'rganish, sun'iy intellekt, yangi texnologiyani o'rganish, tabiiy tilni qayta ishlash, neyron tarmoqlar, til o'rganish tizimlari.

Introduction. Human communication and engagement are based on the amazing cognitive process of language learning. From birth to maturity, people go through a difficult process of learning and developing a language, which gives them the ability to successfully communicate ideas, feelings, and thoughts. The main focus of traditional research in this area has been on explaining the mechanics and developmental milestones of human language, frequently using observations of children's language development and adult language learners' experiences.

However, the introduction of artificial intelligence (AI) technology has significantly changed the field of language acquisition research. Artificial Intelligence (AI), namely in the form of machine learning algorithms and natural language processing techniques, has created new opportunities to study and support language development. These developments not only give fresh perspectives on the fundamental mechanisms of language learning, but they also offer workable answers for improving language learning in a variety of settings.

Literature review. The use of Artificial Intelligence in the course of the lesson in the world pedagogical direction has been a constant focus of scientists. He conducted research on this new method and direction on the basis of English materials J. Park, N. Salam, M. Hafidi, G. Tang, X. Li, Y. Chen, A. Juffs, C. Liu, S. Brainerds, E.Shafieva,

E.Kostyukovich and V.Kotenko [1, 2, 3, 4, 5] the research of educators such as is noteworthy. We can observe that there are different approaches to the study of artificial intelligence. In particular, some scientists, among whom it is independently connected to the future in the course of the lesson, are the subject of various discussions.

Research methodology. The essay was written using both theoretical and empirical research techniques. The review of methodological and scientific literature focused on the potential benefits and potential drawbacks of using artificial intelligence in education was done. The functioning and potential of artificial intelligence services for use in the process of learning a foreign language were examined.

The development of innovative ideas and unusual thinking is one of the goals of a university education. Artificial intelligence (AI) technologies that are intended to enhance human capacities and improve learning, teaching, and research efficacy can help with this [6]. The development of the student's personality and the meeting of his varied educational demands are two of the primary objectives of interactive educational tools.

Certain digital, informational, and communication technologies are included into the virtual learning environment to enable students to work autonomously with knowledge sources, so assisting them in becoming more self-aware and self-realized. Intelligent expert systems may provide and

explain rational answers to students by combining information on a specific, limited topic area of expertise. These systems are composed of a knowledge base, a logical inference mechanism, and an explanation subsystem.

Analysis and results. Artificial intelligence technologies are useful for enhancing interactive learning formats, customizing learning tasks to students' knowledge levels, identifying errors in student speech, applying gaming technologies (gamification of education), and much more. One of the undeniable benefits of adopting artificial intelligence technology is the ability to receive fast feedback since activities are automatically evaluated based on their completion. Instructors can demonstrate their skills in data processing and analysis. Because artificial intelligence (AI) can guarantee that a teacher's regular responsibilities are completed, he has more time to oversee instruction and provide assistance to pupils.

A variety of techniques and approaches are taken into consideration in the artificial intelligence technology-based foreign language teaching methodology, including:

The lifelong learning method assumes continuity and diversity of learning using artificial intelligence technologies; the open education approach implies the availability of digital technologies and resources in the process of independent learning, as well as the possibility of virtual academic mobility of students; the student-centered approach aims to take into account the personal characteristics, abilities, interests, and needs of each individual student, as well as the use of tutor support in the process of teaching a foreign language and the culture of the language being studied; the "work-based learning" approach is a collaborative effort between academic institutions and businesses to develop a range of learning opportunities in the workplace by incorporating artificial intelligence technologies and educational resources for the development of linguistic, cultural, and other competencies. [7].

Certain artificial intelligence systems that are widely utilized in language instruction can be recognized. For instance, this can be done by using chatbots or language bots (ChatGPT, Gradescope, Beautiful AI, Tutor.ai, etc.), which are intelligent assistants that can respond to requests from the other person, assess their language skills, and even offer tips on how to get better at them.

Machine translation is one resource for learning a foreign language. Language programs benefit from the use of intelligent systems (see the Interpreter Mode in the Google Assistant app, for instance). Although instant translators substantially speed up conversation, it should be highlighted that they are still unable to resolve issues with communication that require human intervention.

Teachers can employ artificial intelligence-based innovative network technologies, including teachmateai.com and magicschool.ai, to teach foreign languages. Numerous methodological activities, including modifying texts based on style, originality, and complexity, editing essays, coming up with questions and subjects, developing a range of exercises and assignments, etc., may be completed by these systems.

The following are some examples of the promising applications of AI technologies: Big Data Analysis (Big Data); Computer Lexicography (smart dictionary compilation, adaptation of advances in technology, electronic book dictionary compilation); Modeling of linguistic phenomena at the discourse level; Compilation of adapted authentic texts for the development of students' lexical and grammatical competence; Improvement of Recognition Technologies; Creation and Application of Intellectual Capital (Knowledge Management) [8, p. 233].

The development and personalization of customized textbooks is another exciting use of AI technology. After

assessing the student's proficiency and level, the AI modifies the textbooks to fit their requirements and skills. Teachers may then upload their own instructional programs into the AI system and utilize it to produce textbooks tailored to particular student groups.

The creation of chatbots and virtual language instructors is one of the most exciting uses of AI in language learning. These AI-powered solutions combine machine learning and natural language processing methods to give consumers individualized language learning experiences. Virtual tutors are able to evaluate students' levels of competency, pinpoint areas of weakness, and provide focused exercises and feedback based on each student's requirements.

Additionally, chatbots provide learners with possibilities for real-time, interactive language practice in the target language. Learners may enhance their speaking, listening, and understanding abilities in a safe and enjoyable setting by conversing with chatbots. A paradigm change in language learning methodology is represented by chatbots and virtual language tutors, which provide scalable and easily accessible solutions for students all over the world.

A type of artificial intelligence called machine learning allows computers to learn from data and make predictions or judgments without the need for explicit programming, which is crucial for language acquisition. Algorithms for supervised learning, such as deep neural networks and support vector machines, have been used for tasks like syntactic parsing, language modeling, and speech recognition. From annotated linguistic data, these algorithms extract patterns and structures that enable them to detect and produce human language with accuracy.

Unsupervised and semi-supervised learning strategies, such as self-training techniques and clustering algorithms, provide chances to learn from partially or not at all labeled data. These methods are very helpful for identifying linguistic structures and patterns that are concealed inside big text corpora. This information can help us design unsupervised language learning algorithms and improve our knowledge of language acquisition processes.

AI quickly and intelligently assesses and delivers feedback. Language learning systems can now automatically evaluate students' speaking, listening, reading, and writing abilities thanks to artificial intelligence (AI) technology. Algorithms for speech recognition can reliably record and assess the intonation and pronunciation of students, giving them immediate feedback on their mistakes and potential development areas. In a similar vein, natural language processing methods may evaluate students' written replies, pointing out grammatical mistakes, vocabulary usage, and coherence while also offering helpful criticism to assist them improve their writing. Learners may monitor their progress, pinpoint areas of weakness, and make focused changes with the help of intelligent evaluation and feedback systems, which promotes a more successful and efficient language learning process.

When teaching a new language, artificial intelligence arranges gamified learning activities. Gamification components are frequently included into AI-powered language learning systems to improve motivation, engagement, and retention. Gamified learning experiences use elements of game design, including leaderboards, badges, levels, and points, to encourage students to actively engage in language learning activities and meet their learning objectives. Gamified language learning platforms offer a dynamic and immersive learning environment that captures learners' attention and encourages a sense of success by including aspects of competition, cooperation, and advancement. Additionally, gamified activities' complexity and difficulty may be adjusted by AI algorithms in response to learners'

performance and preferences, guaranteeing the ideal ratio of fun to challenge.

The use of AI technology to provide individualized adaptive learning cannot be overlooked. Future language learning systems will prioritize personalization, with AI algorithms able to customize lessons to each student's particular requirements, preferences, and learning style. Learning material, tempo, and feedback may be adaptively adjusted by systems using advanced machine learning techniques like reinforcement learning and meta-learning, which are dependent on learners' real-time performance data. Furthermore, the use of affective computing technologies—such as sentiment analysis and emotion recognition—can

improve personalization by identifying the emotional states of students and modifying the learning environment to offer the right kind of support and encouragement.

Conclusion. Therefore, as a technological tool for education, artificial intelligence may be viewed as a cognitive and educational resource that aids in the formation and development of certain knowledge, skills, and capacities. While there is no denying that artificial intelligence technologies have a lot of potential for teaching foreign languages, it is important to carefully weigh the benefits and drawbacks of each technology as well as the hazards associated with this new phase of societal evolution.

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Sevara RAHMATOVA,
O‘zbekiston Milliy universiteti tayanch doktoranti
E-mail: ummuabdulaziz418@gmail.com

O‘zMU professori. M. Qurbanova. taqrizi asosida

THE IMPORTANCE OF PHONETIC REPETITION USED IN THE POEMS OF ESHQABIL SHUKUR IN EXPRESSING CONNOTATION

Annotation

Today in world linguistics, the issue of the expression of connotativeness in language has been studied in various aspects, and many achievements have been made. As works in this direction, the problem of expressing connotation in the artistic text was also studied. The pragmatic essence of connotation is manifested in the artistic text in a unique way. This article talks about repetition and its types, which serve to express different connotative meanings in poetics, as well as the importance of phonetic repetitions used in the poems of the famous Uzbek poet Eshqobil Shukur in increasing the impact of the text.

Key words: Types of repetition, phonetic repetition, connotativ meaning, alliteration, vowel doubling, consonant doubling.

ЗНАЧЕНИЕ ФОНЕТИЧЕСКОГО ПОВТОРА, ИСПОЛЬЗУЕМОГО В СТИХОТВОРЕНИЯХ ЭШКАБИЛА ШУКУРА ДЛЯ ВЫРАЖЕНИЯ СМЫСЛОВОГО СОДЕРЖАНИЯ

Аннотация

Сегодня в мировой лингвистике вопрос выражения коннотативности в языке изучен в различных аспектах и достигнуто немало достижений. В ходе работ в этом направлении изучалась и проблема выражения коннотации в художественном тексте. Прагматическая сущность коннотации проявляется в художественном тексте уникальным образом. В данной статье говорится о повторе и его видах, которые служат для выражения различных коннотативных значений в поэтике, а также о значении фонетических повторов, используемых в стихах известного узбекского поэта Эшқобила Шукура, в повышении воздействия текста.

Ключевые слова: Виды повторов, фонетический повтор, коннотативное значение, аллитерация, удвоение гласных, удвоение согласных.

ESHQOBIL SHUKUR SHE‘RLARIDA QO‘LLANGAN FONETIK TAKRORNING KONNOTATSIYANI IFODALASHDAGI AHAMIYATI

Аннотация

Bugungi kunda jahon tilshunosligida tilda konnotativlikning ifodalanishi masalasi turli aspektlarda tadqiq etilib, ko‘plab yutuqlarga erishildi. Bu yo‘nalishdagi ishlar sifatida badiiy matnda konnotatsiyaning ifodalanishi muammosi ham o‘rganildi. Konnotatsiyaning pragmatik mohiyati badiiy matnda o‘ziga xos tarzda namoyon bo‘ladi. Ushbu maqolada poetikada turli konnotativ ma’nolar ifodalashga xizmat qiluvchi takror va uning turlari, shu bilan birga, taniqli o‘zbek shoiri Eshqobil Shukur she‘rlarida qo‘llangan fonetik takrorlarning matn ta’sir kuchini oshirishdagi ahamiyati xususida so‘z yuritilgan.

Kalit so‘zlar: Takror, fonetik takror, konnotativ ma’no, unlining ikkilantirilishi, undosh tovushning ikkilantirilishi.

Kirish. Ma’lumki, takror til birliklarining nutqiy funksional imkoniyatlarini yuzaga chiqaruvchi uslubiy vositadir. Takrordan, ayniqsa, badiiy adabiyotda asar matnida ta’sirchanlikni hosil qilishda, tasviriylikni kuchaytirishda, ta’kidni oshirishda keng foydalaniladi. Badiiy matnda yozuvchi bu maqsadlarga erishishda takrorning turli ko‘rinishlarini qo‘llaydi. Zero, ilmiy adabiyotda tilning ekspressiv funksiyasi ikkinchi planga ko‘chirilsa, badiiy adabiyotda tilning ekspressiv funksiyasi hal qiluvchi rol o‘ynaydi. Shunga ko‘ra lingvistik tadqiqotlarda takrorning qator turlari farqlanadi. Jumladan, A.A.Minakova takrorning quyidagi tiplarini ajratgan:

1) takrorlanuvchi til birligining xarakteriga ko‘ra tovushlar takrori, alohida _____

1 Абдуллаев . А. Ўзбек тилида такрорий гаплар. – Ўзбек тили ва адабиёти .- Тошкент, 1977.-№.5 .9 б.

morfemalar, so‘zlar, frazeologizmlar, turg‘un birliklar, morfologik shakllar, leksik bloklar, sintaktik qurilmalar takrori;

2) takrorlarning bir-biriga nisbatan matnda joylashuv belgisiga ko‘ra kontakt va distant takrorlar;

3) matn strukturasi kompozitsion funksiyasiga ko‘ra anaforik, epiforik, xalqalanuvchi takrorlar, satr va baytlar takrori.

4) matnda takrorlanuvchi birliklar miqdoriga ko‘ra ikki marta, uch marta va ko‘p marta uchraydigan takrorlar;

5) takrorlanuvchi birliklar sifatiga ko‘ra to‘liq va qisman takrorlar2.

M.Yo‘ldoshev esa badiiy matnda takrorlanuvchi birliklarning qaysi turkumga mansubligiga ko‘ra ot takrori, sifat takrori, olmosh takrori, fe‘l takrorini ajratish mumkinligi, mazkur birliklarning joylashish o‘rni va o‘rtadagi masofasiga ko‘ra kontakt (masofasiz, yaqin o‘rinli), distant (masofali, uzoq o‘rinli) takrorlarga ajratilishini bayon qiladi3.

Ijodkorning she‘rlarida takrorning yuqorida qayd etilgan barcha turlarini uchratish mumkin. Ushbu maqolada shoir she‘rlarida kuzatilgan takrorning ayrim turlari va ular orqali konnotatsiyaning ifodalanishi masalasini yoritamiz.

Mavzuga oid adabiyotlar tahlili. Tadqiqot davomida konnotatsiya va uning ifodalanishi, xususan, badiiy matnda o‘ziga xos konnotativ ma’no ifodalovchi takror va uning linvopoetik tahlillariga doir adabiyotlar bilan tanishib chiqildi.

Badiiy nutqda konnotativlikning ifodalanishi masalasi S.Maksumovanning “E.Vohidov asarlarida konnotativlikning

ifodalanishi" mavzusidagi nomzodlik dissertatsiyasida maxsus o'rganildi. Bu ishda shoir she'rlarida konnotatsiyaning fonetik, leksik, morfologik, sintaktik vositalar orqali hosil qilinishi masalasi o'rganildi⁴.

2 Минакова А.А. Типы повторов и их функции в поэтических текстах: Автореф. дисс. ... канд. филол. наук. – Майкоп, 2012. – С. 9.

3 Йўлдошев М., Ядгаров К.. Бадий матнинг лисоний тахлили. – Тошкент, 2007. – Б. 80-81.

4 Макумова С. Э. Воҳидов асарларида коннотативликнинг ифодаланиши: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2012. – 21 б.

M. Qurbonovning maktabgacha yoshdagi o'zbek bolalari nutqining pragmatik xususiyatlari tadqiqiga bag'ishlangan doktorlik dissertatsiyasida so'zlashuv va badiiy asarlardan olingan misollar tahlili orqali bolalar nutqida konnotatsiyaning ifodalanish masalasi yoritilgan.⁵

S. Muminov va M. Nishanvayevalar o'zlarining "Malika Mirzo qizi asarlarida badiiy takrorning lingvopoetik tahliliga doir" maqolasida "Takrorning asosiy vazifasi badiiy asarda muallif va qahramonlar nutqini ta'sirchan etish, fikr bayonini aniqlashtirish va bu orqali kitobxonni asar voqealari ro'y berayotgan zamon, makon va vaziyatiga ishonitirishdan iborat" tarzida izohlagan.⁶

R. Qo'ngurov esa "O'zbek tilining tasviriy vositalari" risolasida " Poeziyada ma'lum tovush, so'z yoki birikma takrorlanar ekan, bu so'z va birikmalarga vazifalar berilganga o'xshaydi, tasvirlanayotgan obyekt xuddi shu so'zlar vositasida baholanayotganday tuyuladi"⁷. Olim nazarda tutgan vazifa konnotativ vazifa bo'lib, she'riy matnda til birliklariga ularni takror qo'llash orqali yuklatiladi. Bunday konnotatsiya takror qo'llangan til birligining yangi ma'no bilan boyitilishida, uning qo'shimcha ma'no qirralariga ega bo'lishida, nutq egasining bildirilayotgan fikrga, voqelikka subyektiv munosabatining qo'shilishida namoyon bo'ladi. Badiiy matnda shoir til birliklarini takror qo'llash orqali ularning zimmasiga konnotativ vazifa yuklaydi. Shunga ko'ra til birliklari badiiy matnda takror qo'llanar ekan, endi u qo'shimcha ma'no qirrasiga ega bo'ladi. Bunday ma'no badiiy matnning estetik qimmatini, ta'sirchanlikni oshirishga olib keladi. Ammo til "birliklarini takror ishlatish har doim ham nutqni bezayvermaydi, ammo takror me'yorni bilib ishlatilganda fikrni ixcham va lo'nda ifodalash, urg'uli holatlarni ta'kidlash vositasiga aylanadi"⁸.

5 Курбонова М. Ўзбек болалар нутқининг прагматик хусусиятлари: Филол. фан. док. (DSc) ... дисс. – Тошкент, 2018. – Б. 189.

6 Muminov S., Nishanvayeva M. Malika Mirzo qizi asarlarida badiiy takrorning lingvopoetik tahliliga doir // Journal of Advanced Research and Stability. 2023. – №3. – В. 349.

7 Қўнғуров Р. Ўзбек тилининг тасвирий воситалари. – Тошкент: Фан, 1977. – Б. 128.

8 Muminov S., Nishanvayeva M. Malika Mirzo qizi asarlarida badiiy takrorning lingvopoetik tahliliga doir // Journal of Advanced Research and Stability. 2023. – №3. – В. 348. (–В. 348-352)

Albatta poetik matn yaratishda takrordan o'rinli foydalanish, uning badiiy- estetik vazifasiga to'g'ri baho bera olish shoirning mahoratiga bog'liq. Eshqobil Shukur esa buni uddalay olgan mahoratli o'zbek shoirlaridan biridir.

O'zbek tilshunosligida shoir Eshqobil Shukur she'rlari kognitiv, lingvopoetik aspektlarda maxsus o'rganilgan. Jumladan, I. Ernazarova Eshqobil Shukur asarlarida so'z ijodkorligining lisoniy-kognitiv tahlili muammosini yoritgan, N. Erkinova esa shoir she'rlarining ayrim lingvopoetik xususiyatlarini ochib bergan.⁹

Tadqiqot metodologiyasi. Ushbu maqolada tavsiflash, semantik-sintaktik, kontekstual-matniy tahlil metodlaridan foydalanildi.

Tahlillar va natijalar. Taniqli o'zbek shoiri Eshqobil Shukur she'rlarida konnotatsiyaning ifodalanishida takrorga alohida o'rin berilgan bo'lib, bu usulda go'zal poetik ifodalar hosil qilingan. Ijodkor she'rlarida qanday til birliklari takror qo'llanganligi, ya'ni takror obyektiga ko'ra quyidagi takror tiplarini ajratish mumkin: fonetik takror, leksik takror, morfologik takror, sintaktik takror.

Shoir she'rlarida fonetik takrorning quyidagi turlari uchraydi:

1. She'rdagi turli so'zlardagi muayyan unli yoki undosh tovushni takrorlash orqali unli va undosh tovushlar takrori hosil qilinadi.

2. She'rdagi so'z tarkibidagi muayyan unlini ikkilantirish orqali unli tovush takrori hosil qilinadi.

3. She'rdagi so'z tarkibidagi biror undoshni ikkilantirish orqali undosh tovush takrori hosil qilinadi.

E. Shukur she'rlarida muayyan unli yoki undosh tovushning turli so'zlar tarkibida takrorlanib kelishi kuzatiladi. Masalan:

Ovulning vujudiga

Oqadi oq yog'dular.

Yigit Oyga tashlanar,

9 Эрнарзорова И. Муаллиф сўз иждокорлигининг лисоний-когнитив тахлили (Эшқобил Шукур иждок мисолида): Филол. фан. бўйича фалс. д-ри (PhD) ... дисс. – Самарқанд, 2022; Эркинова Н. Eshqobil Shukur she'rlarining lingvopoetik tadqiqi: Filol. fan. bo'yicha fals. d-ri (PhD) diss. – Toshkent, 2024. – 138 b.

Ko'lida olov xanjar. ("Eng qadimgi qo'shiq")

Berilgan misolda o unlisi turli so'zlar boshida takrorlanib kelgan. Natijada she'r matnida ohangdorlik hosil bo'lib, ta'sirchanligi ortgan. Badiiy adabiyotda unli (yoki undoshlar) uyg'unligini yuzaga keltiruvchi bunday tovush takroriga asoslangan san'at turi alliteratsiya deb nomlanadi.

E. Shukur bu usulda undosh tovushlarni ham takror qo'llagan. Masalan:

Xatmi bu, xatmmi, yo xatmi Hayot,

Qog'ozga aylanib borardi Ayol. ("1943 йил. Урушдан хат келди")

Sevgilim, sen gulsan, sevgining guli,
Senga bo'ylay olmas na davlat, na shon...
("Sevgilim...")

Beshikka belarlar o'sha Bir kunni.

Bobolar kaftiga to'lar duolar.

O, bizning Bir kun kelar... ("Bir kun")

Shoir she'rlarida so'zlar tarkibida muayyan unli yoki undosh tovushlarning ikkilantirilishi (aa, o'o', ii; vv, tt, qq, yy tarzida) orqali konnotatsiyaning ifodalanishi uchraydi. Tovushlarning bunday usulda takrorlanishi natijasida matnda ajablanish, hayrat, tahsin kabi qo'shimcha konnotativ ma'nolar ifodalanadi. Masalan:

Derazangdan nari bepoyon, bedil

Yastanib yotadi shunday mangulik:

«O', yana o'shami... O'sha... Eshqobil».

O'o' yanaa o'shaami o'shaa Eshqobil. ("egrangda yer bo'lib aylanar zamon...")

Ushbu she'rdagi o' undovi, o'sha olmoshi, Eshqobil atoqli oti tarkibidagi o', a, i unli tovushlari ikkilantirilgan. Natijada bu so'zlarga taajjub, hayrat konnotativ ma'nolari yuklangan.

Quyidagi she'rdagi esa ho'sh undovi tarkibidagi o' unlisining ikkilantirilishi oqibatida takror unli hosil bo'lgan. Natijada ushbu so'z orqali muallifning govmishiga undashi, uni tinchlantirishi ma'nosi kuchaygan. Ayniqsa, ushbu

so'zning she'rning har bir bandi boshida takrorlanishi ta'sirchanlikni yanada oshirgan:

Ho'o'sh-ho'o'sh... Ho'o'sh...

Govmishim, iysin suting,

Bag'rimda bo'g'ma tutun,

Oq siyaning ostida

Qobirg'alarim o'tin.

Ho'o'sh... Ho'sh... Ho'o'sh...

Yelinda sut tizillar,

Qo'sh ko'kragim izillar.

Kuygan sahro – bag'rimda

Yonar shamol bezillar... (“Befarzand ayol”)

E.Shukur she'rlarida so'z tarkibidagi undosh tovushning ham ikkilantirilishi kuzatiladi. Masalan, uning “Taslim” she'rida q tovushlari ikkilantirilib, undosh tovushlar takrori hosil qilingan:

Oqqana tovuq oq bo'ldi,

Uch karra taloq bo'ldi.

Elga kulgi – tovg'a tulki,

Shaqqillab shaloq bo'ldi.

Ushbu parchada shaqillamoq so'zi tarkibidagi q tovushining takrori natijasida takror undosh yuzaga kelgan. Bu tovushning takrorlanishi natijasida so'zga konnotativ ma'no yuklangan, so'zda ifodalangan harakatning intensivligi ortgan.

Shoirning quyidagi she'rlarida esa t tovushi ikkilantirilgan:

Nogoh it orqasin yerga qo'ydi-da,

To'rttala oyog'in baland ko'tarib,

Go'yo yer ustida osmon ko'tarib,

Ko'zin ko'kka tikib nolalar qildi,

Yaratgan yodi-la volalar qildi. (“Hamal ayvoni”)

E.Shukur ayrim she'rlarida v tovushini ikkilantirish orqali hissiy konnotatsiyani hosil qilgan. Quyidagi she'rida salbiy bo'yoqqa ega uvv so'zidagi v tovushining ikkilantirilishi natijasida salbiy konnotatsiya yanada kuchli ifodalangan:

Tog'dan toshlar qulaydi,

Ko'zdan yoshlar qulaydi,

Qismatning qora qo'li

Peshonangni silaydi.

Voy, Mengim-a, sho'r Mengim.

Uvv!!.. Uv!!!

Ko'zingda Boymoqlining

Suratlari qotadi,

Kafanda jonsiz tana –

Tirik armon yotadi.

Voy, Mengim-a, sho'r Mengim.

Uvv!!.. Uv!!! ... (“Mengim momoning yo'qlovlari”)

Shoirning ushbu she'rida Uvv!!.. Uv!!! undov gapi 11 marta takrorlangan. Aslida uvv so'zi inson azoblanib yig'laganda chiqadigan tovushga nisbatan taqlid asosida hosil qilingan bo'lib, hissiy salbiy bo'yoqqa ega. Ushbu so'z takrori orqali lirik qahramonning Mengim momoning achchiq qismatiga (Ushbu yo'qlov inqilob davrida xorijga surgun qilingan va azob-uqubatda olamdan o'tgan Mengim momo tomonidan o'ziga aytilgan) kuyunishi yanada kuchli ifodalangan, momoni bu quyga solgan vahshiylarga nisbatan nafrat hissi namoyon bo'lgan. She'rida bu so'zning ko'p marta takrorlanishi esa mazkur hissiy munosabatni yanada kuchaytirishga, uni bo'rttirishga xizmat qilgan.

E.Shukur she'rlarida v tovushining boshqa shoirlarda kuzatilmagan takrori uchraydi:

Saboh havvolari huvillaganda,

Tong tanglayi — nayzor shovullaganda.

So'zona dilimni so'zga cho'ktirdim,

To'tyona tilimni suvga cho'ktirdim... (“Hamal ayvoni”)

Iblis tuzoq tuzar ruh ila jonga,

Iymonga guldasta tuzaydi aflok.

To'rt ming yildan beri ikki ilonga

Har kun dil yedirib ovvora Zahhok. (“Hamal ayvoni”)

Berilgan she'rlarda havo, ovora so'zlari tarkibida v tovushi ikkilantirilgan. Buning natijasida ushbu so'zlar ma'nosi kuchaytirilgan.

Shoir ba'zan misra tarkibidagi so'zlarda ham unli, ham undosh tovushni ikkilantirib, unli va undosh tovushlar takrorini yuzaga keltiradi. Masalan:

Tutqoziqqa boyli bola, boy bola,

Toltobotda joyli bola, voy bola,

voy bola-a...

Kuyuk ko'ngil ko'k kiyganda ko'k kuyar,

Kiyik singil singraganda tosh iyar.

Yoriltoshning sutin ichgan boy bola,

voy bola-a... (“Yonib ketgan marsiya bo'laklari”)

Xulosa va takliflar. Xulosa o'rnida shuni aytishimiz mumkin, istedadli shoir Eshqobil Shukur lirik qahramonning ruhiyati, kechinmalari va ichki olamini aks ettirishda, voqelikni o'quvchi ko'z o'ngida gavdalantirishda, umuman, badiiylikni ifodalashda takrorlardan, xususan, fonetik birliklar takroridan mohirona foydalangan. Misollar tahlilidan ma'lum bo'ladiki, shoir she'rlarida so'z tarkibidagi unli va undosh tovushlarni ikkilantirish orqali so'zga konnotativ ma'no yuklangan. Bu esa shoirning o'ziga xos badiiy ijod uslubidir.

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Dilfuzaxon SAIDKODIROVA,

Uzbekistan State University of World Languages, Associate Professor of the Department of Linguistic support of MC. PhD

E-mail: disupedisuper@gmail.com

Xalqaro Nordik universiteti xorijiy tillar kafedrasida mudiri, dotsent, f.f.f.d. PhD. D.Nasriddinov taqrizi asosida

THE TRANSFORMATIVE ROLE OF ICT IN SCIENTIFIC TRANSLATION

Annotation

The vast potential of translation systems, the scientific-theoretical aspects of ICT in translation, and ICT's function in ST are all covered in this article.

Key words: Informatization, ICT, machine translation, computer-aided translation, scientific text, the process of translation, cross-cultural communication, real-time collaboration, language translation, automation.

ILMIY TARJIMADA AKTNING TRANSFORMATIV O'RNI

Annotatsiya

Ushbu maqolada, tarjima tizimlarining keng imkoniyatlari tarjimada AKT ning ilmiy-nazariy qismlari va STda AKTning o'rni haqida so'z boradi.

Kalit so'zlar: Axborotlashtirish, AKT, mashina tarjimasi, kompyuter yordamida tarjima, ilmiy matn, tarjima jarayoni, madaniyatlararo muloqot, real vaqtda hamkorlik, til tarjimasi, avtomatlashtirish.

ТРАНСФОРМАТИРУЮЩАЯ РОЛЬ ИКТ В НАУЧНОМ ПЕРЕВОДЕ

Аннотация

В этой статье рассматриваются огромный потенциал систем перевода, научно-теоретические аспекты использования ИКТ в переводе и функции ИКТ в СТ.

Ключевые слова: Информатизация, ИКТ, машинный перевод, компьютерный перевод, научный текст, процесс перевода, межкультурная коммуникация, сотрудничество в режиме реального времени, языковой перевод, автоматизация.

Introduction. Currently, the informatization of the professional training process for a specialist in the field of foreign language education occurs concurrently with the development of a foreign language and requires a thorough understanding of information and communication technologies. Rethinking the philosophy of how the educational process is organized and how foreign language education is managed is crucial given the current state of active informatization of the educational system[1]. It is a well-established fact that information technology can enhance a course of study by providing a variety of computer technology options, which in turn makes the course more engaging, effective, and appealing for students. The programs are invaluable resources for both teachers and students because of the incredibly high level of clarity of the material delivered, the interconnectedness of the numerous course components, complexity, and interaction. For instance, the use of electronic teaching aids in the classroom offers benefits like helping students become more accustomed to communicating in a foreign language and developing integrative language and information abilities in the use of computer systems.

Literature review. Translation is just one area in which information technology continues to have a significant influence on research and society at large in the twenty-first century. In this way, there's a lot of hope that soon enough, computer technology will increase the number of translators. Numerous scientists have shared their perspectives on this topic. A.N. Marchenko, M. Miyayeva, S. Seldean, V.A. Kuznetsov, T.Y. Nikishikhina, V.V. Grinshkun, T.I. Kuznetsova, and A.N. One can reference scientists like Ushakova and E. A. Morozkina as an example[2].

Research methodology. Russian scientist, T. Y. Nikishikhina claims that the advantages of using information and communication technologies are as follows:

- 1) the ability to compactly store a large amount of information;
- 2) ease of updating information (supplemented and expanded);
- 3) extensive search capabilities;
- 4) ability to perform interactive exercises and tests;
- 5) visibility: ample opportunities for constructing visual models, and presenting graphic and audio information related to various aspects of translation activity;
- 6) good structure;
- 7) the opportunity to receive professionally relevant information for translators online, which is constantly updated[6].

The translation process currently makes use of a number of contemporary information technology classifications. We provide a categorization according on the following elements:

Graphic elements. The classification of the translation process

Hardware includes card readers and scanners. Terminological sources includes online dictionaries, and reference books comprise the information and reference base. Data formatting software includes tools for data aggregation, archiving, and translation search; machine translation.

Analysis and results. Cloud technologies are evolving at a rapid pace these days. Compared to conventional desktop systems, cloud-based translation memory solutions are more user-friendly and convenient. There is a large selection of professional cloud products available to translators. For small

and medium-sized translation service providers as well as indepen



dent translators, the features of cloud-based translation memory systems are revolutionary[8].

Three key groups of cloud information technology can be differentiated from their widespread application in translation activities:

- CAT systems (Computer Aided/Assisted Translation)
- Trados Studio Professional
- MT (Machine Translation)

The most widely used are CAT (Computer Aided/Assisted Translation) systems, which have been around for about 30 years and are always being enhanced. Translation memory, the foundation of CAT technology, allows for term homogeneity throughout extensive projects. The translator does not have to waste time reviewing terminology during subsequent translations because words, phrases, and even full sentences that they have already processed are saved in the system. Together with clients or other translators, these databases can be utilized to swiftly edit translations, fix errors, and standardize terminology and style[4]. Considering financial, legal, and technical processes involve a lot of text repetition, CAT systems are particularly useful in these fields. Though CAT systems make translators' jobs much easier, machine translation is a separate piece of technology that may be needed for specific tasks[5].

Translation memory, which keeps previously translated phrases or phrases and lets you load and unload different files using different filters, is a valuable resource. Slang and vulgarisms can be worked with by the translator thanks to certain programs' usage of "fuzzy matching", also known as a fuzzy matching algorithm. The translator has the last say over the translation's final version, which is the primary distinction between CAT and machine translation. By using this technology, the translator's work can be completed up to 80% more efficiently[9].

Scientific Translation: What Is It? Technical translation has a subset known as scientific translation. Scientific translation specializes in scholarly content such as journal articles, academic theses, research papers, science webinars, etc., whereas technical translation has wider usage. The following academic disciplines frequently need translations[10]:

Medicine and pharmacology: clinical trials, legal documents, research results.

Life sciences: papers on biology, astronomy, zoology, chemistry, geology, physics;

Social science: papers on anthropology, sociology, psychology, political science, economics;

Mathematics.

Professionals in scientific translation need to be experts in the relevant topic of study. In addition, they need to be resourceful, proficient in both source and target languages, and flexible enough to adjust to the evolving styles of scientific publications[11].

Difficulties in Scientific Translation. A thorough examination and a solid justification of a scientific issue constitute the essence of scientific texts (particularly in papers

detailing research results, hypotheses, theories, etc).The translator's objective is to accurately interpret the scientific data and present the information to the reader in a way that is as close to the original as possible. This condition gives rise to several difficulties that professionals deal with on a regular basis. Check out the most frequent problems that the translators have to resolve[12].

Complex terminology. Translating jargon and domain-specific words is never simple, but there are extra complexities and difficulties when translating scientific material. In their research articles, scientists frequently introduce new terms. As a translator, it might be difficult to decide how best to adapt these terms to the target language. A specialist needs both experience and knowledge to address this issue[3].

The task of translating science is extremely difficult. A translator for science needs to be:

- Fluent in the source language;
- Fluent in the target language;
- Well-educated in translation techniques;
- An expert in the chosen field of study.

The expertise of professional translators in this field is enormous. Becoming an expert in scientific translation is a challenge in itself.

Comprehending scientific translations. The process of translating scientific texts, documents, and publications from one language to another while preserving the precision, coherence, and consistency of the scientific vocabulary employed is referred to as scientific translation. Scientific translations demand more than simply word translations; they also call for a thorough comprehension of the subject matter and a working grasp of the scientific vocabulary in both languages. Translations of research articles, patents, lab reports, and other scientific documents that must be exchanged across language borders are examples of scientific translations.

The goal of scientific translations is to ensure that the content of the original document is accurately and completely communicated in the target language, facilitating effective cross-linguistic and cross-cultural collaboration within the scientific community. This is especially crucial in the increasingly globalized scientific community of today, as research and innovation frequently call for cross-border cooperation and knowledge sharing[7].

The impact of ICT in ST. In the dynamic realm of scientific research and communication, Information and Communication Technologies (ICTs) are crucial for fostering international cooperation and bridging linguistic divides. technology is crucial to highlight the role that ICT plays in improving communication, speeding up the spread of knowledge, and reducing obstacles to scientific advancement when examining the many ways in which technology affects scientific translation. It is feasible to ascertain the significance of ICT and its challenges in the translation of scientific literature by examining the following key elements.

1. **Real-Time Collaboration:** ICT facilitates real-time collaboration among scientists worldwide, enabling seamless

communication regardless of geographical and linguistic barriers. Tools like video conferencing, instant messaging, and collaborative platforms empower researchers to exchange ideas, data, and findings in real-time, fostering a dynamic global scientific community.

2. Language Translation Tools: Advanced language translation tools, powered by artificial intelligence, are revolutionizing scientific translation. These tools not only provide accurate translations of research papers, documents, and communication but also contribute to breaking down language barriers, ensuring that scientific knowledge is accessible to a broader audience.

3. Enhanced Accessibility: ICT has democratized access to scientific information by offering translation services for diverse languages. This increased accessibility ensures that researchers from different linguistic backgrounds can engage with and contribute to the global scientific discourse, promoting inclusivity and diversity in scientific endeavors.

4. Global Data Integration: With the aid of ICT, researchers can integrate data from various sources globally. This cross-cultural data integration enables a more comprehensive understanding of scientific phenomena and promotes collaboration in addressing complex research questions that require diverse datasets.

5. Efficient Literature Review: Scientific translation through ICT expedites the literature review process. Researchers can access and comprehend studies from different parts of the world without language barriers, allowing for a more efficient and comprehensive understanding of existing research relevant to their work.

6. Multilingual Scientific Journals: The advent of ICT has led to the development of multilingual scientific journals.

This initiative ensures that groundbreaking research is published in multiple languages, widening its reach and impact. Scientists can disseminate their findings to a global audience, fostering a more interconnected and collaborative scientific community.

7. Cross-Cultural Collaboration: ICT facilitates cross-cultural collaboration by enabling scientists to work together irrespective of cultural and linguistic differences. This promotes a rich exchange of ideas, methodologies, and perspectives, ultimately contributing to a more robust and well-rounded scientific landscape.

Conclusion. Based on the data and viewpoints presented above, it can be concluded that information technology is having a big impact on the translation industry and that translation is becoming simpler, more affordable, and more effective. A new perspective on the conventional philosophy or practice of translation is brought about by the development of new technology tools. Simultaneously, the aforementioned viewpoints and arguments highlight the significance of computer technology's involvement in translating scientific and popular publications. The utilization of the newest information technology for humankind's future has been made feasible by the swift development of translation software. As a result, via the sharing of information, science and representatives from all fields, together with mankind, establish a foundation for eradicating deficiencies in this field. Furthermore, the role of ICT in scientific translation is transformative, reshaping the way researchers communicate, collaborate, and access information. As technology continues to advance, the integration of ICT in scientific endeavors will undoubtedly play an increasingly vital role in fostering a globally connected and collaborative scientific community.

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Yulduzxon SAYDIBRAGIMOVA,
O'zbekiston davlat jahon tillari universiteti, o'qituvchisi
E-mail: yulduzkas@gmail.com

O'zRFA akademigi, f.f.d N.Karimov taqrizi asosida

ИСПОЛЬЗОВАНИЕ ИНТЕРАКТИВНЫХ МЕТОДОВ ПРИ ОБУЧЕНИИ АНГЛИЙСКОМУ ЯЗЫКУ В ВУЗАХ

Аннотация

В данном исследовании исследуется эффективность интерактивных методов обучения в повышении качества обучения английскому языку в университетах. Используя подход смешанных методов, в исследовании исследуется влияние интерактивных методов на уровень владения языком, вовлеченность и удовлетворенность студентов. Результаты свидетельствуют о значительном улучшении языковых навыков у студентов, получавших обучение с использованием интерактивных методов, наряду с положительным восприятием и опытом интерактивного обучения. Полученные результаты подчеркивают важность включения интерактивных подходов в обучение языку для содействия активному обучению, содержательному общению и расширению прав и возможностей учащихся. Обсуждаются последствия для разработки учебных программ, практики преподавания и образовательной политики, подчеркивается практическая значимость интерактивных методов в удовлетворении разнообразных потребностей, учащихся в языковом образовании. Необходимы дальнейшие исследования для изучения долгосрочных последствий и распространения полученных результатов на различные контексты и демографию учащихся.

Ключевые слова: интерактивные методы обучения, обучение английскому языку, университеты, владение языком, вовлечение студентов, разработка учебной программы, учебная практика.

UNIVERSITETLARDA INGLIZ TILINI O'QITISHDA INTERFAOL USULLARDAN FOYDALANISH

Аннотация

Ushbu tadqiqot universitetlarda ingliz tilini o'qitish sifatini oshirishda interaktiv o'qitish usullarining samaradorligini o'rganadi. Aralash usullar yondashuvidan foydalangan holda, tadqiqot interaktiv usullarning talabalarning bilim darajasi, ishtiroki va qoniqishiga ta'sirini o'rganadi. Natijalar interaktiv usullardan foydalangan holda o'qitilgan talabalar uchun til ko'nikmalarining sezilarli yaxshilanishini, shuningdek, ijobiy interaktiv o'rganish tajribasi va tajribasini ko'rsatadi. Topilmalar faol o'rganish, mazmunli muloqot va o'quvchilarning imkoniyatlarini kengaytirish uchun tilni o'qitishga interaktiv yondashuvlarni kiritish muhimligini ta'kidlaydi. O'quv dasturlarini ishlab chiqish, o'qitish amaliyoti va ta'lim siyosatining oqibatlarini muhokama qilinadi, talabalarning til ta'limiga bo'lgan turli ehtiyojlarini qondirishda interaktiv usullarning amaliy ahamiyati ta'kidlanadi. Uzoq muddatli ta'sirlarni o'rganish va natijalarni o'quvchilarning turli kontekstlari va demografiyasiga tarqatish uchun qo'shimcha tadqiqotlar talab etiladi.

Kalit so'zlar: interaktiv o'qitish usullari, ingliz tilini o'qitish, universitetlar, tilni bilish, talabalarni jalb qilish, o'quv dasturini ishlab chiqish, o'quv amaliyoti.

USING INTERACTIVE METHODS IN TEACHING ENGLISH AT THE UNIVERSITIES

Annotation

This study explores the effectiveness of interactive teaching methods in enhancing English language education at universities. Employing a mixed-methods approach, the study investigates the impact of interactive techniques on language proficiency, student engagement, and satisfaction. Results indicate significant improvements in language skills among students who received instruction using interactive methods, alongside positive perceptions and experiences with interactive teaching. The findings underscore the importance of incorporating interactive approaches into language instruction to promote active learning, meaningful communication, and student empowerment. Implications for curriculum design, instructional practice, and educational policy are discussed, highlighting the practical significance of interactive methods in meeting the diverse needs of students in language education. Further research is warranted to explore long-term effects and extend findings across different contexts and learner demographics.

Keywords: interactive teaching methods, English language education, universities, language proficiency, student engagement, curriculum design, instructional practice.

Introduction. In recent decades, the field of language education has witnessed a paradigm shift from traditional, teacher-centered approaches to more dynamic and interactive methods. This evolution is particularly evident in the teaching of English as a second or foreign language at universities worldwide. With the growing recognition of the importance of English proficiency in the global arena, educators are constantly exploring innovative strategies to engage students actively and effectively in the language learning process. Interactive teaching methods encompass a diverse range of pedagogical approaches that prioritize student participation,

collaboration, and hands-on learning experiences. These methods aim to create a dynamic classroom environment that fosters meaningful communication, critical thinking, and language acquisition. Unlike traditional lectures where students passively receive information, interactive techniques encourage students to actively engage with course content, practice language skills in authentic contexts, and take ownership of their learning journey. Theoretical Foundations of Interactive Teaching Methods in Language Education: The adoption of interactive teaching methods in language education is rooted in various theoretical frameworks that

emphasize active learning, communicative competence, and socio-cultural perspectives on language acquisition. One of the foundational theories underpinning interactive language teaching is communicative language teaching (CLT). CLT advocates for the prioritization of meaningful communication and authentic language use in the classroom, with a focus on developing learners' ability to express themselves fluently and appropriately in real-life situations. By integrating interactive activities such as role-plays, information gap tasks, and communicative games, CLT aims to create opportunities for students to engage in genuine language use and negotiation of meaning. Another influential theory in the realm of interactive language teaching is constructivism. According to constructivist principles, learning is an active process whereby learners construct knowledge through their experiences, interactions, and reflections. Interactive teaching methods align with constructivist principles by encouraging students to engage in hands-on activities, collaborative problem-solving, and inquiry-based learning. Through interactive tasks and projects, students have the opportunity to construct their understanding of language structures, functions, and cultural contexts, thereby fostering deeper learning and retention. Furthermore, sociocultural theory highlights the role of social interaction and cultural context in language learning. According to this perspective, language development occurs through participation in social activities, interactions with more proficient speakers, and immersion in cultural practices. Interactive teaching methods promote social interaction, collaboration, and cultural exchange within the classroom, providing students with opportunities to engage with authentic language input and negotiate meaning with their peers. By creating a supportive and inclusive learning environment, educators can leverage sociocultural theory to facilitate language acquisition and intercultural competence development.

Literature review. The incorporation of interactive methods in teaching English at universities holds immense potential for enhancing student motivation, engagement, and language proficiency. By integrating technology, games, role-plays, simulations, and collaborative projects into the curriculum, educators can create stimulating learning environments that cater to the diverse needs and learning styles of students. Furthermore, interactive activities promote the development of essential language skills such as speaking, listening, reading, and writing in a holistic manner. One of the key advantages of interactive teaching methods is their ability to facilitate meaningful language practice and communication. Through activities such as pair work, group discussions, debates, and presentations, students have ample opportunities to use English in real-life situations, thereby strengthening their language fluency and confidence. Additionally, interactive approaches promote learner autonomy by encouraging students to actively explore language resources, engage in self-directed learning, and take responsibility for their progress.

Moreover, interactive methods foster a supportive and inclusive learning environment where students feel empowered to express their ideas, ask questions, and collaborate with their peers. By promoting active participation and interaction among students, educators can create a sense of community within the classroom, which is conducive to language learning and academic success. Furthermore, interactive teaching methods can help bridge cultural and linguistic barriers, as they provide a platform for students from diverse backgrounds to engage in meaningful cross-cultural communication and exchange. Despite the numerous benefits of interactive teaching methods, their successful implementation requires careful planning, effective instructional design, and ongoing teacher support. Educators

must adapt their teaching practices to leverage the potential of interactive techniques while addressing the unique needs and preferences of their students. Furthermore, integrating interactive methods into the curriculum may require investment in resources, training, and technology infrastructure to ensure smooth implementation and sustainability. The use of interactive methods in teaching English at universities represents a promising approach to enhancing language education and promoting student engagement, motivation, and proficiency. By embracing innovative pedagogical strategies and leveraging the power of technology, educators can create dynamic and inclusive learning environments that empower students to develop essential language skills and succeed in an increasingly interconnected world. This article explores the theoretical foundations, practical applications, and potential challenges associated with the integration of interactive teaching methods in English language education at universities.

Methods. The study was conducted at a large urban university with a diverse student population enrolled in English language courses. A mixed-methods approach was employed to investigate the effectiveness of interactive teaching methods in enhancing English language education. The study spanned a semester and involved multiple English language classrooms across various proficiency levels.

Participants: The participants included undergraduate students enrolled in English language courses at the university. A total of 150 students participated in the study, representing different language proficiency levels, cultural backgrounds, and academic disciplines.

Experimental Design: The study utilized a quasi-experimental design with pre-test/post-test control group design. Participants were assigned to either the experimental group or the control group based on their class schedules. The experimental group received instruction using interactive teaching methods, while the control group received instruction through traditional lecture-based methods.

Intervention: The experimental group received instruction using a variety of interactive teaching methods, including role-plays, simulations, games, collaborative projects, and technology-enhanced activities. Interactive activities were designed to promote active engagement, meaningful communication, and language practice in authentic contexts. Educators received training and support in implementing interactive methods effectively.

Data Collection: Data were collected using multiple instruments to assess various aspects of language proficiency, student engagement, and satisfaction. Pre-test and post-test assessments were administered to measure students' language skills, including speaking, listening, reading, and writing. Additionally, surveys and interviews were conducted to gather qualitative data on students' perceptions, experiences, and attitudes towards interactive teaching methods.

Data Analysis: Quantitative data from pre-test/post-test assessments were analyzed using descriptive statistics and inferential tests, such as t-tests, to compare differences between the experimental and control groups. Qualitative data from surveys and interviews were analyzed thematically to identify recurring patterns, themes, and insights related to students' experiences with interactive teaching methods.

Analysis and results. **Quantitative Findings:** The analysis of pre-test/post-test data revealed significant improvements in language proficiency among students in the experimental group compared to the control group. Students who received instruction using interactive methods demonstrated higher levels of speaking fluency, listening comprehension, reading comprehension, and writing proficiency at the end of the semester. Specifically, the experimental group exhibited a statistically significant

increase in their average scores on speaking assessments ($t(75) = 4.32, p < 0.001$), listening assessments ($t(75) = 3.89, p < 0.001$), reading assessments ($t(75) = 3.65, p < 0.001$), and writing assessments ($t(75) = 4.01, p < 0.001$) compared to the control group.

Qualitative Findings: Qualitative data from surveys and interviews provided further insights into students' experiences with interactive teaching methods. The majority of students reported high levels of engagement, motivation, and satisfaction with interactive activities. Many students highlighted the value of hands-on learning experiences, collaborative projects, and technology-enhanced activities in enhancing their language skills and confidence.

Additionally, students expressed appreciation for the interactive nature of the classroom environment, where they felt empowered to actively participate, ask questions, and interact with their peers. Several students noted the relevance and authenticity of interactive activities in simulating real-life communication scenarios and preparing them for language use outside the classroom.

Overall, the findings suggest that interactive teaching methods are effective in enhancing English language education at universities by promoting active engagement, meaningful communication, and language proficiency development among students. These results underscore the importance of incorporating interactive methods into language instruction to meet the diverse needs and preferences of students in today's educational landscape.

Discussion. The results of this study provide compelling evidence for the effectiveness of interactive teaching methods in enhancing English language education at universities. The discussion will delve into the implications of these findings, address the practical significance of interactive methods, explore potential limitations of the study, and suggest avenues for future research.

Implications of the Findings: The findings of this study have several important implications for educators, curriculum developers, and policymakers in the field of language education. Firstly, the significant improvements observed in language proficiency among students who received instruction using interactive methods highlight the potential of interactive teaching approaches to facilitate language learning and skill development. By engaging students actively in the learning process and providing opportunities for authentic language use, interactive methods can effectively enhance students' speaking, listening, reading, and writing skills.

Moreover, the positive experiences and perceptions reported by students regarding interactive teaching methods underscore the importance of student-centered pedagogy in language education. Interactive methods not only foster higher levels of engagement, motivation, and satisfaction among students but also empower them to take ownership of their learning journey. Educators can leverage interactive techniques to create dynamic and inclusive learning environments that cater to the diverse needs, preferences, and learning styles of students. Additionally, the findings highlight the value of providing training and support for educators in implementing interactive teaching methods effectively. Professional development programs that equip educators with the necessary knowledge, skills, and resources to integrate interactive techniques into their teaching practice can enhance the quality of language instruction and contribute to positive student outcomes.

Practical Significance: The practical significance of this study lies in its implications for curriculum design, instructional practice, and educational policy in the field of English language education. Incorporating interactive teaching methods into language curricula can enhance the relevance,

authenticity, and effectiveness of language instruction, ultimately preparing students for success in academic, professional, and social contexts. Furthermore, the adoption of interactive methods can contribute to the advancement of pedagogical innovation and best practices in language education. By embracing innovative approaches grounded in theoretical frameworks such as communicative language teaching, constructivism, and sociocultural theory, educators can stay abreast of emerging trends and developments in the field and adapt their teaching practices to meet the evolving needs and expectations of students in the digital age.

Limitations and Future Directions: While this study provides valuable insights into the effectiveness of interactive teaching methods in English language education, it is not without limitations. One limitation is the relatively short duration of the study, which spanned only one semester. Future research could explore the long-term effects of interactive methods on language learning outcomes and retention over an extended period. Additionally, the study focused primarily on undergraduate students enrolled in English language courses at a single university. Future research could investigate the effectiveness of interactive methods across different educational contexts, language proficiency levels, and learner demographics to assess their generalizability and applicability. Moreover, the study relied on self-reported measures of student engagement, satisfaction, and perceptions of interactive teaching methods. Future research could employ objective measures and observational techniques to provide a more comprehensive assessment of student learning experiences and outcomes.

Conclusion. In conclusion, this study underscores the effectiveness and potential of interactive teaching methods in enhancing English language education at universities. By engaging students actively in the learning process, promoting meaningful communication, and fostering language proficiency development, interactive methods can contribute to positive student outcomes and prepare learners for success in an increasingly interconnected and multicultural world. Moving forward, educators, policymakers, and researchers must continue to explore, innovate, and advocate for the integration of interactive techniques into language curricula to ensure high-quality language instruction and equitable access to learning opportunities for all students.

Moreover, the assessment of student learning and proficiency may pose challenges in the context of interactive teaching methods. Traditional assessment methods such as standardized tests may not accurately capture students' language abilities and competencies developed through interactive activities. Educators must explore alternative assessment strategies, such as performance-based assessments, portfolios, and self-assessment, to measure students' language proficiency and progress effectively. The integration of interactive teaching methods in English language education at universities holds immense potential for enhancing student engagement, motivation, and proficiency. By embracing innovative pedagogical strategies grounded in theoretical frameworks such as communicative language teaching, constructivism, and sociocultural theory, educators can create dynamic and inclusive learning environments that empower students to develop essential language skills and succeed in an increasingly interconnected world. Despite the challenges and considerations associated with the implementation of interactive methods, the benefits far outweigh the drawbacks, making interactive teaching an indispensable approach in modern language education. Moving forward, educators must continue to explore, innovate, and adapt interactive teaching methods to meet the evolving needs and expectations of students in the digital age.

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Khurshid SARIMSOKOV,
National University of Uzbekistan associate professor, PhD
E-mail: hurshidsarimsokov@gmail.com

On the basis of review by prof., DSc O.Akhmedov

THE ROLE OF NOMINATION IN THE DEVELOPMENT OF SPORTS TERMS

Annotation

This article is dedicated to the study of notion “nomination” and its classifications which have been given by scientists. Moreover, there is information about “physical education” and “physical culture”. In development of sports terms the notion “nomination” appeared many years ago and many scholars have been searched about its use and expression. In this work we will try to classify sports lexical units according to the classification of nomination.

Key words: Nomination, physical education, physical culture.

РОЛЬ НОМИНАЦИИ В РАЗРАБОТКЕ СПОРТИВНЫХ ТЕРМИН

Аннотация

Данная статья посвящена изучению понятия «номинация» и ее классификации, предложенной учеными. Кроме того, есть информация о «физическом воспитании» и «физической культуре». В развитии спортивных терминов понятие «номинация» появилось много лет назад, и многие ученые занимались его использованием и выражением. В данной работе мы попытаемся классифицировать спортивные лексические единицы по классификации номинаций.

Ключевые слова: Номинация, физическое воспитание, физическая культура.

SPORT ATAMALARINI RIVOJLANISHDA NOMINATSIYANING O‘RNI

Аннотация

Ushbu maqola “nominatsiya” tushunchasiga olimlar tomonidan berilgan ta’riflar va nominatsiyaning tasniflarini o‘rganishga bag‘ishlangan. Bundan tashqari, “jismoniy tarbiya” va “jismoniy madaniyat” haqida ma’lumotlar mavjud. Sport atamalarini ishlab chiqishda “nominatsiya” tushunchasi ko‘p yillar oldin paydo bo‘lgan va uning qo‘llanilishi va ifodasi bo‘yicha ko‘plab olimlar izlanishgan. Bu ishimizda nominatsiya tasnifiga ko‘ra sport leksik birliklarini tasniflashga harakat qilamiz.

Kalit so‘zlar: Nominatsiya, jismoniy tarbiya, jismoniy madaniyat.

Introduction. Humans are the only sentient beings on Earth who can communicate through their own speech. In the process of development of human speech, the need to name the object and reality in society took the main place. Today, the process of naming, that is, the nominative function, is of great importance in the field of terminology. This, in turn, indicates that the new knowledge and understandings of science, technology and technology, as well as the lexical content, are expanding day by day as a result of socio-economic development, and therefore, there is a need for their deeper research.

It should be said that many students who were part of the sport physical education and physical culture have different opinions about the field. In this regard, M. Boboyorov, who wrote a monograph on the terms of physical education and sports, expressed his valuable opinions. According to the scientist: “Physical education in the word culture there is no need to translate the part as culture. Therefore, we will not be mistaken if we understand this unit as a system of physical exercises and physical activities based on explanations. After all, the system of physical exercises itself is physical education”[1].

A scientist's opinion is very important, however physical education and physical culture is not sufficient to distinguish between Physical education the term exists from the history of Uzbek language body education in many cases it is interchanged with the term, mainly, a program system of certain physical exercises aimed at strengthening health, the perfection of the human body and thinking, and it is an integral part of general education.

Physical culture A person's (voluntary) attitude towards physical activity to strengthen health as part of the general culture. As a part of this field, it is possible to show a number of processes such as: hygiene, proper nutrition, development of physical activity. Physical education and physical culture a person who regularly conducts activities with sports leads to the field. Therefore, in order not to cause debates, in our monograph, we analyzed the terms related to sports.

Literature review. Nomination (Latin nomination – to name) is the formation of language units characterized by nominative processes, the process of expressing real and unreal things in existence, such as things, places, people, and reality in the form of words, phrases, and even phrases. Nomination is important in the implementation of terminological monographs[2].

According to A. Leontev: “Nomination examines language signs as a specific process or phenomenon through the means of thinking. In these signs, human social experience, the world of discovered bodies, its characteristics and properties, communication and relationships are ideally reflected in the form wrapped in language matter”[3].

In the process of describing an object or reality, the linguistic elements that make up the process of communication, i.e., the word, which is considered as language signs, first form a primary (prototypical) understanding of that object and event in the human mind. Consequently, a specific object, reality, and body that appears in the human mind, the phenomenon of descriptive qualification based on the language sign of the concept of them is called naming or nomination.

Each conceptual stage of the development of human knowledge, any field that exists in each period (in the system, structure, style, style, method, law, technology, etc.) is inextricably linked with the principles of the nomination process.

In monographs on linguistics, the problem of nomination was first discussed by the representatives of the Prague Linguistic School and later this process was put forward and researched in linguistics as a scientific problem. The representatives of this scientific school proposed to determine the communicative intentions of the participants of the dialogue as the starting point of the analysis and put "the sentence (expressing the goal) within this or that real situation" as the central point of the issue[4].

It is known that the process of description and classification is the basis of the field of typology. Therefore, the classification process of the category of term-neologisms related to physical education and sports is also an important factor. We can study the terms related to sports by semantically dividing them into three types.

First classification - nomination of important concepts. Meaning (Latin abstraction) the process of nomination of concepts consists in the fact that it is related to the theory or practice of the field, and is a nominative-functional process that helps to clarify the issue of the expression of concepts that are logically formed around objective reality, to reveal the essence of events, and to draw correct conclusions about them. For example: tradition, accuracy, content, neutral, pressure, tour, round, activity, final, foul, penalty, fine), control, effect, quality, discipline, time, load and achievement.

The second classification is - nomination of existing (real) concepts. In this process, not abstraction, but reality is considered the main factor, and the concrete naming of a specific object is based on the nomination of existing (concrete, concrete) concepts. For example: rope, discus, cup, pitch, javelin, target, mask, net,

ball, boat, Examples are saber, sword, box, hoop, and gloves.

The third classification – is nominative expression. This is the process of naming speech acts that are formed through the system of sounds in our speech. Although such a phenomenon is rarely encountered in speech, it is an undeniable phenomenon. This feeling is called as it arises because of its connection with feeling. In the sports lexicon, which is the object of our monograph, we can cite the following as an example. For example: Ha! Shoh mot! – Ha! Checkmate!; xuux-xuux-xuux! (olqish) – hoohh – hoohh-hohh (phonologically detailed)! Yo-yo test– the process of checking the physical condition of athletes.

Regardless of the fact that these three classification processes differ in terms of quantity and expression, we can see that the general mechanism and functional tasks underlying the naming of any language are the same.

Research methodology. One of the most important principles of the naming process is that it is desirable to fully illuminate the generalized image and essence of the named object through a concrete expression or symbol. In other words, from privacy it is necessary to go to generality. As a result, the nominalization process performs functions such as learning or teaching (correctly conveying the information represented by the language form) in addition to the processes of identification and generalization. This process is also available in English and Uzbek languages. For example: handball, water polo, table tennis, low kick, long distance. In these examples, the concepts of noun, adjective, and verb phrases are simultaneously being informed about both the object and the sign through the process of nomination.

Naturally, there is a continuous relationship between language and society. Over time, objects and concepts of real

reality in society acquire a new name, and the old ones, in most cases, fall out of use or undergo a semantic change in the process of use. As a result, the language will have wider lexical possibilities. These factors play a key role in the emergence of the primary and secondary principles of nomination, and we can observe this reality in both languages.

Primary nomination means to express or name concepts and things that appear in real reality through primary words. In modern linguistics, relatively little information is given about this phenomenon. It can be determined mainly through etymological and scientific analysis. More sports-related examples of primary nomination brand (trade mark, company brand) examples. For example: Adidas - Adidas, fish - reebok etc. If brand if the name is repeated, it does not belong to the primary nomination. For example: puma – puma (big wild cat name).

Due to the fact that the principle of secondary nomination is widespread in our language and has the feature of polyfunctionality, various definitions have been given to it by linguists. According to S. Makarova, "This is the use of old words for the need of long-term use of the new denomination"[5].

I. Shuvalov noted that "existing nominative means in the language can be used through new naming functions, besides, they have characteristics specific to the language unit and the speech unit"[6].

Based on the above considerations, it can be concluded that secondary nomination is the representation and naming of existing things and concepts in real reality by means of lexical-semantic derivation methods. In the process of its formation, the methods of meaning transfer (metaphor, metonymy, snegdoxa, etc.) occur in words and phrases. Secondary nomination is made in derivational and semantic form.

The secondary nomination process is divided into two rounds according to its nature. They are autonomous (independent), noautonomous (subordinate) is called. These two types of nominations are also considered in sports terms and are important principles in the field of terminology. The terminologist scientist M.N Volodina described these two types of nomination under other names in his scientific works. He cites the following types of secondary nomination:

direct, direct nomination;
billowy nomination[7].

It should be emphasized that the autonomous nomination is based on one name. For example: Yulduz (star) -1) an astronomical planet (planet) far from the earth; 2) a point emitting light in the night sky; death - 1) an end of life; 2) the end of the life of a living organism.

When the first and second meanings of the words in these examples reflect the independent nominative function, they are capable of expressing reality in an independent form. That is the main reason why it is called autonomous (independent).

A distinctive feature of the non-autonomous (subordinate) naming process is that it uses a combinatorial method through linguistic units in the formation of a new language unit. Such a unit is always attached to the word it interprets and creates a new meaning through semantic motivation. For example: star player– star player, star boxer– star boxer. Consisting of word combinations star word as a determiner "successful", "famous" expresses its meaning. Death squad (group with strong teams) - the group of death word association death word as a determiner complicated, difficult has been expressing its meanings. But the main peculiarity of the non-autonomous (subordinate) nomination is that in the above examples player, boxer, group semantically, it can acquire a new meaning only when used together with other lexemes. It is understood that these lexemes can also be

called motivated words. At the same time, it is observed that they encourage the creation of artificial words. Here it should be noted that the process of motivation in the nomination of sports terms is of great importance.

It should be noted that, along with the great achievements achieved in our country in recent years, as a result of the reforms implemented in various fields, in particular, as a result of the development and progress of sports and science, new simple and multi-component complex terms and neologisms continue to appear in our language.

The nomination of sports terms has its own characteristics. In the nominative process aimed at a certain goal, based on the characteristics of sports, the naming of a certain object through terminological units is of particular importance in this field.

Currently, as a result of the competition and development of science and technology, new real and unrealistic scientific concepts are constantly emerging, increasing the need for nomination. Physiologically and psychologically, a person has the ability to produce intellectual property (product) with the help of nominative activity and becomes a consumer of this produced product. As the weight of intellectual property increases, human language becomes such a tool that a person cannot do any activity without this tool. It follows that the nominative activity of a person is of incomparable importance in terms of understanding the world.

Analysis and results. Every nation has its own national sports, and these sports fight as much as possible for their development. Examples of national sports that have developed in recent times are English cricket and Scottish cricket we can mention the sports of curling, sumo sport of the Japanese people, pinchaak-silat of the Indonesian people, Muay Thai of the Thai nation, Uzbek wrestling of the Uzbek people. As such sports become more popular, nomination processes improve based on certain nominative criteria and principles of the language. In this sense, a new concept and any new word or term related to the field of sports arises for four different pragmatic reasons:

1) the process of creating sports terms includes the pragmatic parameters of the person who creates them (to which social group a person belongs: his mental and spiritual, emotional state);

2) in the process of acceptance of a new concept (word or term) as a speech unit, pragmatic factors related to the processes that accept it play an important role;

3) focusing on the use of a new concept (word or term) in context as a linguistic unit, it is assumed not to ignore the additional, pragmatic and relevant semantic aspects present in its semantic scope;

4) the formation of a lexical unit according to the necessary needs in the language is the most important[8].

In recent years, the intensification of this field, the emergence of new types of sports, and the continuous

emergence of terms and neologisms in the field have also created some problems related to the activity of language nominations. In this process, it can be said that mixed, complex, crazy and tangled concepts are emerging. In order to prevent this situation, it is advisable to regulate the sports lexicon in English and Uzbek languages, unify terminological units, and develop rules for their proper application based on certain criteria. Based on this, lexical units related to sports can be classified and grouped according to the principles of nomination in the following form:

1. Nominations expressing the concept of a thing or object in the field of sports: belt, card (yellow, red), whistle, lappak - discus, tishqalip - outhpiece, tros - line (rope, cable), tape - ribbon (stripe), carpet (mat), krasovka - sneakers, core - shot (rounded iron ball), sled - sleigh (sled), rifle - rifle, brand (sign, sign) - emblem, canoe - canoe, springboard - springboard.

2. Nominations expressing the concept of a person or a participant in the field of sports: referee - defender, hockey player - rider (jockey), fan - fan (supporter), secondant - secondant, commentator - coach (trainer), cleaner - starter, leader - leader.

4. Nominations expressing the concept of place in the field of sports: field (pitch), cabin - cabin, arena - arena, court - cort, ring - ring, cage - cage, residence (camp) - camp, lawn - lawn (turf), stadium - stadium, velo-track - velo-track, water basin (pool) - pool, podium (viewing platform, tribune) - tribune (stand).

5. Nominations representing sports in the field of sports: hockey, football, wrestling, boxing, running, swimming, fencing, mountain skiing and sea (marine) racing.

6. Mixed nominations in sports: record - record, tournament - tournament, kuch - power (force, strength), makhorat - skills, suv (sports) - water (sport), muzsaroy - ice palace (ice sports complex), zhismonii cholat - psychological condition, kosmik tezlik - space speed, sport vaqti - sport time, sport hygiene - sports' hygiene, VAR (video assistant referee) tizimi - VAR system (video assistant referee), saylov - election, OFK (Osiyo Football Confederation) - AFC (Asian Football Confederation), Milliy Uyushma - national federation.

Classification of sports terms on the basis of nominative principles helps us to organize mixed, complex, confusing and tangled concepts, but it is not enough to delimit sports terms.

Conclusion. Above, we gave a scientific-theoretical definition of the nominations actively used in the field of sports through several approaches. Briefly speaking, nomination is the process of naming some real or non-real reality. Nomination plays an important role in expressing the specific characteristics of existing bodies or events and creating a clear image of them in our minds.

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Nigora TASHLANOVA,
Toshkent axborot texnologiyalar universiteti Farg'ona filiali katta o'qituvchisi
E-mail: nigoratashlanova7@gmail.com

TATU Farg'ona filiali Xorijiy tillar kafedrasini mudiri, PhD G.Obidova taqrizi asosida

TARIXIY-LEKSIKOLOGIK TADQIQOTLARDA RANGLI LUG'ATNING LINGVOMADANIY ETNOMADANIY VA ETNOLINGVISTIK XUSUSIYATLARINING TAHLILI (INGLIZ TILI MISOLIDA)

Аннотация

Ushbu maqolada, tadqiqotlarda rangli lug'atning lingvomadaniy va etnolingvistik xususiyatlarining tahlili haqida fikr va mulohazalar yuritiladi. Tarixiy-leksikologik tadqiqotlar o'z davrining madaniy va ijtimoiy normalarini aks ettiruvchi tillar evolyutsiyasi haqida maftunkor tasavvur beradi. Bu sohada rangli lug'at yoki leksika o'ziga xos mavqega ega. Ko'pincha etnik-madaniy va etnolingvistik xususiyatlar bo'yicha tasniflangan ushbu maxsus so'z to'plamlari inson tilining xilma-xilligi haqida bebaho tushunchalarni taqdim etadi.

Kalit so'zlar: Leksikologik tadqiqotlar, etnomadaniy xususiyat, etnolingvistik xususiyat, rangli lug'at, leksika, ijtimoiy kontekst, lingvistik artefakt, lingvokulturalogiya, ingliz tili xususiyatlari.

АНАЛИЗ ЛИНГВИСТИЧЕСКИХ, ЭТНОКУЛЬТУРНЫХ И ЭТНОЛИНГВИСТИЧЕСКИХ ХАРАКТЕРИСТИК ЦВЕТНОГО СЛОВАРА В ИСТОРИКО-ЛЕКСИКОЛОГИЧЕСКИХ ИССЛЕДОВАНИЯХ (НА ПРИМЕРЕ АНГЛИЙСКОГО ЯЗЫКА)

Аннотация

В данной статье проводится обсуждение и анализ лингвистических и этнолингвистических особенностей разноцветного лексикона в лингвистических исследованиях. Исторические и лексико-лингвистические исследования предоставляют увлекательные взгляды на эволюцию языков, отражающих культурные и социальные нормы их соответствующих эпох. Такие лексиконы или словари занимают уникальное положение в области этнолингвистики. Эти специализированные коллекции слов, классифицированные на основе этнических и культурных, а также этнолингвистических характеристик, предлагают ценные взгляды на разнообразие человеческих языков.

Ключевые слова: Лексикологические исследования, этнокультурные характеристики, этнолингвистические характеристики, разноцветный словарь, лексикон, социальный контекст, лингвистический артефакт, лингвокультурные исследования, английский язык особенности.

ANALYSIS OF LINGUISTIC, ETHNO-CULTURAL AND ETHNOLINGUISTIC CHARACTERISTICS OF COLORED DICTIONARY IN HISTORICAL-LEXICOLOGICAL RESEARCH (IN THE EXAMPLE OF ENGLISH)

Annotation

In this article, a discussion and analysis are conducted on the linguistic and ethnolinguistic features of a colorful lexicon in linguistic research. Historical and lexical-linguistic studies provide intriguing insights into the evolution of languages that reflect the cultural and social norms of their respective eras. Such lexicons or vocabularies occupy a unique position within the realm of ethnolinguistics. These specialized collections of words, classified based on ethnical-cultural and ethnolinguistic characteristics, offer invaluable perspectives on the diversity of human languages.

Key words: Linguistic studies, ethnocultural characteristics, ethnolinguistic characteristics, colorful dictionary, lexicon, social context, linguistic artifact, linguocultural studies, English features.

Kirish. Tarixiy-leksikologik tadqiqotlar sohasida lug'atlarni o'rganish muhim o'rin tutadi. Lug'atlar ingliz tilining vaqt o'tishi bilan evolyutsiyasini qamrab oluvchi lingvistik artefakt bo'lib xizmat qiladi. Mavjud lug'atlarning xilma-xil turlari orasida rangli lug'atlar o'ziga xos lingvistik manba sifatida ajralib turadi, ular nafaqat lug'aviy tarkibga, balki o'z davrining madaniy va ijtimoiy kontekstlariga ham oydinlik kiritadi[11,12]. Ko'pincha leksika yoki so'z kitoblari deb ataladigan rangli lug'atlar asrlar davomidagi boy tarixga ega.

Tarixiy jihatdan ular jamiyatdagi ma'lum guruhlar, masalan, dengizchilar, jinoyatchilar yoki ma'lum mintaqalarga mansub odamlarning lug'atini hujjatlashtirish uchun yaratilgan. Bu lug'atlarning o'ziga xos xususiyati kasb, ijtimoiy mavqei, mintaqaviy kelib chiqishi kabi turli mezonlarga ko'ra so'zlarni turkumlash qobiliyatidir. Shunday

qilib, ushbu lug'atlar ma'lum vaqt oralig'ida turli jamoalarda mavjud bo'lgan til xilma-xilligi haqida qimmatli tushunchalar beradi[13].

Lingvokulturologiya – bu tilshunoslik, madaniyatshunoslik, ingliz tilida milliy madaniyat aks etishi va mustahkam o'rnatib olishi tadqiq etuvchi sohalar to'qnashgan o'rinda paydo bo'lgan tilshunoslik tarmogidir[14]. Bu fan etnolingvistika, sotsiolingvistika bilan shu qadar chambarchas bog'langanki, B.N.Teliya uni etnolingvistikaning bir ko'rinishi deb hisoblaydi. Biroq ular prinsipial jihatdan umuman boshqa fanlardir. Etnolingvistika tarmogiga to'xtalganda, eslab o'tish joizki, uning ildizlari Yevropada V. Gumboldtga; Amerika tilshunosligida esa F.Boas, E.Sepir, B.Uorfaga borib taqaladi; Rossiyada esa D.K.Zelenin, E.F.Karskoy, A.A.Shahmatov, A.A.Potebnya, A.N.Afanasyev,

A.I.Sobolevskoylar tadqiqotlarida alohida mavqega ega bo'lgan.

Adabiyotlar tahlili. XIX asrda V.Gumboldtning til va tafakkur munosabatlarini o'rganishda millat madaniyatiga asosiy e'tibor berilishi lozimligi haqidagi mulohazalari XX asrning 90 - yillariga qator tilshunoslar tomonidan yangi fan lingvokulturologiyaning yuzaga kelishiga sabab bo'lib, ushbu fan hozirgi zamon tilshunosligida o'ta tez sur'atlarda rivojlanib, umumiy tilshunoslikdan alohida o'rin egalladi.

Lingvokulturologiya til va madaniyat, til va xalq mentaliteti, milliy o'ziga xosligining o'zaro munosabati hamda o'zaro ta'sirini tadqiq etadi, ilmiy asoslaydi. Bu jihatdan u madaniyat hamda til haqidagi fan bilan o'zaro bog'lanadi. Lingvokulturologiya til birliklarining milliy-madaniy ma'nosi (semantika)ni, ma'no mazmuni va ottenkalarini, til va madaniyat munosabatlarini, milliy madaniyatning tilda ifoda etilishi hi muammolarini ilmiy va amaliy o'rganadi.

Har qanday voqelikni qiyoslash qiyoslanayotgan voqelik yoki narsa hodisaning integral yoki differentsial belgilarni aniqlashtirish imkonini yaratadi. Tilshunoslikda F.Sossyur tomonidan tilning integral va differentsial belgilari farqlandi. Bu ilmiy yo'nalish oppozitsiya, transformatsiya, komponent tahlil kabi qator tilni ilmiy va amaliy o'rganish metodlarining asosini tashkil etadi[15]. Xalqlar o'rtasida ijtimoiy-iqtisodiy, madaniyatlararo munosabatlarni shakllantirish asnosida boshqa tillarga murojaat etish va yo'rganish kuchaymoqda. Boshqa tillarni o'rganish esa o'sha xalqning madaniyatini o'rganish, ya'ni, his qilish imkonini beradi. Shu ma'noda oxirgi paytlarda tilning madaniyat bilan o'zaro munosabatini o'rganish favqulodda dolzarb masalaga aylandi. Shu asnoda tilshunoslikda lingvokulturologiya deb ataluvchi maxsus yo'nalish, tadqiq ob'ekti paydo bo'ldi. Nemis tilshunosi V. Gumboldt til va madaniyat munosabatlarini ilk bor o'z asarlarida ifoda etdi: "Inson tili unga predmet haqidagi ma'lumotni qay tarzda yetkazsa, shu bilan yashaydi. Har qanday til shaxs mansub bo'lgan xalqni, uning tarzini ifoda etadi".

V.A.Zveginsev aynan etnolingvistikaga asosiy diqqatini qaratib, unga tilning madaniyat, milliy urf-odatlar, jamiyatning ijtimoiy jihatlari bilan aloqalarini o'rganuvchi yo'nalish sifatida tavsif bergandi. Xalq (etnos) - insonlarning lisoniy, an'anaviy va madaniy mushtarak jamoasi bo'lib, bu insonlar kelib chiqishlari, tarixiy va lisoniy belgilari, madaniy tegishlilik xususiyatlari, ruhiyati yaqinligi, o'zaro bir guruhga mansublik haqida tasavurlari mushtarakligi bilan xarakterlanadilar. Milliy o'zlik - xalq a'zolarining o'zaro bir guruhga mansubligi va boshqa shunday guruhlardan farqlanib turishini anglab yetishidir.

Tadqiqot metodologiyasi. Rangli lug'atlarning asosiy xususiyatlaridan biri ularning ingliz tili xilma-xilligi va xilma-xilligini ko'rsatish qobiliyatidir. Tarixiy-leksikologik tadqiqotlarda olimlar turli ijtimoiy guruhlardagi so'zlarning talaffuzi, yozilishi va ma'nosidagi o'zgarishlarni tushunish uchun ko'pincha ushbu lug'atlarni tahlil qiladilar. Rangli lug'atlar muayyan jamoalar tomonidan qo'llaniladigan xalq tiliga o'ziga xos nuqtai nazarni taqdim etadi, bu esa tadqiqotchilarga ingliz tilining evolyutsiyasini kuzatish va aks holda e'tibordan chetda qolishi mumkin bo'lgan lingvistik naqshlarni aniqlash imkonini beradi[16].

So'zning kelib chiqishi va etimologiyasi: Rangli lug'atda so'zlarning kelib chiqishini kuzatish. Tarixiy ildizlarini va ingliz tiliga qanday kirib kelganligini tushunish uchun ularning etimologiyasini o'rganing.

Semantik o'zgarishlar: Vaqt o'tishi bilan so'zlarning ma'nolari qanday o'zgariganligini tahlil qiling. Turli tarixiy davrlarda so'zlar jamiyatdagi o'zgarishlarni aks ettiruvchi turli xil ma'nolarga ega bo'lishi mumkin.

Fonetik va morfologik o'zgarishlar: Talaffuz va so'z tarkibidagi o'zgarishlarni o'rganing. Ingliz tili asrlar davomida sezilarli fonetik va morfologik o'zgarishlarga duch keldi, bu ko'pincha tarixiy lug'atlarda o'z aksini topdi.

Joylashuvlar va foydalanish: Rangli lug'atda topilgan odatiy so'z birikmalarini (birlashmalarni) va iboralarni o'rganing. Bu so'zlarning turli kontekstlarda qanday ishlatilganligi va ular bilan bog'liq madaniy me'yorlar haqida tushuncha beradi.

Rangli lug'atlar o'tmishdagi ijtimoiy-madaniy landshaftlarga oyna bo'lib xizmat qiladi. Ushbu lug'atlarni tahlil qilish orqali tadqiqotchilar muayyan jamoalarda keng tarqalgan ijtimoiy ierarxiyalar, madaniy amaliyotlar va munosabatlarni ochib berishlari mumkin. Masalan, 19-asrdagi rangli lug'atda o'sha davrning iqtisodiy faoliyati haqida ma'lumot beruvchi muayyan hunar yoki kasbga oid so'zlar bo'lishi mumkin. Xuddi shunday, marginallashtirilgan jamoalarning lug'atlari ularning ijtimoiy kurashlari va madaniy o'ziga xosligi haqida qimmatli ma'lumotlarni taqdim etishi mumkin.

Tillar dinamik mavjudotlar bo'lib, doimo rivojlanib, jamiyatdagi o'zgarishlarga moslashadi. Rangli lug'atlar semantik o'zgarishlarni va vaqt o'tishi bilan so'zlarning evolyutsiyasini kuzatishda hal qiluvchi rol o'ynaydi. Turli davrlardagi turli rangdagi lug'atlardagi so'zlarning ma'nolarini taqqoslab, tadqiqotchilar ma'lum so'zlarning ma'nosi, ishlatilishi yoki ijtimoiy qabul qilinishida qanday o'zgariganligini aniqlashlari mumkin. Ushbu tahlil til evolyutsiyasiga ta'sir qiluvchi madaniy va tarixiy omillarni tushunishga yordam beradi.

Rangli lug'atlar asosiy tillarni o'rganishdagi roldan tashqari, yo'qolib borayotgan tillarni saqlab qolishga ham katta hissa qo'shadi. Ko'pgina mahalliy va ozchilik tillari globalashuv va madaniy assimilyatsiya tufayli yo'q bo'lib ketish xavfi ostida. Ushbu tillarni hujjatlashiradigan rangli lug'atlar nafaqat ularning so'z boyligini saqlab qoladi, balki ushbu jamoalar bilan bog'liq noyob madaniy amaliyotlar, e'tiqodlar va an'analar haqida qimmatli ma'lumotlarni ham beradi. Tilshunoslar va antropologlar bu lug'atlardan yo'qolib borayotgan tillarni jonlantirish va madaniy xilma-xillikni targ'ib qilish uchun foydalanadilar.

Tahlil va natijalar. Rangli lug'atlar tarixiy-leksikologik tadqiqotlar uchun bebaho manba bo'lib, tillar xilma-xilligi, ijtimoiy-madaniy kontekstlar, semantik siljishlar va tillar evolyutsiyasi haqida ko'plab ma'lumotlarni taqdim etadi. Ushbu lug'atlarni o'rganish orqali tadqiqotchilar til, jamiyat va madaniyat o'rtasidagi murakkab munosabatlarni chuqurroq tushunadilar. Rangli lug'atlarni o'rganish nafaqat ilmiy maqsadlarda, balki turli jamoalarning boy lingvistik merosini saqlab qolish uchun ham muhimdir. Rangli lug'atlarning lingvistik xususiyatlarini o'rganishni davom ettirar ekanmiz, biz vaqt va chegaralarni kesib o'tuvchi inson tilining murakkabligi va go'zalligini qadrlaymiz.

Madaniy belgilar: Rangli lug'atda an'analar, marosimlar, ijtimoiy ierarxiyalar va turmush tarzi kabi madaniy jihatlarini bildiruvchi so'zlarni aniqlang. Ushbu madaniy elementlar tilga qanday ta'sir qilganini tahlil qiling.

Ijtimoiy ierarxiya va tildan foydalanish: Rangli lug'atda til ijtimoiy ierarxiyalarni qanday aks ettirishini o'rganing. Ba'zi so'zlar ma'lum ijtimoiy sinflar yoki etnik guruhlarga xos bo'lishi mumkin, bu esa tarixiy ijtimoiy tuzilmalar haqida tushuncha beradi.

Madaniy qarzlilar: Boshqa tillardan olingan so'zlarni, ayniqsa madaniy almashinuv, savdo va mustamlakachilik bilan bog'liq so'zlarni o'rganing. Ushbu qarzlilar ingliz tilining so'z boyligi va madaniy xilma-xilligini qanday boyitganini ko'rib chiqing.

Idiomalar va maqollar: Rangli lug'atda idiomatik iboralar va maqollarni o'rganing. Ushbu lingvistik shakllar

ko'pincha muayyan tarixiy davrlarda keng tarqalgan madaniy donolik, e'tiqod va qadriyatlarini qamrab oladi.

Madaniy o'ziga xosliklar asosida qat'iy tartibga solingan rangli lug'atlar tilning boy xilma-xilligini ta'kidlaydi. Etnik-madaniy lug'atlar muayyan etnik yoki madaniy guruhlar tomonidan qo'llaniladigan so'zlarni qamrab oladi, ularning o'ziga xos an'analari, urf-odatlarini va turmush tarzini yoritadi. Ushbu lug'atlarni tahlil qilish orqali tadqiqotchilar tilga kiritilgan madaniy nuanslar haqida chuqur tushunchaga ega bo'ladilar. Masalan, tubjoy amerikaliklar madaniyati bilan bog'liq bo'lgan ingliz leksikonlarida mahalliy xalqlarning urf-odatlarini, tabiiy elementlari va ma'naviy e'tiqodlarini tavsiflovchi atamalar mavjud bo'lib, bu jamoalarning merosini saqlab qoladi.

Etnolingvistik lug'atlar mintaqaviy dialektlarni va til ichidagi lingvistik o'zgarishlarni o'rganadi. Ushbu lug'atlar muayyan til jamoalariga xos bo'lgan so'z va iboralarni sinchkovlik bilan kataloglab, lingvistik ifodalarning xilma-xilligini namoyish etadi. Masalan, ingliz tilida afro-amerikalik mahalliy ingliz tilining lug'ati etnolingvistik xususiyatlarning boy manbasini ta'minlaydi, asosiy amerikacha ingliz tiliga sezilarli ta'sir ko'rsatgan aniq grammatik tuzilmalar va lug'atni taklif qiladi.

Etnolingvistik lug'atlar sotsiolingvistik tahlil uchun bebaho vositadir. Ular irqi, etnik kelib chiqishi va ijtimoiy-iqtisodiy holati kabi ijtimoiy omillarning tildan foydalanishga

ta'sirini yoritadi. Ushbu lug'atlarni o'rganish tadqiqotchilarga kodni almashtirish va tilni aralashtirish kabi lingvistik hodisalarni o'rganish imkonini beradi, tilning ravonligi va uning turli xil ijtimoiy kontekstlarga moslashish qobiliyati haqida tushuncha beradi. Bunday tahlil til va jamiyat o'rtasidagi murakkab o'zaro ta'sirni tushunish uchun zarurdir.

Xulosa va takliflar. Tarixiy-leksikologik tadqiqotlar sohasida rangli lug'at tilning ko'p qirraliligidan dalolat beradi.

Etnomadaniy va etnolingvistik lug'atlar insoniyat madaniyatining boy gobelenini, til xilma-xilligini chuqur anglash imkonini beradi. Tadqiqotchilar so'zlarni madaniy o'ziga xosliklar va ingliz tili o'zgarishlariga qarab sinchkovlik bilan turkumlash orqali tilning murakkab tomonlarini ochib berishadi, jamiyat va madaniyatning rivojlanish dinamikasi haqida chuqur tushunchalar beradilar.

Ushbu ixtisoslashtirilgan lug'atlar nafaqat lingvistik merosni saqlaydi, balki madaniyatlararo tushunish va qadrlashni ham rivojlantiradi. Rangli lug'at tarkibidagi etnik-madaniy va etnolingvistik xususiyatlarni tahlil qilish nafaqat ingliz tili haqidagi bilimimizni boyitibgina qolmay, balki inklyuzivlik va turli til an'analarni hurmat qilishga yordam beradi. Rangli lug'atning murakkab olamiga chuqurroq kirib borar ekanmiz, biz madaniyatlar va avlodlar o'rtasidagi bog'lovchi inson ifodasining cheksiz murakkabliklarini ochishda davom etamiz.

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Muborak TURAYEVA,
Jizzax davlat pedagogika universiteti o'qituvchisi
E-mail: mturaeva10@mail.ru

O'zDJTU, f.f.d A.Yuldashev taqrizi asosida

LINGVOMADANIYATNING HOZIRGI ZAMON TILSHUNOSLIGIDA TUTGAN O'RNI

Аннотация

Mazkur maqolada lingvomadaniyatning hozirgi zamon tilshunosligida tutgan o'rnini va ahamiyati haqida tahlil qilinadi. Lingvokulturologiya – tilshunoslik va madaniyatshunoslikning o'zaro bog'liqliklaridan paydo bo'lgan fan sifatida, xalq madaniyatining paydo bo'lishini tilda ifodalanishi va mujassamlanishini tadqiq etish bilan shug'illanishi isbotlangan.

Kalit so'zlar: lingvomadaniyat, madaniyatshunoslik, tilshunoslik, kognitiv tasvirlari, xalq madaniyati, til va madaniyat predmeti, madaniy semantika.

РОЛЬ ЛИНГВИСТИКИ В СОВРЕМЕННОЙ ЛИНГВИСТИКЕ

Аннотация

В данной статье анализируется роль и значение языковой культуры в современном языкознании. Лингвокультурология – наука, возникшая из взаимосвязи языкознания и культурологии, и доказано, что она занимается исследованием выражения и воплощения в языке возникновения национальной культуры.

Ключевые слова: лингвокультура, культурология, лингвистика, когнитивные образы, народная культура, предмет языка и культуры, культурная семантика.

THE ROLE OF LINGUISTICS IN MODERN LINGUISTICS

Annotation

This article analyzes the role and importance of linguistic culture in contemporary linguistics. Lingvoculturology is a science that emerged from the interrelationships of linguistics and cultural studies, and it has been proved that it deals with the research of the expression and embodiment of the emergence of national culture in language.

Key words: linguistic culture, cultural studies, linguistics, cognitive images, folk culture, subject of language and culture, cultural semantics.

Kirish. Inson dunyoni idrok etar ekan, o'z idrokini lingvistik shakllarda mustahkamlaydi. Inson tili doimo insonning yonida, o'zi bilan birga bo'ladi. Shuning uchun inson odatda dunyoni idrok etishda dunyoning o'zi bilan emas, balki dunyo haqidagi tasavvurlari, kognitiv tasvirlari va modellari bilan shug'ullanadi. Olamni idrok etish jarayonida inson ongida idrok etilayotgan predmetlarning nafaqat tasvirlari va xossalari shakllanadi, balki tasvirning asosiy belgilari aniqlanadi va tegishli toifalarga ajratiladi. Idrok qilinadigan ob'ektlarning xususiyatlarini umumlashtirish jarayoni murakkab va qarama-qarshi xodisadir.

Inson ma'lum bir madaniy jamiyatda yashar ekan, u dunyoni idrok etishda madaniyatdan voz kecha olmaydi. Darhaqiqat, dunyoni bilish borasida ko'plab olimlar dunyoning faqat til orqali mustahkamlanishi haqida emas, balki uning ma'lum bir xalq madaniyatida namoyon bo'lishi haqida gapirishni zarur deb bilganlar. Jumladan, G.O. Vinokurning aytishicha, har qanday tilshunos ma'lum bir madaniyat tilini o'rganar ekan, shu orqali u tanlagan tilga mansub bo'lgan madaniyatni xam o'rganadi [9].

Demak, til madaniyat bilan chambarchas bog'liq: u o'sib boradi, unda rivojlanadi va uni ifodalaydi. Ushbu g'oya asosida XX asrning 90-yillarida tilshunoslikning mustaqil tarmog'i sifatida yangi fan - lingvokulturologiya paydo bo'ldi. U tilshunoslikning mustaqil yo'nalishi sifatida tan olindi. Lingvokulturologiya – tilshunoslik va madaniyatshunoslikning o'zaro bog'liqliklaridan paydo bo'lgan fan bo'lib, u xalq madaniyatining paydo bo'lishini tilda ifodalanishi va mujassamlanishini tadqiq etadi. Bu ikki yo'nalishni, ya'ni tilshunoslik va madaniyatshunoslik o'zaro bog'lanishi oddiy bog'lanish emas, balki bu yangi ilmiy asoslangan

yo'nalishning vujudga kelishidir. Shuning uchun bu hodisa tilshunoslik va madaniyatshunoslikning vaqtincha bog'lanishi bo'lmasdan, u fanning sistemalashgan tarmog'i bo'lib o'zining mustaqil maqsad, vazifa, metod va tadqiqot obektiga ega bo'lgan fan sifatida shakllandi [7].

Mavzuga oid adabiyotlar tahlili. Madaniyatshunoslik insonning tabiat, jamiyat, tarix, san'at va ijtimoiy-madaniy mavjudligining boshqa sohalari bilan bog'liq holda o'zini o'zi anglashini tadqiq etsa, tilshunoslik tilda namoyon bo'ladigan va mustahkamlanadigan dunyoqarashni dunyo tasvirining psixik modellari ko'rinishida o'rganadi. Bundan kelib chiqadiki, lingvokulturologiya ham o'zining predmetiga ega bo'lib, u o'zaro aloqada bo'lgan til va madaniyatdan tashkil topadi.

“Lingvokulturologiya” atamasi dastlab frazeologik maktab asoschisi V.N.Teliya, V.V.Vorobyov, V.A.Maslova va boshqalarning ishlarida ko'rindi.

Lingvomadaniyatshunoslikning shakllanishi haqida gapirilganda, deyarli barcha tadqiqotchilar bu nazariyaning ildizi V.F.Gumboldtga borib taqalishini ta'kidlaydilar [1]. Ushbu adabiyotlarda bu sohaning rivojlanishida A.A.Potebnya, L.Vaysgerber, X.Glins, X.Xols, D.Uitni, D.U.Pauyell, F.Boas, E.Sepir, B.L.Uorf, G.Brutyan, A.Vejbiskaya, D.Xaymz kabi tilshunoslarning fikrlari muhim rol o'ynaganligi ta'kidlanadi. Bu kabi qarashlar lingvistika sohasida XX asr oxirlarida atqli rus olimlari qatorida chet el olimlari tomonidan ham tan olindi. Bunday qarashlarga ko'ra, til nafaqat madaniyat bilan bog'liq, balki u o'zida madaniyatning o'sishini ham ifodalaydi. Til bir vaqtning o'zida yaratish quroli, madaniyatning rivojlanishi va saqlanishini ta'minlovchi uning bir qismidir, shuning uchun til

yordamida ma'naviy madaniyat hamda borliqdagi ishlab chiqarish, materiallari real yaratiladi [6].

Demak, lingvokulturologiya tilshunoslikning tilshunoslik va madaniyatshunoslik chorrahasida vujudga kelgan va xalq madaniyatining tilda o'z aksini topgan va mustahkam o'rnanishgan ko'rinishlarini o'rganadigan bo'limidir.

Etnolingvistika va sosiolingvistika u bilan chambarchas bog'liq va shu qadar chambarchas bog'liqlik, bu rus olimi V.N.Teliyaga lingvokulturologiyani etnolingvistikaning bir tarmog'i deb hisoblashiga imkon berdi. Ammo yana bir tadqiqotchi olim V.A.Maslovaning fikricha, bular tubdan farq qiluvchi boshqa-boshqa fanlardir.

Yuqoridagi fikrlardan xulosa qiladigan bo'lsak, lingvokulturologiya – “til va madaniyat”ning uzviy aloqadorligini, uning shakllanishi va rivojlanishini o'zida aks ettirgan hodisalar – til-madaniyatni birgalikda o'rganadigan alohida ilmiy soha sanaladi. U madaniyatshunoslik va tilshunoslik fanlari o'rtasida yuzaga kelgan umumlashma fan bo'lib, til va madaniyatning o'zaro ta'siri va bog'liqligi, bu bog'liqlikning shakllanishi hamda yaxlit bir sistema sifatida til va tildan tashqarida aks etishi kabi hodisalarni o'rganish bilan shug'ullanadi. Bir tomondan lingvomadaniyatshunoslikning insoniyatning madaniy til faktoridagi o'rnini, boshqa tomondan esa, til faktoridagi insonning o'rnini o'rganadi.

Til – madaniyat tashuvchisi bo'lib, u ajdodlardan avlodlarga milliy madaniyat xazinasini meros qilib qoldiradi. Yosh avlod ona tili barobarida ajdodlarning boy madaniy tajribasini ham o'zlashtiradi.

Til – madaniyatning quroli, vositasidir. U xalq madaniyati vositasida inson shaxsiyatini, til sohibini shakllantiradi. Demak, til “bizning hayot tarzimizni tavsiflovchi ijtimoiy meros qilib olingan malaka va g'oyalar majmuyi sifatida madaniyatdan tashqarida mavjud bo'lolmaydi. Til inson faoliyatlarining biri sifatida madaniyatning tarkibiy qismi hisoblansa-da, tafakkur shakli va muloqot vositasi sifatida madaniyat bilan bir qatorda turadi. Tilshunoslikda XX asrning oxirlariga kelib “til madaniyat bilan bog'liq bo'lib qolmasdan, balki uning o'zi madaniyatdan o'sib chiqqan va uni ifodalaydigan vositadir” degan faraz qabul qilina boshlandi.

N.Alefirenko lingvokulturologiyani quyidagicha tavsiflaydi:

- lingvokulturologiya tilshunoslik va madaniyatshunoslik bilan chambarchas bog'langan bo'lib, u sintezlovchi xususiyatga ega;

- lingvokulturologiyaning asosiy e'tibori tilda izohlanadigan madaniy dalillarga qaratiladi;

- lingvokulturologiya tilshunoslik fanlariga kiradi, shuning uchun uning tadqiqot natijalaridan ona tili va chet tillari o'qitish jarayonida amaliy foydalanish mumkin;

- lingvokulturologiya tadqiqotlarining asosiy yo'nalishlari:

a) lisoniy shaxs;

- til madaniy qadriyatlarining semiotik gavdalantirish tizimi hisoblanadi [8].

Tadqiqot metodologiyasi. Lingvokulturologiyaning shakllanishi haqida deyarli barcha tadqiqotchilar ushbu nazariyaning ildizi V.Fon Gumboldtga borib taqalishini ta'kidlaydilar. Lingvokulturologiya sohasida jiddiy tadqiqotlar yaratgan V.A.Maslova ushbu sohaning rivojini 3 bosqichga ajratadi:

1) fan shakllanishiga turtki bo'lgan dastlabki tadqiqotlarning yaratilishi (V. Fon Gumboldt, E.Benvnist, L.Vaysgerber, A.A. Potebnya, E.Sepir) kabi tilshunoslarning ishlari);

2) lingvokulturologiyaning alohida soha sifatida ajratilishi;

3) lingvokulturologiyaning rivojlanish bosqichi; XXI asr boshiga kelib lingvokulturologiya dunyo tilshunosligidagi yetakchi yo'nalishlardan biriga aylanib ulgurdi [13].

V.A.Maslova ta'kidlaganidek, o'tgan asrning oxiriga kelib, Moskvada to'rtta lingvomadaniy maktab paydo bo'ldi:

1. Yu.S.Stepanov lingvokulturologik maktabi. Mazkur maktab myetodologik jihatdan E.Benvenistning konsyepsiyasiga yaqin va uning maqsadi madaniyat konstantalarini diaxron jihatdan tasvirlashdan iborat bo'lib, bunga ularning mazmunini turli davrlardagi matnlar asosida aniqlash orqali erishiladi;

2. N.D.Arutyunova maktabi. Mazkur maktab turli davr va xalqlar matnlaridan olingan universal madaniy atamalarni o'rganadi;

3. V.N.Teliya maktabi. Bu maktab Rossiyada va xorijda “Frazologik birliklarni lingvomadaniy tahlil qilish Moskva maktabi” nomi bilan tanilgan bo'lib, unda tirik tilni til egasi tomonidan aks ettirilishi nuqtai nazaridan tadqiqotlar olib boriladi. Bu be'vosita til va madaniyat predmeti orqali madaniy semantikani o'zlashtirishning bir ko'rinishidir. Bu konsepsiya A.Vejbiskayaning Lingua mentalis - mental tilshunoslik ya'ni so'zlovchining nutqiy-faoliyatidagi ruhiy holatlariga taqlid qilishi pozitsiyasiga yaqin;

4. Rossiya xalqlar do'stligi universitetida V.V.Vorobyov, V.M.Shaklein va boshqalar tomonidan yaratilgan lingvokulturologiya maktabi. Bu maktabda E.M.Verещagin va V.G.Kostomarov konsyepsiyalari davom ettirildi [12].

V.A.Maslovaning fikricha, “barcha mavjud yo'nalishlardagi farqlarga qaramay, zamonaviy lingvokulturologiyaning predmeti til va madaniyatning o'zaro ta'siri natijasida shakllanadigan lingvistik belgilarning madaniy semantikasini o'rganishdir. Chunki har bir til shaxsi o'ziga xos xususiyatga ega ham madaniy shaxsdir” [12].

An'anaviy tarzda olimlar til va madaniyat o'rtasidagi o'zaro ta'sir masalasi bo'yicha madaniyat muammolarini hal qilishga uringan bo'lsa, bizning mazkur ishimizda tilning madaniyat birliklarini o'zida mujassamlashi, saqlashi va uzatish usullarini o'rganadi.

Lingvokulturologiya tilni madaniy fenomeni sifatida o'rganuvchi fan bo'lib, o'zaro aloqadorlikda bo'lgan til va madaniyat uning predmetini tashkil etadi. Jumladan, V.N.Teliya bu haqida shunday yozadi: “Lingvokulturologiya inson omiliga, aniqrog'i insondagi madaniy omilni tadqiq etuvchi fandır. Bu esa shuni bildiradiki, lingvokulturologiya markazi madaniyat fenomeni bo'lgan inson to'g'risidagi antropologik paradigмага xos bo'lgan yutuqlar majmuasidir” [17]. G.G.Slishkinning fikriga ko'ra, lingvokulturologiya inson omiliga, aniqrog'i, insondagi madaniyat omiliga yo'naltirilgan. Lingvokulturologiya markazi madaniyat fenomenidan iborat bo'lishi inson haqidagi fanning antropologik paradigмага tegishli hodisa ekanligidan dalolat beradi” [16].

V.N.Teliya lingvokulturologiya obekti umuminsoniy xarakterga ega bo'lishini ta'kidlagan bo'lsa, V.A. Maslova muayyan xalq yoki qardosh xalqlar tilining lingvokulturologik xususiyatlari alohida o'rganilishi lozimligini uqtiradi [15].

V.V.Vorobyovning fikricha “lingvokulturologiya – sintezlovchi toifadagi kompleks ilm sohasi bo'lib, u madaniyat va til o'rtasidagi o'zaro aloqalar va ta'sirlashuvlarni o'rganadi. Bu jarayonni yagona lisoniy va nolisoniy (madaniy) mazmunga ega birliklarning yaxlit tarkibi sifatida mazkur jarayonni zamonaviy nufuzli madaniy ustuvorliklarga (umuminsoniy me'yorlar va qadriyatlar) qaratilgan tizimli metodlar yordamida aks ettiradi”, - deb ko'rsatadi [10].

Ushbu tushunchalarning o'zaro farqli jihatlarini mamlakatimiz olimlaridan professor O.Yusupov quyidagicha izohlaydi. “Lingvokulturyema - o'z semantikasida (ma'nosida) madaniyatning biror bo'lagini aks ettiruvchi til

yoki nutq birligi. Lingvokulturyemalarga madaniyatning biror bo'lagini aks ettiruvchi so'zlar, frazeologik birliklar, so'z birikmalari, gaplar, paremiyalar, murakkab sintaktik butunliklar, matnlar va hokozolar kiradi. Lingvokulturyema mazmun va ifoda planiga ega, ifoda plani yuqorida ko'rsatilgan birliklar, mazmun planini esa o'sha birliklarning semantikasi tashkil qiladi. Demak, lingvokulturyema konseptdan o'zining mazmun va ifoda planiga ega bo'lishi bilan farq qiladi, lingvokulturologiya uchun xalq madaniyatini lisoniy ko'rinishda namoyon etish asosiy vazifa hisoblanadi. Uningcha, "lingvokulturyema" tushunchasi qiyosiy tilshunoslik uchun foydali, "zero til – madaniy fakt, biz meros qilib oladigan madaniyatning tarkibiy qismi va ayni paytda qurol hamdir. Xalq madaniyati til orqali verballashadi, aynan til madaniyatining tayanch, asosiy tushunchalarini harakatga keltiradi va ularni belgilar ko'rinishida, ya'ni so'zlar vositasida ifoda etadi" [3].

Bundan ma'lum bo'ladiki, XX asrda V.Gumboldtning til va tafakkur munosabatlarini o'rganishda millat madaniyatiga asosiy e'tibor berilishi lozimligi haqidagi mulohazalari XX asrning 90-yillarida qator tilshunoslar tomonidan yangi fan lingvokulturologiyaning yuzaga kelishiga sabab bo'lib, ushbu fan hozirgi zamon tilshunosligida o'ta tez sur'atlarda rivojlanib, umumiy tilshunoslikdan alohida o'rin egalladi [3].

Tahlil va natijalar. O'zbekistondagi bir qator olimlar, xususan, A.Abdualazizov, D.Ashurova, Sh.Safarov, O.Yusupov, A.Mamatov va boshqa tadqiqotchilar lingvokulturologiya sohasiga salmoqli hissa qo'shib kelmoqdalar. Lingvokulturologiya – madaniyat va tilning qo'llanish jarayoni maqomidagi o'zaro ta'sirlashuvlarni o'rganuvchi fandır. Lingvokulturologik tadqiqotlar sosiolingvistika, etnolingvistika, psixolingvistika, lingvomamlakatshunoslik, madaniyatshunoslik va boshqa shunga yaqin sohalararo miqyosda olib boriladi.

Lingvokulturologik yondashuvdagi tadqiqotlar o'zbek tilshunosligida oxirgi o'n yilliklarda paydo bo'la boshladi. Professor N.Mahmudovning "Tilning mukammal tadqiqi va yo'llarini izlab..." nomli maqolasida lingvokulturologiya, umuman, antroposentrik paradigmaning mohiyati va bu boradagi muammolar chuqur va asosli yoritib beriladi. Ushbu maqolani o'zbek tilshunosligida lingvokulturologiya haqida jiddiy mulohazalar bayon qilingan birinchi asar sifatida baholash mumkin. Maqolada lingvokulturologik nazariyaning shakllanishi uchun xizmat qilgan omillar, undagi asosiy tushunchalar, ularning talqinidagi har xilliklar haqida juda asosli mulohazalar aytilgan [2].

Lingvokulturologiya bugungi kunda bir necha yo'nalishlarda namoyon bo'ladi:

1. Lingvokulturologiya yorqin madaniy aloqalarni, lingvomadaniy holatlarni, aniq ilmiy izlanishlarni o'z ichiga oladigan alohida sosial guruh.

2. Diaxronik lingvokulturologiya. Lingvomadaniyatning etnos holatidagi aniq o'tish vaqtining o'zgarishlarini o'rganadi.

3. Qiyosiy lingvokulturologiya. Lingvomadaniyatda paydo bo'ladigan turli xil etnoslarning ikki tomonlama qiyoslash bilan shug'ullandi.

4. Tavsifiy lingvokulturologiya. Bu sohada amalga oshirilayotgan ishlar barmoq bilan sanarli. Ular orasida M.K.Golovanivskaning "Rus tilida so'zlashuvchilar nuqtai nazarida fransuz mentaliteti" nomli ishi katta ahamiyatga ega. Ishning ob'yekti sifatida rus va fransuz tillaridagi abstrakt tushunchalar: taqdir, xavf, omad, qalb, ong, tafakkur, g'oya va boshqalar olingan.

5. Lingvokul'turologik leksikografiya. Lingvoo'lkashunoslik lug'atlarini tuzish bilan shug'ullanadi. Lingvokul'turologiyaning bu yo'nalishi hozirgi kunda boshqa yo'nalishlarga qaraganda jadal rivojlanib bormoqda. Fikrimizning dalili sifatida D.G.Malsyevaning lingvoo'lkashunoslik lug'atini keltirishimiz mumkin. Bu lug'at 25 bobdan iborat. Unda Germaniya realiyalarida ifodalanuvchi til birliklari, iqlim xususiyatlari, hayvonot va o'simlik dunyosi, mamlakatlar tarixi, qadimiy urf-odatlar, an'analar; qadimiy afsonalar, son va rangni ifodalovchi simvollar; to'y, marosimlar, bayramlar; diniy marosimlar; valyuta tizimining rivojlanishi; uzunlik, og'irlik, hajm, yuza; savdo-sotiq ishlari, fan, texnika, tibbiyot; pochta xizmati, shaharlar qurilishi va arxitektura tarixi kabilar ob'yekt sifatida olingan. Shuningdek, lug'atda berilgan ma'lumotlar ichidan til, kitobchilik, hattotlik san'ati, talaba va talabalar hayoti, maktab, milliy kiyim-kechak spesifik elementlari, milliy taomlar, milliy o'yinlar, milliy raqslar, an'anaviy ko'rinish usullari va tilaklar, etiketga xos jumlar, shaxsiy ism va familiyalar, milliy imo-ishoralar, badiiy ijod namunalari, aforizm, milliy xarakter kasb etuvchi olmon qo'shiqlari joy olgan [5].

Til madaniyatining tuzilishi haqidagi bilimlar, V.M.Shaklein iborasi bilan aytganda, asosan til madaniyatini tushuntirish xarakteriga ega, chunki har bir inson o'zining ona tili va madaniyati haqida ma'lum ma'lumotga ega, lekin ular ichki, avtomatlashirilgan va intuitiv xususiyatga ega bo'ladi. Tadqiqotchining vazifasi esa mazkur intuitiv bilimlarni real formaga keltirishdir.

Xulosa va takliflar. Demak, til madaniyatning yaratilish vositasi, rivojlanishi, saqlanishi (matnlar ko'rinishida) va uning tarkibiy qismidir. Chunki til vositasida madaniyatning moddiy va ma'naviy asarlari yaratiladi. Ana shu g'oya asosida ming yillar davomida shakllangan lingvokulturologiya fanning yangi, maxsus sohasi sifatida vujudga keldi. Lingvokulturologiya tilshunoslikdagi antroposentrik paradigmaning mahsuli bo'lib, u so'nggi o'n yilliklar davomida rivojlanib kelmoqda.

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Maftunaxon UBAYDULLAYEVA,
Qo'qon davlat pedagogika instituti tayanch doktoranti
E-mail: ubaydullayeva1995@list.ru

PhD M.Najmiddijov taqrizi asosida

LINGUISTICS CLASSIFICATION OF GENDER THEORIES

Annotation

In this article, linguistic subdivision of gender theories is suggested. Prominent peculiarities of deficit, dominant, radical, differential and reformist gender theories are explained. Also, linguistic similarities and differences of the gender theories have been mentioned.

Key words: Androcentrism, gender, gender linguistics, deficit, dominant, radical, differential, reformist, cross-culture, gender inequality, masculine discourse, feminine discourse, social reality.

ЛИНГВИСТИЧЕСКАЯ КЛАССИФИКАЦИЯ ГЕНДЕРНЫХ ТЕОРИЙ

Аннотация

В данной статье предлагается лингвистическое подразделение гендерных теорий. Объясняются характерные особенности дефицитной, доминантной, радикальной, дифференциальной и реформистской гендерных теорий. Также отмечены лингвистические сходства и различия гендерных теорий.

Ключевые слова: Андроцентризм, гендер, гендерная лингвистика, дефицит, доминанта, радикал, дифференциал, реформистский, кросс-культура, гендерное неравенство, мужской дискурс, женский дискурс, социальная реальность.

GENDER NAZARIYALARINING LINGVISTIK TASNIFI

Annotatsiya

Ushbu maqolada gender nazariyalarining lingvistik bo'linishi taklif etiladi. Defitsit, dominant, radikal, differentsial va islohotchi gender nazariyalarining ko'zga ko'ringan o'ziga xos xususiyatlari tushuntiriladi. Shuningdek, gender nazariyalarining lingvistik o'xshashliklari va farqlari qayd etilgan.

Kalit so'zlar: Androsentrik, gender, gender tilshunosligi, defitsit, dominant, radikal, differentsial, islohotchi, o'zaro madaniyat, gender tengsizligi, erkak nutqi, ayol nutqi, ijtimoiy reallik.

Kirish. Til jamiyat va undagi insonlar uchun faqatgina mulqot vositasi bo'libgina qolmay, u ijtimoiy hodisa sifatida ham e'tirof etiladi. Shu sababli jamiyat taraqqiyotida kuzatiladigan har bir o'zgarish tilga ta'sir etmasdan qolmaydi. Genderga oid qarashlarning rivojlanish jarayonida ensialist va konstruktiv nazariyaning aralashuvidan bir qator yangi nazariyalar shakllanib boradi. Ularning soni esa turli adabiyotlarda turlicha talqin qilinadi. Tilshunoslar tominidan defisit nazariyasi, dominant nazariya, ziddiyat nazariyasi, reformist nazariyasi, tajriba jamiyati nazariyasi, semiologist nazariyasi, post-modernizm nazariyasi eng asosiylari deya tan olinadi. Yuqoridagi nazariyalar tarixiy-xronologik jihatdan bir-birining uzviy davomi hisoblanib, avvalroq paydo bo'lganlarini yangilari tomonidan to'ldirilib, boyitib boradi. Ularning ba'zilari bir-biriga juda yaqin bo'lib, qisman farqli jihatlarga egaligi bilan xarakterlanadi [6:4].

Mavzuga oid adabiyotlar tahlili. Dunyo miqyosida gender va til muammolarini o'z ichiga oluvchi lingvistik tadqiqotlarning rivojlanishiga rus tilshunoslari ham o'z

hissalarini qo'shishgan. A.G. Fomina, V.N. Teliya, M.D. Gorodnikova, V.A. Efremov, M.S. Kolesnikova, M.V. Tomskaya, A.V. Kirilina, I.I. Xaleyeva, E.S. Gritsenko, M.V. Vogman, O.L. Kamenskaya, E.A. Gorosh kabi olimlar va boshqalarning lingvistik tadqiqotlarida gender va tilga bog'liq bo'lgan muammolarning tahlil qilingani ko'zga tashlanadi.

Tadqiqot metodologiyasi. F.Sadiqi "Women, Gender and Language in Morocco" nomli kitobining bir bobini gender va til nazariyasiga bag'ishlagan. Shuningdek, unda genderning fundamental nazariy masalalari va siyosiy jihatlari bayon etilgan. Muallif tilni qo'llashdagi gender aspektining o'ziga xos belgilarini faqatgina ijtimoiy-madaniy kontekstda anglab yetish mumkinligini e'tirof etadi. Gender va tilning real hayot muhiti va tajribasidagi bog'liqligiga oid bir qator xususiyat va jihatlarni F.Sadiqi o'z ilmiy tadqiqotlarida tahlil qilgan.

Tahlil va natijalar. Gender va diskurga oid qarashlaridan kelib chiqib, gender nazariyalarining quyidagi klassifikatsiyasini taklif etiladi.



Yuqoridagi nazariyalarni alohida tahlil qilib chiqilganda, ularning asosiy xusiyatlarini nomlanishidan ham bilib olish qiyin emas. Ulardan dastlabki defisit deb atalgan bo'lib, u "kamomad" ga ishora qiluvchi nazariyadir. Uning ildizi esa til va genderning o'zaro munosabatlarini yoritib berishga xizmat qiluvchi esensialist nazariyasiga borib taqaladi. Shuningdek, o'rta asrlarga tegishli bo'lgan insoniyat yaratilishi haqidagi qarashlarning elementlarini o'z ichiga oladi. Unga ko'ra: Xudo erkaklardan ustun turadi, erkaklar esa ayollardan ustun, ayollar esa barcha maxluqot va hayvonlarga nisbatan ustunlikka ega, deya izohlanadi. Aynan shu elementlarning ta'sirini defisit nazariyasida ko'rish mumkin bo'lib, tildan foydalanishda erkaklarning imkoniyat va layoqati kuchliligi aytilgan. Ayollarga esa erkaklarning, ya'ni haqiqiy qudratga ega bo'lgan mavjudotning zaif bir nusxasi sifatida qaralgan. Ayollar badiiy asarlarda ham ikkinchi darajali jins vakili sifatida gavdalandirilib, bu defisit nazariyasining amaliy ahamiyati oshib borishiga sabab bo'lgan. Defisit nazariyasiga ko'ra, ayollarning nutqi nuqsonli, deviant va kamchiliklarga egaligi ilgari surilgan. Natijada, ayollar erkaklar diskursiga taqlid qilgan, ularning tildan foydalanish qobiliyat va layoqati haqida o'rganishgan [1].

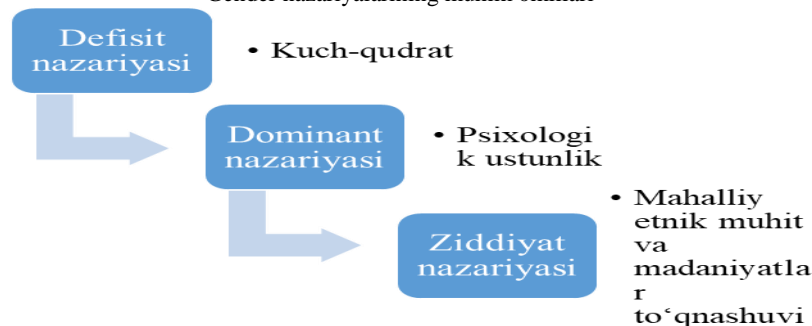
Feministik mafkuraning ikkinchi to'lqini namoyondalaridan biri bo'lgan R.Lakof "Language and Women's Place" asarida gender omilining muloqot jarayonidagi ta'siri haqida fikrlarini bayon etar ekan, erkaklar va ayollarning tildan foydalanishda gender tengsizligi mavjud ekanligini qayd etadi. "Ayollarda mavjud bo'lgan tildan foydalanishdagi gender tengsizlik kelib chiqishi ularning jamiyatdagi marginalizatsiyasiga borib taqaladi. Bu tengsizlik ayollar tomonidan gapirilishi mo'ljallangan va ular muhokama qilishlari mumkin bo'lgan usullarda aks etadi"[4].

Defisit nazariyasining uzviy davomi sifatida dominant nazariyasini e'tirof etish mumkin. Dominant nazariyaning lingvistik asoslari haqidagi qarashlar ko'plab D.Zimmerman, B.Etkins, M.Shveker, D.Spender va boshqa ko'plab tilshunoslarning asarlarida ko'zga tashlanadi [2].

Dominant nazariyasiga ko'ra, ayollar va erkaklar o'rtasida lingvistik xilma-xillik mavjud. Bu farqlanish ikki jins vakillarining hukmronlik ta'siridagi adolatsiz munosabatlari ta'sirida vujudga kelgan deb hisoblanadi. Muloqot jarayonidagi maskulin dominantlik esa jamiyatdagi ayollar ustidan erkaklarning ko'plab sohalarda, jumladan, siyosat va madaniyatda, ustuvorlik qilishi oqrali xarakterlanadi. Bu diskursiv dominantlik ijtimoiy reallikda o'z aksini topib, ayollar muloqot jarayonida o'z ustilarida qattiqroq ishlashlarini talab qiladi. Erkaklar esa aksincha, bunday qilishmaydi va hattoki bunga ehtiyoj sezishmaydi ham.

Til va genderning o'zaro aloqadorligini tadqiq etgan D.Zimmerman va S.Uest esa maskulin va feminin diskursning lingvistik qirralarni yoritish davomida dominant model yuzasidan o'z qarashlarini bildirishadi. Ularning fikriga ko'ra,

Gender nazariyalarining muhim omillari



Gender nazariyalarini lingvistik tasniflash jarayonida yuqoridagi ismlari qayd etilgan barcha tilshunoslarda o'z-fikr mulohazalarini keltirishgan bo'lsada, lekin bir-biriga qisman

erkaklar o'zlarini muloqot jarayonida ayollar ustidan hukmron deb hisoblashlari uchun ularga lingvistik qatlamda juda kichik va ahamiyatsiz bo'lgan o'rin qoldirganliklari aytiladi. Ya'ni, ular ayollarga o'z til ko'nikma va malakalarini namoyish etishlari, ong ostidagi til birliklari nutq birliklariga aylantirish jarayonida o'zlarining muloqot imkoniyatlaridan to'laqonli foydalanishlariga yo'l berilmagan deya da'vo qilishadi [5]

Radikal nazariyaning lingvo-etimologik xususiyatlari o'rganilganda, uning ildizlari S.Uorfianning til tabiati haqidagi gipotezalariga borib taqalishi aniqlangan. Insoniyat borliqini o'zi foydalanayotgan lingvistik ibora va jumlar orqali anglashi haqidagi go'yani ilgari suruvchi bu gipoteza ham gender nazariyasining domoninat modeli elementlarini butunlay bo'lmasada qisman o'z ichiga oladi. Unga ko'ra lingvistik voqe'lik ikki xil ijtimoiy yo'nalish unsurlarini o'z ichiga olishi kerak:

Androsentrik

Misoginistik

Bu ikki yo'nalish ham partiarxal jamiyatning tamoyil va prinsiplari bilan sug'orilgan bo'lib, aynan shuning ta'siri odirasida gender nazariyasining radikal modeli vujudga keladi. Ushbu nazariya tarafdorlari tomonidan da'vo qilinishicha, til doimiy ravishda erkaklar tomonidan rivojlantirilgan va nazaorat qilib kelingan. Lingvistik determinizm bu nazariyada asosiy o'rin tutatdi. Ayollar muloqot jarayonida sukut saqlashga majbur qilinishi, lingvistik hodisalardan uzoqlashtirishi, adolatsizlik va zulmga uchrashi bu model uchun normal holat sifatida qaralgan.

Gender nazariyalarining yana bir o'ziga xos shakli radikal nazariyadan so'ng shakllangan. Ziddiyat nazariyasi deb ataluvchi ushbu modelni jamiyatning barcha a'zolari uchun tushunarli va xalqona termin bilan "o'zgacha" nazariya deb atasa ham noto'g'ri bo'lmaydi. Uning ustida bir qator tilshunoslarda ish olib borgan bo'lib, ulardan eng taniqlilari D. Maltz va R.Borker hisoblanadi. Ularning lingvistik qarashlari dominant va defisit nazariyalar namoyondalari bo'lgan R.Lakof, O.Jespersen, M.Shultz, D.Zimmerman, S.Uest, P.Fishman, M.Deli, D.Splendr, U.O'Barr, B. Etkins, B.Dubois, I.Krouch, J.Holmsning fikrlaridan tubdan farq qiladi [4].

Ziddiyat nazariyasida asosiy urg'u ayollar nutqini tahlil qilishga qaratilgan bo'lib, unga ko'ra feminin diskurs defisit nazariyasida ta'kidlanganidek nuqsonli emas.

Ayollarning tildan foydalanish layoqatlari dominant nazariyada keltirilganidek erkaklarnikidan ko'ra ahamiyatsiz emas. Balki, xotin-qizlar o'z fikr va mulohazalarini diskursga ko'chirishda erkaklarga nisbatan farqli usullardan, verbal va nonverbal vositalardan foydalanishadi. O'z o'rnida bu ayollar erkaklardan farqli o'ylashlari, fikrlashlarini, shuningdek, lisoniy layoqati ham turlicha, o'zgacha ekanligini bildiradi. Bu ziddiyat nazariyasining asosiy mazmun-mihiyati hisoblanadi.

o'xshash bo'lgan uch nazariyani hech kim aniq ajratib bera olmagan. Lekin keyinchalik aynan shu muammoning yechimi D.Maltz va R.Borkerning ilmiy izlanishlarida ko'zga

tashlanadi. Uning so'zlariga qaraganda, defisit, dominant va ziddiyat nazariyasi bir-biridan so'zlovchining fikrni ifodalash jarayonidagi asoslariga va ta'sir etuvchi omillarga ko'ra farqlanadi. Buni yuqoridagi grafikda izohlash mumkin.

Gender nazariyalarini lingvistik tasniflash jarayonida yuqoridagi ismlari qayd etilgan barcha tilshunoslar o'z-fikr mulohazalarini keltirishgan bo'lsada, lekin bir-biriga qisman o'xshash bo'lgan uch nazariyani hech kim aniq ajratib bera olmagan. Lekin keyinchalik aynan shu muammoning yechimi D.Maltz va R.Borkerning ilmiy izlanishlarida ko'zga tashlanadi. Uning so'zlariga qaraganda, defisit, dominant va ziddiyat nazariyasi bir-biridan so'zlovchining fikrni ifodalash jarayonidagi asoslariga va ta'sir etuvchi omillarga ko'ra farqlanadi. Buni quyidagi grafikda izohlash mumkin.

Xulosa va takliflar. Defisit, dominant va ziddiyat nazariyalari ustida olib borilgan ilmiy tadqiqotlarni tahlil qilib chiqar ekanmiz, bir qator xulosalarga keldik. Bizningcha, gender nazariyalarining ushbu modellari bir-biriga qisman o'xshash bo'libgina qolmasdan, ular nazariy jihatdan bir-birini to'ldirib borgan. Ya'ni avvalroq paydo bo'lganlari keyingilari uchun asos bo'lib xizmat qilgan. Defisit nazariyasi hech

qanday ustunlik va hukmronlikni asos sifatida keltirmasdan, muloqot jarayonidagi kamchilik va nuqsonlarga urg'u bergan bo'sa, dominant nazariyasida hukmronlik asosiy omil sifatida qaraladi. Aynan defisit nazariyasida ilgari surilgan erkaklarning tildan mukammal va na'munali tarzda foydalanishlari haqidagi qarashni dominant nazariyasida o'zgacha va boyitilgan shaklda yoritiladi. Ya'ni, har tomonlama ustunlikka ega bo'lgan erkaklar diskursda ham nuqsonsiz va me'yoriy nutqlari sabab muloqotda ham hukmronlik qilishadi degan g'oya vujudga keladi. Keyinchalik esa ziddiyat nazariyasi dastlabki ikki nazariyani umumlashtirgan holda radikal modelni butunlay inkor qiladi. Unga ko'ra, defisit va dominant modelda ayollarning nuqsonli va ahamiyatsiz deb qaralgan nutqlari o'zgacha bir feminin diskurs, uslub va muloqot submadaniyati deya e'tirof etiladi. Ayollar hech qanday ta'qiq va cheklovlarga munosib ko'rilmaydi va ularning tildan foydalanish qobiliyatleri past baholanmaydi, aksincha ijobiy va ixtiyoriy muloqot shakli deya baholanadi. Bu esa gender va diskursning o'zaro munosabatlarida lingvistik muvozanatning barqaror-lashuviga sabab bo'ladi.

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OyguL XAMDAMOVA,
Muhammad al-Xorazmiy nomidagi TATU Farg'ona filiali assistenti
E-mail: oygul.hamdamova.85@mail.ru

TATU Farg'ona filiali xorijiy tillar kafedrası mudiri, PhD G.Obidova taqrizi asosida

HADIS MATNLARI LEKSIK QATLAMI VA ULARNING LEKSIK-SEMANTIK TAXLILI

Annotatsiya

Ushbu maqolada islom dinining asosiy manba'laridan biri bo'lgan hadis matnlarining lingvistik jihatlariga e'tibor berilib, bunda hadis matnlari leksik qatlamida eng faol qo'llanadigan leksik birliklarning o'zbek tilidagi izohi va talqini, ma'nolariga taxlil qilinadi. Hadis matnlarida leksik qatlamida ko'zga ko'rinadigan eng muhim xususiyatlardan biri – islom dini tushunchalarini anglatuvchi birliklardir. Jumladan, Allohga hamdu sano, payg'ambarga salavat aytishda qo'llaniladigan so'z va jumlar, Qur'on oyatlaridan olingan birliklardan iboratdir. Maqolada, leksemalar qo'llanilgan namunalar bilan dalillanadi.

Kalit so'zlar: Hadis, leksik qatlam, O'zbek tilining izohli lug'ati, stilistik qatlam, semantik guruh, payg'ambarlar nomlari, muqaddas kitob va joy nomlari.

ЛЕКСИЧЕСКИЕ СЛОИ ТЕКСТА ХАДИСОВ И ИХ ЛЕКСИКО-СЕМАНТИЧЕСКАЯ ХАРАКТЕРИСТИКА

Аннотация

В данной статье уделено внимание лингвистическим аспектам текстов хадисов, являющихся одним из основных источников исламской религии, а также объяснению и толкованию наиболее активно используемых лексических единиц в лексическом пласте текстов хадисов в исламской религии. Анализируются узбекские языки и их значения. Одной из важнейших особенностей, видимых в лексическом слое текстов хадисов, являются единицы, репрезентирующие понятия исламской религии. Например, слова и предложения, используемые для восхваления Бога и благословения Пророка, состоят из единиц, взятых из стихов Корана. В статье идеи использования лексем подтверждаются текстами хадисов.

Ключевые слова: Хадисы, лексический пласт, толковый словарь узбекского языка, стилистический слой, семантическая группа, имена пророков, священная книга и топонимы.

LEXICAL LAYERS OF HADITH TEXTS AND THEIR LEXICAL-SEMANTIC CHARACTERISTICS

Annotation

In this article, attention is paid to the linguistic aspects of the hadith texts, which are one of the main sources of the Islamic religion, and the explanation and interpretation of the most actively used lexical units in the lexical layer of the hadith texts in the Uzbek language and their meanings are analyzed. One of the most important features visible in the lexical layer of the hadith texts is the units that represent the concepts of the Islamic religion. For example, the words and sentences used to praise God and bless the prophet are made up of units taken from the verses of the Qur'an. In the article, the ideas using lexemes are proved by hadith texts.

Key words: Hadith, lexical layer, explanatory dictionary of the Uzbek language, stylistic layer, semantic group, names of prophets, holy book and place names.

Kirish. Hadis matnlarining lug'at tarkibidagi asosiy elementlar diniy tushunchalarni anglatuvchi so'zlardir. Ular, odatda, Allohga hamdu sano, payg'ambarga salavat aytishda qo'llaniladigan so'z va jumlar, Qur'on oyatlaridan olingan birliklardan iboratdir.

Bu lug'aviy birliklarning leksik-semantik tahlilini berishda "O'zbek tilining izohli lug'ati" ni tayanch manba qilib olindi. Chunki xalqimiz o'rtasida bir qadar ommalashgan, ko'pchilikka tanish bo'lgan, ma'nolarida muayyan siljishlar yuz bergan leksemalar kiritilgan shu manba aynan hadis matnlari leksikasiga oid kuzatishlar olib borishda eng ishonchli manba sanaladi. Unda maxsus din. stilistik belgisi bilan berilgan so'zlar soni 256 tani tashkil etadi. Jumladan, I jildda – 45 ta, II jildda – 61 ta, III jildda – 77 ta, IV jildda – 43 ta, V jildda – 30 ta. Bu birliklar Izohli lug'atdagi umumiy so'zlar sonining 0,0032 % ini tashkil etadi. Bu ham bir fakt. Ammo gap diniy tushunchalarni anglatadigan so'zlarning ko'p yoki ozligida emas. Gap ularning o'zbek tili leksik tizimida va hadis matnlarida alohida stilistik qatlam sifatida e'tirof etilishi va ularning qo'llanishida funksional alamatlarning mavjudligida.

Adabiyotlar tahlili va metodlar. 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 matnlaridagi faol qo'llanadigan birliklarning leksik-semantik - masalaga ana shu nuqtai nazardan yondashadigan bo'lsak, ushbu elementlarning hadis matnlari doirasida chegaralanganligini o'zi muayyan ilmiy qimmatga ega ekanligini guvohi bo'lamiz. Bu birliklar aynan diniy matnlar, jumladan, hadis matnla doirasida qo'llanilishi ularning funksional statusini belgilab beradi va shunga asosan ularni semantik guruhlariga ajratib tahlil etish ehtiyojini paydo qiladi.

Natijalar va muhokamalar. Hadis matnlarida qo'llanilgan so'zlarni leksik-semantik xususiyatlariga ko'ra bir necha guruhlariga bo'lib o'rganish mumkin. Bu so'zlar din, shariat, diniy ijtimoiy nufuz, amal, joy, ma'nolarini shuningdek g'ayb dunyosi bilan bog'liq mavhum tushunchalarni ifodalaydi. Jumladan:

1. Yaratgan nomlari. Yaratganni ifoda etuvchi leksik birliklardan Alloh so'zi keng tarqalgan bo'lib, u arab tildagi

so'zdir. "ALLOH (arab. "al-iloh" - ilohiy kuch, turkiy xalqlarda, xususan, o'zbeklarda - Tangri, fors-toj. Xudo, Yazid), Alloh – islom dinida butun mavjudotni yaratgan oliy ilohiy kuch; xudoning nomi. Odatda A.ga Taolo (ulg', oliy), Taboraka va taolo, Jalla jalallahu, karim,buzurg, Parvardigori olam kabi sifatlar qo'shib aytiladi. Islom diniga binoan A. - yakkayu-yagona xudo, olamning yaratuvchisi va qiyomat kunining egasi" [1]. Alloh so'zi esa arab tiliga xos bo'lib, islom dini uchungina xosligi bilan xudo so'zidan farqlanadi. Taolo so'zi ulug'likni, ulug'vorlikni ifodalovchi shakl bo'lib, Alloh so'zi bilan qo'shib aytilishi natijasida hurmat ma'nosini ham anglatadi:

Oisha roziallohu anhudan rivoyat qilinadi: "Rasululloh sallollohu alayhi vasallam qachon yomg'irni ko'rsalar: "Allohim! Navfli yomg'ir (qilgin)", der edilar. (Buxoriy va Nasoiy rivoyat qilganlar); Abu Muso roziallohu anhudan rivoyat qilinadi: "Nabiy sallollohu alayhi vasallam: "Alloh zikr qinadigan uy bilan Alloh zikr qinmaydigan uy huddi tirik bilan o'lik misoliga o'xshaydi", dedilar" (Muslim rivoyati).

Xudo so'zi "diniy tushunchaga ko'ra, xususan, islom diniga ko'ra, butun mavjudotni, butun olamni yaratgan va uni boshqaruvchi oliy ilohiy kuch, har qanday dinning e'tiqod asosi" (O'TIL, 4- jild, 420-bet) ma'nosini anglatadi:

Rasululloh sallollohu alayhi vasallam aytdilar: "Qo'li bilan tili bilan o'zgalarga ozor bermagn kishi musulmondir. Olohu taolo man'etgan narsalardan qaytgan kishi Xudo yo'lida jihod qilgan kishidir" (Buxoriy rivoyati);

Haq so'zi. Allohning 99 ismidan biri bo'lib, "Haq. O'zgaras, sobit zot. Haqni yuzaga chiqaruvchi zot" [8]. "Haq ("asl", "haqiqiy", "haqiqat") – voqelik haqida bildirilgan fikr voqelikka to'g'ri kelishini anglatuvchi termin; fikr-mulohazalarning voqelikka mos kelishi sidq - termini bilan ifodalangan. Bu ikki termin ko'pincha sinonim sifatida ishlatilgan, biroq qo'llaniladigan joyiga qarab ularni farqlashgan: H. termini din yoki mazhabga; ishonirish (akdda) uchun ishlatiladi. Bunda uning ziddi - botil istilohidir. Sidq - termini fikr (hukm), mulohaza (qavl)ni ta'riflashda qo'llanilib, uning ziddi – kizb": Haq taolo oyati karimalaridan birida: "Ularning hidoyatini (iymonlarini) ziyoda qildik..." (Buxoriydan).

Robb so'zi. Rab (a.-Alloh; xudo; janob; hukmdor; xo'jayin) din. Xudo, tangri, parvardigor. Yo robbim!- Kimsan, Robbing kim?- dedi, Munkarnakir. –usta Turdiali bo'laman, A.Qahhor, Qabrdan tovush"; Abu Hurayra roziallohu anhudan rivoyat qilinadi: " Nabiy sallollohu alayhi vasallam onalarining qabrini ziyorat qildilar. O'zlari yig'ladilar, atrofda qilarni ham yig'latdilar. Keyin: "Robbimdan unga (onmaga) istig'for aytishga iza so'radim, iza berilmadi. Uning qabrini ziyorat qilishga iza so'radim. Izn berildi. Bas, qabrlarni ziyorat qilinglar. Chunki u oxiatni eslatadi", – dedilar" (Muslim, Abu dovud, nasoiy rivoyat qilganlar);

Rahmon so'zi. "ar-RAHMON (Mehribon) - Allohning ismlaridan biri (q. al-Asmo al-husno), odatda bismilloh ar-Rahmonir-Rahim (Rahimli) shaklida ishlatiladi. Har ikki ism Allohning eng asosiy sifatlaridan bo'lib, insonlarga Qiyomat kuni Allohning marhamat ko'rsatishi, mehribonlik qilishini anglatadi".

Abu Hurayra roziallohu anhudan rivoyat qilinadi. "Nabiy sallollohu alayhi vasallam: " Qay bir kishi halol-pokdan sadaqa qilsa, Alloh halol-pokdan boshqani qabul ham qilmaydi, albatta, Rahmon u(sadaqa)ni o'ng qo'li bilan qabul qilib oladi. Agar u bir dona xurmo bo'lsa ham Rahmonning kaftida o'sadi..." (Buxoriy, Muslim, Nasoiy rivoyat qilgan).

2. Payg'ambarlar nomlari. Odam Safiyulloh, Ibrohim Halilulloh, hazrati Ismoil alayhissalom, Iso alayhissalom, Hazrati Iso, Hazrati Yahyo, Hazrati Idris, Horun alayhissalom, Muso alayhissalom, Yunus alayhissalom kabi:

...Rasuli akram alayhissalom shunday marxamat qilganlar: "Men sizlarga ismi A'zami qaysi ekanligini aytaymi? Bu Yunusning: "La ilaha illa anta subhaanaka imniy kuntu minaz zolimiyn", deb qilgan duosidir (Hokim rivoyat qilgan);

Abu Hurayra roziallohu anhu bunday deydilar: " Rasululloh: "Har qanday chaqaloqni tug'ilayotgan paytida shayton chimchilaydi, shundan chaqaloq chinqirab yig'laydi, ammo Maryam va uning o'lini chimchilay olmagan",- dedilar..."

3. Payg'ambarimiz Muhammad sollallohu alayhi va sallamni ifodalovchi va u zotga xos so'z hamda birikmalar: Rasululloh sallollohu alayhi vasallam, Nabiy sallollohu alayhi vasallam, Allohning Rasuli:

Muoviya roziallohu anhudan rivoyat qilinadi: "Nabiy sallollohu alayhi vasallam: "Alloh kinga yaxshilikni iroda qilsa, uni dinda faqih qilib qo'yadi..."(Buxoriydan); Abu Hurayra roziallohu anhudan rivoyat qilinadi: "Nabiy sallollohu alayhi vasallam: " Kim ilm talab qilish yo'lga tushsa, Alloh unga jannatning yo'lini osonlash-tiradi..."(Buxoriydan);

Keltirilgan leksik birliklardan habib so'zi arab tilidan olingan bo'lib (O'TIL, 5-jild, 467-bet), "do'st", "sevikli inson" ma'nolarini anglatadi. Muhammad alayhissalomning Allohning do'sti sifatida e'tirof etilishi ushbu sifatning ishlatilishiga sabab bo'lgan. Amin so'zi esa "ishonchli" ma'nosini bildiradi. "Abul" arablar tomonidan farzandning otasiga nisbatan ishlatiladigan nom bo'lib,

Payg'ambarimizning katta o'g'illarining ismi Qosim bo'lganligi sababli Abul Qosim "Qosimning otasi" degan ma'noni anglatadi: Abu – arabchada "ota" degan so'zning izofa holatidagi shakli bo'lib, musulmon xalqlarida kunyalarning tarkibiy qismini tashkil etadi. (DAI, 18-bet) Kunya – arablarda shaxslarning hurmat yuzasidan nomlanishi. U abu – ota, ummu – ona, ibn – o'g'li, bint – qizi so'zlari vositasida aks etadi... Payg'ambarimizning kunyalari Abul Qosim – ya'ni Qosimning otasi edi (DAI, 90-bet).

4. Muqaddas kitoblar nomlari va ularga oid so'zlar: Tavrot, Injil, Qur'on, Qur'oni karim, sura, Toho surasi, oyat, qiroat...

Usmon roziallohu anhudan rivoyat qilinadi: " Nabiy sallollohu alayhi vasallam: "Sizlarning yaxshilaringiz Qur'onni o'rganganlaringiz va o'rgatganlaringizdir", dedilar" (Buxoriy, Abu Dovud, Termiziy);

Alloh taoloning qavli: "(Ey Habibim) Agar (so'zlayotgan) bo'lsangizlar, Tavrotni olib kelib tilovat qilingizlar, deb aytil!" (Buxoriydan)

5. Ibadat va diniy amallarga oid leksemalar: ibodat, toat-ibodat, takbir, namoz, rakat, ruku', sajda, juma namozi, nafl namozi, iyd, iyd namozi, tavof, ziyorat, g'usl, tahorat, ro'za, fotiha, hijrat, xutba, mahr, halol, harom, gunoh, farz, vojib, haj, umra.

Jobir roziallohudan rivoyat qilinadi: "Rasululloh sallollohu alayhi vasallam: "Hajji mabrurning jannatdan boshqa mukofoti yo'q", dedilar".(Ahmad va Hokim rivoyati); Ibn Abbas roziallohu anhu: "Allohning Kitobida: "Umra hajning egizagidir, Alloh yo'lida umra va haj qilingiz!" deyilgan",- dedilar" (Buxoriydan);

6. Dinga oid shaxs nomlari: hoji, sahoba, imom, xatib, obid, ummat, mo'min, mo'mina, musulmon, solih, soliha, avliyolar, taqvolik olimlar, amiral- mo'minin, kofir, murtad, mushrik, munofiq; Anas ibn Molikdan rivoyat qilinadi: "Rasululloh sallollohu alayhi vasallam: "Ilm talab qilish har bir musulmon zimmasiga yuklangan farzdir", dedilar"(Imom Ahmad, ibn Moja);

Abu Hurayra roziallohu anhudan rivoyat qilinadi: "Nabiy sallollohu alayhi vasallam: "Mufarridlar o'zib kettilar", dedilar. "Mufarridlar kim, ey Allohning Rasuli?"deyishdi. "Allohni ko'p zikr qiladigan erkak va

ayollar', dedilar. ("Ruhiy tarbiya", 128); Abu Hurayra roziyallohu anhudan rivoyat qilinadi: "Nabiy sallolohu alayhi vasallam: "Er kechasi o'z axlini uyg'otib, ikkovlari bir bo'lib namoz o'qisalar, zokir va zokiralar qatoriga yoziladilar", dedilar" ("Hadis va hayot", 104-b) Rasululloh sallolohu alayhi vasallam aytganlar: "Ansorlarni yaxshi ko'rmoq iymon alomatidir, yomon ko'rmoqlik munofiqlik belgisidir". (Buxoriy); Janob Rasululloh sallolohu alyhi vasallam: "Munofiqlarning uchta alomati bor: so'zlasa yolg'on so'zlar; va'da qilsa, bajarmas; omonatga xiyonat qilur",- deganlar.

7. Oxirat bilan bog'liq nomlar: oxirzamon, oxirat, qiyomat kuni, jannat, do'zax, dunyo va oxirat: Abu Hurayra roziyallohu anhudan rivoyat qilinadi: "Nabiy sallolohu alayhi vasallam: "Kim ilm talab qilish yo'liga tushsa, Alloh unga jannatning yo'lini yengillashtiradi" (Muslimdan).

8. Chuqur diniy e'tiqod, valiylik bilan bog'liq so'z va birikmalar: botiniy ahvol, ruhoniyyat sifatlar, ixlos, oliy aloqalar, ulug' sifatlar, avliyo, botiniy tavajjuh, munajat qilmoq, tahajjud, xushu' qilmoq, Allohning rahmati:

"Abu Bakr (r.a.) namozi, ro'zasi va sadaqasi bilan qolgan Ashobdan Afzal ko'rilgani yo'q, balki qalbidagi imoni

tufayli mukarram bo'ldi" ("Ichingdagi ichingdadaur", 248-bet); Shaddod ibn Avs roziyallohu anhudan rivoyat qilinadi: "Rasululloh sallolohu alayhi vasallam: "Yerdagi eng avval ko'tariladigan narsa xushu'dir", dedilar" (Buxoriy rivoyati)

9. Islom dini bog'liq joy va sana (kun,oy) nomlari: Baytulloh, masjidul Harom, masjidul Aqso: Jobir roziyallohu anhudan rivoyat qilinadi: "Rasululloh sallolohu alayhi vasallam dedilar: "Arafa kuni Alloh osmonga tushadi va ular ila farishtalarga maqtanib: "Bandalarimga qaranglar! Turli joylardan sochlari to'zigan, g'uborga belangan, oftobda qolgan holda huzurimga keldilar. Sizlarni guvoh qilmanki, albatta, Men ularning gunohlarini kechdim", - deydi" (Buxoriydan);

Xulosa. Bugungi kun zamonaviy o'zbek tilshunosligi oldida turgan asosiy vazifalardan biri- muqaddas manbalarimizdan biri bo'gan hadislarini ilmiy tomondan taqqiq qilishdir. Demak, hadis matnlari - islom dinining asosiy manbalaridan biri bo'lganligi bois, unda islom diniga oid leksik birliklar hadis matnlarining asosiy tushunchalarini tashkil qilganini kuzatamiz.

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UDK:811.1

Gavharoy XOLISOVA,
Andijon davlat chet tillari instituti dotsenti, PhD
E-mail: gavharxolisova@gmail.com

F.f.d., professor Sh.Shahobiddinova taqrizi asosida

COMMERCIAL DISCOURSE: REFLECTIONS ON THEORY AND PRACTICE

Annotation

Based on the study of the specifics of Information reporting, it was found that each strategy of information differs significantly.

Key words: Lexeme, associative field, sema, formal address, lexical units, core of field.

КОММЕРЧЕСКИЙ ДИСКУРС: РАЗМЫШЛЕНИЯ О ТЕОРИИ И ПРАКТИКЕ

Аннотация

На основе изучения особенностей информатизации установлено, что каждая стратегия информатизации существенно отличается.

Ключевые слова: Лексема, ассоциативное поле, Сема, формальное обращение, лексические единицы, ядро поля.

TIJORIY DISKURS: NAZARIYASI VA AMALIYOTIGA DOIR MULOHAZALAR

Annotatsiya

Axborot berishning o'ziga xos xususiyatlarini o'rganish asosida axborotning har bir strategiyasi sezilarli darajada farq qilishi aniqlandi.

Kalit so'zlar: Leksema, assotsiativ maydon, sema, rasmiy murojaat, leksik birliklar, maydonning yadrosi.

Kirish. Barcha zamonlarda tijoriy muloqotlar har qanday biznesning muhim tarkibiy qismlaridan biri, uning doirasidagi hamkorlikning asosiy vositasi va uning bir subyektlarining boshqasiga ta'sirining qudratli mexanizmi bo'lgan. Aynan to'g'ri o'tkazilgan muzokaralar, savodxonlik bilan rasmiylashtirilgan kelishuv yoki muayyan taklifni mahorat bilan asoslay olish pirovardida tarbirkorlik faoliyatining muvaffaqiyatini belgilaydi. Til va nutq bir paytning o'zida kommunikatsiya, ya'ni muloqot davomida namoyon bo'ladi. Tilning mavhum tizimi nutqda faollashadi va bu odamlar o'rtasida muloqotni keltirib chiqaradi. Inson hayotining turli qirralarida til vositalarining tanlab olinishi nutqning xilma-xil ko'rinishlarining yuzaga kelishiga sabab bo'ladi.

Hozirda rasmiy-tijoriy uslub, o'zbek tilida ham sezilarli o'zgarishlarga yuz tutdi. Rasmiy bilan bir qatorda – yarim rasmiy xatlar (tabriknomalar, reklama xatlari kabi) kirib bormoqdaki, ularda hayajonlilik va ta'sirchanlik hamda standartning nisbati gohida bir tomon, gohida esa boshqa tomonga o'zgaradi. Rasmiy-idoraviy uslubning o'ziga xos belgilari majmuini aniqlash ahamiyatli hisoblanadi. Tijoriy faoliyat – yuridik va jismoniy shaxslarning talabni qondirish va daromad olish maqsadida oldi-sotti operatsiyalarini amalga oshirish bilan bog'liq faoliyatidir.

Agar lisonan foydalanuvchi shaxsning muloqot jarayonida qanday harakatlarni bajarishini bilsak, lison kommunikativ vosita vazifasini o'tashi uchun qanday imkoniyatlarga ega bo'lishi va ushbu imkoniyatlarni qay yo'sinda namoyon qila olishini aniqlash mumkin bo'ladi.

So'zsiz, muloqot jarayonining asosiy maqsadi axborot uzatish va qabul qilishdir. Shu sababli bo'lsa kerakki, kommunikatsiya hodisasiga turli mualliflar tomonidan berilayotgan barcha ta'riflar asosida ijtimoiy kommunikatsiyani insonlarning belgilar vositasida bajaradigan o'zaro «axborot - ma'no hamkorligi» sifatidagi talqini yotadi. Axborot berishning o'ziga xos xususiyatlarini o'rganish asosida axborotning har bir strategiyasi sezilarli darajada farq

qilishi aniqlandi: (1) hisobot yuqori mansabdor shaxslar, xodimlar bilan bog'liq, ma'lum mavzuni yoritishga qaratilgan, kengligi bilan ajralib turadi, natijada u zerikarli, jonga tegadigan deb qabul qilinadi; (2) bildirishnomalar asosan salbiy yangiliklar, o'lim bilan bog'liq; (3) axborot - ommaviy axborot vositalaridan olingan ma'lumotlar ishonchli yoki yolg'on bo'lishi mumkin, ko'pincha ortiqcha bo'lishi mumkin; (4) xabarnomalar - rasmiy yoki shaxsiy ma'lumotlar uzoqdan kelishi mumkin; (5) xabar berish - tasniflanishi mumkin bo'lgan ma'lumotlar. Eng ko'p bo'lgan aloqa strategiyasi, ulardan foydalanish tahlil qilingan strategiyalarning 77% holatlarida amalga oshiriladi. Bildirishnoma va ma'lumotlarning assotsiativ maydonlarining kesishishi qayd etilgan, bildirishnomalar va xabar berishlar, ma'lumotlar va xabar berishlar kesishgan, umumiy semalarni o'z ichiga oladi, bu birliklarning sinonimiyasi va ularning assotsiativ maydonlari to'g'risida gaplashishga imkon beradi. Tijoriy diskursdagi assotsiativ strategiya maydonining asosiy qismini quyidagi assotsiatlar namoyish etadi: (1) gazeta; (2) xabar; (3) yomon; (4) yaxshi; (5) aks ettirish uchun (uchun); (6) o'lim; (7) mavhum; (8) qimmatli; (9) maxfiy. Ko'rib turganingizdek, tijoriy diskursdagi ma'lumot manbai (gazeta, yangiliklar, mavhum), undan foydalanish (fikir uchun), shuningdek baholash (yomon, yaxshi, qimmatli, maxfiy) bilan bog'liq. Assotsiativ maydonning asosiy qismi "o'lim to'g'risida" ma'nosini o'z ichiga oladi, bu intuitiv darajada ona tilida so'zlashuvchilar o'lim yoki xalok bo'lganlik to'g'risida xabar olishdan qo'rqib, xabarning bir shakli sifatida bildirishnomalardan qo'rqishadi degan xulosaga kelishimizga imkon beradi.

Mavzuga oid adabiyotlar tahlili. Tadqiqotning keyingi bosqichida semani izohlash natijalarini, shuningdek tijoriy diskursda uzr so'rash niyatining funksional xususiyatlarini aniqlashga o'tish maqsadga muvofiq.

Shunday qilib, o'tkazilgan tahlil asosida xulosa qilish mumkinki, kechirim so'rash niyatini aks ettirishning asosiy vositasi - bu o'z aybini tan olish, bu leksik birlik tijoriy

muloqot subkorpusida tahlil qilinganlarning eng ko'pi. Afsuslanishni izhor etish umumiy strategiyadir. Shu bilan birga, kechirim strategiyasi tijoriy diskursda kamdan kam qo'llaniladi, chunki bu yuqori hissiy tarkibiy qism, kechirishni hissiyotlar, qayg'u, g'am hissiyotlari bilan ajralmas aloqada qabul qilish. Ushbu muloqot sohasidagi shafqat hissini ko'rsatish mumkin emas.

umumiy qo'llanuvchi soha



- xabar, hisobot, ariza qilish
- og'z. biror narsa haqida gapirish, xabar berish
- og'z. biron narsani boshqa narsaga qo'shimcha qo'yimoq, qo'shmoq
- mehmon yoki tashrif buyuruvchi kelgani haqida xabar berish
- rahbariyat yoki yuqori lavozimdagi shaxslarga biron narsa to'g'risida rasmiy axborot bermoq

tijorat sohasi



- xabar, hisobot, ariza qilish
- rahbariyat yoki yuqori lavozimdagi shaxslarga biron narsa to'g'risida rasmiy axborot bermoq

Umumiy va tijorat sohalarda "hisobot berish" leksemasining semantik tuzilishi

Tadqiqot metodologiyasi: Ko'rib turganingizdek, tijoriy muloqot sohasining o'ziga xos xususiyatlari ta'siri ostida o'zaro ta'sirning maqsadlari, avvalo, suhbat funksional uslubiga xos ma'nolar xabar berishdir. Leksemaning semantik tarkibida faqat tijoriy muloqot sohasiga tegishli bo'lgan belgilar keltiriladi. Hisob leksemasi haqida fikr yuritadigan bo'lsak, O'zbek tilining izohli lug'atida u bilan bog'liq bir qator tushunchalar mavjud:

HISOB [a. — hisoblash, hisoblab, sanab chiqish; sanoq; hisob-kitob; yakun chiqarish, hisobot] 1 Son, miqdorni belgilash uchun raqamlab atash; sanoq, sanash. Og'zaki hisob. hisobda yangilishmoq. M. Yasovulboshi hisobidan yangilishmay, o'lim kaltagini sanaydi.

Hisobda bo'lgani; miqdor, sanoq;. Hasharda qatnashayotganlarning hisobi. Fermadagi qo'ylarning hisobi. Olarda hisobi — to'qqiz, Berarda sanori — o'ttiz. Maqol. M. Rus shaharlariga borib savdo qiluvchilar Turkistonda juda oz hisobda bulib.. A. Qodiriy, O'tgan kunlar.

O'rta hisobda O'rtacha hisob bilan aytganda. Jamoa o'rta hisobda yigirma besh sentnerdan hosil oladi. Hisobga olmoq 1) hisobini, miqdorini belgilamoq.

Hisob daftari 1) shaxs, narsa yoki son-miqdor qatori qayd etiluvchi daftar. U tirmashib, xirmonga chiqa boshladi.. tarozi yonida turgan Tal'at uni ko'rib qoldi, shekilli, hisob daftarini paxta ustiga tashlab, chopib keldi.. O'. Hoshimov, Qalbingga qo'loq; sol; 2) sarf-harajat, tushum va sh.k. lar qayd etilgan daftar. -Hay, mayli.. menda odamgarchilik bor,— deydi-da, hisob daftari bilan cho'tni oladi. P. Tursun, O'qituvchi(1).

HISOBDON [a. + f. hisob- ni (yaxshi) biluvchi; aniq, puxta ishlovchi] esk. kam qo'll. Hisobda adashmaydigan, hisobni yaxshi biladigan, to'g'ri hisob yuri- tadigan. -Hisobni yolg'iz boylar biladilar demang, — dedi gapga qo'shilmay.. o'tirgan soqoli qirg'iq bir yigit, — yollanib ishlovchilar ham hisobdon bo'lgan. S. Ayniy, Qullar.

Izohda keltirilgan misollardan ham ko'rinib turibdiki, hisob bermoq, hisob-kitob qilmoq, hisob yuritmoq ...kabilar maishiy tijoriy diskursda faol. Kuzatishlarimizga ko'ra ular ko'chma ma'no kasb etishda ham faoldir: Sen bilan alohida hisobimiz bor(tahdid ma'nosida). Bu esa tijoriy jihatdan faol birliklarning boshqa diskurslarga ko'chishi ruhiy ta'sir ko'rsatishda alohida usul ekanligini ko'rsatadi. Keyingi bosqichida tijoriy diskursda "xabarnoma" leksemasining ishlashi misolida ma'lumot berish niyatining aks etish xususiyatlarini o'rganish kerak.

Kommunikativ niyatlarni tijoriy matnda aks ettirish xususiyatlarini ishlab chiqilgan metodologiyaga muvofiq psixolingvistik tadqiqotlar asosida tavsiflash o'rinli ko'rinadi.

Lug'at adabiyotida mustahkamlangan hamma ma'nolar ham tijoriy diskursda mavjud emas. Grafik shaklda leksik birlikning umumiy tilda va tijoriy muloqotda semantik tuzilishini taqqoslash 1-rasmda ko'rsatilgan:

Abdulla Qodiriyning «O'tkan kunlar» romanida ham Otabek savdogarlik bilan shug'ullangani bois asarda tijoriy muloqot namunalari uchraydi:

Hasanali ustida bo'lg'an haligi gapdan keyin Rahmat so'radi: — Toshkandan nimalar keltirdingiz, bek aka?

— Arzimagan narsalar: gazmol, qalapoy afzali va bir oz qozon. — Marg'ilonda gazmol bilan qalapoy afzalining bozori chaqqon, — dedi Homid.(2)

Matnda tijorat mahsulotlarining nomlari keltirilishi tijoriy muloqot muhitini hosil qilmoqda. Shuningdek, Otabekning savdogarlik, tijorat haqidagi tasavvurlari, ruhiyati quyidagi matn orqali bayon qilinadi:

— Savdo bilan qanday shaharlarga bordingiz, bek?— deb qutidor so'radi. — O'zimizning shaharlardan ko'pini ko'rdim, — dedi bek, — o'ris shahardan Shamayga ham bordim.

— Ha, ha, siz Shamayga ham bordingizmi? — deb Ziyoz shohichi ajablendi. — O'tkan yil borg'on edim, — dedi bek, — borishim noqulay bir vaqtga to'g'ri kelib ko'b mashaqqatlar chekdim.

— Chin savdogar siz emishsiz, — dedi qutidor, — biz shu yoshqa kelib hali o'zimizning kattaroq shaharlarimizni ham ko'ralmadik; siz o'risning Shamayigacha borg'ansiz.

— Yurgan daryo, o'lturgan bo'ryo emish, — dedi Akram hoji. O'ris shaharlariga borib savdo qilg'uchilar Turkistonda juda oz hisobda bo'lib, chet ellarni ko'rgan Otabek majliska tansiqlandi. O'rislar to'g'risida allaqanday xayoliy rivoyatlar eshitib yurgan qutidor va Ziyoz shohichilarning Otabekdan haqiqiy holni bilgilar kelib, undan Shamayda ko'rib, kechirganlarini so'radilar. Otabek Shamay xotirohini so'zlab berdi. O'rislarning siyosiy, iqtisodiy va ijtimoiy taraqqiyotlarini eshitkuchilarni tongg'a qoldirib, ortiq tafsiloti bilan aytib chiqq'ach: — Shamayga bormasimdan ilgari o'z hukmdorlig'imizni ko'rib; boshqalar ham shundaydir, deb o'ylar edim, — dedi bek, — lekin Shamay manim fikrimni ost-ust qilib, o'zimni ham butunlay boshqa kishi yasadi. Men o'risning idora ishlarini ko'rib, o'z idoramizning xuddi bir o'yinchoq bo'lg'anlig'ini iqrar etishka majbur bo'ldim...(3)

Tahlil va natijalar. Otabekning tijoriy dunyoqarashi muloqot jarayonida siyosat bilan ham bog'lanib ketdi. Eng muhimi asar qahramoni savdo-sotiq tufayli dunyoni ko'rib, tirikchilik, turmush haqidagi tasavvurlari o'zgaradi. Bu borada uning suhbatdoshlari fikri ham o'zgarib boradi. Jumladan, "Yurgan daryo — o'tirgan bo'riyo" maqoli ham tijoriy nutq vaziyatiga mos holda qo'llanilmoqda.

Albatta, tahlil qilingan niyatlarni aks ettirishning aniqlangan qonuniyatlar bilan chegaralanib qolmaydi, bu barcha xususiyatlari, tijoriy diskursning xususiyatlari yo'nalishdagi ishlar davom ettirilishi kerak.

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Mahliyo XOLMO‘MINOVA,
O‘zbekiston Milliy universiteti tayanch doktoranti
E-mail: makhliyokholmuminova96@gmail.com

O‘zMU professori, f.f.d M.Qurbanova taqrizi asosida

EXPRESSION OF THE "MOTHERLAND" CONCEPT WITH TOPONYMS

Annotation

This article shows the concept of the concept, which applies equally to new branches of philology, as well as the fact that the concept of the Motherland has a national-cultural character and its uniqueness are shown. Emphasized characteristics are revealed on the example of toponyms and place nouns.

Key words: Concept, concept of Motherland, national-cultural unity, toponyms.

ВЫРАЖЕНИЕ КОНЦЕПЦИИ «РОДИНА» С ПОМОЩЬЮ ТОПОНИМОВ

Аннотация

В данной статье показано понятие концепта, которое в равной степени применимо и к новым отраслям филологии, а также то, что концепт Родина имеет национально-культурный характер и показано его своеобразие. Выделенные характеристики раскрываются на примере топонимов и топонимов.

Ключевые слова: Концепт, концепт Родина, национально-культурное единство, топонимы.

“VATAN” KONSEPTINING TOPONIMLAR BILAN IFODALANISHI

Annotatsiya

Ushbu maqolada filologiyaning yangi tarmoqlariga birday taalluqli bo‘lgan konsepti tushunchasi, shuningdek, Vatan konseptining milliy-madaniy xususiyatga ega ekanligi, o‘ziga xosligi ko‘rsatib berilgan. Toponimlar hamda joy otlari misolida ta’kidlangan xarakterli jihatlar ochib berilgan.

Kalit so‘zlar: Konsepti, vatan konsepti, milliy-madaniy birlik, toponimlar.

Kirish. Lingvomadaniy konsepti ko‘p qirrali tushuncha bo‘lib, uning tuzilishi haqida turli nuqta’i nazarlar mavjud. Shu sababdan ha konsepti murakkab mental kompleks sanaladi. U o‘zida milliy mentalitetdan tortib, individual xususiyatlarni qamrab oladi. Shu jumladan, vatan konsepti ham milliy-madaniy xususiyatlarini bir qancha lingvokulturemalar orqali yuzaga chiqaradi. Lingvokulturemalar o‘zida lingvistik, madaniy, etnopsixologik va ekstralingvistik omillarni mujassamlashtiradi. Lingvokulturemalar tarkibi belgi-ma’no-tushuncha-predmetlardan tashkil topgan. Ular to‘g‘ri va ko‘chma ma’nosidan farqli o‘laroq, inson madaniyati va tili darakchisidir.

Mavzuga oid adabiyotlar tahlili. V.V.Vorobyev “lingvokulturologiya – sintezlovchi toifadagi kompleks ilm sohasi bo‘lib, u madaniyat va til o‘rtasidagi o‘zaro aloqalar va ta’sirlashuvlarni o‘rganadi [14]. Bu jarayonni yagona lisoniy va nolisoniy (madaniy) mazmunga ega birliklarning yaxlit tarkibi sifatida mazkur jarayonni zamonaviy nufuzli madaniy ustuvorliklarga (umuminsoniy me’yorlar va qadryatlar) qaratilgan tizimli metodlar yordamida aks ettiradi”, - deb ko‘rsatadi. Ushbu tushunchalarning o‘zaro farqli jihatlarini professor O‘.Yusupov quyidagicha izohlaydi.

“Lingvokulturema - o‘z semantikasida (ma’nosida) madaniyatning biror bo‘lagini aks ettiruvchi til yoki nutq birligi. Lingvokulturemalarga madaniyatning biror bo‘lagini aks ettiruvchi so‘zlar, frazeologik birliklar, so‘z birikmalari, gaplar, paremiyalar, murakkab sintaktik butunliklar, matnlar va hokazolar kiradi. Lingvokulturema mazmun va ifoda planiga ega, ifoda plani yuqorida ko‘rsatilgan birliklar, mazmun planini esa o‘sha birliklarning semantikasi tashkil qiladi. Demak, lingvokulturema kontseptdan o‘zining mazmun va ifoda planiga ega bo‘lishi bilan farq qiladi,

lingvokulturologiya uchun xalq madaniyatini lisoniy ko‘rinishda namoyon etish asosiy vazifa hisoblanadi.

Tadqiqot metodologiyasi. Konsept tushunchasiga turli tomondan ko‘p marotaba murojaat qilingan bo‘lsa-da, vatan konsepti haqida batafsil manbalar mavjud emas. Shundan kelib chiqqan holda, mavjud ma’lumotlarjamlanib, vatan konseptiga alohida e’tibor qaratildi. Maqolada tasniflash, tavsiflash, hamda lingvopoetik tahlil usullaridan keng foydalanildi.

Tahlil va natijalar. Vatan so‘zi izohli lug‘atdagi ta’rifiga ko‘ra joy ma’nosini bildiruvchi atama hisoblangani uchun, vatan konseptini ifodalovchi lingvokulturemalarning asosiy qismi toponimlar hisoblanadi. Vatan konseptining ham bir qancha denotativ semalari mavjud bo‘lib, ular “O‘zbek tilining izohli lug‘ati”da quyidagicha berilgan:

Vatan (arab. – tug‘ilib o‘sgan joy, yurt) – 1. Kishining tug‘ilib o‘sgan o‘lkasi, shahri yoki qishlog‘i; yurt, diyor.

2. Kishi tug‘ilib o‘sgan va o‘zini uning fuqarosi hisoblagan mamlakat, ona yurt.

3. Turarjoy, boshpana, maskan, uy.

4. O‘simlik va shu kabilarning asli kelib chiqqan yerini bildiradi [9,444].

Toponim (qadimgi yunon tilidan: topos-joy, onim-nom, ism) – Yerdagi tabiiy obyektning yoki Yerdagi odam tomonidan yaratilgan obyektning tegishli nomini bildiruvchi onimlar(nomlar) toifasi [3,80].

Ko‘rinib turganidek, keltirilgan ikki atama ham joy ma’nosini anglatib, yagona ekvivalentga ega bo‘ladi. Bu esa har qanday badiiy yoki ilmiy matnlarda toponimlar to‘g‘ridan-to‘g‘ri vatan konseptini ifodalay olishiga asos bo‘la oladi. Xususan:

Parchin-parchin bo‘ldi yodim simlari,

Simlar – ko‘zlarimga mil torgan chizgu.

O‘tgan ulug‘larni eslayman barin,

Xotirotni mozori Turkiston mangu [3].

Boshqa ijodkorlardan farqli ravishda, Rauf Parfi mustaqillik arafasida ham, mustaqillikdan so'ng ham O'zbekiston nomi o'rniga, Turkiston nomini qo'llashni afzal biladi. Ya'ni faqatgina sho'ro hukumati parchalagandan so'ng, hududiy taqsimlanish bo'lib, turli respublikalarga ajratilish natijasida O'zbekistonga aylangan vatanimizni emas, balki butun turkiy millatlarni birlashtirib turuvchi, O'zbekistondan ham ko'hna tarixga ega bo'lgan Turkistonni vatan sifatida tan oladi. Har ikkisi ma'lum bir hududga ega, ma'lum bir turkiy xalqlar yashaydigan toponim bo'lishiga qaramasdan, hududiy jihatdan alohida semalari mavjud:

Turkiston – Markaziy Osiyoning o'rta asr tarixiy-geografik adabiyotlarda uchraydigan nomi. Uning siyosiy sarhadlari Shimol va Sharqqa, Arab xalifaligi, Qarluq va Uyg'ur xoqonliklari bilan chegaradosh bo'lgan yerlargacha yoyilgan [11].

O'zbekiston – Markaziy Osiyoning markaziy qismida joylashgan mamlakat. O'zbekiston berk hududda ya'ni qirg'oqqa ega bo'lmagan besh mamlakat bilan, ya'ni: shimoldan Qozog'iston; shimoli-sharqdan Qirg'iziston; janubi-sharqdan Tojikiston; janubdan Afg'oniston; va janubi-g'arbiy qismida Turkmaniston bilan chegaradosh [1].

O'zbekiston hududiy jihatdan Turkistonning ma'lum qismi bo'lsa-da, ayni bir narsani anglatmaydi. Badiiy adabiyotda esa ijodkorning dunyoqarashi va yozish uslubidan kelib chiqqan holda bir-biridan o'zaro farq qiladi.

Yuqorida keltirilgan, Turkiston bilan ko'pincha bir qatorda tilgan olinadigan Turon toponimi ham ma'lum ma'noda ya'ni turkiy xalqlar yashaydigan hudud mazmunida bir-biriga yaqin bo'lib, qaysidir ichki semalari o'zaro farq qiladi:

Turon – turli xil manbalarda turli maqsadlarda va ma'nolarda ishlatilgan tarixiy-geografik atama. Ayrimlar Turon ma'nosida Movarounnahr, Turkiston, markaziy Osiyo hududlarini nazarda tutatadilar. O'rta asrlar adabiyotlarida (Tabariy, Beruniy, Firdavsiy) Eron va Turon hududiy chegaralari Amudaryo orqali belgilanadi. Dastlab Avestoda qayd etilgan “tur” etnonimi keyinchalik Markaziy Osiyo dasht va tog' yerlarida yashovchi chorvador aholi bilan bog'langan [2].

Ko'rinib turganidek, Turon va Turkiston toponimlari bir asosga ega, hududiy ayni bir joyni anglatmas ham, o'zaro yaqin bo'lgan joy nomlari hisoblanadi. Lekin bugungi kundagi O'zbekiston bilan ayni bir hudud hisoblanmaydi. Biroq muallif nuqta'i nazari va ijod uslubi, shaxsiy fikriga ko'ra vatan tushunchasi aynan ushbu atamalar ochib bera oladi.

Quyida keltiriladigan ba'zi misollar buning isbotidir:

Kuzda go'zal edi bizning Farg'ona,

Qiyosi yo'q Jannat maskandir.

Uyimizni sog'indim, ona,

Bog'imizda behi pishgandir...[7].

Yoki:

Bog'i shamol yo'llarida kezib yurdim,

Bobolarim pok ruhini sezib yurdim,

Tuproq'ini kaftga olib ko'zga surdim,

Boburday pahlavon yurti, Andijonim.

Jannatmakon, so'lim shahar gulzorlari

Uchaman der Asakaning tulporlari.

Mard elimning lochinlari, shunqorlari –

Muhammadqodir polvon yurti, Andijonim [6,35].

Geografik jihatdan respublika tarkibiga kiruvchi viloyatlar, Farg'ona, Andijon, ushbu viloyatlarning ma'lum bir qismi hisobalanadigan Bog'i shamol, Asaka toponimlari ham vatan konseptini ifodalash uchun xizmat qilmoqda. Bir qarashda, ijodkor Farg'onani qayta o'z vatani deb atayotgani va uni Jannatga qiyoslayotganini ko'rish mumkin. Biroq Farg'ona so'zidan so'ng tire, Jannat so'zidan so'ng vergul tinish belgisining qo'llanilmagani boshqa tartibdagi tahlilni talab etadi. Dastlabki misrada Farg'onaning go'zalligi qayta ta'kidlangan holda, ikkinchi misrada qofiya uchun “Vatan qiyosiy yo'q Jannatdir” jumlasini “Qiyosi yo'q Jannat Vatandir” jumlasini almashtirilmoqda. Ya'ni vatan tushunchasi qay bir birlik bilan berilishidan, inson qay yerni yoki qay narsani vatan deb hisoblamasin, uning qiyosi yo'qdir, va u Jannat misolidir degan ta'kid mavjud. Yuqoridagi tahlil bilan solishtiriladigan bo'lsak, oxirgi to'rtlikda joy ma'nosini ifodalovchi bir qator uyadosh so'zlar emas, qiyosiy mazmunda foydalanilgan so'z vatan konseptini yoritib berish uchun ishlatilgan.

Yuqorida keltirilgan toponimlar hududiy kenglik yoki geografik chegaralar jihatdan mutlaqo boshqa-boshqa tushunchalar bo'lishiga qaramay, barchasi vatan konseptini ifodalaydi. Buni ularning barchasi o'zbek badiiy matnlarida eng ko'p qo'llanadigan O'zbekiston toponimining tarkibiy qismi ekani va ijodkorlarning alohida, o'ziga xos ijod uslubi bilan izohlash mumkin.

Ko'rinib turganidek, berilgan otlarning barchasi yo umumiy semaga ega, yoki bir-biriga yaqin ma'nolardan tashkil topgan. Shu bilan birga barchasi vatan konsepti bilan bitta semantik maydon tashkil qiladi deyish mumkin. Bu va bu kabi birliklar badiiy adabiyotda, xususan, she'riyatda vatan tushunchasi ifodalashda eng ko'p qo'llaniladigan birliklar hisoblanadi. Bunga sabab esa toponimlar hamda o'rin-joy otlari semantik jihatdan vatan konseptiga juda yaqin bo'lgan tushunchalardir.

Xulosa va takliflar. Berilgan parchalardagi barcha birliklar: Turkiston, Turon, O'zbekiston, Bog'i Shamol, Asaka, Andijon, Farg'ona, makon, o'lka, bedapoya, tog', qir... va shunga o'xshash barcha leksemalar o'zlarining atash semalari bilan vatan konseptini ifodalagan. Aytib o'tilganidek, o'zbek she'riyatida bu kabi misollar juda ham ko'p. O'rin-joy otlari ham, nomlari ham vatan konseptining atash semasiga yaqin bo'lganligi buning asosiy sababi. Ular to'g'ridan-to'g'ri aloqador bo'lganligi bois, ayrim nazariy ma'lumotlarda aytib o'tilgan konseptning ko'chma ma'noli so'zlarga yaqin ekani va simvollar bilan ifodalanishi bu birliklarga xos emas;

Bulardan tashqari, oronimlar, horonimlar, urbanonimlar va yana ko'plab toponimik atamalar va ularga xos birliklar mavjud bo'lib, ular ham vatan konseptini to'g'ridan-to'g'ri ifodalay oladi. Chunki ular vatan konsepti bilan bir xil atash semasiga ega yoki uning semantik maydoni tarkibiga kiradi;

Toponimlar hamda o'rin-joy otlari faqatgina ma'lum bir hudud yoki joy ma'nosini anglatgani uchungina emas, balki, hududiy, milliy, madaniy, ijtimoiy, iqtisodiy va yana bir qancha jihatdan butun mamlakatning tarixiy qismi, ma'lum bir bo'lak bo'lishi bilan ham vatan konseptini ifodalovchi asosiy lingvulturologik birlik hisoblanadi.

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Go'zal EGAMBERDIEVA,
O'zbekiston Respublikasi Jamoat xavfsizligi universiteti professori
E-mail: guzal.egamberdieva.76@mail.ru

TDPU dotsenti, f.f.n Y.Matenova taqrizi asosida

ВОЕННАЯ ТЕМАТИКА В ТВОРЧЕСТВЕ В.ВЫСОЦКОГО

Аннотация

В данной статье изучено своеобразие поэзии В.Высоцкого посвященной военной теме. Проанализированы герои и персонажи стихотворений о войне.

Ключевые слова: Лирика, поэзия, стихотворение, тема войны, песня, герой, персонаж, лицо.

MILITARY THEMES IN THE WORKS OF V.VYSOTSKY

Annotation

This article examines the originality of V.Vysotsky's poetry dedicated to the military theme. Heroes and characters of poems about the war are analyzed.

Key words: Lyrics, poetry, poem, war theme, song, hero, character, face.

V.VISOTSKIY IJODIDA URUSH MAVZUSI

Annotatsiya

Ush bu maqolada V.Visotskiyning urish mavzusiga bag'ishlangan sheryatining uzgachaligi urganilgan, urish mavzusidagi she'rnlarni kaxramonlari va personajlari tahlil qilingan.

Kalit so'zlar: Lirik, she'riyat, she'r, urush mavzusi, qo'shiq, qaxramon, personaj, shaxs.

Введение. Владимир Высоцкий в своем творчестве затрагивал много тем. Но всего многообразия тематики его творчества, одна тема была для него самого очень важной, к которой Высоцкий обращался на протяжении всего своего творческого пути. Эта тема – тема войны. Когда Высоцкого спрашивали, почему он много пишет о войне, он говорил: «Мы все воспитаны на военном материале» [4]. В послевоенное время эта тема занимала значительное место в воспитании детей. Сам поэт тоже вырос в военной семье. Отец и дядя были фронтовиками, много рассказывали о военном времени. Но, помимо этого, Высоцкий называл еще одну важную причину: «...мы дети военных лет – для нас это вообще никогда не забудется... Один человек метко заметил, что мы «довоевываем» в своих песнях. У всех у нас совесть болит из-за того, что мы не приняли в этом участия. Я вот отдаю дань этому времени своими песнями» [4].

Когда началась война, маленькому Володе было всего три года. Позже поэт в «Балладе о детстве» (1975) напишет о военном времени, о жизни в Москве, в доме «на Первой Мещанской – в конце» (нынешний проспект Мира): «...Не боялась сирены соседка, (И привыкла к ней мать понемногу), (И плевал я – здоровый трехлетка)» [3] всерьез осмыслит судьбу своего послевоенного поколения, «опоздавшего» на поля сражений и узнающего о подвигах и героях прошлого из книг.

Анализ литературы по теме. Во второй половине 1980-х годов, творчество Высоцкого активно изучает литературная критика. Первая печатная дискуссия о нём была опубликована в № 4 журнала «Вопросы литературы» в 1987 году.

Параллельно Вл. Новиков отмечал некоторые важнейшие особенности поэзии В.Высоцкого [8]: соотношение образов автора и лирического героя, «стиха и прозы», диалогичность мышления поэта и др. С другой стороны С.Чупринин пытался уяснить не только

эстетическую, но и социальную природу творчества Высоцкого, его место в поэзии и в общественной жизни эпохи «застоя» [9].

На рубеже 90-х годов появилась необходимость литературоведческого подхода к творчеству В.Высоцкого. Полноценное представление о наследии художника, о его творческой эволюции постарались передать в 1988 г. А.А.Гершкович [6], австрийский исследователь Х. Пфандль. В 1990 г. появилась работа Евг. Канчукова, посвященная раннему периоду творчества поэта. Песенное творчество начала 60-х годов впервые было рассмотрено в своей цельности, обусловленной, по наблюдениям автора, кругом чтения молодого поэта, социальными предпосылками, ролевым началом и т. д. Общая идея статьи заключалась в том, что после самых первых песен Высоцкого (1961) уже к 1962 году «дистанция между автором и героем начинает сокращаться» и что «это привело его в конце концов к отказу от попыток перевоплощения, к желанию воплотить себя в той или иной роли» [7].

Ряд наблюдений над творческой эволюцией Высоцкого содержится в работе И.П. Буксы: автор, в частности, делит песни Высоцкого на три группы – «эпическую» (прежде всего раннее творчество), «лироэпическую» и «лирическую» (преимущественно поэзия 70-х годов) [1].

Методология исследования. При изучении творчества В.Высоцкого мы использовали описательный метод, а так же филологический анализ текста.

Анализ и результаты. «Ленинградская блокада» (1961) – одна из самых первых песен Высоцкого была посвящена военной теме. Она входит в серию песен начинающего поэта на улично-уголовную тему, но песня необычна по своей лирической ситуации. Тут перед нами не просто очередной герой-маргинал, а человек, переживший блокаду; блокадным опытом объясняется и

его нынешнее социальное положение. В блокадном Ленинграде герой лицом к лицу столкнулся с несправедливостью, увидел, что начальство переживало блокаду совсем не так, как простые люди:

Граждане смелые, а что ж тогда вы делали, Когда наш город счет не вел смертям? Ели хлеб с икоркою, а я считал махоркою Окурки с – под платформы черт-те с чем напополам.[3].

Границы темы легко определимы. Песни легко объединяются в цикл, что осознает и сам автор, называя их «мои песни о войне»[4], «цикл военных песен»[4]. В поэтических сборниках поэта песни о войне объединены в отдельную рубрику. Число военных песен у Высоцкого около тридцати, по подсчетам исследователей.

В 1964 году, вперемежку с воровскими песнями, Высоцкий сочиняет «Братские могилы». С этой песни начинается военный цикл, который станет одним из самых больших и самых известных («Сыновья уходят в бой», «Он не вернулся из боя», «Мы вращаем Землю»). О военных песнях Высоцкого много написано, ибо этот «раздел» его поэзии явился наиболее доступным для официального признания. Действительно, эти песни патриотичны, мужественны, и в них жива человеческая память. Но суть подхода поэта к теме была в том, что безымянный герой войны в песнях Высоцкого как бы размножился и разъединился на десятки реальных лиц, индивидуальных характеров, драматических, трагических судеб. Каноны официально принятой «типизации» и «героизации» отступили перед убежденностью художника в ценности каждой человеческой жизни, перед его пристальным интересом не только к реальности войны, но и к ее чудовищно-абсурдной нереальности, неправдоподобию, беззаконию, уносящему миллионы человеческих жизней. Он стремился заглянуть в лица тех, кто составлял армии и роты. И голос одиночного, нередко попавшего в какую-то ситуацию, оказался важным до чрезвычайности. Высоцкий сам не воевал, но его отец был на войне и, может быть, поэтому знал больше сверстников о том, что происходит на фронте и в тылу.

Одной из главных военных стихотворений в творчестве В.Высоцкого является стихотворение «Он не вернулся из боя»:

«... Нам и места в землянке хватало вполне,
Нам и время текло – для обоих...
Всё теперь – одному, – только кажется мне –
Это я не вернулся из боя.» [3]

В этой песне есть психологическая достоверность и ответ на вопрос: почему поэт, из-за своего возраста не принимавший участие в войне, все-таки пишет о ней. На одном из своих концертов Высоцкий сказал: «Есть одна причина, по которой я пишу на военные темы. Просто я стараюсь для своих песен выбирать людей, находящихся в момент риска, которые каждую секунду могут заглянуть смерти в лицо, которые находятся в самой-самой крайней ситуации. Если вы обратили внимание, то даже для шуточных песен своих я и то выбираю персонажи, у которых вот-вот что-то случится или что-то произойдет, а тех, которые в данный момент жуют или отдыхают, – о таких писать интересно. Короче говоря, меня интересуют люди, у которых что-то произошло или которые стоят на пороге неизвестного. И чаще всего я нахожу таких героев в тех военных временах, в тех сюжетах.»[2]

Песни Высоцкого о войне – это, прежде всего, песни настоящих людей. Людей из плоти и крови. Сильных, усталых, мужественных, добрых. Таким людям можно доверить и собственную жизнь, и Родину. Такие не предадут.

«Сегодня не слышно биенье сердец –

Оно для аллей и беседок.

Я падаю, грудь хватая свинец,

Подумать успев напоследок:

«На этот раз мне не вернуться,

Я уйду – придет другой».

Мы не успели оглянуться –

А сыновья уходят в бой!» [3]

Своеобразие стихотворений посвященных военной теме в том, что они иногда написаны от первого лица – от лица солдата, или даже от лица неодушевленных предметов – самолета, микрофона:

«От границы мы землю вертели назад (было дело сначала).

Но обратно ее закрутил наш комбат, оттолкнувшись ногой от Урала.

Мы не меряем Землю шагами, понапрасну цветы теребя,

Мы толкаем её сапогами от себя! От себя»[3].

Вот строки, написанные от лица самолета:

«Я – «Як», истребитель. Мотор мой звенит.

Небо – моя обитель.

Но тот, который во мне сидит

Считает, что он – истребитель.

В этом бою мною «юнкерс» сбит, –

Я сделал с ним, что хотел.

Но тот, который во мне сидит,

Изрядно мне надоел...» [3]

А эта песня написана от лица микрофона:

«Я оглох от ударов ладоней,

Я ослеп от улыбок певиц –

Сколько лет я страдал от симфоний,

Потакал подражателям птиц!»[3]

Война появляется у Высоцкого в сопровождении всех подходящих ей аксессуаров. Автором отбираются самые характерные, маркирующие войну детали на всех уровнях – от идейно-тематического до языкового. Военный персонаж его всегда отмечен принадлежностью к определенному типу войск и, как правило, схвачен в момент высшего проявления этой принадлежности: летчик стораец в своем самолете, сапер подрывается на mine, подводники задыхаются в подводной лодке.

В произведениях Высоцкого война предстает не парадным своим портретом, а суровой правдой, некрасивой, жестокой, но всегда верной. В стихотворении «Тот, кто не стрелял...» поэт рассказал о солдате, отказавшемся приводить в исполнение несправедливый приговор. В другом произведении Высоцкий обратился к судьбе людей из штрафного батальона. Этих солдат на фронте мало жалели и еще меньше берегли. Они своими телами устилали пространство перед укреплениями врага, прокладывая путь для других частей:

«У штрафников один закон, один конец:

Коли, руби фашистского бродягу.

И если не поймает в грудь свинец,

Медаль поймает за отвагу.»[3]

Писать о «штрафниках» в то время было запрещено. Но Высоцкий писал. Писал и о них, и о стрелковых ротах, штурмующих безымянные высоты, и о летчиках, гибнущих в неравном бою, о сражениях с альпийскими стрелками в горах, о десанниках и подводниках. Война – это не только победы, но и кровь, и смерть. Раз были погибшие, значит остались вдовы, сироты. Высоцкому в своих стихах удалось передать тоску всех жен, матерей, невест, проводивших своих мужчин на войну: «Ивы плачут о вас, / И без ваших улыбок / Бледнеют и сохнут рябины...»[3]

Война для Высоцкого символизирует высший духовный взлет и высшую реализацию личности. Нравственный максимализм военных лет – вот чего не

хватает поэту в мирном быту («На чем проверяются люди, Если войны уже нет?»[4]). И в мирное время его персонажи бредят войной:

«Здесь, на расе прямой, мне не знавшему пуль, показалось,

Что и я где-то здесь довоевывал невдалеке, –

Потому для меня и шоссе словно штык заострялось,

И лохмотия свастик болтались на этом штыке.»

(«Из дорожного дневника») [3]

На войне действуют особые правила, и люди, населяющие ее, – тоже особенные. Их цели гуманны:

«А я для того свой покинул окоп,

Чтоб не было вовсе потопа

Мне хочется верить, что грубая наша работа

Вам дарит возможность беспощинно видеть восход!...» [3]

Песни, написанные на военную тематику – это своего рода дань памяти и уважения тем, кто погиб на войне и всем, кто прошел войну.

Заключение и предложения. Тема войны отражена во многих стихотворениях и песнях Высоцкого («Ленинградская блокада», «Братские могилы», «Сыновья уходят в бой», «Он не вернулся из боя», «Мы возвращаем Землю», «Он не вернулся из боя», «Тот, кто не стрелял...», «На чем проверяются люди, Если войны уже нет?», «Из дорожного дневника» и др.). Можно с уверенностью сказать, что тема войны является одной из основных в поэзии Высоцкого. Обращение поэта к военной теме является, своего рода, благодарностью за мирное небо людям, солдатам, прошедшим войну.

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