

SOCIAL MAP OF THE LANGUAGE: NEUROLINGUISTICS AND OPTIMIZATION OF SPEECH

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Abstract – This article presents analyses for a role of the modern neurolinguistics for the linguistics and method of teaching to French language consist of forming communicative skills, which plays a huge part at studying process. There are main directions of the neurolinguistic researches; their importance to the linguistics is reflected. The following article deals with the problems of making up sentences in semantic-functional canonic models. In addition, one of the problems of Uzbek and French languages syntaxes speech differentiation in comparison aspect from the spiritual education.

Key words – spirituality of the nation, linguistic category "spirituality", psychological state, neurolinguistic state, innovational approach, not standard condition, cognitive psychology, neurology, neuro-autonomic diagnosis, social psychology, standard and not standard expressions, cognitive principles, cultural phenomenon, musculoskeletal system, typical model structures, semantic and functional structures of the canonical model.

I. Introduction

The role of language in the development of nation, and society is a very imperative and urgent matter. These concepts are dialectically interconnected and interrelated. The process of teaching and learning foreign languages requires new innovative scientific approach. Teaching language is a complex structural process, while learning a foreign language requires arranging a neuropsychological correct course of action. Teaching and learning requires a systematic approach, creativity and an interactive effort.

Learner's speech defects or impairments should not be a problem in learning a foreign language. To do this, the teacher must first analyze and synthesize the psycholinguistic and neuro-linguistic states while teaching the language. The following issues were addressed in this study:

- neuropsychological approach to the linguistic units of speech in the development of oral language;
- assistance in children's language learning with neuro-autonomic diagnosis of the central nervous system - the brain-musculoskeletal system disorders;
- to solve the problems of the internal lexicon of a human in the linguistic and neuropsychological aspects.
- emphasize the spheres of languages based on modern syntax and compare typical (WpM) and atypical [WP] sentence structures that are formed with different models;
- confirm the influence in the spirit of spirituality and statements in the form of words-sentences in the process of spoken language.

II. Literature Review

Psychological problems, the latest results show that (V. fon Humboldt, A. Shleyxer X. Shtaytel, A. A. Potebniy, B. A. Martin, K. Bull, G. Giyyom, I. P. Pavlov, L. S. Biyatotskiy P. O. Jakobson, A. G. Gvozdoz and others.), the main 50-years of the twentieth century in the United States, psychology, linguistics and information technology and to improve the sector this year, a group of experts held a joint seminar. It

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officially announced the emergence of psychological linguistics. These methods made possible by the Charles Osgud played a major role in the theory of "semantic differentiation."

Abdullah Avloni states that "the life of every nation in the world is in the language and literature", for the honor of the Uzbek nation: for the nation is an integral and absolute concept of language. Language is a sacred symbol of the spirituality of the nation. Language is the most powerful chain, rich and endless spiritual treasure that unites, intertwines and distinguishes national values.

"The language is the pride of every nation, its miraculous spiritual fortress". The Uzbek society is an example of international tolerance and have been very multilingualistic since ancient times. Even, "at some point in Uzbek history, it has been trilingual. As for the other nation like Turkish was a military language, Persian was a poetic language, and Arabic was a scientific language."

III. Analysis

Everyone has his or her own views on life, society, and politics. Every educated person has the right to assume responsibility before the society. He has a responsibility to go one step further for his people. It is better to take such a step by heart.

Language is a means of nationalizing a nation, a mirror of a nation. Language is a cultural phenomenon, as the heritage of each country depends on its language. Language is a spirit of the nation's existence. Free nation has its language in its root. It is an axiom that doesn't require proof – but the truth. As the nation and the society develop, its language and linguistics develop to the higher standards. Changes in the nation and society are first and foremost reflected in the language, particularly in the vocabulary of the language, which is evident in literature and art.

For centuries, countries have needed each other to solve many economic, social and political issues, and the common language allows them to interact peacefully. All nations are striving for a common language, and especially English. French, German, Spanish, Russian, Chinese, Indian, and Arabic are also important in terms of population. It is important to note that in Central Asian countries Turkish origin people are widespread in millions. The Turkish language has influence in Uzbek, Tajik and Azeri linguistic and its quite easy to have common words. It is easy to understand each other's language. The language between us - our Turkish grandfather has always been great for us.

After all, Goethe said, "The more people speak a language, the more that person is." Each nation must stick to its own language, because each nation's own language has its own identity and sets it apart from other nations.

Language is a common subject, and language is at the same time abstract. All the principles of language are equally important, and these principles must be studied, as no language is fully understood, and there is always something new to learn. Cognitive principles - brain and its relation to language are important in language acquisition and categorization. This is one of the unsolved problems of neurolinguistics. The brain is a mystery - if it is learned from the linguistic point of view, it becomes easier to study how we understand the language, how we communicate, and how we learn grammar. With the advent of technology in recent years there is a growing need for a deeper understanding of the nature of these phenomena.

Language is a reflection of the culture and spirituality of the nation, its ancient history, and its traditions and customs. Mother tongue is a priceless treasure that has been handed down to us from our great ancestors.

In every language, it reflects the spiritual, intellectual, and human qualities of the people to which it belongs.

If language is only a means of communication, it will no longer be the same as street rules. When a person has a grasp of a thought and language then a person belongs to a particular ethnic group.

A person's attitude to his native language is an indicator of his spirituality.

Analyzing offers, we divide offers into two types:

- 1) Typical model structures (M1)
- 2) Semantic and functional structures of the canonical model (M2).

Compare:

M1: ([WPm] = [M + N + T + P]), which represents the form of the predicate [3];

M2: [WP] = [M + N + T + P] - non-verbal canonical form [4].

M1: [WPM] = [Werb + Predication + marker]) in opposition // M2: ([WP] = [Werb + Predication + 0 marker]). Here ([WPm] // [WP]) is the minimal structure of typical and atypical phrases : experience in verbal and non-verbal. These two proposal models are equal in constitutional meaning [WPm] = [M + N + T + P] and [WP] = [M + N + T + P] - in the “heart” of the structure. The [WPm] predicative model is based on [Werb + Predication + marker]. For example, typical sentences [M1] experience verbal like: *J'ai lu un livre - I read a book - Men bir kitob o'qidim* and in comparison other atypical phrases such as sentence words in [M2] experience in non-verbal: [WP] = [M + N + T + P] in English: *Hello! Yes! Yes! Without a doubt! Maybe! Everything is good! Beard! Wonderful!* And in French: *Bravo! Bonjour! Si! Mais oui! Sans doute! Peut-être! Ça va! La barbe! Admirable! Vogue la galère! Ni d'autres! Funérailles! Bonne Mère! Au large! Mince! A la bonne heure! Crétin!*

The semantic-functional structure of sentences is based on the ornamentation of these four elements, which are formed by two different models: ([M = modality] + [N = confirmation + denial and request] + [T = time] + [P = personality]).

21st Century Global Challenges. These challenges are hard to quantify. However; systematic approaches can distinguish between primary and secondary, head and support problems. The challenges of language and spirituality in common are systematically resolved in collaboration with the private and other disciplines solved in linguistics. Each period has specific goals and objectives in front of a science or its directions. The specific goals and objectives set forth by the social or government order will ensure the effectiveness of the science or its activities.

Italian is recognized as an opera language. After all, the opera performed in any other language in the world is not as astute and welcoming as it is in Italian. **French** is a language of love. **English** is a language of drama and dominance. **German** is the language of philosophy. Remember the great philosophers of the Ancient Greek, recognized by the peoples of the world. Today we must recognize the truth about language, society and the nation. What is a truth? As Abdullo Avloni explains, "Truth is right in the matter, truth is told ..."

Personality and morality is central to global issues. After all, many problems are of a dialectical consequence, and for many of them, the issue of personal morality is at stake.

Language is the key to spirituality, the criterion of national spirituality. Scientifically, there are different approaches to spirituality in different fields of science. “The role of language in the spiritual development of the individual is immeasurable. Therefore, it is true that in matters of language learning and education, the issue of personal maturity is high. After all, in the context of globalization, linguistics also becomes more relevant to the subject of learning from the perspective of the nation and the individual. In this sense, it is noteworthy that today's linguistic research is entering new streams based on the demands of the times”.

Systematic Structure of Linguistics is the essence of structure, components and elements of the Uzbek language linguistic category "spirituality", and its relationship between them; the individual meaning of a separate unit (such as words, phrases), directly or indirectly, in general; and the persistent linguistic features that appear in the system are revealed and are periodic in nature. This area is a approach with the task of laying the foundation for other areas and areas.

In the field of dialectology (linguistics) the elements of the linguistic category "spirituality" are studied in the public dialects, their linguistic value and geography of distribution, as their relationship with literary alternatives. If necessary, the recommendations and bases for filling the lacunae in the literary discourse.

The lexicography field deals with the problem of transferring elements in the linguistic category “spirituality” in dictionaries. Theoretical and practical lexicography issues such as the problem of giving and interpreting these words in academic, popular and academic philological dictionaries, in alphabetical and systematic dictionaries, in the creation of special linguistic dictionaries and encyclopedias, as well as in the interpretation and interpretation of units in hypertext and national corps.

Speech usage of units of the linguistic category "spirituality", on the one hand, reflection of the essence of the essence of the person's spiritual world, in communication, communication and speech activity, in general, influence on moral improvement, on the other. From the perspective of anthropocentric areas such as pragmalinguistics, sociolinguistics, psycholinguistics, neurolinguistics, and the development of individual spirituality through language. Ilashtirishga, directly or indirectly, on the recommendations to be created.

The field of education aims to instill in students the essence of the elements of the linguistic category "spirituality" and to improve their own spirituality through the teaching of the spiritual meanings of the language within this system.

Before us, it is necessary to identify two cases:

1. Psychological State: Psychological Approach, necessary for the study of the Mental Process and the Profitability of Language. At the same time, the dynamics of language learning and learning are treated as phenomena associated with mental activity, and this system has been highlighted recently. The emphasis is not on language units but on psychological quality improvement of language learning, developing models of training activities, taking into account the psychological and physiological state of the person and their experimental verification. It is important to remember that psycholinguistics and neurolinguistics help when linguistic methods fail.

2. Neurolinguistic state: Neurolinguistic orientation is related to neurolinguistics, cognitive psychology, cognitology, informatics, psychology, sociolinguistics, pragmalinguistics, discourse analysis. Before us, it is necessary to identify two cases:

Since then, both natural and social approaches to psycholinguistics have emerged. Tatyana Chernigovskaya, professor of neurology and biology at St. Petersburg State University: "It is a combination of linguistics and neuroscience. In addition to pure science, it is also necessary for the treatment of people. We learn what happens in the brain when we talk and listen. To understand what a person's speech is about, we first need to have an understanding of language and linguistics. Our knowledge is necessary for the diagnosis, rehabilitation, and restoration of various speech functions. Sometimes people have to re-learn their mother tongue. The number of people suffering from dysgraphia and dyslexia is increasing worldwide... Neurolinguistic research is conducted using theories advanced by linguists and psycholinguists. Neuroscientists can advance theories about language structure and organization, based on information on brain physiology, that is, "to make general conclusions about the structure of neurological structures and language structure». Since then, both natural and social approaches to psycholinguistics have emerged.

Comparative and confusing research examines the relationship between elements of the linguistic category "spirituality" with alternatives and similarities in other constructive and related languages, revealing the linguistic nature and value, and the problems of translation and translation.

The goals and objectives of this area are:

The main objective of linguistics is to create a specific linguistic support for the scientific and practical mechanism for the upbringing of the highest spiritual person. One of the reasons why our spiritual and educational activities are not being achieved is that this particular linguistic base is not formed.

This linguistic base is reflected in our national and Oriental values. But they are not organized into a particular system.

Neurolinguistics studies the mechanisms of speech activity, the interconnection of language, thinking and human consciousness, and the ways in which human speech is created. Outstanding linguists L. S. Vigotsky, F. de Saussure, Boduen de Kurttenay, Avram Noam Chomsky, the interactions of thought and speech have been involved in the processes of formation of speech communication in the human mind. In L. S. Vigotsky's view, thought is seen as a product of the most intellectually complex forms, not abstract.

F. de Saussure's treatment of language states in his work "General Linguistics" that language is a means of communication, a means of expressing and formalizing ideas. The study of existing language forms, the use of language symbols, along with internal linguistics depend on external linguistics. Saussure's treatment of language divided the concepts of "language" and "speech", demonstrating their interaction with

one another. In his view, speech refers to the process of transmitting information through the language, and the language is a historically established character system [3, 77]. Avram Noam Chomsky argues that "speech is a syntactic structure, a way of interpreting speech at a deep semantic level of thought." One of the ways in which this program is designed for speech is to "help students understand not only grammar rules, but also their communication skills." the development of language game will take place"[5, 80]. The initial models overestimate the role of word-things.

A person may try to control his mind, but cannot control the physiological and hereditary properties of brain activity. If there is a psychological defect or defect in the minds of people, it can be corrected or cured;

Experience in verbal and non-verbal units of teacher choice of words and pictures has shown that the learner is able to solve the problem more quickly with simple words than verbal tasks rather than performing tasks that seem unclear to them. There is evidence in the scientific literature that complex texts and figures are easily located in the left hemisphere, while visual materials are easily positioned in the right hemisphere [6, 35]. Therefore, a faster reaction of the left hand and the right hand was observed in communicative imaging tasks. It has been established that the speech functions of the canonical model are located only in the left hemisphere, so their asymmetric nature varies depending on the task and the nature.

It has been shown that verbal and nonverbal (gesture, facial expressions, body gestures, gestures) can form a communicative canonical model of language and speech, and that the natural language element can become a traditional unit of agreement and have a contextual meaning. In certain speech situations, spiritual information is transmitted from one thing to another, by gestures, by words or by a combination of both characters. Gestures, like language units, are often symbolic, and their combinations can easily convey the body language lexicon in a semiotic way, such as speech acts. The teacher should consider these opportunities.

It is worth noting that the inability to explain and explain a lot is equivalent to not knowing anything. Self-awareness should be the most important task of teaching a foreign language.

Some people are completely ignorant of neurolinguistics. In foreign countries, similarly known artists occasionally resort to neurologist-psychologist linguists for treatment. They recommend such people to use a simpler, more intimate, understandable and friendly dialogue. Neither the patient nor his patients are offended. People work together to fix their defects so that they don't go unnoticed. Bow on stage is a tribute to the people. Gesture and facial expressions are also body language. Speaking very lightly and simply, sincerely and sincerely, they use the "body language", smiling at all times, and encouraging the audience to watch them. Excessive speech affects the artist's career and ignores it.

A person may try to control his mind but cannot control the physiological and hereditary properties of brain activity. If there is a psychological defect or defect in the minds of people, it can be corrected or cured; In this case, much depends on the individual. As we have mentioned, neurolinguistics studies the mechanisms of speech activity, the interconnection of language, thinking and human consciousness, and the ways in which human speech is created. Perception, spirit, and soul are associated with neurolinguistics. "This is a combination of linguistics and neuroscience. In addition to pure science, this science is also necessary for the treatment of people. We learn what happens in the brain when we talk and listen." To understand what is related to speech, we first need to have an understanding of language and linguistics, and our knowledge is necessary for the diagnosis, rehabilitation, and restoration of various speech functions. The number of people suffering from dysgraphia and dyslexia is increasing in the world and can draw general conclusions about the structure of the language.

Unfortunately, some people do not prepare themselves and others for the process of communication. When we analyze the characteristics of successful people, we see that they are not the only ones who are above the mind or spirit. In other words, people with high minds and hearts are always in a better position to live well. In any case, they pass the information on the scales of cognition and the heart, which are two steps in the scale.

Success occurs in moments between perception and spirit.

In all cultures and nations of human history, the spirit has been the source of intense emotions, endless pleasure, and wisdom. He has also discovered in his spirit that strong feelings, such as love, gratitude, and satisfaction, are symbols of goodness. Recent research has shown that there is collaboration between the human heart and the brain. Together, they process information, making decisions in the process. ...

Both the artist and the entrepreneur, the artist or the director, have the power to create the feelings that help them to cope with the hardships, the feelings of encouragement in difficult times, and the ideas that lead to development. Thinking with a brain can make a person crazy.

IV. Discussion

We often think that the heart is submissive to the mind and the heart is submissive to the desires. According to the latest scientific findings, the heart also has an independent nervous system, which allows it to make logical conclusions. The heart sends signals to the brain that is relevant and useful. That is why most people obey their hearts. In other words, the stronger the heart, the better the decisions.

When neurophysiologists identify "neural connections" between the soul and the brain, they can make intelligent decisions.

In fact, there are also lexical units with the ability to speak in the every vocabulary and syntax. Their lexical-semantic and syntactic features have so far not been scientifically defined. However, it must be recognized that the ontological features of such statements are also reflected in the canonical model atypical sentences.

An analysis of the French language shows that many of the statements may consist of two independent parts. These pieces form an opposition in the conversation. However, they do not appear separately to the logical judgment inherent in the sentence. On the contrary, the content of the first part of the opposition is explained by the contents of the second part, which is a complete idea. The main reason for this is that the simple statement stays in the binary opposition. In other words, in French, simple words form relative (independent, semi-) two-component phrases when binary opposition. The components appear to be two-dimensional, but the logical judgment is one and the same. Comparison:

Binary opposition of Simple Words - Normal Structure of Simple Words

- | | |
|------------------------------------|--------------------------------------|
| 1. <i>Chaude, les marrone !</i> | 1. <i>Les marrones sont chaude</i> |
| 2. <i>Magnifique, ce paysage !</i> | 2. <i>Ce paysage est magnifique.</i> |
| 3. <i>Génial, ce film !</i> | 3. <i>Ce film est génial.</i> |

It seems that the binary opposition to a simple sentence does not contain intermediate elements of the syntactic connection, but the parts are known and interconnected through a certain pause.

However, they have explained this phenomenon by adding and mixing some simple words (such as incomplete and verbal). Binary constructions are not regarded as a separate discourse of simple discourse, and therefore their delineation of boundaries and shapes is also important for comparative linguistics.

French linguists have been thinking about the problems of binary opposition in the first half of the 20th century. In particular, Henry Martiné - Professor of Sorbonna University, one of the founders of functional linguistics - in his linguistic work « La Linguistique synchronique », provides interesting evidence of the binary opposition to process and object. For example, the binary contradiction between the expression "table" and the "table" in the meaning of the table object appears in the linguistic conflict. According to the scientist, the binary opposition is represented by the "sign and the mark" (le signifié et le signifiant). That is, this relationship is important for the lexical units to be observed in the speech process.

Although the binary structure is essentially inextricably linked to the binary opposition, it differs greatly from its properties. What is the difference?

1. The syntactic construction of lexical units, that is, the functional nature. The lexical unit represents the lexical meaning while retaining its essence in binary opposition. In binary constructions, syntactic construction is more important than lexical.

2. The shape of the syntactic structure. The lexical unit or lexical unit of speech function is inherently specific to a particular type of sentence. For example, the primary function of a horse in a binary structure is that it is called a nominal. Its expression with preposition determinants, however, relates to incomplete

discourse. When we say the formal structure of a syntactic structure, we take into account what kind of sentence it is. It should be noted here that the term "binary construct" as a component of lexically-syntactically separate phrase (in a relative sense) is used in the textbooks of « Grammaire méthodique ». (The term "binary construction" or "binary construction talk" is not mentioned as a separate phrase). The terms "binary opposition" and "binary construction" are used in two different ways: 1) lexical semantic; 2) studied in a syntactic-stylistic plan.

II It is inevitable that the features of pre-existing discourses should be clarified by the unchanged forms of voices and *voilà*, and their observation in speech. Such statements can be the answer to expressions that are expressive and rhetorical.

1. What is the truth? - *Voilà, voilà... On vient.* - Is there a creature? - Here you are ... I'm going.
2. L'addition, sous vous plait - *Voilà, voilà.* - Make a book, please - Here.

It is impossible to translate precursor phrases in a balanced way. If this is the case, it is difficult to determine the rationale. Responses to presentations also indicate the end of a conversation or conversation between the speaker and the listener. It is important to remember that *Voilà* has no quicker response than *voilà*. When formally communicated, these units do not serve to express the meaning of being non-existent. So, *Ne voilà personne* - No one is visible. What happened? - Who has seen him come? These units may also include comparative or incremental levels:

1. Comparative: - *Voici plus intéressant!* Мана, жуда қизик!
2. Superlatif - *Voici le plus beau de l'histoire!* Мана жуда ҳам қизик воқеа!

Prehistoric expressions are emotionally expressive in terms of their methodology: *Voilà qu'il neige* – *Mana, qor yorayapti.*

The words *Voici* and *voilà* are etymologically formed on the basis of the word *voir* (*Vois-là; Vois-ci*), which comes with the complement of the lexical means (often pronouns). *Me voici* - *O reste! Les voilà!*

The words *voilà* and *voici* have not yet lost their etymological features. As the *Voir* verb is a prefixed *revoir* form, the *voo / voilà* forms of *revoici / revoilà* appear in family-style discourse.

1. *Voir - revoir – revu.*
2. *Voilà – revoilà.*
3. *Voici – revoici.*

The most pronounced diamond can also be expressed in an encirclement with a *voicemail*.

En voilà un kilo - Here's a pound.

Words accompanied by *voilà / voici* may be followed by words and phrases:

1. *Voilà la joie réponde dans toute la maison.* (Diderot)
2. *Me voici un vrai militaire* (Stendal).
3. *Le livre que voici* - This is the book.
4. *L'homme donne voici le signalement* - This is the person who said it.
5. *Dis, qu'as-tu fait toi que voilà de ta jeunesse* - Now tell me what you did when you were young (*Verborum*).

In French, the phrases *Voilà...*, *C'est...*, *Il y a...* are very active in speech:

Voilà une jolie fleur – *Ana chiroyli gul.*

Voici un bon restaurant – *Mana yaxshi tamadixona.*

C'est une fille intelligente – *Bu qiz – juda aqli.*

Il y a sept garçons dans ce groupe – *Bu guruhda yettita o'g'il bola bor.*

Such communicative units can be continued indefinitely. A student who has mastered such examples during certain hours of study can talk to any Frenchman at A1 and A2. More importantly, he can explain himself to another in French.

Under the themes, innovative, intensive and easy-to-use tests and exercises are used to enhance knowledge, skills, and skills. You must know to take part in the conversation in french and uzbek :

Salom – bonjour m: Kechqurungi salom – Bonsoir ! Tongi salom – bon matin ! Xayrli kun - bonne journée ! Xayrli tun – Bonne nuit. Salom – salut m : Mendan ota-onangizga salom. – Mes saluts à vos parents. Mening qaynoq salomlarim! – Mes salutations chaleureuses! Yaxshi qoling ! – Bien à Vous !

Tanishuv – connaissance f : Ism-sharifingiz ? – Quel est votre nom de famille ? Ismingiz ? - Votre prénom ? Sizning ismingiz nima ? – Comment vous appelez-vous ? Sening oting nima ? - Comment appelles-tu ? Mening ismim Rashid – Je m'appelle Rachid. Mening familiyam – Akramov. – Mon nom de famille est Akramov. Siz dilkash odam ekansiz. – Vous êtes très aimables (sympas, gentils). Xushnudlik (jonim) bilan. – Avec plaisir !

Yosh – âge m : Quel âge a-t-il (elle) ? – Uning yoshi nechada ? Il (elle) a 18 ans – 18 da ! Yoshingiz nechada ? - Quel âge avez-vous ? Yoshing nechada ? - Quel âge as-tu ? Men 20 yoshdaman – J'ai 20 ans. Mening yoshim katta. – Je suis âgé(e). Men juda yoshman. - Je suis très jeune. Men qariman. – Je suis vieillard (e) - (vieil - vieille). Siz hali yoshsiz. – Vous êtes encore jeune.

Ha – Oui. Bien sur – Albatta. Aniq shunday – Exactement. Ha, rahmat ! – Oui, merci. Ha, shunday. – Oui, c'est ça ! Rahmat, ... shunday-shunday. – Merci, ...oui-oui ! Ha, bilaman. – Oui, je sais ! Shundaymi ? – C'est vrai ?

Yo'q – non. Umuman yo'q. – Non plus. Hech narsa – Ne rien. Hech narsa qilolmaysan. - Tu ne fais rien. Bu men uchun og'ir. – C'est très horrible pour moi. Hammasi – bekor. – Tout est pour rien ! Xavotirga o'rin yo'q. – C'est pa la peine.

Yetarli – c'est assez. Shakardan yetarli – C'est assez du sucre.

Yaxshi – bon : Hammasi yaxshi. – Tout est bon. Bu – yaxshi-ku. – C'est bon ça.

Xush kelibsiz - Soyez bienvenue. Maktabga xush kelibsiz ! – Soyez bienvenue à l'école ! Kelganingizdan xursandmir. – Nous sommes ravis de votre arrivée. Biz – xursandmiz. – Nous sommes enchantés (ravis, contents).

Rahmat – merci. Katta rahmat – Grand merci. Yordamingiz uchun rahmat. – Merci pour votre aide. Sizga ham rahmat. – Merci à vous aussi. Ha, rahmat. – Oui, merci. Yo'q, rahmat. – Non, merci. Tashakkur bildiraman ! – Je vous remercie.

Arzimaydi – Pas de quoi. De rien. Sen menga ajoyib to'hfa (sovg'a) qilding. – Tu m'as fait une bonne surprise. Men bundan xursandman. – J'en suis content (e). O'ylashga arzimaydi. – Pas de peine. Bu sabab emas. – C'n'est pas la peine.

Xo'p – d'accord. Bo'ldi, tamom. – Bon, d'accord. Men roziman. – Je suis d'accord. Siz rozimisiz ? – Etes-vous d'accord ? Sen rozimisan ? – Tu es d'accord ? Rozimasman. – Non, je ne suis pas d'accord. Rozi bo'ling ! – Soyez d'accord ! Nega sen norozi ? – Pourquoi tu n'es pas d'accord ? Xo'p degin ! – Dis, oui ! Men xo'p deyman. – Je dis oui. Yo'q degin ! - Dis, non.

Savol – question f : J'ai une question – Menda savol bor. So'rasam maylimi ? – Puis-je demander ? Savol bering ! – Posez la question ? Savol - yo'q. – Pas de question. Bu og'ir masala. – C'est une question horrible (lourde)!

Attang/Afsus/Ayanchli/Achinarli – C'est dommage ! - C'est affreux! C'est blessure ! Men bundan afsusdaman – Je suis blessé de cela. Sizdan kechirim so'rayman - Je vous dis pardon ! Afsus, kelolmayman, meni kechiring – Dommage, je ne peux pas venir, pardonnez-moi (excusez-moi)!

Syurpriz – surprise f : Qanday surpriz - Quelle surprise ? Sizga syurpriz qilmoqchi bo'ldim. - Je voudrais vous faire une surprise. Men sizning syurprizingizdan xursandman. - Je suis ravi (e) de votre surprise.

Vaqt/soat – temps m, heure f : Quelle heure est-il ? – Soat necha ? - il est 7 heures. – Soat 7. Je me suis occupé (e) – Men bandman. Je n'ai pas de temps – Mening vaqtim yo'q. Tayyor bo'ling, soat 10 da ! – A dix 10 h., soyez prêt (es) !

Uzr so'rash –pardon m : Uzr – Pardon. Kechirasiz, ketishim kerak. – Pardon, je dois partir. Ming uzr – Mille excuses ! Ming marta uzr – Mille fois pardon ! Oy, kechirasan, men senga yomon qildim. – Oh, pardon, je t'ai fai mal.

Gapirmoq – parler: Fransuzcha gapirasizmi ? – Parlez-vous français ? Ha, bir oz – Oui, un peu. Afsuski, yo'q – Non, je ne peux pas parler. Sal sekinroq gapirsangiz, iltimos – Parlez un peu lentement, s'il vous plaît.

Ob-havo – temps/climat m : Ob-havo qanday ? - Quel temps fait-il ? Havo yaxshi. – Il fait beau (temps). Havo juda yomon. – Il fait très mauvais. Osmon ko'm-ko'k. – Le ciel est bleu. Quyosh charaqlab turibdi. – Le soleil brille. Yomg'ir yog'moqda. – Il pleut. Qor yog'ayapti. – Il neige. Osmonda bulut. – Le ciel a des nuages. Jala yog'ayapti. – Il gèle. Havo sovuq. – Il fait froid. Havo issiq. – Il fait chaud. Shamol – il fait du vent. Shamol qattiq esayapti. – Le vent souffle très fort. Havo toza – Il est frais. Havo muzdek. – Il est glacé. Qish yoqmaydi.- L'hiver ne me plaît pas. Yozni yoqtiraman. – J'adore l'été. Qish sovuq. – L'hiver est froid.

Marhamat – S'il vous (te) plaît. Marhamat, joyingizga o'tiring. – Prenez votre place, s'il vous plaît. Marhamat, o'tiring ! – Assiez-vous, s'il vout plaît ! O'qing, marhamat. – Lisez, s.v.p. Marhamat, joyingiz. – C'est votre place, s.v.p.

Tabrik – félicitation f : Men sizni tabriklayman. – je vous félicite. Tug'ilgan kuning (iz) bilan ! – Bon anniversaire ! Men sizga baxt tilayman. – je souhaite du bonheur ! Baxtli bo'l ! – Sois heureux ! Samimiy tilaklar ! – Les meilleurs vœux !

Xayr – Au revoir ! Omon bo'ling, ko'rishguncha – A bientôt ! Hali zamon ko'rishamiz – A tout à l'heure! Ertagacha – A demain! Ertadan keyingacha – A l'endemain! Ko'rishamir – On verra! Alvido, do'stim ! – Adieu, mon ami !

Diqqat/e'tibor – attention f: Tashvishlanma ! - Ne t'inquiète pas! Bunga e'tibor bermang – Ne faites pas attention à cela! Hammasi yaxshi. - Tout va bien.

Keling ! – Venez ! Keling bu yerga ! – Venez ici ! Men borayapman. – Je vais.

Qandoq ? – Comment ? Qandoqsiz ? - Etes-vous bien? Qandoq yuribsiz ? – Comment allez-vous ? Yaxshimisiz ? – Comment portez-vous ? Durustmi ? – Ça va ? Tuzuk, yaxshi – Ça va, bien. Rahmat, yaxshiman. – Merci, je vai bien. Men o'zimni yomon his qilayapman. – Je me porte mauvais (je me sens mauvais). Men shamolab qoldim. – J'ai ratrapé la rhume. Men gripp bilan ogrindim. – J'ai mal de grippe. Ikki kundan buyon uxlamayapman ! - Je ne dors plus depuis deux jours

Qancha – Combien : Qancha turadi ? – Combien se coute ? Bu kitob qancha turadi ? – Combien se coute ce livre ? Bu besh yevro turadi. – Ça coute cinq euro.

Qayerda ? – Où ? Onang (otang) qayerda ? - Où es ta mère (ton père)? Siz qayerda ? – Où êtes-vous ? Men shuyerda ? – Je suis là (ici) ! Où est-il ? – U qayerda ? Mana – u ! - Il est ici !

Necha ? – Combien de : Necha soatdan buyon siz bu yerda bo'ldingiz ? - Depuis combien d'heure vous avez été ici ? Siz qancha vaqt bu yerda bo'lasiz ? Combien d'heure vous serez ici? Poyezd bilan borishda qancha vaqt ? - Combien d'heure pour aller par train ?

Uchrashmoq – se rencontrer: Qachon uchrasha olamiz ? – Quand nous pouvons nous rencontrer ? Ertaga, xohlasang. – Demain, si tu veux.

Kirmoq – entrer: Kirsam, maylimi ? Puis-je entrer ? Kiring, marhamat ! - Entrez, s'il vous plaît ! Kirish ta'qiqlangan ! – Interdit à l'entrée !

Bermoq (o'tkazmoq) – donner (passer) : Marhamat qilib, gazetani berib yubormaysizmi? – Pouvez-vous me passer (donner) le journal, s.v.p.? Katta rahmat – Merci beaucoup. Meni o'tkazib yuboring ! – Laissez-moi passer, s.v.p.

O'ylamoq – penser : Men shunday o'ylayman. – Je pense comme ça. Men bunday o'ylamayman. - Je ne pense pas comme ça. Sen qanday o'ylaysan ? – Comment tu penses ? Men u haqda o'ylamayman. – Je n'y pense pas.

Yashamoq/istiqomat qilmoq/turmoq – habiter/demeurer/louer: 1. Siz qayerda yashaysiz? – Où habitez-vous ? Sen qayerda yashaysan ? - Où habites-tu ? 2. Siz qayerda istiqomat qilasiz ? - Où demeurez-vous ? Sen qayerda istiqomat qilasan ? - Où demeurez-tu ? 3. Siz qayerda turasiz ? - Où logez-vous ? Sen qayerda turasan (tunaysan)? - Où loges-tu ?

Unutmog – oublier : Men unutmog – J'ai oublié. Men sizni hech qachon unutmayman – Je ne vous oublie jamais ! Bu unutilmas voqea. – C'est un moment inoubliable. Bizning do'stligimiz abadiy. – Notre amitié est éternelle.

Band bo'lmoq – s'occuper/être occupé (e) : Uzr, men juda bandman – Par contraire, je me suis très occupé(e). Bandmisiz ? – Vous vous êtes occupés ?

Belgilab qo'ymoq – marquer : Men buni hozir belgilab qo'yaman – Je vais marquer cela. Qo'l telefonimga belgiladim. - J'ai marqué à mon portable.

Bilmoq/Anglamoq – savoir/comprendre : Men bilmayman – je ne sais pas. Men bilaman – je sais. Bu nimani anglatadi ? Qu'est-ce que ça veut dire ? Men anglamadim (tushunmadim) – Je n'ai pas compris

Inobatga olmoq – prendre compte : Sizning qaroringizni inobatga olaman. - Je prends compte avec votre décision. Sizning maslahatingizni inobatga olaman. - Je vais adopter votre ordonnance. Siz nima desangiz shu. - Je vais adopter votre arrêt. Siz nimani nazarda tutayapsiz? – De quoi pensez-vous ? Siz nima demoqchisiz ? – Qu'est-ce que vous voulez dire ?

Itifotli (odobli) bo'lmoq – être gentil (poli): Siz juda itifotlisiz (odoblisiz)? – Vous êtes très gentils (polis).

Yoqtirmoq - préférer: Kofeni yoqtirasizmi ? – Préférez-vous le café. Men kofe ichmayman. – Je ne prends pas du café. Men ko'k choy ichaman. – je prends du thé vert. Nimani yoqtirasiz ? – Qu'est-ce que vous préférez ? Kofeni. – Le café.

Yo'nalish – direction f : Siz qaysi tarafga borasiz ? – Vous allez pour quelle direction ? Vokzalga qanday boriladi? Comment peut-on aller à la gare? Aeroport yo'nalishi qaysi tomon ? Quelle est la direction de l'aéroport ? To'g'rida. – A droite. Chapga burilib to'g'riga yuring ! – Tournez à gauche et puis à droite. Faqat to'g'riga. – Tout à droite. Chapga ! – A gauche ! Keyin o'ngga ! – Puis à droite !

Bir soniya (lahza)! – Un second (Juste un moment), s.v.p.. Sizdan so'rasam bo'ladimi ? – Puis-je vous demander ? Bir daqiqadan keyin. – Dans une minute.

Qila olmoq – pouvoir : Menga choy bera olasizmi ? - Pouvez-vous me donner du thé ? Men qila olmayman. – je ne peux pas. Qila olaman. – Je peux.

Umid qilmoq – espérer: Ha, umid qilaman. – Oui, j'espère. Umid qilamanki, yo'q – J'espère, non. Umidingni so'ndirma ! – Ne perd pas son espoire !

Egalik qilmoq – avoir: Pochta jo'natmangiz bormi ? - Avez-vous du colis postal ? Yo'q, menda undan yo'q. – Non, je n'en ai pas.

Muhim (emas) – Bu muhim. - C'est important. Bu muhim emas. - Ce n'est pas important. Bu fojea. – C'est catastrophe (urgent).

Majbur (odatiy) – obligatoire (obligé). Bu – majburiy. – C'est obligatoire. Sen majbursan. – Tu es obligé. Shunday qabul qilingan. – C'est obligé. Qoida shunday ! – C'est la règle obligée. Men odatlanmadim. – je ne suis pas obligé (e).

Ehtiyot – attention ! Chiqishda ehtiyot bo'ling ! – Attention à la sortie !

Jo'nash – départ m : Sizning jo'nashingiz qachon ? – Quand est votre départ ? Men bugun jo'nayman. – Je pars aujourd'hui. Men ertaga jo'nayman. – Je partirai demain.

Yozmoq – écrire. Buni shu yerga yozing. – Ecrivez ça ici. Buni bu yerga yozma ! – N'écris pas ça ici ! Devorga chizma ! – Ne dessine pas sur le mur !

Takrorlamoq – répéter : Buni takrorlay olasizmi ? - Pouvez-vous répéter cela. Takrorla, iltimos ! – Répétez, s.t.p! Buni takrorlama ! – Ne répète pas cela?

Eslamoq – se rappeler : Eslayapman – Je me rappelle. Eslolmayapman – Je ne rappelle pas. Ha, esladim. – Ah oui, je me rappelle.

Yordam – aide, secours m : Yordam beringlar ! – Au secours ! Siz menga yordam berolmaysizmi ? – Pourriez-vous m'aider ? Sizga yordam kerakmi ? – Je peux vous aider ? Yordam berishga ruxsat bering ! – Permettez-moi de vous aider ! Men sizning xizmatangizdaman. – je suis à votre service.

Tushunmoq – comprendre : Fransuzcha tushunasizmi ? – Comprenez-vous en français ? Bir oz. – Un peu. Men fransuzchani tushunmayman. – Je ne comprend pas le français. Tushundim. – Compris. Tushunmadim. – Pas compris !

Yo'qotmoq – perdre : Men hamyonimni yo'qotdim. – J'ai perdu mon porte-monnaie. Men pasportimni yo'qotdim. – J'ai perdu mon passeport.

Kelmoq – venir/arriver. Qayerdan keldingiz ? – D'où venez-vous (masofa uzoq bo'lsa : D'où arrivez-vous) ? Fransiyadan – De la France. Rasiyadan – De la Russie. Buxorodan – de Boukhara. Toshkentdan – De Tachkent.

Millat – nationalité f : Millatingiz nima ? – Quelle est votre nationalité ? Men o'zbekman. – Je suis ouzbek. Sizlar - mehmondo'st. – Vous êtes accouillants.

Boring ! – Allez ! Jo'ngang ! – Allez-en ! Ketdik ! – Allons-y ! Yo'qol ! – Va-t-en ! Sizni ko'rgim kelmaydi. – Je ne veux pas vous revoir. Odocsiz ! – Impoli !

Ishlamoq – travailler: qayerda ishlaysiz ? – Où travaillez-vous ? Siz qaysi sohada ishlaysiz ? – En quel domaine travaillez-vous ? Kasbingiz nima ? – Quel est votre métier (profession) ? Siz hayotda nima ish qilaysiz ? – Qu'est-ce que vous faites dans la vie ? Men o'qituvchiman. – Je suis professeur.

Xursand – content : Men xursandman. – Je suis content. Men juda mamnunman – Je suis très ravi. Men shodman – Je suis enchanté. Siz bilan tanishganimdan xursandman. – Je suis très content faire la connaissance avec vous. Siz bilan uchrashishdan xursandman. – Je suis très ravi de votre rencontre. Siz bilan ushrashganim juda yaxshi bo'ldi. – C'était très bien de vous rencontrer.

Tushunmadim – Je n'ai pas bien compris. Kechirasiz, sizni yaxshi tushunmadim. – Excusez-moi, s'il vous plaît, je n'ai pas bien compris. Bu juda tushunarli. – C'est bien compris. Tushunarli. – Compris.

Eshiting ! – Ecoutez ! Musiqa eshitishni yoqtirasizmi ? – Aimez-vous écouter la musique ? Yaxshi eshitib oling ! – Ecoutez bien, s.v.p.

Qarang ! – Regardez ! U televizor ko'rishni yaxshi ko'radi. – Il aime regarder la TV. O'ngga (Chapga) qarang ! – Regardez à droite (à gauche) !

Shoshilmoq – se dépêcher : Shoshilish kerak. – Il faut dépêcher. Men shoshilyapman. – Je me dépêche. Shoshilmang ! – Ne dépêchez pas !

Qadah – teste f : Sog'lik uchun ! – Santé ! Sizing sog'ligingiz uchun ! – Votre santé ! Nima bo'ldi ? – Que se passe-t-il ? Ranging oqargan ? – Tu es tout pâle ?

Bezovta qilmoq/bo'lmoq – déranger/inquiéter : Pardonnez-moi pour vous déranger – Bezovta qilganim uchun uzr ! Siz bezovta bo'ldingiz. – Vous êtes bien dérangé. Sizni bezovta qilyapman, uzr. – Pardon, je vous dérange. Bezovta qilmang ! – Ne dérangez pas ! Bezovta bo'lmang ! – N'inquiétez pas. Qornim (oshqazonim) - bezovta. – Mon ventre (estomac) me dérange. Pas de problème – Muammosiz ! Menga farqi yo'q. – Je n'inquiète pas.

Hojatxona – toilette f : Kechirasiz, hojatxona qayerda ? – Où est la toilette, s.v.p? Oshqozonim (qornim) og'riyapti. – J'ai mal de mon estomac (ventre).

Omad – chance f : Qanday omad ! – Quelle chance ! Omadim keldi. – J'ai de la chance. Omadim kelmadi. – J'ai perdu de la chance. Imkonsiz. – Impossible.

Istamoq – vouloir : Siz nimani xohlaysiz ? – Qu'est-ce que vous voulez ?

From this comes the following conclusion: Apparently, as the language is in constant development, the precursor forms of speech have evolved over the course of the atypical discourse. Binary constructs with a distinct linguistic structure and presentation presentations are significant speech phenomena. Their research is important for comparative typology and theoretical grammar.

V. Conclusion

There will be factors that show the existence and existence of every nation. Language is such an art of existence. Language is not just a means of communication, it is a mirror of the spirituality and culture of the nation. As long as a nation has its own language, it has its significance in the world.

As the language is universal, progress in social life determines the progress in the language. In turn, the development of language and linguistics will have an impact on the development of society and the

nation. Wherever peace and prosperity prevail in the community, language and linguistics develop. However, in countries where the opposite is true, it is unlikely to reflect on the development of language and linguistics.

Today, all linguists agree that knowing the language spoken by people is an abstract subject matter. Such knowledge is the knowledge of the rules, ways and means of sound and use of sounds, rather than the knowledge of specific sounds, words and phrases. Psychological, social and genetic factors play an important role here.

Communicating in one language when people understand a language; however, it is difficult to understand how this language is understood. To ignore the other languages by trying one language is like losing justice to humanity.

Neurolinguistic research is conducted using theories advanced by linguists and psycholinguists. Neuroscientists can advance theories about language structure and organization, based on information on brain physiology. All the principles of language are equally important, and these principles must be studied, as no language is fully understood, and there is always something new. Cognitive principles - brain and its relation to language are important in language acquisition and categorization. This is one of the unsolved problems of neurolinguistics.

Two models [WPm] and [WP] = [M + N + T + P] have the same value [M + N + T + P] in the “heart” of their structures. These four elements together form the semantic-functional structure of a simple sentence and a canonical sentence. A canonical sentence is not always verbal, like a simple sentence. There are phrases that have only their lexical forms (not verbal, like bravo, hello, yes, but yes, no doubt, perhaps this is in order, etc.). These phrases do not support all forms of conjugation of verbs. And we calculate the canonical or atypical sentence according to the structural meaning of [MNTP].

These sentence words in the traditional grammar in the Uzbek language can represent four types of atypical sentences formed using the [WP] model and do not change the morphological form. And these phrases are called definition words, formed by semantic-functional, enriched foundations of such words. These words are to some extent connected with the words of *spirituality, the problems of Uzbek and French language's syntax's speech differentiation in comparison aspect from the spirituality educations.*

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