



Ministry of Higher
Education, Science
and Innovation of the
Republic of Uzbekistan



2025
March 29



Pragmalingvistika, funksional tarjimashunoslik va til o'rgatish jarayonlari integratsiyasi

Прагмалингвистика, функциональное переводоведение и интеграция процессов преподавания языка

Pragmalinguistics, functional translation studies and integration of language teaching processes

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**O‘ZBEKISTON RESPUBLIKASI OLIY
TA’LIM, FAN VA INNOVATSIYALAR VAZIRLIGI
BUXORO DAVLAT UNIVERSITETI**

Ingliz tilshunosligi kafedrası

**PRAGMALINGVISTIKA, FUNKSIONAL
TARJIMASHUNOSLIK VA TIL O‘RGATISH
JARAYONLARI INTEGRATSIYASI**

**mavzusidagi xalqaro miqyosidagi ilmiy-nazariy anjuman materiallari
TO‘PLAMI**

2025 yil, 29-mart

Buxoro – 2025

Pragmalingvistika, funksional tarjimashunoslik va til o'rgatish jarayonlari integratsiyasi maqola va tezislar to'plami, to'plovchi va nashrga tayyorlovchi: M.A.Shukurova, G.F.Xayrullayeva, A.X.Qodirova; Buxoro; 2025 yil, 337 bet.

To'plamda respublikamiz olimlari, katta ilmiy xodim-izlanuvchilari va mustaqil izlanuvchilarining xorijiy tillarda o'quv va badiiy adabiyotlar, elektron darsliklar, ixtisoslashtirilgan rasmlar bilan bezatilgan gazetalar va jurnallarni yaratish hamda chop etish samaradorligini oshirish, yoshlarda chet tilni egallash darajalarining Yevropa tizimi (CEFR)ni o'rganishning o'rni, yoshlarga chet tilni o'rgatishning psixologik aspektlari, chet tilni o'rganishda til xususiyatlarining ahamiyati va muammolari, til va madaniyatlararo kommunikatsiya metodlari, tilshunoslik va adabiyotshunoslik masalalari, uslubshunos olimlarning ilg'or tajribalarining roli kabi masalalar talqiniga bag'ishlangan maqolalari o'z ifodasini topgan. To'plamda til muammolari bilan qiziquvchi ilmiy xodimlar, katta ilmiy-xodim izlanuvchilar, mustaqil tadqiqotchi-izlanuvchilar, magistrantlar va o'quvchilar foydalanishlari mumkin.

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Time is a Resource: "Save time," "Waste time."

Time is a Journey: "Time flies," "Looking ahead to the future."

Time is an Object: "Lose time," "Gain time."

This study applies CMT to compare and contrast how such metaphors manifest in English and Uzbek literary texts, exploring linguistic, cultural, and contextual influences.

Methodology

The study implements a qualitative analysis of selected English and Uzbek literary components, such as novels, short tales, and poems. Texts by Richard Bach (Jonathan Livingston Seagull), Somerset Maugham (The Moon and Sixpence), Ulug'bek Hamdam (Oq Oda), and Isojon Sultan (Bozor) are examined for metaphorical representations of time. The study examines, categorizes, and compares the metaphorical structures utilized in both languages, with a focus on the relationship between linguistic form and cultural meaning.

Common Metaphors of Time

Both English and Uzbek literature employ universal metaphors, reflecting shared human experiences of time:

Time as a Journey:

English: "The years stretched ahead of him" (*The Moon and Sixpence*).

Uzbek: *Vaqt o'tayapti, yo'l uzaymoqda* ("Time passes, the road lengthens").

Both examples metaphorize time as a linear progression, with movement suggesting the passage of time.

Time as a Resource:

English: "He squandered his time on trivial pursuits."

Uzbek: *Vaqtini zoya qildi* ("He wasted time").

The metaphor emphasizes the finite and valuable nature of time, underscoring its management as a cultural priority.

Culture-Specific Metaphors of Time

While some metaphors are universal, others are shaped by cultural, historical, and environmental factors.

Time as a Cycle:

Uzbek literature frequently uses agricultural metaphors, reflecting a cyclical view of time tied to nature. For example, *Vaqt xuddi ekilgan urug'dek* ("Time is like a planted seed").

English literature, rooted in industrial and technological contexts, less often portrays time cyclically but instead emphasizes linearity and productivity.

Time as a Master:

Uzbek: *Vaqtning quli bo'ldim* ("I became a slave to time").

English: "Time waits for no one."

Uzbek texts often present time as a force of destiny and inevitability, influenced by Islamic philosophical traditions. English texts tend to depict time as an impersonal but relentless force.

Time as an Enemy:

English: "Time is against us." This metaphor frames time as an adversary, indicating pressure and the challenges of meeting deadlines.

Uzbek: "Vaqt bizga qarshi" ("Time is against us"). Similarly, this expression conveys the struggle against time constraints, highlighting a universal experience of time-induced stress.

Time as a Healer:

English: "Time heals all wounds." This metaphor suggests that the passage of time can mend emotional pain, reflecting a belief in time's therapeutic qualities.

Uzbek: "Vaqt barcha yaralarni davolaydi" ("Time heals all wounds"). The identical expression in Uzbek indicates a shared cultural understanding of time's role in healing and recovery.

These metaphors reveal both universal and culture-specific perceptions of time. Universally, time is often seen as a valuable resource and a journey, highlighting its importance and continuous nature. Culturally, metaphors diverge based on historical, environmental, and social contexts. For

instance, the agrarian-based cyclical view of time in Uzbek culture contrasts with the linear, progress-oriented perspective prevalent in English-speaking societies. Understanding these metaphors provides insight into how different cultures conceptualize time, influencing behavior, communication, and worldviews.

Linguistic and Stylistic Differences

The structure of Uzbek, with its rich use of suffixes and agglutination, allows for more nuanced expressions of time, such as habitual and cyclical aspects. English, with its analytic tendencies, employs prepositions and auxiliary verbs to convey temporal relations. These linguistic differences shape how metaphors are constructed and perceived.

The research study uncovers both universal and culturally specific methods of thinking time in English and Uzbek literature. While metaphors such as Time is a Journey and Time is a Resource are used in both languages, their nuances and uses reflect distinct cultural viewpoints. Uzbek literature frequently highlights cyclical and related conceptions of time, whereas English writing favors linear and individualistic interpretations. These findings emphasize the relevance of metaphors in bridging linguistic and cultural boundaries, as well as providing insights into how time impacts human experience across different traditions.

Implications for Further Research

Future studies could explore the diachronic evolution of time metaphors in both languages, analyze their use in other genres, or examine their implications for translation studies. Comparative studies with additional languages may further illuminate the interplay between language, culture, and cognition.

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BUYUK BRITANIYADA AN'ANAVIY TO'Y MAROSIMINING IZCHILLIGI VA O'ZIGA XOSLIGI.

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Annotatsiya. Maqolada to'y an'analarini lingvokulturologik nuqtai nazardan o'rganish madaniyatlararo muloqotni rivojlantirishga yordam berishi, til o'rganuvchini nazariy va amaliy materiallar bilan ta'minlashi, shuningdek, bu ikki ona tilida so'zlashuvchi mamlakatlar o'rtasidagi siyosiy, ijtimoiy va boshqa o'zaro munosabatlarning yanada yaqinlashishiga va rivojlanishiga hissa qo'shishi tahlil etilgan.

Kalit so'zlar: marosim, leksik birlik, folklor, sarpo, urf-odat, tantana, madaniyat, lingvomadaniyatshunoslik.

The consistency and uniqueness of a traditional wedding ceremony in the UK.

Abstract. The article analyzes how the study of wedding traditions from a linguo-culturological perspective helps to develop intercultural dialogue, provides the language learner with theoretical and practical materials, and also contributes to the further rapprochement and development of political, social and other relations between these two native-speaking countries.

Keywords: ceremony, lexical unity, folklore, sarpo, tradition, celebration, culture, linguo-culturological studies.

Til nafaqat madaniy merosni avloddan-avlodga o'tkazadi, balki u xalqning mentaliteti, madaniyati, dunyoqarashiga ta'sir etuvchi vosita hamdir. Yuqorida ta'kidlaganimizdek, to'y an'analarini lingvokulturologik nuqtai nazardan o'rganish madaniyatlararo muloqotni

rivojlantirishga yordam beradi, til o'rganuvchini nazariy va amaliy materiallar bilan ta'minlaydi, shuningdek, bu ikki ona tilida so'zlashuvchi mamlakatlar o'rtasidagi siyosiy, ijtimoiy va boshqa o'zaro munosabatlarning yanada yaqinlashishiga va rivojlanishiga hissa qo'shadi. To'y an'analariga qiyosiy yondashish, eng avvalo, ilmiy, madaniy va til materiallari asosini yaratish orqali urf-odatlarining boshqa turlarini kelgusida o'rganish imkonini beradi.

To'y oldi marosimlari: Izlanish va kuzatuvlar shuni ko'rsatadiki, ingliz nikoh to'yidan oldin odatda ikki kishi o'rtasidagi wedding proposal/nikoh taklifi bilan boshlanadi. Bu an'anaviy ravishda uzuk an engagement ring / unashtiruv uzugi taqdimotini va rasmiy ravishda "Will you marry me?" / "Menga turmushga chiqasizmi?" degan savolni o'z ichiga oladi. Taklif etayotgan kishi savol berish uchun hatto tizzasiga tushishi mumkin. Agar taklif qabul qilinsa, er-xotin unashtirilgan xisoblanadi. Bu chap qo'lda unashtiruv uzugi taqilgan bilan ifodalanadi.

1. Formal proposal – turmush qurish taklifi. Ingliz milliy-madaniyatida ham to'y marosimlarida o'ziga xosliklar mavjud. Ushbu madaniyatga xos birgina buyuk savol, turmush qurish haqidagi taklifni berish - bu nikohga olib boradigan baxtli yo'lning boshlanishidir. An'anaga ko'ra, bo'lajak kelinning otasi bo'lajak er-xotinning tanishuv munosabatlarida o'z so'zlariga egadirlar. Moliyaviy imkoniyatlari, oilasi va shunga o'xshash omillardan kelib chiqib, qiziga mos yigitni tanlash bu ularning haqqidir. Ushbu an'anaviy jarayonning eng muhim qismi aynan kuyovning kelinning otasidan ruxsat so'rashidir. Buyuk Britaniyada kelinning otasi qizini o'z sevganiga, ya'ni o'zi istagan odamga, turmushga chiqmoqchi bo'lgan erkakka berishi an'anaga aylangan. Albatta, bu yevropalik va g'arbliklar uchun odatiy hol. Qolaversa, bu odat qadimgi Rim imperiyasiga borib taqaladi. Agar kelinning ota-onasi kuyovdan mamnun bo'lmasa, ular kelinni qaytarib olib, boshqa erkak bilan nikohlashga rozilik berishlari mumkin. Demak, bu jarayon ham insonning, ham jamiyatning demokratik tamoyillari asosida amalga oshiriladi.

Kelinning otasidan yoki onasidan roziligini so'rash hali ham hurmat belgisi hisoblanadi. Ushbu an'anaga sodiq qolishning afzalliklari bor, jumladan, bu kuyov bo'lajak qaynona-qaynota bilan ijobiy munosabatlar o'rnatishga va ularning fikriga hurmat ko'rsatishga yordam beradi. Ruxsat olgandan so'ng, kuyov turmush qurish taklifidan bo'lajak kelinga so'z ochishi mumkin. Masalan, to'ydan oldin kuyov kelinga turmush qurish taklifini bildirayotganda, kelin tik turgan holda, kuyov esa bir tizzaga cho'kgan holatda turmushga chiqish taklifini bildiradi. Mazkur holatda agar kuyov kelinni roziligini olsagina unga uzuk taqishi mumkin. Aslida inglizlarda ushbu odat 3000 yil oldin Yaqin Sharqdan kelib chiqqan degan taxminlar mavjud. Demak, inglizlarda kelinning oldida tiz cho'kish hurmat, sadoqat va vafodorlik belgisi bo'lib, mazkur odat orqali kelinga huddi qirolicha kabi, ya'ni yuqori martabali insondek muomala ramzidir. Bugungi kunda ham yigitlarning tiz cho'kib, bo'lajak yorlariga turmushga chiqishlarini so'rash odati ingliz milliy-madaniyatidagi o'ziga xoslik sifatida saqlanib qolgan.

2. Engagement ring – Uzuk taqish marosimi. Unashtiruv uzugi bu kuyovning kelinga ilk qimmatbaho sovg'asi bo'lib, u nikoh uzugidan farqlidir, unashtiruv uzugi asosan toshli uzuk bo'lib, kelin kuyovning turmush qurish haqidagi taklifini qabul qilganidan so'ng chap qo'lining to'rtinchi barmog'iga rozilik belgisi sifatida taqiladi.

3. Engagement announcement – unashtiruv marosimi. Unashtiruv marosimining qay tartibida o'tkazilishi kelin va kuyovning oilaviy urf-odatlarini diniy qarashlaridan kelib chiqadi. Turmush qurishga ahd qilgach, kelin va kuyov bu haqida ota onasi va yaqinlariga xabar berishadi. Ingliz xalqi urf-odatiga ko'ra ushbu xabar mahalliy gazetalarda e'lon qilinib, boshqa yaqinlar va do'stlarga bildirilgan. Bugungi zamonaviy ko'rinishda esa bu odat ijtimoiy tarmoqlar orqali amalga oshiriladi va shu bilan birga ba'zi yoshlar o'z sevgi tarixlarini aks ettiruvchi suratlarini ham e'lon qilishadi. Ayrim jamiyatlarda xususan, xristian diniga e'tiqod qiluvchi oilalarda unashtiruv marosimini muqaddas diniy an'ana va e'tiqodlariga ko'ra o'tkazishadi va bunda ruhoniylar ham ishtirok etib, oilalar o'rtasida bir birlariga sovg'alar ham ulashiladi.

To'y kuni marosimlari.

1. Setting the date – to'y kunini belgilash. Tarixga nazar tashlasak, ingliz to'ylari asosan bahor yoki kuz fasllarida o'tkazilgan, ammo bugungi kunda zamonaviy to'ylar bu an'anadan biroz uzoq bo'lib, to'y marosimi sanasi ikkala yoshning xohish istaklariga ko'ra belgilanadi. Avvalo,

to'y marosimi qay tartibda, diniy yoki fuqarolik(civil or religious) marosimi shaklida o'tkazilishiga qaror beriladi chunki ular farqli joylarda uyushtiriladi. Diniy to'y cherkov, monastr kabi ibodatxonalarda va aksincha fuqarolik to'yi nikohni qayd etuvchi idoralarda amalga oshiriladi.

2. Guest list – mehmonlar ro'yxati. O'zbek to'ylaridan farqli o'laroq, ingliz to'ylarida qatnashuvchi mehmonlar ro'yxati biroz qisqaroqdir. Raqamlar 5-10 kishidan tortib, 30-40 tagacha bo'lishi mumkin. O'ziga to'q, katta oilalarda to'y marosimi turkumiga kiruvchi ushbu nikoh marosimida va xuddi shu kuni bo'lib o'tadigan to'y nonushtasida 80-120 kishi, kechki ziyofatda esa qo'shimcha 50-100 nafar mehmon taklif qilinadi. Bular yaqin va uzoq qarindosh urug', do'stlar va hamkasblardan iborat jamoadir. Aksariyat zamonaviy ingliz oilalari kichik doirada nishonlashni afzal ko'rishib, marosimga faqat oila a'zolari va guvohlarnigina taklif etish bilan kifoyalanishadi. Bu esa yangi qurilajak oila uchun anchagina kamharj va ixcham tartibda amalga oshadi.

3. Choosing the venue – makon tanlash. An'anaviy cherkov marosimlari bugungi kunda ham ommabop bo'lsada, ayrim juftlar nikohni o'z uylarida, dala hovlilarida yoki ochiq havoda maxsus tayyorlangan(masalan, suv bo'yida) joylarda tashkillashtirishadi.

4. Selecting the wedding attire - to'y liboslarini tanlash. Ingliz to'y marosimlariga oid yana bir qancha o'ziga xoslik bu - **Oq libos** bo'lib, qadim- qadimdan britaniyalik kelinlar to'y kuni o'z bisotlaridagi eng yaxshi liboslarini kiyganlar. Ko'p asrlar davomida ingliz madaniyatida kelinlar uchun rangning ahamiyati bo'lmagan, hatto aksar xalqlarda salbiy taassurot qoldiruvchi qora rangli libos ham nikoh to'ylarida kiyilavergan. Biroq XIX asrda qirolicha Viktoriya shahzoda Albert bilan nikoh to'yida oppoq va uzun libosda namoyon bo'lgach, bu rang inglizlarda o'zgacha taassurot qoldirdi va shundan beri nikoh oqshomida oppoq ko'ylak kiyish urfga kirdi. Kelin an'anaga ko'ra, 19-asrda qirolicha Viktoriya tomonidan kiritilgan soflik ramzi bo'lgan oq libos kiyadi va bu odat hozirgacha hashamat va ulug'vorlik ramzi sifatida kelinlarga zeb bag'ishlaydi. Kuyov odatda kostyum yoki smoking kiyadi.

5. Old, new, borrowed and blue ceremony. Eski, yangi, qarzga olingan va moviy marosimlari. Ushbu mashhur marosim 1800-yillarda boshlangan va birinchi marta 1871-yilda Sent-Jeyms jurnalida paydo bo'lgan ingliz eski udumlari bilan bog'liq. Ushbu marosim bugungi kunda ham o'tkaziladi. Bu marosimning o'ziga xosligi shundaki, kelin va kuyovga yaqinlari tomonidan sovg'alar ulashiladi. Yaqin oila a'zolaridan olingan sovg'alar yangi hayotning boshlanishida yaxshi kunlar uchun ramziy ifoda hisoblanadi. To'ydan bir kun oldin, kelin-kuyov do'stlari va oilalaridan eski, yangi, qarzga olingan va moviy rangli narsalarni hadya sifatida olishadi. Ularni quyidagi ko'rinishda taqdim etadilar:

Qadimgi narsa: kelinning otasi unga onasi(kelinning buvisi)ga tegishli bo'lgan nikoh uzugini beradi.

Yangi narsa: kelinning onasi qiziga yangi taqinchoq yoki qimmatbaho buyumlar beradi.

“Qarz”ga olingan narsa: do'st yoki yaqin oila a'zosi er-xotinga omad keltirsin deya taqdim etilgan biror bir baxtli yashayotgan yaqiniga tegishli (masalan tumor, to'g'nog'ich va hokazo) beriladi.

Moviy narsa: kuyovning onasi kelinga moviy rang bilan bo'yalgan, kelinning pardasini yoki to'y bezaklarini yasashda ishlatiladigan meros matolarni beradi.

Bu hadyalarning barchasi kelin-kuyovga ularning oila a'zolari va do'stlarining sadoqati va mehr-muhabbati timsoli sifatida beriladi. Inglizlarda moviy, ko'k ranglar poklik ramzi sifatida ahamiyatlidir.

6. Hen and stag parties - tovuq va kiyik ziyofati. “Tovuq bazmi” atamasi ilk bor Britaniya matbuoti tomonidan 1881-yilda qirolicha Viktoriya tomonidan qizi malika Elis va boshqa zodagon ayollar uchun uyushtirilgan kechki ovqatni tasvirlash uchun ishlatilgan bo'lsa, “kiyik ziyofati” atamasi birinchi marta 1930-yillarda ishlatilgan. Mazkur marosimda odatda erkaklar o'yin-kulgi va ichimlik ichib xursandchilik qilishadi. Ushbu an'analarga vaqt o'tishi bilan ba'zi o'zgarishlar kiritilgan. So'nggi yillarda bunday kechalar udumga aylanib bormoqda. Ushbu urfga ko'ra mehmonlar to'ydan ikki hafta oldin yig'ilishadi. Mazkur marosim asosini erkaklar tashkil qilib, o'zlarining do'stlari yoki aka-ukalari bilan to'ydan oldin to'planib, bo'lajak kuyovni bo'ydoq sifatidagi so'nggi kunlarini nishonlashadi. Zamonaviy tovuq ziyofati ko'proq norasmiy marosim