

TILNING LEKSIK-SEMANTIK TIZIMI,
QIYOSIY TIPOLOGIK IZLANISHLAR VA
ADABIYOTSHUNOSLIK MUAMMOLARI

MATERIALLAR TO'PLAMI

XV



**O`ZBEKISTON REESPUBLIKASI OLIY TA`LIM, FAN VA
INNOVATSIYALAR VAZIRLIGI**

BUXORO DAVLAT UNIVERSITETI

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To'plamda Respublikamiz olimlari, ilmiy tadqiqotchilarning filologik mavzular doasidagi, jumladan, aniq til dorisidagi lingvistik qarashlari; qiyosiy–tipologik izlanishlari; tillarni o'rganish vositalari va millat, milliy madaniyatning amaliy globallashi davrida tildan foydalanish muammolari, qo'llanma, tillarni o'rganish usullari; adabiyotshunoslik, tarjimashunoslik istiqbollari borasidagi fikr-mulohazalari o'z ifodasini topgan.

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ЭЛЛИПТИК ГАПЛАР ТАДҚИҚОТИДА АЙРИМ ЛИНГВИСТИК АТАМАЛАРНИНГ ҚЎЛЛАНИЛИШИ

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Тилнинг синтактик сатҳига оид замонавий тадқиқотларда ўзига хос атамалар пайдо бўлмоқда. Шунинг алоҳида қайд этиш жоизки, эллипсис гапларнинг грамматик маъносини ҳеч бир атама тўлиқлигича очиб бера олмайди, зеро мазмун-мундарижасига кўра ҳар бир атама доим нисбийлик касб этади, улар қайсидир маънода шартлидир. Бошқа сўз билан айтганда, бир атама ҳажми жиҳатдан кўпми, камми фарқланиши мумкин.

Бироқ, нима бўлганда ҳам танланган атама ўзи билдираётган тушунчани англаб олишда ҳеч қанча қийинчилик туғдирмаслиги лозим.

Эллипсиснинг грамматик моҳиятидаги турли хусусиятларни акс эттирувчи атамалар орасида, авваламбор, "Лингвистик атамалар луғати"даги («Словарь лингвистических терминов») "Эллипсис" номли луғавий мақолага киритилган кичик семантик ҳажм атамаси сифатида ифодаланган "ситуатив эллипсис" билан бир қаторда "контекстуал эллипсис"ни учратиш мумкин¹.

Юқоридагиларни инобатга олган ҳолда, "ситуатив эллипсис" атамаси ахборотнинг аниқлигига кўра тўла талабга жавоб бермайди.

Айтайлик, контекстуал талабларга кўра, сўз тушириб қолдирилишини билдирадиган "контекстуал эллипсис" атамаси эллиптик гап таркибининг синтактик моҳиятини етарлича аниқликда очиб берса, "ситуатив эллипсис" атамаси орқали, авваламбор, қандай синтактик структуралар таснифланиши номаълум.

Ҳақиқатдан ҳам, "ситуация" атамасидаги кенг маъно "ситуатив" детерминаторига ҳам кўчиб ўтади, ва бу маъно "ситуатив эллипсис" атамасида ҳам мужассамлашиб уни семантик жиҳатдан мужмал, айрим ҳолларда ноаниқ қилиб юборади.

Бунинг устига, таҳлил қилинаётган атамани тушунтиришда "контекст" ва "ситуация" атамаларининг қиёсий маъноси семантик

¹ Ахманова О.С. Словарь лингвистических терминов. –М.: СЭ, 1969. –С.525.

жиҳатдан айрим ҳолларда ўхшашлиги билан қийинчилик туғдиради. Бу эса "контекстуал эллипсис" ва "ситуатив эллипсис" атамаларини бир-биридан фарқлашга тўсқинлик қилади.

Гап шундаки, улар оптимал ҳолатда турли грамматик хусусиятларга эга ва синтактик сатҳда бошқа-бошқа асослардан ҳосил бўлувчи эллиптик структураларнинг иккита гуруҳ кўринишидаги терминологик зиддиятини ҳосил қилиши керак.

Шуниси диққатга сазоворки, Л.С.Бархударов¹ эллиптик гапларни ноль вариантли сўз экспликацияси усулига кўра таснифлайди ва мумкин бўлган икки турли гапларни ажратади: 1) синтагматик тўлдириладиган ва 2) парадигматик тўлдириладиган гаплар. Кўриниб турибдики, олим юқорида қайд этилган атамалардан фойдаланмаган.

Бугунги кунга келиб, эллиптик гапни ўрганишда икки хил ёндашувни кузатиш мумкин:

1) эллипсис - бу гапнинг таркибий жиҳатдан мажбурий элементлари сифатида фақат эга ва кесимнинг тушиб қолдирлиши жараёни² ва

2) ҳар қандай элементи (ҳоҳ мажбурий таркибий қисми бўлсин, ҳоҳ факультатив бўлсин) тушириб қолдирилган гап - эллиптик гап ҳисобланади³.

Қуйидаги семантик жуфтликлардаги типик эллиптик гаплар ва уларнинг тўлиқ вариантларини солиштирайлик:

She seemed insensible. – She seemed to be insensible.

He came in, eyes open and ugly. – He came in, eyes being open and ugly.

Early morning. – It is early morning.

Nobody around. – There is nobody around.

Perfect silence. – It is perfect silence.

The boy we spoke about is not guilty. – The boy about whom we spoke is not guilty. guilty.

¹ Бархударов Л.С. Структура простого предложения современного английского языка. – М.: Высшая школа, 1966. –С.180-187.

² Почепцов Г.Г. Конструктивный анализ структуры предложения. –Киев: «Вища школа», 1971. –С.171; Иофик Л.Л. (Ред.) Структурный синтаксис английского языка. – Л.: ЛГУ, 1972. –С.109.

³ Ilyish B. The Structure of Modern English. -М.-Л.: Просвещение, 1971. –Р.252; Бархударов Л.С. Структура простого предложения современного английского языка. –М.: Высшая школа, 1966. –С.180.

Glass cracks when heated. – Glass cracks when it is heated.

Бундан келиб чиқадики, таркибий элементларидан бирортаси (биринчи даражали ёки иккинчи даражали бўлаклар) тушириб қолдирилган гапнинг эксплицит таркиби контекст асосида (синтагматик) воситасида тикланса ёки мунтазам формал-грамматик синтактик қонуниятлар асосида (парадигматик) тикланса, бундай гапларни эллиптик гаплар деб аташ лозим, зеро, эллипсис - бу "осонгина тикланадиган ифода элементининг (аъзосининг) тушириб қолдирилишидир"¹. Янада аниқроқ айтадиган бўлсак, исталган сатҳдаги эксплицит ифодаланган элементнинг тушиб қолдирилиши аҳамиятли бўлган ва шунга мувофиқ унинг тикланиши мумкин бўлган ҳар бир гап эллиптик гапдир.

KIYIM-KECHAK LEKSIKASINING LINGVOMADANIY O'ZIGA XOSLIGI

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Annotatsiya. Mazkur ish “Kiyim-kechak leksikasining lingvomadaniy o'ziga xosligi” mavzusiga bag'ishlangan. Tadqiqotda kiyim-kechak nomlarining til va madaniyat o'rtasidagi bog'liqligi, ularning milliy xususiyatlari va xalq urf-odatlar bilan aloqasi o'rganiladi. Ingliz va o'zbek tillaridagi kiyim-kechak leksikasi lingvomadaniy nuqtayi nazardan tahlil qilinib, bu sohadagi farqlar va o'xshashliklar aniqlanadi. Ishda kiyim-kechak leksikasining semantik, frazeologik va metaforik xususiyatlari ko'rib chiqilgan. Shuningdek, kiyim-kechak nomlarining tarjima-dagi qiyinchiliklari va madaniy ekvivalentlik masalalariga alohida e'tibor qaratilgan. Ushbu tadqiqot lingvomadaniyatshunoslikning dolzarb masalalaridan birini xususiyatlarini tahlil qilishda amaliy ahamiyatga ega. Bu mavzu tilshunoslikda milliy madaniyatni xalqaro miqyosda tanitish va millatlararo madaniy muloqotni mustahkamlashga xizmat qiladi.

¹ Ахманова О.С. Словарь лингвистических терминов. –М.: СЭ, 1969. –С.525.

Kalit so'zlar: Kiyim-kechak leksikasi, lingvomadaniy tahlil, Ingliz va o'zbek tillari, frazeologik birliklar, metaforik ma'no, milliy va madaniy xususiyatlar, tarjima muammolari, tematik guruh, lingvomadaniyatshunoslik.

Kirish. Kiyim-kechak inson hayotining muhim qismi bo'lib, nafaqat odamlarning ijtimoiy va madaniy hayotini, balki ularning milliy xususiyatlarini ham aks ettiradi. Kiyim-kechak nomlari o'zida til va madaniyatning o'zaro bog'liqligini ifodalovchi o'ziga xos lingvistik birliklarni jamlagan. Har bir xalqning kiyim-kechak leksikasi uning tarixiy taraqqiyoti, turmush tarzi va madaniy qadriyatlari bilan chambarchas bog'liqdir. Shu bois, kiyim-kechak nomlarini lingvomadaniy nuqtayi nazardan tahlil qilish nafaqat tilshunoslik, balki madaniyatshunoslik uchun ham dolzarbdir. Mazkur tadqiqotning dolzarbligi shundaki, globallashuv jarayonida milliy xususiyatlarni saqlab qolish va ularni boshqa madaniyatlarga yetkazish masalasi kun tartibiga chiqmoqda. Kiyim-kechak leksikasini o'rganish orqali xalqning ma'naviy boyligi va o'ziga xos madaniyatini til vositasida ifodalash imkoniyati kengayadi.

Ishning maqsadi – o'zbek va ingliz tillaridagi kiyim-kechak leksikasini lingvomadaniy nuqtayi nazardan tahlil qilish va ularning milliy va madaniy xususiyatlarini aniqlashdir.

Ushbu ishning nazariy asoslari lingvomadaniyatshunoslik, semasiologiya va tarjimashunoslik bo'yicha yetakchi olimlarning ishlari bilan bog'liq. Ishning amaliy ahamiyati shundaki, natijalar milliy madaniyatni xalqaro miqyosda targ'ib qilish va tarjima jarayonlarida qo'llanilishi mumkin. Mazkur ish kiyim-kechak leksikasining lingvomadaniy o'ziga xosliklarini ochib berish orqali milliy madaniyat va qKiyim-kechak leksikasining ahamiyat[1].

Kiyim-kechak leksikasi inson hayoti, jamiyat va madaniyat o'rtasidagi uzviy bog'liqlikni aks ettiruvchi muhim til guruhidir. Bu leksik qatlam nafaqat turmush tarzi va ehtiyojlarni ifodalaydi, balki xalqning madaniy xususiyatlarini, tarixiy taraqqiyotini va ijtimoiy-ma'naviy qadriyatlarini ham aks ettiradi. Quyida kiyim-kechak leksikasining ahamiyati turli nuqtai nazardan batafsil yoritiladi:

1. Madaniy o'ziga xoslikni aks ettiruvchi ko'zgudir. Har bir xalqning kiyim-kechak nomlari o'sha millatning madaniy o'ziga xosliklarini aks ettiradi. O'zbek madaniyatida: "Atlas ko'ylak", "do'ppi", "chopon" kabi kiyim nomlari milliy qadriyatlar, an'analar va

estetik didni ifodalaydi. Ingliz madaniyatida: "Tuxedo", "trench coat", "bowler hat" kabi terminlar Britaniya jamiyatining ijtimoiy qoidalari, moda tarixi va yashash tarzini yoritadi.

Madaniy ifoda: Milliy kiyimlar orqali xalqning tarixiy identifikatsiyasi va madaniy merosi saqlanadi. Bu leksika xalqning boshqa madaniyatlardan farqini aniqlashda muhim manba hisoblanadi[2].

2. Ijtimoiy va psixologik ma'lumotni ifodalash. Kiyim-kechak nafaqat zarur ehtiyoj, balki insonning ijtimoiy mavqeini, iqtisodiy holatini va psixologik kayfiyatini ham ifodalaydi.

Ijtimoiy mavqe: Ba'zi kiyimlar jamiyatda ma'lum mavqeni ifodalaydi. Masalan, "libos" yoki "gown" so'zlari yuqori ijtimoiy sinfga oidlikni aks ettiradi.

Psixologik ahvol: Ranglar va kiyim uslubi orqali insonning ichki hissiyotlari namoyon bo'lishi mumkin. Masalan, qora kiyim motamni ifodalaydi, yorqin ranglar esa quvonchni bildiradi.

3. Tarixiy xotirani saqlovchi vosita. Kiyim-kechak leksikasi tarixiy xotirani saqlashda muhim o'rin tutadi. Milliy liboslar: Tarixiy davrlardagi turmush tarzi va moda uslubining o'ziga xos xususiyatlarini aks ettiradi. Masalan, "salla" yoki "sarpo" kabi so'zlar o'zbek xalqining qadimiy kiyinish madaniyatiga ishora qiladi. Tarixiy evolyutsiya: Ingliz tilidagi "corset" yoki "top hat" kabi terminlar o'z davrining moda tendensiyalarini aks ettirib, tarixiy taraqqiyotni ko'rsatadi[3].

4. Frazologik boylikni shakllantirish. Kiyim-kechak nomlari tilning frazeologik boyligida ham muhim o'rin tutadi. Ular til va madaniyatning lingvistik asoslarini o'zida mujassam etadi.

O'zbek tilida: "Do'ppisini osmonga otmoq" (xursand bo'lmoq).

"Etigi bilan suv kechmoq" (qiyinchilikka chidamoq).

Ingliz tilida:

"To wear one's heart on one's sleeve" (hissiyotlarni oshkora ko'rsatmoq).

"To walk in someone's shoes" (birovning o'rnida bo'lmoq).

Frazeologik birliklar milliy madaniyatning ma'naviy mazmunini ifodalaydi.

5. Globallashuv va xalqaro madaniy muloqotda ahamiyati. Globallashuv davrida kiyim-kechak nomlari millatlararo muloqotda ham muhim rol o'ynaydi. Ko'p hollarda milliy kiyim nomlari xalqaro terminologiyaga aylangan. Masalan:

O'zbek tilidagi "atlas" mato nomi dunyo modasida taniqli tushunchaga aylangan. Ingliz tilidagi "jeans" yoki "t-shirt" global miqyosda keng tarqalgan.

Milliy kiyimlar madaniy diplomatiyaning bir qismi sifatida foydalanilib, xalqaro maydonda milliy brend yaratishga xizmat qiladi[4].

6. Tarjimashunoslikda qiyinchiliklarni yaratadi. Kiyim-kechak leksikasini tarjima qilishda madaniy va semantik farqlar sabab muayyan muammolar yuzaga keladi. Madaniy ekvivalentlik yo'qligi: Masalan, "do'ppi" yoki "sarpo" kabi so'zlarning ingliz tilida to'liq ekvivalentlari yo'q. Izohlash usuli: Ko'pincha bunday terminlar izohlab tarjima qilinadi. Masalan, "do'ppi" – "Uzbek traditional skullcap" deb beriladi.

Kiyim-kechak leksikasining ahamiyati: ijtimoiy va psixologik ma'lumotlarni ifodalashi. Kiyim-kechak leksikasi inson hayotidagi ijtimoiy va psixologik jihatlarni ifodalovchi asosiy elementlardan biridir. Kiyim-kechak til birligi sifatida nafaqat insonning tashqi ko'rinishini tavsiflaydi, balki uning ijtimoiy mavqei, psixologik holati va jamiyatdagi o'rnini ham ifodalaydi. Quyida ushbu leksikaning ijtimoiy va psixologik ahamiyati haqida batafsil tushuntiriladi[5].

Kiyim-kechak insonning jamiyatdagi mavqeini, ijtimoiy guruhini yoki kasbiy faoliyatini aks ettiradi. Ijtimoiy mavqe: Ma'lum bir kiyim turi yoki uslubi insonning iqtisodiy holatini yoki ijtimoiy mavqeini bildiradi. Masalan: O'zbek madaniyatida "shoyi atlas" ko'pincha to'y yoki bayramlarda ayollarning boylik va estetik didini ko'rsatuvchi kiyim hisoblanadi. Ingliz madaniyatida "tuxedo" (smoking) va "evening gown" rasmiy tadbirlarda yuqori sinfga mansublikni anglatadi[6].

Kasbiy aloqadorlik: Ba'zi kiyimlar insonning kasbiy faoliyatini bildiradi.

O'zbek tilida: "do'ppi" va "chopon" dehqonlarning kiyimi sifatida ma'lum.

Ingliz tilida: "uniform" yoki "scrubs" shifokor va harbiylar bilan bog'liq.

Yoshi va jinsiga qarab kiyinish: Bolalar uchun o'ziga xos ranglar (masalan, pushti va ko'k) yoki kiyim turlari (bolalar sarpo kiyimlari) mavjud.

Erkak va ayollarning kiyim-kechaklari orasida ham yaqqol farq seziladi[7].

2. Psixologik ma'lumotlarni ifodalash. Kiyim-kechak insonning psixologik kayfiyati, o'ziga bo'lgan ishonchi va ichki hissiyotlarini ifodalaydi.

Hissiy holat: Qora kiyim motam yoki qayg'uni ifodalaydi.

Yorqin ranglar (qizil, sariq) insonning quvonchli yoki o'ziga ishonchli holatini aks ettiradi. O'zbek madaniyatida to'ylar va bayramlarda yorqin atlas matolar ishlatilishi quvonchli kayfiyatni ifodalaydi[8].

Psixologik ishonch va o'zini ko'rsatish:

Ba'zi kiyimlar insonning o'ziga bo'lgan ishonchini oshiradi. Masalan, professional tadbirda rasmiy kiyimlar (kostyum-shimlar, ko'ylaklar) o'zini ishonchli his qilishni ta'minlaydi O'zbek milliy liboslarida "loyiq ko'rinish" tamoyili kuchli bo'lib, bu kishining ichki madaniyatini ifodalaydi.

Identifikatsiya: Insonning kiyinish uslubi uning o'zini jamiyatda qanday ko'rsatmoqchi ekanligini bildiradi. Masalan, minimalist yoki an'anaviy kiyinish uslubi insonning hayotga bo'lgan qarashini ifodalaydi[9].

3. Rang va uslubning ijtimoiy-psixologik ta'siri.

Rang va kiyim uslubi insonning ijtimoiy va psixologik qabul qilinishida katta rol o'ynaydi.

Ranglar: Qora: Jiddiylik, rasmiylik, yoki qayg'uni bildiradi.

Oq: Soflik, poklik va samimiyatni ifodalaydi (masalan, o'zbek to'ylari uchun oq liboslar). Qizil: Energiya, jo'shqinlik va e'tiborni jalb qilishni anglatadi.

Uslub: Kiyimning modadagi o'rni yoki tarixiy uslubi insonning qaysi ijtimoiy guruhga tegishli ekanligini ko'rsatadi. Masalan, ingliz tilida "punk fashion" yoki "formal wear" ijtimoiy mavqe va o'ziga xoslikni bildiradi[10].

Milliy identifikatsiya:

Milliy kiyimlar insonning qaysi millatga tegishli ekanligini ko'rsatadi.

Masalan, o'zbek do'ppisi yoki inglizlarning "kilt" (Shotland etagi) bu milliy madaniyatning ramzi sifatida qabul qilinadi.

4. Ijtimoiy muloqot vositasi sifatida. Kiyim-kechak jamiyatda muloqot qilishning ko'rinmas vositasidir. Insonning kiyinish uslubi

uning qanday muloqot qilishni xohlayotganini bildirishi mumkin. Status va vakolatni ifodalash: Rasmiy tadbirlarda kiyim insonning mavqeini bildiradi. Masalan, ingliz tilidagi "business attire" va o'zbek tilidagi "katta do'ppi" so'zlari ijtimoiy mavqeni ko'rsatadi.

Jamiyatga moslashuv: Inson kiyim uslubida jamiyat talablariga moslashadi, bu esa uning ijtimoiy jarayonlarda qabul qilinishini ta'minlaydi[11].

Xulosa. Kiyim-kechak leksikasi nafaqat tilning, balki madaniyatning ajralmas qismidir. U xalqning tarixiy, ijtimoiy va madaniy o'ziga xosliklarini, shuningdek, psixologik holatini aks ettiradi. Kiyim-kechak so'zlari orqali insonlarning jamiyatdagi mavqei, iqtisodiy holati, hissiyotlari va milliy identifikatsiyasi ifodalanadi. Bu leksika frazeologik boylikni rivojlantiradi, madaniyatning o'ziga xos xususiyatlarini ko'rsatadi va tilning boshqa sohalari bilan chuqur bog'liqdir.

Kiyim-kechakning lingvomadaniy ahamiyatini o'rganish orqali biz nafaqat tilshunoslik, balki madaniyatshunoslik va ijtimoiy tahlil sohalarida ham yangi yondashuvlarni topishimiz mumkin. Bu leksikaning o'rganilishi til va madaniyat o'rtasidagi bog'liqlikni chuqur tushunishga yordam beradi va xalqning dunyoqarashi, qadriyatlari hamda ijtimoiy tizimining aks etishini namoyon etadi. Kiyim-kechak leksikasi nafaqat xalqning estetik ko'rinishini, balki uning ijtimoiy, psixologik va madaniy o'ziga xosliklarini chuqur o'rganish imkonini beradi.

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THE ROLE OF PROVERBS AND IDIOMS IN ENGLISH CULTURE

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Abstract. This thesis explores the cultural, linguistic, and social significance of proverbs and idioms in English-speaking communities. Proverbs and idioms, as essential components of language, reflect cultural heritage, societal values, and shared wisdom. By analyzing their origins, linguistic features, and usage in literature and media, this study highlights how these expressions shape communication, foster cultural identity, and preserve historical traditions. The research also examines the role of proverbs and idioms in language learning and translation, revealing their complexities and universal appeal.

Keywords: Proverbs, idioms, English culture, linguistic heritage, communication, language learning, cultural identity, translation.

Аннотация. Данная работа исследует культурное, языковое и социальное значение пословиц и идиом в англоязычных сообществах. Пословицы и идиомы, как неотъемлемые элементы языка, отражают культурное наследие, общественные ценности и коллективную мудрость. Анализируя их происхождение,

лингвистические особенности и использование в литературе и медиа, исследование подчеркивает, как эти выражения формируют коммуникацию, способствуют культурной идентичности и сохраняют исторические традиции. Также рассматривается роль пословиц и идиом в изучении языка и переводе, что позволяет выявить их сложность и универсальную привлекательность. **Ключевые слова:** Пословицы, идиомы, английская культура, лингвистическое наследие, коммуникация, изучение языка, культурная идентичность, перевод.

Annotatsiya. Ushbu tezis ingliz tilida gaplashuvchi jamiyatlarda maqollar va iboralarning madaniy, lingvistik va ijtimoiy ahamiyatini o'rganadi. Tilning ajralmas qismi bo'lgan maqollar va iboralar madaniy meros, jamiyat qadriyatlari va umumiy donolikni aks ettiradi. Ularning kelib chiqishi, lingvistik xususiyatlari va adabiyot hamda ommaviy axborot vositalarida qo'llanilishi tahlil qilinib, ushbu ifodalar qanday qilib kommunikatsiyani shakllantirishi, madaniy o'zlikni rivojlantirishi va tarixiy an'analarni saqlab qolishi ko'rsatiladi. Tadqiqot, shuningdek, maqollar va iboralarning til o'rganish va tarjimada tutgan rolini o'rganib, ularning murakkabligi va universal jozibasini ochib beradi.

Kalit so'zlar: Maqollar, iboralar, ingliz madaniyati, lingvistik meros, kommunikatsiya, til o'rganish, madaniy o'zlik, tarjima.

Introduction. Language is a powerful tool that transcends mere communication; it serves as a repository of culture, history, and identity. Among its many facets, proverbs and idioms stand out as vibrant expressions of shared wisdom, cultural values, and societal norms. Rooted in the oral and written traditions of a people, these linguistic units provide unique insights into the worldview and collective consciousness of English-speaking communities. The role of proverbs and idioms in English culture goes beyond their aesthetic and literary appeal. They are instrumental in shaping communication, fostering interpersonal relationships, and preserving historical traditions. In contemporary contexts, they serve as markers of cultural identity, connecting generations through shared linguistic heritage. Moreover, the adaptability of proverbs and idioms in modern media and digital platforms highlights their enduring relevance. This thesis aims to examine the multifaceted role of proverbs and idioms in English culture, focusing on their historical development, linguistic features, cultural significance, and practical applications. By addressing their

usage in literature, media, and education, as well as their implications in translation, the study seeks to unravel the complexities and universal appeal of these expressions. Ultimately, this research underscores the pivotal role of proverbs and idioms as bridges between tradition and modernity in an increasingly globalized world.

Main body. Proverbs and idioms are integral components of English linguistic heritage, originating from oral traditions where they served as tools for moral instruction and storytelling. Early English works, such as Chaucer's *The Canterbury Tales*, contain numerous proverbs and idiomatic expressions, demonstrating their importance in medieval society. The Renaissance era marked a significant period for idiomatic enrichment, with translations of Latin and Greek texts and the works of Shakespeare introducing phrases like "green-eyed monster" and "wild-geese chase" into common usage. Shakespeare's contributions are particularly noteworthy, as many of his idioms remain part of everyday language, highlighting the enduring impact of literary innovation¹. Major historical events have influenced the evolution of idioms. The Industrial Revolution brought forth expressions like "strike while the iron is hot" and "pull one's weight," illustrating the language's responsiveness to societal changes. Similarly, the Age of Exploration introduced maritime idioms such as "show one's true colors" and "to be at the helm." Religious texts, particularly the King James Bible, contributed widely recognized phrases like "by the skin of one's teeth" and "the powers that be," reinforcing their role as cultural artifacts².

Proverbs and idioms encapsulate the collective wisdom and beliefs of a society. For instance, phrases like "actions speak louder than words" and "better late than never" highlight values of pragmatism and perseverance within English-speaking cultures. They act as cultural signposts, offering insights into historical attitudes and shared priorities. Their widespread use in everyday speech, literature, and education emphasizes their function as conveyors of societal norms and traditions. Beyond their communicative purpose, proverbs and idioms play a vital role in preserving and transmitting cultural heritage. They serve as bridges between generations, encapsulating historical

¹ Mieder, W. (2004). *Proverbs: A Handbook*. Greenwood Press. p: 57-59

² Speake, J. (2008). *Oxford Dictionary of Proverbs*. Oxford University Press. p:203-206

experiences and moral lessons. In many ways, these expressions act as cultural memory, maintaining continuity even as societies evolve. The global spread of English has further amplified their role, allowing proverbs and idioms to function as tools of cross-cultural communication and mutual understanding¹. Proverbs and idioms exhibit unique structural and semantic traits. Proverbs often follow a concise, aphoristic structure, as seen in “a penny saved is a penny earned,” while idioms tend to involve fixed expressions with non-literal meanings, such as “kick the bucket”². Both forms rely on memorability and rhythmic patterns, which aid their retention and oral transmission. Semantically, they often utilize metaphorical language to convey complex ideas succinctly. Metaphors and figurative language are central to the power of idiomatic expressions. Idioms like “spill the beans” or “hit the nail on the head” rely on vivid imagery to enhance their impact and evoke emotional responses. This figurative quality enables idioms and proverbs to convey nuanced meanings that might otherwise require lengthy explanations³, reflecting the richness and creativity of the English language.

Conclusion. Proverbs and idioms are vital components of the English language, reflecting the culture, history, and values of English-speaking societies. Their historical development, shaped by oral traditions, literature, and significant events, illustrates their role as linguistic markers of societal evolution. From the wisdom encapsulated in Chaucer’s works to the idiomatic innovations of Shakespeare, these expressions have continuously enriched the English lexicon and provided insight into the cultural and historical context of their origins. Culturally, proverbs and idioms serve as vehicles for transmitting values, beliefs, and traditions across generations, preserving a society’s heritage while adapting to modern realities. They act as mirrors of collective identity, fostering a sense of unity and shared understanding within and beyond English-speaking communities. Furthermore, their figurative and metaphorical nature highlights the creativity of the language, enabling nuanced communication that transcends literal

¹ Taylor, A. (2012). *The Proverb*. Harvard University Press. p:91-92

² Cowie, A. P. (2001). *Phraseology: Theory, Analysis, and Applications*. Oxford University Press. p:67-70.

³ Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press. p:109-112.

interpretation. Ultimately, the study of proverbs and idioms underscores their universal appeal and enduring relevance. These expressions are not merely linguistic artifacts but dynamic elements of culture and communication, continuously bridging the past with the present and connecting people through shared wisdom and creativity.

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HOW DOES CULTURE AND SOCIAL INFLUENCES EFFECT ON ADVERTISEMENT DISCOURSE?

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Abstract: The intersection of advertising and cross-cultural studies has been a topic of significant academic interest. There has been ongoing debate among scholars and people working at that scope regarding whether standardization in advertising can minimize effect the impact of culture on its effectiveness. However, some researchers argued that culture fundamentally shapes consumer perceptions and behaviors. The primary aim of this thesis is to examine the influence of culture on advertising in countries where economic challenges are not a primary concern. Moreover, I will analyze employs content analysis of magazine advertisements to explore how cultural values are reflected in ads from the United State and Uzbekistan.

Key words: Culture, cultural values, social influence, magazines, nations.

Culture has been defined in various ways by different scholars and professors in order to clarify its components and significance. These differences in definitions arise due to the unique values that differentiate one culture from another. Defining culture is essential for identifying what is values in one society compared t another, as what is important in one cultural context may not hold the same significance in another.¹This variation has influenced marketing strategies, requiring business to tailor their promotion of products and services to align with the cultural values specific to a given location.

One of the most widely recognized definitions of culture comes from Greert Hofstede, who was the one describing it is “The collective programming of the mind that distinguishes the members of one group or category of individuals from another.” Yenyurt and Townsend (2003) they emphasized that culture often corresponds to nationality, as people withing the same nation typically share a common language, religion, belief and history. Even in culturally diverse nations, there is generally a shared understanding based on similar values and beliefs, whish fosters cohesion among members². While professors are providing different definitions of culture, all highlight its role as a unifying factor shared among a group of people. Culture is more characterized by commonalities withing the group rather that by differences. According to De Mooij culture is not inherited genetically, but it is learned, shaped withing a social environment. It includes distinct gender roles, dress codes, and habits that define a group, The identification may also vary across factors like age, further reflecting its diverse yet cohesive nature.

The purchasing decision and chose of every person in life has been greatly influenced by advertisements to some extent³. For an advertisements to successfully boost sales, it is crucial to prioritize consumers needs and interests. As a result, Businesses craft advertisements in ways that instantly capture the attention of their target audience. The message conveying in advertisements are often designed to evoke emotions or appeal to aspects such as ethics, wealth, economy,

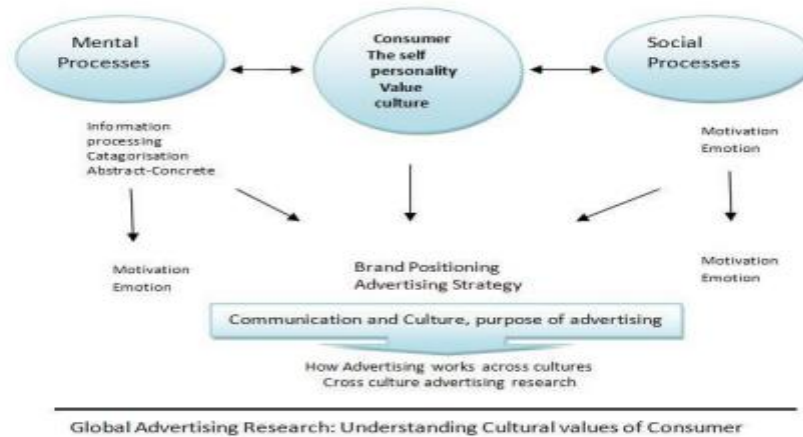
¹ De Mooji -2010 Cross-cultural consumer behavior. A reviw of research findings, Journal of International Consumer Marketing, 23 (3-4), 184-192

² Yenyurt, S., & Townsend, J.D (2003) Does culture expain acceptance of new products in a county? An empirical investigation. *Investigation Marketing Review*, 20(4), 377-396.

³ Abey, F (2016). Role of Advertising in Present Business World.

love, health, pride, luxury, nostalgia and even gender¹. For an advertisement to be effective, it must meet capture key criteria. First, it should capture the audience attention and motivate them to act, whether by making a purchase or demonstrating interest².

Figure 2. 1: Cultural values and consumers behaviour model



Source: (De Mooij, 2010).

The concept of consumer self and personality is deeply influenced by cultural values, which shape behavior, preferences and individual identity. Consumers perceptions of themselves and their personalities are largely shaped by their cultural context, guiding their decisions and actions, According to De Mooij and Hofstede (2010), personality is defines as the "sum of qualities and characteristics of a person," formed through cultural and social intersections. Cultural differences result in varying self- perceptions, with some cultures emphasizing individuality and autonomy, while others prioritize relational and interconnected identities. These cultural influences affect both mental processes, including emotions and motivations. Recognizing these cultural nuances allows businesses to design effective brand positioning and advertising strategies that resonate with diverse audiences.

Here are some examples of how advertisements influenced in different cities like: the United States and Uzbekistan.

Advertisements in the **United States**:

1 Advertisement Name: Nike- "Just Do It".

¹ Abey, F (2016). Role of Advertising in Present Business World

² Sethuraman, R., Tellis, G. J., & Briesch, R.A (2011). How well does advertising work? Generalization from meta-analysis of brand advertising elasticities. *Journal of Marketing Research*, 48(3), 457-471.

Phrase used “*JUST DO IT*” -this slogan empowers people to believe in themselves and pursue their goals regardless of challenges. It became a cultural symbol of motivation and determination, boosting Nike's sales and global recognition.

2 Advertisement Name: **Coca- Cola – “Share a Coke”.**

Phrase Used: “*Personalized bottles with names*” (e.g., “Share a Coke with Sarah”). This campaign encouraged personal connection and sharing.

People loved finding bottles with their own or their loved ones' names on them, driving an emotional response. The campaign encouraged sharing and socializing, leading to increased sales and customer engagement. It also sparked conversations on social media, helping to reinforce the brand's relevance.

3 Advertisement Name: **Old Spice – “The Man Your Man Could Smell Like”**

Phrase Used: “Smell like a man, man.”. It became the humorous and memorable ad revitalized the brand, leading to a 125% increase in sales. The humorous and over-the-top nature of the campaign made it viral. It gained immense attention on social media and became a pop culture reference. As a result, Old Spice saw a 125% increase in sales, revitalizing the brand and appealing to a younger, more diverse audience.

4 Advertisement Name: **Got Milk?**

Phrase Used: “**Got Milk?**”. It made drinking milk trendy and relevant again, especially for younger audiences, boosting milk sales and creating a cultural phenomenon. The campaign was both humorous and impactful, especially in the context of celebrities endorsing it with milk mustaches. It made milk relevant and “cool” again, particularly among younger audiences, leading to increased milk consumption and reinforcing the cultural status of the beverage.

Advertisements in Uzbekistan.

1 Advertisement Name: **O‘zbekim Tili – “Our Native Language”**

Phrase Used: “*Til – bu millatning ko‘zgusi.*” (“Language is the mirror of the nation.”). This campaign emphasized national pride and unity, encouraging the use of the Uzbek language and fostering a sense of cultural identity. This slogan highlighted the importance of the Uzbek language as a symbol of national identity and pride. It reinforced

national pride and fostered a collective sense of identity, particularly during a time of cultural revival.

2 Advertisement Name: Ucell – “Unlimited Communication”

Phrase Used: *“Cheksiz aloqalar, cheksiz imkoniyatlar.”* (“Unlimited communication, unlimited possibilities.”). It promoted affordable mobile data plans, increasing digital connectivity and social media usage in rural areas. The phrase resonated with people, particularly in rural areas, by emphasizing how affordable and accessible communication can empower them to explore new opportunities. Ucell’s campaign successfully promoted its mobile data plans and services, increasing digital connectivity and making it easier for people to access information and connect with others.

3 Advertisement Name: Nestlé Uzbekistan – “Healthy Breakfast for Everyone”

Phrase Used: *“Har bir tong sog‘lom taom bilan boshlanadi.”* (“*Every morning starts with healthy food.*”). It Raised awareness about healthy eating habits, leading to a rise in cereal and dairy product consumption. The message was well-received, particularly by health-conscious consumers who appreciated the focus on nutrition. It successfully positioned Nestlé’s products as part of a healthy lifestyle, leading to increased consumption of cereals and dairy products, especially among children.

4 Advertisement Name: Mahsustrans – “Clean City, Bright Future”

Phrase Used: *“Shahar toza – hayot shirin.”* (“*Clean city, sweet life.*”) It encouraged civic responsibility by promoting waste management, leading to cleaner streets and improved public awareness of environmental issues. It encouraged citizens to take pride in their environment and led to more active participation in waste management efforts. It fostered a sense of communal responsibility, resulting in cleaner streets and a greater awareness of environmental issues within local communities.

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UNDERSTANDING BLOOM'S TAXONOMY: ITS ROLE AND IMPACT ON THE LEARNING PROCESS

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Abstract. Bloom's Taxonomy, developed by educational psychologist Benjamin Bloom and his colleagues in 1956, offers a framework for categorizing educational goals, objectives, and outcomes. This classification system is designed to promote higher-order thinking and facilitate learning processes. The taxonomy is divided into six hierarchical levels: Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation. Each level represents a different type of cognitive skill, ranging from basic recall of facts to complex evaluation and creation of new ideas.

Key words: knowledge, comprehension, application, analysis, synthesis, and evaluation.

The Levels of Bloom's Taxonomy

1. **Knowledge:** The foundational level involves the recall of facts and basic concepts. This includes recognizing and remembering information. For example, students may be asked to memorize historical dates or define key terms in a subject.
2. **Comprehension:** At this level, students demonstrate understanding through explaining ideas or concepts. They might summarize a text or interpret data. Comprehension is crucial as it ensures that learners grasp the meaning behind the information rather than just memorizing it.
3. **Application:** This level focuses on using information in new situations. Students apply learned concepts to solve problems or complete tasks.

For instance, using mathematical equations to calculate real-world scenarios exemplifies application skills.

4. **Analysis:** Analysis involves breaking down information into parts to understand its structure. Students analyze case studies or compare and contrast different theories. This level encourages critical thinking as learners assess how components relate to one another.
5. **Synthesis:** At this stage, students combine elements to form new patterns or ideas. This might involve creating a research project or developing a business plan. Synthesis is essential for innovation, as it requires learners to integrate knowledge creatively.
6. **Evaluation:** The highest level of Bloom's Taxonomy involves making judgments based on criteria and standards. Students evaluate arguments, assess the credibility of sources, or critique literature. This level promotes independent thinking and decision-making skills.

Impact on the Learning Process

Bloom's Taxonomy significantly influences educational practices and learning outcomes. By providing a structured approach to learning, it helps educators design curriculum and assessments that target various cognitive skills. Here are some key effects on the learning process:

- **Guiding Instruction:** Educators can use the taxonomy to align their teaching methods with desired learning outcomes. By identifying which level of the taxonomy they aim to achieve, teachers can create lessons that encourage progress from basic knowledge to higher-order thinking.
- **Promoting Critical Thinking:** The structure of Bloom's Taxonomy encourages students to engage in critical thinking activities. As learners move up the levels, they develop the ability to analyze, synthesize, and evaluate information, which is vital in today's information-rich world.
- **Facilitating Differentiation:** The taxonomy allows for differentiation in instruction. Educators can tailor activities and assessments to meet the varying needs of students. For instance, some students may work on comprehension tasks, while others tackle application or analysis, ensuring that all learners are appropriately challenged.
- **Creating Assessments:** Bloom's Taxonomy serves as a tool for developing assessments that evaluate different levels of understanding. By crafting questions that correspond to various taxonomy levels, teachers can better gauge student learning and identify areas for improvement.

- **Encouraging Lifelong Learning:** By fostering skills across all levels of Bloom's Taxonomy, educators prepare students for lifelong learning. The ability to evaluate information critically and create new insights is essential for success in both personal and professional contexts.

Conclusion

Bloom's Taxonomy is more than just a hierarchical classification of cognitive skills; it is a powerful tool that shapes the learning process. By understanding and applying its principles, educators can create more effective teaching strategies that promote deeper understanding and critical thinking among students. As learners progress through the levels of Bloom's Taxonomy, they are not only acquiring knowledge but also developing the skills necessary to navigate an increasingly complex world. Embracing this taxonomy in educational settings enhances the overall learning experience and prepares students to become informed, thoughtful, and innovative individuals.

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TARJIMADA ASLIYATNI IDROK ETISHNING KOGNITIV JARAYONLARI

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Hozirgi tarjimashunoslik mazkur sohadagi tadqiqot usullari va izlanishlarga bo'lgan yondashuvning turli-tumanligi bilan tavsiflanadi. Tarjima ilmi va amaliyotiga nisbatan qiziqish va katta e'tibor qator yo'nalishlar, maktablar va nazariy konsepsiyalarning vujudga kelishiga sabab bo'ldi. S.Bassnettning ta'kidlashicha, bugungi kunda biz o'ziga xos "tarjima yuksalishi"ning guvohi bo'lmoqdamiz, chunki "ilgari ikkinchi darajali tadqiqot obyekti hisoblangan tarjima, bugungi kunda madaniyatlararo insoniy muloqot va o'zaro tushunishning asosini tashkil etuvchi jarayon sifatida anglashilmoqda"¹. Tadqiqotchilarning e'tibori tarjimonning ichki bilimlar to'plami bilan tashqi vaziyatli kontekstning kesishuvi sifatida tarjima jarayonining kognitiv jihatiga qaratildi.

Tarjimaning kognitiv jarayonlarini o'rganishda olimlar ushbu jarayonlarga tegishli bilimlar tarjimini amalga oshirishda qanday saqlanishini va faollashishini tushuntirishga harakat qiladilar. Bir qator tadqiqotchilar virtual tarjima tushunchasidan foydalanib, ongda deyarli darhol potensial tarjima matni tasavvuri shakllanishini ta'kidlaydilar. "Tarjima qilayotganimizda, ongimizda asl matn tasavvuri va ayni paytda tarjima tilida yaratmoqchi bo'lgan matn tasavvuri mavjud bo'ladi"². Ba'zi tadqiqotchilar tarjimini virtual jarayon sifatida ta'riflasi, boshqalari semantik taqdimot tushunchasidan foydalanib, tarjima jarayonining mental qoloipi mavjudligini ta'kidlaydilar³. Semantik taqdimot deganda, "lisoniy ifodalarga ularning lingvistik xususiyatlari asosida beriladigan mental tasavvur" tushuniladi. Tarjima jarayonida o'xshash matn faqat kognitiv shaklda mavjud bo'lib, tarjima jarayonining o'zi "qisqa muddatli (tezkor) va uzoq muddatli xotirada

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²Katan D. Translating Cultures: an Introduction for Translators, Interpreters, and Mediators. – Manchester: St Jerome, 2004. – P. 124; Neubert A. & Shreve G.M. Translation as Text. – London: Kent State University Press, 1992. – P. 14.

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asliyat matnini dekodlash va tarjima matnini tildan tashqarida joylashgan asliyat matnining semantik representatsiyasi orqali kodlash yo'li bilan" amalga oshadi¹. Semantik representatsiya pragmatik, sintaktik va semantik ma'lumotlarni o'z ichiga oladi hamda asliyat matnini tahlil qilish jarayonining bosqichlarini aks ettiradi. Birinchi bosqich – sintaktik tahlil bo'lib, bunda belgilarning chiziqli zanjiri sintagmalarga ajratiladi. Ikkinchi bosqich – semantik tahlil yoki tushunchalarni ajratib olish. Uchinchi bosqich – pragmatik tahlil bo'lib, u gapning kommunikativ turi, vazifasi va funksional elementlarini aniqlashdan iborat. Keyingi qayta ishlash natijasida semantik representatsiyalar kontekst ta'sirida propozitsional mazmunli fikrlar shaklini oladi. A.G.Minchenkovga ko'ra, tarjima jarayonida asliyat matni transformatsiyaga uchramaydi, balki ongda muayyan konseptlarni, avvalo, matndagi so'zlarning prototip ma'nolarini ifodalovchi konseptlarni faollashtirish manbai bo'lib xizmat qiladi. Mazkur konseptlar bir-biri bilan, shuningdek, fon bilimlari va butun kontekst bilimlari bilan o'zaro ta'sirga kirib, ongda ma'lum bir ma'noviy tuzilmani hosil qiluvchi ma'nolarga aylanadi. Konseptual tuzilmaga kiruvchi biron-bir konsept tarjima tilidagi so'z ma'nosini tashkil etuvchi konsept bilan to'liq yoki deyarli to'liq mos kelganda muammolar yuzaga kelmaydi. Asliyat matnidagi biror ma'no tarjimonga ma'lum bo'lgan boshqa til birliklarining ma'nolari bilan mos kelmaganda jiddiy qiyinchiliklar paydo bo'lishi mumkin. Bunday holatda tarjimon konseptlar bilan fikrlash amallarini bajarishga majbur bo'ladi. Ushbu bosqichda tarkibiy birliklari noverbal konseptlar bo'lgan tafakkur tili qo'llanadi. Tafakkur tili tabiiy tildan ancha keng, shu sababli uning imkoniyatlari ham inson ongi qamrab olishi mumkin bo'lgan narsalar nuqtayi nazaridan, ham tushunchalarni birlashtirish usullarini tanlash va ularning konfiguratsiyalari jihatidan cheksizdir². Tarjima inson fikriy faoliyati bilan bog'liq ekan, tarjima matnini qabul qilish tarjimonning bevosita tajribasiga ham bog'liq. Yangi va tajribali tarjimonlar tarjima jarayonida asliyat matnini turlicha tahlil qilishadi.

¹ Holmes J.S. Translated Papers on Literary Translation and Translation Studies. – Amsterdam: Rodopi, 1988. – 117 p.

² Минченков А.Г. Когниция и эвристика в процессе переводческой деятельности. – Санкт-Петербург: Антология, 2007. – 256 с.

Ushbu farqlarni R.Yaskelyaynen¹ tomonidan taklif qilingan asliyat matnini tahlil qilishning ikkita usulini ajratish orqali ko'rsatib berish mumkin:

1) notanish leksik birliklarni ajratib ko'rsatish, lug'atga murojaat qilish, jumlaning sintaktik tuzilishini tahlil qilishni o'z ichiga olgan lingvistik tahlil, bunda tarjimonning diqqat-e'tibori asliyat matnini til tizimi darajasida tushunishga qaratilgan;

2) matn tarkibini tahlil qilish, unda tarjimon ma'lumot qidirishni amalga oshirishda asl nusxadagi parchalarni tashqi dunyo bilan bog'liqligi asosida tushunadi, bu fon bilimlarini faollashtirish deb ham ataladi.

Tarjimonlar ma'lumotni qayta ishlashning ikkala usulini nafaqat asliyat matnini tushunish (dekodlash) da, balki tarjima matnini shakllantirish (kodlash) yoki yaratish jarayonida ham qo'llashadi. Bunday holda, fon bilimlarini qo'llash TTda eng aniq ekvivalentlarni tanlashga yordam beradi. Shunday qilib, agar birinchi bosqichda tarjimon chet tilidagi ma'lumotlarni yaxshiroq tushunish uchun kengroq kontekstni yaratsa, u holda tarjima matnini yaratish jarayonida u tarjima tilida yangi kontekstni yaratadi va uning yetarlicha adekvatligi va aniqligini ta'minlaydi. TM (tarjima matni)ni shakllantirish jarayonida ma'lumotni qayta ishlashning induktiv usulidan foydalanish TTdagi mavzu bo'yicha bilim darajasi yetarli bo'lmaganda, tarjimon ma'lum bir janr yoki uslubning matn xususiyatlarini yo'qotishiga olib boruvchi tarjima tili qonunlariga rioya qilishga majbur.

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IMPLICATURE OF A LITERARY DISCOURSE

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In literature, implicature is used by authors to convey meaning beyond what is explicitly stated. It allows writers to convey subtext, irony, humor, and other literary effects that add depth and richness to the text. A reader's understanding of these implicit meanings relies on their ability to recognize and interpret implicature, which requires a sensitivity to context, social norms, and linguistic cues.

The importance of implicature in communication and literature lies in its ability to enhance communication and understanding by conveying meaning beyond the surface level of words. It adds nuance, complexity, and layers of meaning to language, allowing for more sophisticated social interactions and more richly textured literary works.

The importance of resistance literature in the USA can be attributed to reasons as stated below. It gives a voice to the marginalized and oppressed: Resistance literature often portrays the experiences of those who are considered outside the mainstream, such as minorities, the working class, and women. By highlighting their struggles and their perspectives, it gives these groups a voice and helps to bring attention to their issues. Resistance Literature encourages critical thinking: Resistance literature encourages readers to question authority and the status quo. It often offers alternative perspectives on established ideas and values and encourages readers to think critically about the world around them. It inspires social change: Resistance literature often advocates for social change by exposing the flaws and injustices of the

current system. It can inspire readers to take action and work towards achieving greater equality and justice. It celebrates diversity: Resistance literature often celebrates the diversity of the human experience and challenges stereotypes and prejudices. It helps readers to understand and appreciate different cultures, experiences, and perspectives. It serves as a record of history: Resistance literature often documents significant cultural and political moments in history. It can provide insight into the social and political climate of a particular time period and can be an important resource for future generations [14].

Overall, resistance literature plays an important role in challenging dominant ideologies and promoting social justice, equality, and diversity.

1. "The Great Gatsby" by F. Scott Fitzgerald: In this novel, the character Nick Carraway often implies meaning through his narration. For example, he describes Gatsby's parties as "a succession of elaborate tea-parties" to imply that they were not as lively as they appeared on the surface.

2. "The Catcher in the Rye" by J.D. Salinger: The main character, Holden Caulfield, often uses irony to convey his true thoughts and feelings. For example, he says, "I'm the most terrific liar you ever saw in your life" to imply that he values honesty above all else.

3. "To Kill a Mockingbird" by Harper Lee: The character of Atticus Finch often uses understatement to convey his disapproval of racism and injustice. For example, he says, "There's a lot of ugly things in this world, son. I wish I could keep 'em all away from you" to imply that he is deeply troubled by the prevalence of racism in their society.

4. "The Adventures of Huckleberry Finn" by Mark Twain: In this novel, Twain uses irony to critique the hypocrisy of Southern society. For example, when Huck and Jim are forced to disguise themselves as women, Huck comments that Jim "was most as enough of a lady as any of them" to imply that the societal expectations of gender roles were arbitrary and meaningless.

These examples are just a few of the many ways that implicature is used in American literature to convey deeper meaning and add layers of complexity to the text

An American author and television writer Suzanne Collins is the author of bestseller. She started working as a children's writer in Television Shows. And wrote books for children[1,3].

Her most famous bestseller is Hunger Games books (trilogy). "Hunger Games" is the first book of HUNGER GAMES trilogy which is best-seller book known worldwide. This action packed and thought provoking trilogy includes a lot of genres in it, like young-adult fiction, science fiction, thriller, dystopian fiction, adventure. However, the genre of book I am writing about, which is the first one, is mostly dystopia and adventure science fiction.

The reason of Hunger Games to be dystopian is apparent from the name of the country, *Panem*. The author called the country like that not because she liked it, but for the reason that *Panem* is the word derived from Latin which means "bread. It refers to the fact that the residents of the country are starving and have little things to eat [10,4]. And also, should be noted that gladiatorial games existed in Ancient Rome that were called *panem et circences* (bread and circuses) it bears the resemblances of the games in the book which is called *hunger games*. The phrase refers to the Roman Caesars' strategy of quelling public discontent by providing the people with plenty of food and entertainment. It is defined as a science fiction due to the newest futuristic technologies and settings like Hovercraft and Teleporting devices. The author, Suzanne Collins is trying to describe the situations of the authorities being rude and playing with lives of residents; the way some people forgetting the world around, how authorities make them not to pay attention to the *poverty and violence* going on around. The totalitarian government of Panem is who holds all the power over the districts. The citizens have no say over their lives or what the government will impose on them. The message of the novel is that not any violence can succeed due to the reason that every brutality leaves scars on whatever it can be, the scars cause revolution which is inevitable. Worthy to mention, no revolution blows over without personal sacrifice. And only patience and love can ease the pain of it Atmosphere: The tone of narration begins to be scary and dark. This is to be kept whole novel. The brutal atmosphere could have made people serious and dangerous, however they all keep on together. People knowingly try not to change as they know that it is the only thing Capitol, the authorities, is waiting for. It is clearly shown in the words of one of the main characters - Peeta Mellark:

"I don't want them to change me in there. Turn me into some kind of monster that I'm not." [1,234]

Peeta recognizes this atmosphere and chooses to preserve his own identity, regardless of the games' atmosphere. He is mainly concerned with how the environment will impact who he actually is as a human being. The atmosphere created in The Hunger Games is one of desperation and debasement

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KOGEZIYA VA KOGERENSIYA HAQIDA NAZARIY QARASHLAR

Saidova Muxayyo Umedilloloyevna

BuxDU dotsenti, f.f.f.d.

Badiiy diskursda kogeziya va kogerensiya asar matnining yaxlitligi va ma'nosini shakllantirishda muhim ahamiyatga ega. Ular asar tuzilishi, g'oya uzviyligi va mantiqiy bog'liqligini ta'minlaydi. Kogeziya va kogerensiya haqidagi ta'limotlar matnshunoslik va tilshunoslikda matnning yaxlitligi va bog'liqligini tahlil qilish uchun asosiy tushunchalar hisoblanadi. Ushbu tushunchalar matnshunoslikning alohida yo'nalishlari sifatida XX asrda rivojlandi. M.A.K. Halliday va R. Hasan kogeziya va kogerensiya nazariyasini matnshunoslikda chuqur o'rgangan va ularni ajratib, alohida ta'riflagan. Halliday va Hasan matnning grammatik va leksik vositalar orqali yuzaki bog'liqligini ifodalaydi. Ular kogeziyaning 5 asosiy turini ko'rsatadi: *referentsiya (ishorat)*, *ellipsis (gap qisqarishi)*, *bog'lovchi vositalar (conjunctions)*, *substitutsiya (bir elementni boshqa vosita*

bilan almashtirish), leksik bog'liqlik (*repetitsiya, sinonimiya, antonimiya*). Kogerensiya esa matnning ma'nosini anglatadi va o'quvchining idrokida shakllanadigan yaxlitlik hisoblanadi. Hallidayning fikricha, kogerensiya matnni kontekstual va semantik jihatdan bir butun qiluvchi tushunchadir.

Van Deyk va Kintsch kogerensiyani chuqurroq tushunish uchun uni psixologik va kognitiv jarayonlar bilan bog'lashadi. Ular o'quvchining matnni idrok etishida kogerensiyaning quyidagi turlarini ajratadilar: *Global kogerensiya* - matnning umumiy mavzusi yoki g'oyasi bilan bog'liqlik. Masalan, hikoyadagi har bir epizod umumiy mavzuni yoritadi. *Lokal kogerensiya* - matndagi gaplar va jumlar o'rtasidagi sabab-oqibat yoki mantiqiy aloqadorlik. Van Deykning fikricha, matn o'quvchi ongida tarkib topadigan ma'no tizimi bo'lib, uning mantiqiy bog'liqligini o'rganish muhimdir.

Beaugrande va Dresslarning matn yaxlitligi nazariyasi nuqtai nazaridan matnni yaxlit tizim sifatida tushunish uchun bir qancha mezonlarni belgilashadi. Ularning fikricha, kogeziya va kogerensiya matn yaxlitligini ta'minlovchi asosiy omillardan biridir. *Kogeziya* - matnning yuzaki grammatik va leksik jihatdan bog'lanishi bo'lsa *kogerensiya* - matnning mazmuniy va semantik jihatdan bog'liqligi deb ta'riflashadi. Ular kogerensiyani *bilim asosida tashkil qilinadigan jarayon* deb hisoblashadi. Matnni tushunish uchun o'quvchi o'z bilim va tajribasiga asoslanadi.

Keyingi olimlar Brown va Yule matnning muloqotdagi vazifasini o'rgangan. Ular kogeziya va kogerensiyani matnning kommunikativ maqsadi bilan bog'laydi. *Kogeziya* - lingvistik vositalar orqali matnning mantiqiy bog'liqligi, *kogerensiya* - matnni tushunishda kontekst va o'quvchining bilimlari bilan uyg'unlik deb yuritishadi. Ularning fikricha, muloqot muvaffaqiyatli bo'lishi uchun matnning semantik bog'liqligi muhim.

Rankema kogeziya va kogerensiyani lingvistik va pragmatik jihatdan o'rganadi va bu *tabaqalashtirilgan yondashuv* sifatida fanga o'rganiladi. *Lingvistik bog'liqlik* bu so'zlar va gaplar o'rtasidagi grammatik aloqadorlik va *pragmatik bog'liqlik* esa matnning kontekstual mantiqiyligi va foydalanuvchi ehtiyojlariga mos kelishi deb ta'kidlashadi.

Kognitiv tilshunoslikda kogerensiya ma'no qurilish jarayonida o'quvchining fikrlash jarayoniga asoslanadi. Fauconnier va Turner

kogerensiyani mental xaritalar va ma'no sathlarini uyg'unlashtirish sifatida ko'radi. Bundan tashqari, kogeziya va kogerensiyaga oid boshqa yondashuv va qarashlar ham mavjudki, ular ushbu hodisalarga boshqacha qarashadi. *Formalistik yondashuv* - kogeziya matnning formal (grammatik va leksik) tomoniga asoslanadi, kogerensiya esa semantik ma'noda matnni yaxlit qilishni anglatadi deb qaraydi. *Funksional yondashuv* Matnning kommunikativ vazifasi bilan bog'liq. Masalan, badiiy matnda obrazlar va voqealar orasidagi ma'noli bog'liqlik kogerensiyani ta'minlaydi. *Pragmatik yondashuv* - matnni tushunish uchun o'quvchining ehtiyojlari, kontekst va maqsadi muhim deb hisoblaydi.

Kogeziya badiiy matnning grammatik, leksik va sintaktik darajadagi bog'liqliklarini ifodalaydi. Bunda olmoshlar, bog'lovchilar, yuklamalar va shakl o'zgarishlari orqali gaplar orasidagi bog'liqlik yaratiladi. Masalan: *U sahroga qaradi. U yerda hech kim yo'q edi.* Ushbu misolda "u" olmoshi grammatik kogeziya vositasi sifatida ishlatilgan. Sinonimlar, antonimlar va takror (so'z yoki iborani takrorlash) orqali matnning uzviyligi ta'minlanadi. Gaplar tuzilishidagi o'xshashlik yoki parallelizm badiiy matnning bog'liqligini ta'minlaydi. Masalan: *Tongda qushlar sayraydi, daraxtlar shivirlardi.*

Kogerensiya asar mazmunining mantiqiy va konseptual bog'liqligini anglatadi. Bu qism o'quvchining matnni tushunishi uchun zarur hisoblanadi. Maqsadga yo'naltirilganlik, har bir epizod umumiy syujet yoki mavzuga xizmat qiladi. Semantik uzviylik, obrazlar va voqealarning mazmuniy bog'liqligi nazarda tutiladi. O'quvchi interaktsiyasi, kogerensiya o'quvchining matn mazmunini mustaqil ravishda tushunishi va mantiqiy bog'liqlarni topishiga imkon beradi.

Shunday qilib, badiiy diskursda kogeziya va kogerensiya nafaqat matnning strukturasi, balki uning estetik va ma'naviy qiymatini shakllantiruvchi muhim unsurlardir, Kogeziya va kogerensiya haqidagi mavjud ta'limotlar matnning grammatik, leksik, semantik va pragmatik jihatdan qanday bog'liq ekanligini tushuntiradi. Halliday va Hasanning lingvistik yondashuvi, Van Deykning kognitiv yondashuvi va Beaugrande-Dresslarning kommunikativ mezonlari bu masalani turli nuqtai nazarlardan yoritadi. Har bir yondashuv matnning yaxlitligini tahlil qilishga turlicha uslubda yondashadi, ammo ularning barchasi bir narsani ta'kidlaydi: kogeziya va kogerensiya matnning mantiqiy va semantik bog'liqligini ta'minlaydi.

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THE INFLUENCE OF GRAMMATICAL COHESION ON STRUCTURAL COHERENCE IN ENGLISH LITERARY DISCOURSE

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Annotation: This thesis explores the role of grammatical cohesion in maintaining structural coherence within literary discourse. Focusing on O. Henry's "Two Thanksgiving Day Gentlemen", the study examines how cohesive devices such as reference, substitution, and conjunctions operate in the narrative to ensure continuity of meaning, even in a text with a fragmented structure. By analyzing these devices, the paper demonstrates how O. Henry crafts a coherent narrative flow, despite abrupt shifts and disjointed events, through strategic use of grammatical cohesion.

Key words: Grammatical cohesion, structural coherence, substitution, conjunctions, ellipsis, cohesive devices, literary discourse, textual analysis, narrative structure, cause and effect, cohesion in literature, linguistic analysis, fragmented narrative, textual continuity, sentence-level cohesion, pronoun reference, substituting nouns, discourse markers, narrative flow, logical connections, transitional devices, story cohesion, literary coherence, sentence cohesion, language in literature, structural analysis, literary techniques, smooth narrative transitions, event sequencing. In literary texts, coherence is achieved not only through thematic consistency but also through

grammatical cohesion. Grammatical cohesion involves the use of linguistic tools that link sentences, paragraphs, or larger units of discourse, maintaining a smooth flow of meaning. O. Henry's "Two Thanksgiving Day Gentlemen" is a short story with a fragmented structure, containing numerous shifts in focus and abrupt changes in events. Despite this, the narrative maintains coherence due to O. Henry's effective use of grammatical cohesion. This paper aims to analyze how reference, substitution, conjunctions, and other cohesive devices contribute to the story's overall structural coherence.

Grammatical cohesion, as defined by Halliday and Hasan (1976), includes several devices that help tie the parts of a text together, making it easier for readers to follow the narrative¹. These devices can be broadly categorized as reference (the use of pronouns and other referring expressions to maintain continuity and avoid repetition), substitution (the replacement of words or phrases to prevent redundancy and create smooth transitions), conjunction (the use of conjunctions to link ideas, events, or clauses, thus establishing relationships between them like cause and effect, addition, contrast), ellipsis (the omission of words that are understood from the context, maintaining cohesion while avoiding unnecessary repetition). These devices are crucial in ensuring that, despite potential fragmentation in a text's structure, the meaning remains clear and accessible to readers.

O. Henry's "Two Thanksgiving Day Gentlemen" is a story about two men who meet each year on Thanksgiving Day under unusual circumstances. The story's structure is not linear and is characterized by sudden shifts in time and focus. Despite this, the narrative is held together through careful grammatical cohesion.

One of the most prominent cohesive devices in the story is reference. Throughout the text, O. Henry uses pronouns to refer back to characters, maintaining continuity without redundancy. For example, in the following passage: "*The two gentlemen were old acquaintances, but they had never met on Thanksgiving Day before. This was the first time they had ever met in such a strange manner.*"² In this passage, the second sentence's use of "they" refers to "the two gentlemen" from the first sentence, establishing continuity and linking the two parts of the

¹ Halliday, M. A. K., & Hasan, R. (1976). "Cohesion in English". London: Longman.

² O. Henry. (2005). "The Gift of the Magi and other stories" ("Two Thanksgiving Day Gentlemen")

text seamlessly. Similarly, O. Henry uses definite articles ("the") and demonstrative pronouns ("this") refer to specific objects and actions, which ensures clarity and coherence in the narrative. For instance: *"The beggar's eyes, which had been wandering around the street, finally rested on a young man who was holding a large turkey. This man, in turn, smiled and greeted the beggar."*¹ Here, "this man" refers directly back to the "young man" mentioned earlier, ensuring that the reader knows exactly who is being discussed. Substitution is another key grammatical device used by O. Henry to maintain coherence. By replacing words with more general terms or using ellipsis, he avoids repetitive phrases and enhances the fluidity of the story. For example: *"The young man handed him the turkey, and the beggar, with a smile, took it and thanked him."*² Here, the phrase "took it" substitutes for "the turkey" reducing redundancy while maintaining clarity.

In another example, substitution occurs when O. Henry refers to the same object in different ways: *"The gentleman handed the beggar a coin and then, without a word, walked away. The beggar, holding the coin, smiled softly to himself."*³ Here, "the coin" is substituted with "it," preventing the repetitive mention of the same object and making the narrative flow more naturally. Conjunctions are essential in linking ideas and events within the narrative, creating relationships between actions, causes, effects, and contrasts. O. Henry skillfully uses conjunctions like "and", "but", "so", and "because" to connect ideas and ensure that the story moves logically, despite its fragmented structure. For example: *"The two gentlemen had been exchanging polite conversation, but the beggar had an entirely different agenda in mind."*⁴ Here, the conjunction "but" introduces a contrast, shifting the focus from the gentlemen's polite exchange to the beggar's intentions. This creates a logical transition between two different parts of the story, maintaining coherence. Another instance is *"The young man offered*

¹ O. Henry. (2005). "The Gift of the Magi and other stories" ("Two Thanksgiving Day Gentlemen")

² O. Henry. (2005). "The Gift of the Magi and other stories" ("Two Thanksgiving Day Gentlemen")

³ O. Henry. (2005). "The Gift of the Magi and other stories" ("Two Thanksgiving Day Gentlemen")

⁴ O. Henry. (2005). "The Gift of the Magi and other stories" ("Two Thanksgiving Day Gentlemen")

him the turkey because he knew that the beggar was hungry.”¹ In this case, “because” establishes a cause-and-effect relationship, linking the man’s action to his motivation, which helps readers understand the reasoning behind the characters’ behaviors.

O. Henry also employs ellipsis to avoid redundancy and streamline the narrative. By omitting information that is easily inferred from the context, he maintains pacing and avoids over-explaining, which might disrupt the flow of the story. For instance, after the beggar receives the turkey, the narrative continues without explicitly stating what happens next, as the action is clear to the reader. “*He smiled and walked away, the turkey in his hands.*” Here, the omission of further details (e.g., “the beggar walked away with the turkey”) speeds up the narrative and allows readers to infer the next steps without redundant explanation.

In “Two Thanksgiving Day Gentlemen”, grammatical cohesion ensures that, despite the story's fragmented structure and occasional shifts in time and focus, readers can follow the plot and understand the relationships between characters and events. The seamless use of reference, substitution, conjunctions, and ellipsis helps the story maintain a logical flow and prevents confusion. The careful balance between the fragmentation of events and the cohesion between sentences creates a compelling, well-structured narrative. The shifts in focus, such as moving from the interaction between the two men to the beggar’s perspective, are made possible by these grammatical devices, ensuring that each shift is coherent and understandable. Without these cohesive devices, the fragmented structure could potentially confuse readers, but O. Henry’s strategic use of grammar ensures clarity. Grammatical cohesion plays an essential role in maintaining structural coherence in literary texts. In O. Henry’s “Two Thanksgiving Day Gentlemen”, the use of reference, substitution, conjunctions, and ellipsis ensures that the fragmented structure of the story remains coherent. By employing these grammatical devices, O. Henry crafts a narrative that flows smoothly and logically, despite its shifts in focus and unexpected turns of events. This analysis demonstrates that grammatical cohesion is vital in ensuring that even in stories with

¹ O. Henry. (2005). “The Gift of the Magi and other stories” (“Two Thanksgiving Day Gentlemen”)

disjointed or unconventional structures, readers can easily follow the narrative and grasp its underlying meaning.

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"TOM SAWYERNING SARGUZASHTLARI" ASARINING STILISTIK TAHLILI.

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Annotatsiya. Mark Twainning "Tom Sawyerning sarguzashtlari" asarining stilistik tahlili bo'yicha yozilgan ushbu tezisdа muallifning o'ziga xos yozuv uslubi, til vositalari va badiiy ifoda usullarining asar syujeti va obrazlarini yaratishdagi roli tahlil qilinadi. Tezisdа "Tom Sawyerning sarguzashtlari" asarining stilistik tahlili orqali Mark Twainning o'ziga xos yozuv uslubini va uning asarlarining adabiy ahamiyatini ochib berishga harakat qilinadi. Tadqiqotning natijalari asarni chuqurroq tushunishga va muallifning iste'dodini baholovga yordam beradi.

Kalit so'zlar: *do'stlik, erkinlik, sarguzasht, oila, jamiyat tanqidi, o'z-o'zini topish, fikrlar va tushunchalar, bolalik, tabiat, raqobat, ilhomlantiruvchi xotiralar.* **Kirish qism.** Mark Twainning "Tom Sawyerning sarguzashtlari" asari jahon adabiyoti xazinasida bo'lib, nafaqat bolalar uchun qiziqarli sarguzashtlar hikoyasi, balki Amerika realiyatini, inson tabiatini va tilning kuchi haqida chuqur fikrlarni aks ettiruvchi murakkab badiiy asardir. Ushbu tezisdа asarning stilistik xususiyatlari, ya'ni muallifning til va uslubdan foydalanishining asar syujeti, personajlari va umumiy ma'nosini yaratishdagi roli chuqur

tahlil qilinadi. Tadqiqotda Mark Twainning realizm va romantizm elementlarini mahorat bilan uyg'unlashtirish uslubi, uning o'ziga xos yumor va kinoya san'ati, Missisipi daryosi bo'yidagi hayotning yorqin tasvirlari va bolalik dunyosini aks ettirishdagi til vositalari o'rganiladi. Tom Sawyer - Mark Tven¹ tomonidan yozilgan, Amerikada 19-asrning o'rtalarida joylashgan klassik roman. Ushbu asar, bolalik va o'smirlik davrining muhim jihatlariga e'tibor qaratadi, shuningdek, erkinlik, do'stlik va jamiyatning noaniqliklari kabi mavzularni o'z ichiga oladi. Romanning bosh qahramoni Tom Sawyer, aqlli, jozibali va qizg'in xarakterni belgilovchi, doimo yangi sarguzashtlarni izlaydigan o'smirdir. Ushbu tezisda Tomning shaxsiyati va sarguzashtlaridagi asosiy temalar, shuningdek, Amerikaning o'sha davrdagi jamiyati va axloqiy qadriyatlari haqida batafsil tahlil qilinadi. Tom Sawyer orqali Tven, bolalik davrining qiyinchiliklari va o'sayotgan shaxsning o'z o'rnini topish jarayonini ko'rsatadi. Roman, faqat bolalar uchun emas, balki kattalar uchun ham qiziqarli va ta'sirli bo'lgan zamonaviy tarbiya va axloqiy masalalarni ko'taradi. "Tom Sawyer" asari Mark Tvenning eng mashhur asarlaridan biri bo'lib, u yosh bolalarning sarguzashtlari, ularning xavotir va qiziqishlari, shuningdek, o'smirlik davridagi qarashlarini tasvirlaydi. Tom Sawyerning sarguzashtlari bolalarning boshqaruvga, mustaqillikka va maqsadga intilishini aks ettiradi. Asardan parcha keltiradigan bo'lsak, Tom va uning do'stlari yovvoyi tabiatda o'ynab yurgan paytlari haqida tasavvur qilish mumkin. Quyida Tom va uning do'stlari qizg'in sarguzashtlari haqida yozilgan qismni stilistik jihatdan tahlil qilamiz. *"Tom va uning do'stlari bir kunda daryo bo'yida o'tirib, o'tirgan joyida baliq tutmoqchi bo'lishdi. Tom, bu ishni juda qiziqarli deb bilib, do'stlarini qo'shishga undadi. Ularning ko'zlari jazirama quyoshda porlaydi, suzish uchun albatta, daryoning salqin suviga sakrab tushish g'oyasi ham ularni hayajonga solib qo'ydi."*²

Stilistik Tahlil: Tasviriy uslub: "daryo bo'yida", "jazirama quyoshda", "salqin suv" - bu ifodalar joyni va vaqtni tasvirlaydi, o'quvchi o'zini ushbu muhitda his qilib, sahnani aniq tasavvur qilish imkoniga ega bo'ladi. Hissiy tillar: "hayajonga solib qo'ydi" - bu ifoda

¹ Mark Tven (asl ismi Samuel Langhorne Clemens) - o'z davrining eng mashhur amerikalik yozuvchilaridan biri bo'lib, uning asarlari ko'plab sevib o'qiladi.

² Twain, Mark. *The Adventures of Tom Sawyer*. (1876) - Asosiy manba, asarning asl matni.

bolalarning chalg'ishi va qiziqishni his qilishini aks ettiradi, bu bilan Tomning do'stlariga bo'lgan ta'sirini ko'rsatadi.

Qisqartma va takror: "ularning ko'zlari jazirama quyoshda porlaydi" - ko'zlarining porlashi bolalarning hayajonini yanada oshiradi va o'quvchini ularning yoqimli va befarq mutolaasi bilan tanishtiradi. Maqsad va intilish: Tomning do'stlarini baliq tutishga undashi, ularning faoliyatga bo'lgan qiziqishini va kuchli ruhiyatini aks ettiradi. Bu, shuningdek, bolalarning o'zaro munosabatlarining mustahkamligiga dalil bo'ladi. Metafora va tasvir: "suzish uchun albatta, daryoning salqin suviga sakrab tushish g'oyasi" - bu yerda "suv" metafora sifatida ishlatiladi, bu suzish jarayonining hayajoniyligini va zavqini ifodalaydi. Ushbu parcha, Tom Sawyer asarining bolalar sarguzashtlarini, ularning hissiyotlarini va qiziqishlarini ifodalaydi. Stilistik qurilmalar orqali Tven o'quvchini Tom va uning do'stlari dunyosiga olib kiradi, ularning badiiy qiziqishini ochadi va o'smirlik yo'lidagi qiyinchiliklarni ko'rsatadi. Asar davomida bolalarning insonga xos qiziqishlari va hayajonlari aks ettiriladi, bu esa o'quvchining yuragida samimiy va jo'shqin his-tuyg'ularni uyg'otadi.

Xulosa. Mark Tvenning "Tom Sawyer" asari, bolalik va erkinlik, sarguzasht va do'stlik haqida hikoya qiladi. Asarda Tomning qiziqarli va ba'zan jiddiy sarguzashtlari orqali, yosh bolalarning ichki dunyosi, ularning orzulari va istiqbollari chuqur nazar tashlanadi. Tom va uning do'sti Heklberi Finn o'z hayotini oddiy muammolar va qiziqarli sarguzashtlar bilan to'ldirib, o'z shahrida o'z joylarini topishga harakat qilishadi. Asarda ko'rinadigan asosiy temalar-erkinlik, do'stlik, va individualizm -bolalarning o'sish jarayonida qanday ahamiyat kasb etishini ochib beradi. Tomning o'ziga xosligi va erkinlikka intilishi, uning shaxsiy rivojlanish yo'lida muhim jihatlardir. Shuningdek, asarda kattalar dunyosining ikkiyuzlamachiligi va ichki qarama-qarshiliklari ham tanqid qilinadi. Natijada, "Tom Sawyer" nafaqat bolalikning go'zalligini va sarguzashtlarini, balki o'smirlik davridagi muammolarni va hayotning murakkabliklarini ham chuqur ifodalaydi. Asar bugungi kunda ham o'z dolzarbligini yo'qotmay, yosh avlod uchun hayot va axloqiy qadriyatlar haqida o'ylashga imkoniyat yaratadi. Tom Sawyer belgilab bergan ezgu g'oyalar va narsalar haqidagi xayol o'zgarishlari, bolalik yillarining ahamiyatini va ularning hayotga tayyorlashdagi rolini ko'rsatadi.

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**INSON TUYG'ULARI IFODALANISHINING O'ZIGA XOS
XUSUSIYATLARI**

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Zamonaviy tilshunoslikda tilning o'ziga xos an'anaviy xususiyatlarini tadqiq etishga alohida e'tibor qaratilmoqda. Shu nuqatidan nazardan lingvomadaniy yo'nalishda yuzaga kelgan har xil etnoslar madaniy turmush shakllarining aks ettirilishini tadqiq etish eng muhim vazifalardan sanaladi. Noqardosh tillar- ingliz va o'zbek tillari sohiblarining milliy lisoniy tafakkurida inson tuyg'ularining verballashuvi va qadriyatlari chog'ishtirma tahlil qilish eng muhim masalalar qatorida turadi. Ushbu masalani o'rganish lingvomadaniyat olami bilan bog'liq bo'lib, lisoniy ifodaga ega va u lingvomadaniy o'ziga xoslik kasb etadi. Jahon tilshunosligida lingvomadaniyatshunoslik va konsept muammolarining nazariy talqini o'tgan asrning 70-80-yillarida boshlangan edi. Bu boradagi nazariy qarashlar, ilmiy gipotezalar xorijiy va rus tilshunosligida allaqachon shakllangan. L.Barsalou, R.Jekendof, R.Jekebson, R.Langaker¹,

¹ Barsalou L.W. Framus, Concepts and conceptual fields, //-Hillsdale 1992,-P.21-24; Jackendoff.R. What is a concept? //Hillsdale 1992, -P.191; Jacobson R.O. Language is literature, London, 1987,-548 p; Langacker R.W. Concept, Image and Symbol; The cognitive basis of grammar, Berlin, 1991, -P.390.

E.Rosh, Yu.D.Apresyan, N.D.Arutyunova, E.Kubryakova, K.Koshyalnekiiy kabi olimlarning tadqiqotlari aynan konsept muammolariga qaratilgani bilan muhim ahamiyat kasb etadi. Ushbu lingvistik tushuncha o'zbek tilshunoslarining ilmiy asarlaridan ham keng o'rin olgan. Ayniqsa, D.Ashurova, Sh.Safarov, O'.Yusupov, A.Abduazizov, A.Mamatov, N.Djusupov, N.Toxtaxodjayevalarning ilmiy ishlarida ma'lum konseptlar tahlil va talqin qilingan. Ma'lumki, ong inson ruhiyatining oliy shakli hisoblanadi, u dunyoga munosabatning o'ziga xos usuli sifatida qayta o'zgarishlar va obyektiv qonuniyatlar haqidagi bilimlarni anglash jarayonida shakllanadi. Refketiv xarakterga ega bo'lgan ong "psixik jarayonlarning yuksak darajadagi sistemasi sifatida yuzaga chiqadi, uning yordamida inson o'zini o'rab turgan olamni nafaqat idrok etadi va his-tuyg'u bilan o'z munosabatini bildiradi, balki ularning barchasini o'ziga xos jihatdan qayd qiladi.¹ Shuni alohida qayd etish lozimki, tilning asosiy birligi so'zdir. Inson so'zni eshitish bilan, uni ongli ravishda borliqdagi biror tushuncha bilan bog'laydi. So'zning aytilishi va ifodalanishi, tushunchalar hamda ularning umumlashuvi natijasida hosil bo'lgan ma'no doimo tilda voqelanadi. Shu bilan tildagi so'zlar mazmunida shakllanayotgan lisoniy ongda olamning milliy obyektiv obrazi o'z ifodasini topadi. Ongning muhim belgilaridan biri shuki, u insondagi tushunib yetilgan ruhiy tuyg'u yoki hayotiy bilimdir. Inson tuyg'ulariga munosabat, inson ma'naviy tushunchalarining mavjudligini aniqlovchi xususiyatlar deb qarash mumkin. Bu esa inson tuyg'ulari konseptining semantik tahlil etilishini taqozo etadi. Inson tuyg'ulari tabiatan turlicha bo'ladi. Masalan, "muhabbat" konsepti shular jumlasidandir. "Muhabbat" konsepti turli lug'atlarda turlicha talqin etiladi. M.M.Makovskiyning "Историко-этимологический словарь современного английского языка" nomli lug'atida "love" muhabbat konseptining etimologik ma'nolari asosan "bog'lanish", qisman "yig'ish, intilish", shuningdek "sehrgarlik, sehr qilish", olov, suv, sugohlik, harakat" kabi ilohiy olamdagi barcha unsurlar bilan bog'langan bo'ladi degan izohlar ham mavjud.² Mehr-muhabbat konseptiga xos his-tuyg'ularning o'zaro munosabati talqinida erkak va ayol munosabatlarning oilaviy munosabat insonga xos tuyg'ularning

¹ Рейкавский.Я. Экспериментальная психология эмоций. –М:Прогресс. 1979.-С 46-49.

² Маковский М.М Историко-этимологический словарь современного английского языка. – М.Изаво Диалог. 2000. –С.45.

tipik namunalardan biri hisoblanadi. Inson tuyg'ulari orasida bog'lanish bo'lib, "do'stlik" tuyg'usining yadrosi

"muhabbat" sanaladi. Bir-biri bilan hurmat asosida tanishishga erishgan erkak va ayol o'rtasidagi ahillik, yaqinlik, mehr-muhabbat ana shu do'stlik tufayli paydo bo'ladi. Masalan, quyidagi misolga murojaat etaylik: *My friend is died, my neighbor is died, my love, the darling is my soul is died it is the inexorable consolidation and perpetuation of the secret that was always individually and which I shall carry in mine to my life's end.*¹ Ushbu holatni o'zbek tilidagi misol bilan isbotlashga harakat qilamiz. "Saodat shaharda qoldi, men qishloqqa keldim. Ketdimu shaharda yuragimning bir parchasi uzilib qolganday bo'ldi. Kunlar o'tib o'sha do'stlik muhabbatning debochasi ekanligiga iqror bo'ldim."² Har ikkala keltirilgan misollarda nafaqat do'stlik, balki yurak konseptining muhabbat tuyg'usi bilan aloqadorligi ham sezilib turadi. Ushbu holat o'zbek tilidagi misolning "Shaharda yuragimning bir parchasi uzilib qolgandek bo'ldi" qismida aks etganligini kuzatish mumkin. Shu bilan birga "yuragimning bir parchasi, muhabbatimning bir parchasi uzilib qolgandek bo'ldi" kabi pragmatic ma'no ham anglashilganganligiga amin bo'ldik. Misollar tahlilidan shuni ko'rish mumkinki, ikki jins o'rtasidagi muhabbat faqat ayol va erkak o'rtasidagina sodir bo'ladi. Erkak va ayol o'rtasidagi oilaviy munosabat bilan do'stlik konsepti o'rtasida aloqadorlik mavjud bo'lsada, ular o'rtasida o'ziga xos farqlar borligini ham kuzatish mumkin. "Muhabbat" konseptining izohlari paremiologik va badiiy asarlarda ikki shaxs mehr-muhabbatini aks ettiruvchi hikmatlarda ham o'z aksini topadi. Masalan: *Muhabbatda ko'z bo'lmaydi yurak bo'ladi, muhabbat ko'zda bo'lmaydi yurkada bo'ladi.*³

*Ingliz tilida: Love is blind, love is never without jealous.*⁴

Yuqorida keltirilgan misollardan shu ko'rinadiki, jar ikki tilda paremiologik fondga "do'stlik" bilan bog'liq paremiyalar qatlami umumiylikka, universalikka ega. Bu qatlam asosan maqol shaklidagi hikmatlar bo'lib, ular ko'pincha har ikki til semantikasi, hatto sintaktik strukturasi uchun ham deyarli mos keladi. Xulosa qilib shuni aytish mumkinki, "muhabbat" bilan bog'liq bo'lgan mehr, sevgi kabi insonga

¹ Ch.Dickens. A tale of two cities. Website at <http://www.planetpdf.com>.-331p

² Said Ahmad. Mangulik qissasi.-T.:G'afur G'ulom nashriyoti. 1963.-172b.

³ Berdiyev X., Rasulov.R. O'zbek tilining paremiologik lug'ati.-T.:O'qituvchi. 1984.-288b.

⁴ Кунин А.Б. Англо-русский фразеологический словарь. I том.-М.:СЭ.1984.-С.42.

xos mental qadriyatlarning semantic strukturasi jins va tur belgilarining birlashishida muhim asos hisoblanadi. Inson tuyg'ulari aks etgan konseptlar qadriyat tushunchasi bilan bevosita bog'liq bo'lib, do'stlik, baxt, qalb konseptlari haqida navbatdagi ishlarimizda fikr yuritamiz.

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SO'Z MA'NOLARINING INTENSIVLIGI

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So'z ma'nolarining intensivligi tilshunoslikda so'zlarning kontekstga qarab ma'no kuchini o'zgartirish imkoniyati bilan bog'liq bo'lib, bu mazkur tadqiqotda keng o'rganiladi. O'zbek va ingliz tillaridagi intensivlik tushunchalari bilan bog'liq asosiy nazariyalar o'zaro qiyosiy ravishda tahlil qilinadi. Intensivlik semantik maydon, kollokatsiyalar va kontekstual omillar bilan chambarchas bog'liqdir. Maqolaning maqsadi – o'zbek va ingliz tillarida ma'no intensivligining turli ko'rinishlarini nazariy va amaliy misollar orqali yoritish.

Soʻz maʼnolarining intensivligi tushunchasi tilshunoslikda semantik va pragmatik omillar orqali oʻrganiladi. Tilshunoslar semantik maydonlar, kollokatsiyalar, kontekstual va fonetik usullar orqali soʻzlarning intensivligini aniqlashda muhim mezonlarni belgilaydilar.

Semantik maydonlar

Oʻzbek va ingliz tillarida soʻz maʼnolarining intensivligi turli kontekstual asoslarda ishlatiladi. Bu nazariya, asosan, soʻzlarning semantik toifasi va ularning intensiv darajalariga bogʻliq. Masalan, "katta" soʻzi oʻzbek tilida ijobiy va salbiy intensivlikni birdek anglatishi mumkin, lekin kontekstga bogʻliq ravishda mazmuni oʻzgaradi.

Ingliz tilidagi Misollar

"Strong" soʻzi: "strong wind" va "strong argument" kabi birikmalarda intensivlik ifodalanadi. Bu yerda "strong wind" kuchli shamolni anglatgan boʻlsa, "strong argument" dalilning kuchliligini bildiradi. Bu holat kontekstual intensivlikka misol boʻladi.

Oʻzbek tilidagi misollar

"Katta" soʻzi: "katta gap" (muhim gap) va "katta muammo" (katta qiyinchilik) birikmalarida har xil intensivlik anglatadi. "Katta gap" iborasida mazkur intensivlik soʻz maʼnosiga yangi rang qoʻshadi.

Kollokatsiyalar

Kollokatsiyalar orqali soʻz intensivligini tushunishda, ularning kontekstual va semantik oʻzgarishlari tahlil qilinadi.

Ingliz tilida: "heavy rain" (kuchli yomgʻir) va "heavy heart" (qaygʻuli yurak) iboralarida "heavy" soʻzi kontekstga qarab turli hissiyotlarni ifodalaydi.

Oʻzbek tilida: "katta yordam" (katta koʻmak) va "katta ahamiyat" (katta qiymat) birikmalari oʻzbek tilida intensivlik darajasini oshiruvchi vositadir.

Amaliy tadqiqotlarda soʻz intensivligi turli oʻxshash va farqli jihatlar asosida tahlil qilinadi. Ingliz va oʻzbek tillarida soʻzlarning intensivligi qanday ifodalanishini qiyosiy misollar orqali koʻrib chiqamiz.

Ingliz va oʻzbek tillarida qiyosiy tahlil

Ingliz va oʻzbek tillarida maʼno intensivligining koʻrinishlarini qiyosiy tahlil qilishda kontekstual omillar va kollokatsiyalarning roli katta. Quyidagi misollar yordamida ularning har birida maʼno intensivligi qanday shakllanishini tahlil qilamiz. Ingliz tilidagi misol: "strong

coffee" (kuchli qahva) va "strong personality" (kuchli shaxsiy sifat) birikmalarida "strong" so'zi har xil darajada kuchli intensivlikni ifodalaydi. Bu iboralar orqali so'zning semantik kuchayishi va pasayishi kuzatiladi. O'zbek tilidagi misol: "katta yordam" (katta ko'mak) va "katta ish" (muhim ish) birikmalarida "katta" so'zi o'zbek tilidagi semantik intensivlik darajasini oshiradi. Bu misollarda "katta" so'zi kontekstga qarab ma'no kengaytirish xususiyatiga ega.

Ingliz tilida so'z ma'nolarini kuchaytirishning kognitiv talqini bo'yicha Ziyayev A. o'z tadqiqotlarida tilning semantik va kognitiv komponentlari o'rtasidagi o'zaro aloqani o'rganadi. Uning fikricha, so'zlarning ma'nosi inson fikrlashiga bog'liq bo'lib, so'z intensivligi ko'pincha madaniy va kognitiv omillarga qarab o'zgaradi. Misol uchun, ingliz tilidagi "heavy" so'zi turli madaniyatlarda turlicha qabul qilinishi mumkin. Abdullayev A. tadqiqotlarida o'zbek tilida ma'no kuchaytirishning fonetik va morfologik usullari haqida so'z yuritiladi. O'zbek tilida fonetik vositalar, masalan, so'zning urg'usi va takrorlanishi ma'no intensivligini oshirishda muhim ahamiyatga ega. Shuningdek, morfologik usullarda so'zning prefikslar va suffikslar bilan kengayishi intensivlikni oshiradi. So'zga ma'no qo'shuvchi yoki uni kuchaytiruvchi prefikslar (masalan, super-, hyper-, out-, over-, extra-, multi-, upper-, up-, mega-, micro-, sub-, mini-, is-, dis-) yordamida ma'no intensivligi oshirilishi mumkin. Ushbu maqolada o'zbek va ingliz tillarida so'z intensivligining namoyon bo'lishi, bu intensivlikni oshirishda prefikslarning o'rni va qo'llanish usullari tahlil qilinadi. Nazariy yondashuvlarda mashhur olimlarning tadqiqotlari asosida prefikslarning semantik funksiyalari o'rganiladi.

Super va Hyper Prefikslar

"Super" va "hyper" prefikslari odatda yuqori darajadagi intensivlikni ifodalash uchun ishlatiladi va so'zga qo'shimcha kuch beradi. Bu prefikslar orqali so'zning semantik maydoni kengayib, ko'proq ta'sirli ifoda hosil qiladi.

Superpower: "The country is a superpower in global politics."
("Superpower" – dunyodagi katta siyosiy kuchni bildiradi.)

Hypercritical: "She was hypercritical of the minor mistakes in the report."
("Hypercritical" so'zi ortiqcha tanqidiy bo'lishni bildiradi.)

Out va Over Prefikslar

"Out" va "over" prefikslari odatda ustunlik yoki ortiqchalikni ifodalashda ishlatiladi. Bu prefikslar so'zga ustunlik yoki o'ta ko'pligini qo'shadi.

Outshine: "She managed to outshine all her colleagues." ("Outshine" – boshqalardan ko'ra yorqinroq bo'lishni anglatadi.)

Overreact: "He tends to overreact to small issues." ("Overreact" – ortiqcha reaksiya bildirishni anglatadi.)

Extra va Ultra Prefikslar

"Extra" va "ultra" prefikslari yuqori darajada kuchaytirilgan ma'noni ifodalash uchun ishlatiladi.

Extraordinary: "The artist's skills are extraordinary." ("Extraordinary" – oddiydan yuqori darajadagi qobiliyatni bildiradi.)

Ultrasensitive: "This sensor is ultrasensitive to temperature changes." ("Ultrasensitive" – o'ta sezgirlikni anglatadi.)

Multi va Mega Prefikslar

"Multi" va "mega" prefikslari katta hajm yoki ko'plab birliklarni bildiradi.

Multinational: "They work for a multinational corporation." ("Multinational" – ko'plab millatlardan iborat korporatsiyani anglatadi.)

So'z ma'nolarining intensivligi tilning ifoda imkoniyatlarini kengaytirib, turli hissiy va semantik darajalarda qo'llanilishini ta'minlaydi. Ushbu maqolada so'z intensivligini oshiruvchi prefikslarning tilshunoslikdagi o'rni va ular orqali so'z ma'nosining kuchayishi yoki pasayishi o'rganildi.

So'z ma'nolarining intensivligi mavzusi o'zbek va ingliz tillarida turli nazariy va amaliy yondashuvlar yordamida tahlil qilindi. Tadqiqotlar natijasida so'z intensivligini oshirishda semantik va fonetik vositalar asosiy rol o'ynashi aniqlandi. Ingliz va o'zbek tillarida intensivlik turli xilda namoyon bo'lsa-da, ularning lingvistik va kognitiv asoslari o'xshashdir.

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QIYOSLANAYOTGAN TILLARDAGI FONETIK VA GRAFIK USLUBIY VOSITALAR

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Abstrakt: Ushbu tezis ingliz va o'zbek tillaridagi fonetik va grafik uslubiy vositalar hamda turli tinish belgilariga bag'ishlangan. Bundan tashqari, ularning pragmatik ta'siri va funksional xususiyatlari ham misollar orqali yoritilgan.

Kalit so'zlar: fonetik uslubiy vositalar, fonostilistika, bosh harf bilan yozish, qalin harflarda yozish, abbreviaturalar.

Fonografik uslubiy vositalarning tasnifi, konnotativ vazifalarini tadqiq etgan olim G.Yaxshiyeva talaffuzda undosh tovushlarni ikkilantirish, takror qo'llash, tushirib qoldirish, so'zda ularning o'zaro o'rnini almashtirish, yozma nutqda esa ushbu talaffuziy hodisalarni aynan aks ettirish fonografik jihatdan muhim uslubiy ahamiyatga egaligini ta'kidlasa, A.Haydarov tovushlar bilan bog'liq fonostilistik vositalarda uslubiy imkoniyatlar ko'pligi, ayrim so'zlarning ohang va fonetik qiyofasini o'zgartirish orqali hissiy ta'sirchanlik paydo bo'lishini qayd etadi. Hozirgi o'zbek tilida bir xil sharoitda undoshlarning cho'ziq va qisqa turlari o'zaro o'rin almashib, ma'noga ta'sir qilmasligi mumkin. Masalan, *maza-mazza*, *shaboda-shabboda*,

juda-judda, iki(iki so'm)-ikki, tepasida-teppasida, isimoq-issimoq kabi. Cho'ziq undoshlar geminatalar nomi bilan yuritiladi va u qisqa undoshga qarama-qarshi qo'yiladi. Geminatalar turkiy tillarda keyingi hodisa bo'lib, ikki yo'l bilan hosil bo'ladi:

- 1) oldingi qisqa undoshning ikkilanishi, cho'zilishi natijasida;
- 2) sintagmatik munosabatga kirisha-yotgan morfema yoki so'zlar oralig'idagi yonmayon kelgan ikki xil undoshning o'zaro assimilyativ yoki dissimilyativ ta'siri natijasida (masalan, *siz+ni – sizzi – sizi*). Prof. A.G'ulomov ham o'zbek tilida geminatalar dastlab ma'noni kuchaytirish, ekspressivlikni ta'minlash uchun kelib chiqqanligini, keyinchalik esa bunday ma'nodan uzoq bo'lgan boshqa so'zlarga ham tarqalganini bayon qiladi. Professor F.Abdullayev esa birinchi ochiq bo'g'in unlisini saqlab qolish tendensiyasi natijasida bo'g'inni yopishga urinish qonuniyatidan kelib chiqqan bo'lishi kerak, deb taxmin qiladi. Shuni ta'kidlash kerakki, etimologik qisqa undoshning cho'ziq undoshga aylanishi (ikkilanishi) ko'proq belgi bildiruvchi so'zlarda uchraydi. Bu esa cho'ziqlikning, darhaqiqat, belgini tagida yetarli asos borligidan dalolat beradi. Keyinchalik bu hodisa narsalarni va boshqa ma'nolarni bildiruvchi so'zlarga ham o'tgan va aylangan. Masalan, *eshak-eshshak, boshingni yegur-boshshingni yegur, maza qilmoq-mazza qilmoq* va boshq. Shunday qilib, turkiy tillarda etimologik qisqa undosh(yakka undosh)ning cho'ziq undoshga (geminataga) aylanishi nisbatan keyingi hodisa bo'lib, ma'noni kuchaytirish, ta'kidlash, birinchi bo'g'inning fonetik tuzilishini saqlab qolish tendensiyasi natijasida hosil bo'lgan. Hozirgi o'zbek tilida bir qator so'zlar ikki xil variantda qo'llanadi: *tepasida-teppasida, eshak-eshshak, isimoq-issimoq, sasimoq-sassimoq* va boshq. Bu juftliklarning moddiy jihatdan farqlovchi belgisi intervokal holatdagi undoshning cho'ziqligi-qisqaligidir. Tilshunos olim D.To'rayeva esa quyidagicha fikrni bildiradi: "Undoshlarni qavatlantirish insonga yoki yuridik tashkilotga nisbatan kamsitish, obro'sizlantirish mazmunini ifoda etadi, shuning bilan bir qatorda bunday fonetik hodisalar shaxsning ijobiy emotsional holatini ham aks ettirishi mumkin".

Fonetik birliklarni o'rganishning funksional jihatini sof lingvistik yondashuvga qaraganda ancha murakkab. I.Arnold birinchi bo'lib matnni talqin qilishda kontekstning fonetik, morfologik va leksik elementlarning integratsiyasi sifatidagi roli haqida to'xtalib o'tadi, ularning o'xshashlarini alohida talqin qilish mumkin emas (Arnold,

2009,59). Bu fonetik qurilmalarning kontekstini aniqlash, bu fonetik qurilmalarni oldindan belgilash imkonini beradi. Ingliz tilidagi tinish belgilarining puxta va murakkab qoidalari hammaga ma'lum. Grammatika kitoblaridagi tinish belgilari bo'yicha qo'llanmalar mualliflar hamda muharrirlarga ularning ishlatilishi bo'yicha ko'rsatmalar beradi. Shu bilan birga, tinish belgilari ko'pincha matnning umumiy ma'nosiga tubdan ta'sir qiladi, masalan:

A woman, without her man, is nothing; A woman: without her, man is nothing.

Berilgan ikkita misol tinish belgilari yordamida ikki xil ma'noni ko'rsatadi.

Bosh harf va qalin yozuv

Bosh harflar - bu harflar, so'zlar, iboralar, jumlar va paragraflar stilistik sabablarga ko'ra katta harflar yordamida oldingi qatorga qo'yiladigan grafologik qurilma. Matnlarda grafologik va fonologik jihatdan ahamiyatli bo'lgan ko'plab bosh harflar mavjud. Bosh harflar atoli otlarni, har bir jumlaning birinchi harfini, qisqartmalarni yozish uchun ishlatiladi.

T. Shija (2005) *NAPP* (Northern Advanced People's Party-Shimoliy ilg'or xalq partiyasi), *MOM* (Movement of the Masses-Omma harakati) kabi qisqartmalar va qisqartmalarni shakllantirish va gazeta sarlavhasini ta'kidlash uchun bosh harflardan foydalanadi: " *SCHOOL GIRLS MANHANDLE TEACHER*" (T. Shija, 2005, 111-bet).

E.Gar *NBTE*, *BCC*, *SSCE*, *GRA* va *NDLEA* kabi qisqartirilgan so'zlarni tejamkorlik va e'tiborni jalb qilish maqsadlarida bosh harflari yozadi.

M.F.Kvagchimin "CHAPTER ONE – CHAPTER SEVENTEEN" ni bosh va qalin harflar bilan yozadi. "GLOSSARY OF WORDS", yozuvlar: "TERRY MONE, OUR PRESIDENT," bannerlar: "WE LOVE YOU, WE LOVE YOU" kabilar ham qalin va bosh harflarda yozilgan. T.Tija o'z romani boblari boshida kelgan birinchi so'zlarni bosh harflar bilan ajratib ko'rsatadi – AGEEBEE, AT, THE va HIS. T.Tija shiorlar: "VOTE AGEEBEE! VOTE DYNAMISM!/VOTE ACCOUNTABILITY!!!"; ogohlantirishlar: "NO VISITORS UNTIL 10:00 A.M.", "SLOWMEN AT WORK" ni ham bosh harflarda yozadi.

Gapdagi barcha so'zlar bosh harf bilan yozilishi va alohida tuyg'uda yoki ovoz chiqarib o'qilishi mumkin. Masalan:

*And there was dead silence. Till at last came the whisper "I didn't kill Henry. NO, NO! Henry surely you cannot blame me. I loved you dearest"*¹.

Nutqni tejash abbreviaturalarning asosiy vazifasidir. Bugungi kunda qisqartmalar (abbreviatura) turli xil sohalariga xizmat qiladigan lug'atlarni to'ldirish uchun juda ko'p ishlatiladi. Bu ko'plab tillarda ommaviy hodisaga aylandi, shuningdek, "so'z boyligini to'ldirishning samarali usuli" deb hisoblanadi. Hayotning tez sur'ati tildagi qisqartmalarning ko'payishining asosiy sababidir. Masalan,

NATO (North Atlantic Treaty Organization)

NFL (National Football League)

IIV (Ichki Ishlar Vazirligi)

XTB (Xalq Ta'limi Bo'limi)

OAK (Oliy Attestasiya Komissiyasi)

Xulosa. Turli misollarni tahlil qilgan holda, har bir tinish belgisi o'ziga xos pragmatik ma'noga ega ekanligini ko'rish mumkin. Xuddi shu narsa turli xil grafik qurilmalardan foydalanganda ham sodir bo'ladi. So'zlarni kursiv bilan yozishda, bosh harf bilan yozishda, gapning bosh qismini qo'shtirnoq, qavs, vergul, so'roq yoki undov belgilari bilan yozish, so'zlarni tire bilan yozishda grafik vositalar stilistikada hal qiluvchi ahamiyatga ega.

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¹ D.H. Lawrence, *The Lovely Lady, The Virgin and the Gipsy & Other Stories*, Wordsworth Classics, 2004.

DIFFERENT VIEWPOINTS ON THE CONCEPT OF EVALUATION IN LANGUAGE

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Abstract: Evaluation is a fundamental aspect of human communication, allowing speakers to express their attitudes, emotions, and judgments about people, events, or objects. In linguistic studies, the concept of evaluation is explored from various perspectives, reflecting its multifaceted nature. Evaluation plays a significant role in shaping interpersonal relationships, structuring discourse, and influencing societal norms.

Key words: Evaluation, pragmatic, speech acts, semantic viewpoint, lexical viewpoint, cognitive viewpoint, sociocultural viewpoint.

1. Pragmatic Viewpoint

From a pragmatic perspective, evaluation is context-dependent and reflects the speaker's intention and the communicative situation. Pragmatics focuses on how evaluative language is used to achieve specific communicative goals, such as persuasion, criticism, or praise. Key features of evaluation in pragmatics include:

- **Speech Acts:** Evaluative language often takes the form of speech acts, such as compliments ("You look great!") or criticisms ("This work needs improvement."). The interpretation of these acts depends on the context and the relationship between the speaker and the listener.
- **Politeness Strategies:** Evaluation can be influenced by the speaker's desire to maintain face. For example, a speaker might use hedging ("It might not be perfect, but it's a good start") to soften a critical evaluation.

2. Semantic and Lexical Viewpoint

Semantically, evaluation is embedded in the meaning of words and phrases. Linguists studying evaluation from this perspective focus on how language encodes judgment through specific lexical and grammatical structures.

- **Positive and Negative Polarity:** Words like wonderful or terrible carry inherent evaluative connotations that reflect positivity or negativity.

- Adjectives and Adverbs: Evaluative meaning is often expressed through adjectives (beautiful, boring) and adverbs (surprisingly, unfortunately), which add a layer of judgment to statements.
- Modality: Modal verbs like may, might, and must can carry evaluative implications, signaling degrees of certainty, obligation, or possibility. For instance, "You must try this cake!" conveys a strong positive evaluation.

3. Sociocultural Viewpoint

Evaluation is not only a linguistic or cognitive phenomenon but also a social and cultural one. From this perspective, evaluation reflects societal norms, values, and power dynamics.

- Cultural Variation: Different cultures prioritize different evaluative criteria. For instance, Western cultures might value individual achievement and describe it positively ("ambitious"), while other cultures might view it as overly competitive ("self-centered").
- Media and Public Discourse: In public communication, evaluation shapes opinions and reinforces ideologies. News outlets, advertisements, and political speeches frequently use evaluative language to influence public perception.

Conclusion

Evaluation is a multifaceted concept that operates at the intersection of pragmatics, semantics, cognition, and sociocultural factors. Each viewpoint offers unique insights into how evaluation is expressed and interpreted, from the context-driven strategies of pragmatics to the culturally grounded norms of society.

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ГРАДУОНИМИЯ В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ: ОСНОВНЫЕ ПОДХОДЫ И МЕТОДОЛОГИИ

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Введение. Градуонимия, объединяющая элементы разных лингвистических категорий с "gradu-" (латин. "степень"), выделилась как важное направление в лингвистике на рубеже XX века¹. Приблизительно 75% всех мировых и 60% узбекских лингвистических исследований последних двадцати лет посвящены анализу семантических связей, включая градуонимию².

Литературный обзор. Градуонимия, важный аспект лингвистических исследований, привлекает внимание своей культурной уникальностью. Первоначальное изучение этого явления в узбекском языке показало её значимость для лингвистических теорий. Сравнительный анализ с другими языками раскрывает уникальные лексические и культурные особенности [1], а дополнительное толкование термина "даржа" углубляет понимание. Исследование градуонимических серий в различных языках выявляет особенности, особенно при отсутствии эквивалентов узбекских терминов на английском [2]. Внедрение инновационных образовательных методов и аутентичных материалов способствует пониманию градуонимии, а методические подходы подчеркивают значимость разнообразия методов для её освоения.

Материалы и методы. Исследование градуонимов в узбекском и английском языках, основанное на анализе свыше 5000 страниц текста и опирающееся на данные "Ўзбекистон миллий энциклопедияси", использовало сравнительно-исторический и структурный методы. Это позволило выявить развитие, морфологические и синтаксические характеристики градуонимов, их культурно-историческую значимость.

¹ Центр лингвистических исследований Оксфордского университета, 2022.

² Институт языка и литературы имени Алишера Навои Академии наук Узбекистана, 2021.

Применение корпусной лингвистики через программы Sketch Engine и AntConc обеспечило статистическое изучение основных функций и моделей использования градуонимов, расширяя понимание их роли в языке и культуре.

Результаты. Изучение градуонимов в узбекском и английском языках выявило различия и сходства в структурных и семантических свойствах. Анализ показал, что в узбекском языке градуонимические последовательности формируются через морфологические трансформации, например, с использованием суффиксов для обозначения временных промежутков: кунлаб (по дням), ҳафталаб (по неделям), ойлаб (по месяцам). Эти данные представлены в примерах и таблицах.

Таблица 1.

Примеры градуонимических рядов в узбекском языке

Признак	1 уровень	2 уровень	3 уровень
Время	кунлаб	ҳафталаб	Ойлаб
Количество	бирта	иккита	Учта
Качество	яхши	яхширак	энг яхши
Пространство	метрлаб	километрлаб	Миллаб

Анализ узбекского языка выявил тесную связь градуонимических последовательностей с культурными и социальными аспектами. Например, последовательность от нимчорак (одна восьмая) до бутун (целое) иллюстрирует традиционное разделение объектов в узбекской культуре, отражая через язык культурные и социальные стандарты.

Таблица 2.

Семантические градуонимические ряды в узбекском языке

Контекст	1 уровень	2 уровень	3 уровень	4 уровень
Дробь	нимчорак	чорак	Ярим	бутун
Социальный	кўча	маҳалла	Даҳа	туман
Временные	соатлаб	кунлаб	Ҳафталаб	ойлаб
Пространственные	қадамлаб	метрлаб	Километрлаб	миллаб

Изучение градуонимии в английском языке показывает, что создание таких последовательностей обычно связано с использованием наречий и прилагательных, которые описывают уровень или силу воздействия. Так, временные наречия, такие как *daily* (повседневно), *weekly* (раз в неделю) и *monthly* (раз в месяц), иллюстрируют увеличение интервалов между событиями.

Таблица 3.

Примеры градуонимических рядов в английском языке

Признак	1 уровень	2 уровень	3 уровень
Время	Daily	weekly	Monthly
Количество	One	two	three
Качество	Good	better	best
Пространство	Meter	kilometer	mile

Семиотическое изучение англоязычных градуонимов показывает их универсальную природу и широкое применение в разнообразных контекстах. Ряды, такие как малый (*small*), средний (*medium*), большой (*large*), находят применение в услугах и розничной торговле, что свидетельствует о стандартизации и унификации.

Таблица 4.

Семантические градуонимические ряды в английском языке

Контекст	1 уровень	2 уровень	3 уровень
Размеры	small	medium	Large
Время	second	minute	Hour
Качество	good	better	Best
Частота	seldom	often	Always

Сопоставительное изучение структур градуонимических последовательностей в узбекском и английском языках выявило, что в обоих формирование происходит через модификацию лексем, выражающих меру или количество. Тем не менее, в узбекском языке преобладают морфологические преобразования,

в отличие от английского, где доминируют разнообразные словоформы.

Таблица 5.

**Сравнительный анализ структурных особенностей
градуонимических рядов**

Признак	Узбекский язык	Английский язык
Время	кунлаб → ҳафталаб → ойлаб	daily → weekly → monthly
Количество	бирта → иккита → учта	one → two → three
Качество	яхши → яхширақ → энг яхши	good → better → best
Пространство	метрлаб → километрлаб → миллаб	meter → kilometer → mile

Семантический разбор указывает на то, что градуонимические последовательности в каждом из рассматриваемых языков отражают культурные и социальные особенности своих обществ, однако используют различные подходы для этого. В узбекском языке такие ряды часто содержат элементы, характерные для национальной культуры, в то время как в английском языке они представлены в более глобализированной форме.

Таблица 6.

**Сравнительный анализ семантических особенностей
градуонимических рядов**

Контекст	Узбекский язык	Английский язык
Дробь	нимчорак → чорак → ярим → бутун	-
Социальный	кўча → маҳалла → даҳа → туман	-

Размеры	-	small → medium → large
Время	соатлаб → кунлаб → хафталаб	second → minute → hour
Качество	яхши → яхширақ → энг яхши	good → better → best

Примеры из узбекского языка показывают, что градуонимические ряды могут выражать сложные социальные иерархии, используя последовательность терминов от кўча (улица) до туман (округ), что иллюстрирует расширение географического и социального пространства. В английском языке аналогичные ряды чаще ограничиваются унифицированными контекстами, как размеры или порции. Также узбекский язык использует морфологические структуры для указания временных периодов, в отличие от английского, где подобные различия выражаются через отдельные слова.

Таблица 7.

Примеры временных градуонимических рядов в узбекском и английском языках

Язык	1 уровень	2 уровень	3 уровень	4 уровень
Узбекский	дақиқаларда	соатлаб	Кунлаб	Хафталаб
Английский	in minutes	Hourly	Daily	Weekly

Примеры иллюстрируют различия в обозначении временных интервалов в узбекском, использующем точные морфологические средства, и английском, применяющем разнообразные лексические единицы. Исследование выявляет разные подходы к использованию градуонимических рядов: узбекский язык фаворизирует сложные морфологические структуры, соответствующие культурно-социальным контекстам, английский — универсальные стандарты. Это подчеркивает значимость комплексного изучения градуонимии, учитывая структурные и семантические различия в разных культурах.

Обсуждение. Градуонимические ряды демонстрируют культурные и структурные особенности языков. Турецкие исследования связывают культурные аспекты с морфологической выразительностью. В Японии и Узбекистане характерны сложные морфологические структуры, тогда как английский и немецкий акцентируют на лексическом и словообразовательном подходах [3]. Исследования из Ирана и США подчеркивают влияние социокультурного контекста на использование градуонимов в рекламе и брендинге. Анализ узбекского и английского языков выявляет различия в лексическом разнообразии и морфологии. Итальянские и китайские работы подчеркивают роль лексических методов и культурно-лингвистических факторов в градуонимии, призывая к междисциплинарному подходу [4].

Заключение. Изучение показало отличия и параллели в градуонимических последовательностях узбекского и английского языков, выделяя более сложные морфологические структуры в узбекском и разнообразные словоформы в английском. Подчеркнута значимость многоаспектного подхода к анализу градуонимии, включающего как лингвистические, так и культурные факторы, для совершенствования методик обучения и понимания языковых процессов. Рекомендуется продолжение исследований градуонимических рядов в разных языковых и культурных контекстах для более глубокого понимания механизмов семантической эволюции.

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REPRESENTATION OF THE CATEGORY OF MODALITY IN THE MOTIVES OF ENGLISH AND UZBEK FAIRYTALE

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In Uzbek fairy tales, similar modal expressions might emphasize the importance of familial duties, respect for tradition, or communal harmony. For instance, a character might be told that they “must” honor their family or “should” uphold the values of their community. These modal directives reinforce the cultural norms and values that the tale seeks to impart.

Modality and the Consequences of Moral Choices

- **Possibility and Consequence:** Modality also plays a role in illustrating the consequences of moral and immoral actions. Modal verbs like “can”, “may”, or “might” are often used to show the potential outcomes of a character's choices. For example, a character who disobeys a moral directive might face the possibility of danger, failure, or punishment. Conversely, a character who follows the moral path might be rewarded or protected. This use of modality underscores the cause-and-effect relationship between moral behavior and its consequences.
- **Preventive Warnings:** In some tales, modality is used to provide preventive warnings, suggesting that certain actions should be avoided to prevent negative outcomes. For instance, a character might be told that they “should not” venture into a dangerous area or “must not” betray a trust. These warnings serve as lessons to the audience, teaching them the importance of avoiding certain behaviors that are considered morally wrong.

Modality in the Expression of Universal Moral Themes

- ✓ **Good vs. Evil:** The dichotomy between good and evil is a common theme in fairy tales, and modality often plays a role in delineating the boundaries between the two. Characters associated with goodness are typically portrayed as those who follow moral imperatives, using modal expressions that align with societal expectations (e.g., “must help”, “should protect”). In contrast, evil characters may reject these

imperatives or use modality to express selfish or harmful desires (e.g., “can take”, “will destroy”). This contrast helps to clearly define the moral framework within the tale.

- ✓ **Justice and Retribution:** Modality also emphasizes the inevitability of justice and retribution in fairy tales. Characters who commit wrongdoings are often depicted as those who **must** face consequences, reinforcing the idea that justice is an unavoidable aspect of the moral universe. This use of modality helps to instill a sense of moral order, where good ultimately triumphs over evil.

In English fairy tales, the modality used in moral lessons often reflects individual responsibility and the power of personal choice. Characters are frequently given the agency to make decisions, with modal verbs like “can”, “should”, and “must” reflecting their moral autonomy. The lessons often emphasize the importance of making the right choice in the face of temptation or adversity. In Uzbek fairy tales, modality may be more closely tied to collective responsibilities and social obligations. The moral lessons often emphasize the importance of fulfilling duties to family, community, and tradition. Modal expressions like “must” and “should” may be used to underscore the necessity of adhering to these collective values, reflecting the cultural emphasis on social cohesion and respect for elders. A comparative analysis can reveal how different cultures use modality to emphasize different aspects of morality. While English tales might focus on individual moral agency, Uzbek tales might prioritize communal obligations. This difference in focus can provide valuable insights into the cultural underpinnings of each society’s moral framework.

The Role of Modality in Moral Ambiguity¹

- **Moral Dilemmas:** Some fairy tales present characters with moral dilemmas, where modality is used to express conflicting obligations or possibilities. For example, a character might be torn between duty to family (“must stay”) and the desire for personal freedom (“can leave”). The use of modality in these situations highlights the complexity of moral decision-making and can lead to more nuanced moral lessons, where the right choice is not always clear-cut.
- **Teaching Critical Thinking:** By presenting these moral ambiguities, fairy tales can encourage critical thinking in the audience. The use of

¹ De Gruyter Mouton; Pragmatic Ambiguity: The Thetic Function of Modality, January 6, 2010

modality to explore different possible outcomes (“might succeed”, “could fail”) helps to teach the importance of weighing options and considering the consequences of different actions.

In conclusion, the study of modality in fairytales offers a window into the values, beliefs, and cultural identity of a community. By analyzing English and Uzbek fairytales through the lens of modality, we gain a richer understanding of how language is used to reflect and reinforce cultural norms, and how the same linguistic structures can be adapted to express vastly different worldviews. The exploration of modality in folklore not only deepens our appreciation of these timeless stories but also provides valuable insights into the relationship between language, thought, and culture across the world.

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THE INFLUENCE OF SOCIAL FACTORS ON COMMUNICATION

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Abstract. This article primarily examines five significant social factors in sociolinguistics—social class, gender, ethnicity, age, and region—that influence linguistic patterns both within and among communities.

Key words: Language variation, social class, gender, ethnicity, regional dialects, language and/society, cultural norms, social factors, linguistic diversity.

Sociolinguistics is a subfield of linguistics dedicated to exploring language use in social media and daily interactions, as well as the influence of legal and cultural frameworks on this use. This discipline investigates a variety of factors that affect language, such as gender, age, ethnicity, socioeconomic status, and geographic location, while also examining the role of language within educational settings.

Social class significantly impacts linguistic expression, making it a central theme in sociolinguistic studies that explore how socioeconomic backgrounds contribute to linguistic diversity. A pivotal figure in this area is William Labov, whose research has deepened our understanding of the relationship between language usage and social class. His seminal study conducted in New York City during the 1960s analyzed the pronunciation of the postvocalic /r/—the "r" sound following vowels—across various department stores serving different socioeconomic groups. For example, employees at upscale retailers like Saks Fifth Avenue were more likely to articulate "floor" as /flɔr/, whereas those at budget stores typically pronounced it as /flo:/. Labov's findings indicated that individuals from higher socioeconomic backgrounds were more prone to pronounce the /r/ sound, while their lower-class counterparts often omitted it.

Another illustration of this trend can be seen in the pronunciation of "butter" in England, where individuals from lower socioeconomic

backgrounds frequently produce the /t/ sound as a glottal stop, resulting in "bu'er." Conversely, those from higher socioeconomic strata usually articulate it clearly as "butter." In Russian sociolinguistic contexts, upper-class speech patterns often exhibit a more formal style and a sophisticated lexicon. Educated individuals, particularly from Moscow, are expected to adhere to the literary standards of Russian, avoiding slang and colloquialisms. In contrast, working-class speakers may use jargon and informal styles of communication. For instance, a highly educated person might greet someone with "Здравствуйте" (a formal greeting), while a working-class individual might opt for the more casual "Привет" (informal "hi").

Gender is a vital social factor influencing language use. Research by scholars like Robin Lakoff and Deborah Tannen has highlighted the differing linguistic styles of men and women. In her 1975 work "Language and Woman's Place," Lakoff argued that women's language often exhibits more politeness, indirectness, and deference, shaped by societal expectations. She noted that women frequently employ hedging phrases (e.g., "I think," "maybe") and tag questions (e.g., "It's nice, isn't it?"), which reflect their subordinate social status. In Russian, women commonly use more diminutives and affectionate terms while avoiding harsh language in formal contexts. In contrast, men may prefer informal speech and slang; for example, a Russian woman might say 'Пирожок' (the diminutive for 'small pie'), while a man would simply say 'Пирог' (meaning pie).

Deborah Tannen, a linguist and professor, expanded on Lakoff's ideas with her concept of "gendered communication styles." In her popular book, "You Just Don't Understand: Women and Men in Conversation" (1990), Tannen argued that men and women approach conversations with different aims: men often use language to assert dominance and independence, while women use it to build rapport and maintain relationships. Theory suggests that men and women belong to different "speech communities," which explains why they may have different conversational goals. Tannen portrayed that these differences can lead to misunderstandings in cross-gender communication, especially in the workplace, where men's more assertive speech can be perceived as more authoritative, while women's more cooperative speech may be seen as weaker.

Ethnicity plays a role in shaping how language is used, as distinct languages or dialects often serve as markers of cultural identity within various ethnic groups. Sociolinguists have investigated the impact of ethnicity on language practices both within specific communities and across broader societal contexts. Key contributors to this field include John Gumperz and William Labov. John Gumperz is particularly noted for his studies on interactional sociolinguistics and the phenomenon of code-switching, which involves alternating between different languages or dialects during conversation. His research in multilingual settings revealed that individuals often switch languages to negotiate their ethnic identities and social connections. For instance, Gumperz's investigations of South Asian immigrants in London illustrated how speakers toggled between Hindi and English based on the social context, reflecting either their solidarity with their ethnic group or their adaptation to the predominant English-speaking culture.

Age significantly influences language change within English-speaking communities. As noted by **Penelope Eckert**, adolescents are often at the forefront of linguistic innovation, generating new slang and speech patterns that gradually permeate older generations. For instance, the usage of "like" as a discourse marker ("I was like, 'What?'") originated with younger speakers before becoming widespread. Similarly, the evolution of internet language, with expressions like "LOL" and "YOLO," illustrates how younger generations impact linguistic development.

Regional dialects and accents arise from historical settlement patterns, migration, and cultural influences. These variations can impact pronunciation, grammar, and vocabulary. For instance, within English-speaking countries, distinct accents emerge from regions such as the American South, the UK's West Country, and Australia's Outback, each showcasing significant differences despite being part of the same language family. Sociolinguists are particularly interested in how these regional dialects reflect local identities and foster social cohesion. While some dialects are celebrated as symbols of cultural pride, others may face stigma, particularly if they are linked to economically disadvantaged areas. This dynamic illustrates the intricate relationship between language and social perception. Examples from English include:

1. Southern Drawl: In the American South, speakers often have a distinctive accent characterized by a slower pace and elongated vowels. For example, they might say “Y’all” to mean “you all.”

2. New York Accent: New Yorkers often drop the /r/ sound in words such as “car,” pronounced as “cah.” An example would be, “I’m going to the cah.”

3. Scottish English: Speakers of Scottish English typically roll their r’s and employ unique vocabulary, using “Aye” for “yes.”

4. Liverpool Scouse Accent: Scouse speakers exhibit a nasal tone and utilize local terms, such as “Lad” to refer to a boy.

5. Australian English: This variant includes distinct expressions like “mate” and often features a rising intonation at the end of sentences, as in “G’day, mate!”

Sociolinguistics uncovers the deep connections between language and social variables. Through the analysis of how factors such as social class, gender, ethnicity, age, and context affect language use, we gain important insights into the intricate nature of human communication and societal structures.

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МЕЖРЕЛИГИОЗНОЙ ТОЛЕРАНТНОСТИ В УЗБЕКИСТАНЕ ИХ РАЗЛИЧИЕ В СОВРЕМЕННОМ МИРЕ

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Аннотация: На основе исторических фактов можно сделать вывод о том, что в многонациональном обществе толерантность, взаимное доверие и взаимное уважение являются фундаментом межнационального согласия и двигателем гармонизации отношений между народами в стране важнейшей предпосылкой дальнейшего успешного развития общества, науки, культуры, экономики

Ключевые слова: межнационального, культурные связи, миролюбия, достижения, страна, религия, восток и запад.

Key words: interethnic, cultural ties, peacefulness, achievements, country, religion, East and West.

Kalit so'zlar: millatlararo, madaniy aloqalar, tinchlik, yutuqlar, mamlakat, din, sharq va g'arb.

С древних времен на нашей Земле проживают народы, имеющие различную культуру, язык, обычаи, образ жизни, исповедующие различные религии. Расположение нашей страны с географической точки зрения на важнейших торговых путях, ее культурные связи со многими государствами оказали большое влияние на религиозную и культурную жизнь и стали одним из факторов, определивших своеобразный образ жизни. Узбекистан является многонациональной и многоконфессиональной страной, где представители различных наций и народностей проживают в мире и согласии. «Самое большое достояние последних лет, – подчеркивает И. А. Каримов, – это мир и стабильность, межнациональное и гражданское согласие в нашем общем доме. Понимание этой ценности и ее непреходящего значения с каждым днем растет в сознании наших людей».

Достижение такого качественного состояния является закономерным результатом национальной политики Узбекистана,

основанной на гуманизме и общечеловеческих ценностях. Как известно толерантность, гуманизм, миролюбие всегда были присущи узбекскому народу. На нашей земле, расположенной на перекрестке древних караванных маршрутов Великого шелкового пути, традиционно проживали представители различных национальностей, религиозных убеждений и культур.

В новом тысячелетии толерантность – это способ выживания человечества, условие гармоничных отношений в обществе, с другими странами. Важный источник мирного сосуществования наций и национальностей на земле Узбекистана основывается на особом менталитете Узбекского народа. Что же лежит в основе специфических особенностей менталитета народа? Это, прежде всего, исторический опыт народа, сложившийся на протяжении веков, система обычаев, традиций. Данная черта менталитета узбекистанцев формировалась на протяжении многих веков, когда на древней и благодатной земле Узбекистана жили представители самобытных культур и цивилизаций, что способствовало формированию особого менталитета нашего народа, отличающегося добротой, миролюбием, открытостью, широтой и щедростью души. Добродетель и щедрость, гостеприимство и милосердие, формировавшиеся веками, являются высокими духовными качествами узбекского народа. Эти качества сыграли большую роль во время самых трудных исторических испытаний, став основой стойкости нашего народа. Толерантность узбекского народа имеет глубокие исторические корни. На протяжении многих веков она процветала на Великом Шелковом пути, сердцем которого была территория Узбекистана, служившая связующим звеном Востока и Запада.

Именно по его трассам на нашу землю пришли и расселились христиане, иудеи, буддисты, манихеи. Развитие и процветание городов и городской жизни на его трассах было возможным лишь благодаря толерантности народов и государственной власти. Сосуществование здесь на протяжении многих веков различных этносов, культур и вероисповеданий определило и конфессиональную терпимость узбекского народа. Широкое распространение христианства в до мусульманской Средней Азии подтверждается материальными свидетельствами. Среди них церкви-монастыри, предметы христианского культа,

погребальные памятники, монеты с христианскими символами. Церкви-монастыри были в Самарканде (Ургут), Хорезме, Бухаре. Христианское селение Винер, по данным Ибн-Хаукаля, существовало и на территории современной Ташкентской области, на берегу Сырдарьи. На основе исторических фактов можно сделать вывод о том, что в многонациональном обществе толерантность, взаимное доверие и взаимное уважение являются фундаментом межнационального согласия и двигателем гармонизации отношений между народами в стране важнейшей предпосылкой дальнейшего успешного развития общества, науки, культуры, экономики. Религия была и остается самым простым и в то же время самым таинственным, самым универсальным и, несмотря на это, самым уникальным явлением в мире. Каждый народ, каждая страна за тысячелетия своего развития накопили неповторимый религиозный опыт, свое бесценное духовное наследие, которые и обеспечивают преемственность поколений, социализацию подрастающей смены, кристаллизацию национальных ценностей. Не является исключением и Узбекистан, на земле которого издревле мирно сосуществовали различные религии и конфессии, в добром соседстве жили, отдавая дань уважения вере и убеждениям, обычаям и традициям, зороастрийцы и буддисты, индуисты и иудеи, мусульмане и христиане. В течение тысячелетий в этом крае формировалась высокая культура межнационального общения и межрелигиозного диалога, был выработан небес Общецеловеческая религиозная солидарность возможна только на основе взаимоуважения, высокой толерантности, межкультурного обмена. Цель современного межрелигиозного диалога – не сглаживание доктринальных различий, не «смешение вер» и тем более не обсуждение внутри конфессиональных проблем. Главное его содержание – это поиск совместной реакции на происходящее в наших странах и вокруг них. Оценивая общественные процессы, мы призваны созидательно влиять на них, дабы неизменно быть истинными миротворцами. Заострение расхождений, обсуждение заведомо неприемлемых друг для друга догматов, ненужная полемика могут принести только вред. Это не нужно ни мусульманам, ни христианам. Как сказано в Коране, «Аллах – наш Господь и ваш Господь; нам – наши деяния, вам – ваши деяния.

Нет доводов между нами и вами, Аллах соберет нас, и к Нему возвращение!» Каждая мировая религия претендует на обладание полнотой Божественного Откровения, каждая имеет свой собственный несокрушимый фундамент. Перечень нравственных добродетелей, к которым призываются верующие, в православии и исламе почти одинаков. Христианство часто называют религией любви, ислам – религией справедливости.

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Connotation: Exploring the Power of Word Associations

LINGUISTIC UNITS IN SPEECH

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Abstract. The work reflects linguistic units as the fundamental components of language, ranging from smallest sounds to whole sentences or texts. They form the hierarchical structure of language and are crucial in understanding how language is processed in the mind, perception, production, and understanding. To comprehend language structure, meaning, and usage, linguistic units are crucial. Understanding linguistic units helps one better understand communication difficulties, language development, and cognitive processes.

Key words: linguistic units, psychology, mental state, psycholinguistics, neurolinguistics, language

Introduction. Linguistic units, such as sounds, words, and phrases, form hierarchical structures that help in processing language, both at cognitive and neural levels. These units serve as fundamental building blocks that interact within broader linguistic contexts to enable sentence comprehension and production. Hierarchical structures in language, which involve complex relations between these units, are central to psycholinguistics and neurolinguistics in understanding how the brain processes language in both everyday communication and specialized scenarios.

While in psycholinguistics linguistic units also play the main role in interpreting the text. They are considered to be building blocks of language processing in mind and they are connected with the in the process of the brain. Is it safe before this units represent different levels of language from sounds to the full meaning? The relationship between brain and language is started in psycholinguistics and neurolinguistics and the main tool of this relationship here is linguistic unit.

In neurolinguistics, language is understood through its hierarchical structure, from phonemes to sentences, and how these units are processed by the brain. This hierarchy helps to explain the interaction between language structure and brain functions, such as in aphasia

patients where the organization of language units breaks down in predictable ways that align with the inherent properties of the linguistic system.

Main Body. Linguistic units are Central to understanding how language is processed in the mind including how we perceive and produce and understand language. Linguistic units also play crucial role in producing the utterance and helps the reader to understand human mental state.

Linguistic units, which can differ in size and purpose, are essential elements in the study of language. Linguists interpret the following major categories of linguistic units: The smallest units of sound that can differentiate meaning are called phonemes. /p/ and /b/, for instance, the distinction between "pat" and "bat." The tiniest units of meaning are called morphemes. A morpheme may be a prefix or suffix (such as "un-" in "unhappy") or a complete word (such as "book").

Words: Individual meaningful units that can be used alone or in conjunction with other words to create sentences and phrases.

Phrases are word clusters that work together as a single statement. For instance, verb phrases (like "is running") or noun phrases (like "the big dog").

Clauses are word groups that have a predicate and a subject. Unlike dependent clauses, independent clauses are able to stand alone.

Sentences: Whole ideas expressed in sentences, usually with one or more clauses.

Discourse: More extensive linguistic entities, such texts or conversations, that take into account language usage in context rather than just individual utterances. Speech acts and conversational implicatures are examples of pragmatic units, which are components related to language use in social circumstances.

In fact, Saussure in some respects even went beyond this in departing from the tradition of philosophical grammar. He occasionally expressed the view that processes of sentence formation do not belong to the system of language at all – that the system of language is restricted to such linguistic units as sounds and words and perhaps a few fixed phrases and a small number of very general patterns; the mechanisms of sentence formation are otherwise free from any constraint imposed by linguistic structure as such.

Conclusion: Here is discussed about linguistic units and their role in language processing, focusing on psycholinguistics and neurolinguistics. It emphasizes how linguistic units form hierarchical structures and play a crucial role in understanding language at cognitive and neural levels. In psycholinguistics, linguistic units are considered fundamental building blocks for interpreting text and are interconnected with brain processes. The text also outlines the importance of linguistic units in understanding human mental states and their role in the production and comprehension of language.

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CONNOTATION: EXPLORING THE POWER OF WORD ASSOCIATIONS

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Connotation refers to the additional meanings and feelings that a word suggests, beyond its literal definition. It encompasses the various emotional or symbolic associations that people have with words, known as denotations. By understanding the concept of connotation, we can delve into the subjective and personal experiences that shape our perception of language. Connotation plays a crucial role in creating the mood, tone, and atmosphere of a literary work. It adds depth and complexity to the writing, allowing readers to interpret and understand the text on multiple levels.

Authors often use connotation to evoke specific emotions or create a particular atmosphere. For example, they may choose words with positive connotations to create a sense of warmth and happiness, or words with negative connotations to evoke fear or sadness. By carefully selecting their language, authors can manipulate readers' emotions and shape their interpretation of the text.

Connotation can also be influenced by cultural, historical, or personal contexts. Certain words or phrases may carry different connotations for different readers based on their individual experiences and backgrounds. This adds another layer of richness and complexity to the interpretation of literary works.

Let's explore some examples to further illustrate the concept of connotation:

Example 1:

Word: Spider

Denotation: An eight-legged arachnid.

Connotation: Many people experience fear when encountering spiders due to common associations with terror. However, others may simply find them distasteful or unpleasant.

Example 2:

Word: Snake

Denotation: A long, limbless reptile.

Connotation: Snakes are often associated with deception and trickery, which may have roots in biblical references. This connotation differs significantly from the word's denotation.

The distinction between connotation and denotation lies in their approach and meaning. Denotation represents a word's explicit definition, while connotation embodies the subjective and varied associations individuals form based on their social experiences with words.

Example 3:

Word: Mushroom

Denotation: The fleshy cap-like, spore-bearing organ of various fungi.

Connotation: Connotations associated with mushrooms can range from culinary delights like pizza to negative perceptions such as pests,

grossness, psychedelia, or even references to popular culture like the Mario Brothers. While the denotation remains consistent, the connotation varies greatly among individuals.

It is crucial for writers to be mindful of a word's denotation and the potential connotations their audience may have. Denotations provide clarity and understanding, while connotations play a significant role in setting the mood of a literary piece. For instance, if the aim is to create a cool and serene ambiance, writers may choose words that evoke feelings of calmness, like the colors green and blue.

In literature, connotation frequently serves to establish the mood of a piece. Let's examine a few examples:

Example 4:

From James Hurst's "The Scarlet Ibis":

"It was in the clove of seasons, summer was dead but autumn had not yet been born, that the ibis lit in the bleeding tree. The flowering garden was stained with rotting brown magnolia petals and ironweeds grew rank amid the purple phlox."

In this excerpt, words associated with death, such as dead, bleeding, stained, rotting, brown, and rank, create a somber atmosphere and foreshadow the tragic fate of the story's young character, Doodle.

Example 5:

From William Shakespeare's "Romeo and Juliet":

"But soft, what light through yonder window breaks? It is the east, and Juliet is the sun."

Shakespeare employs connotation to convey Romeo's intense emotions for Juliet. By comparing her to light and the sun, symbols associated with positivity and happiness, the playwright elevates the scene, intensifying its romantic and exhilarating mood.

Words can elicit both positive and negative connotations based on personal experiences. It is essential for writers to acknowledge the potential varied associations their audience may have with certain words. While a word may generally evoke positive connotations, individuals with different experiences may harbor negative associations. For instance, the word "baby" usually connotes joy and

tenderness, but someone who has faced fertility issues may view it differently.

In writing, awareness of a word's connotation is crucial for effectively setting the desired mood of a piece.

Final Example:

From Emily Dickinson's "'Hope' is the thing with feathers":

" 'Hope' is the thing with feathers—/ That perches in the soul—/ And sings the tune without words—/ And never stops—at all—"

Dickinson employs words like feathers, soul, sings, and tune with positive connotations to express her optimistic outlook on the concept of hope.

In conclusion, the power of connotation lies in the ability to evoke emotions and ideas beyond a word's dictionary definition. By exploring connotations, we gain a deeper understanding of the rich and varied meanings words can possess. connotation in literature helps authors convey deeper meanings and create a more vivid and engaging reading experience for the audience.

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COMMUNICATIVE EXCELLENCE: LEVERAGING MULTIMODALITY IN TEACHING LISTENING AND SPEAKING

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Abstract. This thesis explores the impact of multimodal approaches on enhancing communicative skills, specifically listening and speaking, in language education. With the rise of digital technology and diverse media, traditional language teaching methods are increasingly complemented by multimodal tools such as visual aids, audio-visual content, and interactive activities. This study aims to demonstrate how integrating multimodality into teaching strategies fosters improved comprehension, engagement, and communication skills among learners. Drawing on theories of multimodality (Kress & van Leeuwen, 2001) and communicative competence (Canale & Swain, 1980), the research examines how multimodal resources influence both linguistic and non-verbal aspects of communication. Through qualitative and quantitative analysis, this study investigates the benefits and challenges of multimodal teaching for listening and speaking and provides

actionable recommendations for educators aiming to achieve communicative excellence. Findings suggest that multimodality not only facilitates a more interactive learning environment but also equips learners with essential skills for effective real-world communication. Keywords: communicative excellence, multimodality, listening and speaking, language Teaching, communication skills, interactive learning.

Introduction In today's rapidly evolving digital landscape, language teaching has extended beyond traditional methods, embracing multimodality to enhance communicative competence. Multimodality, the use of multiple communication modes—such as audio, visual, and digital tools—has gained attention as a means to improve listening and speaking skills in language learners. Modern educational research emphasizes that multimodal approaches not only engage learners more effectively but also mirror real-world communication, making language learning more relevant and impactful (Jewitt, 2014). By incorporating a variety of tools and resources, educators can create a richer and more responsive environment that caters to diverse learning needs. This article explores how multimodality can foster communicative excellence, particularly in listening and speaking, and examines key research supporting this innovative approach.

Theoretical Foundations

Multimodal Theory and Communication The concept of multimodality was significantly developed by Carey Jewitt (2014), who argued that learning and communication are enhanced when multiple sensory inputs are integrated. According to Jewitt, effective communication involves various modes—visual, auditory, gestural, and linguistic—all of which work together to create a full communicative experience. In the language classroom, utilizing different modes can provide context and support comprehension, particularly in listening and speaking activities. This approach mirrors natural communication, where spoken words are often accompanied by visual and gestural cues. Multimodal theory forms the foundation of a holistic teaching strategy that emphasizes the importance of incorporating different communication modes to maximize learning outcomes.

Communicative Competence and Multimodality Marianne Celce-Murcia (2007) expanded on the concept of communicative competence, emphasizing the need for learners to develop not just linguistic skills but also pragmatic, sociolinguistic, and discourse competence. Multimodal approaches support this comprehensive view

of communication by helping learners understand contextual and cultural aspects of language. By incorporating various multimedia resources, educators can simulate real-life scenarios that require learners to interpret social cues, tone, and non-verbal signals. Celce-Murcia's model suggests that communicative excellence requires a blend of language skills and cultural awareness, which multimodal tools effectively foster by exposing learners to diverse communicative contexts.

Multimodality in Listening and Speaking

Enhancing Listening Skills through Multimodal Input Listening comprehension is a complex skill that requires learners to process auditory input in real time, often interpreting nuances in tone, accent, and pacing. Richard E. Mayer's (2009) cognitive load theory posits that learners understand better when information is presented in various formats, as this reduces cognitive strain and aids retention. By integrating visual aids, captions, and interactive elements alongside audio resources, teachers can make listening tasks more accessible and less overwhelming. For example, video-based learning tools combine both visual and auditory elements, allowing learners to associate sounds with images, expressions, and gestures. Studies by Graf (2020) highlight that multimodal input significantly improves learners' listening comprehension by providing context for unfamiliar language and reducing anxiety in processing spoken information. Moreover, listening exercises that incorporate video or live conversations simulate real-world interactions, allowing students to practice interpreting multiple sources of input simultaneously, as they would in authentic communicative settings.

Fostering Speaking Skills through Multimodal Activities Speaking is an active skill that requires learners to produce language spontaneously while considering context, audience, and appropriate tone. Multimodal activities, such as role-playing, interactive simulations, and digital storytelling, offer structured opportunities for students to practice speaking in varied contexts. According to Vygotsky's sociocultural theory, learning is a socially mediated process that occurs through interaction (Vygotsky, 1978). In a multimodal classroom, activities that require collaboration—such as group discussions, debates, or paired speaking tasks—allow learners to practice speaking with peers, incorporating visual cues and real-time feedback that enhance fluency and confidence. Digital tools like speech recognition software, video recording, and online platforms enable students to record, review, and

improve their speaking skills. Research by Bayne and Ross (2013) demonstrates that digital multimodal tools help students become more comfortable with spoken language, as they can experiment with pronunciation, intonation, and phrasing without the immediate pressure of a live audience. Such tools allow learners to self-assess and receive targeted feedback, reinforcing correct language use and building communicative competence.

Advantages of Multimodality in Language Learning

1. **Increased Engagement** Multimodal approaches cater to different learning styles, enhancing engagement and motivation. Visual learners benefit from images and videos, auditory learners from sound clips, and kinesthetic learners from interactive, hands-on activities. By engaging multiple senses, multimodality makes learning more interactive and enjoyable, which in turn boosts motivation and persistence in language study.

2. **Real-World Applicability**

The integration of multimodal resources prepares learners for real-world communication, where spoken language is rarely isolated from other cues. Authentic materials, such as interviews, podcasts, and video clips, expose students to the natural rhythm and structure of spoken language, improving their ability to understand native speakers in real-life situations. Celce-Murcia's emphasis on discourse and pragmatic competence is supported by these practical, real-world learning experiences.

3. **Enhanced Memory and Retention**

Mayer (2009) argues that multimodal learning helps with memory retention, as learners are more likely to remember information presented in varied formats. Visuals accompanying spoken language can aid in memorization by creating associations between images and vocabulary, thus reinforcing comprehension and recall. Multimodal input also enables learners to build mental connections, which are crucial for retaining complex language structures and vocabulary.

4. **Flexibility and Accessibility**

Digital tools and resources allow teachers to adapt lessons to suit different learning environments, making multimodal teaching especially valuable in remote or hybrid settings. Online platforms, multimedia presentations, and digital collaboration tools provide access to diverse resources and allow for a more personalized learning experience. Graf (2020) notes that multimodal tools democratize language learning, offering equitable access to varied educational

content. Challenges of Multimodal Approaches Despite the many advantages, there are challenges to implementing multimodal approaches. These include the need for adequate technological resources, potential cognitive overload from excessive or poorly designed materials, and the necessity for teachers to develop digital literacy. Arnold (2000) warns that excessive cognitive load can hinder learning if multimodal inputs are not carefully balanced. Teachers must ensure that the materials chosen are relevant and support the learning objectives rather than distracting or overwhelming students. Additionally, Bayne and Ross (2013) suggest that while digital tools can enhance engagement, they require careful planning to ensure that technological integration remains purposeful and does not overshadow the communicative goals of the lesson. Providing teachers with the necessary training to use multimodal resources effectively is therefore essential for successful implementation. Conclusion

Leveraging multimodality in teaching listening and speaking offers substantial benefits, from improved engagement to greater communicative competence. By combining auditory, visual, and interactive tools, educators can create a dynamic learning environment that reflects authentic communication. Theoretical insights from scholars such as Jewitt, Celce-Murcia, and Mayer, along with recent studies on digital pedagogy, highlight the potential of multimodality to enhance language acquisition, particularly in listening and speaking. As education continues to evolve with technology, incorporating multimodal strategies will become increasingly essential for fostering communicative excellence. Embracing multimodality not only prepares students for real-world interactions but also empowers them to become confident, competent communicators in a multilingual, multimedia world.

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MODALLIK KATEGORIYASINING ZAMONAVIY TILSHUNOSLIKDAGI AHAMIYATI

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Annotatsiya. Modallik kategoriyasi qadimgi davrlardan beri o'rganilgan va muhokama qilingan. Ushbu maqolada qadimgi tilshunoslarning modallik kategoriyasi haqidagi nazariyalari keng muhokama qilinadi. Bundan tashqari, modallik turlari, modal vositalarning xususiyatlari va ma'nolari ham aniqlangan. Zamonaviy tilshunoslikda modal kategoriya maqolaning asosiy qismi sifatida belgilangan kognitiv va madaniy kabi qo'shimcha funksiyalarga ega.

Kalit so'zlar. Ochiq ma'no, yashirin ma'no, semantik operatorlar, lingvistik modallik, mantiqiy modallik, til darajalari.

Kirish. Har qanday tilda ishlab chiqarish u yoki bu tarzda sub'ektivdir, chunki unga o'zini o'zi ifodalash, muloqot qilish yoki ta'sir qilish uchun tildan foydalanadigan so'zlovchining bevosita aralashuvi orqali erishiladi. Buning uchun u suhbatdoshiga va uning bayonotiga bo'lgan munosabatini ko'rsatadigan turli xil vositalar va usullarga asoslangan bir nechta strategiyalardan foydalanadi. Til orqali ma'ruzachi o'z imidjini yaratadi va o'z so'zida aniq yoki yashirin tarzda amalga oshiriladigan pozitsiyani egallaydi.

Modallik tushunchasi avval mantiq, falsafa, grammatika, so'ngra 1970-yillardan boshlab talaffuz va pragmatik ishlarning bir qismi sifatida o'rganilgan. Ushbu hodisaning tasnifi, ta'rifi va faoliyati bo'yicha nuqtai nazarlari har xil (va/yoki bir-birini to'ldiruvchi) bo'lgan bir nechta sohalar tomonidan o'rganilgan, modallik sub'ektivlik va nutqni tahlil qilishda tobora muhim ahamiyatga ega bo'lgan tushunchadir.

Meunier tushuntirganidek, "[modallik] atamasi, uni ishlatadigan tilshunoslarning fikricha, mantiq, semantika, psixologiya, sintaksis,

pragmatika yoki talaffuz nazariyasiga ko'ra, aniq paydo bo'ladigan talqinlar bilan to'yingan".

Modallik kategoriyasi fikrning mantiqiy qurilishi bilan chambarchas bog'liq bo'lgan til hodisalaridan biri bo'lib, bu kategoriya bir vaqtning o'zida ham tilshunoslikning, ham mantiqning tadqiqot ob'ekti hisoblanadi. Birinchisida modallik gapning eng muhim belgisi hisoblansa, ikkinchisida fikr shaklidagi hukmning muhim belgisi sifatida qaraladi.

V. G. Gak so'zlovchi va ma'lumot beruvchi o'rtasidagi munosabatni umumlashtirishda modallik turiga asoslanadi. V.Gakning ta'kidlashicha, "modallik 3 bosqichga bo'linadi: 1) xabar berish xususiyatiga ko'ra – deklarativ (Pyotr keladi deyman) va bajaruvchi (Pyotr kelishini buyuraman) modallik; 2) xarakteriga ko'ra. voqelikni bilish - ishonchlilik (bilaman) va ehtimollik (o'ylaymanki, 3) munosabatlarning tabiatiga ko'ra - istak (uning kelishini xohlayman) va norozilik (men xohlamayman) sub'ektning ifodasi bilan bog'liq."

"Obyektiv modallik ifodalangan fikrning voqelikka munosabatini bildiradi (real va noreal, imkoniyat va imkonsizlik, zarurat va ehtimollik kabi) va grammatik va leksik vositalar (mayl, modal so'z, yuklama, intonatsiya) yordamida ifodalanadi. Subyektiv modallik so'zlovchining bildirilgan fikrga munosabati (ishonch yoki ishonchsizlik, kelishuv yoki kelishmovchilik, ifodali baholash) ko'rsatadi va so'z tartibi, intonatsiya, leksik takror, modal so'z, yuklama, undov, so'z birikmasi va gaplar bilan ifodalanadi.

Arastu modallik kategoriyalarining tasdiq, inkor, mumkin (ehtimol), zarur kabi turlarini belgilab bergan va bu modallik kategoriyalarining rivojlanishiga asos solgan. Sharqda Abu Nasr Forobiy mantiq ilmi va uning kategoriyalarini o'rganib, modallik kategoriyasini chuqur tahlil qilgan. O'rta asrlarda mantiqiy modallikning rivojlanishida modal konstruktsiyalar muhim rol o'ynagan. Mantiqiy grammatika Uyg'onish davrida paydo bo'ldi. Leybnits esa mustaqil matematik mantiqqa asos soldi. Uning mantiq tamoyillari va modallik kategoriyalari, matematik mantiq haqidagi ilmiy fikrlari zamonaviy mantiqda modallik kategoriyasi bilan bog'liq muammolarni tadqiq etishda muhim asos bo'lib xizmat qiladi. Hozirgi davrga kelib modallik kognitiv tilshunoslikning eng dolzarb va keng qamrovli tushunchalaridan biriga aylandi.

Modal ma'no so'zlovchining o'zi aytayotgan fikrga munosabatini bildiruvchi ma'nodir. Masalan, haqiqat ma'nosi yoki fikrga shubha, pushaymonlik, qoniqish, mazmunlilik modal ma'nolar hisoblanadi. Modal ma'no leksema va morfemalar yordamida ifodalanadi. Modal so'z va modal shakl modal ma'nodan kelib chiqadi. Modal so'z so'zlovchining o'zi ifoda etayotgan fikrga turlicha munosabatini bildiruvchi so'z: haqiqatdan, albatta, taxminan, haqiqatda va hokazo.. Modal shakl so'zning modal ma'no ifodalovchi shaklidir.

Hozirgi zamon tilshunosligida modallik tushunchasi nihoyatda keng qo'llaniladi va u semantik kategoriya sifatida o'zining kategorik shakli va turli ma'nolarning qo'shma ifodalanish xususiyatiga ko'ra juda xilma-xildir. Hatto modallik kategoriyasining mazmuni va uning hajmi haqida ham umumiy fikr mavjud emas. Bu lingvistik modallik va mantiqiy modallikning bir-biriga to'liq mos kelmasligida ifodalanadi. V. Z. Panfilov modallikning ana shu xususiyatidan kelib chiqib, mantiqiy modallikni lingvistik modallik bilan bog'lab o'rganishni tavsiya qiladi. O'tgan asrning 50-yillaridan keyin uning lingvistik jihatlarini turkiy va rus tilshunosligida o'rganila boshlandi. U ingliz tilida alohida so'z turkumi sifatida o'rganila boshlandi.

Modallik ostida gapning predmetga aloqador turli ma'nolari tushuniladi. Modallik tushunchasi mantiq faniga tilshunoslikdan kirib kelgan va bu kategoriya mantiq fanida turli shartli belgilar va semantik operatorlar (ehtimol, zarur, shartli, mumkin) bilan qanday ifodalanishi tahlil qilinadi.[V.Z.Panfilov. Modallik kategoriyasi va uning gaplarning konstitutsiyaviy tuzilishidagi o'rni. Tilshunoslik masalalari. 1977. -B.36-48.]

N.K. Dmitriyev 1939-yilda chop etilgan "Gagauz etyudlari" asarida "modalnost" so'zini sifatning murakkab shakliga nisbatan qo'llagan.

Yuqoridagi fikrlarni umumlashtirib aytadigan bo'lsak, modallik tushunchasi keng qamrovli tushuncha bo'lib, uni obyektiv va subyektiv tur va guruhlariga bo'lib o'rganish tilshunoslikda katta ahamiyatga ega. Shuning uchun ingliz va o'zbek tillarida modallik kategoriyasi haqidagi nazariy qarashlarga to'xtalamiz. Ikkala til misolida modallik, modallik kategoriyasi tushunchasiga qayta-qayta murojaat qilamiz.

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THE INTERPRETATION OF TREE IMAGERY IN ENGLISH FOLKLORE LITERATURE

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Abstract This article explores the symbolic significance and interpretations of tree imagery in English folklore literature, analyzing its cultural, mythological, and spiritual dimensions. The study examines various representations of trees in folk tales, myths, and traditional narratives, highlighting their role as connectors between earthly and divine realms, symbols of life and wisdom, and bearers of cultural memory.

Keywords: English folklore, tree symbolism, mythological imagery, cultural heritage, folk narratives, sacred trees, literary analysis

Trees have long held a central position in English folklore literature, serving as powerful symbols that bridge the material and spiritual worlds. Their deep roots in Anglo-Saxon mythology and continued presence in contemporary folk narratives demonstrate their enduring significance in English cultural imagination.

The reverence for trees in English folklore can be traced back to pre-Christian times, when ancient Britons and Anglo-Saxons regarded certain trees as sacred entities [Davies, 2018]. The oak, in particular, held special significance as a symbol of strength and endurance, often associated with divine powers and supernatural beings.

In English folklore, trees often represent the concept of interconnectedness between different realms. This imagery draws parallels with the Norse Yggdrasil, reflecting the cultural exchanges between Anglo-Saxon and Norse traditions [Smith, 2019].

Folklore frequently depicts trees as guardians of sacred places or portals to otherworldly realms. These representations emphasize the tree's role as a mediator between the mundane and the magical [Wilson, 2020].

Trees in English folk tales often serve as protectors of protagonists, offering shelter during times of difficulty. This motif reflects deeper cultural beliefs about nature's nurturing role in human life [Brown, 2017].

The association of trees with wisdom and ancient knowledge appears consistently in folklore narratives. Elder trees, in particular, are often portrayed as repositories of ancestral wisdom [Thompson, 2021].

Many English folk tales feature trees as symbols of transformation and renewal. The cycle of seasons, represented through deciduous trees, becomes a powerful metaphor for life, death, and rebirth [Harris, 2019].

Trees in folklore serve as markers of cultural memory, preserving and transmitting traditional values and beliefs across generations. Their longevity makes them natural symbols of continuity and heritage [Johnson, 2020].

Contemporary interpretations of tree imagery in English folklore continue to resonate with modern audiences, highlighting environmental concerns and the enduring human connection to nature.

The rich symbolism of trees in English folklore literature reflects deep-seated cultural values and beliefs. Their multifaceted representations continue to influence modern understanding of human relationships with nature and the spiritual realm.

Trees in English folklore often serve as central elements in traditional ceremonies and rituals. The practice of "clootie trees," where pieces of cloth are tied to tree branches as offerings or prayers, demonstrates the ongoing belief in trees as conduits for spiritual communication. These customs, particularly prevalent near holy wells and sacred sites, reflect the enduring nature of pre-Christian traditions within English folk culture.

The role of trees in marking seasonal transitions is deeply embedded in English folklore. Different species of trees are associated with specific times of the year and their corresponding celebrations. The hawthorn, blooming in May, features prominently in spring festivities, while the holly and evergreen trees are integral to winter solstice traditions. These associations help structure the traditional folk calendar and maintain connections to agricultural cycles.

English folklore presents interesting perspectives on gender through tree symbolism. Certain trees are traditionally associated with feminine qualities (birch, willow) while others represent masculine attributes (oak, ash). This gender association often influences the role these trees play in folk narratives and traditional medicine practices, reflecting deeper cultural understandings of gender dynamics in nature.

The medicinal properties attributed to trees form a significant aspect of English folk tradition. The bark, leaves, and fruits of various trees are featured in traditional healing practices, with specific trees believed to cure particular ailments. Beyond physical healing, trees are also associated with emotional and spiritual well-being, serving as sources of comfort and renewal.

Trees in English folklore often carry political and social significance. Historic trees, such as the Royal Oak associated with Charles II's escape, become symbols of national identity and resistance. Similarly, ancient village trees often served as meeting points for community gatherings and local governance, emphasizing their role in social organization.

The influence of tree symbolism extends into the English language itself, with numerous idioms and expressions drawing from tree imagery. Phrases like "knock on wood" and "family tree" reflect the deep integration of tree symbolism in everyday communication and thought patterns.

Traditional folklore surrounding trees often includes cautionary tales about the consequences of disrespecting or destroying sacred trees. These narratives served as early forms of environmental protection, encouraging conservation through spiritual and cultural significance rather than scientific reasoning.

Even as England became increasingly urbanized, tree folklore adapted to new settings. Urban trees became the focus of modern folklore, with city parks and street trees developing their own legends and significance in local communities, demonstrating the adaptability of traditional tree symbolism to contemporary contexts.

The depiction of trees in English folk art and craftwork reveals additional layers of symbolic meaning. Traditional wood carving, textile patterns, and decorative arts frequently feature tree motifs, each adding to the rich tapestry of tree symbolism in English cultural expression.

This complex web of meanings and associations surrounding trees in English folklore continues to evolve, demonstrating the enduring relevance of these ancient symbols in contemporary culture. The multiplicities of interpretations and applications of tree imagery reflect both the adaptability of folklore traditions and the fundamental human need to maintain connections with the natural world.

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THE USAGE OF SYNONYMOUS WORDS IN ERKIN VOHIDOV'S POETRY.

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Abstract. This article illustrates the usage of synonymous words in the poetry of the poet Erkin Vohidov. Synonyms in the work of the poet and aspects of improving their artistic efficiency, as well as methodological peculiarities in the language of poetry, providing more than one image clarity.

Key words: usage, poetry, synonyms, aspects, artistic efficiency, methodological, clarity.

Introduction. 20th century Uzbek literature went through a huge stage of development. Poetry, which has formed and developed over the centuries, by the 60s of the last century, once again went through the process of its rise. By this time, new interpretations in literature, in particular in poetry, the expression of feelings started to enhance. In this process, the talented poet Erkin Vohidov has his own role. The use of synonymous words in the poem not only reinforces meaning, but also provides a convenient opportunity to deliver content to readers. Even if the form is the same, words whose meaning is close to each other are called synonyms. Occurrence of synonyms given through several word forms of a meaning and so on. So the fact that interact synonymously is called the phenomenon of synonymic clarity.

When a poet chooses one word, he skillfully uses another meaning to avoid repeating it. His poem "Good evening", which succeeded from the election of "trade in labor", provides evidence for our opinion.

The poet wished, having achieved the extraction of the national spirit in the image by choosing the words of intent:

People who appreciate the wish,
Well-wisher people.
Before the night break to friend

Wish good night people.¹

In the later verses of the poem, E.Vohidov increased the effectiveness of meaning by successively using synonymous words. In his work, cases of the use of two or more synonym words in exactly one place with a clear goal orientation are common. Alternatively, we come across a unique example of phraseological meaningfulness in verse. Phraseological synonymy is the Union of several phrases around a single phraseological meaning. In phraseology synonyms, stylistic paint is usually exaggerated.

In fact, phraseological units are created for the same purpose-to give an acute assessment of reality when naming it, to express a positive or negative attitude towards the same reality, therefore, they are considered an important methodological tool that ensures that speech is impressive, figurative.

Erkin Vohidov, in his poem "Mother Earth", uses synonym words such as holy, moderate, sacred to assert that the Fatherland is a cherished abode:

Why is it sacred that man blesses the Earth,
Counting the soil too?
Not the noble land, the soil itself is holy.
At first there was a crowd of honest foreheads,
Golden moderated Mother Earth.²

Alibek Rustamov in his book "Word by word" wrote that E. The universe, space, being, worlds, which are found in Vohidov's mature works, seek to illuminate the content of meaning: Universe to determine the world's universe,

the world, we will have to compare with the worldly ones. The material and the perceptible natural being all enter the universe. Space as an environment is contained in the universe.

The original linguistic meaning of the universe is the divisor, that is, the incarnations. The world is understood as a natural and artificial being associated with human life. For this, the world is also used in the sense of wealth, property. Space which is not world-specific in nature, and it is also used as the most intimate meaning of the universe. The peculiarity of the universe is that it is applied not only to material

¹ Qutlug'bo'ldi muazzam bu yer Erkin Vohidov. Saylanma. 1-jild. Ishq savdosi, T.: Sharq, 2000. –B.14.

² Erkin Vohidov. Saylanma. 1-jild. Ishq savdosi, T.: Sharq, 2000. –B. 13.

existence, but also to spirituality. In addition, the universe also includes the eternal and eternal aspect of being.

Indeed, the uniqueness of the style of creativity of the poet lies in the essence of poetic perception feeds. The scope of socio-mental, national and universal aspects conditions dictate, to what extent the creator approaches the same aspects is also defined. Consequently, the combination of form, content and style in poetic synonyms, the main contributing factor is how high the worldview and thinking are go to the scales and connect. Meanwhile, the teaching of the poetic concept is both internal and with specific edges of the aesthetic essence, which makes the external essence whole compete. The reality of each poem arises from creative experiences. This gives the impression that they are expressing a nationwide mood by synonymous words:

I burned from the fire he gave,
Following me how it became,
I trusted him, only him again,
My heart Never Makes me Fool!¹

In these lines, which contradict the conflict of the mind and heart, the poet takes a look at real-life landscapes. In this, the poet literally discovers the phenomenon not limited to, but a creative approach as well as aesthetic evaluation combines criteria. This attitude to ensure the harmony of the intensity of the feeling also confirms the fullness of the image.

The synonymous words used by the poet is simple, compact, very easy for the reader to understand. There is a certain basis for us to make this point. Based on the observation of the synonyms used by the poet in his poetic works, this is how it can be said that they are aspects inherent in the individual speech style of the creator artistic thinking of language owners of Uzbek nationality along with the display, he also showed his attitude towards language units.

Conclusion. It is clearly noticeable that the poet's artistic language skills used his lexical meaningfulness as an image clarity, artistic perfection, emphasis on the main idea being implied. The lines are watered with pure sincerity, there will never be an exaggeration to say. In his poems one can explore a unique talent of Erkin Vohidov through all manifestations of artistic repetitions, from which poet has

¹ 1. Vohidov E. Tanlangan asarlar. – T.: Sharq, 1997. - B. 283.

his own poems to meet the figurative, impressive, original and highly artistic requirements of the language skillfully used as a removable tool.

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CONCEPTUAL FRAMEWORKS IN LINGUISTICS: TYPES, RELEVANT FIELDS, AND INFLUENTIAL LINGUISTS

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Abstract. This article focuses on the fundamental concepts in linguistics. This establishes the framework for a more thorough comprehension of language and thought processes, as well as the relationships between language and the mind, in linguistic study. The systematic study of the traits of specific languages as well as those of language in general is the main goal of linguistics, the scientific study of language.

Key words: concept, linguistics, semantics, pragmatics, lexical, social, grammatical Linguistics is the scientific study of human language. It tries: first, to observe languages and to describe them accurately, then, to find generalizations within what has been described, finally, to draw conclusions about the general nature of human language . A concept is

an abstract idea or mental image that aids in our understanding and classification of the outside world. It includes the interpretations we give to certain things, occasions, or occurrences.

There are several linguistic branches that study particularly linguistic concept. Semantics, the area of linguistics that deals with meaning, is where the study of concepts primarily fits in. The study of word meaning from "objective" standpoint is called semantics. We have the impression that words correspond exactly to reality, even though pragmatics—the study of context—often influences meaning. It is ingrained in our symbolic culture and religious history that words can have specific meanings. Semantics and philosophy overlap because of this. The difference between sense and reference is a crucial one in semantics. The terms "Charlie" and "the little rascal," for instance, may refer to the same thing (a child), but their relationships to other idioms give them distinct meanings. Concepts in linguistics can be classified in several ways, with an emphasis on their relationship to language and meaning. These are a few important categories:

Lexical concepts are the meanings connected to certain words, or lexemes. For instance, the term "dog" conjures up images of a certain kind of animal.

Semantic Concepts: This field of research examines how language conveys meaning, particularly the combinations of words and sentences. Words with numerous meanings, or polysemy, and words with homophones, or words that sound the same but have different meanings, are examples of semantic ideas. Pragmatic Concepts: These have to do with how meaning is interpreted in relation to context. The study of pragmatics looks at how people use language in social situations, taking into account things like implicature, speech acts, and manners. Grammatical Concepts: These deal with the grammatical structure of language, including aspect, mood, agreement, and tense. The structure and order of words are used to express meaning through grammatical principles. Social Concepts: These include sociolinguistic elements like dialect, register, and speaker relationships, as well as how language is used in social interactions. Phonological concepts are those that deal with language sounds, such as phonemes, syllables, and prosody. These are essential to comprehending spoken language. These kinds of linguistics principles aid in the analysis and comprehension of the intricacies of language and communication. The study of concepts

has benefited greatly from the work of several linguists, especially in the domains of pragmatics and semantics. Here are a few well-known individuals:

Ferdinand de Saussure: Often seen as one of the founding fathers of linguistics, Saussure set the foundation for our knowledge of language meaning through his theories regarding the relationship between the signifier (sound/image) and the signified (concept).

Noam Chomsky: Despite being most known for his contributions to syntax and the theory of generative grammar, Chomsky also discussed the connection between language and cognition, which had an impact on notions regarding concepts and how the mind represents them.

Raymond Gibbs: Gibbs, a well-known researcher in cognitive linguistics, has examined how metaphor and other figurative language affect how we comprehend ideas.

To sum up, the study of linguistic ideas is a broad field that includes many different kinds, such as pragmatic, lexical, semantic, and cognitive concepts, all of which add to our comprehension of language and meaning. Semantics and pragmatics are two important linguistics subfields that are used to investigate how concepts are produced, interpreted, and transmitted in various circumstances. We can better understand the intricacies of human communication and the ways that language both reflects and influences our impressions of the outside world by looking at these ideas.

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TOPONIMIKANING TILSHUNOSLIK, TARIXSHUNOSLIK, ARXELOGIYA VA GEOGRAFIYA FANLARI BILAN BOG'LIQLIGI

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Abstrakt. Toponimiya — bu joy nomlarini o'rganish va ularning lingvistik, tarixiy, madaniy va geografik ma'nolarini tahlil qilishni nazarda tutuvchi ilmiy soha. Toponimlar asosan geografik joylar, shaharlar, qishloqlar, daryolar, tog'lar, yirik tabiat ob'ektlari va boshqa joylarga berilgan nomlardan iborat bo'lib, ular har doim tarixiy, madaniy va ijtimoiy ahamiyatga ega bo'lgan maxsus belgilar sifatida xizmat qiladi. Toponimiya faqatgina joy nomlarini o'rganish bilan cheklanmaydi, balki ular orqali yer yuzasidagi jarayonlarni, xalqlarning rivojlanishini, ularning o'zaro aloqalarini, tarixiy voqealarni, madaniyatni va umuman insoniyat tarixi haqida xulosa chiqarish imkonini beradi. Shu bois, toponimiya ilmiy tadqiqotlar va boshqa bir qator fanlar bilan chambarchas bog'liqdir. Ushbu tezisda toponimiya va uning lingvistika, tarixshunoslik, arxeologiya, geografiya kabi fanlar bilan aloqalari yoritiladi.

Kalit so'zlar. Toponimiya, lingvistika, arxeologiya, antik davr, tarixiy omillar, tabiat hodisalari

Toponimiya va Lingvistika

Toponimiya va lingvistika o'rtasidagi bog'liqlik juda chuqur. Lingvistika, umumiy tilshunoslik, alohida sohalar va dialektologiya kabi tarmoqlarga bo'linadi. Toponimlar, aslida, tilning bir qismi bo'lib, ularning etimologiyasi, morfologiyasi, fonetikasi, semantikasini o'rganish lingvistika fanining asosiy vazifasidir. Toponimiya lingvistik tahlil orqali joy nomlarining kelib chiqishini va ularning vaqt o'tishi bilan qanday o'zgarishini o'rganadi.

Etimologiya — bu so'zlarning kelib chiqishi va rivojlanishini o'rganish bo'lib, toponimlar etimologiyasi joy nomlarining tarixini tushunishga imkon beradi. Misol uchun, O'zbekistondagi Samarqand shahri nomi toponimik etimologik tahlilga qaraganda, uning "Samarkand" shakli "Sam" va "kand" so'zlaridan tashkil topgan bo'lib, "Sam" — e'tiqodlar va madaniyatlarni anglatadi, "kand" esa, fors tilida "shahar" degan ma'noni anglatadi.¹ Bu erda tahlilning lingvistik va etimologik o'zaro bog'liqligini ko'rish mumkin. Toponimlar lingvistik morfologiya va fonologiyaga ham daxldor. Morfologiya joy nomlarining shakllanishi, ularning tarkibiy qismlari, affiksatsiya jarayonlarini o'rganadi. Fonologiya esa, joy nomlarining tovush tizimini o'rganadi. Misol uchun, ayrim o'zbek toponimlarida, masalan, "Buxoro" nomining ma'nosi "buxar" (yashash joyi) va "o'r" (yuk oroli) degan ma'nolarni o'z ichiga oladi.² Bu turdagi tahlil fonetik va morfologik jihatlardan o'rganiladi.

Toponimiya va Tarixshunoslik

Toponimiya tarixshunoslik bilan ham bevosita bog'liqdir. Tarixshunoslikda joy nomlari tarixiy xotiralarni saqlovchi belgilar sifatida qabul qilinadi. Toponimlar, ayniqsa, qadimgi joy nomlari, o'tmishda yuz bergan voqealar va tarixiy shaxslar haqida muhim ma'lumotlarni beradi. Toponimlar ko'pincha tarixiy voqealarni aks ettiradi. Masalan, "Afg'oniston" nomi, o'zining tarixiy va etnik ahamiyatiga ko'ra, bu hududdagi etnik guruhlarining tarixiy o'tmishini anglatadi. Shuningdek, ko'plab tarixiy joylar va shaharlar nomlari, masalan, "Istanbul" shahri (avvalgi Konstantinopol) yoki "Buxoro" shahri, tarixiy imperiyalar va madaniyatlar tarixi bilan bog'liqdir. Toponimlar, ayniqsa, antik davrlar, o'rta asrlar va yangi davrning siyosiy tuzumlarining ta'sirini aks ettiradi.

¹ T Nafasov "O'zbek tili toponimlarining o'quv izohli lug'ati".

² H.To'rayev "Buxoro toponimikasi" darslik

Toponimlar tarixiy madaniyatni aks ettiradi. Toponimlar faqatgina voqealarni yoritibgina qolmay, balki o'sha hududdagi xalqlarning madaniy, diniy, iqtisodiy hayotini ham ko'rsatadi. Masalan, musulmonlarning "Makka" va "Madina" kabi muqaddas joy nomlari, bu joylarning diniy ahamiyatini aks ettiradi. Toponimlar orqali o'tmishdagi xalqning dunyoqarashi, urf-odatlari, diniy e'tiqodlari haqida ma'lumot olish mumkin.

Toponimiya va Arxeologiya

Toponimiya arxeologiya bilan ham chambarchas bog'liqdir. Arxeologiya qadimgi madaniyatlarni, ularning yashash tarzini va rivojlanish jarayonlarini o'rganadi. Toponimlar arxeologik tadqiqotlarga yordam beradigan bir qator ma'lumotlarni taqdim etadi. O'tmishda mavjud bo'lgan eski shaharlar, qishloqlar, ularning atrofidagi tabiiy ob'ektlar yoki qadimgi inshootlar haqida ma'lumot olishda toponimlar muhim manba hisoblanadi. Arxeologik materiallar va toponimlar o'rtasidagi bog'liqlik, masalan, qadimgi usuldagi obidalar va ularning joylashuvi toponimlar yordamida aniqlanishi mumkin. Shuningdek, arxeologik tadqiqotlar orqali o'rganilgan materiallar joy nomlarining kelib chiqishi haqida muhim tushunchalar beradi.

Toponimiya va Geografiya

Geografiya — bu yer yuzasidagi tabiiy va ijtimoiy obyektlarni o'rganish bo'lib, toponimiya bilan ham o'zaro bog'liqdir. Geografiya joy nomlarining tabiiy va ijtimoiy xarakteristikalarini aniqlashda toponimiya yordamida katta ahamiyat kasb etadi. Geografik hududlar va toponimlar orasidagi bog'liqlik, hududlarning o'ziga xosligini tushunishda muhim ahamiyatga ega. Toponimlar geografik xususiyatlarni tasvirlaydi. Masalan, "Tog'li hudud" yoki "daryo bo'yidagi shahar" kabi joy nomlari hududning tabiiy xususiyatlarini aks ettiradi. Bu nomlar orqali joyning geografik tuzilishi, joylashuvi va tabiiy resurslari haqida xulosa chiqarish mumkin.

Xulosa

Toponimiya va boshqa fanlar, xususan, lingvistika, tarixshunoslik, arxeologiya va geografiya, bir-biri bilan chambarchas bog'liq bo'lib, ular birgalikda toponimlarning to'liq tasvirini yaratishda muhim rol o'ynaydi. Har bir fan o'zining o'ziga xos yondashuvi bilan toponimlarni o'rganishda qo'shgan hissasini ko'rsatadi. Toponimiya faqatgina joy nomlarini o'rganish bilan cheklanmaydi, balki bu nomlar

orqali o'tmish va hozirgi zamon o'rtasidagi bog'liqlikni tushunishga imkon beradi.

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ZIYORAT TURIZMI VA UNING AHAMIYATI

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Annotation: Pilgrimage tourism is one of the oldest forms of tourism in human history, rooted in religious and cultural values. Since ancient times, people have sought to visit sacred places, perform acts of worship, and attain spiritual peace through these journeys. In today's era of globalization, pilgrimage tourism has evolved into a significant avenue not only for fulfilling religious beliefs but also for promoting socio-cultural cooperation, economic stability, and local development.

Keywords: spiritual, belief, historical, tourism, cultural, pilgrimage

Аннотация: Паломнический туризм является одной из самых древних форм туризма в истории человечества, основанной на религиозных и культурных ценностях. С древних времён люди стремились посещать святыне места, совершать акты поклонения и обретать духовный покой через эти путешествия. В современную эпоху глобализации паломнический туризм превратился в важное направление, которое не только способствует реализации религиозных убеждений, но и способствует социально-культурному сотрудничеству, экономической стабильности и местному развитию.

Ключевые слова: духовный, вера, исторический, туризм, культурный, паломничество.

Annotatsiya: Ziyorat turizmi insoniyat tarixidagi eng qadimiy turizm turlaridan biri bo'lib, uning asosida diniy va madaniy qadriyatlar yotadi. Insonlar azaldan muqaddas joylarga safar qilish, ibodat amallarini ado etish va bu orqali ma'naviy osoyishtalik topishga intilib kelgan. Hozirgi globallashuv davrida ziyorat turizmi nafaqat diniy e'tiqodlarni qondirish vositasi, balki ijtimoiy-madaniy hamkorlik, iqtisodiy barqarorlik va mahalliy rivojlanishni ta'minlashning muhim yo'nalishiga aylangan.

Kalit so'zlar: ma'naviy, etiqod, tarixiy, turizm, madaniy, ziyorat

O'zbekiston dunyoning yirik ziyorat markazlaridan biri hisoblanadi. Samarqand, Buxoro, Toshkent, Termiz kabi shaharlar islom madaniyatining tarixiy markazlari sifatida tan olingan. Ushbu shaharlar ko'plab ziyoratchilarni jalb etib, mamlakat iqtisodiyoti va turizm sohasiga ijobiy ta'sir ko'rsatmoqda. Ushbu maqolada ziyorat turizmining mohiyati, uning O'zbekiston va xalqaro miqyosdagi ahamiyati, shuningdek, rivojlanish imkoniyatlari tahlil qilinadi. Ziyorat turizmining mohiyati. Ziyorat turizmi muqaddas joylarga diniy yoki ma'naviy sabablar bilan tashrif buyurish jarayonidir. Ushbu turizm turi asosan diniy e'tiqodga asoslangan bo'lsa-da, uning madaniy va tarixiy ahamiyati ham katta. Ziyorat turizmini quyidagi asosiy

Ziyorat turizmining ahamiyati: Ijtimoiy-madaniy ahamiyat. Ziyorat turizmi jamiyatning diniy va ma'naviy qadriyatlarini saqlab qolishda muhim o'rin tutadi. U xalqlar va millatlar o'rtasidagi madaniy o'zaro aloqalarni rivojlantiradi. Masalan, O'zbekistonga keluvchi musulmon ziyoratchilar Imom Buxoriy, Imom Termiziy va boshqa buyuk allomalarning maqbaralariga tashrif buyurib, mamlakat madaniyati bilan yaqindan tanishadi. Ziyorat turizmi iqtisodiyotning barqaror rivojlanishini ta'minlashga xizmat qiladi. Ayniqsa, O'zbekiston kabi rivojlanayotgan mamlakatlarda bu soha yangi ish o'rinlari yaratish, infratuzilmani yaxshilash va valyuta tushumlarini oshirish imkonini beradi. Ziyoratchilar uchun muqaddas joylarga safar qilish nafaqat diniy vazifani bajarish, balki ichki ma'naviyatni boyitish, ruhiy osoyishtalikni topishdir. Bu esa jamiyatda barqarorlikni mustahkamlaydi.

Tadqiqot metodologiyasi. Ziyorat turizmining rivojlanishiga ta'sir etuvchi omillar: Infratuzilma va xizmatlar sifati. Ziyoratchilar uchun qulaylik yaratish maqsadida mehmonxonalar, yo'l infratuzilmasi va turizm xizmatlari rivojlantirilishi lozim. Samarqand, Buxoro va Toshkent shaharlarida aeroportlarning modernizatsiya qilinishi hamda mehmonxona xizmatlarining yaxshilanishi ushbu yo'nalishda ijobiy natijalar keltirmoqda.

Natijalar. Ziyorat turizmi xalqaro miqyosda turli din va madaniyat vakillarini birlashtirishda muhim o'rin tutadi. Islom dunyosi uchun ahamiyati: O'zbekiston Islom madaniyati markazi sifatida har yili minglab musulmonlarni qabul qiladi. Xristian va buddist ziyorat joylari:

Toshkent va Samarqanddagi qadimiy cherkov va buddaviy ibodatxonalari ziyorat uchun muhim obyektlar hisoblanadi.

Xulosa. Ziyorat turizmi O'zbekistonning iqtisodiy, ijtimoiy va madaniy rivojlanishida muhim o'rin tutadi. Muqaddas joylar ziyorati nafaqat diniy e'tiqodlarni qondirish, balki xalqaro aloqalarni mustahkamlash, iqtisodiy barqarorlikni ta'minlash va madaniy merosni saqlashning muhim omillaridan biri hisoblanadi. Mamlakatning boy tarixiy va diniy merosi ziyorat turizmi salohiyatini oshirishga zamin yaratmoqda.

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THE CRUCIAL ROLE OF USING ARTIFICIAL INTELLIGENCE IN EDUCATION

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Annotation.

In this article, we will consider the positive consequences of using artificial intelligence in education. Artificial intelligence has many

positive aspects, it reduces human error and risk, does not require breaks and updates unlike humans, performs repetitive tasks, makes faster decisions, daily applications, saves in dangerous situations, leads to personalization of education, ITS

Key words: Intelligent Repetitoring Systems, develops, can form a flexible group.

INTRODUCTION

First of all, artificial intelligence is a system or technology capable of imitating human behavior in the performance of certain tasks, gradually improving itself using the acquired information. In general, artificial intelligence is neither a format nor a function, but a process that includes data collection, analysis, etc.

By "artificial intelligence" most people understand the involvement of robots in various fields. But the term artificial intelligence does not mean that robots will replace humans. Its main goal is to expand the limits of human abilities and capabilities. That's why technologies like this are a valuable business resource.

Today, special attention is paid to the education of the young generation on a global scale. Efforts are being made to create the necessary conditions for young people to acquire modern education and grow up with high spirituality. By the 21st century, science has developed to such an extent that it has become impossible to imagine a single day of our life without scientific achievements and techniques. In particular, concepts such as information society and artificial intelligence have become the main part of our life. If we talk about the concept of artificial intelligence, which is often encountered in our world, first of all, we need to understand the concept of intelligence. The work being carried out in our country on the improvement of all links of the education sector - pre-school education, school, secondary special and higher education system, creation of new institutions and renovation of existing ones. it will bear fruit in maturity. Artificial intelligence is a rapidly developing field of technology that is concerned with creating intelligent machines that mimic human behavior and perform tasks with human-like precision. The field of artificial intelligence focuses on creating software and systems that can learn from data, reason, understand natural language, perceive images and sounds, and make decisions based on data collected through various tools. That is why it is so important in our life.

MAIN PART

Artificial intelligence is not a new concept for us. Early work on artificial intelligence began in the 1950s and focused on creating algorithms that could simulate the human mind. Early research focused on symbolic artificial intelligence, which attempted to recreate human thinking by encoding it into expert systems. This involved creating computer programs that could follow a set of rules for manipulating symbols, sometimes resulting in oversimplified systems that did not correspond to real-life performance. Later, in the 1990s, researchers developed machine learning, a category of artificial intelligence that allows machines to learn from data in unconventional ways without being explicitly programmed. In supervised learning, machines learn from sample articles labeled by humans, while in unsupervised learning, they learn patterns in a dataset without specific instructions. Deep learning, the latest development in machine learning, involves studying large amounts of data with layered neural networks. Here, large amounts of data are fed into algorithms to learn or perform complex tasks. Today, AI applications are more complex and are evolving from voice assistants to stock market prediction algorithms, natural language processing, and image recognition software. Artificial intelligence deals with robotics and provides machines that automate routine tasks. It's important to remember that the success and constructive use of AI depends on optimization, as well as careful management and foresight to avoid misuse of the toolkit. So the future of humanity depends on how it can use the tools of artificial intelligence.

One of the greatest achievements of artificial intelligence is that it reduces human errors. Unlike humans, a computer machine, if properly programmed, does not make mistakes, while humans make mistakes from time to time. Therefore, artificial intelligence provides the ability to collect previously stored information, reduce the likelihood of errors and increase the accuracy of any task. This means that artificial intelligence helps solve difficult puzzles that require complex calculations and can be performed without any errors. Unlike humans, a computer does not require breaks and refreshes. An average person can work for up to 8-9 hours, including breaks and refreshes, while a computer machine, unlike humans, works 24/7 without breaks and does not even get bored.

Unlike humans, machines help us make decisions and take actions faster than humans. While humans analyze many factors in decision making, machines work on what they are programmed to do and provide faster results. Now we are all completely dependent on mobile and internet for our daily lives. We use several applications like Google map, Alexa, Apple's Siri, Window's Cortana, OK Google, make phone calls, reply to emails, etc. We can also predict the weather for today and the coming days. Personalized learning: Usually, much attention is paid to what students learn, the historical trend is to focus on the curriculum. However, how the student learns is very important. Advances in artificial intelligence allow teachers to better understand how their students learn and allow them to adapt the curriculum accordingly. ITS (Intelligent Repetitoring Systems): ITS are not a distant vision of the future — they are already practically available. Although far from typical, they are capable of working without the presence of a teacher 14 and can effectively challenge and support the learner using a variety of algorithms. Adaptive Group Formation: By analyzing student data, AI can create groups that are specifically suited to a specific task or that balance one student's weaknesses with another's strengths. Intelligent Moderation: Intelligent Moderation allows human tutors, moderators, and teachers to analyze data generated by large groups using artificial intelligence techniques such as machine learning. In turn, teachers can be more effective in class.

When viewed over time, the graph of computer performance and human performance serves to improve the quality of the lesson. AI can analyze patterns in which large numbers of students give incorrect answers to the same questions. By alerting the teacher to these patterns, AI can help teachers become more effective.

The machine does not get bored, tired, or need a break, and if the machine encounters a programming problem or question, it will contact a human to access it. Custom textbooks: Teachers can import a curriculum and AI will create a textbook filled with core content (CTI). This allows for incredible customization not only from class to class or from grade to grade, but also within the school year itself. Machine translation: While today's translation apps are not as accurate as human translation, machine translation can be faster and more efficient. Machine translation has the potential to bridge the language gap for many second language learners.

CONCLUSION

In conclusion, today artificial intelligence has become an integral part of our lives. However, its certain shortcomings are also becoming apparent. For example, as the development of artificial intelligence accelerates, professional activities are gradually decreasing. In particular, it is significantly affecting the activities of healthcare, teaching, advocacy, emergency responders, social workers, and customer service workers. Nevertheless, today artificial intelligence supports people in many fields, including sales, legal and medical fields, identification and problem solving, service industries, legal services, and textile manufacturing. It is used in many fields, including technical acceptance of manufactured cars, genealogical assistance for historical names, and backtracking with advertising. According to news and interesting information, it can also solve simple problems, take risks, and learn to produce local instruction sets with many other capabilities to ensure high efficiency and correct operation. Programs that represent discretization, mathematical corrections, and other analyses are of great importance in this. After all, artificial intelligence is the basis of technological development and progress.

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PERSIAN CLASSICAL LITERATURE: A LOOK AT THE TRANSLATED ESSENTIALS

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Annotation. This paper discusses the influence of classical Persian Literature vis-a-vis the English literature. Furthermore, the English translation of the masterpieces by the Persian literary representatives such as Hafiz Sherozi, Abdurahman Jami, and Omar Khayyam made a big impact on the English literature. It is also understood that oriental themes that exist originally in the source language do manage to be effectively rendered in the English language.

Keywords: Persian literature, Orient, Byron, FitzGerald, Rubaiyat

As publication of the translations in book forms continues; it is certain that the masterpieces of Persian classical literature survives into the 21st century. The influence of Persian literature in Western culture has got a history. It studies some images of the Persian language and literature appearing in Europe long before the times of British authors. The study of the Persian and the oriental literature started in Europe in the beginning of the XVIII century thanks to Antoine Galland and his rendition of *Les Mille et une Nuits*. The translation of Galland made the east known for the first times to the eye of the French literatus. An English version of the French text appeared almost right away, although it was translated anonymously. The *Arabian Nights*, according to Martha P. Conant, marked the introduction, in the Western hemisphere, of Eastern literature and culture. For example, Ahmed Al-Galland's

translation was a great success, Met THE PERSIAN TALES, THE TALES OF THE GEN. (The Tales of the Geni) (1964) published by Rev James Ridley, Persian Eclogs (1742) by William Collins, Rasselas (1759) by Samuel Johnson and Vathek (1786) by William Beckford. Apart from the amusement of their narratives, the readers of Europe were enabled to 'understand' the practices and rituals of 'the orient' without venturing into far eastern countries. The Arabian Nights were an 'encouragement' to the English readers who were interested in the 'oriental fiction'. Arabian Nights, Edward Lane in 1840, Sir Richard Burton in 1885 – 88. There were eighteen editions of the Arabian Nights by 1793, which indicates their great popularity towards the second half of the eighteenth it was in the eighteenth centuries. Such stories, entertaining due to the exoticism and the mystery and magic in the tales, stirred the appetite for the publication of similar ones.

The introduction of Samuel Johnson's Rasselas in 1759 opened doors for Vathek (1786) and eventually for FitzGerald's Rubaiyat in 1859 which gladdened millions of readers. It is no surprise that the narrative of Rasselas is frequently associated by the critics to Johnson's poem The Vanity of Human Wishes. It is true that the ancient science of vanity received an oriental touch due to academic pursuits in the East.

Beckford's Vathek and Jones's Grammar settled Byron's first Oriental literary territory. Existing no longer in a rapid pace of research, as he did with the Turkish Tales, he became aware of recognized Persian poets through Jones. In July of 1807, Byron wrote about the well-known Persian poets Hafiz, Sa'di, and Ferdowsi in his journal. The famous Roman poet of love and wine, Anacreon, was compared to Hafiz in Childe Harold's Pilgrimage. The use of more precise eastern words contributed to the furthering orientalism in Byron's stories. Apart from the numerous eastern names, what makes the Oriental features of Byron's writing so distinct are common oriental metaphors and the mentioning of "mosque", "muézzin" and "minaret" in respect to the Persian and Islamic heritage in Childe Harold's Pilgrimage.

Abol-Qássem Ferdowsi (933-1020), one of the other the greatest of the Persian epic poets, hails from Tus, Khorasan and is remembered uniquely for his masterpiece Shah-Namé (The Book of Kings). The population of Jafariya is about 200,000 people according to the 2018 census it is densely populated in the center of the county. The Jafariya Bay includes subsidized and excepted people, bloggers, historians,

great brides of Cambodia who fled and moved to the Persian Empire and Pahlavi places while the ruling black Americans took and destroyed old temples. Yemenis were historically part of a civilized region in what today's world is called Iran. Its Arabs and Islamic beliefs today come from those dynasties that ruled the Mecca region while the whole region had historically firmly Christian Orthodox beliefs. This entire epic comprises 51 rulers including Kayumerth as the first mythical king and Yazdgerd III, the last real king who lost his emperor title to an Arab invasion. In England it became famous due to Arnold's tragic poem Sohrab and Rostam who fought during the Middle Ages, but this poem was inspired by Ferdowsi. It allowed the Iranians to understand their glory and to maintain their identity throughout their history or rather throughout the wars they had face in over three thousand years' time. Ferdowsi reminded Iranians of their past after the Arab invasion and devastation of their intellect and culture. With this masterpiece of his, Ferdowsi virtually brought forward the Persian language when it appeared that Arabic was supplanting Persian.

Another factor in the popularity of Persian masterpieces in Britain was Edward FitzGerald. The best Persian romance writer is Abdul Rahman Jami (1414–1492), whose timeless writings FitzGerald examined in-depth before introducing his gem to English readers. These poems, which tell the story of Alexander the Great, are divided into three didactic, three romantic, and one historical sections. Layli and Majnun (1484), Yusef and Zolaykha (1483), and Salaman and Absal (1480) are Jami's three love epics. As we shall see, FitzGerald translated and published the first romance in a free and condensed style. The tale of Joseph and Potiphar's wife, which is told in Chapter XII of the Koran, serves as the basis for the tale of Yusef and Zolaykha. This became the most widely read story.

Thus, the introduction of Persian classical literature into the west, mainly to the British literature is a vital contribution. They seem to have no barrier through the ages despite the language, cultural and ethnical differences.

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“HUMOYUN VA AKBAR” ASARI INGLIZCHA TARJIMASIDA ICHKI MONOLOG O‘RNI

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**Ingliz adabiyotshunosligi va tarjimashunoslik kafedrasi
katta o‘qituvchisi**

Annotatsiya. Ushbu maqolada “Humoyun va Akbar” asari asliyatini va inglizcha tarjimasida badiiy psixologizmning bevosita shakli – ichki monologning qay darajada saqlangani haqida fikr yuritiladi.

Kalit soʻzlar: dramatik voqealar, hissiy kechinmalar, badiiy psixologizm, bevosita shakl

Pirimqul Qodirovning "Humoyun va Akbar" asarida ichki monolog badiiy uslubning muhim elementlaridan biri sifatida qoʻllanilgan. Ushbu uslub orqali yozuvchi qahramonlarning ichki dunyosini, hissiyotlarini va kechinmalarini oʻquvchiga yaqinroq namoyon qiladi.

Ichki monolog qahramonlarning ichki kurashini ochib beradi. Masalan, Humoyunning taxt uchun kurashdagi ikkilanishlari va insoniylik prinsiplari oʻrtasidagi ziddiyat ichki monologlar orqali koʻrsatilgan. Tarjimada ham mutarjim tomonidan Humoyunning oilaviy muammolari, aka-uka munosabatlari va siyosiy masʼuliyatlari haqida chuqur mulohazalari ichki monolog orqali berilgan.

Ichki monolog qahramonlarning ichki ruhiy holatini ochib berishda muhim rol oʻynaydi. Bu uslub orqali oʻquvchi Humoyun yoki

Akbarning qaror qabul qilish jarayonidagi hissiy kechinmalarini his qiladi. Qahramonlar hayotidagi dramatik voqealar – masalan, taxtni boy berish yoki yaqin insonlarning xiyonati – ichki monologlarda yorqin ifodalangan.

O'zbek tilida: *Humoyunning ichki va tashqi ziddiyatlarga to'lgan mashaqqatli hayotiga balki shu qizning bardoshi yetar? Balki ular orzu qilgan o'g'ilni shu qiz tug'ib berar? Xonzoda begim ularni qanday qilib bir-biriga yaqinlashtirsa ekan?*[5,24]

Tarjimada: *Maybe this girl will bring light life to Humoyun who has hard life because of external and internal contradiction. Maybe she will give the son which is dreamt by them? How does she make close relations between them?*[4,11]

Ushbu jumla hamda uning o'girmasida badiiy psixologizmning bevosita shakli ishlatilgan bo'lib, Xonzoda begimning ichki kechinmalari, Humoyun haqida chuqur qayg'urishi bevosita ichki monologi orqali tasvirlangan. Mutarjim *bardoshi yetar* jumlasini *bring light life iborasi* bilan yoritib berishga harakat qilgan va hamda ushbu jumlar tarjimani yanada boyitgan.

O'zbek tilida: *Oilali, farzandli yigitga xomtama bo'lish... Yo'q, yo'q, Hamida buni o'ziga mutlaqo ravo ko'rmaydi! Hamida ixlos qo'ygan shunday ulug' Xonzoda begim nahotki uni kundoshlik azobiga loyiq deb bilsa? "Balki ko'ngil bergan yigitingiz bordir?" deb so'radiya. Hamida uyalib "yo'q" degani uchun endi o'zidan ham norozi bo'ldi. "Bor" deya qolsa osonroq qutulmasmidi? Ammo "kim?" deb so'rasalar qanday javob beradi? Eshkakchi yigit Nizomga ko'ngli borligi... Rostmi? Buni hali o'zi ham aniq bilmaydi-ku, qanday aytadi?*[5,25]

Tarjimada: *No, No, Hamida doesn't want to do it. How come does Honzoda who was devoted to Hamida make her distress of co-wife? She had asked "do you have beloved boy?" Hamida became disagreed with herself because of she answered "no". If she said "yes" she would have been free of these problems. But how will she answer if she asks "who is this?" Does she love sculler guy Nizom... is it right? She doesn't know this exactly, how will she say?*[4,12]

Yuqoridagi parchada badiiy psixologizmning bevosita shaklidan foydalanilgan bo'lib, Hamidabonuning ichki kechinmalari, ko'nglida kechayotgan g'alayonlari, uni qiynayotgan savollar, oilali kishiga ko'ngil qo'yish mumkin emasligini his qilishi kitobxonga yaqqol ochib

berilgan. Muallif ham mutarjim ham Hamidabonuning ko'nglidan o'tayotgan his tuyg'ulari, ikkilanishlarini yoritib beradi.

№	O'zbek tilida	Bevosita tarjima
1.	<i>Oilali, farzandli yigitga xomtama bo'lish...</i>	-
2.	<i>Hamida buni o'ziga mutlaqo ravo ko'rmaydi!</i>	<i>Hamida doesn't want to do it.</i>

Pirimqul Qodirov tarixiy voqealarni yoritishda qahramonlarning shaxsiy kechinmalarini tarixiy voqealar bilan uyg'unlashtiradi. Masalan, Humoyunning taxtdan tushishidagi ichki iztiroblari uning davlat arbobi sifatidagi mas'uliyati bilan uzviy bog'liq.

Asarda ichki monologlar poetik, lekin sodda tilda ifodalangan. Bu o'quvchini qahramonlar bilan hissiy bog'lanishga imkon beradi. Humoyunning "Nega inson baxtga intiladi-yu, baxtni boy berib qo'yadi?" kabi mulohazalari universallik va insoniylikni aks ettiradi.

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REALISM IN DANIEL DEFOE'S ROBINSON CRUSOE: A BLEND OF TRUTH AND LITERARY CRAFT

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Daniel Defoe, a prominent figure in 18th-century English literature, holds a distinctive position in literary history due to his use of realism. His novel, *Robinson Crusoe*, published in 1719, is not only considered one of the most popular works of its time but also a significant example of realism in world literature. Within the narrative, elements of the adventure genre are intertwined with a depiction of events that closely resemble real-life occurrences, a meticulousness in detail, and a psychological depth. This essay endeavors to investigate the extent of Defoe's impact through realism, and the relationship between truth and fictional constructs within the novel.

Defoe's dedication to realism is evident, above all, in his attention to minute particulars. In his narrative, he does not simply mention Robinson constructing his shelter, but portrays the process in detail, showing how he gathers materials, how he utilizes them, and the challenges he encounters. Such specifics imbue the novel's events with a sense of plausibility, moving them beyond the realm of mere fantasy and into a world that feels rooted in the everyday. These are not just decorative descriptions, but are instead elements that help make the story believable and feel real. For instance, the text provides a detailed list of items Robinson salvages from the shipwreck, and a thorough account of his construction of a boat, cultivation of crops, making of clothes, and crafting of tools, all which persuade the reader that the events in the novel could have indeed happened.

The plot revolves around the shipwreck of Robinson Crusoe's vessel and his subsequent solitary existence on a remote island for 28 years. The narrative gives careful attention to the maritime life of the period, such as ships, geographic information, and also the flora and fauna of the island. These aspects make the novel all the more convincing to the reader. Defoe depicts Robinson's daily routine, his efforts to survive (building shelter, hunting, farming), and his routine daily activities so precisely and realistically that the reader is able to

imagine themselves in the heart of the story. The realism in Robinson Crusoe is not just limited to descriptions of the external world. The novel also details the protagonist's inner life, emotions, thoughts, fears, and hopes. Robinson's reactions to solitude, the passage of time, and his fate, reflect the complexity of his inner life. The novel also explores critical elements of society at the time, such as religion, social classes, slavery, and the imperial ambitions of Europe. Robinson's struggle for self-sufficiency and his relationship with Friday reflect the social, political, and economic constructs of the era.

Defoe's realism extends beyond exterior descriptions, as he also delves into the interior world of Robinson. The novel is more than an account of survival; it's a thorough exploration of Robinson's emotions, from loneliness and his religious solace, to his self-reliance and the development of self-awareness which makes a strong impact on the reader. Through Robinson's diary, the reader is allowed insight into his most private thoughts, the moments of hope, despair, and his changing understanding of the world. He becomes more than just a person stranded on an island, but a human being with emotions, challenges, and the will to overcome them, thus presenting a character that the reader can relate with.

However, Robinson Crusoe is not confined solely to the realm of realism; elements of fiction also play a crucial role. Plot details, such as Robinson's 28 years of isolation on the island, his self-sufficient survival, his encounter with Friday, and his eventual return to his homeland, are all circumstances that are extremely unlikely in real life. Nevertheless, Defoe portrays them with such skill that the reader accepts the novel's reality as genuine. This fusion of fictional constructs and life-like events enhances the novel's emotional impact and its ability to captivate the reader.

Furthermore, Robinson Crusoe is not just a tale of adventure but also a reflection of Defoe's era, specifically the social and economic conditions of 18th-century England. Robinson's background as a merchant's son, his initial voyages, the theme of slavery, and the complex relationship between Robinson and Friday all point to the political and economic landscape of the time. Similarly, Robinson's efforts to survive through labor, his cultivation of crops, animal husbandry, and even trade with other ships, also reflect the economic

activities of the society at that time. The novel also portrays the role of Puritanism and religion in the social framework of the day.

Daniel Defoe, through his use of realism in *Robinson Crusoe*, did not simply aim to tell a story to his readers. He sought to prompt readers to think about the social, political, and moral issues of his period, and to encourage them to consider their own personal and societal responsibilities. His approach to realism encouraged the reader to enter the story, believe in the events described, and contemplate them deeply. Defoe skillfully blurred the lines between reality and fiction in his novels, particularly *Robinson Crusoe*. The detailed and precise descriptions of the events give the reader the impression that the events in the novel are real, and Defoe tried to portray the novel as if based on true events, thus, making readers more interested and likely to believe what they were reading. Robinson's narrative allows us to see the events through his own perspective, but it should not be forgotten that his point of view is based on his European background and Christian beliefs. Robinson's initial thoughts about Friday, referring to him as a "savage", shows his colonial and racial biases. Consequently, we see that what is seen as "truth" is subjective and shaped by one's worldview, meaning each person interprets events differently.

Defoe asserts that his novel is based on genuine occurrences, a claim that amplifies its impact on readers. He frequently uses phrases like "I had to do that", which gives the impression to readers that Robinson himself is recounting his experiences firsthand. To enhance the novel's realism, Defoe strives to create a sense of credibility with his audience. He achieves this through the use of detailed descriptions, precise dates, and the inclusion of real geographical locations. Despite this, elements of literary contrivance also feature prominently in the narrative. Robinson's extraordinary luck, the duration of his solitary confinement on the island, and the ease with which he navigates various challenges are examples of how the plot is simplified to enhance the storytelling.

In conclusion, *Robinson Crusoe* is more than just a piece of adventure literature; it is also a demonstration of Daniel Defoe's mastery of realism. In *Robinson Crusoe*, Defoe skillfully integrated elements of realism and fiction, creating a novel that impressed readers in his time and continues to engage modern readers. The delicate balance of realism and artistic fiction enhances the novel's literary

quality and places it amongst the masterpieces of world literature. Defoe, through his attention to detail, psychological depth, reflection of society, and combination of fiction with reality, inspires readers not simply to enjoy the story but also to think critically and analyze society. Robinson Crusoe stands as one of the most important examples of realism in literature, holding an important place in literary history.

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INGLIZ VA O'ZBEK TILLARIDA PUL MAZMUNLI MAQOLLARNING INSON RUHIYATIGA TA'SIRI

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Anotatsiya: Pul birliklarining lisoniy xususiyatlari barcha tillarda mavjud bo'lgan, ammo ma'no va ma'no xususiyatlari millat ongi va mintalitetidan kelib chiqib turlicha baho beriladigan xodisadir. Shuning uchun u dunyoning lingvistik manzarasini tilda aks etishini tadqiq qilishda qimmatli material hisoblanadi. Muallif ushbu maqolada ingliz va o'zbek tilidagi pul mazmunli frazeologik birliklarning inson aqliy faoliyatiga ta'sirini bir necha misollar yordamida tahlil qilib chiqdi va o'z xulosasini berdi.

Kalit soʻzlar: pul mazmunli frazeologik birliklar, inson ongi, tejamkorlik, moddiyat, pul sarflash, moliyaviy ong, leksema, ehtiyoj.

Ingliz va oʻzbek tillaridagi pul mazmunli frazeologik birliklar inson ongiga taʼsir qiluvchi kuchli vositalardan biridir. Ular iqtisodiy qaror qabul qilishda, moliyaviy masʼuliyatni oshirishda va tejamkorlikni targʻib qilishda muhim rol oʻynaydi. Har ikki tildagi iboralar va maqollar insonlarda moliyaviy ong va masʼuliyatni shakllantiradi, bu esa ularning iqtisodiy hayotini samarali boshqarishga yordam beradi.

Jahon tilshunosligida moddiyat va moddiy tushunchalar bilan bogʻliq koʻlab asarlar yaratilgan. Bunday adabiyotlardan pul mazmunli frazeologik birliklarining shaxs ruhiyatiga taʼsiri haqidagi tadqiqotlar ham oʻrin olgan. Pulga bogʻliq iboralar insonning iqtisodiy qarorlar qabul qilishida va moliyaviy ongida katta rol oʻynaydi. Masalan, *“Time is money/Pul bu – vaqt degani”* iborasi vaqtning qimmatbaho resurs ekanligini ifodalaydi va insonlarni vaqtni behuda sarflashdan saqlaydi¹. Aynan yuqoridagi ibora oʻzbek tilidagi *“Vaqtning ketdi naqdning ketdi”* iborasi bilan mos tushadi. Har ikkala iborada ham inson ongiga juda kuchli taʼsir etuvchi jihatlar bor. Masalan ingliz maqolida *time* birligining pulga tenglashtirilganligi vaqtning juda kamligini va behudaga sarflamaslik kerakligini tinglovchiga uqtiradi. Ikkinchi maqolimizda esa Vaqtni behuda oʻtqazsang pullaring ham oʻz-oʻzidan yoʻq boʻladi degan falsafiyat bor.

Sara Jonsonning *“The Influence of Money-Related Proverbs on Decision Making”*² kitobida esa pul bilan bogʻliq maqollarning inson qaror qabul qilishiga taʼsiri haqida soʻz yuritiladi. Pulga tegishli maqollar, masalan, *“A penny saved is a penny earned/Bir peniya tejaganing, peniyalarni yigʻganingdir”* maqolida insonlarni tejamkorlikka va ehtiyojlarini uyushqoqlik bilan boshqarishga undaydi. Bu oʻzbek millati tomonidan qoʻllaniladigan quyidagi maqolga moslashadi. *Toma-toma koʻl boʻlur, qatra-qatra yigʻilib daryo boʻlur.*

Karim Jamolov tomonidan yozilgan *“Oʻzbek Tili Frazeologizmlarining Maʼno Tahlili”* kitobi oʻzbek tilidagi

¹ Smith J. Money and Mind: “The Cognitive Impact of Financial Terminology” – L: 2018, p. 45-67.

² Johnson S. The Influence of Money-Related Proverbs on Decision Making. –London: 2019, -P.112-134.

frazologizmlar, jumladan pulga tegishli birliklarning inson ongiga ta'siri haqida tahlil keltiriladi. Masalan, "*Pul ko'rmagan, pul ko'rmaganning gapini unchalik olmaydi*" maqoli insonlarda moliyaviy masalalarda o'z tajribasiga ko'proq tayanish kerakligi haqida uqtiradi. Ushbu maqolni *Kambag'alning bir to'ygani, chala boyigani*¹ maqolining imiji desak ham bo'ladi. "*Pul topish oson, sarflash qiyin*" maqoli pulni orttirishda ko'p mehnat qilish kerakligini va uni behuda sarflashdan saqlanish kerakligini ifodalaydi. Bu iqtisodiy mas'uliyat va ehtiyotkorlikni shakllantiradi. Yuqoridagi maqolni *To overcome pleasure is the greatest pleasure* maqoli bilan moslash ikki til doirasida mukammal tarjimani beradi.

Umuman Money ya'ni pul so'zining ingliz leksikasiga kirib kelishi lotin tili bilan bog'liq bo'lib, Ingliz tiliga 1500- yillarda lotin tilidan kirib kelgan. Ushbu leksema eski ingliz tilida *pecuniary* shaklida bo'lgan va pecunia *wealth, property, money*, hamda *pecu* "cattle, flock" bo'ib uning ildizi Sanskrit tiliga borib taqaladi (Sanskrit *pasu*- "cattle", Gothic "*fainu*" - money, fortune, old English "*feoh*"- cattle, money).

Ingliz lingvomadaniyatida pul mazmunli maqollar juda ko'p. Masalan, *Money doesn't grow on trees* *Pul daraxtda o'smaydi* maqoli pul oson topiladigan narsa emas, uni orttirish qiyin va pulni topish uchun mehnat qilish kerakligini ifodalaydi va insonlarni iqtisodiy mas'uliyatli bo'lishga undaydi. Yoki moddiyatning qiymatini ifodalovchi iboralar ham ko'plab topiladi. Masalan, *The best things in life are free/hayotdagi qimmatli narsalar bepuldir* iborasi hayotdagi eng yaxshi narsalar bepul ekanligi haqidagi slagon ya'ni shiordir. Mazkur maqol tahliliga yaqindan yondashsak hayotdagi eng qimmatli narsalar (masalan, *sevgi, do'stlik*) pul bilan o'lchanmasligini ifodalaydi. Yoki bo'lmsam, *Money can't buy happiness/Pul baxtni sotib ololmaydi* iborasi insonlarning baxtini pul bilan aniqlab bo'lmasligini ta'kidlaydi va ruhiy qoniqishning muhimligini ifodalaydi².

O'zbek xalqining ko'p yillik ma'naviy qarashlarida *Vaqt – oltindir*³ iborasi qo'llanilib kelmoqda. Xalqimizda vaqtning oltinga o'xshatilishi zamirida juda katta ma'no yotadi. Ushbu maqol vaqtning qiymati bebaho ekanligi va u qimmatli, uni behuda sarflash kerak emasligi xalqimizga uqtirilgan. Shuningdek ushbu maqol vaqtingizni

¹ <https://maqollar.uz/cards/1313>

² <https://statuslar.uz/pul-haqida-maqollar-eng-sara-chiroyli-maqollar-to-plami>

³ - Jamolov K. O'zbek Tili Frazologizmlarining Ma'no Tahlili, T., 2020, -P.89-102.

qadrini bilishga undaydi va vaqtning qimmatli ekanligini ifodalaydi. Ushbu maqolni ingliz lingvomadaniyatidagi *Time is gold* maqoliga moslash to'g'ridir. *Pul topish qiyinu, sarflash oson* maqoli insondan mehnat qilish kerak, uni oqilona sarflash esa yanada qiyinroq degan falsafiy fikrni beradi. Shuningdek ushbu maqol pulni topish va uni ehtiyotkorlik bilan sarflashning muhimligini ta'kidlaydi.

Xalqimizda *Pul ko'paygan sari, muammo ham ko'payadi* yoki puli ko'pning muammosi bisyordir maqollari uchraydi. Pulning ko'paygani sari insonlarning ma'naviyatida o'zgarish bo'lishi aynan ushbu maqol bilan bog'liq tushunchalardir. Shuningdek ko'p pulga ega bo'lish ko'proq muammolarni ham keltirishi mumkin va bu maqol pulning ortishi bilan keladigan muammolar va mas'uliyatlarning ortishini ifodalaydi.

Yurtimizning ayrim hududlarida *Pul – qo'ldan qo'yamaydigan mehmon* iboradi keng ishlatiladi. Ushbu maqolning asl ma'nosi Pul uzoq vaqt qo'lda turmaydi, tezda ketib qoladi demakdir. Ushbu maqol pulning uzoq vaqt ushlab turilishi qiyinligini va uni oqilona boshqarish kerakligini ta'kidlaydi. Yuqoridagi maqolimizga yaqin yana bir maqolni kiritish pulning ma'naviy qadriyatlar va inson ruhiyatida qay darajada muhim ahamiyatga ega ekanligini isbotlaydi. Masalan: *Pul ko'rmagan, pul ko'rmaganning gapini unchalik olmaydi*. Ushbu frazeologik birlikda pul ko'rmagan odam pul ko'rmagan odamning so'zlarini hisobga olmaydi deyilgan. Mazkur maqol insonlarning moliyaviy tajribalari va bilimlari orqali bir-birini tushunishi va hurmat qilishi kerakligini ifodalaydi.

Xulosa qilib aytganda, ingliz va o'zbek tillaridagi pul birligi mazmunli maqollar inson aqli faolyatiga jiddiy ta'sir ko'rsatadi. Har ikki tilning maqollari ham iqtisodiy mas'uliyat, tejamkorlik, vaqtdan samarali foydalanish va pulning qadrini bilish kabi tushunchalarni ifodalaydi. Ushbu maqollar orqali insonlar iqtisodiy qarorlar qabul qilishda va moliyaviy ongini shakllantirishda yo'l-yo'riq olishadi.

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**“YULDUZLI TUNLAR” ASARI TARJIMALARIDA
QAHRAMON RUHIYATINI YORITISHDA DIALOGNING
O‘RNI**

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Annotatsiya. Mazkur maqolada “Yulduzli tunlar” asari asliyati va inglizcha tarjimalarida qahramonlarning ruhiy holatini ochib berishda dialogning ahamiyati va o‘zaro qiyoslanishi haqida fikr yuritilgan

Kalit so‘zlar: asliyat, bilvosita shakl, ruhiyatini ochib berish, qahramonlar o‘rtasidagi muloqotlar

Pirimqul Qodirovning “Yulduzli tunlar” romanida dialoglar qahramonlar ruhiy dunyosini ochib berishda va asar badiiy ta’sirchanligini oshirishda muhim rol o‘ynaydi. Dialoglar orqali qahramonlarning ichki hissiyotlari va kechinmalari aks ettiriladi. Masalan, Boburning o‘z yaqinlari bilan bo‘lgan suhbatlarida uning maqsadlari, ichki qarama-qarshiliklari va hayotiy falsafasi yaqqol namoyon bo‘ladi.

Boburning askarlar, yaqinlari yoki dushmanlari bilan muloqotlarida uning shaxsiyati, mas’uliyati va rahbarlik fazilatlarini chuqurroq ochib beriladi.

Dialoglar qahramonlar orasidagi munosabatlarni aniqlashtiradi. Bobur va uning sodiq yaqinlari yoki dushmanlari bilan muloqotlarida ularning o'zaro bog'liqligi va ziddiyatlari yaqqol seziladi. Boburning yaqinlariga bo'lgan mehribonligi va do'stlariga sodiqligi dialoglarda tabiiy ifodalangan. Siyosiy masalalar muhokamasi chog'ida Bobur va boshqa qahramonlar o'rtasidagi muloqotlar uning davlat boshqaruvidagi qarashlari va kelajak haqidagi tasavvurlarini aks ettiradi. Masalan, Boburning o'z yurtini boy berganidan keyin yaqinlari bilan qilgan suhbatlari uning ichki armonlari va yangi imkoniyatlarga bo'lgan intilishlarini ko'rsatadi.

O'zbek tilida: *Janob Qosimbek, ulug' obidalarini faqat Amir Temurdek sohibqironlargina qurgan emas, – dedi Qutlug' Nigor xonim. – Hirotda Alisherbek Ixlosiya, Unsiya otliq binolar qurmishlar, Bobur mirzoning hokimiyatlari Alisherbekning hokimiyatlaricha emasmi? Axir Alisherbek bir tojdorning musohibi bo'lsalar, Bobur mirzo mustaqil davlatning podshosilar-ku!*[3,83]

Mazkur misol orqali Boburning qalbi tubida yashirin yotgan o'tli istaklarini anglash mumkin. Adib yoshlik chog'laridan janglarda katta g'alabalarga erishishni, she'rlar, dostonlar bitib mashhur bo'lishni, xususan, Navoiydek ulug' shoirlar e'tiboriga tushishni orzu qilgan Boburning ruhiyatini ochib berish maqsadida badiiy psixologizmning bevosita shaklidan foydalanadi, ya'ni Qutlug' Nigor xonim va janob Qosimbek o'rtasidagi dialog aynan mana shu vazifani bajarishga yo'naltiriladi.

Bevosita tarjimada:

– *Mister Kasymbek, amir Timur and Mirza Ulugbek were not the only ones to undertake great constructions. Mir Alisher built the famous trinity in Heart: Ikhlosiya, Khalosiya and Unsiya. And the power of mirza Babur is not lower than the power of Mir Alisher.*

– *Yes, mother, go on!, – Kutlug Nigor-hanum woke Babur's dreams which were hidden deep in his heart.*[6,77]

Bilvosita tarjimada:

– *Master Qasimbeg, Emir Timur and Mirza Ulugh Beg were not the only ones to undertake great construction works. Mir Alisher built the famous trinity in Herat-Ihlosiya, Khalosiya and Unsiya. And Mirza Babur's power is no less great than that of Mir Alisher, who is merely an advisor to one of the crown-bearers.*

That's right, Mother! That's right! Qutlug Nigar Khanim's words once again stirred the dreams Babur cherished deep within his soul [4,109]

Qutlug' Nigor xonimning Qosimbekka aytgan ushbu gaplari Boburning necha yillik ko'nglida tugib yurgan orzularini yuzaga chiqardi. Asliyatda berilmagan bo'lsa-da, har ikkala tarjimada Boburning quvonib ketganini, bolaligidan ham shoir, ham shoh, ham yengilmas sarkarda sifatida tanilish istagining kuchliligini "Yes, mother, go on!", "That's right, Mother! That's right!" kabi jumlar bilan ifodalanganini kuzatish mumkin. Manba tilda badiiy psixologizmning bevosita shakli, ya'ni Boburning o'y xayolidan o'tgan kechinmalari mutarjim tomonidan bilvosita tarzda, ya'ni tarjimon aralashuvi orqali ta'kid ma'nosi ifodalanadi. Tahlillarimiz natijasini aniqroq ko'rsatish maqsadida misollarni jadvalga tushuramiz:

№	O'zbek tilida	Rus tilida	Ingliz tilida
1.	-	Так, матушка, так!	Yes, mother, go on!
2.			That's right, Mother! That's right!

O'zbek tilida:

- *Mavlono, novvoylar ko'chib ketganmilar?*

- *Mirzo hazratlari uch oydirki, rastaga non chiqmaydi. Chunki un yo'q.*

Qamalda ko'p novvoylar ochdan o'lib ketdi. Odamlar holdan toygan. Tomga chiqib qor kurashga ham madorlari yo'q. Bobur bunga sababchi bo'lgan odamdek o'ng'aysizlanib Qosimbekka qaradi. [3,109]

Bevosita tarjimada:

- *Mavlyana, bakers moved to another city, didn't they?*

Djavhari sighed:

Oh, master, it's been three months that no bread is taken out to the bazaar. There is no flour left for that. During the siege many bakers died of hunger. People grew weak. They are not able to climb roofs and wipe snow away. Babur felt as if Djavhari blamed him of those misfortunes. [6,100]

Bilvosita tarjimada:

"Maulana, have all the bakers moved to another town?" he asked, "Is that it?"

"Ah, my lord, nobody has brought flatbreads to the market for three months now. There is no flour. Most of the bakers starved to death during the siege. The people are exhausted. They cannot go up onto the rooves and clear snow."[4,139]

S.Mirzayev tarifi ga ko'ra romanda Bobur yashagan murakkab davr hayoti, xilma-xil voqea-hodisalar, turfa qismatlar jonli va tabiiy aks ettirilgan. Ushbu parchada badiiy psixologizmning ham dinamik, ham tipologik prinsipidan foydalanilgan. Tevarak atrofda hech kimsaning yo'qligi, qor kuralmagani Boburni xavotirga solgan holatida badiiy psixologizmning tipologik shakli, Javhariy va Boburning dialogi, Boburning Qosimbekka gunohkorlarcha nigohi kabilarda dinamik shakli kuzatiladi.

Asarning bilvosita tarjimasidagi *this honorable man* jumlasida o'sha paytlarda sahhoflik kasbi ulug' kasb ekanligidan darak berib, Bobur uning ham tang ahvolda qolganidan juda kuyunadi. Tarixiy manbalarda keltirilishicha, muqovasozlik (sahhoflik) qadimiy soha bo'lib, mo'g'ullar istilosidan keyin Temuriylar hukmronligi davrida rivojlangan, muqovani bezash usuli yanada takomillashib, XV-XVI asrlarda yuksak darajaga ko'tarilgan.

Ko'rinib turibdiki, sahhoflik san'ati rivojlangan bo'lsa-da, davr siyosati tufayli ular ham nochor. Ushbu misol orqali muallif va qahramon psixologiyasini anglash mushkul emas. Yozuvchi tarixiy manbalarga asoslanib, xalq turmush tarzi xususida kuyunib yozadi va o'zining ana shu qarashlarini bosh qahramon Bobur obrazi orqali ifodalaydi. Boburning toj-u-taxt va kitoblarga sho'ng'ib, oddiy xalq muammolarini unutib qo'ygani eksplitsit tasvirlanmagan bo'lsa-da, Boburning o'z-o'zini koyishi kitobxon ong oqimi ostida uning jafakor, g'amxo'r, adolatparvar shoh ekani anglashiladi.

Tarjimalarda Bobur va boshqa qahramonlarning ijtimoiy maqomi, madaniyati va ma'naviy dunyosini aks ettiruvchi aniq, jonli va badiiy tildan foydalangan. Dialoglar ko'pincha Boburning ichki monologi bilan uyg'unlashadi. U dialog orqali o'z fikrlarini bayon etar ekan, keyinchalik o'zi bilan yakka qolganida bu fikrlarni chuqurroq tahlil qiladi. Bu uslub qahramonning ruhiy holatini yanada ko'proq anglashga yordam beradi.

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**MAQOLLARNING JAMIYAT MUNOSABATLARIDA
AKSIOLINGVISTIK TAHLILI**

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Anotatsiya: Ushbu maqola frazeologik birliklarning, xususan maqollarning jamiyatda insonlar o'rtasidagi munosabatlarda tutgan beqiyos o'rnini aksiologik jihatdan tadqiq qiladi. Muallif aksiolingvistikaning qisman maqsadlari va vazifalarini yoritgan holda, maqollarning lingvistik ta'rif, qadr-qiymati va evolutsiyasini metodlar yordamida tahlil qiladi.

Kalit so'zlar: aksiologema, frazeologik birliklar, aksiolingvistik tahlil, lingvistik paradigma, antroposentrik paradigma, kognitiv yondashuv.

Jahon tilshunosligida tilshunoslikni o'rganish va unga tarmoqlararo integrativ yondashuv inson omili, qadriyat nuqtai nazaridan qiymati amaliy ahamiyatga ega hisoblanadi. Antropotsentrik paradigmalar, inson fikrlashi va rivojlanishiga doir lingvistik qarashlar, milliy

mentalitet aks ettirish darajasi aksiologvistika sohasidagi tadqiqot predmetiga aylandi. Aksiologvistikada qiymat va aksioma "aksiologema" atamasi bilan ifodalanadi. Bu atama birinchi marta tilshunoslikka maqollarning ma'nosini o'rganib chiqqan K.Jukov tomonidan kiritilgan. U bu atama haqida quyidagicha fikrni bildirgan: "Aksiologema aforizmlar uchun umumiy semantik maydon bo'lib, aksiologik nuqtai nazardan ma'lum bir qiymat yoki aksiomani belgilaydigan so'zlar hisoblanadi".

Aksiologik frazeologizmlarni o'rganish aksiologik diadlarni ("aksiologik juftliklar") qiymatli yoki qiymatsiz holatda tasniflash masalasini ilgari suradi. Bunday tasniflarni aksiologik frazeologiyaga oid barcha tadqiqotlarda topish mumkin. Aksiologik tahlilda fraziologik birliklar, xususan, maqollar jamiyat hayotida ro'y beruvchi munosabatlarda muhim rol o'ynashi hech kimga sir emas. Maqollar-bu hissiy va aqliy bilishning kombinatsiyasi bo'lib, baholash va xulosalarni umumlashtiradi, ijtimoiy voqeliklarda aksiologik jarayonlarni ifodalaydi.

Maqollarni aksiologvistik tahlil qilish qadriyatlarni tilning ajralmas qismi sifatida o'rganish, aksiologik birliklarni ajratish va tilning kommunikativ va pragmatik xususiyatlarini tushuntirish imkonini beradi. Maqollarda millatning orzu va intilishlar aks etadi. U insonlarni, insonlarning hayotini, qadriyatlar va tajribalarini mujjassamlashtiradi. Har bir maqol u qo'llaniladigan vaqtning qiymatini belgilagan holda aksiologvistikada beqiyos o'rin egallaydi.

Shunday qilib, munosabatlar uchun bo'lgan baholash ehtiyoji inson va borliq o'rtasidagi maqollarning muhimligini ifodalaydi. "Madaniyat... nimani eslab qolish (saqlash) va nimani unutishni aniqlab boradi", shuning uchun bugungi kungacha saqlanib qolgan maqol va iboralarni, ma'lumotlar bazasi sifatida emas, balki generator deb hisoblash kerak deyilgan manbalarda.

Lingvistik paradigmani quyidagicha ta'riflash mumkin: "Lingvistik paradigma tilshunoslik amaliyotida umume'tirof etilgan qoida va qarashlarning namunasi bo'lib, olimlar o'z tadqiqotlarida unga tayanadigan namunadir". Ma'lumki, tilshunoslikda paradigmalar bir-birini o'zgartirmaydi, balki biri ikkinchisini to'ldiradi, ikkinchisi esa boshqasini e'tiborsiz qoldirib, birga yashaydi. An'anaga ko'ra, ilmiy paradigma uch turga bo'lingan: qiyosiy-tarixiy, tizimli-strukturaviy va

antropotsentrik. Bu tilshunoslikdagi birinchi ilmiy paradigmadir. Masalan, qiyosiy-tarixiy usul birinchi spesifik bo'lgan¹.

Maqolarning asosiy belgilarini o'zida mujassamlagan paremiologiya bugungi kunda ildamlab borayotgan sohalardan biridir. Paremiologiya maqollarni fikr va tilda gurativ birlik sifatida kognitiv tushunishni va nutqda ulardan foydalanish va doimiy rivojlanishini talab qiladi. Maqollarga lingvistik nuqtai nazar har doim lingvistik kategoriyalarni va ularning amal qilishini o'rganadi. Foydalanishning yangi betakror stilistik holatlari gurativ fikrning ijodiy rivojlanishini aks ettiradi. Kognitiv yondashuv nutqdagi stilistik naqshlarning (kengaytirilgan metafora, ishora va boshqalar) instantsiyalarini tushuntirishga yordam beradi. Maqollarning uslubiy qo'llanishi bilishni osonlashtiradi. Maqollarni tilning kontseptual tizimining bir qismi sifatida o'rganish kerak. Maqollarga kognitiv yondashish ularning tillar, asrlar va madaniyatlarda amal qiladigan semantik tuzilishini yanada chuqurroq o'rganishni talab qiladi².

Maqollarning etimologiyasi va ularning til fonida qanday paydo bo'lganini aniqlash olimlar oldida muhim vazifalardan biri sanaladi. Muayyan maqollarning kelib chiqishini aniqlash olimlar va paremiologlar uchun eng qiyin vazifalardan biridir. Teylor (1934: 10) va Mieder (2015: 29) bunday tadqiqot bilan shug'ullanishni mashhur *“bo'sh ish”* va *“ayniqsa alamli muammo”* deya ta'rif bergan. Ko'pgina mashhur lug'atlar, jumladan, Bartlet Jere Waytingningning *“Early American Proverbs and Proverbial Frases”* (1977: 441), Julia Cresswell's *Oxford Dictionary of Words Origins* (2010: 447) kabi lug'atlari Benjamin Franklin tomonidan tayyorlangan va sotuvga chiqarilgan (1748)³.

Xulosa qilib aytish mumkinki, notiqalar maqollardan bir nechta maqsadlarda foydalanadilar. Ba'zan ular biron bir narsani yumshoq, yashirin tarzda talaffuz qilish va kishiga yetkazish usuli sifatida ishlatilishi mumkin. Boshqa paytlarda ular muhokamada ko'proq

¹ Ochilova Z. Linguistic study of proverbs in English and Uzbek languages. Vol. 1 No. 1.2.1 (2024): O'z MU Xabarlari (1.2.1 Soni) 2024. – P.322-325.
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² Aydogdyeva B.R., Charyyeva G., Using proverbs and saying in learning foreign languages. ISSN 2410-700X, # 12-1-2 / 2023. Международный научный журнал «Символ науки». – P.127.

³ D. Villers., W. Mieder. Time is money: Benjamin Franklin and the vexing problem of proverb origins. – P.392.

tasviriy bo'yoqdorlik uchun ishlatiladi. Kishi o'z mavqeiga mustahkamlash uchun ajdodlar an'anasini qo'llashga qodir yoki hatto kundalik hayotiy masalalarda ham maqollar yordamida bahslashishadi. Hikmatlar suhbatni/munozarani yanada jonli qilish uchun ham nutqda qo'llanilishi mumkin. Dunyoning ko'plab suhbat elementlarida maqollarning qo'llanilishi yaxshi notiqlik belgisidir. Maqolni aytish - muntazam takrorlanadigan tanish ibora. Bundan tashqari, maqol, talaffuz sifatida ham tanilgan, bu tashqarida aytilgan va oddiy odamlarning kundalik turmush tarzida muntazam ravishda takrorlanadigan mashhur bo'lgan narsadir.

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INGLIZ VA O'ZBEK TILLARIDA ANTROPONIMLARNING LEKSIK-SEMANTIK TAHLILI

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Annotatsiya: Antroponimlar inson nomlari bo'lib, ular har bir xalqning madaniyati va tarixini o'z ichiga oladi. Har bir tilning antroponimlarida o'ziga xos xususiyatlar va boshqaruv elementlari mavjud. Ushbu maqolada ingliz va o'zbek tillaridagi antroponimlarning leksik-semantik tahlili o'rganiladi.

Kalit

so'zlar: tahlil, madaniy, ijtimoiy, antroponim, e'tiqod, ahamiyat, tarixiy omil, diniy kontekst, turkiy ildizlar, xususiyatlar, milliy urf-odatlar, qiyosiy

Jahon tilshunosligida kishi nomlarini o'rganish, muayyan ismning paydo bo'lishi, tanlanishi va ism qo'yilishi masalalari uzoq vaqtdan buyon tilshunoslar, etnograflar va nomshunoslar diqqatini jalb etib kelayotgan masalalardan biridir. Biror bir etnografik ma'no aslida ismning yuzaga kelishi uchun asos bo'lgan ehtiyojni anglatadigan sabab hisoblanadi. Ismlarning yuzaga kelishi nafaqat ma'naviy, balki moddiy va amaliy tadbirlarni ham o'z ichiga oladi. Ismlarning qo'yilishi o'sha millat dunyoqarashi, mentaliteti, ijtimoiy, moddiy, madaniy darajasi hamda ma'naviyati bilan chambarchas bog'liq bo'ladi. Shu sababdan antroponimlar o'sha millatning milliy-madaniy saviyasi, an'analari, urf-odatlari, etnik kelib chiqishi, rasm va rusumlar, udumlar, e'tiqod va tasavvurlar bilan uzviy aloqadordir. Shuningdek, qo'yilgan nom bolaning sog' bo'lishi, yashab ketishi, kelajak baxti, uning kelgusidagi hayotini belgilashda ham muhim omil hisoblanadi. Antroponimlar o'ziga xos ravishda bir xalqning madaniyati, tarixi va falsafasini aks ettiradigan muhim elementlar bo'lib, ularning qiyosiy tadqiqi tilning ijtimoiy va ma'naviy jihatlarini anglashda muhim ahamiyatga ega. Shuning uchun har bir tildagi antroponimlar, xususan ingliz va o'zbek tillaridagi antroponimlarni qiyosiy tadqiq qilish va antroposentrik paradigmada o'rganish o'ta dolzarb hisoblanadi. Antroposentrik paradigmani inobatga olgan holda, inson va uning mavjudligi, tarixi, madaniyati, e'tiqodlari va ijtimoiy aloqalari antroponimlar orqali juda yaxshi aks etadi. Antroponimlar shaxslarning shaxsiyati, hissiyotlari va o'ziga xos xususiyatlarini aniq ifoda etishda

muhim vositalardir. Ingliz va o'zbek tillaridagi antroponimlarning kelib chiqishi, ma'nosi, konteksti va ijtimoiy o'rinlarini tadqiq qilish, ularning insoniyat rivoji va diniy e'tiqodlar bilan aloqasini o'rganishga yordam beradi. Antroponimlarni qiyosiy tahlil qilish jarayonida, tilshunoslar barcha detallarni inobatga olishi lozim - masalan, nomlarning tarixi, urf-odatlar, an'analar va zamonaviy tendensiyalar. Bu ma'lumotlar yordamida, har bir antroponimning ijtimoiy va madaniy kontekstda qanday funksiyalarni bajarishini, uning millat yoki jamiyat tomonidan qanday qabul qilinishini yaxshiroq tushunish mumkin bo'ladi. Natijada, ingliz va o'zbek tillaridagi antroponimlarni qiyosiy tadqiq qilish, tilshunoslikning yangi yutuqlarini anglash, zamonaviy madaniyatni o'zaro sharhlash va ijtimoiy tangliklar o'rtasida ko'prik vazifasini o'taydi. Bu, nafaqat tillararo muloqotni rivojlantirishda, balki xalqlar o'rtasidagi o'zaro tushunish va hamkorlikni mustahkamlashda muhim ahamiyatga ega bo'ladi. Ingliz antroponimlarining ma'nolari har doim ham mamlakat tarixi bilan bog'liq emas, ularga kelt qabilalari, Franko - Normanlar va Anglo - sakson qabilalari ta'sir ko'rsatishgan. Qadimda insonga bir ism berilgan bo'lib, unda sehrli ma'no mavjud deya ishonilgan. Ko'pincha bu nom insonning xarakteri yoki tashqi xususiyatlari haqida gapirar, baxtli hayot tilsim sifatida qaralar edi. Shu tufayli ko'pincha " baxt ", " sog'liq ", " boylik " kabi so'zlar nomlarga kiritilgan. Ko'pgina erkak ismlari jangovarlik va qat'iyat ma'nolarini ifoda etgan: Charli (er, odam), Oliver (armiya). Uilyam (iroda, orzu), Rayli (mard). Ayollarning ismlari romantik ma'no va muloyimlikni madh etgan: Xazer (Heather), Nilufar (Lily) (nilufar guli). Ifa (go'zallik), (Grace) Greys (lutf, marhamat). Deyl Karnegining fikriga ko'ra, ingliz xalqi, balki butun dunyo xalqlari ham, qadim tarixdan to bugungi kungacha turli xil dinlarga, xudolarga, totemistik, fetishizm va ko'plab urf-odatlariga amal qilgan. Bunday diniy manbalarga ishonish, ularga bo'lgan hurmat ingliz antroponimiyasida hozirgacha saqlanib qolgan. Tarixdan farzandli bo'lish biror bir ilohiy, muqaddas kuchning irodasi, ehsoni deb tushunish natijasida chaqaloqqa o'zlari ishonishgan iloh, e'tiqod etgan narsalar nomi bilan bog'liq tushunchalar ism qilib berilishi natijasida bag'ishlov ismlari paydo bo'lgan bo'lsa, hozirgi kunda ham ism berilishida bunday ishonch va e'tiqodlar muhim o'rin egallaydi. Farzand ota - ona uchun Xudo tomonidan in'om etilgan buyuk ne'mat deb qaraladi.

Antroponimlarning ba'zi turlari mavjudki, ularda tarixiylikdan, tarixan bildirgan ma'nosi bilan bog'langan motivlaridan tashqari ma'lum tarixiy shaxslarni ham motiv sifatida olinish hollari juda ko'plab uchraydi. Bunda ma'lum tarixiy shaxslar o'z shaxsiy xususiyatlari bilan xalqda yorqin, kerak bo'lsa ishonish, o'sha shaxsga nisbatan havasni, etiqodni uyg'ota oladi. Natijada shaxning vafot etishi yoki uning tiriklik paytidan boshlab, shaxsning xususiyatlari uning ismiga ko'chib o'tadi va xalq bunday farzandlarni ko'payishini xohlaydi. Asta sekinlik bilan bu nomlari farzandlarga qo'yishda antroponimning oldingi ma'nosiga qo'shimcha ravishda ma'lum shaxsning siymosi ham qo'shiladi. Ingliz va o'zbek antroponimlarining tarkibida bunday ismlarni juda ko'p uchratish mumkin. Bunda ismlar sirasiga xalqni dushmanlardan ozod etgan, xalq g'amini tushunib, xalqning og'irini yengillashiga o'z hissasini qo'shgan, butun umr vatan ravnaqi uchun xizmat qilib yashagan, ilm-fanda butun dunyoga dong'i ketgan yaxshi fazilatli insonlarga bunday baxtga muyassar bo'lgan. Ingliz shaxs nomlarining tarixiy rivojlanish yo'li angliya-sakslardan boshlanadi. Ular, boshqa qadimgi german qabilalari aholisi kabi, uning tuzilishida bir nomga ega bo'lgan, oddiy (Froda - "dono, eski"; Hwita - "oq" va boshqalar) yoki murakkab (Aethelbeald - "olijanob, ajoyib, a'lo + jasur"; Eadgar - "egalik, mulk, mol-mulk, boy + nayza" va boshqalar). Ba'zi eski ingliz birikmalar nomlari semantik darajadagi maxsus ekzotsentrik kompozitlardir. Bu qo'shma nomlarning ma'nosi ularni tarkib topgan komponentlarning qiymatlari yig'indisi bilan belgilanmaydi. Masalan, Frithuwulf "tinchlik, xavfsizlik + bo'ri", Wigfrit "kurash, urush + tinchlik, xavfsizlik" degan ma'noni anglatadi.¹ Shaxs ismlarni boshqa tildan o'zlashtirib olish ham o'zgarishlar bilan birga keladi. Qabul qiluvchi til tizimi shaxs nomlarni qayta ishlaydi va o'zlashtiradi. Xorijiy so'zning qabul qiluvchi til sistemasi bo'yicha moslashishi barcha til sathlarida - semantik, morfologik, fonetik o'zgarishlarga sabab bo'lmoqda. «Словарю личных имен Белоруссии»² lug'atida mashhur tilshunos M.R. Sudnik "Ruscha ivan nomini hamma ham semantikasini osonlikcha tatqiq eta olmaydi, polyaklarda Yan, armanlarda Avanes, Gruzinlarda Vano, fin millatida Yuhan, nemislarda Hans, frantsuzlarda Jan, inglizlarda esa Yahyo juda

¹ Kuritskaya Elena Vladimirovna, Ph. D. in Military Sciences Naval Academy named after the Admiral of the Fleet of the Soviet Union N. G. Kuznetsov (Branch) in Kaliningrad "Historical way of the english anthroponyms development" article 3-p

² М. Р. Судник «Словарю личных имен Белоруссии» с-5.

boshqacha yaxudiy tilida nomi Johanaan kelib chiqqan, italiyanlarda Jiovanni, ispanlarda Xuan (Joan shaklida fransuz tili adabiyoti orqali butun jahonga tanilgan), portugallarda Joan ". Ko'plab ingliz antroponimlari tarkibiy qismlari Eski ingliz tili davridan (The Old English) manbalaridan olingan. Aelf – Elf, Beorht – yorqin, Beorn – inson, jangchi, qahramon, Eald – qari, yoshi katta, Gifu, Gyfu – sovg'a, god – ezgulik, Gold – tillo; Leof – sevimli, qadrli, Maere – Mashxur, Raed – maslahat, Rice – qudratli, jasur, Sae – dengiz, daryo, Sige – G'alaba, Stan – tosh, Sunu – o'g'il.¹ Demak, "Dictionary of English Surnames" lug'atida berilgan ingliz antroponimlarining ko'plab ismlari o'zbek ismlariga ekvivalent bo'la oladi. Masalan: Beorht – Yorqinjon, Beorn – Qahramon, Gold – Tilloxon, Maere – Mashxurbek, Sige – G'olibjon.

Ingliz va o'zbek tillaridagi antroponimlar o'ziga xos xususiyatlarga ega bo'lib, ularning kelib chiqishi, ma'nosi va funksiyalari orqali xalqlarning madaniyati va tarixini aks ettiradi. Ushbu tahlil natijalari antroponimlar sohasidagi tadqiqotlarni chuqurlashtirish va tillararo muloqotni rivojlantirishga yordam beradi. Shaxs nomlari har bir xalqning ruhiyati, urf-odatlar va qadriyatlar bilan bog'liq bo'lganligi sababli antroponimlarni ikki tilda ham tadqiq qilib o'rganish samaralidir.

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DEALING WITH FACTORS INFLUENCING THE LISTENING PROCESS

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Abstract. Language skills have their own difficulties among learners. This article will provide some factors by which students can develop their listening abilities. Besides that listening is both a critical and communicative skill that impacts on personal and professional interactions. Also listening is an important part of effective communication. people need to concentrate on encouraging not only students but also other people, to exhibit good listening behaviors and strategies. **Keywords:** listening process, clarity, credibility, challenge, environmental factors.

Introduction

During the listening process learners may face with variety challenges which can disturb them during the audio hearing. However, there are some affective factors which may lead to solve such kind of problems like disturbing and not focusing on the specific thing.

For having good listening skills learners need environmental factors. Noise levels are one type of environmental factor as noise can significantly hinder the ability to concentrate on what is being said. Loud environments can make it difficult to listen and process information. Comfort and setting are also crucial factors in having a good listening ability as the physical space where communication occurs affects listening. Comfortable seating and appropriate lighting can enhance focus, while uncomfortable settings may lead to distraction.

The next factor of having good listening skills is speaker characteristics. Clarity of speech can influence listening skills due to a speaker who articulates their words clearly will facilitate better understanding among listeners and tone and emotion, the speaker's tone of voice, emotional state, and body language can influence how their

message is received. A passionate delivery may engage listeners more effectively than a monotone presentation. Credibility is important because listeners are more likely to engage with speakers they perceive as knowledgeable or trustworthy.

Another influential factor is listener characteristics as attitude and motivation, experience and knowledge base, emotional state are important to have higher results in listening. Attitude and motivation, a listener's attitude towards the speaker or topic greatly affects their engagement level. An open-minded listener is more likely to absorb information than someone who is biased or disinterested. Experience and knowledge base improve previous knowledge about a topic enabling listeners to connect new information with what they already know, facilitating deeper understanding. Also, emotional state is personal feelings—such as stress or anxiety—that can distract from effective listening.

There are some cultural factors that may help to have good listening ability. The initial point is cultural background, differences in cultural backgrounds can affect communication styles and interpretations of messages. Cultural norms dictate how people express themselves verbally and non-verbally. Another characteristic is language proficiency. In this character language barriers can impede understanding; listeners may struggle if they are not proficient in the language being spoken.

Psychological factors also may assist in developing listening ability as prejudices and assumptions which preconceived notions about the speaker or topic can lead to selective listening, where individuals only hear what aligns with their beliefs. Then, mental distractions which may lead to disturbance from focusing on one thing, personal issues, or multitasking can detract from one's ability to listen attentively.

One of the more important factors is the technological influence medium of communication: The method of communication (face-to-face, phone call, video conferencing) influences interaction dynamics. For instance, non-verbal cues may be lost during phone calls compared to face-to-face conversations. There also should be mentioned about the use of devices during listening time which are distracters of learners because the presence of smartphones or other devices can distract listeners from fully engaging with the speaker.

Conclusion

Effective listening is critical for successful communication in various aspects of life. By recognizing the factors that influence listening processes—environmental conditions, characteristics of speakers and listeners, cultural contexts, psychological states, and technological influences—we can work towards becoming better listeners. Improving this skill not only enhances personal relationships but also fosters professional growth.

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ЛИНГВИСТИЧЕСКИЙ ЭЛЛИПСИС В АНГЛИЙСКОМ ЯЗЫКЕ: АНАЛИЗ ТИПОВ И ФУНКЦИЙ ЭЛЛИПТИЧЕСКИХ ПРЕДЛОЖЕНИЙ

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Аннотация. В статье рассматривается концепция эллипсиса, подчеркивая ее значение в английской грамматике. Во введении эллипсис определяется как пропуск языкового материала, восстанавливаемого из контекста, с упором на его синтаксические и семантические последствия.

В статье также исследуются кросс-лингвистические вариации, иллюстрирующие универсальные принципы и ограничения, специфичные для языка. Автор подчеркивает пробелы в исследованиях, включая необходимость корпусных исследований, более глубокого изучения механизмов разрешения эллипсиса и большего количества кросс-лингвистических сравнений.

Ключевые слова: Лингвистический эллипсис, Пропуск, Промывка, Разрыв, Синтаксическое представление, Семантическая интерпретация, Связность и сплоченность, Стилистический эффект, Межъязыковые сравнения, Корпусная лингвистика

LINGUISTIC ELLIPSIS IN ENGLISH: ANALYSIS OF TYPES AND FUNCTIONS OF ELLIPTIC SENTENCES

Abstract. This article reviews the concept of ellipsis, highlighting its importance in English grammar. In the introduction, ellipsis is defined as an omission of linguistic material recoverable from context, with an emphasis on its syntactic and semantic consequences.

The article also explores cross-linguistic variations that illustrate universal principles and language-specific constraints. The author highlights research gaps, including the need for corpus studies, deeper exploration of ellipsis resolution mechanisms, and more cross-linguistic comparisons.

Keywords: Linguistic ellipsis, Omission, Flushing, Gap, Syntactic representation, Semantic interpretation, Cohesion and cohesion, Stylistic effect, Cross-linguistic comparisons, Corpus linguistics

Многоточие, или многоточие во множественном числе, — это знак препинания из трех точек (. . .), который известен с древнегреческого периода и показывает пропуск слов, символизирует остановку, перерыв или предполагает, что что-то осталось недосказанным. Многоточие может использоваться различными способами, например, чтобы намеренно пропустить текст или подразумевать точку без использования слов. Мнения о том, как предоставлять многоточие в печатных материалах, различаются, и они частично зависят от технологии, используемой для отображения.

Многие руководства по технике все еще находятся под влиянием пишущей машинки. Известный как точка, точка, точка, самый популярный прием среди писателей — это многоточие, которое может использоваться для обозначения тишины в абзаце или, что более практично, для указания на то, что прямая цитата была изменена. Многоточия могут быть влиятельными приемами для письма. Если вы знаете, как их выполнять. Мы дадим более подробное определение многоточия и опишем, как использовать эти три точки в письме ниже. Кроме того, мы разрешаем споры об многоточии и многоточиях и приводим многочисленные примеры многоточия для иллюстрации его применения.

Многоточие (произносится как il-LIP-sis) — это тип пунктуации, который обозначает паузу или намеренный пропуск чего-либо. В частности, оно показывает, что слова были вырезаны

из прямой цитаты, поэтому читатель знает, что исходный отрывок был изменен. Три точки или точки составляют многоточие по форме. Нам нравится версия с пробелами между точками, однако разные руководства по стилю имеют разные правила для многоточий. При использовании в цитате [...] в профессиональной письменной речи и журналистике многоточие заключается в скобки, чтобы указать, что его добавили редакторы, а не первоначальный оратор.

С точки зрения использования многоточие похоже на двоеточие и тире, два дополнительных знака препинания. «Многоточие в английской литературе: признаки пропусков», Энн Тонер предполагает, что первое использование пунктуации на английском языке относится к переводу «Андрии» Теренция 1588 года Мориса Киффина.¹

Однако в этом случае многоточие состоит не из точек, а из коротких тире. Хотя и многоточие, и тире оба представляют собой разрывы в тексте, тире — или, точнее, «длинное тире» — представляет собой резкое прерывание. Хотя оно более сильное, чем «мягкая» пауза многоточия, тире также может использоваться для обозначения паузы. Однако для гораздо более целенаправленных целей двоеточие также обозначает текстовый разрыв. Список, цитата или объяснение того, что идет перед ним, вводятся с помощью двоеточия. Однако, в отличие от многоточий и тире, они не представляют собой тишину.

Более того, ни тире, ни двоеточие не могут представлять пропущенные слова; это может сделать только многоточие. «Подпунктирование» средневековых рукописей также обозначает пропущенное значение и может быть связано.² Иногда он использовался для обозначения ругательств, которые в противном случае были бы запрещены в бульварной литературе и других романах начала 20-го века. Подразумеваемая альтернатива, которая указывается контекстом, также может подразумеваться многоточием.

¹ Toner, Anne (2015). *Ellipsis in English Literature: Signs of Omission*. Cambridge, England: Cambridge University Press. p. 151

² McNabb, Cameron Hunt (17 August 2016). "The Mysterious History of the Ellipsis, From Medieval Subpuncting to Irrational Numbers". *Slate*. Archived from the original on 18 August 2016.

Например: «*Я никогда не пью вино ...*» подразумевает, что говорящий пьет что-то другое, например, водку. Многоточие можно увидеть в различных стилях письма. Например, многоточие используется в поэзии, чтобы подчеркнуть сарказм или заставить читателя задуматься о последних темах стихотворения. Он также может использоваться как пауза для размышлений или разрыв строки в цезуре. В новостных репортажах, часто помещенный в квадратные скобки, он используется для указания на то, что цитата была сжата для экономии места, краткости или релевантности, как в «Губернатор сказал, что [...] он не будет удовлетворен», где точная цитата была «Губернатор сказал, что, пока эта ситуация продолжается, он не будет удовлетворен».

Многоточие может означать ведущее утверждение, незаконченную идею, небольшую паузу, гулкий голос или неловкую или тревожную тишину, в зависимости от ситуации. Использование многоточия для перехода к тишине известно как тишина. — например: «*Но я думал, что он был...*» Когда многоточие помещено в конце предложения, оно может использоваться для выражения депрессии или тоски.¹ Кроме того, многоточие может использоваться вместо разрывов абзацев для разделения пунктов в списках в газетных и журнальных колонках. Когда целые строки в цитируемой поэзии опускаются, писатели и редакторы обычно используют многоточие. Согласно «Чикагскому руководству по стилю», любое слово, фраза, строка или абзац, которые опущены в цитируемом отрывке, но не в конце, обозначаются многоточием. Чтобы различать пропуски внутри предложения (используя три точки:...) и пропуски между предложениями (используя точку и пробел, за которыми следуют три точки:...), многоточие часто используется двумя способами. Первый использует три точки для любого пропуска.

Существует много путаницы с многоточием и многоточием, но правда в том, что это одно и то же слово. Единственное число — это многоточие, а множественное — многоточие. Поскольку задействовано три точки, даже это может сбивать с толку. Соответственно, многочисленные многоточия представляют собой две или более групп из трех точек, но одно многоточие представляет собой всего лишь одну группу из трех точек. В

¹ "Ellipsis". bookdesign.ca. 2011. Retrieved 29 April 2021.

лингвистике многоточия имеют различные формы, но в письменной форме они служат четырем основным целям. Прежде всего, в письменной форме многоточие используется для исключения слов. Многоточия используются, как правило, в прямых цитатах, чтобы указать читателю, что слова были пропущены. Обычно это делается для сокращения цитаты или удаления отрывков, которые не относятся к теме. Например, вы можете опустить среднюю часть и заменить ее многоточием, если вы хотите включить слова говорящего в начале и конце цитаты, но в центре есть лишняя часть. Например:

(Оригинальная цитата)

*It must be obvious, **from the very start**, that there is a contradiction in wanting to be perfectly secure in a universe whose very nature is momentariness and fluidity.¹*

It must be obvious [...] that there is a contradiction in wanting to be perfectly secure in a universe whose very nature is momentariness and fluidity.

Убедитесь, что выбрали правильное место при многоточии цитаты, чтобы опустить ее часть. Удаление части, которая тем не менее оставляет остальную часть предложения грамматически правильной — как будто ничего не было вырезано — предпочтительнее. Поскольку опущенная часть в примере с многоточием выше попала между двумя запятыми, утверждение все равно связно и без нее.

Второй вид многоточия в литературе — это пауза, которая передает напряжение или драматический эффект. Для драматического эффекта многоточие может также использоваться для обозначения короткой паузы или тишины в тексте. Многоточие часто появляется перед ожидаемым отрывком, например, перед кульминацией шутки. Цель — создание напряжения перед важным объявлением. Например: «Я не уверен... может быть, нам стоит подождать и посмотреть»

Следующий вид многоточия затихает в тишине; он становится все тише и менее уверенным, пока не останавливается полностью. По разным причинам люди иногда оставляют предложения в речи незаконченными. Возможно, наши слушатели уже знают, что мы собираемся сказать, поэтому нам не нужно это

¹ ¹ "The lazy mysticism of Alan Watts". *Philosophy for Life*. 1 June 2018.

говорить, или, возможно, мы забыли, что собирались сказать. Многоточие используется в письме для обозначения этого случая. Говорящий замолчал, не закончив предложение или цитату, когда в конце появляется многоточие. Например: «*Хотите чаю с сахаром или ...*»

Последний вид подразумевает, что есть еще что-то. Многоточие обычно используется как драматический прием, чтобы указать, что будет еще что-то, когда оно появляется в конце целой фразы. Фраза *to be continued...* является одним из наиболее часто используемых примеров, где многоточие подразумевает, что история еще не закончена. В правильном контексте это может быть очень эффективным инструментом повествования. Читателю по сути предлагается предсказать и представить, что произойдет дальше, что усиливает его волнение и вовлекает его еще больше. Используйте его экономно, чтобы не тратить его эффект впустую, но лучше всего он работает для концовок.

Наконец, мы можем утверждать, что многоточие Знак препинания, состоящий из трех точек (...), который обозначает паузу, пропуск слов или что-то недосказанное, называется многоточием. Многоточие в начале или конце предложения указывает на то, что что-то было вырезано или что была пауза, как будто говорящий замолчал. Многоточие в конце предложения указывает на то, что рассказ не закончен. Чтобы дать читателю понять, что в прямой цитате что-то упущено, используйте многоточие в качестве заполнителя. Многоточие также можно использовать в повествовании, чтобы создать напряжение и дать читателю пищу для размышлений.

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LEXICAL TRANSFORMATIONS: AN EXPLORATION OF CHANGES AND ADAPTATIONS IN LANGUAGE

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Abstract: This article is dedicated to lexical transformations that occur in language, including neologisms, borrowings, semantic shifts, as well as processes of amelioration and pejoration. It discusses different types of lexical changes and their impact on language, with examples from various languages. The paper explains how cultural, social, and technological changes influence the emergence of new words and the evolution of existing meanings. The author emphasizes the importance of lexical transformations for maintaining the dynamism of language and its adaptation to changing conditions.

Keywords: Lexical transformations, neologisms, borrowings, semantic shifts, amelioration, pejoration, broadening, narrowing, language, culture, technology, social changes, linguistics.

Language, as a dynamic and evolving system, undergoes various transformations over time. These transformations are integral in shaping the lexicon, and one of the most intriguing processes within this realm is *lexical transformation*. Lexical transformations refer to the changes that occur in the form, meaning, and usage of words in a language, often in response to cultural, social, or historical shifts. This phenomenon can involve the introduction of new words, the evolution of existing terms, or the borrowing of terms from other languages. In this article, we will explore the concept of lexical transformations, their types, and how they impact language in both the short and long term. We will also examine examples from various languages and discuss the factors that drive lexical changes.

1. Understanding Lexical Transformations. Lexical transformations encompass a wide range of changes that affect words and phrases in a language. These transformations can involve: **Neologisms:** The creation of new words, often to describe new concepts, technologies, or cultural practices. For instance, terms like “smartphone”, “selfie”, or “hashtag” have become common in everyday

speech, but they were non-existent in the lexicon a few decades ago; **Word Borrowing:** The adoption of words from other languages, typically due to cultural contact, globalization, or the spread of new ideas. For example, the English word "ballet" comes from French, while the word "piano" has Italian roots. Borrowed words are often assimilated into the lexicon, and over time, they may lose their foreign associations; **Semantic Shifts:** Words can undergo semantic transformations, where their meanings change or expand. A good example is the word "girl." Historically, it simply meant a young person of either gender but later came to be exclusively associated with females; **Broadening and Narrowing:** These refer to changes in the scope of a word's meaning. Broadening occurs when a word takes on additional meanings, like "holiday," which once referred specifically to a religious festival but now includes any day of celebration or rest. Narrowing happens when a word's meaning becomes more specific, like "meat," which once referred to any kind of food but now typically refers only to the flesh of animals.

2. Types of Lexical Transformations: There are several types of lexical transformations, each of which plays a unique role in the development of language. Let's delve deeper into some of the most prominent types: **Neologisms** - the creation of new words is one of the most prominent features of lexical transformation. Neologisms emerge for various reasons, particularly to describe new inventions, technologies, or cultural phenomena. The digital age, for instance, has seen a surge of neologisms, such as "cloud computing", "virtual reality" and "emoji". Neologisms can originate in specific fields, such as technology, politics, or popular culture. Some may be short-lived, while others become firmly established in the lexicon. For instance, words like "internet" and "blog" were once neologisms but have now become part of everyday language. **Word Borrowing** - as societies come into contact with other cultures, they often borrow words to describe new objects, concepts, or practices. English, for example, has borrowed extensively from Latin, French, Germanic languages, and many others. Words like "menu" (from French), "entrepreneur" (from French), and "guru" (from Sanskrit) have become integral to the English lexicon. Borrowed words may undergo phonetic and grammatical adaptations to fit the rules of the borrowing language. However, some words retain their original pronunciation or spelling, especially when they are

considered formal or technical terms. **Broadening and Narrowing** are two types of semantic change that occur when the meaning of a word shifts in terms of scope. Broadening occurs when a word takes on additional meanings. For instance, the word "book" once referred specifically to a written manuscript but now refers to any printed or digital work. Narrowing, on the other hand, occurs when the meaning of a word becomes more specific. An example is the word "meat", which originally meant any kind of food but now refers only to animal flesh.

3. Factors Driving Lexical Transformations; There are numerous factors that drive lexical transformations in language. These include: **Cultural and Social Changes:** Changes in society, such as new technologies, social movements, or shifts in political power, often lead to the creation of new terms or the evolution of existing ones. For instance, the rise of social media platforms like Twitter and Facebook has given rise to terms like "tweet", "hashtag" and "viral"; **Technological Advancements:** As new technologies emerge, they require new vocabulary to describe them. Terms like "smartphone", "app" and "Wi-Fi" were coined as a result of technological innovations; **Globalization and Cultural Exchange:** As cultures come into contact through travel, trade, and communication, languages borrow words from one another. English, for example, has borrowed extensively from French, Spanish, and other languages due to its colonial past and global interactions. **Evolving Social Norms:** Changes in social attitudes and values can influence the meanings of words.

4. The Impact of Lexical Transformations on Language - lexical transformations can have both short-term and long-term impacts on a language. In the short term, they can make a language more dynamic, reflective of contemporary realities, and adaptable to new circumstances. In the long term, however, lexical transformations can lead to the development of entirely new lexicons and linguistic structures. As languages continue to evolve, lexical transformations will remain a vital aspect of this process. They reflect the changing nature of human culture, society, and technology, ensuring that language remains a relevant and functional tool for communication.

Conclusion. Lexical transformations are an essential and fascinating part of language development. From neologisms to borrowed words, from semantic shifts to the narrowing and broadening

of meanings, these transformations shape the way we communicate and express ideas. By understanding the nature of lexical transformations, we can gain valuable insights into the changing dynamics of language and culture, and how words evolve to meet the needs of society. As long as society continues to change, so too will language – and the lexicon will continue to grow and adapt in response.

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**THE TYPES OF TRANSLATION AND THEIR FEATURES IN
MODERN SCIENCE FICTION**

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Аннотация. В статье рассматриваются основные особенности перевода в английской научной фантастике, анализируются и обсуждаются труды ученых, упоминаются последние нововведения, многочисленные исследования стилей и

терминологии в переводе научно-фантастической литературы и их вклад в развитие языка и перевода.

Ключевые слова: *Неологизм, переводчик, перевод, фантастика, альтернатива, стиль, терминология, жанр, художественная литература, переводческая машина.*

I. Introduction: Translation in the Sci-Fi Landscape. This paper examines the multifaceted role of translation within the context of modern science fiction (sci-fi), exploring the diverse types of translation employed and their unique features. Sci-fi, by its very nature, often engages with complex scientific, technological, and cultural concepts that necessitate nuanced translation strategies. This analysis will delve into the specific challenges and solutions presented by translating sci-fi texts, considering both linguistic and cultural aspects. The inherent complexities of sci-fi, ranging from the creation of entirely new languages [1] to the portrayal of advanced technologies and alien cultures [2], necessitate a multifaceted approach to translation that goes beyond simple word-for-word substitutions. Furthermore, the socio-political contexts embedded within many sci-fi narratives [3] add another layer of complexity, demanding that translators consider the potential impact of their choices on the reception and interpretation of the translated work. This paper will explore the various types of translation employed in modern sci-fi, analyzing their specific challenges and the strategies employed to overcome them. We will examine how literary, technical, and audiovisual translations differ in their approaches, while also considering the role of fan translations in expanding the accessibility of sci-fi works to a global audience. Finally, the paper will analyze specific case studies to illustrate the practical application of these theoretical concepts.

II. Linguistic Challenges in Sci-Fi Translation. The unique linguistic landscape of science fiction presents a significant hurdle for translators. The genre's propensity for specialized vocabulary, neologisms, and invented languages demands a nuanced approach that extends beyond straightforward lexical replacement. A. *Technical Terminology and Neologisms* Sci-fi frequently incorporates technical terminology and neologisms, often reflecting advancements in science and technology or the creation of entirely new concepts. These linguistic innovations pose a significant challenge to translators, who must decide whether to coin new terms in the target language, adapt existing terms to fit the

new context, or resort to explanatory notes. The choice between these options often involves a delicate balance between maintaining the original author's intent and ensuring the readability and comprehension of the translated text. In some cases, the translator may opt to create neologisms in the target language to mirror the effect of the original neologisms. This approach preserves the sense of innovation and invention inherent in the source text, but it also carries the risk of introducing terms that are unfamiliar or difficult to understand for the target audience. Alternatively, the translator may choose to adapt existing terms, leveraging existing vocabulary to convey the meaning of the neologism. This approach ensures greater readability, but it may also lead to a loss of the original author's creative voice and the unique feel of the source text. The use of explanatory notes or footnotes can offer a compromise, providing additional context and clarification without significantly altering the flow of the narrative. However, excessive use of such notes can disrupt the reader's immersion in the story. The Italian translation of the Strugatsky brothers' "Forgotten Experiment," analyzed by Vigna-Taglianti [4], serves as a compelling example of the challenges involved in translating scientific terminology and neologisms. The study highlights the translator's struggles in maintaining consistency in the terminological system and accurately conveying the scientific and philosophical conceptions of the authors.

B. Cultural Realia and Irrealia

Sci-fi frequently utilizes both real-world cultural elements (realia) and fictional ones (irrealia), often blending them to create unique and imaginative worlds. The accurate translation of these elements requires a sensitivity to cultural context and an understanding of the relationship between the source and target cultures. Real-world cultural references may need adaptation or explanation to ensure comprehension for the target audience, while fictional elements may require creative solutions to convey their intended meaning and effect. For instance, a futuristic technology described in a sci-fi novel may not have a direct equivalent in the target culture. The translator might opt to describe the technology in more general terms, focusing on its function rather than its specific design. Alternatively, the translator might employ a similar technology from the target culture's context, even if it is not a perfect match, to create a familiar reference point for the reader. The translation of alien cultures presents a particularly complex challenge, as there may be no

readily available cultural analogs in the target language. Here, the translator may need to draw on existing cultural tropes and archetypes to create a relatable representation of the alien culture, while still preserving its uniqueness and the author's vision. The analysis of the TV series "Fringe" [2] offers a valuable insight into the challenges of translating sci-fi concepts across different linguistic and cultural contexts, particularly concerning the adaptation of neologisms and the challenges presented by non-sci-fi concepts. This study showcases the translator's decision-making process and the importance of considering cultural context when translating these terms. The study of Chinese contemporary science fiction [3] further highlights the difficulties involved in translating cultural nuances embedded within sci-fi narratives. *Conclusion.* Translation plays a vital role in the global dissemination and reception of science fiction. The unique linguistic and cultural challenges inherent in sci-fi necessitate the development of sophisticated translation strategies and a deeper understanding of the complex interplay between language, culture, and technology in shaping literary meaning. Future research should explore new theoretical frameworks and methodological approaches to address the evolving demands of sci-fi translation in an increasingly globalized and interconnected world.

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AN IN-DEPTH ANALYSIS OF EUPHEMISMS AND THE LANGUAGE OF POLITICS

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Words hold great power especially in the field of politics. Politicians in general and their communicators in particular understand how language can alter the mindset of people and affect what they feel. Etymologically, one of the most interesting features of political linguistics is euphemisms – words or phrases that tend to lessen or hide or raise the significance of an idea or an action. This paper will analyze the importance of these strategies in political discourse and their effects on the broader public sphere, as well as the broader vertical mosaic of democracy.

Euphemisms are phrases used to mask certain words that are seen as harsh, rude, or offensive. The term traces its roots to the Greek word ‘Euphemia’ which simply means – to speak nicely. In a nutshell, euphemisms are employed to lighten the weight of the words so that the audience at hand bears no offense. For example, a company may use the term “rightsizing” instead of “firing workers.” When it comes to a political discussion, such language strategies are used for a multitude of purposes, including political correctness, avoiding liability or presenting the problem in a more positive manner.

Politicians have always employed euphemisms and this can easily be traced throughout different historical epochs, like the “Great Leap Forward” campaign in China, which was synonymous with mass starvation, or indeed, the “Operation Iraqi Freedom” of America which seeks to sanitize the atrocities of war, Internment camps would be called ‘Relocation Camps’ during WWII. These two instances were far more deceptive than the other two, but the trend has not changed even until now, the post world war 2 has even stepped up euphemism use, more so since the world has become a global village and communication barriers have been eliminated.

Cold War language however serves as one of the most well-recognized instances where terms like “*collateral damage*” and “*preventive war*” were first coined, these were simply excuses to justify

the barbaric deeds of military operations. Using the politically correct approach is now standard, employed for underlying motives, and talking about policy across left-right divides has become more commonplace than one would hope.

Euphemisms serve several important purposes in political communication:

1. Framing and Agenda Setting

Euphemisms are essential in framing issues. In the same vein, political actors' use of euphemism is intended to set the agenda and shape how the public understands an issue. In choosing words, political actors can construct the narrative that suits them the most. For example, the phrase "tax relief" shifts the focus of the conversation away from the idea of paying taxes to a form of active abuse that ought to be avoided by all.

2. Evasion of Responsibility

Politicians, too, express themselves through euphemisms in order to avoid the implications of their words and actions. Instead of saying that there were casualties resulting from military action, for instance, governments might explain their terminology by talking about "operations" or "engagements". The distance that such places allow politicians is exactly what enables them to avoid responsibility, thus achieving the desired effect of lowering public scrutiny but appearing to be morally superior.

3. Narrative Control

Through language manipulation techniques such as the use of euphemism, politicians are able to shape the discourse on problematic issues. For example, the use of phrases such as "*enhanced interrogation techniques*" instead of "*torture*" enables defenders of such measures to claim that they are not unreasonably justified, thereby avoiding the discussion on humanitarian abuse.

4. Psychosexual

Additionally, euphemisms have the potential to alter the psychological level of the audience. By using soft or milder emotions words, politicians can elicit positive emotions. In contrast, "*sacred honor*" invokes nobility and virtue, and "*military intervention*" lacks associations with the brutality of warfare, enabling politicians to defend their actions.

5. Economic Policies

During times of economic turmoil, politicians often resort to euphemistic language to discuss policies that might be unpopular. For instance, “*austerity measures*” sounds significantly more palatable than “*budget cuts*” or “*reduced public services*”. Keywords like “*trickle-down economics*” further frame economic policies in ways that emphasize potential benefits, glossing over adverse effects on lower-income populations.

6. Social Issues

Euphemisms also play a crucial role in debates around sensitive social issues such as reproductive rights or immigration. The term “*pro-choice*” serves as a euphemism for pro-abortion rights, emphasizing autonomy rather than the act itself.

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LINGUOCULTURAL FEATURES OF TRANSLATING FALSE SPEECH ACTS

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Abstract. *Lies, deception, and insincerity is not limited with a certain nation or culture: they are phenomena that occur everywhere. For some, deception is a means of self-defense, while others lie out of*

fear of their secrets being exposed or of being punished. For others still, it could be a product of imagination or simply a statement meant as a casual joke. Not only is the linguistic realization of the same speech act different, but the illocutionary force of the speech act can also differ from each other.

Key words: *Language, culture, false speech acts, illocutionary force, pragmatic adaptation, communicative function, contextual function.*

The study of translation pragmatics for false speech acts requires addressing a number of scientific issues. The most crucial among these is the examination of intercultural communication to understand the cultural differences, worldviews, and mentalities of various peoples. Therefore, it is particularly important to recognize and comprehend the linguistic landscape of the world as perceived by native speakers. Pragmatics, like semantics, is considered polysemantic regardless of its linguistic basis - whether it relies on a lexeme, sentence, or text. There are numerous instances where the extralinguistic information available to speakers of the source language and the target language does not correspond. Consequently, much of the information that is clear and comprehensible to native speakers of the original language becomes unclear or entirely incomprehensible to speakers of the target language. For this reason, translation is a process of conveying not only the content of the original text but also its communicative intent in the target language.

Speech acts are performed differently in different cultures, and these differences can lead to difficulties in communication, from humorous situations to serious problems, misinterpretation, misunderstandings, and even a lack of understanding of the true essence of the original text. Not only is the linguistic realization of the same speech act different, but the illocutionary power of the speech act can also differ from each other. For example, in some cultures, it may be necessary to express thoughts like "mitigating the situation" or "turning the conversation around" before rejecting something. In other cultures, rejection may not require much softening. As a result, in some cases, situations such as misinterpretation of whether a valid refusal was given or not, as well as misunderstanding of the refuser's intention and an incorrect (rough) assessment of the situation may arise. L.S.

Barkhudarov included national-cultural, socio-historical background knowledge of the participants in the communicative act and their transfer in translation as one of the problems of pragmatic factors that we encounter in the translation of a literary text, and this feature, encompassing linguistic and non-linguistic factors, finds its expression in the realization of speech acts.

When translating artistic discourse, preserving national (ethnic) and cultural characteristics expressed through speech acts is an important condition, as socio-cultural factors play a decisive role in shaping students' background knowledge. In Uzbek culture, especially in historical contexts, it is common to exaggerate praise of rulers or influential figures in order to preserve social relations and show respect, to escape the wrath of rulers. This form of praise may not be completely sincere, but it plays an important practical role in social communication. In A. Kadiri's novel "Days Gone By," this conversation between Musulmonkul and Kushbegi presents the national-ethnic and historical life of the Uzbek people, and we can assess the expressive speech act as a fake. The reason is that, instead of describing the true situation, the speaker praises the Khan excessively in order to show loyalty and respect, courtesy, and not to lose his head in the face of the Khan's wrath, emphasizing that the people were prosperous during his time.

In fact, the common people are tired of Muslimkul's tyranny and dissatisfied with the puppet khan's rule, which we can learn from reading the entire work and based on our background knowledge of our own national history:

Uzbek

Муsulмонкул қушбегини ер тегида кузатар экан сўради:

- Юртларингиз тинчлиқми, ўзингиз ҳам соғмисиз?

- Алҳамдулиллоҳ, еш шоҳимизнинг давлатлари ва ҳусни таважжуҳлари соясида юртимиз тинчлиқб фуқаромиз жаноби олийнинг дуойи жонлари билан машғуллар .

English:

Musulman Kul observed him stealthily.

“Do your land enjoy peace?” he enquired. “Are you yourself in good health?”

“May Allah be praised, under the blessed sovereignty of the young khan, under the shade of his tireless care, our lands live in peace; your subjects send blessings and offer prayers of gratitude ”.

To understand this passage, it is crucial to know the historical and cultural context. Readers familiar with the tyrannical rule of some Uzbek khans and the tradition of indirect criticism may not realize that this is false praise, that is, the opposite of what is being said. The translator's decision to preserve the language literally indicates that the readers assumed that they had this contextual knowledge or would acquire it later. Differences between two languages and cultures are evident in the expression of any information through different linguistic means, and ignoring this situation hinders the full understanding of the information expressed in the original language. The translator tries to re-express such linguistic difficulties through pragmatic adaptations that correspond to the content of the text. In recent years, the issue of pragmatic adequacy of translation has been studied from the perspective of the national-cultural peculiarities of representatives of the original language expressed in the text and their transmission in translation, the influence on this of the level of background knowledge of the recipient or participants in communication, the expression of socio-psychological characteristics of the author or communicants in the text or speech.

Because national identity belongs to the same nation, it reflects the characteristics characteristic only of speakers of that language and culture, and this feature may or may not be found in another culture. It may not be possible to create exactly the same equivalent if it is encountered in the culture where the translation is carried out. This is likely to cause other problems in expressing the cultural influence of speech acts in the original text in restoring the pragmatic potential, inconsistencies in translation, and obstacles in conveying the contextual meaning to the reader in full. In particular, specific lexical units of religious content are often encountered in the speech of the Uzbek people, and this is certainly reflected in artistic speech. It is precisely their influence on the realization of false speech acts that is also great. The reason is that religious knowledge is deeply ingrained in the consciousness and mentality of the people, there is a general perception that the person expressing religious lexical units in their speech "does not lie," and in this case, individuals are rarely viewed with suspicion. The use of such lexical means in the content of false speech acts, along with the socio-psychological impact on the listener, serves to increase

the illocutionary effect of the false speech act, to achieve the intended purpose of communication.

In conclusion, it should be noted that culture is a complex and multifaceted phenomenon that reflects all aspects of human existence, which is precisely why the term "culture" belongs to the category of polysemous concepts and is studied within the framework of various disciplines. The speaker's false information largely depends on their knowledge of the rules of behavior in a particular type of modern discourse, which reflects social, national-cultural, and universal norms of behavior.

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LINGUOCOGNITIVE ANALYSIS OF THE CONCEPT OF VOCATIVE

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Abstract. The concept of vocative occupies a central position in linguistic and cognitive studies, offering insights into how languages organize forms of address and manage interpersonal communication. This article explores the linguocognitive dimensions of the vocative, analyzing its structural, semantic, and pragmatic characteristics in relation to cognitive models such as frames, scripts, and scenarios. By comparing examples from various languages, particularly English and Uzbek, we aim to highlight the cognitive mechanisms underlying

vocative use and their sociocultural implications. This exploration emphasizes the interplay between language, thought, and culture, providing a foundation for future research into the dynamic functions of vocatives in global and multilingual contexts.

Introduction. Vocatives are linguistic elements used to address or refer to an interlocutor, often serving as markers of social relationships, emotional states, or communicative intentions. The study of vocatives extends beyond their syntactic and pragmatic functions, delving into their role as cognitive constructs that shape and reflect human interaction. This paper adopts a linguocognitive perspective to examine how vocatives are structured and interpreted across languages and cultures, with a focus on their conceptual representation and activation in discourse.

The investigation of vocatives within the framework of cognitive linguistics sheds light on the ways in which linguistic forms correspond to mental schemas and cultural values. By analyzing vocatives through cognitive models such as frames, scripts, and scenarios, we can better understand their role in facilitating communication and reinforcing social norms. This study provides a comparative analysis of English and Uzbek vocatives, illustrating the universality and diversity of vocative usage.

Linguistic Features of Vocatives

Structural Composition

Vocatives vary widely in their structural forms, encompassing:

- ****Simple forms****: Single nouns or pronouns (e.g., *John*, *you*).
- ****Modified forms****: Nouns with adjectives or other modifiers (e.g., *dear friend*, *respected professor*).
- ****Complex forms****: Multi-word expressions and idiomatic phrases (e.g., *Hey, buddy!*)

Vocative structures also reflect morphological and syntactic patterns unique to each language. For instance, in Uzbek, suffixes such as *-jon* and *-xon* are commonly attached to names or nouns to convey affection or respect (*Akajon* - dear elder brother, *Otaxon* - respected father).

The semantics of vocatives often encode social roles, emotional tones, and relational nuances. For instance:

- Formal vs. informal tones: Compare *Sir* vs. *Hey, pal!*

- Positive vs. negative connotations: Compare *Sweetheart* vs. *Idiot*.

Vocatives also carry implications of power dynamics and politeness. In English, titles like *Your Honor* emphasize institutional hierarchy, while diminutives such as *kiddo* suggest familiarity or condescension. In Uzbek, honorifics like *hazrat* (Your Grace) or *aziz* (dear) reflect deep cultural respect.

Pragmatic and Cognitive Dimensions

Vocatives perform various communicative functions, including:

1. ****Attention-getting****: Drawing the listener's focus (*Excuse me, madam*).
2. ****Emotional expression****: Conveying feelings (*Oh, my love!*
3. ****Social positioning****: Marking status and familiarity (*Doctor Smith*, *dude*).
4. ****Mitigating or intensifying discourse****: Soften commands (*Please, John, sit down*) or add emphasis (*John, you must listen!*

Cognitive Representation

Vocatives activate specific cognitive models, such as:

- ****Frames****: Encapsulating situational knowledge (e.g., the frame of *formal meeting* involves titles like *Mr. Chairman*).
- ****Scripts****: Representing typical sequences (e.g., in service encounters: *Excuse me, waiter*).
- ****Scenarios****: Integrating broader contexts and cultural norms (e.g., Uzbek hospitality norms influence the use of *ota* and *ona* as respectful vocatives).

The conceptualization of vocatives within these models demonstrates how they act as cognitive shortcuts, triggering shared understandings and facilitating efficient communication.

Cross-Linguistic Analysis. English Vocatives

English vocatives reflect diverse social and situational dynamics. Examples include:

- ****Formal****: *Your Honor*, *Professor Jones*.
- ****Informal****: *Mate*, *Honey*.
- ****Context-specific****: *Ladies and gentlemen* in public speeches.

These examples highlight how English vocatives adapt to varying levels of formality and emotional intimacy, reflecting the speaker's intent and the audience's expectations.

Uzbek vocatives, deeply rooted in cultural values, often emphasize respect and relational harmony. Examples include:

- **Respectful:** *Aziz ota* (dear father), *xonim* (lady).
- **Familiar:** *Do'stim* (my friend).
- **Emotionally charged:** *Ey, jiyanim!* (Hey, my nephew!).

The frequent use of kinship terms and honorifics in Uzbek vocatives underscores the collectivist ethos of the culture, where relationships and social hierarchy are paramount.

Sociocultural Implications. Vocatives reflect and reinforce cultural norms, social hierarchies, and interpersonal dynamics. In Uzbek culture, for instance, vocatives often highlight familial and communal ties, whereas in English, individualism is more pronounced in the choice of vocatives.

Additionally, the choice of vocatives can influence and shape the listener's perception, enhancing solidarity or establishing distance. Understanding these nuances is crucial for effective cross-cultural communication.

Conclusion. The linguocognitive analysis of vocatives reveals their multifaceted role in communication, serving as tools for social connection, emotional expression, and cultural representation. By examining vocatives through cognitive models such as frames, scripts, and scenarios, we gain deeper insights into their conceptual and practical significance across languages and cultures. Future research could further explore how vocatives evolve in response to changing sociocultural dynamics, particularly in multilingual and multicultural contexts.

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KONSEPTUAL METAFORA DUNYONI ANGLASHDAGI ROLI

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Ko'pincha biz bahslar haqida "janglar" deb, vaqt haqida "qimmatbaho boylik" deb, hissiyotlar haqida esa "sayohatlar" deb gapiramiz. Bular shunchaki adabiy vositalar emas; balki bizning ongimiz mavhum tushunchalarni aniqroq, sezgir tajribalar orqali qanday anglashini aks ettiradi. Kontseptual metafora deb nomlanuvchi bu jarayon, bizning tafakkurimizni, tilimizni va dunyo bilan o'zaro munosabatimizni tubdan shakllantiradi. Ushbu maqola kontseptual metafora nazariyasini o'rganadi va uning kelib chiqishi, mexanizmlari, oqibatlar va inson tajribasining turli sohalaridagi ahamiyatini ko'rib chiqadi. Bizning ongimiz metaforadan foydalanib, ma'nolarni bir sohadan boshqasiga qanday "xaritalashini" tushunib, inson idrokining murakkabligini va muloqotning mohiyatini chuqurroq anglaymiz.

Metafora tushunchasi ritorika va adabiyotshunoslikda tilni boyitish va ifodaga yorqinlik qo'shish uchun qo'llaniladigan stilistik vosita sifatida uzoq vaqtdan beri o'rganilgan. Biroq, XX asr oxirida kognitiv tilshunoslar Jorj Lakoff va Mark Jonson o'zlarining "Metaforalar Biz Bilan Yashaydi" (1980) nomli fundamental asarlari bilan metafora haqidagi tushunchalarimizni tubdan o'zgartirdilar. Ular metafora shunchaki til hodisasi emas, balki bizning tafakkurimiz va mulohazamizga kirib boradigan fundamental kognitiv jarayon ekanligini ta'kidladilar.

Lakoff va Jonson kontseptual metaforalar ikkita alohida kognitiv sohalar o'rtasidagi tizimli xaritalashlar ekanligini taklif

qildilar: manba sohasi (odatda aniq va tajribaviy) va maqsad sohasi (odatda mavhum va kamroq sezgir). Masalan, "BAHS – URUSHDIR" kontseptual metaforasida urushning aniq sohasi (janglar, strategiyalar va qurollar kabi elementlar bilan) bahsning mavhum sohasini tushunish uchun ishlatiladi. Ushbu xaritalash bizga bahslar haqida urush nuqtai nazaridan fikrlashimizga imkon beradi, ularni "g'alaba qozonish", "mag'lubiyatga uchrash", "hujum qilish" yoki "pozitsiyalarni himoya qilish" deb tasvirlaymiz.

Ularning asosiy xulosasi shundan iborat ediki, kontseptual metaforalar shunchaki til haqida emas; ular bizning kognitiv tizimlarimizga chuqur singib ketgan. Ular biz dunyoni qanday tasniflashimiz, tushunishimiz va mulohaza qilishimizni aks ettiradi. Biz shunchaki metaforalardan foydalanmaymiz; biz metaforik fikrlaymiz. Ushbu inqilobiy nuqtai nazar metaforani tilshunoslik tadqiqotining chekkasidan kognitiv fan markaziga olib chiqdi.

- Tizimlilik: Kontseptual metaforalar tushunchalarning tasodifiy birikmalari emas, balki manba va maqsad sohalari o'rtasida ma'lum munosabatlar va tuzilmalarni saqlaydigan tizimli xaritalashlardir. "BAHS – URUSHDIR" metaforasining tizimliliigi shuni anglatadiki, biz bahslar haqida urushga o'xshash tarzda mulohaza yuritamiz. Masalan, biz bahsda urushda bo'lgani kabi "strategiya" ishlab chiqishimiz, "zaif tomonga" "hujum qilishimiz" va o'z pozitsiyamizni "himoya qilishimiz" mumkin.
- Qismanlik: Manba va maqsad sohalari o'rtasidagi xaritalashlar qisman bo'lib, to'liq emas. "BAHS – URUSHDIR" metaforasi bahslar jismoniy zo'ravonlik yoki qon to'kilishini o'z ichiga olishini anglatmaydi. Manba sohasining faqat ma'lum jihatlari maqsad sohasiga xaritalashtiriladi. Bu qismanlik diqqatni yaratishga yordam beradi, ma'lum va muhim xususiyatlarni ta'kidlash imkonini beradi.
- O'zgarmaslik: Manba sohasi maqsad sohasiga xaritalashtirilganda, manba sohasining ma'lum muhim xususiyatlari yoki tuzilmalari saqlanib qoladi. Masalan, "SAYOHAT – VAQT" metaforasi ko'pincha boshlang'ich nuqta, taraqqiyot, to'siqlar va maqsad tushunchasini saqlab qoladi. Kontseptual metaforalar odatda bizning jismoniy tajribalarimizga va fizik dunyo bilan o'zaro ta'sirimizga asoslanadi. "VAQT – HARAkatLANUVCHI OB'EKT" kontseptual metaforasi ko'pincha bizning ob'ektlarning biz tomonga yoki oldimizdan o'tishini

ko'rish tajribamiz bilan bog'liq. Bizning tanalarimiz, tajribalarimiz va sezgilarimiz mavhum tushunchalarni tushunish uchun boshlang'ich nuqta bo'lib xizmat qiladi.

- Ommaviylik: Kontseptual metaforalar kundalik tilda va tafakkurda keng tarqalgan. Ular faqat she'riy yoki ko'chma til bilan cheklanmaydi, balki biz mavhum g'oyalarni qanday tushunishimizning asosi hisoblanadi. Ular shunchalik keng tarqalgan bo'ladiki, ko'pincha fonda yo'qolib, fikrlashimizni shakllantiradigan "ko'rinmas" tuzilmalar sifatida harakat qiladi.

Ko'pincha biz hissiyotlar haqida, go'yo ular fizik kuchlar yoki konteynerlardek gapiramiz. "U g'am-anduhga botgan edi", "U quvonchga to'lib-toshgan edi", "Men g'azabdan to'lib ketganman". Bu ichki his-tuyg'ularimiz bilan tanadagi tajribalarimizni aks ettiradi va bizga murakkab va ko'pincha tartibsiz hissiyotlarni anglashga yordam beradi.

Vaqt: Biz odatda vaqtni biz tomonga yoki bizdan uzoqlashadigan chiziqli ob'ekt sifatida tasavvur qilamiz. "Vaqt tugab bormoqda", "Menda hali ko'p vaqt bor", "Muddat yaqinlashmoqda". Ushbu fazoviy metaforalar bizning voqealarni qanday belgilashimizga va hayotimizni qanday tashkil qilishimizga ta'sir qiladi, nima muhim va nima muhim emasligini idrok qilishimizga ta'sir ko'rsatadi.

Iqtisodiyot: Iqtisodiy jarayonlar ko'pincha jismoniy tizimlar yoki tirik organizmlarning metaforalari orqali tushuniladi. "Iqtisodiyot qizib bormoqda", "Bozor o'zgaruvchan", "Kompaniya pul yo'qotmoqda". Ushbu metaforalar iqtisodchilarning siyosatni qanday tahlil qilishiga va taklif qilishiga ta'sir qilishi mumkin.

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ABBREVIATURALAR VA ULARNING TILGA TA'SIRI

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Annotatsiya: Ushbu maqola abbreviaturalar (qisqartmalar) va ularning tilga ta'siri mavzusini o'rganadi. Abbreviaturalar — so'zlarning qisqargan shakllari bo'lib, ular ko'pincha samarali va tezkor muloqotni ta'minlash uchun ishlatiladi.

Kalit so'zlar: Qisqartmalar, platform, muloqot, tibbiyot, axborot, kommunikatsion kodlar, ijtimoiy, dinamik, ijobiy, murakkab, madaniy kontekst.

Annotation: This article examines the topic of abbreviations and their impact on language. Abbreviations are shortened forms of words that are often used to ensure efficient and rapid communication.

Key words: Abbreviations, platform, communication, medicine, information, communication codes, social, dynamic, positive, complex, cultural context.

Аннотация: В данной статье рассматривается тема аббревиатур и их влияние на язык. Аббревиатуры — это сокращенные формы слов, которые часто используются для обеспечения эффективного и быстрого общения.

Ключевые слова: Аббревиатуры, платформа, коммуникация, медицина, информация, коммуникативные коды, социальный, динамический, позитивный, комплексный, культурный контекст.

Kirish. Abbreviaturalar yoki qisqartmalar – bu so'z yoki iboralarni qisqartirib yozish usulidir, ularning yordamida kommunikatsiya samarali va tezkor bo'lishi mumkin. Zamonaviy dunyoda abbreviaturalar har bir sohada keng qo'llanilib, ijtimoiy tarmoqlardan tortib ilmiy ishlarga qadar turli kommunikatsion jarayonlarda muhim rol o'ynaydi. Ammo qisqartmalarning tilga ta'siri ikki tomonlama bo'lishi mumkin – ular tilni rivojlantirishi, soddalashtirishi va yangilanishiga yordam berishi mumkin, ammo ba'zi salbiy ta'sirlar ham yuzaga kelishi mumkin.

Abbreviaturalarning kommunikatsiyaga ta'siri:

Abbreviaturalar (ya'ni qisqartmalar) va ularning kommunikatsiyaga ta'siri o'zgaruvchan va juda muhim mavzu hisoblanadi. Abbreviaturalar, ayniqsa, tezkor yozish va raqamli kommunikatsiyalar (masalan, SMS, ijtimoiy tarmoqlar va chatlar) orqali tez-tez ishlatiladi. Ular orqali ma'lumotlar qisqacha va samarali tarzda ifodalanadi. Ammo bu qisqartmalar o'zaro tushunishni osonlashtirishi mumkin, biroq ba'zi holatlarda ularni noto'g'ri ishlatish yoki haddan tashqari ishlatish kommunikatsiya samaradorligini pasaytirishi mumkin.

Abbreviaturalar va kommunikatsiya ta'sirining ba'zi jihatlari:

1. **Tezlik va samaradorlik:** Abbreviaturalar muloqotni tezlashtiradi. Masalan, "ok" yoki "brb" (be right back) kabi qisqartmalar tez va samarali muloqotga imkon beradi.
2. **Kontekstga bog'liqlik:** Abbreviaturalarning to'g'ri tushunilishi kontekstga bog'liq. Ayrim qisqartmalar bir muhitda aniq tushunilishi mumkin, ammo boshqa muhitda noma'lum bo'lishi mumkin.
3. **Xatoliklar va noto'g'ri tushunish:** Qisqartmalarni haddan tashqari ishlatish yoki noto'g'ri ishlatish muloqotda xatoliklarga olib kelishi mumkin. Ayniqsa, ular rasmiy yozishmalar yoki muhim hujjatlar uchun mos bo'lmasligi mumkin.
4. **Jamoaviy va ijtimoiy omillar:** Qisqartmalar ko'pincha yoshlar orasida keng tarqalgan bo'lib, ular o'zaro tez va samarali muloqot qilishni istashadi. Biroq, rasmiy yoki professional muhitda bu qisqartmalar nojo'ya ko'rinishi mumkin.
5. **Yangi til shakllari:** Abbreviaturalar ko'plab yangi til shakllarining paydo bo'lishiga sabab bo'lmoqda, bu esa muloqotning yangi usullarini

yaratishga olib keladi. Bunday til shakllari ko'proq ijodkorlikni ta'minlashi mumkin.

Yangi til shakllarining paydo bo'lishi: Abbreviaturalarning keng qo'llanilishi yangi til shakllarining va muloqot uslublarining rivojlanishiga olib keladi. Yangi qisqartmalar va slang iboralar ijtimoiy tarmoqlarda va zamonaviy kommunikatsiyalarda tezda tarqaladi. Masalan, "omg" (oh my god), "smh" (shaking my head) kabi qisqartmalar yoshlar o'rtasida keng tarqalgan va bu yangi til shakllarini shakllantirishga xizmat qilmoqda. Bu esa muloqotning o'ziga xos uslubini yaratadi va zamonaviy madaniyatning bir qismiga aylanadi.

Abbreviaturalarning rasmiy tilga ta'siri: Abbreviaturalarning rasmiy tilga ta'siri ham ijobiy, ham salbiy bo'lishi mumkin. Rasmiy tilda, ya'ni hujjatlar, biznes yozishmalari, ilmiy ishlar yoki davlat organlari bilan bog'liq muloqotda qisqartmalarni noto'g'ri ishlatish kommunikatsiyaning aniq va tushunarli bo'lishiga zarar yetkazishi mumkin. Quyida abbreviaturalarning rasmiy tilga ta'sirini ko'rib chiqamiz.

Ijobiy ta'sirlar:

- **Vaqt va resurslarni tejash:** Abbreviaturalar yozish va o'qishni tezlashtiradi. Rasmiy so'zlashuv yoki yozishmalarni qisqartmalar yordamida qisqa va aniq qilish mumkin.
- **Standartlashgan qisqartmalar:** Ba'zi abbreviaturalarning, masalan, "CEO" (Chief Executive Officer), "UN" (United Nations) yoki "ATM" (Automated Teller Machine) kabi standartlashgan qisqartmalar rasmiy tilda keng qo'llaniladi va ularni ishlatish tushunishni osonlashtiradi.
- **Globalizatsiya va ilmiy kommunikatsiya:** Abbreviaturalarning ishlatilishi global muloqotda samaradorlikni oshiradi. Masalan, ilmiy va texnik sohalarda qisqartmalar (HTML, DNA, NASA) xalqaro miqyosda tanilgan bo'lib, ularning ishlatilishi til chegaralarini qisqartiradi.

Salbiy ta'sirlar:

- **Tushunarsizlik va noaniqlik:** Rasmiy tilda, ayniqsa, qisqartmalar aniq ma'lumotni etkazishda muammo tug'dirishi mumkin. Qisqartmalar har bir kishiga tanish bo'lmasligi mumkin, bu esa muammolarni keltirib chiqarishi mumkin. Misol uchun, "ETD" (Estimated Time of Departure) yoki "ETA" (Estimated Time of Arrival) kabi qisqartmalar har doim ham ma'lum bo'lmasligi mumkin.

- **Rasmiylikning pasayishi:** Abbreviaturalarning haddan tashqari ishlatilishi rasmiy tilning jiddiyligi va hurmatini kamaytirishi mumkin. Bu esa muloqotda notog'ri taassurot qoldirishi yoki ishonchni pasaytirishi mumkin. Yozishmalarda rasmiy, to'liq ifodalar ishlatilishi odatda maqbulroqdir.
- **Yangi til shakllarining kiritilishi:** Ba'zi hollarda abbreviaturalarning ishlatilishi rasmiy tilda yangi, rasmiy bo'lmagan til shakllarining paydo bo'lishiga olib kelishi mumkin. Bu esa rasmiy tilni buzish va tushunishni qiyinlashtirishga olib kelishi mumkin.

Rasmiy tilda abbreviaturalarni ishlatishning muhim masalalari:

- **Tegishli kontekstda ishlatish:** Abbreviaturalardan faqat o'z o'rnida va kontekstdan kelib chiqqan holda foydalanish kerak. Ularning ishlatilishi muhim va maqsadga muvofiq bo'lishi zarur.
- **Ma'lum qisqartmalarni tan olish:** Har bir soha yoki tashkilotda o'ziga xos qisqartmalar bo'lishi mumkin. Rasmiy yozishmalarda bu qisqartmalarni tan olish va kerakli izohlarni kiritish muhim.
- **Alohida auditoriya uchun izohlar berish:** Agar qisqartmalar noaniq bo'lsa, ularni tushunarli qilish uchun izohlar berish yoki to'liq shaklini keltirish zarur.

Ijtimoiy ta'sirlar va madaniyat: Abbreviaturalarning keng qo'llanilishi madaniy va ijtimoiy o'zgarishlarga olib keladi. Xususan, qisqartmalar ko'pincha yoshlar va internet foydalanuvchilari o'rtasida tezda mashhur bo'ladi. Bu, o'z navbatida, yangi kommunikatsion kodlar va ijtimoiy madaniyatni shakllantiradi. Bunday qisqartmalar, ko'pincha faqat ma'lum bir guruhga yoki tarmoqqa tegishli bo'ladi va ularni tushunish faqat shu guruh ichida imkoniyat yaratadi. Shu sababli, abbreviaturalarning madaniy o'ziga xosliklarga ta'siri mavjud bo'lib, ular ayrim hollarda, boshqa madaniyatlar yoki tillarda tushunilmasligi mumkin.

Noto'g'ri ishlatish va tushunmovchiliklar: Qisqartmalarni noto'g'ri ishlatish tilga salbiy ta'sir ko'rsatishi mumkin. Abbreviaturalarning haddan tashqari ishlatilishi tilni soddalashtiradi va so'z boyligini kamaytiradi. Ayniqsa, qisqartmalar rasmiy yozuvda yoki ilmiy muhitda noto'g'ri qo'llanilsa, bu aloqada noaniqliklarga olib kelishi mumkin. Masalan, ba'zi qisqartmalar turli madaniyatlarda yoki tillarda turlicha ma'no anglatishi mumkin, bu esa qabul qiluvchi tomon uchun tushunmovchilikka sabab bo'lishi mumkin. Shuningdek, qisqartmalarni haddan tashqari ishlatish ortiqcha soddamuloqotga olib

keladi va tilning murakkabligi, boyligi va aniq ifodalash imkoniyatlarini yo'qotadi.

Abbreviaturalarning o'zgaruvchanligi: Abbreviaturalarning tez o'zgarishi ham tilga ta'sir qiladi. Internet va texnologiyalar rivojlanishi bilan yangi qisqartmalar tezda paydo bo'ladi va ularning ma'nosi, ishlatilish konteksti va tarqalish tezligi ham o'zgarib turadi. Shu bilan birga, ba'zi qisqartmalar o'zgarib, eski shakllarini yo'qotishi yoki yangi qisqartmalar shakllanishi mumkin. Bu esa tilni o'zgaruvchan va dinamik holga keltiradi, bu jarayon esa tilning rivojlanishiga ijobiy ta'sir ko'rsatadi.

Xulosa

Abbreviaturalarning tilga ta'siri ko'plab jihatlarni o'z ichiga oladi. Ular kommunikatsiyani soddalashtirish va vaqtni tejashda muhim rol o'ynasa-da, ular tilning murakkabligini kamaytirishi va ba'zi salbiy ta'sirlar yaratishi mumkin. Qisqartmalarning rasmiy va norasmiy sohalarda to'g'ri ishlatilishi tilning boyligini saqlab qolishga yordam beradi. Shu sababli, abbreviaturalardan foydalanishda ularning maqsadga muvofiqligini, o'zgaruvchanligini va madaniy kontekstini hisobga olish zarur.

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AN IN-DEPTH ANALYSIS OF EUPHEMISMS AND THE LANGUAGE OF POLITICS

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Words hold great power especially in the field of politics. Politicians in general and their communicators understand how language can alter the mindset of people and affect what they feel. Etymologically, one of the most interesting features of political linguistics is euphemisms – words or phrases that tend to lessen or hide or raise the significance of an idea or an action. This paper will analyze the importance of these strategies in political discourse and their effects on the broader public sphere, as well as the broader vertical mosaic of democracy.

Euphemisms are phrases used to mask certain words that are seen as harsh, rude, or offensive. The term traces its roots to the Greek word “*Euphemia*” which simply means – to speak nicely. In a nutshell, euphemisms are employed to lighten the weight of the words so that the audience at hand bears no offense. For example, a company may use the term “*rightsizing*” instead of “*firing workers*.” When it comes to a political discussion, such language strategies are used for a multitude of purposes, including political correctness, avoiding liability, or presenting the problem in a more positive manner.

The concept of “political euphemism” first appeared in the ancient Greek linguistic study “*Antiche Rhetorik*”. Modern political

euphemisms have been noticed by linguists since the Vietnam War. In order to create a positive image of the USA and reproduce the most beneficial picture of events, it was developed artificially “sublanguage” - Vietnamese, one of the forms of political euphemisms. Politicians have always employed euphemisms and this can easily be traced throughout different historical epochs, like the “*Great Leap Forward*” campaign in China, which was synonymous with mass starvation, or indeed, the “*Operation Iraqi Freedom*” of America which seeks to sanitize the atrocities of war, Internment camps would be called “*Relocation Camps*” during WWII. These two instances were far more deceptive than the other two, but the trend has not changed even until now, the post-World War 2 has even stepped up euphemism use, more so since the world has become a global village and communication barriers have been eliminated.

History of development of political euphemisms, results of research on the functional motivation of use of political euphemisms, review of lexical sources and examples of their use are described based on the works of Russian 3 and English 4 researchers. Studying the linguistic literature of recent years, some distinct specificities in the study of political euphemisms are traced:

1) The range of genre discourses is expanded in describing the specifics and functioning of political euphemisms (newspaper-publicistic, business, everyday and humorous discourse);

2) The multilingualism of Russian language materials is being studied (the research is conducted in English, German, French, Spanish and other languages);

3) the multiplicity of fields of study political euphemisms (in linguosemantic, linguoculturological and linguopragmatic aspect).

Cold War language however serves as one of the most well-recognized instances where terms like “*collateral damage*” and “*preventive war*” were first coined, these were simply excuses to justify the barbaric deeds of military operations. Using the politically correct approach is now standard, employed for underlying motives, and talking about policy across left-right divides has become more commonplace than one would hope.

The study of political euphemisms is related to the concept of consideration, by which N.M. Berdov and E.N. Toroptsev mean some “negative denotata trigger” in the context of Eufemia. Considering the

different degree of transformation, the stigmas were systematized by categories “mitigation of the nomination with negative color” and “melioration of denotate with negative color”. The group of political euphemisms aimed at softening the negative-colored nomination include the use of politeness and camouflage. The politeness of political euphemisms is emphasized in works by different scholars, who agree that political euphemisms can exclude the direct nomination of anything.

A.J.Mironina gives clear interpretation that “political euphemisms are pragmatically marked language units whose purpose is rather to disguise the content of the statement” regarding the masking function it could be offensive for the feelings of the addressee.

Euphemisms serve several important purposes in political communication:

1. Framing and Agenda Setting

Euphemisms are essential in framing issues. In the same vein, political actors' use of euphemism is intended to set the agenda and shape how the public understands an issue. In choosing words, political actors can construct the narrative that suits them the most. For example, the phrase “tax relief” shifts the focus of the conversation away from the idea of paying taxes to a form of active abuse that ought to be avoided by all.

2. Evasion of Responsibility

Politicians, too, express themselves through euphemisms in order to avoid the implications of their words and actions. Instead of saying that there were casualties resulting from military action, for instance, governments might explain their terminology by talking about “operations” or “engagements”. The distance that such places allow politicians is exactly what enables them to avoid responsibility, thus achieving the desired effect of lowering public scrutiny but appearing to be morally superior.

3. Narrative Control

Through language manipulation techniques such as the use of euphemism, politicians are able to shape the discourse on problematic issues. For example, the use of phrases such as “*enhanced interrogation techniques*” instead of “*torture*” enables defenders of such measures to claim that they are not unreasonably justified, thereby avoiding the discussion on humanitarian abuse.

4. Psychosexual

Additionally, euphemisms have the potential to alter the psychological level of the audience. By using soft or milder emotions words, politicians can elicit positive emotions. In contrast, “*sacred honor*” invokes nobility and virtue, and “*military intervention*” lacks associations with the brutality of warfare, enabling politicians to defend their actions.

5. Economic Policies

During times of economic turmoil, politicians often resort to euphemistic language to discuss policies that might be unpopular. For instance, “*austerity measures*” sounds significantly more palatable than “*budget cuts*” or “*reduced public services*”. Keywords like “*trickle-down economics*” further frame economic policies in ways that emphasize potential benefits, glossing over adverse effects on lower-income populations.

6. Social Issues

Euphemisms also play a crucial role in debates around sensitive social issues such as reproductive rights or immigration. The term “*pro-choice*” serves as a euphemism for pro-abortion rights, emphasizing autonomy rather than the act itself.

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CONDUCTING FOREIGN LANGUAGE CLASSES THROUGH MODERN TEACHING METHODS

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Annotation: Conducting foreign language classes through modern teaching methods can significantly enhance student engagement and improve language acquisition. With all the apparent independence from specific subject content and social factors, the ultimate grammatical abstraction, as an element of form, is necessary for the formation and expression of this content. Grammatical abstractions and means of their expression provide a broad classificatory (and therefore, in a certain sense, cognized) coverage of the reflected and designated phenomena of reality, their organization and design. Formal abstractions embody the many thousands of years of experience of the human community, which is impossible and inaccessible to an individual and thereby saving the mental energy of the speaker.

Key words: methods, formal abstractions, subject content and social factors

Conducting foreign language classes through modern teaching methods can significantly enhance student engagement and improve language acquisition. Here are several approaches you can integrate into your lessons:

1. Communicative Language Teaching (CLT)

Focus on real-life communication and use the target language in meaningful contexts. Emphasize speaking and listening, with students practicing through role-playing, debates, and discussions.

Encourage interactive activities that simulate real-world conversations.

2. Task-Based Learning (TBL)

Organize lessons around tasks that require students to use the language to solve a problem or complete a project.

Tasks can include things like planning a trip, conducting interviews, or creating presentations, with students using the target language to accomplish these tasks. This method helps students gain practical language skills while also promoting critical thinking and collaboration.

3. Blended Learning

Combine traditional face-to-face instruction with online resources and tools. Use apps, language learning platforms, or videos to supplement lessons and allow students to practice independently. This approach is especially beneficial for students who need more practice outside of the classroom.

4. Flipped Classroom

Have students learn new grammar and vocabulary at home through videos, online exercises, or reading materials. Classroom time is then dedicated to interactive activities where students can apply what they've learned in practical, collaborative settings.

This method encourages students to take control of their learning and come to class ready to engage in meaningful conversations or tasks.

5. Gamification

Use game-based learning tools like Duolingo, Kahoot, or Quizlet to make language practice more engaging and fun. Incorporate rewards, challenges, and friendly competition to motivate students. Gamification helps students practice vocabulary, grammar, and sentence structures in a more relaxed, enjoyable atmosphere.

6. Technology Integration

Incorporate language learning apps, virtual language exchange platforms, and interactive online exercises. Use video conferencing for language exchange sessions with native speakers or for remote lessons.

Augmented reality (AR) or virtual reality (VR) tools can also immerse students in environments where they can practice language skills contextually.

7. Personalized Learning

Recognize each student's learning style and pace, and adjust your teaching methods accordingly.

Offer various ways for students to engage with the material, such as through visual aids, auditory tools, or interactive activities. This helps accommodate diverse learning needs, making the language-learning experience more effective.

8. Cultural Integration

Language learning should include cultural context to make it more relevant and interesting. Introduce films, music, art, history, and customs from countries where the language is spoken.

Culture-based discussions or projects can deepen students' understanding of the language and its nuances.

9. Collaborative Learning

Encourage students to work together on tasks or assignments, fostering a collaborative environment. Pair or group students with varying proficiency levels to promote peer learning. Group activities such as discussions, games, or language challenges help reinforce language skills while fostering teamwork.

10. Content and Language Integrated Learning (CLIL)

Teach the language through subjects like science, history, or art, making the language learning process more integrated with academic knowledge.

This method helps students learn a foreign language while simultaneously gaining subject-specific knowledge.

By incorporating these modern methods, language classes can become more dynamic and student-centered, leading to more effective learning experiences. Teach the language through subjects like science, history, or art, making the language learning process more integrated with academic knowledge. This method helps students learn a foreign language while simultaneously gaining subject-specific knowledge.

By incorporating these modern methods, language classes can become more dynamic and student-centered, leading to more effective learning experiences.

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UNDERSTANDING DIVERSE CULTURES THROUGH POLITENESS

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Annotation: In our interconnected world, understanding different cultures is more important than ever. As people from various backgrounds interact, the way we communicate can greatly affect relationships. One key aspect of effective communication is politeness. Politeness in intercultural communication is not just about being nice; it plays a vital role in how messages are received and understood. This text will explore why politeness is essential in intercultural communication, how it varies across cultures, and its impact on relationships and understanding.

Key words: Politeness, intercultural, rapport, norms, misinterpretations, mitigate, stereotypes.

Politeness is often defined as behavior that shows respect for others. However, the way politeness is expressed can differ widely among cultures. For example, in many Western cultures, direct communication is valued. Saying "no" clearly may be seen as honest and straightforward. In contrast, in some Asian cultures, direct refusals might be considered rude. Instead, people may use softer language or nonverbal cues to indicate disagreement without causing offense. This difference illustrates that what is considered polite in one culture might be seen as impolite in another.

Understanding these cultural differences is crucial. When communicating with individuals from different cultures, recognizing their norms for politeness helps avoid misunderstandings. If someone from a direct culture interacts with someone from a more indirect culture, the direct communicator may unintentionally come off as abrasive. On the other hand, the indirect communicator may be

perceived as evasive. Thus, being aware of these differences fosters a more respectful and effective interaction.

Politeness serves multiple functions in communication. Firstly, it helps to establish rapport. When people are polite, they create a friendly environment that encourages open dialogue. For instance, using polite greetings, such as "How are you?" or "It's nice to meet you," helps set a positive tone for conversations. This is especially important in intercultural contexts, where establishing trust is essential for effective communication.

Secondly, politeness can act as a buffer during potentially sensitive discussions. In situations where conflict or disagreement may arise, polite language can ease tensions. For example, instead of saying, "Your proposal is wrong," one might say, "I see your point, but I have a different perspective." This approach maintains respect and allows for a constructive exchange of ideas.

However, it's important to note that excessive politeness can sometimes lead to confusion. If someone is overly indirect, their main point may become lost in their attempt to be polite. Striking a balance between being polite and clear is essential for effective communication. Politeness is fundamental in building and maintaining relationships across cultures. When individuals are polite, it signals respect and consideration for others' feelings. This respect is crucial in developing friendships, professional partnerships, and even in casual interactions. For example, in a business setting, a polite email can set the tone for a positive working relationship. It shows the recipient that you value their time and opinions, paving the way for collaboration.

Moreover, politeness can help mitigate cultural biases. When people approach intercultural interactions with politeness, they demonstrate an openness to learning about other cultures. This mindset can break down stereotypes and foster mutual understanding. For instance, if someone takes the time to learn a few polite phrases in another language, it can be seen as a sign of respect and appreciation for that culture. This simple act can lead to more meaningful interactions and deepen connections between people.

Despite its importance, practicing politeness in intercultural communication can present challenges. Misinterpretations can occur, leading to unintended offense. For example, a gesture that is polite in one culture may be considered rude in another. Understanding the

subtle ties of body language, tone, and context is vital to navigate these differences effectively.

Additionally, cultural norms are not static; they can evolve over time. Younger generations may embrace different communication styles influenced by globalization and technology. Therefore, staying informed about these changes is essential for effective intercultural communication.

In conclusion, politeness plays a critical role in intercultural communication. It helps navigate cultural differences, fosters positive relationships, and enhances mutual understanding. While challenges exist, the benefits of practicing politeness are significant. By being aware of and adapting to the varying norms of politeness, individuals can communicate more effectively across cultures. In a world that is increasingly interconnected, embracing politeness is not just a courtesy; it is a necessary skill for successful interactions. As we continue to engage with diverse cultures, let us remember that a little politeness can go a long way in building bridges between people.

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THE ROLE OF ONLINE TOOLS IN FOREIGN LANGUAGE TEACHING

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Abstract: In today's digital age, foreign language teaching has evolved significantly, integrating various online tools that enhance both teaching methods and student engagement. This article explores the impact of these tools on language learning, discusses their benefits, and highlights specific platforms that can be utilized in the classroom. Technology plays a crucial role in modern education. In foreign language teaching, it allows educators to create interactive and immersive experiences for learners. The integration of online tools not only fosters communication but also encourages collaboration among students. With the right resources, educators can provide diverse learning opportunities that cater to different learning styles and preferences.

Key words: online tools, foreign language, teaching, interactive, education, presentation, teaching strategies, learning.

Key Benefits of Online Tools in Language Teaching are:

Accessibility: Online tools make language resources available to students anytime and anywhere. This flexibility allows learners to practice at their own pace, which can enhance their understanding and retention of the language.

Engagement: Interactive platforms keep students motivated. Gamified experiences, such as those offered by Kahoot, make learning fun and competitive, encouraging participation and enthusiasm.

Collaboration: Tools like Flipgrid enable students to collaborate on projects and share their work with peers, fostering a sense of community and teamwork. This collaboration can lead to improved communication skills in the target language.

Immediate Feedback: Online assessments and quizzes provide instant feedback, allowing students to learn from their mistakes and improve their language skills quickly.

Resource Variety: Platforms like OneStopEnglish and Genially offer a range of materials, from grammar exercises to cultural insights, appealing to various interests and enhancing the learning experience.

Key Online Tools for Language Teaching are:

1. Kahoot: A game-based learning platform that allows teachers to create quizzes that students can answer in real-time. This tool engages students through friendly competition and instant feedback.
2. Nearpod: An interactive presentation tool that allows educators to create lessons that incorporate quizzes, polls, and multimedia content. It is especially useful for visual and auditory learners.
3. OneStopEnglish: A comprehensive resource for English teachers that provides lesson plans, worksheets, and activities across different skill levels. It is ideal for teachers looking to enhance their curriculum with diverse materials.
4. Vocaroo: An online voice recording tool that enables students to practice speaking skills. They can record their pronunciation and listen to it, which helps in self-assessment and improvement.
5. Flipgrid: A video discussion platform that encourages students to respond to prompts in the target language. This tool promotes speaking practice and allows for peer feedback.
6. Genially: An interactive content creation platform that allows educators to create engaging presentations, infographics, and interactive exercises tailored to language learning.
7. Duolingo: A popular language learning app that gamifies the learning process, making it accessible and engaging. Its bite-sized lessons are perfect for quick practice sessions.
8. Quizlet: A study tool that allows students to create flashcards and engage in various learning games. This tool is particularly helpful for vocabulary acquisition.
9. Edmodo: A social learning platform that allows teachers to create a safe online environment for discussions and group work, enhancing collaboration among students.
10. Google Classroom: A widely used platform that facilitates assignment management and communication between teachers and

students. It allows for the integration of various tools and resources into a cohesive learning experience.

To effectively implement online tools in language teaching, educators should consider the following strategies:

Identify Learning Objectives: Clearly define what you want your students to achieve with the use of online tools. This helps in selecting the appropriate resources that align with your goals.

Integrate Tools Thoughtfully: Incorporate online tools into your lesson plans in a way that complements traditional teaching methods. Balance technology use with face-to-face interaction to maintain engagement.

Encourage Student Autonomy: Allow students to choose which tools they feel most comfortable using. This autonomy can increase their investment in the learning process.

Provide Training: Offer guidance on how to use the selected online tools effectively. Familiarity with the technology can reduce anxiety and increase participation.

Evaluate and Adapt: Continuously assess the effectiveness of the online tools in achieving learning outcomes. Be willing to adapt your approach based on student feedback and performance.

The integration of online tools in foreign language teaching has the potential to revolutionize the learning experience. By embracing technology, educators can create dynamic and engaging environments that cater to the diverse needs of their students. As the landscape of language education continues to evolve, it is essential for educators to remain informed about the latest tools and strategies to enhance their teaching practices and improve student outcomes.

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BRIEF OVERVIEW OF TYPES OF TOPONYMS

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Abstract. Place names, or toponyms, are vital in understanding human interaction with geography, serving as repositories of history, culture, and identity. This thesis provides a comprehensive analysis of the different types of toponyms, exploring their origins, significance, and the stories they encapsulate. The study categorizes toponyms into descriptive, associative, incident-related, commemorative, possessive, folk etymology, manufactured, shifted, indigenous, religious, and mistaken toponyms, supported by diverse examples. By delving into the linguistic and cultural layers of these names, this research highlights the indispensable role of toponyms in preserving cultural heritage and interpreting historical landscapes.

Introduction. Toponyms are more than geographic markers; they are windows into the historical, cultural, and environmental evolution of a region. From ancient times to the present, humans have named places

to reflect their surroundings, commemorate significant events, or assert ownership. This paper aims to dissect the various types of toponyms, providing examples and analyses to illustrate their diverse origins and purposes. Understanding toponyms is crucial in geography, linguistics, anthropology, and cultural studies, as they often act as keys to uncovering lost histories and forgotten identities.

Main body. Categorization and analysis of Toponyms

Descriptive toponyms derive their names from the physical characteristics of a place. These names often provide insight into the geographic, climatic, or ecological features of the area. Example: Rocky Mountains describes the rugged terrain, while Long Island reflects the geographic shape of the location. Their importance is that Descriptive toponyms are functional, aiding early explorers and settlers in identifying and navigating unfamiliar territories.

Associative toponyms

These names are linked to a specific activity, function, or landmark associated with the place. Example: Salt Lake City is named for its proximity to the Great Salt Lake. Their significance is that Associative names highlight the socioeconomic or environmental importance of the location, often reflecting human-environment interaction.

Toponyms serve as linguistic artifacts, embedding layers of history and culture into the geography of a region. They facilitate understanding of human migration, colonization, and adaptation to the environment. For instance, descriptive and associative names often guide resource identification, while indigenous names connect modern societies to ancestral legacies. However, political and cultural shifts can lead to the erasure or modification of toponyms, as seen in post-colonial renaming efforts like Mumbai (formerly Bombay) and Zimbabwe (formerly Rhodesia). Despite their significance, toponyms face challenges in preservation and interpretation:

- Linguistic Evolution: Changes in language can obscure original meanings.
- Political Influences: Renaming for ideological reasons can erase historical identities.
- Urbanization: Rapid development often leads to the loss of traditional names.

A multidisciplinary approach that includes linguistics, history, and anthropology is essential for safeguarding toponymic heritage.

Conclusion. Toponyms encapsulate the intersection of geography, history, and culture, making them invaluable in understanding human-environment relationships. By studying their origins and types, we uncover narratives that transcend time, preserving collective memory and identity. As global dynamics evolve, efforts to document and protect toponyms are vital for maintaining cultural and historical continuity.

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ZAMONAVIY TILSHUNOSLIKDA LINGVOMADANIY KODLARNING AHAMIYATI

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Annotatsiya. Bugungi kunda zamonaviy tilshunoslikning dolzarb mavzularidan biri lingvomadaniy kod tushunchasidir. Ushbu atama lingvomadaniyatshunoslikning muhim o'rganish obyektlaridan biri hisoblanadi. Ushbu maqolada lingvomadaniy kodlar va ularning turlari haqida fikrlar yuritilgan.

Kalit so'zlar: *lingvomadaniyat, lisoniy ong, antroposentrik paradigma, kod, belgi, konsept, semiotika.*

Kirish. Til millatning ko'zgusi, madaniyatning qurolidir. U xalq madaniyati vositasida inson shaxsiyatini va til sohibini shakllantiradi.¹ Lingvomadaniyatshunoslik fani til va madaniyat munosabatini o'rganadi. Ushbu fan XX asrning 90-yillarida antroposentrik paradigma natijasi o'laroq tilshunoslikning mustaqil yo'nalishi sifatida paydo bo'ldi. Lingvokulturologiya termini V.N.Teliya boshchiligidagi Moskva frazeologik maktabi tadqiqotchilari izlanishlari mahsulidir.

Lingvomadaniyatshunoslik tadqiqotining asosiy yo'nalishlar lisoniy shaxs va il madaniy qadriyatlarining semiotik gavdalantirish tizimi hisoblanadi.

Ma'lumki, kod va belgi tushunchalari semiotikaning asosiy obyektlari hisoblanadi. Kod haqida gapirganda aynan bir jihatga e'tibor qaratmaslikning ilojisi yo'q. Kodlashtirish axborot ya'ni shifrlangan axborotdir. Bu borada M.L.Kovshovanning izohi diqqatga sazovor: "Semiotikada kod belgilar tizimi hamda ularning interpretator tomonidan "o'qilish" qoidalarini ifodalaydi," ular o'z navbatida, u yoki bu sohadagi bilim, u yoki bu madaniyat bilan, interpretatorning kommunikatsiyasi shartlangan bo'ladi shunday qilib, semiotikada belgi

¹ Usmonova Sh. Lingvokulturologiya (Darslik) - T. 2019. 7-bet.

hamda uni mazmunan to'yintiruvchi interpretator uchun shifrlangan axborotni "o'qish imkonini beruvchi kod ajratiladi."¹

Lingvomadaniy kodlar haqida tushuncha berish uchun avvalo "lingvomadaniyat" va "kod" tushunchalarini tushunish lozim. Lingvomadaniyat til va madaniyatning bir-biriga bog'liq holda shakllanishi va rivojlanishini o'rganadi. Kod esa bu yerda til va madaniyatni ifodalashning ma'lum ramzlari, tizimi yoki yo'llarini anglatadi.

Lingvomadaniy kod – bu tilning turli madaniy qiymatlar, qadriyatlar va an'analarni ifoda etuvchi qismi bo'lib, unda til va madaniyat birlashadi. Bu kodlar orqali til foydalanuvchilari o'z milliy, ijtimoiy va tarixiy tajribalarini ifoda qilishadi.

Lingvomadaniy kodlar quyidagi jihatlar orqali ifodalanadi:

Leksik birliklar orqali: So'z va iboralarda madaniy konnotatsiyalar yashiringan bo'ladi. Masalan, o'zbek tilidagi "mehmon" so'zi faqat mehmonni anglatmay, balki mehmondo'stlik madaniyatini ham aks ettiradi.

Frazeologik birliklar orqali: Frazeologizmlar ko'pincha xalqning turmush tarzini, tarixiy voqealarni va qadriyatlarni o'zida aks ettiradi. Masalan, "og'iz ochib qoldi" iborasi nafaqat biror voqeaga hayratlanishni, balki madaniy mazmunni ham ifoda etadi.

Simvolik belgilar orqali: Belgilar va ramzlar turli madaniyatlarda turlicha tushuniladi. Masalan, o'zbekcha madaniyatda oq rang poklik va tinchlik ramzi sifatida qaralsa, boshqa madaniyatlarda boshqacha talqin qilinishi mumkin.

Nutq uslublari va odob-axloq qoidalari orqali: Madaniyat til orqali o'ziga xos nutq odobini shakllantiradi. Masalan, o'zbek tilida hurmatni ifoda etish uchun "siz" shakli ishlatiladi, yoshlarga nisbatan esa "sen" qo'llaniladi.

Lingvomadaniy kodlar madaniyatni saqlab qolish va uni keyingi avlodlarga yetkazishning vositasidir. Ular milliy o'zlikni va xalqning o'ziga xosligini ifodalashga yordam beradi.

Til, madaniyatning eng asosiy vositasi bo'lib, u orqali jamiyatning qadriyatlari, e'tiqodlari va madaniy xulq-atvorlari ifodalanadi. Misol uchun, biror tilning lug'ati va frazeologiyasi jamiyatning o'ziga xos

¹ Maxamatova M. Tilshunosligimizda lingvomadaniy kodlarning o'rganilishi haqidagi mulohazalar. Oriental Renaissance: Innovative, educational, natural and social sciences Scientific Journal Impact Factor.2022. 229-bet.

madaniy kodlarini aks ettiradi. Odamlar gapirish, yozish va o'zaro aloqada bo'lishda o'z madaniy tajribalarini namoyon etadilar.

Til orqali madaniy kodlar ko'pincha metaforalar va iboralar yordamida ifodalanadi. Masalan, ayrim millatlar "yashil" rangni baxt va umid ramzi deb bilishadi, boshqalar esa "qizil" rangni ehtiros va kuch bilan bog'laydi. Bu madaniy kodlar, asosan, til orqali avloddan-avlodga o'tadi.

Har bir til o'zining semantik tuzilishiga ega bo'lib, bu esa madaniy kodlarning qanday taqdim etilishini belgilaydi. Masalan, ayrim tillarda salomlashish shakllari boshqa tillarga qaraganda ko'proq formallikni yoki samimiyatni talab qiladi. Bu, o'z navbatida, madaniy kodlarning jamiyatda qanday qabul qilinishiga ta'sir qiladi.

San'at va adabiyotda madaniy kodlar ko'pincha simbolik tarzda ifodalanadi. Tasviriy san'atda ranglar, shakllar va kompozitsiyalar muayyan madaniy kodlarni aks ettiradi. Masalan, ma'lum bir madaniyatda tabiatning muayyan elementi (masalan, daraxt, suv, tog'lar) muayyan ma'no va qadriyatlarni anglatadi.

Xulosa. Lingvomadaniy kodlar til va madaniyatning o'zaro bog'liqligini aks ettiruvchi turli xil shakllar va ko'rinishlarga ega. Ular xalqning madaniyati, urf-odatlarini, an'analari va dunyoqarashini o'zida ifoda etadi. Lingvomadaniy kodlar maxsus turlariga qarab quyidagicha tasniflanadi:

Lingvomadaniy kodlarning turli xillari til orqali madaniyatning turli tomonlarini aks ettiradi. Ular madaniyatni nafaqat ifodalash, balki avlodlarga yetkazishda ham muhim rol o'ynaydi.

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DISKURS: KONTSEPTSIYA EVOLYUTSIYASI VA UNING TILSHUNOSLIKDAGI O'RNI

Aziza Yunusova

Ingliz tilshunosligi kafedrası katta o'qituvchisi

Diskurs atamasi juda ko'p ma'noga ega bo'lib, fransuzcha diskurs, ingliz nutqi va lotincha diskurs (harakat, aylanish; suhbat) so'zlaridan kelib chiqqan. Umumiy ma'noda nutq adabiyotshunoslik va semiotika, sotsiologiya, mantiq, antropologiya va etnologiya,

tarixshunoslik va ilohiyotshunoslik, huquqshunoslik, tarjima nazariyasi va amaliyoti kabi turli ilmiy sohalarda o'rganiladigan til faoliyati jarayoni sifatida talqin etiladi. pedagogika, falsafa va tilshunoslik.

Nutqni lingvistik "hayot shakli" ga toraytirib, ko'plab filologlar bu murakkab hodisani bir vaqtning o'zida insonning ichki va tashqi dunyosi bilan bog'langan deb hisoblashadi. U ongda ham, ob'ektiv-sub'ektiv voqelikda ham mavjud. Nutq ko'pincha matnning ma'lum bir uslubi bilan belgilanadi, bu uni taqdim etish va foydalanish xususiyatlari bilan belgilanadi, masalan, hisobot, intervyu yoki ilmiy-ommabop ma'ruza. Tilshunoslikda "diskurs" atamasi hali ham til faoliyatining turli shakllarining stilistik jamoalarining sinonimi sifatida ishlatiladi: matnlar, nutq, jurnalistika va boshqalar.

Nutq tushunchasi, shuningdek, muloqot konteksti, ijtimoiy-madaniy omillar va kommunikativ maqsadlarga qarab shakllanadigan dinamik tuzilma sifatida qaraladi. Tadqiqotchilar ta'kidlashicha, nutq matn yoki nutq shakli bilan chegaralanib qolmay, balki imo-ishoralar, yuz ifodalari, vizual tasvirlar va hatto muloqotning fazoviy jihatlari kabi noverbal elementlarni o'z ichiga oladi. Bu bizga inson faoliyatining keng doirasini, jumladan, siyosiy bahslar, reklama kampaniyalari, san'at asarlari va kundalik muloqotlarni qamrab olish imkonini beradi. Shunday qilib, nutq nafaqat lingvistik tahlil ob'ekti, balki fanlararo tadqiqotning muhim vositasiga aylanadi.

20-asrning o'rtalarida, 1952-yilda amerikalik olim Z.Xarrisning "Diskurs tahlili" maqolasida "diskurs" atamasi birinchi marta lingvistik kontekstda qo'llanilgan. U nutqni nihoyatda sodda tarzda – gap hajmidan oshib ketadigan gaplar ketma-ketligi sifatida talqin qilgan. Faqat yigirma yil o'tgach, bu atama tilshunoslikda to'liq e'tirof etildi. Diskurs tahlili "matn lingvistikasi" tushunchasidan oldin paydo bo'lgan bo'lsa-da, uning ko'pgina g'oyalarini amalga oshirishga imkon bergan nutq tahlili edi.

Diskurs tahlili sohasidagi zamonaviy tadqiqotlar Z.Xarris ishiga qaraganda kamroq formalistik va ko'proq insonga yo'naltirilgan. Biroq, Xarris metodologiyasining ba'zi asosiy xususiyatlari saqlanib qolmoqda. Uning yondashuviga ko'ra, izchil nutqni tahlil qilish usuli tilning minimal ahamiyatli birliklari sifatida qaraladigan morfemalarning paydo bo'lish chastotasini tahlil qilishga asoslanadi. Bu usul formal bo'lib, alohida morfemalarning ma'nolariga bog'liq emas. U morfemalarning o'zi ma'nosi haqida yangi ma'lumot bermasa-

da, nutqda til grammatikasi qanday amalga oshishini aniqlash imkonini beradi: "Biz tavsiflovchi tilshunoslik doirasidan tashqariga chiqadigan muayyan matn haqida yangi ma'lumotlarni olishimiz mumkin".

Til ta'siri asrlar davomida ritorika, notiqlik, stilistika va adabiyotshunoslik doirasida o'rganilgan bo'lsa-da, nutq tahlili ilmiy yo'nalish sifatida 20-asrning ikkinchi yarmida shakllangan. Bu til fanini nutqni o'rganishdan "tozalash" uchun tilshunoslikdagi hukmron tendentsiya fonida sodir bo'ldi. F.de Sossyur tilshunoslikning haqiqiy ob'ekti til tizimidir, deb hisoblagan. Nutq tushunchasidan nutq kontseptsiyasiga o'tish Saussure tomonidan taklif qilingan til va nutqning an'anaviy qarama-qarshiligiga kattaroq narsani kiritishga urinish bilan bog'liq, ammo ayni paytda lingvistik o'rganish uchun ochiqdir.

60-yillarda fransuz tilshunoslik maktabi (E.Benveniste, P.Charo, M.Pechoux, P.Serio) matn va nutq tushunchalarini aniq ajratishni taklif qildi. P.Sharodo matnni "nutqning timsoli, vizual tasviri", nutqni esa janr o'ziga xosligi va kommunikativ vaziyatni o'z ichiga olgan jarayon sifatida ko'rgan. Uning ta'kidlashicha, "matn ko'plab nutqlar bilan kesishadi, ularning har biri ma'lum bir janrga tegishli va muayyan vaziyat bilan bog'liq".

1969 yilda M.Pechoux L.Altusserning mafkura haqidagi ta'limoti asosida nutq nazariyasini ishlab chiqdi. Pechouxning fikricha, nutq tilning shaffofligi orqasida yashiringan diskursiv va mafkuraviy shakllanishlarning murakkab birligidir.

"Diskurs" atamasining ommalashishi frantsuz strukturalistlari va poststrukturalistlarining M.Fuko, A.Greymas, J.Derrida, J.Kristeva kabi asarlari bilan bog'liq. Bu olimlar lingvistik xususiyatlar, stilistik xususiyatlar, mavzu va e'tiqod tizimlari va fikrlash usullari bilan belgilanadigan nutqning o'ziga xos turlarini o'rgandilar. Ular so'zlashuv uslubi nutqning mavzu doirasini va unga mos keladigan ijtimoiy institutlarni shakllantiradi deb taxmin qilishdi.

Shunday qilib, diskurs tushunchasi bugungi kunda tilshunoslikda va boshqa ijtimoiy-gumanitar fanlarda muhim o'rinni egallaydi. U nutq jarayonlarini nafaqat lingvistik nuqtai nazardan, balki muloqotning ijtimoiy-madaniy, kognitiv va psixologik jihatlarini bo'yicha ham tahlil qilish imkonini beradi. Diskurs tahlilining evolyutsiyasi davomida Z.Xarrisdan boshlab, strukturalizm, poststrukturalizm va fanlararo yondashuvlar nutqning turli qirralarini ochib berdi. M.Fuko, J.Derrida

va J.Kristeva kabi olimlarning tadqiqotlari diskursni faqatgina til hodisasi sifatida emas, balki ijtimoiy institutlar, mafkura va madaniyat bilan uzviy bog'liq bo'lgan murakkab tuzilma sifatida ko'rib chiqishga imkon berdi.

Bugungi kun tilshunosligida diskursni o'rganish faqat matn yoki lingvistik birliklar bilan chegaralanmaydi. Imo-ishoralar, vizual obrazlar, ijtimoiy kontekst va kommunikativ maqsadlar kabi ko'plab omillar ham tahlil doirasiga kiritiladi. Bu esa diskursni nafaqat ilmiy tadqiqot ob'ekti, balki real hayotdagi muloqot jarayonlarini tahlil qilish vositasiga aylantiradi.

Shu tariqa, diskurs tadqiqotlari faqat til tizimining ichki xususiyatlarini emas, balki tilning inson hayotidagi keng qamrovli o'rnini ham ochib beradi. Bu tadqiqotlar lingvistik nazariyani boyitish bilan birga, muloqot jarayonlarini chuqurroq anglash va uni amaliy sohalarda qo'llash uchun imkoniyat yaratadi. Diskursni o'rganish, shubhasiz, tilshunoslikning doimiy rivojlanishini ta'minlaydigan muhim yo'nalishlardan biri bo'lib qoladi.

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DEPICTION OF THE MAIN CHARACTERS IN UZBEK AND ENGLISH CLASSIC MOVIES

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Annotatsiya. Ushbu maqola an'anaviy o'zbek va ingliz filmlarida bosh qahramonlarning tasvirini kinematik nutq tahlili orqali o'rganadi. Har ikki an'anada obrazlarning shakllanishida madaniy, lingvistik va semiotik omillar qanday rol o'ynashi yoritilgan. "Maftuningman" va "Pride and Prejudice" kabi filmlardan olingan misollarni tahlil qilish orqali ushbu filmlar o'z jamiyatlarining qadriyatlari va madaniyatlarini qanday aks ettirishi ko'rib chiqilgan.

Kalit so'zlar: kino nutqi, o'zbek an'anaviy filmlari, bosh qahramonlar, lingvistik identitet, semiotika, madaniy qadriyatlar

Annotation: This article examines the depiction of the main characters in traditional Uzbek and English movies through the lens of cinema discourse analysis. It highlights the cultural, linguistic, and semiotic elements that shape character development in both traditions. By analyzing examples from films such as "Maftuningman" and "Pride and Prejudice" the article explores how these films reflect the values and identities of their respective societies.

Key Words: cinema discourse, Uzbek traditional movies, the main characters, linguistic identity, semiotics, cultural values

The portrayal of main characters is a vital element in traditional movies, as it reflects the cultural, social, and historical values of a society. This article explores the linguistic and cinematic strategies employed to construct main characters in Uzbek and English traditional movies. It incorporates theoretical insights from cine-discourse analysis and provides examples to illustrate the distinct yet occasionally overlapping approaches of the two cultures.

1. Theoretical Analysis in Cine-Discourse by Linguists

Cine-discourse refers to the combination of linguistic, visual, and semiotic elements that contribute to storytelling in movies. Linguists and film theorists argue that character development in traditional cinema is influenced by cultural narratives, language use, and visual symbolism. Key concepts in cine-discourse include:

Narrative Structures: Propp's Morphology of the Folktale identifies character archetypes such as the hero, villain, and helper, which remain pivotal in traditional films. These archetypes shape the characters' roles and interactions.

Linguistic Identity: Dialogues are crafted to reveal a character's social status, values, and personality. The linguistic choices often reflect regional dialects, idiomatic expressions, and cultural norms.

Semiotic Representation: Costume, setting, and physical demeanor serve as visual codes that provide insight into a character's background and intentions.

In traditional Uzbek cinema, for example, characters often embody national values such as hospitality, perseverance, and community spirit. Conversely, traditional English films frequently focus on themes of individualism, moral conflict, and societal expectations. Uzbek cinema, particularly during the Soviet era and early independence, often depicted characters rooted in rural settings and cultural traditions. Key examples include: "Maftuningman" (1958): This romantic drama showcases a young man's struggle to win over a woman's heart in the face of societal and familial challenges. The main character is portrayed as honest, hardworking, and respectful of Uzbek

cultural values. His dialogues are laced with poetic expressions, highlighting the linguistic beauty of the Uzbek language¹.

"Shum Bola" (1977): This film follows the life of a mischievous orphan boy who navigates a difficult childhood with resilience and charm. His character reflects themes of survival and community, with visual symbols such as traditional attire and rural landscapes reinforcing his connection to Uzbek heritage².

English traditional movies often draw from classic literature and historical narratives. Notable examples include:

"Pride and Prejudice" (2005): Adapted from Jane Austen's novel, Elizabeth Bennet is a strong-willed and intelligent protagonist. Her sharp dialogue and subtle mannerisms convey her wit and independence. Costume design and estate settings further underscore the social hierarchies of Regency England³.

"The Remains of the Day" (1993): This film explores duty and suppressed emotions through the butler Stevens, whose reserved demeanor and formal language reflect the rigid class structures of mid-20th century England.

The main characters in Uzbek and English traditional movies often differ in their emphasis on collective versus individual values. Uzbek protagonists are typically portrayed as part of a larger community, emphasizing family and tradition, while English characters often navigate personal dilemmas and moral ambiguities.

For instance, the protagonist in "Maftuningman" prioritizes familial harmony and cultural expectations, whereas Elizabeth Bennet in "Pride and Prejudice" challenges societal norms to assert her individuality. These differences highlight the distinct cultural lenses through which main characters are crafted⁴.

The depiction of main characters in traditional Uzbek and English movies provides a window into their respective cultural and linguistic landscapes. While Uzbek cinema emphasizes communal values and cultural preservation, English films often focus on individual agency and introspection. By analyzing these narratives through cine-

¹ Karimov, N. (1984). O'zbek Adabiyoti va Kino. Toshkent: Fan.

² Muminov, A. (1977). Shum Bola: Kino asarini tahlil qilish. Toshkent: Ma'naviyat.

³ Austen, J. (1813). Pride and Prejudice. London: T. Egerton.

⁴ Karimov, N. (1984). O'zbek Adabiyoti va Kino. Toshkent: Fan.

discourse, we gain a deeper understanding of how language and semiotics shape the art of storytelling in diverse cultural contexts.

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Milliy obrazlarning OAV diskursida namoyon etilishi

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Annotatsiya. Maqolada ingliz va o'zbek ommaviy axborot vositalari diskursida milliy tasvirlarning qanday shakllantirilishi o'rganilgan. Ingliz OAVlarida innovatsiya, global yetakchilik va ko'p madaniyatlilikni ta'kidlab, zamonaviy yutuqlarni yoritadi. O'zbek OAVlari esa tarixiy meros va milliy mustaqillikni asosiy mavzular sifatida ko'rsatib, madaniy qadriyatlarni saqlashga alohida e'tibor qaratadi. Tadqiqotda madaniy hikoyalar, tarixiy shaxslar va qadriyatlar orqali OAVning milliy g'urur va o'zlikni shakllantirishdagi o'rni tahlil qilinadi.

Kalit so'zlar: Milliy tasvir, OAV diskursi, madaniy hikoyalar, ingliz OAVlari, o'zbek OAVlari, tarixiy meros, madaniy qadriyatlar.
Annotation. This article examines how national images are constructed in English and Uzbek media discourses. English media celebrates modern achievements, focusing on innovation, global leadership, and multiculturalism. In contrast, Uzbek media emphasizes historical heritage and national sovereignty, reflecting a commitment to cultural preservation. The study highlights the role of media in shaping national pride and identity through cultural narratives, historical figures, and values.

Keywords: National image, media discourse, cultural narratives, English media, Uzbek media, historical heritage, global leadership.

Аннотация. Данная статья исследует, как национальные образы формируются в дискурсах английских и узбекских СМИ. Английские СМИ акцентируют внимание на инновациях, глобальном лидерстве и мультикультурализме, отмечая современные достижения. В то же время узбекские СМИ делают упор на историческое наследие и национальный суверенитет, подчеркивая приверженность сохранению культуры. Исследование раскрывает роль СМИ в формировании национальной гордости и идентичности через культурные нарративы, исторические фигуры и ценности.

Ключевые слова: Национальный образ, медиадискурс, культурные нарративы, английские СМИ, узбекские СМИ, историческое наследие, глобальное лидерство.

Kirish. Zamonaviy global hamjihatlik davrida ommaviy axborot vositalari milliy o'zlik va madaniy tasavvurlarni shakllantirishda muhim kuch sifatida namoyon bo'lmoqda. OAV diskursi, ya'ni turli platformalarda qo'llaniladigan til va hikoyalar, nafaqat ma'lumot yetkazib berish bilan cheklanib qoladi, balki ijtimoiy qadriyatlar, e'tiqodlar va mafkuralarni aks ettiradi hamda mustahkamlaydi. Jamoatchilik fikri va madaniy ongni shakllantirish qobiliyati orqali OAV milliy obrazlarni yaratish va umumiy o'zlikni shakllantirishda qudratli vosita bo'lib xizmat qiladi. Mazkur tadqiqot "milliy obrazlar" yoki milliy o'zlik tushunchalari qanday qilib ingliz va o'zbek OAV diskurslarida yaratilishi va ifodalanishini o'rganadi. Madaniy hikoyalar, tarixiy shaxslar va qadriyatlar orqali milliy o'zlikni mustahkamlashga xizmat qiluvchi ushbu tasvirlar qanday shakllantirilishi va uzatilishi tahlil qilinadi. Tadqiqotda, xususan, ingliz diskursida global ta'sir va ko'p madaniyatlilik, o'zbek diskursida esa madaniy meros va suverenitet kabi asosiy farqlarga e'tibor qaratiladi.

Asosiy Qism. OAV Diskursini va Milliy O'zlikni Anglash. OAV diskursi faqatgina faktlarni yetkazib berish bilan cheklanib qolmaydi. U jamoaviy ongni shakllantiruvchi lingvistik va semiotik jarayonlarni qamrab olib, milliy o'zlik va madaniy tasavvurlarni yaratadi. Milliy obrazlar — bu millatning o'zligini, tarixini va madaniyatini aks ettiruvchi ramziy tasvirlardir. Ushbu obrazlar jamoaviy o'zlik hissini mustahkamlashda muhim ahamiyat kasb etadi. Ko'pincha ular tarixiy

hikoyalar, madaniy qadriyatlar va ijtimoiy-siyosiy kontekstlar orqali shakllantiriladi.

Ingliz OAVida zamonaviylik, global yetakchilik va ko'p madaniyatlilik mavzulari ustunlik qiladi. Masalan, Britaniya monarxiyasi ko'pincha barqarorlik va davomiylik ramzi sifatida ko'rsatiladi, Amerika Orzusi esa erkinlik, imkoniyat va innovatsiyani ta'kidlaydi (Fairclough, 1995; Anderson, 2006). Ozodlik haykali yoki Big Ben kabi ramziy belgilar ushbu hikoyalarni yanada ochib beradi, milliy o'zlikni tanish madaniy me'roslarga bog'lanadi. Bunga qarama qarshi ravishda, o'zbek OAVlari madaniy meros va milliy suverenitetga e'tibor qaratadi. Amir Temur kabi tarixiy shaxslar g'urur va chidamlilik timsoli sifatida tez-tez tilga olinadi (Karimova, 2019)¹. Shuningdek, an'anaviy musiqa, milliy taomlar va oilaviy qadriyatlar madaniy hikoyalarni yoritib beradi.

Obraz tushunchasining nazariy jihatlari. Zamonaviy lingvistika "obraz"ni til orqali ifodalangan tushuncha, shaxs yoki millatlarning tasviri yoki aqliy tasavvuri sifatida ta'riflaydi. Ushbu obrazlar metaforalar, ramzlar va madaniy ishoralar yordamida yaratiladi va auditoriyaning o'zlik hissiga mos keladi. Ingliz OAVida milliy obrazlar individualizm va demokratik qadriyatlar hikoyalari orqali yaratiladi (Hall, 1997)². Masalan, Britaniya monarxiyasining tasviri an'ana va tarixiy ahamiyatni aks ettirsa,

Amerika Orzusi shaxsiy erkinlik va muvaffaqiyatni ta'kidlaydi. O'zbek OAVlari milliy obrazlarni yaratishda tarixiy ramzlar va madaniy motivlardan foydalanadi. Amir Temurning kuch va birlik timsoli sifatidagi tasviri tarixiy g'ururni aks ettiradi, Navro'z kabi bayramlarning tasviri esa madaniy davomiylikni ta'kidlaydi (Nurmuhamedova, 2018)³. Samarqandning Registon maydoni kabi me'moriy yodgorliklarga e'tibor, O'zbekistonning boy tarixi va Buyuk Ipak yo'li bilan bog'liqligini vizual tarzda aks ettiradi. Ushbu obrazlar til va madaniy o'zlik o'rtasidagi o'zaro ta'sirni ochib beruvchi lingvomadaniy tadqiqotlarda paradigma sifatida xizmat qiladi.

¹ Karimova, D. M. (2019). The Representation of National Identity in Uzbek Media: Post-Soviet Developments. Tashkent: Uzbekistan State University of World Languages.

² Hall, S. (1997). Representation: Cultural Representations and Signifying Practices. London: SAGE Publications

³ Nurmuhamedova, N. (2018). Linguistic Features of Media Discourse in Uzbekistan: A Sociocultural Perspective. Tashkent: Academy of Social Sciences

Xulosa. Har bir millatning o'z hikoyasi bor, OAV esa uning hikoyachisi. Ingliz va o'zbek OAVlari o'z hikoyalarini turlicha taqdim etadi: biri innovatsiyalarni ta'kidlaydi, ikkinchisi esa an'analarga sodiq qoladi. Biroq, ikkisi ham o'z xalqlarining o'ziga xosliklarini ifodalaydi. Ushbu hikoyalar nafaqat milliy g'ururni shakllantiradi, balki millatlarning xalqaro sahnadagi o'zaro aloqalarini ham belgilaydi.

Kelajakka nazar tashlar ekanmiz, OAVning rivojlanib borayotgan tabiati yangi muammolar va imkoniyatlarni keltirib chiqaradi. Qanday qilib tobora o'zaro bog'langan dunyoda o'z madaniy ildizlarimizga sodiq qolamiz? Ushbu dinamikalarni aks ettirish orqali biz kim ekanligimiz va kelajakda kim bo'lishni istayotganimiz haqidagi hikoyani shakllantirishda faol ishtirokchi bo'lamiz. Milliy o'zligimiz biz kuzatayotgan OAV orqali har kuni shakllanadi. Ingliz OAVlarining zamonaviy yutuqlarni ulug'lashi yoki o'zbek OAVlarining tarixiy meroslarga bo'lgan hurmati orqali, bu hikoyalar odamlarni birlashtiradi va ularga o'z dunyolarini qanday ko'rishlarini ko'rsatuvchi oynani taqdim etadi. Yaratilgan hikoyalar biz kim ekanligimizni aks ettiradi, lekin kim bo'lishni orzu qilayotganimizga ham yo'l ko'rsatadi.

Jadal sur'atda o'zgarib borayotgan global OAV manzarasida tasvirlarni o'zgartirish jarayonida ularning madaniy mohiyatini yo'qotmaslik katta mas'uliyatdir. Bu o'zgaruvchan hikoyalarni chuqur anglash orqali biz nafaqat o'z merosimizning boyligini asraymiz, balki o'z ildizlarimizdan faxrlanish va boshqalar bilan umumiy qadriyatlar asosida bog'lanish imkoniyatlarini ham yarata olamiz. Bu jarayonda tadqiqotchilar, ijodkorlar va auditoriya birdek muhim rol o'ynab, aytilayotgan hikoyalar haqiqatan ham bizning kimligimizni aks ettirishini ta'minlaydi.

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TYPES OF HISTORICAL INVERSION AND ITS PECULIAR FEATURES.

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Annotation: In this article we have focused on understanding the essence of the content of historical inversion, its specific types of directions. We have also witnessed very different images of the chronotope from the past and the future. The time and space phases of the chronotope were analyzed using each sample.

Key words: historical inversion, chronotope, future, past, gene, euthanasia.

Introduction. We know that literature is a huge ocean, its diversity, its charm, its visual qualities attract people. Literature is a means of helping him to understand and feel in a special world, concepts and imaginations that have never been seen or heard, different kinds of things that have not yet been completely identified by new scientists for humanity. It is so powerful that it allows the reader to discover worlds and planets other than Earth, new research and techniques that the human brain cannot yet comprehend, advances in science, a completely different vision than the human child, and a few brains. it creates an understanding by feeling creatures that work equally hard and have their own natural diversity. When a writer creates a certain literary work, he adds to it the colors of emotion and richness, so that the reader can read it and feel like a pedestrian in this country. The brilliance of

these colors brings it back to the past a few years ago, and in some cases, the reader is able to imagine himself in the future several hundred years ago and become acquainted with the research of scientists. are Such travels about the past and the future are one of the features of historical inversion, and this is its peculiarity. According to several researchers, the basis of inversion is the chronotope. That is, the word chronotope is Greek, meaning chronos-time, and topos means place, a term very close to psychology in science. The term was first used in science by Professor Ukhtomsky, a skilled psychologist in his field, through physiological laboratory research. The term began to be used by many literary creators, scientists and researchers in the twentieth century, and its original use is due to the close interdependence and commonality of the units of space and time. In the literature, the term was first coined by the Russian scholar M.M. Bakhtin introduces the units of time and space in a chronotope in a single literary work and says that literary criticism is included in works of art of different genres, in different historical periods, in different authors to define specific ways of describing time and space relations. . In his view, the chronotope has a very important genre in the literature, so the genre and genre varieties are determined by the chronotope, and the leading principle in the chronotope is time. ¹

Main part. In fact, this tradition dates back to antiquity, when Aristotle and Leibniz, geniuses with a deep knowledge of the genre, argued that the understanding of time and space are contradictory concepts, and Hegel linked such categories with each other. that is, the interdependent coordinates of a four-dimensional constant context. Another idea was put forward by Vernatsky, and based on his research, the same shape of the nosphere is explained by a single time and space, which is associated with the spiritual dimension of life. These two terms, which are radically different from psychology, consist of two concepts in perception, that is, in the phase of perception, such as coloring and coloring, and they have their own semantic features. In the same way, if we recall the example of M. Bakhtin, within the framework of these concepts it is possible to understand both material and spiritual reality, but at its center is man. That is, time and space help us to grasp the essence of a particular work. In this case, space and time

¹ Baxtin M.M. Adabiyot va estetika. - M.: Badiiy adabiyot, 1975. Ilgiz A. Xasanov

are considered abstract, through which it is possible to create an image of a single space, a single and ordered universe. It depends only on the place and time of the writer's desire, and determines the development of the movement and the behavior of the characters. This imaginary time and space is not like any other writer's abstract chronotope in a work of art, nor is time and space in real reality. In general, the chronotope in the pearl of literature is the similarity of these spatial and temporal relations. Thus, the writer introduces the reader to the world of his imagination, forming an associative connection between the reader's consciousness and the new world.

Centuries later, there was a lot of debate among researchers about the specifics of historical inversion. Behind this debate, scholars have repeatedly debated whether the categories of space and time are mutually exclusive or contradictory, and these debates have shown their development as an integral unit of the two-component historical genre. . We can see the features of the genre in Isajon Sultan's work "Eternal Wanderer", which was chosen as the main object of our article. In this work, the author was able to show the unique brilliance of society as a whole, with the invention of an unusual-looking human child, forcing the reader into a special situation.

First of all, we can take the desert worm as an example to prove our point: *u o'zidan juda kuchli elektr quvvati chiqarib, yon-veridagi har qanday jonzotni ko'mirga aylantiradigan ulkan to'mtoq sahro qurti – olg'oy-xorxoy haqidagi xabarlar keldi Professorning xayoliga. Olg'oy-xorxoy faqat Gobida yashaydi. Tana tuzilishini shaffof holga keltiraoladi, goh ko'rinib-goh ko'rinmasligining sababi shunda...*¹

It would not be a mistake to say that the first study above was a specific type of creature, a worm, which has its own characteristics, more precisely, the fact that it emits electricity from the body, which gives it transparency. The research in this example is a type of worm that appears a few years after our era, but in this case, the invisibility of the body of this man-made creature is its novelty, and it emits some kind of fire. At first glance, some of the features are similar to those of dinosaurs that lived a few years ago. The general technique of fire is the same, but this worm burns everything around it and turns it into charcoal, and its body becomes transparent. its arrival is its peculiar

¹ Isajon Sulton. Boqiy darbadar.«Sharq yulduzi» jurnali. 2010-yil, 6-son

novelty. This means that the existence of this timeless animal in the Gobi Desert is a testament to the writer's chronotopic creativity.

Monitorda shisha xona ichida ko'zlari katta-katta bir odam ko'rindi. U tevarakka olazarak alanglar, nimadandir juda bezovta edi.

– Bu – olti yuz oltmishinchi raqamli odam, – qorong'ilik ichidan ovozi keldi olimning. – To'rtinchi halqa DNA o'ramlariga o'tkazilgan ta'sirlar natijasida u nurlanishlarga chidamli bo'lib dunyoga keldi. Bu genomning nuqsoni – u ko'r. Chunki oddiy sharoitda yashay olmaydi, quyosh nurlari vujudiga halokatli ta'sir ko'rsatadi.¹

In this example, the author surprised us with another invention on the trip. More precisely, it is astonishing that this invention is a human being: scientists have created this human-like creature due to the influence of the fourth ring of DNA bundles. Scientists who have shown great interest in this invention have shown that it is resistant to radiation, but his eyes can not see, and his resistance to strong rays of the sun is his minus. In general, the fact that such beings do not correspond to our time, both in terms of time and space, is a masterful depiction of historical inversion, which is the invention of the human child, designed to live in a different world. The uniqueness of this invention is that its body can withstand radiation, and the effects of summer radiation on humans are very dangerous. For example, a few years ago, when the United States dropped its atomic bombs on the Japanese cities of Hiroshima and Nagasaki, history has shown that several innocent people and their future generations will suffer from a number of incurable and serious diseases. It is no exaggeration to say that the cause of such diseases is the radiation caused by atomic bombs, which has affected seven generations of the Japanese people.

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TURLI TILLARDA FRAZEOLOGIK LAKUNALAR TAHLILI VA QO'LLANILISH USULLARI

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Annotatsiya

Ushbu maqolada o'zbek va rus tillaridagi frazeologik birikmalar haqida ma'lumotlar berilgan, ularning gapda qo'llanilishi, qiyoslash, o'zbek va rus tillaridagi frazeologik birikmalarini solishtirishdagi bo'shliqlar, shuningdek, rus va o'zbek olimlarining ilmiy ishlari, bu borada olimlarning alohida qoshgan hissasi haqida ma'lumot beriladi va tushuntiriladi.

Tayanch so'zlar: qiyosiy tahlil, frazeologik birliklar, lacuna.

KIRISH

Ma'lumki, xalq og'zaki ijodi, yashash tarzi, takomillashuvi, tillarning kengayishi va boyishi asrlar davomida avloddan-avlodga o'tib keladi. Barcha tillar turli iboralar, maqollar va maqollarga boy tarix, madaniyat, urf-odatlarini aks ettiruvchi barqaror kombinatsiyalar va xalq ma'naviyati. Ikki yoki undan ortiq so'zdan tashkil topgan leksik birliklar va bir ma'noni ifodalovchi iboralar yoki frazeologik birliklar deyiladi. Bir xil so'z birliklari (leksema) so'z birikmalari hisoblanadi. To'g'ri, tashkil etuvchi birliklar barqaror kombinatsiya, ya'ni. iboralar, asosan ifodalaydi yagona ma'no, tushuncha, lekin leksema tarkibiga qaraganda ko'proq rang va bo'rtma. Shuning uchun leksik ma'noni frazeologik bilan aniqlab bo'lmaydi ma'nosi. Aks holda biz uchun iboralarni ishlatmas edik kontseptsianing ifodalari. Barcha tillarda bo'lgani kabi rus tilining leksik tarkibi nutqda turli ma'noda qo'llanadigan iboralarni o'z ichiga oladi. O'zbek va rus tillaridagi frazeologik birliklarni o'rganishda biz bo'shliqlarga(lakuna) duch kelamiz. Bir tildagi so'z boshqa tilda muqobil topa olmasa, har doim bo'shliq so'z hisoblanadi. Lacunae (lot. lacuna - ichi bo'sh, chuqur, ichi

bo'sh joy) - matndagi bo'sh, tushirilgan joy, "tilning semantik xaritasidagi oq nuqta" Lakunalar tipologiyasi va ularni yo'q qilish usullari quyidagilar tomonidan ishlab chiqilgan:

G.V.Bikov, E.M.Vereshchagin, V.G.Kostomarov kabi rus olimlari, I.Yu.Markovina, Z.D.Popova, Yu.A.Sorokin, Yu.Yu.Stepanov, I.A.Sternin, S.G.Ter-Minasova. Ularning asarlari eng ko'plaridan birida yangi ko'rinishga ega zamonaviy tilshunoslikning murakkab fundamental muammolari - o'zaro bog'liqlik

til va tafakkur o'rtasida chambarchas bog'liqlik yo'q degan xulosaga keladi tushuncha va uning tilda ifodalanish shakli.

Shuning uchun, farqlarni o'rganish milliy til va madaniy tizimlar va ularni bartaraf etish yo'llari farqlar bo'shliqlar nazariyasining ustuvor yo'nalishi hisoblanadi.(1)

So'nggi yillarda ajralib turadigan, ya'ni boshqalarga mos kelmaydi tillar, turli xillarga xos bo'lgan o'ziga xos milliy elementlar leksik, frazeologik tizimlar, shuningdek, turli xalqlar madaniyati turli jihatlar bo'yicha J.P.Vine va J.Darbelne, V.JI.Muraviev, K. Xeyl, Y. S. Stepanov, I. A. Sternin, G. D. Gachev, V. Doroshevskiy, S.G.Ter-Minasova va boshqa ko'plab tadqiqotchilar. Zamonaviyning eng qiyin fundamental muammolaridan biri tilshunoslik til va tafakkur munosabatlarining yangicha idrokidir va shuningdek, tushuncha va uning ifoda shakli o'rtasida hal qiluvchi bog'liqlikning yo'qligi tilda. Kontsepsiya har doim ishga olinadi, u yashirin bo'lishi ham mumkin dunyoning milliy madaniy qiyofasida mavjud, chunki u "qodir qachon dunyoda mavjud bo'lgan barcha narsa va hodisalarning tilini tasvirlab bering dunyoni milliy tushunchalar nuqtai nazaridan his qilish". Shuning uchun, o'rganish milliy til tizimlari o'rtasidagi tafovutlar va ularni bartaraf etish yo'llari bunday nomuvofiqliklar lakuna nazariyasining ustuvor yo'nalishi hisoblanadi. O'zbekistonlik olimlar muammoni o'rganish bo'yicha ilmiy izlanishlar olib bormoqda bo'shliqlar tasnifi, ularning ijtimoiy-madaniy va milliy madaniy xususiyatlari, tillararo muloqot masalalari va hokazolar kabi ilmiy nazariyalar doirasida D.U.Hoshimova, A.E.Mamatov, Sh.Abdinazimov, G.Qdirboyev va boshqalar tomonidan tilshunoslikdagi bo'shliqlar, qadriyat yo'nalishlari nazariy asoslari bo'yicha tadqiqotlar olib borilmoqda. til, madaniyatlararo mezonlar til, nutq va xulq-atvor, madaniyatlararo muloqot nazariyasi,

o'quvchilarning madaniyatlararo kompetentsiyasini shakllantirish va hokazolar shundan dalolat beradi. (1)

Bu ma'lumotlardan tashqari o'zbek va rus tillaridagi frazeologik birikmalarning qiyoslanishiga oid ma'lumotlarni ham kiritishimiz mumkin. O'zbek va rus tillaridagi so'z birikmalarining tuzilishi va tarkibi Taqqoslash ular orasidagi quyidagi o'xshashlikni ko'rsatadi:

1) Har ikki tilda ham so'z birikmalari ikki yoki undan ortiq so'zdan iborat: adabini

bermok - Kuzkinga bo'yra ko'rsatish;

2) gap yoki gapga teng: Biri bog'dan, biri tog'dan. -

Biri Tomas haqida, ikkinchisi Yerema haqida; (Bu iboralarning aniq tarjimalari emas, balki ruscha ekvivalentlari)

3) Har ikki tilda ham so'z birikmalari bir leksik shaklda uchraydi birliklar va ulardagi so'zni o'zgartirib bo'lmaydi.

4) Ikkala tilda ham frazeologik birliklar sintaktik vazifaning bir qismi bo'lishi mumkin:

U doim rahbarlar oldida dumini qimirlatadi. - Doim dumini oldida qimirlatadi boshliqlar.

5) Har ikki tilda so'z birikmalari nutq jarayonida shakllanmaydi, balki jonli

tilda tayyor lingvistik birlik sifatida.(2)

XULOSA

Xulosa qilib aytganda, tarjimon jarayonda bir qator muammolarga duch kelishi mumkin o'zbek va rus tillariga tarjima. Ulardan biri lakunalaridir. Bo'shliqlarni to'liq tushunadigan har qanday tadqiqotchi osongina qila oladi ikkala frazeologik birliklarni so'z va iboralarga tarjima qilish va turli badiiy asarlarda berilgan birliklar.

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**APHORISM AS A COMPLETE STATEMENT:
ORGANIZATION SYSTEMS WITH SEMANTIC
COMPARTMENTS**

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Modern concepts of communicative stylistics interpret an aphorism as a special text, which is characterized by linguistic-stylistic and genre specificity. Traditionally, aphorisms are understood as judgments that are brevity, characterized by philosophical meaning and completeness in a semantic sense [3]. such judgments retain a connection with the personality of a particular author and have a figurative form [4:3]. aphorisms are also studied from the standpoint of cognitive-pragmatic and linguo-culturological approaches, cf.: "... aphorisms <...> contain a large amount of information about traditions, foundations, the uniqueness of the worldview and mentality of a particular linguistic community" [5:8]. In the scientific paradigm of modern linguistics, it is promising to consider an aphorism as an integral text of a small format, as a statement that has a special semiotic and communication status.

Aphorism as a complex phenomenon is a relevant object of linguistic research, developing in several directions, priority among which are communicative-stylistic, cognitive-pragmatic, linguo-culturological and structural-semantic. communicative stylistics creates the necessary conditions for clarifying specific features of an aphorism, in particular, recognizing its artistic and figurative speech concretization as fundamental. This basic feature of a literary text is determined by a number of extralinguistic factors that distinguish it from figurative concretization in a literary text, and in this regard, it is important that the concept of artistic figurative speech concretization is much broader than the understanding of verbal imagery [1:]. aphorisms are used in a variety of social spheres (science, art, politics, law, religion, everyday life, etc.), in official and informal communicative situations, combining logical and figurative thinking, which is facilitated by a complex of

aphorism functions, including aesthetic, communicative, expressive function. In addition, an aphorism is potentially characterized by pragmatic attitudes of reasoning, denunciation and reproach, warning, (self) justification, statement, justification, appeal to authority (including the author himself), motivation, advice, knowledge, aesthetic impact, etc.[6:9]. The study of an aphorism from the standpoint of systemic stylistic analysis and the method of linguistic interpretation of a text [7] makes it possible to identify its constitutive features - general significance, expressiveness, information density (conciseness) - and to describe the correlative connections of the logical-semantic and linguistic aspects in an aphorism as a special type of text.

The cognitive-pragmatic direction in the study of aphorisms makes it possible to identify their features that organize aphoristic discourse [8] and the linguistic picture of the world, determined by the mentality of the ethnic group and linguistic personality [9]. the structural-semantic approach focuses on describing the place of aphorisms in the paremic picture of the world, their correlations with proverbs, sayings and other phraseological units [5; 10; 11], and also determines the specifics of an aphorism as a small-format text as a whole [12; 4], including in the aspect of intertextuality [9;5].

As a special type of text, an aphorism is both a speech work, which is characterized by independence, and a microtext (a component of the macro-context) [3], while such characteristics can be applied to the same aphorism [5], which determines its structure and functions. Based on the structural criterion, isolated and introductory aphorisms are distinguished. isolated aphorisms are statements that the author himself qualifies as aphorisms, which allows him to sometimes combine them into separate collections of his own sayings. the very name of the genre - aphorism - is not always represented in the titles of books (for example, "for every day", "The Way of Life" by L. N. Tolstoy); sometimes authors resort to using synonyms of the term (for example, "Maxims and Moral Reasoning" by La Rochefoucauld). nevertheless, there are also cases of including the very name of the genre (for example, "excerpts and aphorisms" by P. Ya. Chaadaev). introductory aphorisms are studied as sayings that are an integral component of an artistic or journalistic, scientific text, which are nevertheless isolated from larger texts on the basis of the implementation of conceptually

significant ideas in them (in this case, the marker is lexemes and lexical combinations included in a certain concept sphere) and the possibility of limiting the volume of the introductory aphorism (no more than three sentences).

In our opinion, if the aphorism is not initially isolated, but is presented in the text as its semantic and structural component, as a separate syntactic unit within the text, then it can be studied from the standpoint of linguistics only as an integral text, and its semantic structure in this case acquires a more universal meaning, applicable not only to a specific context from which it is isolated, but also realizing ontological content. In other words, the structural and functional autonomy of an aphorism becomes possible only if its original meaning is transformed when extracted from a specific context in the coordinates of a literary text.

The mechanisms of the structural-semantic organization of an aphorism are determined by certain semantic features of such a complete text: first of all, the aphorism must have a laconic volume, the coordinates of which must contain a certain universal idea that clarifies aspects of human existence, guides his thoughts about universal values, capable of giving answers to ontologically important questions. It is also important to note that the design of an aphoristic statement within an integral text of a larger volume is also influenced by extralinguistic factors that make it possible to translate linguistically and culturally through an aphorism.

Significant meanings elucidation of the mechanisms of the structural organization of aphorisms is necessary, first of all, for their correct isolation from the macrocontext. The semantics of an aphorism must be broader than the context that surrounds it; it must be free from contextual and situational restrictions, for example: "generally speaking, it is not known how much a person needs. probably more than what he needs, and no less than what he wants" [7]. The aphorism given as an example is indeed a statement that has a universal meaning, which is realized through the use of the lexeme person and other grammatical means (pronouns how many, comparative degree of adjectives more, less, etc.).

An aphorism can be included by the author in a wider context in different ways. An aphorism does not always undergo transformations in the text: it may not depend semantically on the context, its

representation as an independent text does not entail changes in the structural-semantic and/or lexico-grammatical organization. such aphorisms are autonomous in relation to the surrounding context, for example: "Some of us get paid well. some win on loans. Some people even know where they get their money from. but we have little idea what wealth is" [8]. We emphasize here that the autonomy of the highlighted aphoristic statement can be recognized through the use of the pronouns we and some, which expands the applicability of the verbalized situation to the widest addressee.

One of the important semantic features that determine the structure of an aphorism as an integral text of a special type is its general validity. General validity is understood as a certain value of information recorded by an aphorism for a wide addressee. the cognitive basis of general significance is formed by the relevance of the subject of speech and the philosophical depth of the statement, provided, in turn, by ontological meanings. in the structure of an aphorism, universal validity appears as an explication of didacticism. for example, M. Zoshchenko: "science is imperfect. truth is the daughter of time" [9]. universal significance receives consistent implementation here, first of all, because it refers the addressee to his background knowledge and experience: indeed, a person cannot comprehend the truth in an instant, this requires work and time. In our opinion, this aphorism also has special pragmatics due to the author's effective implementation of laconic statements and their strict logical sequence: science is a "tool for comprehending truth" - truth.

In a specific literary text in which the introductory aphorism is differentiated, general significance can have different shades: these are the edifying, pragmatic or contemplative-informative orientation of general significance. however, in all cases of realization of general significance, the priority remains the generality of the judgment, supported by the expressiveness of their speech design, for example: "war will become absurd, I think, when technology reaches an absolute hit" [9]. in the above aphorism, universal significance is achieved by appealing to the universal values of humanity and anti-war pathos, while the semantics of the aphorism is clarified by highlighting those pragmatic features that characterize modern changing world: the author proves that war will then cease to be a popular way of resolving

contradictions when the technical means of waging it become impeccable in terms of the effectiveness of achieving results.

Paradoxically, an aphorism retains its general validity even in the case of zero realization of generality, which can be observed in aphorisms of a specific historical or epigrammatic nature, for example: "Actually, we don't have any rich people. but we have wealthy people" [8]. We especially emphasize here that the opposition, which is the basis of the structural-semantic organization of the aphorism, has a specific historical origin, since M. Zoshchenko creates his literary texts in the first years of Soviet power, which means that the denial of wealth is included in the official ideology. nevertheless, it is clear that it is precisely the discrepancy with ideological guidelines that forms the basis of satire in Zoshchenko's texts, therefore the use of synonyms rich and prosperous acquires new clarifying stylistic and semantic shades.

General significance can also be realized in those aphorisms that, at first glance, are statements characterized by an ironic or humorous orientation. in such aphorisms, evaluativeness comes to the fore, manifesting the components of the author's value picture of the world, for example: "The patient is worthless now. that is, everyone strives to get treatment for nothing using an insurance card" [7]. the addressee is initially convinced that here the author proves the importance of the main goal of medicine - providing assistance to the patient, ultimately aimed at healing, and not at obtaining profit. The pragmatic effect arises due to the proof of this truth "from the opposite", which, moreover, is enhanced by means of the colloquial style (worthless, insurance card, free treatment).

Thanks to originality, the contradictions between the meaning of an aphorism and the reader's extra-linguistic experience or language norms can be actualized, for example: "the mind is a dark matter" [7]. Traditionally, in Russian linguistic culture, the mind is understood as that which leads to the light of knowledge, therefore the paradoxical nature of the semantics of an aphorism allows the author to achieve the necessary pragmatic effect: the statement is easily remembered. In addition, this aphorism also has a deep philosophical meaning - indeed, the mechanisms of human cognitive activity are difficult to comprehend, since the observer necessarily turns out to be at the same time a participant in the experiment (it is impossible to observe the

activity of consciousness in isolation, without involving the cognitive mechanisms of one's own mind).

Alogism, which forms the foundation for the realization of the originality of an aphorism, consists of an unexpected combination of phenomena and objects that are not correlated in everyday life. Thanks to illogicality, the author gets the opportunity to express in a laconic form the entire semantics of artistic images, often in this way defining his own artistic principles and demonstrating the value picture of the world in an artistic text, for example: "and stupidity is not a headache that goes away with powder" [7]. in the above aphorism, the pragmatic effect is fixed by comparing the incomparable (stupidity is a headache), revealing a significant component of the value the author's world pictures.

An important feature of an aphorism, which determines its structural and semantic organization, is also its information density (conciseness), for example: "It is a great misfortune not to love anyone" [9].

Analysis of the research material allows us to talk about the importance of intertextuality in the structural and semantic organization of aphorisms. Thus, M. Zoshchenko refers to well-known texts, indicating their author, for example: "various sublime thoughts pass through. Various humane phrases are crowded in my head. different poems come to mind. something like this comes to mind from Pushkin: "Daddy, daddy, our nets brought in a dead man..." [6]. in the given aphoristic statement the name of the author of the poetic lines is verbalized, and the poetic fragment itself from the poem by A.S. Pushkin "The Drowned Man" (1828) is intended to evoke broad linguistic and cultural associations in the reader. The comedy of the aphorism lies here in its illogicality, because there is a semantic contrast between the lexical combinations of sublime thoughts, humane phrases and lines included in this aphoristic context. Also, a representative example of the intertextuality of the aphorism: "Rough age. Rough manners. there is no romanticism" [7]. in our opinion, the implicit reference to the final phrase of Pushkin's "miserly knight" (1830) "terrible age, terrible hearts!", pronounced by the Duke as a moralistic conclusion, receives here not only a lexical, but also a semantic transformation, and its sublime pathos is reduced by the vernacular formalizing the thought "there is no romanticism" and replacing the

adjective terrible with rude. We find an even more complex case of the implementation of intertextuality in the following aphorism by M. Zoshchenko: “reason conquers suffering. but the “sufferers” do not want to give up their positions.

Conclusion. This article makes an attempt to systematize the mechanisms of the structural and semantic organization of an aphorism as an integral text and, on this basis, to establish criteria for isolating an aphoristic statement from a larger literary text. elucidating the factors that determine the semantics and pragmatics of an aphorism as a special type of text seems relevant for modern linguistics due to the blurring of boundaries and the lack of a clear methodology for a relatively new field of research - aphorism. aphorisms act as individual statements characterized by general significance, expressiveness, and laconic volume. one of the important factors that can influence the structure and semantics of an aphorism is intertextuality. in addition, alogism, which often forms the basis of the structure of an aphorism, is capable of imparting additional expressiveness to an aphoristic statement and revealing ontologically significant meanings thanks to a unique form of representation of an idea.

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THE TRAGIC DEPTHS OF SHAKESPEARE'S "MACBETH": THEMES, LANGUAGE, AND LEGACY

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Abstract: William Shakespeare's "Macbeth" is one of his most celebrated tragedies, exploring the profound psychological and moral consequences of unchecked ambition, guilt, and power. This article delves into the thematic intricacies of "Macbeth", its use of language and symbolism, and its cultural and theatrical legacy. Through a

detailed analysis of the play's characters, structure, and motifs, this study highlights the enduring relevance of "Macbeth" as a commentary on the human condition. Furthermore, it explores how "Macbeth" has influenced literary works, philosophical thought, and contemporary performance.

Keywords: Shakespeare, "Macbeth", tragedy, ambition, guilt, fate, supernatural, soliloquy, dramatic language, moral corruption.

William Shakespeare's "Macbeth", written in 1606, is a timeless tragedy that combines psychological depth with dramatic intensity. Set in medieval Scotland, the play follows Macbeth, a noble soldier whose blind ambition drives him to commit murder, seize the throne, and ultimately face a tragic downfall. Written during the reign of King James I, the play reflects the socio-political concerns of the era, including the divine right of kings, fears of treachery, and the pervasive belief in witchcraft. At the core of "Macbeth" is the theme of ambition and its devastating consequences. Macbeth, initially introduced as a valiant and loyal warrior, succumbs to the temptations of power after the witches prophesy his rise to kingship. Spurred by Lady Macbeth's manipulative persuasion, his ambition overrides his moral restraint, leading him to murder King Duncan and embark on a path of tyranny. Guilt is an omnipresent force in "Macbeth", shaping the characters' actions and mental states. For Macbeth, guilt manifests as hallucinations and paranoia. His famous soliloquy, "Is this a dagger which I see before me," symbolizes his moral conflict and descent into madness. After Duncan's murder, Macbeth hears voices proclaiming, "Macbeth shall sleep no more," a premonition of his sleepless guilt and anxiety.

The tension between fate and free will is a central motif in "Macbeth". The witches' prophecies, such as "All hail, Macbeth! That shalt be king hereafter," suggest a predetermined destiny. Yet, it is Macbeth's decisions—his choice to murder Duncan, to kill Banquo, and to act ruthlessly to secure his throne—that drive the narrative forward. Shakespeare leaves the question of fate ambiguous: are the witches merely agents of suggestion, or do they represent an inescapable destiny? This ambiguity invites audiences to reflect on the extent of human agency and the consequences of personal choice.

The supernatural pervades "Macbeth", creating an atmosphere of unease and foreboding. The witches, with their cryptic prophecies,

represent forces that disrupt the natural order. Their chant, “Fair is foul, and foul is fair,” encapsulates the play’s theme of moral inversion, where good becomes evil, and vice versa. Shakespeare also uses unnatural occurrences, such as Duncan’s horses devouring one another and the ominous darkness that envelops Scotland, to symbolize the chaos unleashed by Macbeth’s regicide. These elements reinforce the idea that Macbeth’s actions violate the divine and natural order, with catastrophic consequences. Symbolism is central to “Macbeth”. Blood, a recurring motif, signifies guilt and violence. From Macbeth’s haunting observation, “Will all great Neptune’s ocean wash this blood clean from my hand?” to Lady Macbeth’s obsessive scrubbing, blood becomes a physical and psychological marker of their crimes. Darkness and light are also significant, with darkness representing evil and concealment. Macbeth’s deeds often occur under the cover of night, reflecting his moral decay and the corruption of Scotland. Macbeth’s impact extends far beyond its original performance. It has influenced countless works of literature, such as Fyodor Dostoevsky’s “Crime and Punishment” and Alfred Lord Tennyson’s “Idylls of the King”, both of which explore guilt, ambition, and moral struggle. In theater, “Macbeth” has become a staple of the stage, with notable performances by actors such as Ian McKellen, Patrick Stewart, and Denzel Washington. Film adaptations, including Akira Kurosawa’s “Throne of Blood” and Joel Coen’s “The Tragedy of Macbeth”, reinterpret the play for modern audiences, highlighting its universal themes. Furthermore, the psychological complexity of the characters, particularly Macbeth and Lady Macbeth, continues to fascinate audiences and scholars alike. Their internal conflicts, moral dilemmas, and descent into madness provide profound insights into human nature. Lady Macbeth’s arc—from a figure of unyielding ambition to one consumed by guilt—adds layers of tragedy, complementing Macbeth’s moral unraveling. Their relationship, marked by manipulation, ambition, and eventual alienation, underscores the personal cost of their quest for power. The play’s poetic brilliance also ensures its lasting appeal. Shakespeare’s use of imagery, rhythm, and metaphor enriches the text, inviting readers and performers to uncover new layers of meaning with each revisit. Lines such as “Life’s but a walking shadow, a poor player that struts and frets his hour upon the stage” resonate universally, reflecting on the fleeting nature of existence and the futility of human ambition. William

Shakespeare's "Macbeth" remains a timeless exploration of human ambition, guilt, and the interplay of fate and free will. Its psychological depth, innovative use of language, and rich symbolism ensure its place as one of the most profound works of English literature. As a tragedy, "Macbeth" not only reflects the anxieties of its time but also speaks to the enduring complexities of human nature. Its legacy continues to inspire and challenge audiences, proving that Shakespeare's insights into the human condition are as relevant today as they were in the early 17th century. Educationally, Macbeth remains a cornerstone of English literature curricula worldwide. Its themes provide a fertile ground for critical analysis, while its dramatic structure serves as a model for storytelling. Students and scholars delve into its linguistic nuances, thematic depth, and historical context, fostering a deeper understanding of Shakespeare's artistry and its relevance to modern society.

In conclusion, Macbeth remains one of Shakespeare's most profound tragedies, resonating with audiences across centuries due to its exploration of universal themes such as ambition, guilt, fate, and the supernatural. The play's rich psychological depth, vivid symbolism, and dramatic intensity ensure its timeless appeal, while its reflection of the socio-political concerns of its era offers valuable historical insight. Through its masterful storytelling and enduring relevance, Macbeth continues to captivate readers and audiences, cementing its place as a cornerstone of literary and theatrical heritage.

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THE ROLE OF SERVANTS IN 19TH CENTURY ENGLISH LITERATURE.

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Annotation: In this article we have focused on the significant servant roles in English literature in 19th century. The ways of description and the relationship of servants with their masters are implemented in this article as well.

Key words: moral compasses, class divisions, cultural anxieties, social standing.

Introduction. In 19th century English literature, the portrayal of servants reveals much about the social structures, class divisions, and cultural anxieties of the time. As the century unfolded, the role of the servant in literature evolved from a simple background figure to a more complex and often symbolic character, reflecting the tensions between the aristocracy and the rising middle class, as well as the changing roles of gender and class within British society.

Servants as Symbols of Class and Social Hierarchy:

In much of 19th century English literature, servants represent the rigid class system that governed British society. The very existence of a servant class was integral to the maintenance of social order, and authors often used these characters to highlight the disparities between the wealthy elite and the working poor. Servants were seen as an essential part of the social fabric, yet their lives were often depicted as invisible or subordinated to the needs of their masters.

In novels by authors such as Charles Dickens and Jane Austen, servants often serve as a mirror to the values and behaviors of their employers. In *Pride and Prejudice* (1813), for instance, the interactions between the Bennet family and their servants subtly reflect the family's moral and social standing. While the Bennets are portrayed as struggling with finances and maintaining an air of genteel respectability, the contrast between the upper-class protagonists and their lower-class servants highlights issues of power, status, and privilege.

Dickens, known for his vivid social commentary, frequently used servant characters to explore the stark divisions between the rich and the poor. In *Oliver Twist* (1837-1839), the character of Mr. Brownlow's housekeeper, or in *Great Expectations* (1860-1861) with characters like Joe Gargery, reveal how individuals within the servant class could be both compassionate and morally upright, yet still bound by the constraints of their social roles. These characters often embody the virtues of loyalty, patience, and service, but are also portrayed as deserving of recognition and dignity.

Main part. The Servant as a Moral Compass:

In addition to serving as symbols of social order, servants often act as moral compasses in 19th century literature. Their positions in society gave them a unique vantage point from which they could observe the foibles and flaws of their masters. Often possessing greater moral clarity or emotional insight, servants could see through the pretensions of the upper class. This sense of perspective allowed them to provide wisdom, guidance, or even commentary on the hypocrisy and superficiality of the wealthy.

In *Jane Eyre* (1847) by Charlotte Brontë, the character of Adele Varens' governess, Madame Reisz, serves as a foil to the more materialistic values of the higher social classes. Similarly, Jane herself, while never fully a servant, takes on domestic roles in several parts of the narrative. Her journey reflects both personal growth and an evolving critique of social conventions, especially regarding the roles of women and the servant class. As she ascends from a position of dependency to one of independence and moral agency, Jane's experiences illustrate the inherent tensions between service and self-assertion.

Changing Gender Roles and the Servant's Identity:

The role of female servants in 19th century literature is particularly significant because it reflects the complex intersections of gender, class, and power. In works like *North and South* (1854-1855) by Elizabeth Gaskell, female servants often find themselves trapped within a cycle of low wages, hard labor, and societal expectations of their subservience. Yet, these characters also experience moments of autonomy and power that complicate traditional notions of servitude.

In Gaskell's novel, the character of Bessy Higgins represents the struggles of working-class women, including female servants, who

experience the double burden of domestic labor and societal undervaluation.

In contrast, characters such as Mrs. Thornton, who is a woman of the upper class but also involved in the management of her household and business affairs, illustrate the broader gender dynamics at play. Female servants, in particular, were often portrayed as the moral backbone of households, performing duties both menial and emotional, which contributed to the moral education and stability of their employers.

Servants and the Emergence of the “Other”.

Another recurring theme is the servant as “the other” – a marginalized figure whose experiences are often defined by their relationship to the more privileged classes. The servant’s life, particularly in the Victorian era, was often one of isolation, obscurity, and sometimes silent rebellion. In novels like *Wuthering Heights* (1847) by Emily Brontë, Heathcliff’s rise from servant to master reflects the destabilization of traditional class hierarchies and the fluidity of social mobility. Yet, despite his ascent, Heathcliff’s treatment of his servants and the people around him reveals the darker, more destructive aspects of his character, suggesting that the class struggle is never entirely resolved and always permeates the social fabric.

This theme of the “other” can also be seen in the portrayal of servants as exotic or foreign figures. For example, in *The Moonstone* (1868) by Wilkie Collins, the servant characters often possess backgrounds that are outside the dominant Anglo-Saxon identity, challenging ideas of national and racial purity and raising questions about the intersections of imperialism and domestic servitude.

Conclusion

The role of servants in 19th century English literature serves as a crucial lens through which authors explored complex social dynamics, class relations, and personal identity. Whether as symbols of class structure, moral guides, or figures of resistance, servants were central to many of the era’s most significant literary works. These characters were not merely background figures; rather, they embodied the contradictions and conflicts inherent in the class-driven society of the time. Through their stories, 19th century literature offers a nuanced understanding of the socio-economic forces that shaped both the lives of the privileged and the marginalized, giving voice to those who often remained silent in the larger narrative of the era.

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THE DESCRIPTION OF THE HERO'S PSYCHE IN NOVELS OF THE 20TH CENTURY

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The 20th century witnessed a profound transformation in literature, with modernism emerging as a response to the disillusionment caused by industrialization, World Wars, and the fragmentation of traditional societal structures. Modernist authors often focused on the complexities of human consciousness, delving into the psyche of their characters to explore themes of alienation, identity, and existential despair.

Don DeLillo's *White Noise* (1985), although primarily classified as postmodern, inherits significant modernist characteristics, especially in its exploration of the protagonist's psyche. The novel encapsulates the anxieties of late 20th-century America, where technology, consumerism, and media influence permeate everyday life. Jack Gladney, the central character, serves as a vessel for examining the psychological consequences of living in a world dominated by noise, distraction, and the looming awareness of mortality. This article investigates how DeLillo portrays the inner turmoil of Jack Gladney, linking it to the broader themes of modernism and the unique challenges of postmodernity.

MAIN PART

The modernist hero is often characterized by feelings of alienation and disconnection from society. The rapid changes of the 20th century disrupted traditional values and norms, leaving individuals in a state of existential uncertainty. This alienation is mirrored in the fragmented narrative structures and stream-of-consciousness techniques that define much of modernist literature. For example, in James Joyce's *Ulysses* (1922), Leopold Bloom navigates the city of Dublin while engaging in a rich interior monologue that reveals his insecurities, desires, and philosophical musings. Similarly, Virginia Woolf's *Mrs. Dalloway* (1925) delves into the inner lives of its characters, particularly Clarissa Dalloway and Septimus Warren Smith, to portray their struggles with identity and societal expectations. Existential questions about the nature of existence, purpose, and mortality are central to the modernist hero's psyche. Influenced by existential philosophy, modernist protagonists often grapple with feelings of despair and futility. T.S. Eliot's *The Waste Land* (1922) epitomizes this theme, portraying a world devoid of spiritual and moral certainties. Similarly, in Ernest Hemingway's *The Sun Also Rises* (1926), the protagonist Jake Barnes exemplifies the "lost generation" — individuals disillusioned by the aftermath of World War I and searching for meaning in a fragmented world.

Modernist heroes are deeply introspective, often engaging in internal dialogues that reveal their inner conflicts. These characters are not presented as heroic in the traditional sense; instead, they are flawed, complex individuals whose psyches reflect the broader uncertainties of their time.

Modernist literature is characterized by a focus on the individual's internal experience, often emphasizing subjectivity and fragmentation. Authors like Virginia Woolf, James Joyce, and William Faulkner pioneered techniques such as stream-of-consciousness narration to depict the fluidity and complexity of human thought. DeLillo's work, while often labeled as postmodern, retains these modernist tendencies, particularly in its exploration of Jack Gladney's psychological state. Jack is a professor of Hitler Studies at a small liberal arts college, and his profession itself reflects a fragmented and ironic sense of identity.

¹The creation of such an obscure academic discipline suggests Jack's attempt to assert intellectual control in a world that feels increasingly chaotic. This need for control, coupled with his existential fears, is a hallmark of modernist protagonists who grapple with the loss of traditional sources of meaning.

One of the most pervasive elements of Jack Gladney's psyche is his overwhelming fear of death, which DeLillo terms the "white noise" of his existence. ²This fear mirrors the existential preoccupations of modernist literature, where death is often portrayed as the ultimate unknown that destabilizes the individual's sense of self. Jack's obsession with mortality surfaces repeatedly, from his dread of airborne toxic events to his dependence on Dylar, a drug purported to alleviate the fear of death.

DeLillo uses Jack's fear to explore the broader anxieties of contemporary society, where technology and consumer culture fail to provide solace in the face of life's transience.³ Unlike traditional modernist heroes who seek refuge in art or intellectual pursuits, Jack's coping mechanisms—such as his reliance on consumer goods and pharmaceuticals—highlight the emptiness of postmodern substitutes for meaning.

Despite his academic achievements and professional status, Jack's personal life is riddled with insecurities and contradictions.⁴ His relationship with his wife, Babette, is marked by mutual dependence yet overshadowed by their shared fear of death. The family unit, traditionally a source of stability in literature, becomes another site of anxiety in *White Noise*.

Jack's interactions with his children further illuminate his fragmented psyche. While he attempts to maintain a paternal authority, he is often outsmarted or overshadowed by their precociousness. These dynamics reflect the modernist theme of alienation within familial and societal structures, intensified by the postmodern context of consumer-driven relationships.

¹ LeClair, Tom. *In the Loop: Don DeLillo and the Systems Novel*. University of Illinois Press, 2014.

² Bradbury, Malcolm. *The Modern American Novel*. Oxford University Press, 2010.

³ Waugh, Patricia. *Metafiction: The Theory and Practice of Self-Conscious Fiction*. Methuen, 2013.

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CONCLUSION

Don DeLillo's *White Noise* masterfully portrays the complexities of the modern human psyche through the character of Jack Gladney. By blending modernist introspection with postmodern critiques of consumerism and media influence, DeLillo creates a protagonist who embodies the anxieties and contradictions of late 20th-century life. Jack's fear of death, fragmented identity, and struggles with meaning underscore the enduring relevance of modernist themes in contemporary literature. Ultimately, *White Noise* serves as both a continuation and a critique of modernist traditions, highlighting the psychological consequences of living in a world defined by noise, distraction, and the pervasive fear of mortality. Jack Gladney's psyche is not only a reflection of his personal struggles but also a mirror of the broader existential dilemmas faced by individuals in a rapidly changing society.

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JINOIY SYUJET PSIXOANALIZI

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Annotasiya. *Psixika muayyan shaxsning individual xulq-atvorida markaziy bo'g'in vazifasini bajaradi va jinoiy faoliyat tarkibiga kiradi. Psixika orqali bu xulq-atvor shakllari va umuman xulq-atvorni tartibga solishda birlikka erishiladi. Bizning tadqiqotimiz jinoiy xatti-harakatni tahlil qilishda psixologik yondashuvning xususiyatlarini, ushbu xatti-harakatni psixologik tushuntirishning umumiylikini, uning sabablari va*

mexanizmlari haqidagi zamonaviy g'oyalarni, shuningdek, ichki va tashqi omillarning inson xatti-harakatlariga ta'sirini ochib beradi.

Kalit so'zlar. Psixoanaliz, jinoiy harakat subyekti, kriminologik motiv, psixologik mexanizmlar.

CRIMINAL PLOT PSYCHOANALYSIS

Annotation. The psyche plays a central role in the individual behaviour of a particular person and is part of criminal activity. Through psyche unity is achieved in the regulation of these forms of behaviour and behaviour as a whole. Our study reveals the peculiarities of the psychological approach to the analysis of criminal behaviour; the commonality of psychological explanation of this behaviour; modern ideas about its causes and mechanisms, as well as the influence of internal and external factors on human behaviour.

Keywords. Psychoanalysis, subject of criminal behaviour, criminological motive, psychological mechanisms.

ПСИХОАНАЛИЗ ПРЕСТУПНОГО СЮЖЕТА

Аннотация. Психика играет центральную роль в индивидуальном поведении конкретного человека и является частью преступной деятельности. Через психику достигается единство в регуляции этих форм поведения и поведения в целом. Наше исследование раскрывает особенности психологического подхода к анализу преступного поведения, общность психологического объяснения этого поведения, современные представления о его причинах и механизмах, а также о влиянии внутренних и внешних факторов на поведение человека.

Ключевые слова. Психоанализ, субъект преступного действия, криминологический мотив, психологические механизмы.

Jinoiy xulq-atvor psixologiyasi - bu shaxsning jinoiy maqsadlarga erishish uchun faol intilishi. U ma'lum maqsadlarga erishishga qaratilgan, tegishli ijtimoiy xavfli oqibatlariga olib keladigan yoki bo'lmagan ongli ravishda asoslangan xatti-harakatlarda ifodalanadi. Odatda, ruhiy kasalliklarga chalingan shaxslarning tashqi xatti-harakati normaga mos kelmaydi, lekin ba'zi hollarda bu sodir bo'ladi va ularning kasbiy yaroqliligi saqlanib qolishi mumkin. Shu bois, tezkor-qidiruv tadbirlarini o'tkazishda ichki ishlar xodimlari har doim ham odamlarning xatti-harakati, bayonotlari va tashvishlarini e'tibordan

chetda qoldirmasligi kerak. Biroq, ularning xatti-harakatlari, ayniqsa motivlari uchun tushuntirishlar, ba'zida odamning ruhiy salomatligiga shubha tug'diradi. Insonning xulq-atvori va uning ijtimoiy va psixologik oqibatlarini tushunish har doim muhimdir.

Insonning barcha xulq-atvorini va bizning ishimizda - jinoiy xatti-harakatni tushunish uning psixologiyasiga chuqur kirmasdan, ijtimoiy-psixologik hodisalar va jarayonlarning psixologik mexanizmlari va motivlarini bilmasdan mumkin emas. Kirillovaning yozishicha, jinoiy xatti-harakatlarning psixologik nazoratini bilmaslik uni baholash va tuzatishni, eng muhimi, oldini olishni murakkablashtiradi. Jinoyat, jinoiy xulq-atvor va huquqbuzarlik huquq, sotsiologiya, tibbiyot, boshqa fanlar va, albatta, psixologiyani o'z ichiga olgan keng ko'lamli ilmiy sohalarning o'rganish mavzusidir. Va ko'pincha, ijtimoiy xavfli odamlarning xatti-harakatlarini tushuntirish muammolariga duch kelganda, mutaxassislar psixologik tushuntirishlarga murojaat qilishadi. Jinoyatlarning sodir etilishi, jinoiy xulq-atvor va uning mohiyati tadqiqotchilarning diqqat markazida bo'lgan va shunday bo'lib qoladi. Muallifning yozishicha, bu mavzuga e'tibor kuchayishiga sabab eng xavfli, ya'ni jamiyat va uning manfaatlariga og'ir xafv oluvchi jinoyatlardir. Shuningdek, u o'z ishida jinoyat tushunchasini ixtiyoriy, ongli, ijtimoiy xavfli, qonunga zid va qonun bilan jazolanishi mumkin bo'lgan qilmishlar sifatida belgilaydi. Jinoyatlarning barcha turlari ijtimoiy nomaqbul va noto'g'ri xatti-harakatlarning variantlari hisoblanadi [1, 4, 11-12].

Yu.M. . Antonyanning fikriga ko'ra, jinoiy xatti-harakatlar va jinoyat - bu ijtimoiy hayotning bir xil hodisasini bildiruvchi ikkita atama. Olim ularning orasidagi farqni jinoiy xatti-harakatlarning huquqiy nuqtai nazardan, jinoyatchilikni esa kriminologik, aniqrog'i, jinoiy-psixologik nuqtai nazardan tushuntirilishi va baholanishida topadi. [2, 3]. Jinoiy xulq – makon va zamonda yuzaga keladigan jarayon bo'lib, jinoiy tashkilotni tashkil etuvchi tashqi, ob'ektiv xulq-atvorni ham, jinoyat sodir etilishini belgilovchi ichki, oldingi psixologik hodisalarni ham o'z ichiga oladi [3, 112].

N.F.Kuznetsova jinoiy xatti-harakatni uning tuzilishi nuqtai nazaridan ko'rib chiqdi. Uning yozishicha, uning mazmuni antisosialdir va umumiy psixologik ma'noda irodaviy faoliyatning barcha belgilariga javob beradi. U kontseptsyani sub'ektiv tomondan ko'rib chiqib, uni

iroda, motivatsiya va qat'iyat bilan, ob'ektiv tomondan esa - jismoniy harakat va undan tiyilish bilan tavsiflaydi [4, 49].

G.S. Glontining ta'kidlashicha, jinoiy xatti-harakatlar makon va zamon ichida rivojlanadigan jarayondir. U jinoyatning jihatini tashkil etuvchi sub'ektning aniq harakatlarini o'z ichiga oladi [5, 12]. Jinoyat kodeksiga muvofiq jinoyat sodir etish orqali jazo tahdidi ostida ushbu Kodeksda taqiqlangan ijtimoiy xavfli qilmishni sodir etish jinoyatdir. Demak, jinoyat sodir etilishidan oldingi bu psixologik hodisalar jinoiy xulq-atvor bilan ham bog'liqligini ta'kidlab bo'lmaydi. Shunday qilib, bu hodisalar faqat shaxsning xatti-harakati uchun jinoiy motivni ko'rsatishi mumkin, ammo sub'ektning harakatlarida aybdorlik belgilari bo'lmasa, uning xatti-harakatini jinoiy deb hisoblash mumkin emas. Motiv ham niyat kabi har qanday sharoitda ham yo'qolishi mumkin, bu holda shaxs jinoyat sodir etgan deb hisoblanmaydi. Subyektning jinoiy xatti-harakati haqida faqat shunday niyatlarni o'zida mujassam etgan aniq, real harakatlar mavjudligini isbotlash mumkin bo'lgandagina gapirish mumkin. Jinoiy harakatlar shaxsning "ongi" tushunchasi bilan bevosita bog'liq. A.G. Spilkinning yozishicha, ong miyaning faqat odamlarga xos bo'lgan va til bilan bog'liq bo'lgan eng yuqori funktsiyasi bo'lib, u umumlashtirilgan, baholovchi-maqсадli aks ettirish va voqelikni konstruktiv ijodiy o'zgartirish, xatti-harakatlarning dastlabki aqliy shakllanishi va uning oqibatlarini oldindan bilish, oqilona tartibga solishdan va inson xatti-harakatlarini o'z-o'zini nazorat qilishdan iborat. [7, 83].

Jinoyat huquqining ichki nazariyasida faqat ongli ravishda harakat qilganlarni jinoiy javobgarlikka tortish zarurligi to'g'risidagi shubhasiz pozitsiyaga qaramay, jinoiy ong sub'ektiga taalluqli masalalar uzoq vaqtdan beri mualliflar o'rtasida jiddiy kelishmovchiliklarni keltirib chiqargan va bundan keyin ham sabab bo'ladi. Masalan, yozuvchi A. N. Treninning yozishicha, agar inson ruhiyatida uning harakatlarining ochiq xavfliligi haqida tushuncha bo'lmasa, unda bu odamning xatti-harakatlarini qoralash aqlga sig'maydi va bu jinoiy javobgarlik tarkibining elementi va asosi bo'lmish xabardorlik va aybdorlik belgilaridan biri hisoblanadi. [8,126-bet].

S.Mankovskiy huquqbuzarlikdan xabardorlik jinoyatning mohiyatidan kelib chiqib, aybdorlik tushunchasining jihatlaridan biri sifatida tan olinishi kerak, degan xulosaga keladi [9, 111-bet]; A.I.

Larog ong ob'ektini qasdning elementi, qilmishning ijtimoiy xavfliligi, jinoyat predmeti, harakat yoki harakatsizlikning barcha tarkibiy qismlarining belgilari, haqiqiy mazmuni va ijtimoiy tabiati sifatida qaraydi. [10,31-32-bet]. Xuddi shu ta'rifni Maltsev ham qo'llab quvatlaydi, u o'z qilmishining ijtimoiy xavfliligini tan olish bu harakatning adolatsizligini (taqiqlanishini) tan olishni anglatadi, deb yozadi. Shuning uchun ongsiz aqliy faoliyat masalasi jinoyatchilikka qarshi kurash nazariyasi va amaliyoti uchun dolzarbdir. Hatto Zigmund Freyd ham psixoanaliz ongni psixikaning mohiyati deb emas, balki ongni psixikaning sifati deb hisoblash kerakligini ilgari surgan.

Yuqoridagilarni umumlashtirib shuni ta'kidlash joizki, odamlar ma'lum ijtimoiy omillar ta'sirida jinoyatchiga aylanadi. Kriminologiyada shaxs shakllanishidagi hal qiluvchi moment uning hayoti va faoliyatining ijtimoiy shartlari hisoblanadi. U sof ijtimoiy xususiyatga ega bo'lib, umumiyroq qonuniyatlarga bog'liq bo'lib, inson psixikasining ma'lum jihatlarida ma'lum darajada namoyon bo'ladi. Shuning uchun ham inson shaxsi ijtimoiy jihatdan aniqlangan xususiyatlarni oladi, ularning shakllanishiga hali ham ilmiy tadqiqot bosqichida bo'lgan biologik kelib chiqishi sof shaxsiy xususiyatlar ta'sir qiladi. Boshqacha qilib aytganda, bu muayyan niyat va motivlarning shakllanishi. Qilmish motivi ayblanishi mumkin, ammo bu motiv taqiqlangan harakatga aylanmaguncha u sub'ektning jinoiy harakati hisoblanmaydi.

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KOMMUNIKATIV KOMPETENSIYANING NUTQ AKTLARINI O'RGATISHDAGI AHAMIYATI

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Annotatsiya. Ushbu maqolada ingliz tilidagi nutq aktlarini o'qitishda turli shakldagi mashg'ulotlarning xususiyatlari tavsiflanadi va sharhlanadi. Shu bilan birga, kommunikativ kompetensiyaning nutq aktlarini o'rgatishdagi ahamiyati muhokama qilinadi.

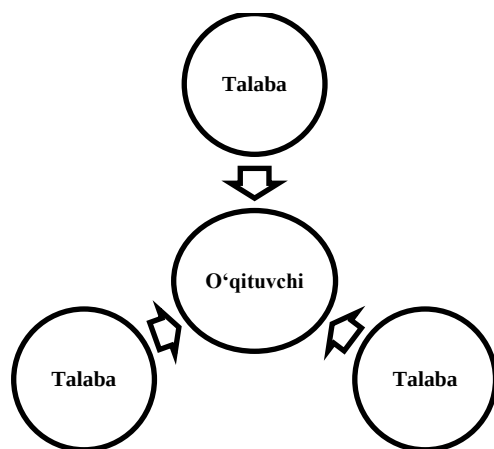
Kalit so'zlar: kommunikativ kompetensiyalar, nutq aktlari, interaktiv mashg'ulotlar, interfaol metodlar, aktivlik moduli.

Kommunikativ kompetensiyada ijtimoiylik masalasi yetakchi o'rin tutadi. Tildan muvaffaqiyatli foydalanish uchun, albatta, lingvistik kompetensiyaning talaffuz me'yorlari, grammatika va lug'at kabi ko'nikmalarni imkon qadar teranroq o'zlashtirish talab etiladi. Ammo bundan tashqari, ijtimoiy-lingvistik kompetensiya, suhbatni qanday boshlash va yakunlash, qanday va qachon xushmuomala bo'lish, odamlarga qay tariqa murojaat qilish kabi ijtimoiy-normativ bilimlar ham ahamiyatli hisoblanadi. Aynan muloqotda komplimentlarni rad etish tamoyillarini o'rgatishda o'qituvchilar jarayon metod (faoliyat usullarining tanishish, mashq qilish, qo'llash)dan foydalanishlari darsning ko'zlangan maqsadiga erishishini ta'minlaydi. Shu bilan birga, muloqot jarayonida o'zini qanday tutish, suhbatni samarali rivojlantirish, tushunmovchiliklardan qochish, ziddiyatlarning oldini olish, ma'lum bir holatlarda kompensatsiya qilish qobiliyatlari ham suhbatdoshlar uchun dolzarb hisoblanadi. Kommunikativ kompetensiyaning qonun-qoidalari hamda atamasi nutq aktlari nazariyasining maydonga chiqib kelishidan deyarli qirq yil o'tib

amerikalik tilshunos Dell Slayms tomonidan ixchamroq talqinda ilm ommasiga taqdim etildi. Slayms o'zining nazariyasida tildan maqsadli va to'g'ri foydalanishning muhimligi xususida so'z yuritadi.

Bugungi kunda tilshunoslarning antropologik, funksional tilshunoslik sohalarida tadqiqot olib borayotganlari ham kommunikativ kompetensiyaning keng qamrovli ekanligini e'tirof etmoqdalar. Komplimentlar va inkorni ifodalovchi nutq aktlarini o'qitishda tashkiliy shakllardan individual, guruh-jamoaviy va individual-jamoaviy mashg'ulotlarning ahamiyati katta. Odatda, individual ta'limning komponenti sifatida nutq aktlarini o'qitishda o'qituvchilar mustaqil ta'limdan foydalanishlari mumkin. Masalan, talabalarning shaxsiy kuzatishlari, ko'nikmalari asosida bajariladigan mustaqil topshiriqlarga tayaniladi. Talabalar dam olish kunlarida yoki darsdan bo'sh bo'lgan paytlarida Buxoro shahridagi turistlar gavjum joylarga borishadi, ular bilan chet tilida muloqot qilishadi; suhbat taassurotlari, izlanishlari natijalarini kundaliklariga qayd etib boradilar. Guruh-jamoaviy mashg'ulotlarda esa talabalar o'qituvchi nazoratida va rahbarligida nutq aktlari haqidagi bilimlarini oshira oladilar (ma'ruza, seminar, amaliy darslarda). Ijodiy va ilmiy haftaliklarda ishtirok etish, o'zlarining yaratuvchanlik qobiliyatlarini sinab ko'rish orqali talabalar individual-jamoaviy mashg'ulotlarning samarasini his qilishlari mumkin. Iltifot va inkorni ifodalovchi nutq aktlarining madaniy xususiyatlari haqida ma'lumot berayotganda, ularning qo'llanilishi yuzasidan nazariy bilimlarni yetkazishda o'qituvchi yetakchilik qilishi va faol bo'lishi kerak.

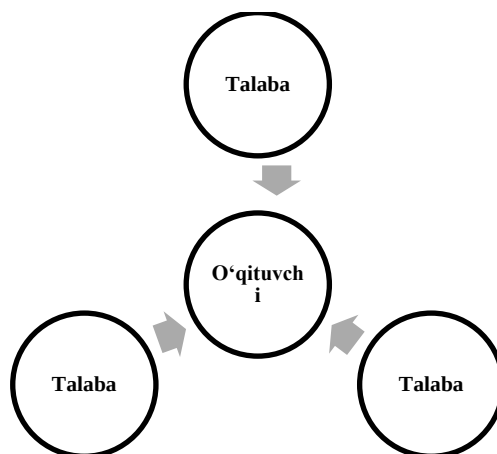
1-diagramma



O'qitishning faol metodida talabalar aktivlik moduliga o'tadilar, ular komplimentlar va inkorni ifodalovchi nutq aktlari bo'yicha mavjud

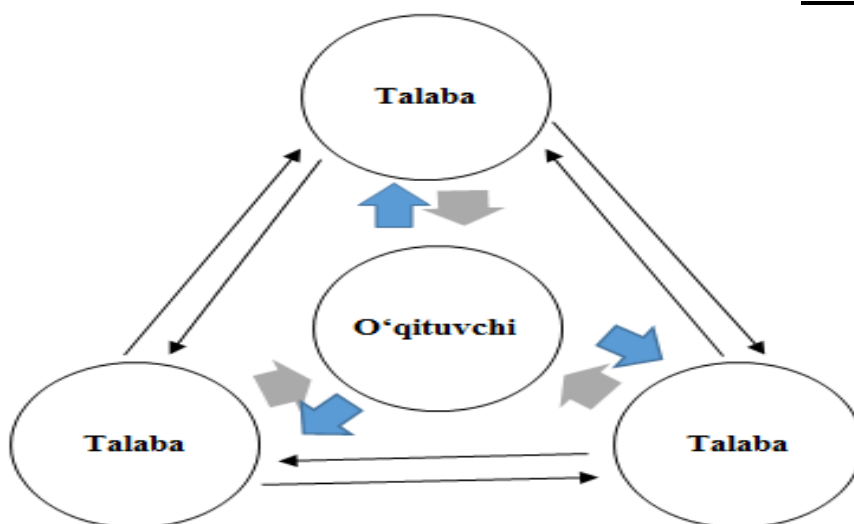
senariylar, nutq vaziyatlarida egallagan bilimlarini amalda ko'rsatishga harakat qiladilar; o'qituvchi faqat nazoratchi vazifasini o'taydi.

2-diagramma



Interfaol metodlarni qo'llash jarayonida barcha "subyekt"lar teng huquqli bo'ladilar va bir xil faollikni namoyon qilishadi.

3-diagramma



Didaktik o'yinli darslarning syujetli rolli o'yinlar, savol-javoblar, munozara va muammoli vaziyatlarni hal etishga qaratilgan turlari nutq aktlarini o'qitishda qo'l keladigan metodlar bo'lib, ular pedagog oldiga:

- darslar davomida didaktik tamoyillarga amal qilish hamda vaqtni samarali nazorat qilish;
- ijtimoiy va kundalik hayotdagi muammolarga mazkur tipdagi o'yinlar hamda mashqlar orqali yechim topish;
- jarayonda qo'llaniladigan usullarni komil insonni kamol toptirish uchun muhim bo'lgan odob-axloq normalariga muvofiq tanlash;

- yuqoridagi usullardan foydalanish davomida ta'limiy va tarbiyaviy, rivojlantiruvchi maqsadlarni nazarda tutish, mashg'ulotlar orasida mantiqiy izchillikni ta'minlash kabi bir qator talablarni qo'yadi.

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SOMATIK LEKSIKANING XUSUSIYATLARI

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Annotatsiya: Ushbu maqola somatic soʻzlarning muhim xususiyatlariga bagʻishlangan. Maqolada somatik lugʻatning nominatsiya obʻektining xususiyatiga koʻra guruhlariga boʻlinishi oʻrganilgan. Maqolada bu guruhlarining butun tilshunoslik jamiyatiga xos boʻlgan umumiy xususiyatlari, shuningdek, turli tillardagi somatik turgʻun iforalarning oʻziga xos xususiyatlarini oʻrganishga qaratilgan.

Kalit soʻzlar: somatizm, somatik leksika, somatik lugʻat, somatik turkum, tilshunoslik, turgʻun ibora, xususiyat.

SOMATIC WORDS AND THEIR CHARACTERISTICS

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Annotation: This article is devoted to the important characteristics of somatic words. The article studies the division of somatic vocabulary into groups according to the nature of the object of nomination. The article aims to study the general characteristics of these groups inherent in the entire linguistic community, as well as the specific characteristics of somatic stable expressions in different languages.

Keywords: somatism, somatic lexis, somatic vocabulary, somatic category, linguistics, stable expression, feature.

СОМАТИЧЕСКИЕ ЛЕКСИКИ И ИХ ХАРАКТЕРИСТИКИ

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Аннотация: Статья посвящена важным характеристикам соматических слов. В статье изучается деление соматической лексики на группы по характеру объекта номинации. Целью статьи является изучение общих характеристик этих групп, присущих всему языковому сообществу, а также специфических особенностей соматически устойчивых выражений в разных языках.

Ключевые слова: соматизм, соматическая лексика, соматический словарь, соматическая категория, лингвистика, устойчивое выражение, признак.

Ma'lumki, leksika so'zi yunoncha so'zdan olingan bo'lib, "so'zga oid", "lug'aviy" degan ma'noni anglatadi. Leksika bu tilni tashkil etuvchi barcha so'z va iboralar yig'indisi bo'lib, u tilning lug'at tarkibini tashkil etadi. Til leksikasi mutassil o'zgarish xususiyatiga egadir. Buni ba'zi so'zlarning o'z ma'nosini yo'qotib, butunlay ishlatilmay qo'yilishi yoki yangi ma'no hosil qilishi, shuningdek, tilda mavjud bo'lmagan so'zlarning tilga kirib kelishi kabilarda kuzatish mumkin. Til leksikasi jamiyat rivojlanish taraqqiyoti bilan bog'langan holda boyib boradi. Jumladan, fan va texnikada erishilgan yutuqlar ham tilning leksik qatlamida yangi so'zlar vujudga kelishiga olib keladi.

Endi somatik leksikaga asosiy e'tiborni qaratadigan bo'lsak, somatik leksika deyilganda tilda mavjud bo'lgan inson yoki hayvon tana a'zolarini ifodalovchi so'zlar tushuniladi. Somatizm atamasi yunoncha "soma" so'zidan olingan bo'lib, tana degan ma'noni anglatadi. Tana a'zolari o'zi ichiga bosh, ko'zlar, burun quloq, qo'llar, oyoqlar va shu kabilarni oladi. Bu tana a'zolari hayvonlarda ham uchraydi.

Somatizmlar inson yoki hayvon tana a'zolari ifodalovchi so'zlar hisoblanadi. Ular biologiyada, tibbiyotda, falsafada, psixologiyada va shuningdek ilohiyotda ham olimlarning qiziqishiga sabab bo'lgan. Fanning har bir sohasi tomonidan somatizmlarga bo'lgan qiziqish ularning inson hayotida muhim ahamiyat kasb etishi, inson bilish faoliyatining asosi, shuning obyektiv olam bilan munosabatga kirishi

uchun xizmat qilishi bilan bog'liqdir. Somatik leksika barcha tillarda mavjud bo'lib, tillarning universal leksik qatlamiga kiradi.

Tilshunoslikda somatik leksika va somatizm atamalarini kirib kelishi, eston tili tadqiqotchisi F.O.Vakk nomi bilan bog'liqdir. Uning fikricha: "Somatizmlar frazeologiyaning eng qadimgi qatlamlaridan biriga tegishli va har qanday so'z boyligining eng ko'p ishlatiladigan qismini tashkil etadi".[1]. U somatizmlarni quyidagi turlarga bo'ladi:

- 1) insonni tasvirlaydigan;
- 2) inson va hayvonni tasvirlaydigan;
- 3) hayvonni tasvirlaydigan.

Vakkning ta'kidlashicha: somatizmlar nafaqat tana a'zolarini, balki tanadagi suyuqliklar nomini, tana a'zolari sirasiga kirmasa ham, ular bilan uzviy bog'liq bo'lgan asab, suyak, muskul kabilarni, shuningdek imo-ishoralar natijasida hosil bo'lgan so'z birikmalarini qamrab oladi.

Somatik so'ziga falsafiy lug'atlarda quyidagicha ta'rif berilgan: Somatik - (gr. soma - tana) tanaga tegishli, tana bilan bog'liq. Inson tanasi uning psixikasi(ruhiyati)ga qarama-qarshi qo'yiladi. Aslida, inson tanasini psixikadan ajratish qiyin. Ushbu ikkisi o'rtasida biz o'zaro ta'sirni kuzatishimiz mumkin, bu ayniqsa psixogen kasalliklar(psixologik buzilishlarga bog'liq bo'lgan kasalliklar)da aniq seziladi.

Misol uchun, eskimoslar orasida bola tyulen(dengiz jonivori)ni garpun bilan o'ldirish uchun yetarli kuchga ega bo'lganida erkakga aylanadi; va endi bunga kuchi yetmaydigan qari eskimos hech qanday ko'zga tashlanmaydigan sabab tufayli vafot etadi: bu somatik o'lim, lekin uning sababi ruhiyatga bog'liq. Yoki, masalan, oddiy bosh og'rig'i yoki oshqozon buzilishlarini olaylik, ular deyarli har doim psixologik qiyinchiliklar, aqliy zo'riqish bilan bog'liq bo'lgan. Bir so'z bilan aytganda, inson "psixosomatik" reallikdir [2].

Falsafa va ilohiyotga oid manbalarda keltirilishicha, inson moddiy (jismoniy) va nomoddiy (ruhiy) jihatlarning birligidir. Insonning moddiy tomoni deyilganda bu uning jismi, tanasi tushuniladi. Nomoddiy jihati esa uning jonidir. Din va falsafaning asosiy dioxotomiyasi - "jon - tana" hisoblanadi.

Platon va Aristotel ham bu haqida o'z fikr mulohazalarini bildirgan. Platon inson mohiyatini jon va tana birligidan tashkil topgan

degan fikrni ilgari surgan, shuningdek, u jonning bir tanadan boshqa ko'chishiga ishongan.

O'rta osiyolik mutafakkir Abu Nasr Forobiy jonining ko'chishiga qarshi fikr yuritgan. Uning fikricha, inson vujudi dunyoga kelganda "oziqlantiruvchi kuch"ga aylanadi. Bu kuch uni quvvatlantirib turadi va insonda sezgi a'zolari (ko'z va quloq kabi) paydo bo'ladi. Ular yordamida inson his qilish, tasavvur qilish va eslab qolish kabilarni amalga oshiradi.

Yevroplik olim Rene Dekart XVII asrda dualizm kontsepsiyasini yaratdi. U tafakkur va tana insonning nomoddiy va moddiy jihati sifatida bir-biriga qarama-qarshi qo'ydi.

"Lametrining fikriga ko'ra, inson tanasi bamisoli soat mexanizmidek o'zi harakatga keluvchi mashinaga o'xshaydi. Tashqi olam inson miyasi ekranida o'z aksini topadi. O'sha aks, o'sha sadoni o'rganayotganda, olamdagi barcha hodisalar, voqealarning yagona moddiy substansiyasi borligini unutmaslik darkor. O'sha yagona moddiy substansiyaga xos eng muhim xususiyat sezish va fikrlashdir. Bunday holatni tashqi olamning inson miyasiga ko'rsatgan ta'sirida, o'sha ta'sir ostida shakllangan turli qobiliyatlarni, malakalarni o'zida mujassamlashtirgan «yagona tanasida» yaqqol ko'rish mumkin" – deydi A.Choriyev. [3]

Rus va turk tillaridagi somatizmlar yuzasidan tadqiqot olib borgan O.Nazarov somatizmlar xususida boshqacha fikr yuritadi. Olim somatizmlar qatoriga faqat inson tana a'zolarini kiritadi, asab, suyak muskul, qon va imo-ishoralar natijasida vujudga kelgan so'z birikmalarini somatizmlar qatoriga qo'shmaydi.

Inson tashqi olamni o'z tafakkurida aks etirishida tana a'zolari muhim ahamiyat kasb etadi. U borliqni ko'zlari orqali ko'radi, quloqlari orqali undagi tovushlarni eshitadi, qo'llari bilan ushlab ko'radi va ongida tashqi olamdagi obyektlar haqida ma'lum bir xulosalar chiqaradi.

Tana a'zolari inson hayotida muhim ahamiyat kasb etadi. Insonning fikrlashi, faoliyati, obyektiv olam bilan munosabat o'rnatishi barchasi inson tana a'zolari bog'liq jarayonlardir. Tana a'zolari funksiyasida buzilishlar vujudga kelsa bu salbiy oqibatlar keltirib chiqarishi mumkin.

Y.N.Karaulovning fikricha: “tilning o‘zini, uning chegarasidan chiqmay turib, uning yaratuvchisi, tashuvchisi, foydalanuvchisi bo‘lgan insonga, lisoniy shaxsga murojaat qilmasdan bilish mumkin emas”[4].

Atrofimizdagi dunyo bilan ko‘plab tajribalarimiz tana a‘zolarimiz idroki va hissiyotlar orqali shakllanadi. Bunda til yaratuvchisi o‘zini bilishi natijasida inson tana a‘zolarini nomlaydigan somatizmlar vujudga kelgan. Inson eng avvalo o‘zini, o‘zini qurshab turgan olamni o‘z tana a‘zolari orqali anglash, shuningdek olamdagi boshqa obyekt va predmetlarni o‘zining tana a‘zolari orqali his qilish bilan bir qatorda ularni borliqdagi jismlar bilan solishtiradi va ularni baholaydi. Baho insonning jismoniy va ruhiy tabiatidan kelib chiqadi va insonning fikrlashi, faoliyati, boshqa insonlarga va predmetlarga bo‘lgan munosabatini, ularni qabul qila olish darajasini belgilaydi.

Tabiiyki, bularning barchasi inson tana a‘zolari bilan uzviy bog‘langan. Tana a‘zolari o‘lchov manbai bo‘lib xizmat qiladi.

T.N. Chaykoning fikriga ko‘ra: somatizmlarning doimiy inson ko‘z ostida bo‘lishi ularni boshqa narsalarni taqqoslash uchun xizmat qiluvchi etalonga aylantirib qo‘ygan. Somatizmlar metafora orqali ma‘no hosil qilishda faol qo‘llaniladi va uning asosida inson va hayvonlarning o‘zini tutishi kuzatish yotadi[5].

Tana a‘zolarini ifodalovchi so‘zlar jonsiz narsalarning o‘ziga xos qismlariga nisbatan ham qo‘llaniladi.

Inson tanasidan obyektini kuzatish va o‘rganish uchun foydalanish qulay bo‘lib, tananing qismlari bildiruvchi so‘zlar inson ongining o‘zi kabi qadimiydir. Bu shuni anglatadiki, inson tana a‘zolari vositasida tashqi muhitdagi obyektlarni kuzatish va o‘rganish imkoniyatiga egadir, bu tana qismlarini ifodalovchi so‘zlarning vujudga kelishi insoniyatda ongning shakllana boshlagan davriga to‘g‘ri keladi. Shuning uchun ham ular barcha tillar lug‘at tarkibida qadim zamonlardan to hozirga qadar mavjuddir.

Ma’lumki o‘zbek tili turkiy tillar oilasiga mansub bo‘lib, ularning lug‘at tarkibidagi so‘zlar bir-biriga o‘xshash va ular asosan tub turkiy so‘zlardan tashkil topgan. Ushbu so‘zlar turkiy tillarning o‘z materiali hisoblanib, ularni turkiy tillar oilasiga mansub bo‘lgan deyarli barcha tillarda uchratish mumkin.

“Turkiy tillar leksikasi uchun umumiy hisoblangan (mushtarak) ushbu so‘zlar umumturkiy so‘zlar deb ham ataladi. Ularning mavzuiy

guruhlaridan biri bu inson va hayvon tana a'zolarini bildiruvchi so'zlar hisoblanadi.

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TECHNIQUES FOR ENHANCING EMOTIVENESS IN LANGUAGE AND SPEECH

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Abstract. Emotiveness in language and speech refers to the way words convey feelings and emotions. This quality is crucial in communication, as it helps listeners understand the speaker's emotional state and intentions. In this article, we will explore the different aspects of emotiveness, its importance, and how it can be effectively used in various contexts.

Key words: language, speech, choice of words, tone of voice, body language.

Emotiveness plays a crucial role in our daily lives, influencing how we communicate and connect with one another. Understanding emotiveness is especially important for professionals in various fields, such as education, psychology, and business. This text will explore the significance of emotiveness, its impact on communication, and why it is essential to recognize and harness this power effectively.

Understanding Emotiveness

Emotiveness refers to the expression of emotions and feelings in communication. It encompasses both verbal and non-verbal elements, such as tone of voice, facial expressions, body language, and choice of words. Individuals who communicate with high emotiveness can convey their feelings more effectively, making their messages resonate on a deeper level with their audience.

In professional settings, emotiveness can enhance engagement and foster positive relationships. For example, a teacher who shows enthusiasm and passion for a subject can inspire students to become

more interested and involved in their learning. Similarly, a manager who expresses empathy and understanding towards their team members can create a supportive work environment that encourages collaboration and productivity.

The Impact of Emotiveness on Communication

Emotiveness significantly affects how messages are received and interpreted. Research has shown that people are more likely to remember and respond to emotionally charged content. When a speaker or writer expresses their emotions, they create a connection with their audience, making the communication more relatable and impactful.

In persuasive communication, emotiveness is particularly powerful. For instance, a nonprofit organization seeking donations may share heartfelt stories of individuals who have benefited from their services. By appealing to the audience's emotions, they can evoke empathy and compassion, which can lead to increased support and contributions.

However, it is important to strike a balance. Excessive emotiveness can lead to misunderstandings or perceptions of insincerity. Therefore, professionals must be mindful of their emotional expression, ensuring that it aligns with the message they intend to convey. This awareness can enhance credibility and foster trust between communicators and their audiences.

Language is not just a tool for sharing information; it is also a medium for expressing emotions. Emotiveness can be found in the choice of words, tone of voice, and even body language. For instance, saying "I love you" can have a profound effect depending on how it is delivered. If spoken softly with warmth, it can evoke feelings of tenderness. However, if said in a harsh tone, it may come off as insincere or sarcastic.

The emotional impact of language can also be influenced by cultural factors. Different cultures may have unique ways of expressing emotions, which can lead to misunderstandings if not acknowledged. For example, while some cultures might prioritize direct expression of feelings, others may value subtlety and restraint. Understanding these differences is essential for effective communication in diverse environments.

Emotiveness plays a significant role in various fields, including education, counseling, and public speaking. In education, teachers who

use emotive language can create a more engaging and supportive learning environment. By expressing enthusiasm about a subject, teachers can inspire students and foster a love for learning. For example, instead of simply stating facts, a teacher might say, "I am thrilled to share this amazing discovery with you!" This approach can capture students' attention and motivate them to participate actively in class.

In counseling, emotive language is vital for building rapport and trust between the counselor and the client. Counselors often use reflective listening, which involves restating what the client has said while infusing emotional understanding. This technique helps clients feel heard and validated, making them more open to discussing their feelings and experiences.

Public speaking is another area where emotiveness is crucial. A speaker who can convey passion and authenticity is more likely to connect with their audience. Techniques such as varying tone, pacing, and volume can enhance the emotional impact of a speech. For instance, a speaker discussing a serious topic might lower their voice to convey gravity, while a story about personal triumph might be delivered with excitement and energy.

Techniques for Enhancing Emotiveness

To effectively use emotiveness in language and speech, several techniques can be employed:

1. **Word Choice:** Selecting the right words is fundamental. Choosing descriptive adjectives and vivid verbs can evoke specific emotions. For example, instead of saying "happy," one might say "ecstatic," which conveys a stronger feeling.

2. **Tone and Inflection:** The way something is said often matters more than what is said. Practicing varying tone and inflection can help convey emotions more effectively. A warm, inviting tone can create a sense of comfort, while a sharp, clipped tone may indicate urgency or anger.

3. **Body Language:** Non-verbal communication is a powerful aspect of emotiveness. Gestures, facial expressions, and posture can all communicate feelings. For example, leaning forward while speaking can show interest and engagement, while crossing arms may signal defensiveness.

4. **Personal Stories:** Sharing personal experiences can make communication more relatable and emotionally charged. Stories can

illustrate points in a way that resonates with listeners, making the message more impactful.

5. **Active Listening:** Engaging in active listening not only helps the speaker feel heard but also allows the listener to respond more emotively. By reflecting back the speaker's feelings, one can create a deeper connection.

Conclusion

In conclusion, emotiveness in language and speech is a vital component of effective communication. It enhances understanding, builds relationships, and fosters engagement across various fields. By being mindful of word choice, tone, body language, and personal stories, individuals can significantly improve their emotive communication skills. Understanding the role of culture in emotional expression further enriches this skill set, making communication more inclusive and effective.

As we navigate an increasingly diverse world, the ability to connect emotionally through language will remain an invaluable asset in both personal and professional interactions.

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COMMUNICATIVE APPROACH IN LANGUAGE TEACHING AND LEARNING

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Annottion: The Communicative Approach (also known as Communicative Language Teaching, CLT) emphasizes language use in real-life situations rather than focusing solely on grammar. This approach prioritizes the development of communicative competence, which includes both grammatical and pragmatic knowledge. Scholars like Hymes, Canale & Swain, and Krashen have contributed significantly to its theoretical framework, suggesting that learners should acquire language through interaction, task-based learning, and exposure to authentic materials. The approach encourages fluency over accuracy and promotes an interactive, student-centered classroom environment.

Key words: Communicative approach, communicative competence, interaction, task-based learning, fluency, student-centered, language acquisition, pragmatics, authentic materials, grammar.

Аннотация: Коммуникативный подход (также известный как коммуникативное преподавание языка, КПЯ) акцентирует внимание на использовании языка в реальных ситуациях, а не только на грамматике. Этот подход придает первостепенное значение развитию коммуникативной компетенции, которая включает как грамматические, так и прагматические знания. Такие ученые, как Хаймс, Канале и Суэйн, а также Крашен значительно способствовали созданию теоретической основы КПЯ, утверждая, что учащиеся должны осваивать язык через взаимодействие, учебные задачи и использование подлинных материалов. Этот подход ставит в приоритет беглость речи над точностью и способствует созданию интерактивной учебной среды, ориентированной на учащихся.

Ключевые слова: Коммуникативный подход, коммуникативная компетенция, взаимодействие, обучение на основе задач, беглость речи, ориентированность на учащихся, освоение языка, прагматика, подлинные материалы, грамматика.

Annotatsiya: Kommunikativ yondashuv (shuningdek, Kommunikativ til o'rgatish, KTO deb ataladi) grammatika asosida o'qitishga emas, balki tilni kundalik hayotdagi vaziyatlarda qo'llashga e'tibor qaratadi. Ushbu yondashuv kommunikativ kompetensiyani rivojlantirishga urg'u beradi, bu esa nafaqat grammatik, balki pragmatik bilimlarni ham o'z ichiga oladi. Hymes, Canale & Swain va Krashen kabi olimlar uning nazariy asoslariga katta hissa qo'shgan bo'lib, o'rganuvchilar tilni o'zaro aloqalar, topshiriqqa asoslangan o'rganish va haqiqiy materiallar orqali o'rganishi kerakligini ta'kidlaganlar. Ushbu yondashuv aniqlikdan ko'ra ravonlikni afzal ko'radi va interaktiv, talabalar markazida bo'lgan dars muhitini yaratadi.

Kalit so'zlar: kommunikativ yondashuv, kommunikativ kompetensiya, o'zaro aloqa, topshiriqqa asoslangan o'rganish, ravonlik, tilni o'rganish, pragmatika, haqiqiy materiallar, grammatika.

The Communicative Approach (Communicative Language Teaching, CLT) is a widely used method in language teaching that emphasizes communication and interaction as the primary goals of learning. It emerged in the 1970s as a response to traditional grammar-based methods and focuses on developing learners' communicative competence rather than just grammatical accuracy.

Communication as the Goal:

- Language is taught as a tool for real-life communication rather than just a system of rules.
- Emphasizes "fluency" over "accuracy" in many cases.

Interaction-Based Learning:

- Encourages pair work, group discussions, and role-plays.
- Learners engage in meaningful communication rather than rote memorization.

Authentic and Functional Language Use:

- Uses real-world materials like newspapers, advertisements, and conversations.
- Focuses on practical language skills like ordering food, making requests, or expressing opinions.

Task-Based Learning:

- Lessons are structured around tasks (e.g., solving a problem, planning a trip).
- Tasks provide a "purposeful context" for using the target language.

Student-Centered Approach:

- The teacher acts as a facilitator rather than a strict instructor.
- Students take an active role in their learning.

Techniques and Activities in CLT

Some common activities in communicative language teaching include: role-plays, information gap activities, discussions and debates, problem-solving tasks, games and simulations.

Role-plays: Simulating real-life situations (e.g., ordering in a restaurant).

Information Gap Activities: Students exchange information to complete a task.

Discussions and Debates: Encouraging critical thinking and fluency.

Problem-Solving Tasks: Collaborative decision-making activities.

Games and Simulations: Making learning engaging and interactive.

Advantages of the Communicative Approach:

- Develops real-world language skills – Learners become confident speakers.
- Encourages creativity and spontaneity – Promotes natural language use.
- Boosts motivation – Interactive tasks make learning enjoyable.
- Improves listening and speaking skills – Focuses on authentic communication.

Challenges of the Communicative Approach:

- Grammar may be neglected – Some learners struggle with accuracy.
- Difficult for beginners – Students with no language foundation may feel lost.
- Requires well-trained teachers – Instructors need strong language proficiency and classroom management skills.
- Cultural differences – Some learners may prefer traditional teaching methods.

Comparison with Traditional Methods

Feature	Communicative Approach	Traditional (Grammar-Translation)
Focus	Communication & Fluency	Grammar & Accuracy

Activities	Interactive & Task-Based	Translation & Drills
Role of Teacher	Facilitator	Authority Figure
Learning Style	Student-Centered	Teacher-Centered
Materials	Authentic Resources	Textbooks & Rules

The table compares the Communicative Approach (CLT) with the Traditional (Grammar-Translation) Method based on key features of language teaching.

The main goal of Communicative Approach is to develop communication skills and fluency in real-life situations. Learners practice speaking and understanding rather than just memorizing rules. Traditional Method focuses on grammar rules and accuracy. Students spend more time learning sentence structures and translations rather than practicing real conversations.

Communicative Approach uses interactive activities, such as role-plays, discussions, games, and problem-solving tasks. These encourage learners to use the language naturally.

Traditional Method relies on translation exercises, grammar drills, and reading passages. Students often memorize vocabulary and sentence structures without actively using them in conversation.

In Communicative Approach the teacher acts as a facilitator, guiding students to use the language in meaningful ways. Learners work together to complete tasks.

In Traditional Method the teacher is an authority figure, providing direct instruction and correcting mistakes. Lessons are more teacher-centered than student-driven.

Student-centered learning, where students are encouraged to speak, interact, and express ideas. They learn through experience and communication.

Teacher-centered learning, where students listen, take notes, and practice exercises individually rather than working together.

Communicative Approach uses authentic resources like newspapers, videos, podcasts, and real-world dialogues to expose students to natural language. While Traditional Method uses textbooks, grammar

exercises, and bilingual dictionaries to teach vocabulary and rules systematically.

The Communicative Approach is more engaging, interactive, and practical, helping learners use language in real situations. However, the Traditional Method is more structured and focuses on grammatical accuracy, which can be useful for some learners. The best teaching method often combines both approaches depending on the students' needs.

There are some key scholars who have contributed to the development and understanding of the Communicative Approach (or Communicative Language Teaching, CLT), along with their significant ideas.

Dell Hymes (1972) introduced the idea that language learning should not only focus on grammatical accuracy but also on the ability to use language appropriately in different social contexts. He coined the term communicative competence, which includes both the linguistic knowledge (syntax, vocabulary) and the pragmatic knowledge (how to use language in social situations). This laid the groundwork for CLT, as it shifted focus from knowing how to form correct sentences to knowing how to use language effectively in real communication.

Michael Canale & Merrill Swain (1980) expanded on Hymes' ideas and identified four key components of communicative competence:

Grammatical Competence: Knowledge of syntax, morphology, and vocabulary.

Sociolinguistic Competence: Ability to use language appropriately in different social contexts.

Discourse Competence: Ability to produce coherent and cohesive texts.

Strategic Competence: Ability to use communication strategies to overcome communication problems.

Their work provided a more systematic understanding of communicative competence, emphasizing that learners should be able to handle all aspects of communication, not just grammatical correctness.

Stephen Krashen (1982) proposed that language is acquired when learners are exposed to comprehensible input, slightly above their current level of proficiency. He argued that language acquisition happens naturally when learners understand language in context. This idea aligns with CLT's focus on authentic language use and real-world

communication. It suggests that learners should be exposed to language that is both challenging and comprehensible, enabling them to use it in real communication.

Rod Ellis (1985, 1997) built upon earlier theories to emphasize that interaction is a key element of language learning. According to the Interaction Hypothesis, learners acquire language best when they engage in meaningful communication and receive feedback in real conversations. This idea reinforced the CLT focus on interactive activities such as pair work, group work, and task-based learning. Learners are encouraged to use language actively to solve problems or complete tasks.

David Nunan (1989) introduced the concept of Task-Based Language Teaching (TBLT), which organizes language learning around tasks that have a clear outcome, like ordering food at a restaurant or making a phone call. These tasks replicate real-life communication and promote interaction in meaningful contexts.

TBLT is a direct implementation of CLT principles, focusing on tasks that encourage learners to use the language creatively and for practical purposes, moving beyond textbook exercises.

Jeremy Harmer (2007) focus on Learning through Interaction and Motivation.

Harmer emphasized the importance of interaction in language learning and the role of motivation in encouraging students to use language for communicative purposes. He argued that learners should feel that the language is relevant to their lives and that they can achieve real-world communication through interaction. Harmer's ideas helped reinforce the student-centered nature of CLT, where learners are actively involved in the learning process and motivated to communicate meaningfully.

Henry Widdowson (1978, 1990) explored the relationship between discourse analysis and communicative competence, emphasizing that learning language is about more than just understanding words and grammar; it involves the ability to interpret and produce coherent messages in context. His focus on discourse provided a deeper understanding of how conversations and written texts are structured and how learners can develop their language proficiency beyond isolated sentences.

Littlewood (1981, 2004) emphasized the need to balance both fluency (the ability to speak or write quickly and accurately) and accuracy (correct grammar and vocabulary). He argued that the Communicative Approach should include opportunities for both spontaneous communication and structured language practice.

His ideas suggested that accuracy should not be ignored in communicative settings, and a balance between communicative practice and language structure is essential for effective learning.

These scholars have all played a significant role in shaping the Communicative Approach. Their contributions emphasize the importance of real-life communication, the development of communication strategies, and the creation of an interactive, student-centered classroom environment. Together, they laid the foundation for a more practical and contextual approach to language teaching.

The Communicative Approach is one of the most effective methods for teaching languages today. It prioritizes real-life communication, fluency, and interaction, making language learning more engaging and practical. However, it requires skilled teachers, balanced instruction, and adaptable strategies to ensure success.

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CULTURAL INFLUENCE ON FOREIGN LANGUAGE ACQUISITION

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Annotation. This article explores the influence of culture on foreign language acquisition, highlighting the connection between language and cultural context. It discusses how social norms, idiomatic expressions, pronunciation, and nonverbal communication affect language learning. The study emphasizes the importance of cultural immersion in improving language proficiency and fostering cross-cultural understanding. The findings suggest that integrating cultural knowledge enhances communication skills and prevents misunderstandings.

Key words: culture, language acquisition, communication, idioms, pronunciation, nonverbal communication, cultural immersion, cross-cultural understanding.

Аннотация. В статье рассматривается влияние культуры на изучение иностранных языков, подчеркивается связь между языком и культурным контекстом. Обсуждается, как социальные нормы, идиоматические выражения, произношение и невербальное общение влияют на процесс изучения языка. Исследование подчеркивает важность культурного погружения для повышения языковой компетенции и развития межкультурного понимания. Результаты показывают, что интеграция культурных знаний улучшает коммуникативные навыки и предотвращает недоразумения.

Ключевые слова: культура, изучение языка, коммуникация, идиомы, произношение, невербальное общение, культурное погружение, межкультурное понимание.

Annotatsiya. Ushbu maqolada madaniyatning chet tilini o'rganishga ta'siri o'rganilib, til va madaniy kontekst o'rtasidagi bog'liqlik ta'kidlanadi. Ijtimoiy normalar, idiomatik iboralar, talaffuz va noverbal muloqotning til o'rganish jarayoniga ta'siri muhokama qilinadi. Tadqiqot til kompetensiyasini oshirish va madaniyatlararo tushunishni rivojlantirishda madaniy muhitga sho'ng'ishning muhimligini ko'rsatadi. Natijalar shuni ko'rsatadiki, madaniy bilimlarni integratsiya qilish muloqot ko'nikmalarini yaxshilaydi va tushunmovchiliklarning oldini oladi.

Kalit so'zlar: madaniyat, til o'rganish, muloqot, idiomalar, talaffuz, noverbal muloqot, madaniy muhitga sho'ng'ish, madaniyatlararo tushunish.

Abstract. Language and culture are closely connected, shaping how people communicate and express themselves. When learning a foreign language, cultural knowledge is essential for understanding meanings, social norms, and communication styles. This article examines the relationship between language and culture, highlighting key cultural aspects such as social norms, idiomatic expressions, pronunciation, and body language. It also explores the importance of cultural immersion in language acquisition. The findings suggest that without cultural awareness, language learning remains incomplete, leading to potential misunderstandings. Therefore, integrating cultural knowledge into language learning enhances communication skills and fosters cross-cultural understanding.

Introduction. Language is more than just a tool for communication; it is a reflection of culture. Every language carries the traditions, beliefs, and values of the society that speaks it. Learning a foreign language without understanding its cultural background can lead to misinterpretations and ineffective communication. This article explores the influence of culture on language learning and emphasizes the importance of cultural immersion in mastering a new language.

The Relationship Between Language and Culture

Language and culture are deeply intertwined. The way people express themselves, structure their thoughts, and interact with others is shaped by their cultural background. For example, English-speaking cultures encourage direct communication, while many Asian cultures prefer

indirect and polite speech to maintain harmony. These differences highlight the importance of cultural awareness in language learning.

Cultural Aspects That Influence Language Learning

1. Social Norms and Communication Styles

Each culture has unique communication styles that influence how people use language. For instance, greetings vary across cultures. In many Western countries, a handshake or a simple "hello" is common, while in Japan, bowing is a polite way to greet someone. Without knowledge of these cultural norms, language learners may use inappropriate expressions in social interactions.

2. Idioms and Cultural Expressions

Idioms and expressions often reflect cultural history and traditions. For example, English phrases like "spill the beans" or "break the ice" may not make sense when translated directly into other languages. Similarly, Uzbek, Russian, or Arabic have unique idioms that require cultural knowledge to understand. Mastering idiomatic expressions helps learners sound more natural and improves comprehension.

3. Pronunciation and Speech Patterns

Cultural background influences pronunciation, intonation, and speech rhythm. Some languages, such as Mandarin Chinese, use tones to change word meanings, while English relies on stress and intonation. Learners unfamiliar with these features may struggle with pronunciation and comprehension.

4. Body Language and Gestures

Nonverbal communication varies across cultures. In some cultures, maintaining direct eye contact signifies confidence, while in others, it may be considered disrespectful. Similarly, hand gestures that are positive in one culture may have negative meanings in another. Understanding these differences helps learners avoid miscommunication.

The Importance of Cultural Immersion

To achieve fluency in a foreign language, learners must immerse themselves in the target culture. This can be done in several ways:

Interacting with Native Speakers: Engaging in conversations with native speakers helps learners understand cultural nuances and language usage. **Consuming Media in the Target Language:** Watching films, reading books, and listening to music expose learners to real-life expressions and cultural references. **Traveling or Studying Abroad:**

Experiencing the culture firsthand enhances language acquisition and helps learners adapt to new social norms.

Conclusion. Language learning is not just about memorizing vocabulary and grammar; it requires cultural understanding. Without cultural awareness, learners may misinterpret meanings, struggle with communication, or even offend native speakers unintentionally. By embracing cultural aspects of a language, learners can improve their communication skills and develop a deeper appreciation of different worldviews. Integrating cultural knowledge into language learning fosters cross-cultural understanding and enhances overall fluency.

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WEDDING CEREMONIES IN UZBEK CULTURE AND THE LEXICON RELATED TO NATIONAL RITUALS

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Abstract. *The article deals with the classification of some lexicon of wedding ceremonies used in Uzbek culture. There are some samples of Uzbek folklore lexicon being translated for study in foreign countries and particular characteristics of the units that represent various national ceremonies, weddings, and related rituals.*

Key words: *Wedding, bride, groom, palov, Uzbek customs, blessing, breakfast, banquet.*

In modern world linguistics, the interest and attention paid to determining the place and extent of the contribution of the oral art of each nation to the world civilization is growing. Samples of Uzbek folklore are also being translated for study in foreign countries. Particular attention is paid to the study of the characteristics of the units that represent various national ceremonies, weddings, and related rituals. In recent years, more than ever in the field of folklore, translation studies, comparative linguistics and comparative literature, cultural studies, sociology, the scope of scientific research on the texts of ceremonial folklore, which has a special place in the system of spiritual values. In the translation studies of the modern world, special attention is paid to the preparation of texts of ceremonial folklore for publication, their translation and poetics. Translating verbally created local, national-cultural texts closely related to the national mentality into foreign languages, re-creating the original meaning in translation, achieving adequate translation is a complex process, defining its specific principles and methods, including lexical units of wedding ceremonies. and it has become necessary to study the reflection of nationality through them.

The traditions of the Uzbek people have been formed as a result of complex processes of harmonization of cultural skills and traditions of all tribes and ethnic groups that have participated in the formation of the Uzbek nation for centuries. They are very distinctive, bright, and diverse, and stem from a patriarchal relationship of descent. Most of the customs are related to family life and are related to the birth and upbringing of the child (**cradle wedding, circumcision**), marriage (**blessing wedding, wedding**). Often they represent an integral part of Islamic traditions into even older forms associated with the practice of magic. Since the adoption of Islam, many family traditions have changed under its influence, and Muslim rituals have entered the lives of Uzbeks. Friday is a holiday and on this day a general **prayer (dua)** is performed in all the gathered mosques. Patriarchal traditions still live in mosques, teahouses, bazaars, and in social life where only men participate.

A crib wedding(Beshik to'yi) is a ceremonial celebration that is celebrated by putting the baby in the crib for the first time. This is one of the oldest and most common ceremonies in Uzbekistan. Usually this wedding is held on the 7th, 9th, 11th day of the baby's birth. In different provinces, the ceremony has its own characteristics and depends on the

level of wealth of the family: self-sufficient families usually hold this wedding on a large scale, while poor families celebrate it modestly. All the necessary andoms for the crib and the baby are given by the relatives of the baby's mother. The table is surrounded by bread, sweets and toys. Gifts are prepared for the baby's parents and grandparents. Richly decorated cribs, tablecloths and gifts are placed in the vehicle and sent to the baby's parents 'home, along with guests, to the sound of trumpets and drums. Traditionally, the cradle brought is first placed by the baby's grandfather on his right shoulder, then passed on to his son's son's shoulder, who gives the cradle to the baby's mother. In the past, they used to put white flour on their faces to keep all the intentions of the guests clean and good. Guests are invited to a table set up at the hotel, and while guests eat, listen to musicians, and feast, a baby-wrapping and crib-laying ceremony is held in the adjoining room with the participation of the elderly. At the end of the ceremony, guests come in to see the baby, give him presents, and sprinkle buttermilk or sugar on top of the crib. At the end of the ceremony, the guests return home.

Circumcision (xatna qilish) is another ancient Uzbek custom that is considered sacred by Islam. This ceremony is held for boys when they are 3, 5, 7, 9 years old, and rarely 11-12 years old. The circumcision ceremony is controlled by the public. From the moment a boy is born, his parents gradually buy everything he needs and begin preparations for the circumcision wedding. Preparations for the ceremony, which is often referred to simply as a "**wedding**," begin a few months before the ceremony. Relatives and neighbors help sew quilts and prepare wedding gifts. All of this is left to mothers of many children. Before the wedding, the Qur'an is recited in the presence of the elders, the imam of the mosque and relatives living in the neighborhood. The table is set. Surahs from the Qur'an are then recited and the elders recite a prayer for the boy. After that, the big "wedding" begins. Before the "wedding" the child is dressed in front of neighbors, elders, relatives, presents, dressed in gold. In the past, gifting a mare was a picture, and the child would now be handed the child to him, stating that he was now a warrior. All the boys congratulate the boy and sprinkle him with money and sweets, and then it all goes on inside, in the women's rooms. On the same day, in the circle of women there is a ceremony of laying "**takurar**" - **beds, pillows on the platform**, which is usually done by a mother with many children. The ceremony will be completed by a rich table, including festive oysters. Traditionally, after

dinner, a large bonfire is lit in the yard in the evening and people play around the campfire, organizing various games. The celebration continues the next day.

In world translation studies, fundamental research is being conducted on the comparative analysis of lexical units representing wedding ceremonies in English and Uzbek, which belong to different systematic languages. national-cultural features of lexical units, linguistic description of lexical units and the study of linguo-cultural and their reflection of nationality in them make it a necessary object of research in modern science.

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**TILNING LEKSIK-SEMANTIK TIZIMI, QIYOSIY
TIPOLOGIK IZLANISHLAR VA ADABIYOTSHUNOSLIK
MUAMMOLARI**

MATERIALLAR TO`PLAMI

XV

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