

"INTEGRATION OF PRAGMALINGUISTICS, FUNCTIONAL TRANSLATION STUDIES AND LANGUAGE TEACHING PROCESSES"

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International Scientific Conference
February 22-23, 2023

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Section 1: Cognitology and cultural linguistics in modern linguistics.

Section 2: Literary criticism and society.

Section 3: Problems of comparative typology and translation studies, modern problems of philology.

Section 4: Integration of communicative technologies in language learning.



**THE REPUBLIC OF UZBEKISTAN
THE MINISTRY OF HIGHER EDUCATION, SCIENCE AND
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**PROCEEDINGS
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AND INTEGRATION OF LANGUAGE TEACHING PROCESSES**

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near future.

It should be noted that over the centuries-old historical period, a large number of artistic, literary, historical, moral, philosophical, scientific and religious works have been translated into Uzbek in our country. The scientific-critical study of this wealth, which makes up a large part of the history of our literature, and the application of the results in the practice of translation determines the high level of translation work.

Jack London's story "Love of Life" was translated into Uzbek and published by Fattokh Abdullayev in 1958. Many works of English literature were translated into Uzbek through Russian. This forced the Uzbek translator to repeat important pragmatic signs that were omitted by the Russian translator, and in some cases make even more serious mistakes. But one cannot blame the Uzbek translator for this.

Although they do not know English, they introduce the Uzbek readers to the wonderful masterpieces of English literature and promote intercultural communication. The story of the American writer Jack London "Love for Life" has become a favorite work of many readers thanks to Uzbek translators.

Recreating the pragmatic features of the original in the translation, the translator must be neutral to the source text. Otherwise, the personal attitude of the translator may damage the content of the original in the translation and the desired result may not be achieved. Sometimes perfect knowledge of the language is not enough to preserve the original pragmatic meaning, since some words are used in the text in meanings that are not in dictionaries, and such words have to be translated based on the context. That is, the meaning of such words can be learned by examining the context.

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NEMIS TILSHUNOSLIGIDA “ES” VA “MAN” NING IFODALANISHI

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Annotatsiya: Shiddat bilan rivojlanib borayotgan hozirgi zamonda yurtimiz taraqqiyoti uchun raqobatbardosh kadrlarning o'rni va ahamiyati katta bo'lganligi tufayli Respublikamiz siyosiy va iqtisodiy, ma'naviy-ma'rifiy ravnaqida chet

tillarini mukammal bilish bugungi kunning ustuvor vazifasiga aylandi. Shu bois, chet tillarini o'rganish va o'rgatishda ilg'or texnologiyalardan foydalaniladigan sifatli dars mashg'ulotlariga, yuqori malakali kadrlarga ehtiyoj sezilmoqda. Har bir mamlakatning o'z urf-odati bo'lganidek, har bir til o'rganishning ham o'ziga xos talablari mavjud. egallash. Ushbu maqolada nemis tilini o'rganishda biz duch keladigan “es” va “man” haqida batafsilroq fikrlarimiz misollarga tayangan holda bayon etilgan, gap tuzishda ularning ma'nosiga qarab ajratib ko'rsatilgan.

Kalit so'zlar: milliy til, fe'l markazli, man, es, analitik shakl, sintetik shakl, subyekt, obyekt, shaxssiz fe'l, gumon olmoshi

Har bir til “Til”ga aylanishi uchun bir necha ko'plab tarixiy davrlarni bosib o'tgan va yillar osha til me'yorlari vujudga kelgan. Nemis tili ham shunday bosqichlardan pag'onalarda ko'tarilib shakllanib kelgan, nemis tili Hind-yevropa tillari oilasidagi german tillari guruhiga mansub tildir. Nemis tili frank, saks, turing, aleman, bavar singari g'arbiy german qabilalari shevalari asosida tarkib topib: quyi nemis, o'rta nemis va janubiy nemis lahjalariga, har bir lahja guruhi esa g'arbiy va sharqiy guruhchalarga ajratiladi. Nemis tilining taraqqiyot tarixida milliy tilgacha bo'lgan (XVI-asrgacha) va milliy til (XVIII-asrdan) davrlari farqlanadi. Hozirgi adabiy til me'yorlarining shakllanishi asosan XVIII- asr oxirida tugallanib, bu davrda nemis tili Grammatik tizim va imlosi barqarorlashuvi katta ahamiyatga ega. Shunday qilib biz o'rganayotgan nemis tili grammatikasi shakllanib sayqallashgan.

Tildagi har bir so'z ma'lum leksik va grammatik ma'noni ifodalab keladi. Grammatika bir-biri bilan bog'langan ikki asosiy qism: morfologiya va sintaksisdan tashkil topgan bo'lib, so'zning obyektiv borliq (narsa, belgi, harakat kabilar) haqidagi tushunchani anglatishi esa unung leksik ma'nosidir. Masalan: *Ich arbeite* ning ish-harakatni anglatishi leksik ma'no bo'lsa, hozirgi zamoni, uchinchi shaxsni, birlikni va aniqlik maylini bildirib kelishi unung grammatik ma'nosidir.

Nemis tilining grammatik qurilishi analitik sintetik xususiyat bilan ajralib turadi. Masalan otlarda jins va kelishik shakllari, asosan, analitik tarzda, son kategoriyasi esa sintetik tarzda ifodalangan, bu albatta boshqa so'z turkumlaridagi shakllarda ham o'z ifodasini topadi, nemis tilida gapning asosiy turi fe'l markazli gap. Masalan: o'zbek tilidagi “bordim” so'zi orqali I-shaxs birlik ya'ni men uchun atalganligini morfologik qo'shimcha –(i)m orqali bilish mumkin va bu o'zbek tilida gap bo'la oladi ham. *Bordim*. Nemis tilida esa gap bo'lishi uchun kesimning o'zi yetarli emas, ega va kesim ishtirok etishadi. Masalan: *Ich komme. Wir singen*.

Nemis tilida so'zning Grammatik shakllari sintetik (sodda grammatik shakllar), analitik (qo'shma grammatik shakllar) bo'lishi mumkin. Bu shakllar esa so'zlarning qanday grammatik vositalar bilan kelishiga bog'liq. Sintetik shakllar o'z navbatida ikkiga bo'linadi: tashqi va ichki vositalar. Tashqi sintetik vosita deb, so'zning o'zagi o'zgarmasdan unga affiks va qo'shimchalar qo'shilishiga aytiladi. Fe'l shaxslarini yasashda ular quyidagicha:

ich sag+e	wir sag+en
du sag+st	ihr sag+t

er/sie/es sag+t sie sag+en

Ichki sintetik vositada so'z o'zagidagi tovushlar o'zgaradi. Ularni shaxs-sonda quyidagicha uchratish mumkin. Kuchli fe'llarning Präsensning II- va III- shaxs birligini tushlashda:

ich schlafe

du schläfst

er/sie/es schläfst

Imperfekt Konyuktivda ham uchratishimiz mumkin:

ich käme

du kämest

er/sie/es käme

Unli almashinishi o'zagida „e“ unlisi bo'lgan kuchli fe'llarda yuz beradi. Bunday fe'llar Präsensning II- va III- shaxs birligida tushlanganda, o'zagidagi „e“ qisqa yoki cho'ziq i, ie ga almashadi.

ich sehe

du siehste

er/sie/es sieht

Nemis tilidagi „es“, III-shaxs birlikdagi shaxs yoki narsa-predmetni ifoda etgan ot o'rnida ishlatiladi. Grammatik jihatdan „es“ bir nacha xil vazifalarni bajara oladi. Fikrimizga quyidagi misol orqali aniqlik kiritamiz. *Das Kind weint dort. Die Mutter beruhigt es.*

- Bu gapda es ko'rsatish olmoshi vazifasida kelyapti.

- Es shaxssiz olmoshi qator fe'llar bilan aniq bir mazmunga ega bo'lmagan rasmiy holatlarda ham uchratamiz. Masalan:

Es klingelt. Mach doch das Fenster zu- es zieht.

- ob-havoni bildirib keladigan so'zlar bilan:

Es regnet(yomg'ir yog'moqda). Es schneit (qor yog'moqda).

- gap boshida kelgan ot yoki olmosh o'rnida:

Es ist etwas schlimmes passiert.(=Etwas Schlimmes ist passiert)

- ergash gap ichida keluvchi ergash o'rnida ishlatiladi:

Mir fällt es schwer, Nein zu sagen.(Nein zu sagen, fällt mir schwer) o'rnida kelganida. Yoki boshqa bir misolda: *Ich kann es nicht verantworten, dass du hier allein bleibst. (Dass du hier allen bleibst, kann ich nicht verantworten)* o'rnida

- „lassen“ fe'li bilan reflektiv konstruksiyalarda qo'llaniladi.

Hier lässt sich es leben!(Hier kann man gut leben)

- oldin bo'lgan narsaga ishora qiluvchi ma'lum iboralarda rasmiy ob'yekt sifatida ishlatiladi.

Ich werde es sagen. Ich versuche es. Ich weiss es nicht.

- sein, werden,bleiben fe'llari bilan birgalikda ham ishlatiladi.

Es ist schon Nacht.

Nemis tilida „man“ ham shaxsi no'malum so'z bo'lib, ko'plik yoki birlikni ham bildirib, ega o'rnida ifoda etiladi. In Deutschland spricht man Deutsch.(Germaniyada nemis tilida gapiriladi). Bu misolimizda man ko'plikni bildirib

kelmoqda. Shu misolni boshqacha ko'rinishi: *In Deutschland sprechen die Leute Deutsch.*

- Man- III-shaxs birlikdagi ega vazifasida keladi, gapning kesimi ham III-shaxs birlikda aks ettiriladi.

Man trink Tee. Choy ichilyapti, bunday gaplarda ega yashiringan bo'ladi.

- Man ko'p hollarda modal fe'llar bilan birgalikda kelishini kuzatishimiz mumkin.

Man kann hier schwimmen. **Man** darf nicht sprechen. **Man** soll die Aufgabe machen.

-Man aniqroq aniqlash mumkin bo'lmagan har qanday shaxs yoki odamlar guruhiga murojaat qilish uchun ishlatiladi.

Man hat das Fahrrad gestohlen. Weiss **man** schon, wie die Wahlen ausgegangen sind?

- Man o'z-o'ziga murojaat qilish uchun ham ishlatiladi (bayonot boshqa shaxsga ham tegishli bo'lishligini bildirib keladi).

„Kannst du nicht schnell laufen?- Nein man ist ja schlusslich nicht mehr der Jüngste“.

- Man muayyan me'yor mavjud bo'lgan jamoat yoki jamiyatni belgilashda ishlatiladi.

In diesem Sommer trägt man Miniröcke. (bu gapda ko'plik ma'nosi ham turibdi.)

- Man rezeptlarda yoki foydalanish bo'yicha ko'rsatmalarda ishlatiladim va kimgadir nima kerakligini aytilish uchun qo'llaniladi. Chunonchi:

Man nehme vier Eier und vermehle sie mit 300g Mehl.

Man gumon olmoshi ham kelishiklarda quyidagicha turlanishga ega:

Nominativ: man

Genitiv: ----

Dativ: einem

Akkusativ: einen

- Man gumon olmoshi birlikni anglatib kelgan hollarida einer (mujiskoy rod), eine (jenskiy rod) , eines (sredniy rod) bilan boshida o'rin almashib kela oladi. Fikrimizga quyidagi gap yordamida aniqlik kiritsak.

Wenn man Gesundheitsprobleme hat, sollte man zum Arzt gehen. Birinchi gapimizdagi man „einer“ bilan sinonim bo'la oladi. Bunda gapimiz quyidagicha bo'ladi: *Wenn einer Gesundheitsprobleme hat, sollte er zum Arzt gehen.* Bu o'rinda man mujiskoy rodni anglatib kelmoqda.

Muxtasar qilib aytganda, nemis tilshunosligi o'zbek tilshunosligidan farqli o'laroq gap tuzilish strukturasi jihatdan anchagina no'xshashliklarni uchratishimiz mumkin. O'zbek tilshunosligida gap haqida fikr yuritganimizda „so'z gaplar“ degan jumlagacha duch kelamiz ya'ni bitta so'zdan iborat gaplar ham mavjud. Bunday gaplar asosan matnda muayyanlashadi. So'z gaplarning yana bir sintaktik xususiyati ularning gap tarkibida alohida pozitsiyada turishi, ya'ni boshqa gap bo'laklari bilan bog'lanmasligidir va yakka o'zi gapsifatida „yashay olishi“, hamisha lisoniy alohidalikni saqlab qolishi bilan belgilanadi. Chunonchi: Yengil tortdingizmi, qizim? – Shukur. (Abdulla Qahhor). Ko'rinadiki, so'z – gaplarning umumiy

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