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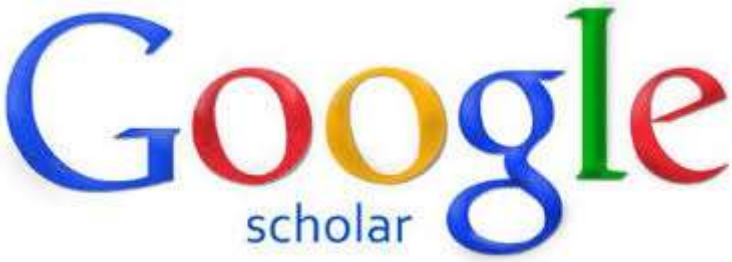
CONTENTS

EXACT AND NATURAL SCIENCES		
Vakhobova M.A., Akhrorova M.I.	Works of the famous Central Asian scientist Abu Ali Ibn Sina in the field of physics	2
LINGUISTICS		
Haydarov A.A., Navruzova N.H.	Stylistic features of intonation	18
Nigmatova L.Kh.	Language and cultural issues in Uzbek vocabulary	30
Sharipov F.G.	Attitude to the plural affix in Uzbek language	50
Shirinova N., Shirinova N.	Gradual relations in demarcation of substance and attributive meanings in the English and Uzbek languages	65
Safarova U.A.	Lexico-phraseological contamination in modern French	78
Jumayev A.A.	The image of the crow in the German and Uzbek peoples	90
Tolibova N.N., Pulatova Sh.Kh.	The concept of translation and pragmatics	101
Gulyamova Sh.K.	Semantic analysis and synthesis in the automatic analysis of the text	112
Kurbonova R.A.	General interpretation of the predicity event	125
Shodikulova A.Z.	Cognitive interpretation of the phenomenon of metonymy	136
Ostonova S.N.	English idioms translation's specifications in Uzbek language	147
Faleyeva A.	Experience of the investigation of English colloquial system	159
LITERARY CRITICISM		
Kodirova S.A.	Idealistic study of proverbs in "Zarbulmasal" of Gulkhani	170
Kakhkharova M.Y.	The evolution of adventure and detective novels in world and Uzbek children's prose	180
Khamdamova S.B.	William Butler Yeats` individual poetic style	194
Sayidova G.Y.	Linguapoetics of Tashbih (Comparison) in the poetic works of Alisher Navoi	205
"NAVOIY GULSHANI"		
Eshonkulov Kh.P.	So that my eyes don't fall into another than the blessed face	224
ECONOMICS		
Djurayeva D.D.	Scientific and methodological aspects of the formation of an innovative set of services	227
PEDAGOGICS		
Kholdarova I.A.	School bullying in the context of social pedagogy	239
Adizova S.Y.	Importance of technology of integrated education	251



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LANGUAGE AND CULTURAL ISSUES IN UZBEK VOCABULARY

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Abstract. *In the article had been noted the harmony, stability and reflection of language and culture in the educational vocabulary. In order to teach the native language and inculcate the national and spiritual values and culture of the Uzbek people passed down from generation to generation to the younger generation, the role of dictionaries is very important. The creation of educational dictionaries with a history of several thousand years still remains an urgent task in the XXI century.*

It is not secret that in developed countries, the focus on the intellectual and spiritual upbringing of a person, the development of thinking, the development of the ability to freely express the product of thought is controlled from an early age. Creating conditions for the development of every child as an individual, ensuring the need for quality education has become one of the priorities of state policy of our country. Although educational lexicography is the oldest branch of lexicography, it theoretically emerged as a separate new branch of linguistics only in the 70s and 80s of the twentieth century. In several developed countries of the world, including the United Kingdom, Germany, Spain, France, the United States, Russia, the development of this industry has become a matter of national importance. Each country, each language had created its own lexicographic traditions. It was scientifically substantiated that the first dictionaries were ancient school manuals, created for educational purposes, and later dictionaries became a separate genre, away from educational literature and textbooks. Today, educational dictionaries play an important role in the formation of not only linguistic and communicative competencies, but also lingua cultural, lingua spiritual, ethnolinguistic competencies in students. The lack of purely lingua cultural dictionaries in the Uzbek educational lexicography, which are maximally adapted to the educational process, hinders the full implementation of the important social tasks of nature language education. In recent years, on the basis of the achievements of world educational lexicography, the first samples of the new generation of dictionaries for the lower levels of continuing education in the Uzbek language, in particular, for preschool children and primary school students.

Discussion. *Due to language, the culture and traditions of nations and peoples are preserved. From an early age, children are taught the lexical level, grammatical structure, scientific norms of the native language, as well as the culture, customs, rituals, nature and other aspects of the nation, and the survival of the nation through language.*

Conclusion. *Creating alternative lingua didactic models of Uzbek languages is becoming important, counting requirements such as a dictionary should be anthropocentric oriented to educate communicative active, physically and mentally healthy generation.*

Keywords: *culture, culture diffusion, spirituality, culture shock, lexicography.*

Introduction. It is generally accepted in modern linguistics that language is a mirror of culture, that it is a reflection of the whole being, and that it reflects the worldview. Each language contains all the features that characterize the nation to which it belongs, the members of society who use it, and on this basis, languages, and nations are separated from each other.

Discussion. Language in the form of oral and written speech collects, preserves, and transmits to the next generation samples of lexicon, phraseology, grammar, fiction of the cultural and spiritual riches of the people. In the process of learning the language, especially the natural language, the student learns the rich cultural heritage and spiritual values that are passed down from generation to generation. Along with textbooks, the role of various school dictionaries, information banks, lexical minimums are important in this process.

Dictionaries are the most ancient form of linguistic sources. They have a purely practical purpose - to clarify and explain the meaning of obscure words used in speech, more precisely, the concept of school and education. Moreover, there are some pieces of information it had been created in XXV century BC in ancient Sumer, XX century in China, VIII century in Western Europe, II century in Russia.

The famous Russian lexicographer V.V. Dubichinsky said: "Dictionary is a product and phenomenon of national culture" [12]. Indeed, any lexicographical work testifies to a certain level of a particular people's civilization, it records the processes of philosophical, political, religious, scientific, and technical development of the nation's worldview in a given period, valuable in terms of language culture, folk culture, lifestyle and other aspects and records the data.

Today, in world lexicography, dictionaries have become known as important socio-political literature that reflects the culture, national identity, life, and way of life of a society. Therefore, in recent years, one of the important tasks of linguistics has become to define the expression of common language and culture in the sense of

lexical units of language, to distinguish the sign of "culture" in different languages, to identify the features of national spiritual values.

The cultural level of a nation is reflected in the speech of every individual in society. Language culture forms the general culture of any society, contributes to its development, determines the place of the individual in society. In today's era of globalization, any modern specialist is required not only professional competence but also a certain cultural level and lingua cultural competence. The role of dictionaries, in particular, educational dictionaries, which are considered as a “product and phenomenon of national culture” in the formation of lingua cultural competence in learners and in the development of linguistic competencies in general, is extremely important.

Educational lexicography is a practical discipline in the field of lingua methodology, which aims to shed light on the theoretical and practical aspects of the lexical layer of the language for educational purposes, and although in practice the oldest branch of lexicography, theoretically emerged as a separate new branch of linguistics in the 70-80- years of XX century. In a number of developed countries of the world, including the United Kingdom, Germany, Spain, France, the United States, Russia, the development of this industry has become a matter of national importance. Each country, each language has its own lexicographic traditions. The tradition of creating a series of illustrated thematic dictionaries based on the dictionary "The visible world in pictures" by Comenius, which for centuries served as the main tool for teaching Latin in European educational institutions, has emerged. came Russian educational lexicography is known for its popular educational annotated dictionaries, American educational lexicon illustrated annotated-encyclopedic and complex dictionaries, German educational lexicon thematic dictionaries, which formed the classical traditions in this field.

Leading linguists, lexicographers, and pedagogues of their time were involved in the theory and practice of compiling dictionaries for different segments of education. In the development of this field S. Johnson, J. Dyubua, K. Dyubua, G. Matore, B. Kyumada, Y. Malkil, K.D. Bak, S. Barkhudarov, P.N. Denisov, L.A. Novikov, The services of V. Morkovkin, V.G. Gak, V. Kryuk, V.V. Dubichinsky, T. Jerebilo, and others were great [16].

It was scientifically substantiated that the educational dictionary was based on an educational purpose, that the first dictionaries were ancient school textbooks, that they were created for educational purposes, and that later dictionaries became a separate genre away from textbooks and textbooks.

The main task of educational lexicography is to create a lexicographic supply of language learning, the main directions of which are the theory and practice of creating educational dictionaries and dictionary-type lexical manuals.

V.V. Morkovkin described "Educational lexicography" like this: "Applied science in the field of lingua methods, aimed at highlighting the theoretical and practical aspects of the study of language lexicon for educational purposes" [25] and« Educational dictionary », as he said, is « Lexicographic work of any genre and volume, specially designed to express one's opinion in language learning and help to understand any information » [19]. In lexicography, educational dictionaries are a special type of dictionaries due to their purposefulness and closeness to one of the educational tools, the textbook. Vocabulary structure, word choice criteria, placement of dictionary materials, methods of presentation and interpretation of linguistic information, language of presentation of material, size, design, etc. are the characteristics of the educational dictionary.

It is functional direction-functions play an important role in the description of educational dictionaries. P.N. Denisov: "We consider the educational dictionary as a dictionary and a minimal lexical system dedicated to the four tasks - learning, informing, standardizing and systematizing" [11], - says.

V. Perebiynis believes that the tool, which falls into the category of educational dictionary, must meet the following requirements:

1) the educational dictionary should correspond to the curriculum of a certain stage of language learning;

2) the dictionary article should be short, simple, clear, user-friendly;

3) great attention should be paid to the consistency of the word list;

4) the dictionary should have enough applications that complement the information necessary for this stage of education [29].

The educational dictionary aims not only to strengthen the knowledge of the learner in a particular subject but also to develop him as a person, to form his speech, worldview. The student's age, mental and psychological state, physiological development, nationality, beliefs, culture, national values, customs, nature, climate, fauna of the country in which he lives, in general, are closely connected with the world around him; helps to draw a linguistic picture of the world in the mind of the learner from an early age.

T. Jerebilo, who has conducted research on educational lexicography in recent years, said that any dictionary as a means of teaching and development of the human personality performs the main functions related to teaching, educational, pedagogical, intellectual development, and educational dictionaries, in addition to these universal functions It also has special functions such as transmission, systematization, standardization, motivation. [15]

As F. Goden and J.L. Gespen point out: "The dictionary has a mission to ensure that the user receives information in three aspects simultaneously: sociolinguistic (how to speak), normative (correct speech) and cognitive (educational)" [9]. The

social significance of the dictionary is that it not only serves to increase verbal competence but also plays an important role in the comprehensive development of the individual.

The issue of the reflection of cultural symbols in the lexicography of the world was studied by V.P. Berkov, the scientist who often approached the reflection of national cultural symbols in bilingual translation dictionaries from the point of view of linguistics and geography [4]. Berkov's idea of "providing large amounts of information in a small amount without harming the interests of the user" [3], which fully corresponds to the description of the educational lexicon, still attracts the attention of lexicographers. The main requirement for bilingual dictionaries is to cover as much as possible all the aspects related to the social, political life, cultural, spiritual, religious values of the language owner in compact sentences. The reason is that through language, the culture, spirituality, and history of the nation to which the language belongs are assimilated.

Today, lexicographical analysis of dictionaries, in particular, belonging to the category of educational dictionaries, along with the study of modern problems of linguistics and lingua cultural studies, as well as issues related to the culture, spiritual values, beliefs, customs, and traditions of the nation is focused.

V.V. Dubichinsky emphasizes that the dictionary is at the same time a cultural work, which reflects the scientific achievements of a particular society in a certain period of historical development. "A good dictionary," he said, "is like a work of art or music, the human mind. It is part of the history of the people as a means of development and formation". (At the same time, the dictionary itself appears to be a work of culture, the achievement of science of a given society in a certain period of historical development. A good dictionary is included in the history of the people as a revelation, the creation of the human spirit, like works of art or music) [13].

Unlike general dictionaries, any type of educational dictionary, spelling dictionary, pronunciation dictionary, annotated dictionary - all can be considered as a product of national culture. The reason is that the reader usually refers to the reading dictionary with questions such as whether I am speaking correctly, using the word in its proper place, translating it correctly, using the alternative correctly, and writing it correctly. Another important reason to look at the textbook as a product of pure national culture is that it can also serve as a guide to speech culture at the same time.

According to B. Bahriddinova, who did researches in the field of Uzbek educational lexicography: "Educational dictionaries include the addressee (user) and the number of languages (monolingual or multilingual), language levels - phonetic (phonological), morphemic, word formation, lexical, phraseological, morphological, differs in its coverage of syntactic aspects. These tasks, which determine the nature of the textbook, can be leading in some, passive in others, depending on the type of

dictionary. For example, the task of standardization in spelling and pronunciation dictionaries, and the task of providing information in explanatory dictionaries can be leading"[2]. The commonality of language and culture is clearly reflected in dictionaries that reflect the units of language lexical level, including educational encyclopedic, educational annotated, educational phraseological dictionaries.

N.B. Mechkovskaya points out that the dictionary not only reflects the cultural image of a society linguistically but also provides information about it: "If the dictionary is a mirror of culture, the normative-methodological system is its X-ray image" [24].

It is known that the first examples of the world educational dictionary, as well as the Uzbek educational dictionary, have a multifaceted, complex dictionary character, and any of them, of course, had an explanation. At the same time, most of the first dictionary samples and research on them testify to the need for the study of the language in which the divine books are written, the interpretation of words whose meaning is not clear in the text of the holy books, more precisely, spiritual values, religion. In particular, the historical roots of the most advanced English lexicon date back to the VI-VIII centuries, when Christianity was widespread in England. During this period, Latin was an international language in Western Europe and was used in interstate relations, education, science, and official relations. S.V. Lebedeva notes that the monks compiled a list of Anglo-Saxon alternatives to obscure Latin words in order to facilitate the reading of the Bible and wrote brief comments on them, and over time the list of Anglo-Saxon alternatives or Latin meanings of these Latin words began to be called glossaries. which began the tradition of creating religious works, dictionaries of this type, which help to understand the text of scientific literature in Latin. [21].

The emergence of Eastern lexicography, especially Arabic lexicography, is also due to the spiritual, socio-political need, that is, the need for non-Arabs to correctly pronounce and understand the text of the Holy Qur'an, and to spread Islam in general. The languages, customs, and cultures of the peoples under the Khilafah differed, and it was important to have a common language in governing them. Well-known lexicographer Dubichinsky also points out that the emergence of Arabic scientific lexicography was caused by the need to interpret and understand the words in the holy book of Islam "Qur'an" in the XVII century [12].

The first dictionaries written in Arabic on the basis of Arabic traditions, including the first Arabic dictionary "Kitabul-ayn" written by Khalil ibn Ahmad Farahidi (718-791) in the late VIII century, the dictionary-grammar of Sibavayhi "Al-Kitab", Abu Nasr Ismail al Javhari's "Sahih" dictionary, Abu Rayhan Beruni's "Saydana" in 1048, the 60-volume "Qomus" (Ocean) written by Feruzabadi (1329–1414) at the end of 14th century, as well as the first Turkic dictionary by Mahmud

Kashgari “Devonu lug'otit turk” in 11th century, Mahmud Zamahshari's “Muqaddimat ul-adab” were also born out of the need to study the main official language of the Islamic world - Arabic. All of these dictionaries are characterized by the fact that in the process of semantization samples of folklore of this period, excerpts from the works of various artists, grammar, as well as information about the nature, climate, flora, fauna, and geography of the region where the dictionary was created.

Modern educational dictionaries are considered anthropocentric dictionaries today. "The main task of the anthropocentric dictionary is to meet the communicative, cognitive, cultural and other social needs of man, to form in his mind an idea of the linguistic landscape of the world" [25].

V.V. Dubichinsky, analyzing the existing differences in the division of the field of educational lexicon among specialists, puts an end to the existing hesitations: “The field of study of the educational lexicon as a system based on three coordinate areas - linguistic, psychological and sociological criteria can be determined” [12]. Such an approach to educational dictionaries, in itself, shows that it is an all-encompassing means of man - an anthropocentric dictionary.

Anthropocentrism (Greek: Anthropos - human + Latin: centrum - worldview) is the principle of human-centered cultural creation [5]. The current development of world educational lexicography focuses on the language-culture-personality phenomenon as an integral trinity in the creation of modern anthropocentric dictionaries. The combination of these peculiarly complex concepts, or the weakening of one of them, affects the quality of the dictionary, the dictionary cannot fully achieve its intended purpose.

L.K. Mullagalieva conducts a three-stage experiment with students studying Russian as a native language and a foreign language, studying the current situation in the textbook "Realities of Russian culture", the formation of lingua cultural competencies through the dictionary, and control of results. The first experiment was conducted to determine the level of knowledge of students about the national and cultural identity of the lexical units of the language. The respondents were divided into groups according to the level of language proficiency. According to the results of the experiment, ethnolinguocultural competence is formed in a total of 37.8 % of respondents. The researcher concludes that in order to cultivate a spiritually mature person who is aware of the history and culture of the people, it is necessary to work on improving methods of ethnolinguocultural competence, and the second stage of the experiment is to work on lingua cultural dictionaries together with textbooks in native language (Russian). The results of experiments show that the formation of lingua cultural competencies in students during the work with the textbook reached 88.9 % [27].

In her research, L.K. Mullagalieva said: “Teaching Russian should be closely linked with mastering the culture of speakers of the native language. This is due to the improvement of the methodological system of its teaching and the introduction of tools in the school subjects that directly serve to teach the national-cultural aspects of lexical units”. Based on her experiments, she considered in order to students use the textbook "Realities of Russian Culture", which is the main object of research, in Russian (native language) textbooks, topics such as "Names - the day of an angel", "Christmas", "Porridge in traditional Russian life" related to cultural life should be included [27].

The commonality of language and culture in educational dictionaries finds its bright expression in the world educational dictionary, in particular, in the Russian educational dictionary. As mentioned above, the expression of national culture is clearly reflected in any type of educational dictionary, especially in commentary-type dictionaries, including phraseological, etymological, encyclopedic dictionaries, associative dictionaries, which are relatively new forms of educational dictionaries.

At the same time, there is a growing focus on the creation of associative educational dictionaries in the world educational lexicography. Associative dictionaries are a new type of dictionaries based on the psychological perception of linguists about the outside world, linguistic thinking, and memory [22].

The founder of associative grammar Y.N. Karaulov considers associative dictionaries as comprehensive knowledge dictionaries about lexical units and linguistic features of their associations. He directly defines this type of dictionary, which demonstrates all the possibilities of a particular language, as "dictionary-textbook", "dictionary-grammar" [17]. The scientist divides the knowledge accumulated in the associative-verbal network of the Russian language into three parts:

“A) extra linguistic knowledge that brings a picture of the world to the memory of language owners;

b) the manifestation of linguistic consciousness in the associative-verbal network;

c) grammatical structure and vocabulary of the language” [18].

The most important feature of associative dictionaries is not only linguistic knowledge but also extralinguistic information about everything in the world around language, events, phenomena - social life, culture, art, literature, any concepts of communication and interaction throughout life.

E.F. Tarasov, one of the main authors of educational associative dictionaries created for students of different levels of education in Russian, emphasizes that the effectiveness of communication depends on a conversational environment based on

mutual understanding of interlocutors and the role of associative dictionaries in creating such an environment [31].

D. Lutfullaeva, a scholar who conducted the first research in this direction in the Uzbek language, notes that associative dictionaries reflect specific aspects of folk culture that are not noted in other linguistic dictionaries: “Associative dictionaries are dictionaries that allow to enter the socio-historical memory of language owners. ... the lexical layer of a particular language in a given period serves to give the reader a holistic idea of its content. Language is not just a descriptive 'illustrative material', but a source that gives an idea of language and man, language and society, language and psyche, language and culture, language and science, the relationship of technology, etc." [22].

The "Associative Dictionary of the Russian language" published by E.F. Tarasov, V.V. Dronov, and E. Oshchepkova in 2017, as a perfect example of modern complex educational dictionaries of both explanatory and associative nature, fully reflects the expression of common language, culture, and spirituality. This dictionary designed contains 155 most frequently used stimulus words in Russian and about 2,000 responses to it, for learners of Russian as a native language, as well as a foreign language. The dictionary consists of 15 thematic groups - "Man", "Family", "Man's appearance", "Surrounding objects and objects", "Nature", "Time", "Spiritual values", "Emotions and state", “Relationships”, “Mental Ability”, “Flower”, “Quality”, “Characters”, “Action”, “Etiquette”.

Since the dictionary is both an annotated and an associative dictionary, each stimulus word is first interpreted, then given an associative field:

"**BABUSHKA [GRANDFATHER]”**

Ex. (who?) female, pl. grandmothers.

I. The mother of a father or mother in relation to the children of her children, grandchildren: *Moya babushka. U menya dve babushki*.

II. Elderly woman: *Na skameyke sidyat babushki. Babushka, davayte ya vam pomogu.*

Granny (colloquial, affectionate).

Grandma (vernacular): Grandma Lyuba, help me!

grandfather

old

kind

beloved

my

dear

old lady

village

grandson
granddaughter
said in two
glasses
to take
pies".

Both dictionaries served to create a linguistic environment for acquaintance with the language being studied and the culture of the people who spoke that language. For example, we observe an associative field consisting of the stimulus **grandmothe**r and the comments and responses to it:

As observed in many nations, in Russian, the association (response reaction) with the highest frequency of use of the stimulus-word **grandmother** corresponds to the lexemes of grandparents and the elderly:

“dedushka[grandfather]”

I live with my **grandmother**, I live with my **grandfathe**r ... (I. Shaferan)

old

My **grandmother** is not **old** at all. "

In particular, in the Uzbek people in the associative field of the stimulus-word **grandmother**, the lexeme **grandfather**, which is lexically and semantically related to it, occupies a higher place than the frequency of use of the old lexeme. Also, as the frequency of use decreases, the grandfather, the elderly, the kind, the beloved, the born, the old, the village, the grandchild, the "yes or no", glasses, knitting, pies, pancakes, associations with national-cultural specificity there are also distinguishing reactions.

We base our opinion on the example of the expression of semantics of the way of life and culture of the representatives of this nation in the precedent unit "grandmother said in two", which is among the reactions. Precedent units are one of the main objects of study of lingua culturology, which was first introduced into linguistics by Y.N. Karaulov [10]. O.E. Artemova calls precedent genre forms "precedent name, precedent sentence", precedent texts "accumulator" of cultural information [1]. They reflect the linguistic memory inherent in the linguists of a particular nation.

The phrase "Babushka nadvoe skazala" is a fixed unit in the linguistic memory of people of Russian descent, appears with the meanings of "yes or no", "doubt whether to be", in speech activity "as my grandmother said, doubtful to be".

It is also observed that in the responses of the grandmother stimulus-word associations such as *knitting, pie, bilines, Baba Yaga*, national, cultural semantics related to the national mentality of the representatives of the Russian nation were manifested:

*“Там ступа с **бабаю Ягой***
Идёт, бредёт сама собой” (A.S. Pushkin)

The dictionary also includes blue, brown (Russian character) associations with high frequency of use of the word stimulus EYE, Mazay to the stimulus grandfather ("Ded Mazay", the hero of N.A. Nekrasov's poems), Styopa to the stimulus of UNCLE ("knitting Styopa", the hero of S. Mikhalkov's poems), Vanya ("knitting Vanya", the hero of AP Chekhov's play) precedent names, stimulus-word for child the protagonist of the popular cartoon series "Cat Leopold" sealed in the memory of children of this nation, Leopold's speech: "Children, let's live in harmony! the precedent citation is an example of how the dictionary reflects the national and cultural aspects of the language.

Precedent units can be observed in any national culture, and their various manifestations can be found in associative educational dictionaries.

Since language is a mirror of the national culture of those who speak it, a means of expressing their history, culture, beliefs, and other important aspects of humanity, a means of expressing national identity, teaching it, in particular, the native language, the rich experience of folk culture and spirituality should be carried out in close connection with. In school textbooks, the main focus is on achieving the educational purpose of the lesson. The volume of the textbook does not allow to cover all the materials related to the implementation of the educational objectives of the lesson. This problem can be solved with the help of educational dictionaries aimed at achieving both educational and pedagogical goals.

Experts argue that "the fact that any national language is a product of national culture and social development is one of the main criteria of theoretical lingua culturology that the processes of coexistence affect national culture, the national image of the world and the behavior of an ethnic person" [8].

The anthropocentric nature of educational dictionaries requires that in the creation of dictionaries belonging to this category, attention be paid to the basic concepts of national culture, aspects related to the reflection of cultural concepts in the dictionary. The reflection of language and cultural commonality in the educational dictionary is related to the expression of cultural concepts in the dictionary.

The concept is a “lingua cultural unit that integrates the linguistic and encyclopedic aspects of word semantics; it is a unit of operative memory, such as the mental lexicon, the conceptual system, and language of the brain, the image of the world reflected in the human psyche [20].

True, a study dictionary first and foremost sets itself an educational goal. This leadership function reflects its specific criteria and dominates in determining the type of dictionary. However, the textbook is a lingua didactic tool. In it, along with the

educational goal, the educational goal and several other functions intersect. Lexicographers point out that a distinctive feature of modern dictionaries is that they are multifaceted, multifunctional. The first examples of educational dictionaries were of a complex nature and at the same time were both encyclopedic, explanatory, normative, and grammatical dictionaries. In particular, ancient examples of world lexicography - Sumerian glossaries created in the hearths of the first civilizations such as ancient Mesopotamia, Egypt, Greece in the XXV century BC, trilingual Sumerian-Akkadian-Hittite references (XIV-XIII centuries BC), from the temple library in Nippur school grammars (X-VIII centuries BC), glossaries based on the works of Homer and other ancient writers, school grammars of the Byzantine Aristophanes (III-II centuries BC) and Dionysius the Thracians (II century), Quintilian's speech culture ancient textbooks (I century AD), Pollux's famous "Onomasticon" (late II century - early III century), lexicographic sources created in the Middle Ages in European countries, as well as Russia and the East, most of the first Turkic dictionaries are multifaceted, complex dictionaries. [2]. In the XIII-XIV centuries, the need to ensure interlingual and intercultural communication led to the emergence of many Arabic-Turkish, Turkish-Arabic, Turkish-Persian dictionaries of translation. In particular, the author of the book is unknown, the translator is a Turkic and a foreigner and a Mongol, the book of Abu Hayyan is "Kitab ul-idrak li-lison al-atrok", Jamaliddin ibn Muhanna's "Khiliat ul-insan wa khalibat ul-lison" Examples of such Turkish dictionaries are "Kitabu bulgat al-mushtaq fil-lugati at-turk va kifchak", "Kitobu at-tuhfatu uz-zakiyatu fil-lugati at-turkiya".

Abu Rayhan Beruni's work "Saydana", devoted to the description of medicinal plants, animals, and mines, can be considered as the first example of a complex educational dictionary, both explanatory, translational, etymological, and dialectological.

In the introductory part of "Saydana", the author's desire to know the world around him and the members of the world in different languages did not give him peace, a Greek immigrated to his country as a child, Abu Rayhan brought him grain, seeds, fruits, plants, and other things and explains how he asked for the name in Greek and wrote the Greek names in his notebook.

In the play, the author cites the names of a particular medicinal substance in several languages, as well as local names in each language. He points out that a plant or substance may be named differently in different dialects of the same language, or, conversely, the same name may mean different plant names in different dialects, making it difficult to use medicinal substances in practice, giving dialectal variants of the substance name.

Beruni emphasizes the importance of the name in the life of society, that it is not only the spiritual wealth of a person, but also a great material wealth, so there is an unparalleled practical importance of language learning. In order to prove his point, he narrates in Chapter V of the work: “One of the amirs of Khorezm fell ill and suffered for a long time. Finally, a doctor from Nishapur writes a prescription for what can be done to treat his condition. This prescription is shown to local pharmacists. They can never identify this recommended medicinal plant. Then a man says that they can find the medicinal plant they are looking for, but the price is not less than five hundred dirhams. The Emir's officials agree. He grabs the root of the plant to the officers. The root of this plant was a simple scorpion root that they saw every day. The officials became angry and said, "Will you give this vein for five hundred dirhams, which you can't get for fifteen dirhams?" They shout. The drug dealer then responds: “Knowing the name of a drug is a priceless treasure. "Because you didn't know the name of the plant, you made the patient suffer, and you agreed to buy it, even for the price of gold."

In interpreting the meaning of a word in the dictionary, the author quotes a total of 141 poems from more than 250 works of 65 contemporary poets, more than 250 works of Greek, Roman, Indian, Arabic scholars, including Hippocrates, Aristotle, Archigen, Galen, as observed in ancient textbooks.

The work is divided into 29 chapters based on the number of letters in the Arabic alphabet (adding 28 letters of the alphabet to lom-alif it reached 29). A total of 1116 dictionary articles are presented in these chapters. More than 4,500 names of plants, animals, minerals, and medicines made from them are explained in Arabic, Greek, Syrian, Persian, Khorezmian, Sogdian, Turkish and other languages. At the same time, the author pays great attention to the standardization of the written form of medicinal terms, animal and plant names of his time.

The dictionary is quite different from the peculiar traditions of Arabic lexicography. The author places the names of medicines in the Arabic alphabet for the convenience of users. If there are several words beginning with a letter, give them based on the internal alphabet in that letter section.

In interpreting the meaning of a certain word in "Saydana", as observed in ancient textbooks, a total of 141 poems from 65 works of poets, more than 250 works are quoted. At the same time, the author pays great attention to the standardization of the written form of medicinal terms, animal and plant names of his time.

In general, the work:

1) created by the author's desire to understand the linguistic landscape of the world;

2) examples of folklore, excerpts from the works of original and contemporary scholars and poets in the process of interpreting the meanings of words;

3) fulfillment of the task of establishing the norms of the written form of medicinal terms, animal and plant names of their time;

4) most importantly, as the author himself has repeatedly pointed out, great importance is attached to the interpretation of the meaning of the word, the convenience of users in the placement of the dictionary;

5) along with the interpretation of the meaning of the keyword, information on its morphological structure, semantic parts, structure, grammatical form, series;

6) meet the requirements of educational lexicography, having served as a guide for students in the field of medicine in their time.

The multifunctional nature of educational dictionaries, the complex nature of which indicates that it is a lingua didactical product, has an educational function, as well as educational value. The basis of lingua didactics is the development of students' creative abilities, education in the spirit of patriotism, and respect for the cultural traditions of society through the study of aspects of language lexical units in the expression of national spirituality, culture, customs, social and moral norms and the application of practical results in modern education. Therefore, in any type of educational dictionary can be found an expression of national culture, spirituality.

As a necessary means of education, the textbook also serves to collect and popularize the moral categories of responsibility, duty, conscience, tolerance, love, compassion, which are inherent in the Uzbek national culture. It provides a special psychological environment that serves as an important tool for educating the younger generation in the spirit of love for parents, family, and homeland, based on the values and traditions of the people passed down from generation to generation. For example, a phraseological unit is lexicalized at a certain period in the history of a nation and assimilated by language owners as a common, ready-made language unit. Their historical and etymological description poses a complexity for young users. The interactive nature of the textbook requires that the young reader be able to understand complex and culturally relevant information about the origins of each phraseological combination covered in the dictionary [30]. This puts the lexicographer in charge of interpreting the information with extreme caution, adding additional questions, assignments, and examples of the live speech process to the dictionary. For example, the Uzbek component of the phrase "*aravani quruq olib qochmoq*" is historically obsolete. In order for the child to fully understand the meaning of the phrase, What does the phrase "*aravani quruq olib qochmoq*" mean in modern Uzbek?, "What do you mean by a *arava*?" the addition of questions such as, clarifies the essence by giving examples from the examples of children's literature in which these compounds are used.

Phraseological combinations in the "Dictionary of Uzbek phrases" are based on lexemes such as "do`ppi", "to`n", "to`y", "tegirmon", "etik", "kavush", which reflect the national and cultural semantics of the life of the Uzbek people. observed:

"Do`ppissi tor keldi"- He's in a difficult situation.

“Do`ppisini osmonga otdi” - he was very happy.

“To`nini teskari kiyib oldi” - he was stubborn.

“To`ydan oldin nog`ora qoqdi” - he spoke prematurely about something that was not certain to happen.

“Tegirmonga tushsa butun chiqadi” - he found a way to get rid of any difficult situation.

“Ikki oyog`ini bir etikka suqdi” - he stubbornly demanded that his work be done.

“Kavushini to`g`irlab quydi”- drove away. "

Moreover, in the dictionary, *bir cho‘qishda qochiradi* [he runs in one gulp], , *bir qoshiq suv bilan yutib yuborguday* [swallows a spoonful of water], *bir yostiqqa bosh qo‘ydi* [puts his head on a pillow], *bir yoqadan bosh chiqardi* [puts his head on one side], *bu qulog‘idan kirib, u qulog‘idan chiqib ketadi* [enters his ear, he goes out of his ear], *beti ochilib ketgan* [his face is open], *besh barmog‘ini og‘ziga tiqdi* [he puts five fingers in his mouth], *ko‘zining paxtasi chiqdi* [his eyeballs come out], *qo‘ynini puch yong‘oqqqa to‘ldirdi* [his sheep is stuffed with empty nuts[The introduction of zoocomponent phrases such as the Uzbek people's way of life, such as dog (the dog scratches the inside), cat (the cat does not say "pisht"), camel (he made a needle like a camel) shows that the dictionary has a linguocultural, linguo-spiritual character "[24].

L.K. Mullagalieva draws attention to the fact that in modern lingua culturology the main goal is to teach culture under the "name" of language. He emphasizes that the lingua cultural concept of language learning is the improvement of students ’ethnolinguocultural competence, in which national-cultural concepts and precedent texts play an important role. The conceptual basis of most textbooks for teaching Russian as a native language is the issues of language structure, the inability to cover a large amount of national and cultural concepts in textbooks, the role of lingua cultural dictionaries in the systematic and targeted semantization of national and cultural components of lexical units, they are the primary means of presenting national, cultural, and linguistic information [27].

Indeed, the school cannot rely solely on the textbook in carrying out all the tasks set for native language education. The textbook is not able to fully cover all issues related to the language, culture, spirituality, history of the nation. This increases the demand for textbook aids - sources of information for various purposes, dictionaries. At present, Uzbek lexicography has developed culturally oriented dictionaries. In any type of educational dictionary can be seen the expression of national culture,

spirituality, but educational dictionaries of a purely lingua cultural nature, adapted to the educational process to the maximum, have not yet been created.

Lingua didactics aims to create an environment in which students in the process of teaching their native language have a complete picture of the phenomenon of language, culture, spirituality. The lingua cultural textbook should be complex, contain a variety of philological and encyclopedic dictionaries, in particular, associative dictionaries, that is, cover all aspects of modern realities reflected in the speech of native speakers, as well as rich and easy to use as possible.

Educating students to enjoy the sources of our national culture and spirituality requires the following tasks:

1. Revise the content of school textbooks "Native language", on the basis of which to inculcate the goals of socialization of the student and his acquaintance with the Uzbek culture, in general, the culture of world civilization;

2. Development of the theoretical basis for the creation of a textbook of lingua cultural dictionaries - a tool to help students to perform the task of forming not only linguistic and communicative competencies, but also lingua cultural, lingua cultural, ethnolinguistic competencies;

3. Creating colorful, decorative, educational encyclopedias explanatory dictionaries for students of different levels of education, educational associative dictionaries, dictionary of phraseology, various lexical layers - dictionary of synonyms, antonyms, paronyms of the Uzbek language, dictionary of polysemous words, as well as the first national linguistic landscape of the world for preschoolers and elementary school students.

Explaining the meaning of lexical units in Uzbek (native) language lessons, using educational dictionaries based on the common approach of language, culture, and spirituality in semantization allows students to enjoy our rich cultural and spiritual heritage.

Research in the field of educational lexicography requires that it should be taken into account not only the adaptation of textbooks to the full educational process but also the stage of education, level of knowledge, age, mental and physiological state of the user, as well as important concepts related to the lifestyle, national and cultural values. Also, a set of educational dictionaries should be integrated into a single lexicographic system and have a hierarchical feature. That is, the vocabulary material should be more complex at the stage of education of the user (addressee), the transition from one stage to another, and the didactic principle should guide it. It is important that each textbook has a comprehensive and comprehensive teaching capacity.

Conclusion. It should be noted that despite the changes in Uzbek lexicography, despite the large number of publications, concepts such as the language, spirit,

culture, and spirituality of the nation have not yet been sufficiently explained. Because this is a topical issue related to the future of the nation, in our opinion, it should include even educational dictionaries. As the linguist, B.R. Mengliev rightly criticized: “There is a lot of talk and writing about the need for textbooks. If dictionaries are not created, there are not many age-appropriate dictionaries on the student's desk, and unless teaching lexicography is systematized as a theoretical and practical field, native language education will remain alien to its true nature. The field of educational lexicography is one of the lamest in our country. It is not sufficiently formed due to the lack of a scientific and financial system for the preparation and publication of dictionaries” [6].

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