

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР
АКАДЕМИЯСИ МИНТАҚАВИЙ БЎЛИМИ
ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

**ХОРАЗМ МАЪМУН
АКАДЕМИЯСИ
АХБОРОТНОМАСИ**

Ахборотнома ОАК Раёсатининг 2016-йил 29-декабрдаги 223/4-сон қарори билан биология, қишлоқ хўжалиги, тарих, иқтисодиёт, филология ва архитектура фанлари бўйича докторлик диссертациялари асосий илмий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган

2024-2/4

**Вестник Хорезмской академии Маъмуна
Издается с 2006 года**

Хива-2024

Matveeva I.A. Literature review on special terminology used in alternative and folk medicine	120
Mavlanova O.Sh. Og'zaki va yozma hamdardlik bildirish usullari va hamdardlik bildirishda keng tarqalgan xatolar	123
Mirzaboyeva N.M. Nemis va o'zbek maqollarida ismlar	125
Mirzaxmedova O.A. "Qadimgi xalqlardan qolgan yodgorliklar" asari nomshunoslikning tarixiy-madaniy yodgorligi sifatida	128
Narmatova M.T. Uy-joy, uning qism va jihozlariga oid leksik birliklar	131
Nurmatov Y. I. Chinese medical terminology in the modern era	134
Rajabbayeva F.R. Media diskursning leksik semantik sathi	137
Ramanova G.I. Ta'lim soxasida pr ning istiqbollari	140
Rustamova J.F. Nutqiy janrlarning pragmatik aspektlari	143
Ruzieva M.R. Difficulties in translating fiction and their solutions	147
Ruziyeva N.Z. Evfemizmlarning konsept doirasida ifodalanishi	149
Sabirova N.E., Yusupova D.U. Specific characteristics of the fairy tale genre	152
Sabirova N.K. Paronimiya va u bilan chegaradosh hodisalar	155
Sadullayev F.B., Hayitova N.D. Morality, and meaning of the time in cormac mccarthy's the road	158
Safarova Z.T., Yuldasheva I.F. Ingliz va o'zbek xalq ertaklarida yetimlik motivi talqini	160
Salimova S.B. Xitoy tilidagi harbiy texnik atamalarning ta'rifi	163
Samandarova G.I. Xorijiy tillardagi qishloq xo'jaligi terminlarining takomillashtirishning o'ziga xos xususiyatlari	166
Sarsenbaev K.Zh. The work of T. Qayipbergenov in karakalpak prose	168
Shadiyeva D. She'riyatda sinonimik imkoniyatlardan foydalanish	171
Sharipova M.G. O'tkir Hoshimovning "Tushda kechgan umrlar" asarida bog'langan qo'shma gaplar polisemiyasi	174
Shoniyozova N.R. Main features of tax terminology in uzbek and english	177
Shukurova M.A. Problems of ethics in the history of the english language	179
Sobirova Sh.F. Alisher Navoiyning "Hayrat ul-abror" asarida aks etgan makon tushunchasini ifodalovchi so'zlar	182
Suyarova Sh.T. Features of from the original to the translation of literary texts	186
Turayeva U.Sh. Yuridik tilning o'ziga xos hususiyatlari	188
Tursunov E.U. A. Qodiriyning "O'tkan kunlar" romanida qo'llanilgan leksik va frazeologik birliklarni inglizcha tarjimalarda berilishi	191
Umarova F.B. Analysis of the portrayal of the female character's psyche in the novel "One day" by David Nicholls	194
Xajiyeva D.A. Erkin Vohidov ijodida folklarning ertak janriga munosabat	198
Xajiyeva F.M., Hamroyeva S.B. Description of mythical characters in Thomas King's "Green grass, running water"	202
Xodjaeva G.S. Terminlarning semantik tahliliga funksional yondashish	206
Yakubova M.T. Erkin Samandar ijodidagi murakkab tashbehlar	208
Yuldosheva M.Z. Sotsiopragmatikada hamkorlik tamoyilining o'rni va ahamiyati	212
Yunusova M.Sh. Zamonaviy tilshunoslikda evfimizm va disfemizmlarning talqini	214
Yusupova Z. Noverbal kommunikativ vositalarning kontekstual xususiyati	217
Ziyodillayeva M.E. "Ozodlik" va "erkinlik" tushunchalarining o'zbek tilidagi leksik-semantik tahlili	221
Авясова И.Р. Причины и условия образования сокращенных лексических единиц	223
Акабировва Г.С. Теоретические основы исследования музыкальной терминологии исполнительского искусства	229
Арзиева Д.Т. Особенности перевода архитектурных терминов в узбекском и русском языке	231

Hereby arises ... a propensity to quibble with these strict laws of duty, to cast doubt upon their validity, or at least upon their purity and strictness, and to make them, where possible, more compatible with our wishes and inclinations. Thereby are such laws corrupted in their very foundations and their whole dignity is destroyed. (Kant, Grounding 17)

The man sometimes breaks his promises to the child. For example, at one point he pretends he has split a half-packet of cocoa between the two of them when in reality he has given it all to the boy, something he has previously promised not to do. The boy scolds him: “If you break little promises, you’ll break big ones. That’s what you said” (McCarthy 34). This is Kant’s slippery-slope worry. Breaking a promise in order to give the child all of the cocoa may be permissible, but the worry is that it will lead to impermissible promise-breaking. The man acknowledges the danger but tries to reassure the boy: “I know. But I won’t [break big promises]” (34).

After the two camp for the night, having left the town (and the other boy) behind, a remarkable passage occurs:

The dog that he remembers followed us for two days. I tried to coax it to come but it would not. I made a noose of wire to catch it. There were three cartridges in the pistol. None to spare. She walked away down the road. The boy looked after her and then he looked at me and then he looked at the dog and he began to cry and to beg for the dog’s life and I promised I would not hurt the dog. A trellis of a dog with the hide stretched over it. The next day it was gone. That is the dog he remembers. He doesn’t remember any little boys. (87)

According to Christianity, the most important commandment of all is to love God with all of your heart. Neither the man nor the child fulfills this commandment. The novel opens with the man wondering whether he will have an opportunity to throttle God by the neck and cursing Him (11-2). It ends with the child choosing to talk to the man rather than God (286).

Conclusion. By the standards of Christian morality, neither the man nor the child does particularly well. The proper conclusion to draw from this is that Christian morality is flawed. At one point Ely suggests that perhaps the child believes in God. The man replies that he does not know what the child believes in (174). The answer to Ely’s question is that the child believes in humanity. By struggling to be a good guy and keeping his big promise, the man manages to keep the child’s faith in humanity alive. This faith in humanity enables the child to trust the veteran, which in turn allows him to attain salvation—earthly salvation, in the form of meaningful connections with other human beings.

REFERENCES:

1. Egan, Jennifer. “Men at Work: The Literary Masculinity of Cormac McCarthy.” *Slate Magazine*. October 10, 2006 [<http://www.slate.com/id/2151300/>]. Accessed 2/21/11.
2. McCarthy, Cormac. *The Road*. New York: Vintage International, 2006.
3. Craig, William Lane. *Reasonable Faith*, revised edition. Wheaton, Illinois: Crossway Books, 1994.
4. Glover, Jonathan. *Humanity: A Moral History of the Twentieth Century*. New Haven: Yale University Press, 2000.
5. Kant, Immanuel. *Grounding for the Metaphysics of Morals*, 3rd edition. Trans. James W. Ellington. Indianapolis: Hackett, 1993.
6. Sadullaev F. B. The importance of giving feedback in EFL classes // Теория и практика современной науки. – 2018. – №. 11 (41). – С. 404-406.

UO’K 808.5

INGLIZ VA O’ZBEK XALQ ERTAKLARIDA YETIMLIK MOTIVI TALQINI

Z.T.Safarova, PhD, dots., Buxoro Davlat Universiteti, Buxoro

I.F.Yuldasheva, magistr, Turkiston yangi innovatsiyalar universiteti, Buxoro

Annotatsiya. *Ertak xalq og’zaki ijodining ommabop janrlaridan biri bo’lib, kishilarni ezgulikka chorlaydi, har qanday yomonlikning yakun topishiga va baxtli kelajak muqarrarligiga ishontirishni maqsad qiladi. Ushbu maqolada ingliz va o’zbek ertaklarida yetim bolalar hayoti tasviridagi mushtarak jihatlar tahlil qilinadi.*

Kalit so’zlar: *ertak, xalq og’zaki ijodi, janr, motiv, yetim obraz*

Аннотация. Сказка – один из популярных жанров фольклора, побуждающий людей делать добро и имеющий цель убедить людей в том, что всему злу придет конец и что счастливое будущее неизбежно. В данной статье анализируются общие аспекты изображения жизни детей-сирот в английских и узбекских сказках.

Ключевые слова: сказка, фольклор, жанр, мотив, образ сироты.

Abstract. A fairy tale is one of the popular genres of folklore, which encourages people to do good, and aims to convince people that all evil will end and that a happy future is inevitable. This article analyzes the common aspects of the depiction of the lives of orphans in English and Uzbek fairy tales.

Key words: fairy tale, folklore, genre, motif, orphan image

Kirish. Jahon adabiyoti rivojida xalq og'zaki ijodining o'rni naqadar beqiyos ekanligi hech kimga sir emas. Zero, aynan xalq og'zaki ijodi janrlari negizida paydo bo'lgan motivlar asrlar davomida boy yozma adabiyot namunalari yaratilishi uchun asos bo'lib xizmat qilgan va shu asos zaminida adabiyotning yirik nasriy janrlari taraqqiy topa boshlagan. Xususan, xalqning dardulari, xayollariyu, orzu-umidlari, turmush tarzi mashaqqatlari tasviri mujassam bo'lgan ertaklarning bu boradagi ahamiyati beqiyos. Bugungi kunda ko'pgina adabiyotshunos olimlar millatimizning madaniy merosini o'rganib, uni boshqa davlat madaniyati, adabiy merosi bilan taqqoslash, ulardagi o'xshash va farqli jihatlarni tahlil qilish uchun keng imkoniyatlarga ega bo'lishmoqda. Shuni ta'kidlab o'tish joizki, Sharq va G'arb adabiyoti namunalarini tadqiq qilar ekanmiz, turli madaniyat va turli geografik hududga tegishli bo'lishiga qaramay, ularni bog'lab turuvchi ko'plab o'xshashliklar mavjudligining guvohi bo'lamiz. Jumladan, o'z baxtini izlab sayohatga o'tlanadigan qahramonlar tasviriga yo'naltirilgan ertaklarda, shuningdek o'gaylik va yetimlik motivlari asosida yaratilgan xalq og'zaki ijodi namunalarida kuzatiladigan syujet chiziqlaridagi o'xshashliklar diqqatga sazovordir. Bunday turkum ertaklarga xos ko'pgina belgilar tarbiya romanlarida kengroq aks ettirilgan bo'lib, ayniqsa, bosh qahramon sifatida yetim bolalarning tanlanganida ko'rinadi.

Yetimlik motivini eng qadimgi adabiyot namunalarida ham uchratish mumkin. Masalan, Afrika xalqlariga tegishli "Birinchi ko'z yoshlar"(The first tears) nomli afsonada yolg'iz va g'mgin yetim bola obrazi keltirilgan. Afsonaga ko'ra, hech kimi yo'q yetim bola bo'lgan ekan. Bu bola shunchalar xafa ekanki, ammo shunga qaramay, yig'lay olmas ekan, chunki ko'z yoshlar u paytda yaratilmagan ekan. Bir kuni uni oy ko'rib qolibdi, unga achinib ketib, shunday debdi: "Weep orphan child! But do not your tears fall on the earth, from which people get their food, for that would make the earth unclean. Let your tears fall on me. I shall take them with me back to the sky".[1]– "Yig'la yetim bola! Ammo ko'z yoshlaring yerga tushmasin, odamlar u yerdan ovqat yeyishadi, ko'z yoshlaring yerni iflos qilishi mumkin. Yoshlaring mening ustimga tushsin. Men ularni osmonga olib ketaman". Shunday qilib, oy ko'z yoshlarning yerga tushishiga yo'l qo'ymabdi, chunki yer muqaddas sanalar ekan. Mazkur afsonada yetimning ko'z yoshlarini ko'tarish hatto yerga ham og'ir ekanligiga ishora qilinyapti va bu orqali ularga nisbatan bag'rikeng, mehrlil bo'lish targ'ib qilinyapti.

Tahlil va natijalar. O'gaylik va yetimlik mavzusidan so'z ochilar ekan, eng avvalo, ko'z o'ngimizda jabrdiyda yetim bola (ko'pincha qiz bola) va zolim o'gay ona obrazlari o'rtasida sodir bo'ladigan konfliktli munosabatlar gavdalanadi. Ushbu mavzuda yaratilgan qaysi xalq ertaklariga nazar tashlamaylik, aksariyat hollarda o'gay ona tomonidan zulm ko'rgan yetim qiz yoki yetim bola obrazi mavjudligining guvohi bo'lamiz. Ularning deyarli barchasida voqealar quyidagi uzviylikda bayon qilinadi:

1. Mehrsiz o'gay onaning voqealar markaziga kirib kelishi. Bunga ingliz xalq ertaklaridan "Oppog'oy", "Cindrella", rus xalq ertaklaridan "Ayo bobo", "Qiz va o'gay qiz", o'zbek xalq ertaklaridan "Zumrad va Qimmat", "Adolat", "Podachining qizi", "Vafodot toychoq", Birma xalq ertagi "Yuz filning hokimi", Kambodja xalq ertagi "Ikki firibgar", Vetnam xalq ertagi "Oltin kovushma", Korea xalq ertagi "Kxonchxi va Pxatchxi" kabilarni bunga misol qilish mumkin.

2. Salbiy xarakterga ega bo'lgan tantiq qiz obrazi. Ko'p hollarda ertakdagi o'gay onaning oldingi turmushidan o'z qizi bo'lib, u bosh qahramonga mutlaqo teskari bo'lgan xislatlar egasi

sifatida gavdalanadi va uni hech kim yoqtirmaydi. Odatda, bunday ertaklarda salbiy va ijobiy qahramonlar tasviridagi tafovut jonlantirish vositasidan foydalanilgan holda ko'rsatiladi. Masalan, bosh qahramonni gullar, qushlar, boringki, butun tabiat ko'tarinki kayfiyat bilan qarshi oladi, ammo o'gay onaning qizini yoqtirmaydilar, qovoqlarini o'yib qarshilaydilar. Ingliz ertagi Cindrellada bu holat quyidagicha tasvirlanadi: “Cindrella, notwithstanding her coarse apparel, was a hundred times more beautiful than her sisters, although they were always dressed very richly. When she sang all flowers and birds sang with her”[2]. – “Qo'pol kiyimlariga qaramay, garchi opalari qimmat kiyimlar kiyishgan bo'lsada, Cindrella ulardan yuz chandon chiroyli edi. U qo'shiq aytganda barcha gullar va qushlar u bilan birga kuylashardi”. Ushbu parchada Cindrella beso'naqay kiyimlarida opalaridan yuz karra go'zalroq ekani orqali insonni kiyim emas, go'zal xulq-atvor chiroyli qilishi, qimmatbaho kiyimlar opalarining xunuk qiliqlarini yashira olmasligiga ishora qilinadi.

3. O'gay onaning bosh qahramondan qutulish uchun qiladigan sa'y-harakatlari. Bir qator ertaklarda o'gay ona qizni otasiga turli bahonalar bilan yomonlab, uni o'rmonga tashlab kelishini talab qiladi. “Zumrad va Qimmat”, “Yuz filning hokimi”, “Qiz va o'gay qiz” (Дочь и падчерица) ertaklarida shunday motivlardan foydalanilgan. Boshqa bir guruh ertaklarda esa o'gay ona hatto yetim qizni o'ldirmoqchi bo'ladi. “Oppog'oy”, “Oltin kovushcha”, “Vafodor toychoq” kabi ertaklarda bunday shavqatsiz munosabatlarning guvohi bo'lamiz. Masalan, oppog'oy ertagidan olingan ushbu parchada qirolicha ovchini chaqirib, Oppog'oyni o'rmonga olib borib o'ldirishni, dalil sifatida uning o'pkasini va jigarini olib kelishni buyuradi: “Then she summoned a huntsman and said to him, “Take snow white out into the woods. I never want to see her again. Kill her and as proof that she is dead bring her lung as and her liver back to me”[2. – P.139].

Shunday bo'lsada, ularning hech biri o'gay ona niyatiga yeta olmaydi. Ertak oxirida qahramon baribir o'z uyiga qaytib keladi.

4. Bosh qahramonning sinovlari. Tahlilga tortilgan barcha ertaklarda bosh qahramonning mehnatsevarligi, o'gay onaning esa undan hech qachon qoniqmasligi va unga qiyin topshiriqlar buyurishi tasvirlanadi. Masalan, “Cindrella” ertagida shunday parcha mavjud: “The stepmother gave her the meanest work in the house to do; she had to scour the dishes, tables, etc, and to scrub the floors and clean out the bedrooms”[2. – P.139]. G'arb mamlakatlarida xalq og'zaki ijodiga mansub aksariyat ertaklarda ball (raqs ziyofati) bilan bog'liq voqealar tizimi mavjud bo'lib, o'gay ona o'z qizlarini ziyofatga olib ketadi, birga borishni istagan o'gay qiziga esa ataylab aralashtirilgan turli don mahsulotlarini ajratib qo'yishdek murakkab topshiriqni buyurib ketadi. Chunki bu ish juda ko'p vaqt talab qilar va uni o'z vaqtida tugata olishning hech ham iloji yo'q edi. So'zimizni dalillash uchun Korea xalqining “Kxonchi va Pxatchi” ertagidan parcha keltirish mumkin. Unda o'gay ona Kxonchiga to'yga bormoqchi bo'lsa, gurunch va tariqning toshini tozalashi kerakligini aytadi. “Cindrella” ertagida esa ziyofatga borish uchun izn so'ragan Cindrellaga kulga sepilgan yasmiqni ajratib olishni buyuradi.[2. – P.4] Ko'rinib turibdiki, o'gay onaning yetim qizni ballga olib ketish niyati yo'q, shunchaki uni kalaka qilish maqsadida shunday be'mani topshiriqlarni o'ylab topadi.

5. Bosh qahramonga mushkul vaziyatda yordam qo'lini cho'zuvchi qahramonlar. “Kxonchi va Pxatchi” ertagida farishta paydo bo'lib, yig'lab turgan Kxonchiga yordam beradi: Farishta qo'lini silkitgan ekan, bir gala chumchuq paydo bo'lib, guruch bilan chumuzni tozalab beribdi.[3] “Cindrella” ertagida ham yetim qizning cho'qintirgan onasi sehr bilan bosh qahramonga ko'maklashadi. “Her godmother simply touched her with her wand, at the same moment, her clothes were turned into cloth of gold and silver, all decked with jewels. This done, she gave her a pair of the prettiest glass slippers in the whole world”[2. –P.4]. Bunday yordamchi obrazlar sifatida ko'pincha sehrli parilar, kampirlar, ba'zan esa qushlar va boshqa hayvonlar gavdalaniradi. Ular bir tomondan bosh qahramonni mehnatkash, oqko'ngil, shirinso'z bo'lganligi tufayli taqdirlashsa, boshqa tomondan o'gay ona va uning dangasa va qo'pol qizini jazolash vazifasini ham o'tashadi.

Xulosa. Tahlillardan oydinlashyapdiki, har ikkala xalq og'zaki ijodaga mansub, yetimlik turkumidagi ertaklarda bir qator mushtarak jihatlar mujassam. Bu ayniqsa, ertak syujeti va kompozitsiyasida namoyon bo'ladi. Ko'rinib turibdiki, bu ertaklar bosh qahramoni tasviri hamda uning boshidan kechirganlar qiyinchiliklari orqali, ezilgan xalqning orzu-umidlari va qiyinchiliklarka nisbatan sabr-toqatlari aks ettirilgan.

FOYDALANILGAN ADABIYOTLAR RO'YXATI:

1. Melaniye A. Kimball. From Folktales to fiction: Orphan Characters in Children's Literature. University of Illinois, 501. E. Daniel Street, Champaign, IL 61820 Library Trends, VOL.47, No.3, Winter 1999.- P.558-578
2. Charles Perrault and the brothers Grimm. Cinderella, Rumpelstiltskin and other stories. Tandor media. E-book. 2008. – P.4
3. Oltin kovushcha. Jahon xalq ertaklari. Toshkent. "Cho'lpon" nashriyot matbaa ijodiy uyi 2010.-B.132
4. Safarova, Z. (2020). Analysis of orphan images and orphanhood in children's literature. Центр научных публикаций (buxdu. uz), 1(1).
5. Safarova, Z. (2020). Ingliz va Ozbek maqollarida yetim va yetimlik tushunchalari talqini. Центр научных публикаций (buxdu. uz), 1(1).
6. Afanasyeva A.N. Narodniye russkiye skazki. – Moskva: "Nauka", 1984. – B.118.
7. Tolibovna, Safarova Zilola. "Expression of orphans'life through the theme of "hunger" in bildungsromans." (2023).
8. Oltin beshik. O'zbek xalq ertaklari. – Toshkent: "Cho'lpon" nashriyot matbaa ijodiy uyi, 2010. – B.111.
9. Oltin tarvuz. O'zbek xalq ertaklari. – Toshkent: "O'qituvchi" nashriyot matbaa ijodiy uyi, 2010. – B.55.
10. Jasur qiz. Tojik xalq ertaklari. – Toshkent: "O'zbekiston", 2015 – B.108.
11. Yetti tilak. Jahon xalqlari ertaklari. – Toshkent: O'zbekiston, 2016. – B.220.

UO'K 811.581'25(075.8)

XITOIY TILIDAGI HARBIY TEXNIK ATAMALARNING TA'RIFI

S.B.Salimova, tayanch doktorant, Termiz Davlat Universiteti, Termiz

Annotatsiya. Ushbu tadqiqot ishi Xitoy tilidagi harbiy-texnik atamalarni har tomonlama tahlil qilish va ta'riflashga qaratilgan. Xalq ozodlik armiyasining (XOQ) jadal modernizatsiyasi va Xitoyning global miqyosdagi ishtiroki olimlar, harbiy mutaxassislar va til mutaxassislari uchun Xitoy harbiy kontekstida qo'llaniladigan maxsus terminologiyani aniq tushunishni tobora muhim ahamiyat kasb etmoqda. Ushbu maqola Xitoy harbiy-texnik terminologiyasining lingvistik va kontekstual jihatlari o'rganib chiqadi va uning zamonaviy geosiyosiy dinamikada ahamiyatini yoritadi.

Kalit so'zlar: Xitoy harbiy terminologiyasi, harbiy texnik shartlar, tarjima muammolari, lingvistik nuanslar, madaniy kontekst, kontekstning murakkabligi, diplomatik sezgirlik, geosiyosiy oqibatlar

Аннотация. Данная исследовательская работа направлена на комплексный анализ и определение военно-технических терминов в китайском языке. Быстрая модернизация Народно-освободительной армии (НОАК) и глобальное присутствие Китая делают все более важным для ученых, военных экспертов и лингвистов четкое понимание конкретной терминологии, используемой в китайском военном контексте. В данной статье рассматриваются лингвистические и контекстуальные аспекты китайской военно-технической терминологии и подчеркивается ее значение в современной геополитической динамике.

Ключевые слова: Китайская военная терминология, военно-технические термины, проблемы перевода, лингвистические нюансы, культурный контекст, сложность контекста, дипломатическая деликатность, геополитические последствия

Abstract. This research work is aimed at the comprehensive analysis and definition of military-technical terms in the Chinese language. The rapid modernization of the People's Liberation Army (PLA) and China's global presence make it increasingly important for scholars, military experts, and linguists to clearly understand the specific terminology used in the Chinese military context. This article examines the linguistic and contextual aspects of Chinese military-technical terminology and highlights its importance in contemporary geopolitical dynamics.

Keywords: Chinese military terminology, military technical terms, translation issues, linguistic nuances, cultural context, context complexity, diplomatic sensitivities, geopolitical implications

Kirish: Xitoy ham mintaqaviy, ham xalqaro miqyosda o'z ta'sirini kuchaytirishda davom etar ekan, uning harbiy salohiyati va strategiyasining nozik tomonlarini tushunish olimlar, harbiy tahlilchilar, diplomatlar va xavfsizlik bo'yicha mutaxassislar uchun zarur bo'lib qoladi. Xitoy armiyasining operatsiyalari va niyatlarini tushunishning asosiy jihati uning o'ziga xos va maxsus