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Muassis: Buxoro davlat universiteti
Tahririyat manzili: 200117, O‘zbekiston Respublikasi,Buxoro shahri Muhammad Iqbol ko‘chasi, 11-uy.
Elektron manzil: nashriyot_buxdu@buxdu.uz

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SERIYA: **T I L SH U N O S L I K**

MUNDARIJA *** СОДЕРЖАНИЕ *** CONTENTS		
TILSHUNOSLIK * LINGUISTICS *** ЯЗЫКОЗНАНИЕ**		
Koziyeva I.K.	Onomastikaning boshqa fanlar bilan o‘zaro bog‘liqligi	4
Achilova Z.P.	“Yosh” konseptining o‘zbek va ispan xalq tafakkuridagi lingvokonseptual tahlili va uning chog‘ishtirma asoslari	8
Avezova D.S.	Nik-taxallus - raqamli makonning periferiyasi sifatida	12
Axrorova R.U.	O‘smirlar diskursida toponimlarning lingvokognitiv talqini	17
Ahmadova U.Sh., Muxammedova D.N.	Buyuk allomalar shaxsini ifodalovchi antroponimik perifrazalar	21
Boltaboyeva N.M.	Ingliz va o‘zbek tillaridagi dam olish obyektlar nomlarining lingvistik va semantik tahlili	26
Elmurodova S.S.	Linguistic and cultural shifts in the development of English religious vocabulary	32
Ergashova R.T.	Conceptualization and semantic structuring of aviation terms: a cognitive-linguistic analysis	37
Khatamova Y.R.	Cross-cultural translation of politeness: English and Uzbek etiquette expressions in comparison	41
Inoyatova D.I.	Frame analysis of the concept of ugliness in English and Uzbek languages	47
Ismadiyorova G.B., Uralova O.P.	Linguocultural features of ethnonyms in the English and Uzbek languages	51
Jo‘rayeva N.S.	Ingliz va o‘zbek tillarida tabassum / smile konseptining semantik maydoni va konnotativ tahlili	55
Kabilova S.A.	Evfemiya hodisasining talqini va tadqiqi	59
Karimov Sh.D.	Tilshunoslikda so‘zlarning turkumdan turkumga ko‘chishining talqini va nomlanishi	64
Kasimova S.M., Osmanov M.T.	The method of educating vocabulary in a foreign language	70
Kudratova M.K.	Retronyms and language change	75
Narzullayeva F.O., Mukhamedova G.M.	Translation problems and equivalence of idioms involving human head parts (in English and Uzbek)	81
Nizomova M.B., Rakhimova M.Sh.	Social protection terms in English and Uzbek and their structural and semantic features	86
Normurodova S.Y.	Characteristics of social media lexicon and the requirements for its study	92
Nosirova O.D.	The role of Greek and Latin languages in the development of medical terminology	96
Ostonova S.N.	Ingliz madaniyatida to‘y marosimlari bilan bog‘liq milliy udumlarning o‘ziga xosligi	101
Umarova Sh.I.	Syntax and combinatorics as the foundation of	105

	combinatorial linguistics	
Xolmuratov I.O.	Janubiy Qoraqalpog‘istondagi sodda oykonimlar va ularning qo‘llanilishi	110
Асадов Т.Х. , Хамраева Ж.Т.	Структурно-семантические особенности некоторых антонимичных пословиц русского языка на тему «Дружба и вражда»	115
Саидова М.Р.	Изучение атрибутивных отношений на занятиях русского языка в вузе	120
Тураева Д.Д.	Современные направления и методологические основы лингвистики XXI века	124
Ягафарова Н.Р.	Функционально-семантические аспекты имени существительного в узбекском и русском языках	130
Якунина А.А.	Концепт в системе когнитивного знания и языковой картины мира	135
Diyorova M.A.	“Labubu” o‘yinchoq fenomeni: hype, psixologik ta’sir va mediadiskursdagi aks-sado	140
Rakhimova N.K.	Employing intertextuality to foster children’s associative learning and case-based reasoning through proverbs and idioms	144
Abatov D.R.	Qashqadaryo xalq dostonlarida qo‘llangan rang ifodalovchi so‘zlarning lingvokulturologik tahlili	150
Bektemirova B.B.	Grammatical cohesion in english and uzbek academic discourse: a cross-linguistic analysis	155
Boltaeva M.Kh.	The impact of cultural context on phraseological usage	159
Eshonkulova G.T.	Badiiy diskursda ma’noni implitsit ifodalashning kommunikativ strategiyalari	164
Hayitova M.A.	Qishki sport turlari terminlarining lingvistik va metodik tadqiqi	170
Ibragimova N.A.	The transformative role of ai and llms in education, research, and society	174
Islomova Z.Sh.	A comparative axiolinguistic study of value-oriented lexicon based on english and uzbek language materials	178
Jo‘raqulova G.M.	Montessori metodi asosida fonetik usulda o‘qishni o’rgatish asoslari	182
Mustafoeva M.A.	The representation of anthroponyms in the english folk epic	186
Nafasova V.T.	Qashqadaryo viloyati etnogidronimlari tadqiqiga doir	190
Xamrayeva Sh.M., Nasriddinova I.S.	O‘zbek tili matnlarida savol generatsiyasida statistik, neyron usul va transformerlardan foydalanish	195
Qudratov L.F.	Aspektual semantikani kontekstual boyitishning o'ziga xos xususiyatlari	201
Saidov Kh.Sh., Bekmurodova M.O.	The role of stylistic devices in the manifestation of lexical economy	205
Tashpulatova D.X.	O‘zbek va ingliz tillarida frazeologik birliklarning semantik-pragmatik xususiyatlari: qiyosiy-chog‘ishtirma tahlil	211
Saidov Kh.Sh., Salohiddinova U.N.	Expression of lexical economy through stylistic devices in english and uzbek languages	215

Turayeva D.M.	O‘zbek va evropa punktuatsion tizimlarining umumiy va o‘ziga xos tipologik xususiyatlari hamda asosiy prinsiplari	222
Turgunboev R.I.	A comparative pragmatic analysis of political discourse in english and uzbek	226
Tursunov M.M.	Til, ong, madaniyat o‘rtasidagi munosabat zamonaviy tilshunoslik sohalarining yuzaga kelishi asosi sifatida	231
Hamroyeva Sh.M., Umarova N.Q.	Huquqiy ma’lumot tizimlarida avtomatik savol-javob mexanizmlari: nazariya va amaliyot	236
Xabibulloyeva G.K., Habibulloyeva S.K.	Ayrim geografik terminlarning sinonimiya xususiyatlari	243
Xoshimova N.A.	Mitigatsiya vositalarning gender nutqida tahlili	247
Yunusaliyeva N.Z.	O‘zbek va nemis xalqlarining zamonaviy bayramlari bilan bog‘liq leksik birliklar	251
Аминова Р.Х.	Русская фразеология и особенности её усвоения в условиях билингвизма: сопоставительный анализ русской и узбекской фразеологии	254
Жалилова Л. Ж.	Роль самокоррекции в профессиональной подготовке переводчиков	258
Yunusaliyeva N.Z.	O‘zbek va nemis xalqlarining diniy bayram bilan bog'liq leksik birliklar tadqiqi	262
Shaniyazov J.U.	Adabiy til uchun yozuvning ahamiyati	266
Turdiyev I.M.	“Hujjat” terminining ingliz tilida aks ettirilishi hamda ulardagi uslubiy o‘ziga xosliklari	269
Исмоилова Ш.Б.	Способы выражения категории времени в русском и узбекском языках	273
Ким С.Ф.	Изучение безличных предложений в студенческой аудитории. (из опыта работы)	278
Solieva M.A.	Speech act theory within contemporary linguistics	285
Mansurova G.M.	Madaniyatlararo kontekstda xorijiy til muloqotining xususiyatlari	289

UO‘K 81

ONOMASTIKANING BOSHQA FANLAR BILAN O‘ZARO BOG‘LIQLIGI

Koziyeva Iqbol Komiljonovna,
Buxoro davlat universiteti
Rus tili va adabiyoti kafedrasi o‘qituvchisi, PhD

Annotatsiya. *Ushbu maqolada hozirgi vaqtda onomastika mustaqil lingvistik fan sifatida to‘liq rivojlandi, antroponimlarning nomlash usuli, ismga asoslangan tasvir, tasvirida tipik qayd etilgan antropologik universallar haqida gap boradi. Shuningdek, ismlar jonli so‘zlashuv nutqida ular ma'lum bir xalqqa xos bo‘lgan voqelik, urf-odatlar, din, dunyoqarash va boshqalar bilan chambarchas bog'liqligi haqida gapirilgan. Onomastika yoki onimiya, har xil turdagi ismlar to‘plami sifatida, inson hayoti va faoliyatining barcha sohalari bilan bog'liq. Identifikatsiya qilish yoki individuallashtirish uchun tanlov zarur bo‘lgan joyda, shaxs o‘z nomlarini eng ko‘p ishlatish ob'ektni belgilashning qulay usuli hisoblanishi ta’kidlangan.*

Kalit so‘zlar: *onomastika, antroponimika, onimlar, tegishli ismlar, tarix, arxeolog, sotsiolog, adabiyotshunoslik.*

СВЯЗЬ ОНОМАСТИКИ С ДРУГИМИ ДИСЦИПЛИНАМИ

Аннотация. *В данной статье рассматривается современное состояние ономастики как самостоятельной лингвистической дисциплины, способы именования антропонимов, описание, основанное на имени, и типично фиксируемые в описании антропологические универсалии. Также обсуждается, что в живой разговорной речи имена тесно связаны с реальностью, обычаями, религией, мировоззрением и другими характерными особенностями определённого народа. Ономастика, или онимия, как совокупность различных видов имен, связана со всеми сферами жизни и деятельности человека. Подчёркивается, что там, где необходим выбор для идентификации или индивидуализации, наиболее удобным способом обозначения объекта является использование собственных имён.*

Ключевые слова: *ономастика, антропонимика, онимы, соответствующие имена, история, археолог, социолог, литературоведение.*

INTERRELATIONSHIP OF ONOMASTICS WITH OTHER SCIENCES

Abstract. *This article discusses how onomastics has fully developed as an independent linguistic science, focusing on the method of naming anthroponyms, name-based imagery, and typical anthropological universals recorded in such imagery. It also explores how names in live conversational speech are closely connected to the reality, customs, religion, worldview, and other characteristics specific to a particular people. Onomastics, or onymy, as a collection of various types of names, is linked to all spheres of human life and activity. The article emphasizes that in situations where selection is necessary for identification or individualization, using a person's name is considered the most convenient way to designate an object.*

Keywords: *onomastics, anthroponymy, onyms, proper names, history, archaeologist, sociologist, literary studies.*

Kirish. Onomastika tarixchilar, geograflar, etnograflar, adabiyotshunoslar uchun zarur bo‘lgan amaliy fan sifatida paydo bo‘lgan va ushbu mutaxassisliklar vakillari shug'ullanayotganda "yordamchi ilmiy intizom" doirasidan tashqariga chiqmagan. O‘zlari bilan olib kelgan tilshunoslar ushbu muammoni o‘rganishga qo‘shilishganda strukturaviy va semantik tahlil usullari, onomastika onomastik materialni lingvistik usullar bilan tahlil qiladigan mustaqil intizomga aylandi.

Onomastika fanlarning "chorrahasida" paydo bo‘lganligi sababli, u tadqiqot mavzusining o‘ta murakkabligi bilan ajralib turadi. Onomastikada lingvistik komponent ustunlik qiladi, chunki har bir ism nafaqat til qonunlariga muvofiq rivojlanadigan so‘z, balki har bir ismning ma'lumotlari lingvistik vositalar yordamida “olinadi”.

Ammo, agar onomastika faqat lingvistik tarkibiy qism bilan cheklangan bo‘lsa, uni alohida intizomga ajratish uchun asos bo‘lmaydi. O‘rganilayotgan mavzuning o‘ziga xos xususiyati shundaki, lingvistik asosda u etnografik, tarixiy, geografik, sotsiologik, adabiy tarkibiy qismlarni ham o‘z ichiga oladi, bu tilshunosga

nomlangan ob'ektlarning o‘ziga xos xususiyatlarini va ularni nomlash bilan bog'liq an'analarni ajratib olishga yordam beradi.

Bundan tashqari, onomastik tadqiqotlar arxeologiya, moddiy va ma'naviy madaniyat tarixi, biologiya, ilohiyot, falsafa, mantiq, psixologiya va boshqalar ma’lumotlaridan foydalanadi, bularning barchasi onomastik muammolarni faqat tilshunoslikdan tashqariga olib chiqadi va uning tarkibiy qismlari majmuasiga ma'lum mustaqillik beradi.

Mavzuga oid adabiyotlarning tahlili. A. V. Superanskayaning fikriga ko‘ra, to‘g'ri ismning umumiy nazariyasini yaratish "ma'lum bir leksik toifaga xos bo‘lgan umumiy qonuniyatlarni aniqlash, ular yaratilgan yoki ishlatilgan tildan qat'i nazar, ismlarning (onoma) tabiiy xususiyatlarini izlashdir"

Onomastika yoki onimiya, har xil turdagi ismlar to‘plami sifatida, inson hayoti va faoliyatining barcha sohalari bilan bog'liq. Identifikatsiya qilish yoki individuallashtirish uchun tanlov zarur bo‘lgan joyda, shaxs o‘z nomlarini eng ko‘p ishlatish ob'ektni belgilashning qulay usuli. Boshqa individuallashtirish yo‘llari (raqamli belgilash, koordinatalar tizimi va tavsiflovchi ibora) cheklangan foydalanishga ega. O‘z nomlaridan foydalanish umumiy, universaldir.

Tegishli ismlar-bu ob'ektlarga berilgan individual belgilar, bundan tashqari, umumiy (umumiy, tur, kichik turlari va ba'zan navli) nomlari (Mariya Ivanovna-odam, ayol, kampir, mymra; Yuliya – odam, ayol, qiz, go‘zallik).

Hozirgi vaqtda onomastika mustaqil lingvistik fan sifatida to‘liq rivojlandi. Uning boshqaruvi bilan bog'liq aniq belgilangan muammolar doirasi mavjud; onomastik tadqiqotlar usullari takomillashishda davom etmoqda. Onomastik materiallarni to‘plash, yozib olish va tizimlashtirishdan tashqari, onomastlarning vazifalariga ismlarning tarkibiy va tipologik tadqiqotlari, onomastik tizimlarning qadimgi holatini rekonstruksiya qilish kiradi, ularni o‘zgartirish mexanizmlarini tahlil qilish va boshqalar. Bularning barchasi onomastikani "yordamchi" dan tashqariga olib chiqadi va o‘z nomlarining denotativ aloqasi kuchayganligi sababli umumiy tilshunoslikdan biroz ajratilgan mustaqil lingvistik intizomga aylanadi.

Tadqiqot metodologiyasi. Nomlash usuli, ismga asoslangan tasvir har bir xalq uchun juda individualdir. Garchi ismlarning tasvirida tipiklik qayd etilgan va antropologik universallar, ushbu tipik va universal individual xususiyatlar bilan xalq taraqqiyoti belgilanadi. Xalq madaniyati qanchalik ibtidoiy bo‘lsa, u shunchalik o‘ziga xos etnografik xususiyatlarni saqlab qoladi va uning aloqasi yanada jonli bo‘ladi hayot va marosimlarning o‘ziga xos xususiyatlari bilan.

Ismlar (va ayniqsa taxalluslar) jonli so‘zlashuv nutqida ular ma'lum bir xalqqa xos bo‘lgan voqelik, urf-odatlar, din, dunyoqarash va boshqalar bilan chambarchas bog'liq va bularning barchasi qiziqish doirasini tashkil qiladi etnografiya tarix fanlaridan biri sifatida.

Jiddiy tarixiy va etnografik masalani hal qilish – tarixiy maydondan g'oyib bo‘lgan yoki boshqa chekka hududlarga ko‘chib o‘tgan xalqlar onomastikasi bilan bog‘liq. Onomastik ma'lumotlar etnografga avvalgisining chegaralarini belgilashga, etnik hamjamiyatning joylashuvi, moddiy va ma'naviy madaniyat yodgorliklarini sanashga yordam beradi.

Tahlil va natijalar. Har qanday yozuv parchalarini o‘z ichiga olgan arxeologik topilmalar eng katta qiziqish uyg'otadi. Qachon bu, ayniqsa, arxeologlar tomonidan topilgan matnlarda tez-tez uchraydi. Eng qadimgi onomastik qoldiqlar tizimlar yo‘qolgan tillarning xususiyatlarini saqlaydi va ularni qisman qayta qurish imkonni beradi . O‘z atoqli nomlari tufayli Misr ierogliflari va Bobil mixxat yozuvi xet tili, mayya tili va boshqalar yodgorliklari o‘qilgan.

Shunday qilib, arxeologlar moddiy madaniyat bo‘yicha materiallarni qazib olib, bir vaqtning o‘zida tilshunoslik uchun materiallar olishadi, tahlil qilishadi va hatto parolni tiklashadi. Onomastika bu yerda yetakchi bo‘lib, madaniyatlarni aniqlash va aniqlashga yordam beradi va matnning noaniq qismlarini hal qiladi.

Qadimgi tarix uchun umumiy ismlarni tahlil qilish ayniqsa muhimdir. Bu alohida qabilalarning kelib chiqishi va ularning boshqa qabilalar bilan aloqasi haqida ma’lumot berishi mumkin. Keyingi davrlar tarixi uchun geografik nomlar ko‘proq qiziqish uyg'otadi, bu xalqlarning tarqalishini va etnik guruhlarning interpenetratsiyasini aks ettiradi.

Qadimgi va yangi tarixni o‘rganish uchun muhim hujjatlar bo‘lib xizmat qiladigan yilnomalar, bit va yozuv kitoblari va boshqalar bir vaqtning o‘zida onomastik tadqiqotlar uchun bitmas-tuganmas manbalar bo‘lib chiqadi.

Genealogiya (shaxslarning oilaviy aloqalarini va turli oilalar tarixini o‘rganadigan tarixiy fan), sfragistika (tahlil qiluvchi yordamchi tarixiy fan muhrlar), numizmatika (tahlil qiluvchi tarixiy intizom qadimgi tangalar) onomastika bilan chambarchas bog'liq, chunki hamma o‘rganishga jalb qilingan yozuvlar va hujjatlarda ushbu fanlar bilan asosiy o‘rin o‘ziga tegishli ismlar (antroponimlar va toponimlar).

Turli davrlarda tuzilgan nasabnomalar va nasabnomalar jadvallari va ma’lumotnomalari, aholini ro‘yxatga olish materiallari va turli xil ro‘yxatlar (har qanday muassasa va o‘quv yurtlari xodimlari yoki bitiruvchilari, elchilar, mukofotlanganlar va boshqalar) tarixchi va onomatolog uchun qimmatli materiallarni taqdim etadi.

Til rivojlanishining umumiy psixologik, fiziologik, anatomik shartlariga ega; ammo mavjudligi o‘zgarishni tushuntirishi mumkin bo‘lgan yagona o‘zgaruvchan element til, jamiyat tarkibidagi o‘zgarishlar. Shunday qilib, tilni o‘zgartirish imkoniyati va zarurati til belgisining ijtimoiy xususiyatidan kelib chiqadi, ammo bu uni ham yaratadi an'anaviylik va inertlik.

Ular apellyatsiya shikoyatlariga qaraganda barcha mumkin bo‘lgan ijtimoiy o‘zgarishlarga ko‘proq javob berishadi. Ism har doim, qo‘ng'iroq qiluvchilarning xohishidan qat'i nazar, jamiyatning madaniyati va ijtimoiy hayotini aks ettiradi. Shu munosabat bilan onomastik tadqiqotlar ijtimoiy jarayonlarni ochishga yordam beradi va onomastika sotsiologik asarlarda muhim o‘rin tutishi kerak.

Muayyan davrda jamiyatda mavjud bo‘lgan ismlarning tarkibi jamiyatning "yuzini" tavsiflaydi. "Bir qator ijtimoiy funktsiyalarni bajarib, ism yashaydi va rivojlanadi." til qonunlariga ko‘ra, nominal tizimlarning rivojlanishini rag'batlantiruvchi sabablar kelib chiqishi bo‘yicha ijtimoiy bo‘lsa-da, tilshunoslik doirasidan tashqarida yotadi. Hatto ismning shakli - onomastikaning tarkibiy qismi - ko‘pincha ijtimoiy omillar jihatdan belgilanadi. Bu materialda eng aniq ko‘rsatilishi mumkin har bir davr uchun o‘ziga xos bo‘lgan muassasalar nomlari. Antroponimiya yoki toponimiya ko‘proq konservativ bo‘lib chiqadi, garchi Ijtimoiy omil ma'lum darajada ularga ham tegishli.

Onomastika va geografiya o‘rtasidagi bog'liqlik juda yaqin, garchi ikkala fanning tadqiqot mavzulari juda uzoq bo‘lsa ham. Geografiyani maxsus filologik o‘rganish nomenklaturalar geografiya faniga muhim xizmat ko‘rsatadi, nomlarning etimologiyasini aniqlashga yordam beradi, o‘z nomlarini imlo qilishning maqbul qoidalarini ishlab chiqishga yordam beradi va geografik bilimlar tarixi uchun qimmatli ma'lumotlarni beradi.

Muhokama. XX-asrda ko‘pgina mamlakatlarda geografik nomlar transkripsiyasi bo‘yicha maxsus byurolar tashkil etildi. Transkripsiya muammolari Xalqaro onomastik fanlar kongressida (Sofiya, 1972) muhokama qilindi.

Adabiy va dialektal, zamonaviy munosabatlar va geografik nomlarning tarixiy uzoq variantlari filologlar ham, geograflar ham e'tiborga loyiqdir. Filologlar uchun bir xil nomlarning turli shakllarini qiyosiy tahlil qilish bir qator lingvistik naqshlarni aniqlashga imkon beradi. U geograflarga nomlarning "to‘g'ri" shaklini o‘rnatishga imkon beradi.

Geograflar va filologlar tomonidan ishlab chiqilgan katta onomastik muammo bu tarkibiy qismlarni o‘rganishdir , ularning eng tez – tez uchraydigan elementlari-toponimik atamalar va formantlarni ajratib ko‘rsatish.

Muayyan xronologik darajadagi lingvistik hodisalarning fazoviy joylashuvi va ushbu hodisalarning harakati kosmosda lingvistik geografiya shug'ullanadi.

Lingvistik geografiya (shuningdek, ma'lum onomastik hodisalarning diapazonlarini aniqlashga qaratilgan onomastik tadqiqotlar) tarixga chuqur kirib borishga yordam beradi, muayyan qabilalarning yashash joylarini aniqlash uchun, ammo onomastika ismlarning o‘ziga xos xususiyatlari, ularning individualligi va ulardagi katta kontsentratsiya tufayli tarixiy salohiyat chuqurroq kirib boradi .

Adabiyotshunoslar alohida yozuvchilar ijodidagi ismlarga katta e'tibor berishadi. Badiiy asarlardagi ismlarning maxsus onomastik tadqiqotlari adabiyotshunoslarga ham, tilshunoslarga ham ko‘p narsalarni berishi mumkin.

Adabiyotda antroponimiya evolyutsiyasi-bu ijtimoiy sharoitlar, siyosiy sharoitlar evolyutsiyasi bilan bog'liq bo‘lgan keng jarayon yo‘nalishlar va boshqalar. Unga parallel ravishda har bir muallifning ishida uning ta'riflanganlarga bo‘lgan munosabatini o‘zgartirish jarayoni sodir bo‘ladi voqealar, tasvirlar evolyutsiyasi, shu bilan birga, uning belgilarining ismlari. Ba'zan adabiy asardagi ismlar ijodga xizmat qiladi "Ezop tili".

Adabiyotshunoslikda alohida muammo turli mualliflarning asarlarida mos keladigan ismlar va bitta muallifning turli asarlarida takrorlanadigan ismlardir. Masalan, Liza nomi Dostoyevskiyning bir qator asarlarida ularning Pushkinning "Pik xonim" bilan g'oyaviy aloqasi haqida guvohlik berilgan.

Boshqasidan olingan syujet pozitsiyasini transpozitsiya qilish muallif, uni boshqa muhitga va ijtimoiy muhitga o‘tkazish shu qadar kattaki, “yetakchi” (A. A. Reformatskiy) rolisiz bularning barchasini to‘g'ri nomlarni ochish qiyin bo‘lar edi .

Xulosa va takliflar. Shunday qilib, onomastika maxsus lingvistik intizom sifatida gumanitar fanlar majmuasi bilan bog'liq bo‘lib, yer va Koinot haqidagi fanlar bilan bilan ham o‘zaro bog'liqdir. Ularning barchasi nomlangan ob'ektlarning o‘ziga xos xususiyatlari va shu bilan birga ismning holati tilshunoslik

uchun yordamchi bo‘lib chiqadi va ularni aniqlashga yordam beradi. Ularning usullari onomastik tadqiqotlar olib boriladi.

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UO‘K 81

“YOSH” KONSEPTINING O‘ZBEK VA ISPAN XALQ TAFAKKURIDAGI LINGVOKONSEPTUAL TAHLILI VA UNING CHOG‘ISHTIRMA ASOSLARI

Achilova Zulxumor Pulatovna,
O‘zbekiston davlat jahon tilllari universiteti
Roman-german filologiyasi fakulteti katta o‘qituvchisi
achilovazulxumor@mail.ru

Annotatsiya. *Mazkur maqolada o‘zbek va ispan tillarida “Yosh” konseptining lingvokonseptologik jihatdan o‘ziga xos ifodalanishi tahlil qilinadi. Tadqiqotda “Yosh” konsepti inson hayotining muhim bosqichlarini, biologik, psixologik va ijtimoiy omillarni aks yettiruvchi madaniy–ma'naviy hodisa sifatida ko‘rib chiqiladi. O‘zbek tilida “yosh” tushunchasi ko‘proq jamiyatning kelajagi, kuch–quvvat, umid va orzular bilan bog‘langan bo‘lsa, ispan tilida “Juventud” konsepti inson hayotining ma'lum davrlari, ruhiy yosh va hayotiy tajriba bilan bog‘liq talqin qilinadi. Maqolada frazeologik birliklar, metaforik ifodalar hamda madaniy konnotatsiyalar asosida har ikki tilning konseptual maydoni solishtiriladi. Natijada, o‘zbek tilida “Yosh” konsepti ijtimoiy–ma'naviy qadriyatlar bilan uyg‘unlashganligi, ispan tilida esa u individual va ruhiy jihatlar bilan boyitilganligi aniqlanadi.*

Kalit so‘zlar: *lingvokonseptologiya, yosh konsepti, juventud, edad, leksik-semantik tahlil, madaniy konnotatsiya, frazeologik birliklar, qiyosiy tahlil.*

ЛИНГВОКОНЦЕПТУАЛЬНЫЙ АНАЛИЗ КОНЦЕПТА «ВОЗРАСТ» В МЫШЛЕНИИ УЗБЕКСКОГО И ИСПАНСКОГО НАРОДОВ И ОСНОВЫ ЕГО СОПОСТАВЛЕНИЯ

Аннотация. *В данной статье анализируется лингвистическая и концептуальная репрезентация концепта «возраст» в узбекском и испанском языках. В исследовании концепт «возраст» рассматривается как культурно-духовный феномен, отражающий важные этапы жизни человека, биологические, психологические и социальные факторы. В узбекском языке концепт «возраст» в большей степени ассоциируется с будущим общества, силой, надеждами и мечтами, в то время как в испанском языке концепт «edad» интерпретируется в связи с определёнными периодами жизни человека, духовным возрастом и жизненным опытом. В статье сравнивается концептуальное пространство обоих языков на основе фразеологических единиц, метафорических выражений и культурных коннотаций. В результате определяется, что в узбекском языке концепт «возраст» сочетается с социально-духовными ценностями, тогда как в испанском языке он обогащается индивидуальными и духовными аспектами.*

Ключевые слова: *лингвоконцептология, концепт, «возраст», молодость, лексико-семантический анализ, культурная коннотация, фразеологические единицы, сопоставительный анализ.*

LINGUOCONCEPTUAL ANALYSIS OF THE CONCEPT «YOUNG» IN UZBEK AND SPANISH FOLK MENTALITY AND ITS COMPARATIVE FOUNDATIONS

Abstract. *This article analyzes the linguistic and conceptual representation of the concept of «age» in Uzbek and Spanish. The study examines the concept of "age" as a cultural and spiritual phenomenon reflecting important stages in a person's life, as well as biological, psychological, and social factors. In Uzbek, the concept of «age» is more associated with the future of society, strength, hopes, and dreams, while in Spanish, the concept of "edad" is interpreted in connection with specific periods of a person's life, spiritual age, and life experience. The article compares the conceptual space of both languages based on phraseological units, metaphorical expressions, and cultural connotations. It is determined that in Uzbek, the concept of "age" is associated with socio-spiritual values, while in Spanish, it is enriched with individual and spiritual aspects.*

Key words: *linguoconceptology, concept, “age”, youth, lexical-semantic analysis, cultural connotation, phraseological units, comparative analysis.*

Kirish. Linguokonseptologiyada konsept tushunchasi tildagi so‘zlar orqali xalq tafakkurida shakllangan ma’naviy-madaniy qadriyatlar majmuasi anglashiladi. “Yosh” konsepti esa inson hayotining

biologik bosqichidan tashqari, ijtimoiy, ma’naviy va estetik mazmunlarni ham ifodalaydi. Har bir xalqda bu konsept milliy tafakkur, qadriyat va hayot tarzi bilan chambarchas bog‘langan.

Kognitiv tilshunoslikda muhim hisoblangan kontseptosfera termini bu – milliy kontseptlarning jamlanmasi ma'nosini anglatadi. U til sohibiga oid kontseptlarning barcha imkoniyatlari bilan vujudga keladi. Xalq kontseptosferasi tilda anglashilgan semantik sferaga nisbatan keng hisoblanadi. Milliy madaniyat, xalq og‘zaki ijodi, fan va badiiy adabiyot qay darajada boy bo‘lsa, xalq kontseptosferasi ham shunga mos holda keng hisoblanadi.

Lingvokontseptologiyada “konsept” — bu so‘z orqali xalq tafakkurida shakllangan madaniy-ma'naviy tasavvurlar majmuasidir. “Yosh” konsepti esa faqat biologik yoshni emas, balki madaniy, ijtimoiy va emotsional qadriyatni ham anglatadi. O‘zbek va ispan lisoniy-madaniy manzarasida “Yosh”, “Juventud” konsepti lisoniy-madaniy manzarasi.

Asosiy ma'nolar.

- ✓ “Juentud” (lot. juvenis — yosh) faqat yoshlik davri emas, balki erkinlik, ehtiros va imkoniyat ramzidir.
- ✓ Ispan madaniyatida yoshlik — hayotdan lazzat olish, his-tuyg‘ularni erkin ifodalash davri sifatida talqin etiladi.

Madaniy kontekstda.

- ✓ Folklor va adabiyotda yoshlik — muhabbat, go‘zallik va erkin ruh bilan bog‘langan. Masalan: “La juventud es un divino tesoro.” (“Yoshlik — ilohiy xazina.”) — Ruben Dario.
- ✓ Ispaniyada yoshlik madaniyati fiyestalar, musiqa va ijod orqali jonlanadi.
- ✓ Yoshlar jamiyatda “energiya va yangilanish” ramzi hisoblanadi.
- ✓ Asosiy assotsiatsiyalar: erkinlik, muhabbat, lazzat, orzu, energiya, ijod, ehtiros.

Tadqiqot metodologiyasi va adabiyotlarning tahlili. Kontsept tushunchasi (lotincha conceptus – “tushuncha”) – predmet yoki hodisaning muhim belgilarini, yoki hodisa bilan bog‘liq bo‘lgan tushunchalarni o‘z ichiga olgan psixik shakllanish maьnosini anglatadi.

- ✓ Filologiyada kontsept tushunchasi belgining og‘zaki mazmun moxiyatini bildirib keladi.
- ✓ Lingvokontseptologiyada kontseptsiya lingvistik shaklda qayd etilgan semantik bo‘linishga ega bo‘lgan aqliy shakllanishdir.
- ✓ Lingvokulturologiyada kontseptsiya - bu semantik bo‘linish, milliy-madaniy belgiga ega bo‘lgan va lingvistik shaklda qayd etilgan psixik shakllanishdir. Lingvomadaniy tushuncha bilan bir xil.
- ✓ Falsafada tushuncha tushunchaning mazmuni, ismning (belgining) semantik ma'nosidir.

Mantiqiy faoliyat hosilasi bo‘lgan «tushuncha» va kognitiv tilshunoslikda keng miqyosda qo‘llanilayotgan «kontsept» atamalarini bir xil mazmunda qo‘llash mumkinmi? So‘zsiz, bu ikkala hodisa ham tafakkur birligi sifatida namoyon bo‘ladi. Bularning ikkalasining ham boshlang‘ich nuqtasi voqelikdagi predmet – hodisaning his qilinishi va obrazli tasavvur qilinishi bilan bog‘liq. Paydo bo‘lgan hissiy obraz dastlab har bir shaxsda alohida, individual ko‘rinishda bo‘ladi. Masalan, «daraxt» bir kishi uchun «terak» bo‘lsa, boshqasi uchun «archa», yana biri uchun mevali daraxtlar.

Solishtirma tahlil jadvali

Tahliliy jihatlari	O‘zbek tilida	Ispan tilida
Asosiy qadriyat	madaniyati	madaniyati
Ramziy ma'no	Mas'uliyat, mehnat, kelajak	Muhabbat, ehtiros, ijod
Yoshlar faoliyatidagi roli	Poklik, orzu, intilish	Ijodkor va yaratuvchi avlod
Folklorda	Millat tayanchi, jamiyat qurolari	Romantika, his-tuyg‘u, hayotdan zavq

Hissiyot va tafakkur faoliyatining yuqori bosqichlarida individual obraz aniq predmetdan uzoqlashib boradi va asl mantiqiy (aqliy) hodisaga aylanadi. Voqelikning bir xilda bunday his va tafakkur etilishi, umumlashgan hamda qisman mavhumlashgan obrazning yuzaga kelishi barcha uchun bir xil kod – ramziy belgi hosil bo‘lishiga sabab bo‘ladi. Bu xilda paydo bo‘ladigan mantiqiy tuzilmani psixolog N.I.Jinkin «universal predmet kodi - UPK» deb atashni taklif qiladi. Olim bu hodisaning yuzaga kelishini inson miyasining irsiy va nasliy xususiyatlari qatoriga kiritadi. Uning fikricha, aqliy qobiliyat «tushuncha, hukmni yaratadi. Voqelikni tasvirlash va inson faoliyati sababini ko‘rsatish uchun turli xulosa va mulohazalarga keladi. Bu mantiqiy harakatlarningbajarilishi shaxsning qaysi til sohibi ekanligiga bog‘liq emas. Xuddi shuning uchun ham intellekt (aql) umumiy boshqaruv funktsiyasini ijro etadi, bu universal predmet kodi ko‘rinishidagi kodlashtirishdir» (Jinkin 1982: 88).

Munozara. Xullas, kontsept haqida xar xil fikr muloxazalarni ko‘plab keltirish mumkin. “Kontsept” tushunchasiga so‘z munosabati sifatida qarash mumkin bo‘lgan shu bilan bir qatorda, mavhum hodisa

bo‘lganligi sababli uni aynan bir birlikning mavjud bo‘lmagan, moddiy ko‘rinish aks etmagan, balki ongimiz, tafakkurimiz orqali hosil qiladigan ma'nolar jamlanmasi sifatida baholaymiz. Bu borada M.Raxmatova: “Inson faoliyati davomida to‘plangan bilim uning ongida aks etar ekan, bunday mental reprezentatsiya milliy madaniy faoliyatning aks etishidir”,- degan fikrni bayon etadi [7, 13.]. Biroq “kontsept” atamasini “ma'no”, “tushuncha” kabi hodisalar bilan bir qatorga qo‘yish mumkinligi, shu bilan birgalikda ular aynan bir xil emasligi, o‘zaro umumiy va farqli tomonlarini ajratib olish kerakligini unutmasligimiz kerak. Bu haqda tilshunos olim Sh.Safarov bu haqda shunday fikrlarni bildiradi: «Ushbu savollarga hozircha to‘liq javob topilganicha yo‘q va uning topilishi ham gumonli. Gumon tug‘ilishining, albatta, sabablari bor. O‘zbek tilshunosligida T.Mardiyev o‘zining o‘ttizga yaqin mualliflik ishlarida aynan kontsept tushunchasiga berilgan ta'riflar, xulosalar, nazariyalar haqida ham to‘xtalib o‘tadi. Olimning fikricha: “Kontseptlar, odatda, inson turmush tarzi bilan bog‘liq ma'lum tushunchalarni maxsus qoliplarga solish, lisoniy va madaniy mavjudligini belgilashga qaratiladi. Ma'lum bir kontsept har bir lingvomadaniyatda o‘ziga xos shakllanishga ega sanaladi. Kontseptlar, o‘z navbatida, so‘z ma'nolariga nisbatan keng talqin etiladigan, murakkab tipologik qurilmaga ega” [6, 36-44].

Kontsept va bu bo‘yicha olib borilgan ishlar xam talaygina lekin aytib o‘tish lozim ki o‘zbek tilshunosligida bu soxaga oid olib borilgan ishlar maqtanarli darajada emas. Internet sahifalari orqali kuzatishlarimiz natijasida rus tilshunosligida olib borilgan tadqiqotlar nihoyatda ko‘pchilikni tashkil etishining guvohi ham bo‘ldik. Rus olimlari tomonidan berilgan ta'riflar, nazariyalar, tasniflar kontseptologiya bo‘yicha bajarilajak ishlar uchun nazariy asos bo‘lsa ajab emas. O‘zbek tilshunosligida tahlil va talqin vositasi hamda termin sifatida “kontsept” atamasi 1990- yillardan boshlab qo‘llanila boshlagan. Bugungi kunga qadar ko‘plab olimlar bu borada o‘z tadqiqotlarini olib borgan bo‘lsa-da, yakdil bir qaror sifatida uning aniq ta'rifini berishgan emas. Kontsept zamonaviy tilshunoslikning yadrosi sifatida takomillashib borayotgan tadqiqot sohasidir. U bevosita inson ongi, idroki bilan bog‘liq bo‘lgan jarayon bo‘lib, oliy tafakkur mahsuli sifatida namoyon bo‘ladi. Bu tushunchaga juda ko‘plab olimlar o‘zlarining ta'riflarini berishgan. Birmuncha yangi hisoblangan bu yo‘nalish bo‘yicha o‘zbek tilshunosligida ham tadqiqot ishlari ko‘lami ortmoqda. Shu o‘rinda Sh. Safarov, N.Mahmudov, T. Mardiyev, E.Mamatov, M. Rahmatova, O‘.Yusupov, G. Hoshimov kabi olimlarning tadqiqotlarini alohida ta'kidlash joiz.

Bundan tashqari T.Mardiyev “Do‘st/friend”, “baxtsizlik”, “mehr-muhabbat”, “yurak” kontseptlari bo‘yicha ham ilmiy izlanishlar olib borib, tadqiqotlari jarayonida o‘zbek va ingliz tili materiallarini o‘zaro solishtirgan holatda lingvomadaniy ko‘rinishda leksik-semantik, etnik jihatdan tahlil qilib bergan. Xuddi shu yo‘nalishda M.M.Rahmatovaning ham filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiya mavzusi “Ingliz, o‘zbek va tojik milliy madaniyatida “Go‘zallik” kontseptining lisoniy xususiyatlari” deb nomlanib, olima bu tadqiqot ishida ingliz, o‘zbek va tojik tillari maqollarida aks etgan “go‘zallik kontsepti doirasida go‘zallik prototip ma'nolarining botiniy go‘zallik, zohiriy go‘zallik, muhit, hodisa, predmet go‘zalliklari kabi aksiologik xususiyatlari asoslab berilgan.

Tilshunos olim O‘.Q. Yusupov kontsept haqida fikr yuritar ekan, uni shunday ta'riflaydi: kontseptni “tashqi yoki ichki dunyodagi biror bir narsa yoki hodisa haqidagi ongimizdagi bilimlar majmuasi, u haqidagi obrazlar va unga bo‘lgan ijobiy, salbiy, neytral munosabatlar, ya'ni baholashlardir. Kontsept bilan tushunchani aysbergga o‘xshatish mumkin. Agar kontsept aysberg bo‘lsa, uning suvdan chiqib turgan qismi tushunchadir”[13, 49]. Bu fikrga ham qo‘shilish mumkin, chunki aysbergning suvdan chiqib turgan qismi uning suvostidagi qismiga nisbatan anchayin kichik. Demak, biror so‘zni kontseptual tahlilga tortishda, dastlab, uning lisonda paydo bo‘lgan voqelanishi tushuncha deb qaraladigan bo‘lsa, chuqurroq kognitiv talqin qilinganda uning yanda ko‘proq mazmuni namoyon bo‘laveradi. Kontsept so‘zni shunchaki anglatgan ma'nosiga qarab emas, uning borliqda ifodalanadigan barcha tushunchalarini, inson idroki bilan bg‘liq jihatlarini, lingvmadaniy ko‘rinishlarini kognitiv talqinda tahlil etadi.

“Yosh” konsepti har ikki xalq madaniyatida ham ijobiy semantik maydonga ega. Biroq ularning madaniy talqini turlicha: O‘zbek madaniyatida yoshlik — mehnat, mas’uliyat, Vatanga sadoqat va kelajak uchun xizmat ramzi. Ispan madaniyatida esa yoshlik — erkin ruh, muhabbat, ehtiros va hayotdan zavq olish timsoli. Shunday qilib, “yosh” konsepti har ikki tilda milliy tafakkur va madaniy qadriyatlar tizimini yorituvchi muhim lingvokulturema sifatida namoyon bo‘ladi.

Xulosa qilib aytganda, har qanday holda ham egallangan bilimning shakllanishi va tizimlashtirilishning asosiy vositasi til tizimidir. Tafakkur birligi va mental hodisa sifatida yuzaga keladigan kontseptning lisoniy voqelanishi ham nutqiy tafakkur faoliyati natijasidir keyingi yillarda tilshunoslik sohasida paydo bo‘layotgan va shakllnayotgan yangi yo‘nalishlarning mavjudligi bu sohadagi modernizatsiyalanishning keskin sur'atlarda ekanligidan dalolat beradi. Jahon tilshunosligiga nazar tashlasak, tilning kontseptual tabiatiga bo‘lgan talab va bu ko‘lamda qilingan ishlar, nazariyalar 80-yillarga kelib birmuncha tanqidlarga uchraydi. Yillar o‘tishi bilan esa tadqiqot maydoni kengayib kontsept va kontseptual

sohaga talab va qiziqish ortib bormoqda. “Yosh” konsepti har ikki madaniyatda ham ijobiy ma'no kasb etadi, lekin: O‘zbek madaniyatida — yoshlik orqali mas'uliyat, mehnat va vatanparvarlik kabi ijtimoiy qadriyatlar ta'kidlanadi. Ispan madaniyatida yoshlik erkin ruh, hissiylik va hayotdan zavq olish bilan ifodalanadi. Shu tariqa, lingvokontseptologik nuqtayi nazardan “Yosh” konsepti har ikki xalqning dunyoqarashi va madaniy kodini ochib beradi.

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UO‘K 81

NIK-TAXALLUS - RAQAMLI MAKONNING PERIFERIYASI SIFATIDA

Avezova Dilovar Salimovna,
Buxoro davlat universiteti
Rus tili va adabiyoti kafedrasi o‘qituvchisi
d.s.avezova@buxdu.uz

Annotatsiya. *Ushbu maqolada virtual muhitda qo‘llaniladigan taxallus (nik)ning lingvistik tasnifi masalasi ko‘rib chiqiladi va ilmiy asosda tahlil qilinadi. Taxallus yoki nik — internet, kompyuter o‘yinlari va boshqa virtual hamjamiyatlarda shaxs tomonidan qo‘llaniladigan shartli, sun’iy yoki badiiy tarzda yaratilgan atoqli ism sifatida talqin etiladi. Taxallus va nik atamalari sinonim bo‘lib, foydalanuvchi o‘zini identifikatsiya qilish maqsadida tanlaydigan, real ismdan farqli, yangi onomastik birlikni anglatadi. Mazkur birlik zamonaviy onomastikaning lingvomadaniy hodisasi sifatida tadqiq etilib, uning o‘ziga xosligi, individual va madaniy omillar bilan uyg‘unlashuvi alohida ahamiyat kasb etadi. Niklarning shakllanish jarayonida turli lingvomadaniy yo‘nalishlarning o‘zaro qo‘shilishi va sintezi kuzatiladi; mazkur jarayon esa zamonaviy onomastikada “onomastik paradoks” deb ta’riflanadigan hodisani yuzaga keltiradi.*

Kalit so‘zlar: *internet aloqasi, taxallusi, aloqa, lingvistik va madaniy makon, onmastik paradoks.*

ПСЕВДОНИМ-НИКНЕЙМ КАК ПЕРИФЕРИЯ ЦИФРОВОГО ПРОСТРАНСТВА

Аннотация. *В данной статье рассматривается и научно анализируется проблема лингвистической классификации псевдонима (ника), используемого в виртуальной среде. Псевдоним или ник интерпретируется как условное, искусственно созданное или художественно оформленное собственное имя, которое человек использует в интернете, компьютерных играх и других виртуальных сообществах.Термины псевдоним и ник являются синонимами и обозначают новое ономастическое образование, выбираемое пользователем в целях самоидентификации и отличающееся от реального имени. Данное образование рассматривается как лингвокультурный феномен современной ономастики, который проявляет свою уникальность и формируется под влиянием индивидуальных и культурных факторов.В процессе формирования ников наблюдается взаимодействие и синтез различных лингвокультурных направлений; данный процесс порождает явление, которое в современной ономастике обозначается как «ономастический парадокс».*

Ключевые слова: *интернет-коммуникация, никнейм, эффективность общения, лингвокультурное пространство, ономастический парадокс.*

PSEUDONIM-NICKNAME AS THE PERIPHERY OF DIGITAL SPACE

Abstract. *This article examines and scientifically analyzes the problem of the linguistic classification of pseudonyms (nicknames) used in virtual environments. A pseudonym or nickname is interpreted as a conventional, artificially created, or artistically crafted proper name that a person uses on the Internet, in computer games, and other virtual communities.The terms “pseudonym” and “nickname” are synonymous and denote a new onomastic formation chosen by the user for the purpose of self-identification and differing from their real name. This formation is considered a linguistic and cultural phenomenon of contemporary onomastics, which demonstrates its uniqueness and is shaped under the influence of individual and cultural factors.During the formation of nicknames, interaction and synthesis of various linguistic and cultural trends can be observed; this process gives rise to a phenomenon that is referred to in contemporary onomastics as an “onomastic paradox.”*

Keywords: *internet communication, nicknames, communication effectiveness, linguacultural space, onomastic paradox.*

Kirish. Raqamli kommunikatsiya tizimlarining kengayishi inson identifikatsiyasining yangi shakllarini yuzaga keltirdi va bu jarayon zamonaviy lingvistikaning bir qator yo‘nalishlarida yangi tadqiqot obyektlarining paydo bo‘lishiga olib keldi. Ulardan biri — nik (taxallus) bo‘lib, u internetda shaxsni identifikatsiya qilishning eng asosiy metodlaridan biri sifatida shakllanib bormoqda. Raqamli dunyoda — ijtimoiy tarmoqlar, o‘yinlar, forumlar, kreativ platformalar va biznes loyihalarida — nikneymlar muhim rol o‘ynaydi. Ular foydalanuvchini identifikatsiya qilish, shaxsiy brend yaratish va shaxsiy hayotni himoyalash

imkonini beradi. To‘g‘ri tanlangan nikneym esda qoladi, qiziqish uyg‘otadi va insonning onlayn obro‘siga ta’sir qiladi.

Mavzuga oid adabiyotlarning tahlili. Niklar alohida lingvistik birlik sifatida sun’iy yaratiladi, lekin kommunikativ jarayonda ular tabiiy til birliklari kabi faol ishlatiladi. Shu bois nik fenomeni lingvistika, madaniyatshunoslik, psixologiya va sotsiologiya fanlarining kesishgan nuqtasida turgan ko‘p qirrali masaladir. Mazkur ilmiy ish niklarning paydo bo‘lishi, lingvistik tuzilishi, madaniy asoslari, psixologik motivlari hamda ularning onomastik tizimdagi o‘rnini kompleks tahlil qilishga qaratilgan. Nik — bu internet makonida shaxsning virtual identitetini aks ettiruvchi ramziy, metaforik yoki gibrid atoqli ism. Ilmiy adabiyotlarda niklarning asosiy belgilari sifatida quyidagilar ko‘rsatiladi:

- Sun’iy yaratilganlik
- Estetik yoki obrazlilik xususiyati
- Identifikatsiya va differensiasiya funksiyalari
- Anonimlik darajasining mavjudligi
- Madaniy va til elementlarining sintezi

Niklar antroponimik tizimning yangi qatlamini tashkil qiladi va internet-onomastikaning mustaqil tadqiqot obyektiga aylangan. Niklarning lingvistik tarkibi murakkab tizim bo‘lib, unda quyidagi komponentlar ishtirok etadi:

Leksik qatlam:

- Antroponimik nomlar: Mark, Elisa, Timur
- Metaforik nomlar: ShadowWing, SilverMoon
- Emotsional nomlar: CrazyHeart, SilentTear
- Texnologik nomlar: CyberNova, MatrixMind

Morfologik xususiyatlar:

- Affiksal usullar: Darker+, MiniFox, X-Gamer
- Kompozitsiya: WinterWolf, FireAngel
- Qisqartmalar: XS, QN, RZR

Grafemik xususiyatlar:

- Raqamlar bilan aralashtirish: Pr0XY, L3GEND
- Unicode belgilar: MαgıcShαdow, SтαrBøy
- Emojilardan foydalanish: Luna🌙, Wolf🔥

Semiotik tahlil:

Niklar ramziy tizim sifatida belgilar, obrazlar va ma’nolar majmuini hosil qiladi. Ular yordamida foydalanuvchi o‘zining virtual shaxsiyati, qiziqishlari, kayfiyati yoki ijtimoiy roli haqida axborot beradi.

Dunyo madaniyatlarining o‘zaro ta’siri virtual makonda yanada tezlashgan bo‘lib, bu jarayon niklarda o‘z ifodasini topadi:

- Yapon anime madaniyati: KageSan, Hikari, RoninSoul
- G‘arb kinosi va komiks madaniyati: IronSoul, StarHunter, NeoFlash
- Sharq falsafasi: NirvanaMan, TaoWalker
- Milliy madaniyatlardan olingan niklar: Qalbnuri, AlpYigit, Nurparizod

Tadqiqot metodologiyasi. Niklarning lingvomadaniy xususiyatlari ularni o‘rganishda madaniyatlararo kommunikatsiya elementlari, globalizatsiya jarayonlari hamda identitet konstruksiyasi masalalarini ko‘rib chiqishni talab qiladi. Niklarning asosiy ilmiy masalalaridan biri — ularning bir vaqtning o‘zida ham sun’iy, ham real identitet hodisasi sifatida namoyon bo‘lishidir. Bu holat onomastik paradoks deyiladi.

Masalan:

- Real ism bilan aloqasi yo‘q bo‘lsa ham, foydalanuvchining virtual jamiyatdagi shaxsiy mavqeini belgilaydi.
- Sun’iy yaratilgan bo‘lsa-da, jamiyatda barqaror identifikatsion birlik sifatida tan olinadi.
- Ko‘pincha metaforik va semantik jihatdan juda murakkab bo‘ladi.

Bu paradoks niklarni o‘rganishda lingvistika bilan bir qatorda sotsiologiya va psixologiyani ham jalb qilish zarurligini ko‘rsatadi.Internet muloqotida niklar shaxsning psixologik holatini, o‘zini qanday ko‘rsatishni istashini va uning virtual rolini aks ettiradi. Psixologik motivlar quyidagicha bo‘lishi mumkin:

- O‘zlikdan qochish (escape)
- Ideal “men”ni yaratish (self-projection)
- Ijodiy o‘zini ifodalash
- Anonimlik orqali psixologik erkinlik
- Shaxsiy komplekslarni yashirish

Ba’zi niklar foydalanuvchining haqiqiy xarakteri haqida ham ma’lumot beradi, masalan: agressiv niklar (KillerMind), romantik niklar (SoulLight), introvert niklar (SilentOcean).

Virtual muloqotda niklar quyidagi asosiy funksiyalarni bajaradi:

- Identifikatsiya: foydalanuvchini ajratish
- Rol belgilash: gamer, bloger, mutaxassis va hokazo
- Ijtimoiy guruhga mansublik: fandomlar, gaming jamoalari
- Xotirada saqlanish funksiyasi: esda qolarli, oson talaffuz qilinadigan niklar
- O‘z-o‘zini reklama qilish: marketing va brending jarayonlarida

Tahlil va natijalar. Nikneymning ma’nosi va vazifalari.Nikneym — bu foydalanuvchini internetda ifodalovchi nom bo‘lib, u ko‘pincha haqiqiy ism o‘rnida qo‘llanadi. Uning asosiy vazifalari quyidagicha:

- Anonimlikni ta’minlash
- Shaxsiy brend yaratish
- O‘yin yoki ijodiy faoliyatda obraz yaratish
- Oson esda qolish va tanilish

Quyidagi jadvalda nikneymlarning asosiy turlari keltirilgan:

1-jadval. Nikneym turlari

T/r	Turi	Tavsifi	Misollar
1	Shaxsiy	Haqiqiy ismga yaqin yoki uning qisqartmasi	JasurK, Malika_Art
2	Fantaziya	To‘liq o‘ylab topilgan, tasavvurga asoslangan	ShadowFox, LunaWave
3	Texnik/Modern	Raqamlar, belgilar yoki ITga oid so‘zlar bilan	CyberX, Byte_404
4	Hazilomuz	Kulgi, mem yoki o‘yin-kulgudan ilhomlangan	QahqahaBoss, ChoyxoR
5	Professional	Kasb yoki soha bilan bog‘liq	DesignPro, CoderUz

Yaxshi nikneym qanday bo‘lishi kerak?Quyidagi mezonlar yaxshi nikneym yaratishda yordam beradi:

- Qisqa va esda qolarli bo‘lishi
- Talaffuzi oson bo‘lishi
- Unikal bo‘lishi
- Mazmunli yoki brendingizga mos bo‘lishi
- Noo‘rin, haqoratomuz so‘zlardan holi bo‘lishi

Nikneym tanlash bo‘yicha tavsiyalar

2-jadval. Nikneym tanlash bo‘yicha yo‘riqnoma

T/r	Maslahat	Izoh
1	O‘zingizning shaxsiy xususiyatlaringizni hisobga oling	Qiziqish, kasb yoki xarakterga mos bo‘lsin
2	Lotin harflaridan foydalaning	Ko‘p platformalarda qulayroq ishlaydi
3	Raqam yoki belgilarni ortiqcha ishlatmang	Haddan tashqari murakkab qilishdan saqlaning
4	Qidiruvda bo‘sh ekanligini tekshiring	Ijtimoiy tarmoqlar, domenlar va platformalarda
5	O‘zgarmas brend sifatida foydalaning	Bir xil nikneym ko‘proq taniqli qiladi

Mashhur nikneymlar misollari.Quyida turli yo‘nalishlar bo‘yicha mashhur nikneymlar keltirilgan:

3-jadval. Yo‘nalishlarga ko‘ra nikneymlar

T/r	Yo‘nalish	Nikneym misollari
1	Gaming	NightHunter, StormRider, PixelWarrior
2	Art/Design	InkSoul, SketchNova, ColorMind
3	Texnologiya	DevFusion, TechPulse, AlgoNerd
4	Blog/Youtube	LifeVibes, UzTraveller, JustSayIt

Nikneym — bu oddiy ism emas; u shaxsiy identifikator, brend va ko‘pincha ijodiy obrazni aks ettiradi. Yaxshi tanlangan nikneym onlayn muvaffaqiyatga erishishda muhim omil bo‘lishi mumkin. To‘g‘ri yondashuv bilan u sizning shaxsiy uslubingiz yoki faoliyatingizning ajralmas qismiga aylanadi.

Ko'p hollarda ijod bilan shug’ullanuvchi shaxslar (yozuvchilar, aktyorlar, rassomlar, vokalistlar) soxta ismlardan foydalanadilar. Ularning taxallus olishlariga asosiy sabablar, birinchi navbatda, ularning shaxsiy hayotiga daxl qilinishini oldini olish va asosiy kasbidan ajralib turish. Bundan tashqari, muallif yoki ijrochining haqiqiy ismini talaffuz qilishda qiyinchilik tug’dirishi yoki jarangdor bo’lmasligi, hayotda ismi ko’p uchraganda ijodkor tez tanilishi uchun taxallus kerak. V.G.Dmitriyev tomonidan taxalluslar ikkita katta guruhga bo’linadi:

1. Haqiqiy ismlar bilan bog'liq taxalluslar
2. Haqiqiy ismlar bilan bog'liq bo'lmagan taxalluslar.

Birinchi holda, muallifning taxallusini sharhlab bo'ladi, ikkinchisida sharhlab bo'lmaydi.

Birinchi guruhga kiruvchi taxalluslar haqiqiy ismlar bilan bog'liq,ularni boshqa tilga tarjima qilish , haqiqiy ism va familiyasini qisqartirish, ismining bosh harflar yoki oxirgi harflar bilan almashtirish, anagramma, rebuslar , sinonimlar , shifrlash orqali yasaladi.

Ikkinchi turdagi taxalluslar juda xilma-xil, masalan, boshqa birovning ismini, qarindoshlarning ismlari, xizmatkorlar, talabalar, kitob qahramonlarining ismlarini o'z ichiga oladi; Hayotiy sharoitlar, kasb, millati, yashash joyi, adabiy niqob bilan bog'liq .

Ilgari taxalluslarningning paydo bo'lishi tarixiy va siyosiy omillar bilan izohlanardi. Hozirgi zamonaviy taxalluslarni tanlashda qanday omillar ta'sir qiladi? Bugungi kunda siyosiy taxalluslar o'z dolzarbligini yo'qotgan. Biroq, badiiy, sahna nomlari keng qo'llaniladi. Deyarli har bir san'atkorda sahna ismi bor. Muvaffaqiyatli taxallus ijodiy shaxsga muvaffaqiyatning yarmini keltiradi deb ishoniladi. Shuning uchun Shou biznesdagi har bir san'atkorga prodyuser tomonidan ism tanlanadi. Shunday qilib, Zilola - Shahzodaga, Gulbahor-Guli Asalxo'jayevaga ,Dilafruz-Afruzaga aylandi, DJ Piligrim'ning asl ismi Ilhom Yo'lchiyev, SanJayning asl ismi Sanjar Joberdiyev Dilso'zning asl ismi Go'zal va boshqalar. Internet makon zamonaviy dunyoda xayoliy ismlardan foydalanish uchun mutlaqo yangi maydonga aylandi. Internetning yangi aloqa sohasi sifatida Internet taraqqiyoti Virtual jamiyatlarda laqablarning keng tarqalganiga olib keldi; elektron pochta; Ijtimoiy media; manfaatlar bo'yicha tematik forumlar; shaxsiy bloglar; O'yinlar onlayn.

Nik, taxallus singari, bu faqat harflar va raqamlar to'plami emas, bu o'zini o'zi taqdim etish, vizitka. Haqiqiy hayotda odam kiyimlari bilan, keyin Internetda - laqab bilan salomlashib olishadi. Va agar biron bir kishi har doim haqiqiy hayotda yaxshi ko'rinishga harakat qilsa, nega u buni virtual hayotda qilmasligi kerak? Gap shundaki, bu juda arzon zamonaviy kompyuter texnologiyalari, taxminan gapiradigan, kompyuterga katta hajmdagi matnlarni yuklash uchun va chiqish paytida bir-birlariga o'xshash bir nechta so'zlarni oling. Ajablanarlisi shundaki, siz kompyuterga qoidalar yoki lug'atlar yordamida biron bir narsani tushuntirib berolmaysiz, ular matnning ma'nosini tushunish, kompyuter nima bilan shug'ullanishini tushunish uchun katta qadamdir. Chunki biz barcha so'zlarni kompyuterga tushuntirib, tildagi barcha qoidalarni tasvirlab bera olmaymiz, ammo agar biz matnning semantika ma'nosini tushunishga imkon bersak, unda biz sun'iy aql deb ataishimiz mumkin va bu bizga o'z yordamchisiz.

XXI asrning yozma odami yozishma, virtual muloqot qilish uchun ulkan imkoniyatlarga ega: SMS xabarlar, ijtimoiy tarmoqlar, ijtimoiy tarmoqlar va boshqa mavzular, shuningdek, inson faoliyatining yosh sohasi tadqiqotchilar uchun ko'plab hal qilinmagan savollarga ega. Internet lingvistik jihatdan noaniq; u turli xil uslub va janrlarning murakkab vositasi" Bizning fikrimizcha, Internetda nutqni o'rganish eng muhimdir, chunki bu sohada muhim o'zgarishlar ro'y bermoqda. Bu ko'plab yoshlar uchun birinchi raqamli aloqa vositasiga aylandi. Uning asosiy xususiyati - bu bir vaqtning o'zida bir nechta sheriklar bilan aloqada bo'lgan muloqot aloqasi va og'zaki aralashmalarining kombinatsiyasi. Odatda, foydalanuvchi birdaniga bir nechta suhbatlarda ishtirokchidir, natijada ma'lum bir identifikator nomlari ehtiyojlari aniq. Til bu erda "Veb-kontent va veb-shaxsiyatni shakllantirish va ishlashning yagona vositasi, shuning uchun shaxs va jamiyat Internetda faqat og'zaki ravishda og'zaki ravishda amalga oshiriladi." Virtual dunyoda bunday shaxsiy tazyiqning roli, asosan taxallus (haqiqiy ismi, yashash joyi, yoshi, yashash joyi, manfaatlar va boshqalar) bo'lgan hisobdir.

Muhokama. Ushbu tandem Internetdagi foydalanuvchining yaxlit suratini yaratishga xizmat qiladi. Shaxsiy ismni tanlash, shuningdek, barqaror registr bilan cheklangan. Xuddi shu jamiyatda turli xil odamlarning ismlarining to'liq tasodifi "xronologik markerlar" (birinchi, o'syi - katta) yordamida yoki ismga taxallusni qo'shish orqali o'z-o'zini o'zi belgilash uchun qo'shimcha imkoniyatlarni qidirish uchun to'liq tasodif. Va Internetning virtual makoniyati odamga "ta'miga mos ravishda" nomini laqab bilan aytayotgan kishini anglatadi. Ta'kidlash joizki, "taxallusi" kontseptsiyasining "bosma" tushuntirish lug'atlarida mavjud emas, shuning uchun biz zamonaviy elektron lug'atlarda, Internet resurslaridan foydalangan holda zamonaviy elektron lug'atlar mavjudligi to'g'risida ma'lumotga aylandik. NIK ingliz tilidagi "Nickname" dan olingan "boshqa ism" degan ma'noni bildiradi. M. G. Chabanenko: " Nik -chat, ijtimoiy tarmoqlarda va shunga o'xshash resurslarda aloqa va o'z-o'zini taqdim etish uchun yaratgan belgilarning badiiy tasviri" deb izohlaydi.

Yuqoridagi barcha ta'riflarda bir narsani umumiy ravishda aniqlash mumkin: nik - bu virtual makon, internet dunyosida ma'lum bir foydalanish sohasi. Internet tarqalishi bilan niklardan foydalanish Internetga qaraganda ancha muhim bo'ldi: deyarli har bir Internet foydalanuvchilari taxallusga ega, bu odatda nik deb ataladi. Nik va login Internet foydalanuvchi hisobining bir qismidir. Shuni yodda tutish kerakki, nik tanlash

bir nechta ekstralingvistik omillarga bog’liq: insonning umumiy madaniyati, ishi va manfaatlari, yoshi, millati, jinsi va boshqalar. Shaxsiy jihatni tashkil etish jarayoni Internet-ijtimoiy foydalanuvchilarning ijtimoiy-madaniy boyliklari tizimini aks ettiradi. Shu ma'noda,niklar o'zlarining yaratuvchisining munosabatlarini ifoda etishning lingvistik shakllari sifatida ajralib turadi. Tadqiqotchilar onlayn ismlarni shakllantirishda quyidagi tendentsiyalarni aniqlaydilar. 1.Nikneymlar kommunikatorning ismiga to'liq mos kelishi mumkin: Butrus, Svetl @ Na, Ruslan, Gena. 2. Onimatsiya qilingan raqmlar yoki ularning kombinatsiyasining o'tishi sababli niklarpaydo bo'lishi mumkin: chang'i go'shti, sendvich_with_bup, kofe molokomi, sizning taqdiringiz. 3 4. V. Yu. Boyko, shuningdek va mifologik mavjudotlarning ismlarini haqiqiylashtirishda, shuningdek, tabiiy ob'ektlar va fenomena (Ya_Solnyshko, Sirdaryolar bilan tanishish, shuningdek, shamolni pichirlashda namoyon bo'ladi.

Vechernyaya * zvezda, odinokayyay_LUGA, LANGA, LUJA (SlYakost) Niklar yordamida foydalanuvchi o‘zini virtual maydonda qay darajada erkin, faol yoki ta’sirchan tutayotganini namoyon qiladi.Niklarga oid lingvistik, madaniy, psixologik va onomastik jihatlarni chuqur tahlil qilish shuni ko‘rsatadiki, nik fenomeni zamonaviy raqamli jamiyatning ajralmas qismiga aylangan. Niklar zamonaviy internet-onomastikaning eng dinamik va rang-barang qatlamlaridan biridir. Ular til, madaniyat, psixologiya va kommunikatsiya jarayonlarining kesishgan nuqtasida shakllanadi. Niklarning lingvistik tuzilishi, madaniy manbai, psixologik motivlari va onomastik xususiyatlarini o‘rganish virtual jamiyatning kommunikativ mexanizmlarini tushunishda muhim ahamiyatga ega. Niklardagi global va lokal elementlarning sintezi ularni noyob lingvokreativ hodisaga aylantiradi. Shu sababli niklar bo‘yicha tadqiqotlar zamonaviy lingvistika va madaniyatshunoslikda dolzarb yo‘nalishlardan biri hisoblanadi. Niklar shaxs identitetini shakllantirishda, kommunikatsiya jarayonida va madaniy axborot almashinuvda muhim vosita bo‘lib qolmoqda.

Xulosa Mazkur maqola niklarning ko‘p qirrali tabiatini yoritdi, ularning lingvomadaniy strukturasi, psixologik motivlari va onomastik paradoksini ilmiy asosda tahlil qildi. Kelgusida bunday tadqiqotlar raqamli onomastikaning yanada rivojlanishiga xizmat qiladi.

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O‘SMIRLAR DISKURSIDA TOPONIMLARNING LINGVOKOGNITIV TALQINI

Axrorova Ruzixon Usmanovna,
Andijon davlat chet tillar instituti doktoranti,
filologiya fanlari bo‘yicha falsafa doktori, dotsent
axrorova.prof@gmail.com
ORCID ID 0000-0001-5071-101X

Annotatsiya. *Mazkur maqolada o‘smirlar diskursida toponimlarning lingvokognitiv talqini, ularning nutqiy va madaniy funksiyalari tahlil etiladi. Tadqiqotning dolzarbligi o‘smirlik davrining ijtimoiy, psixologik va kognitiv o‘zgarishlar bilan bog‘liq bo‘lib, bu yoshda shaxsning dunyoqarashi, til vositalaridan foydalanish uslubi va madaniy identifikatsiyasi shakllanib borishi bilan izohlanadi. O‘smirlar nutqida toponimlar nafaqat geografik obyektlarni nomlash vositasi, balki ma’lum ijtimoiy guruhga mansublik, emotsional holatni ifodalash, madaniy oriyentrlarni ko‘rsatish vositasi sifatida namoyon bo‘ladi. Toponimlar o‘smirlar ongida ijtimoiy tajriba, muhit, do‘stlik va o‘zlikni anglash kabi kognitiv kategoriyalarni shakllantiradi. Tadqiqot davomida o‘zbek va fransuz o‘smirlar diskursida ishlatilgan toponimlarning semantik, pragmatik va assotsiativ jihatlari tahlil qilindi. Tahlil natijasida toponimlarning quyidagi asosiy funksiyalari aniqlandi: shaxsning ijtimoiy-madaniy joylashuvini ko‘rsatish; hissiy holatni ifodalash; kommunikativ maqsadga erishish; joy va voqealar haqidagi bilimni strukturlashtirish. O‘rganilgan materiallar shuni ko‘rsatadiki, o‘smirlar diskursida toponimlar milliy madaniyatni idrok etish, ijtimoiy tajriba orttirish va shaxsning “men” konseptini shakllantirishda muhim rol o‘ynaydi.*

Kalit so‘zlar: *o‘smirlar diskursi, toponim, lingvokognitiv tahlil, madaniy identifikatsiya, emotsional ifoda, pragmatik funksiya, milliy ong, diskursiv semantika.*

ЛИНГВОКОГНИТИВНАЯ ИНТЕРПРЕТАЦИЯ ТОПОНИМОВ В ПОДРОСТКОВОМ ДИСКУРСЕ

Аннотация. *В статье рассматривается лингвокогнитивная интерпретация топонимов в подростковом дискурсе, а также их коммуникативные, эмоциональные и культурно-семантические функции. Актуальность исследования обусловлена тем, что подростковый возраст характеризуется активным формированием личности, мировоззрения и языкового сознания, что отражается в особенностях употребления топонимов. Топонимы в речи подростков выполняют не только номинативную функцию, но и служат средством выражения эмоционального состояния, самоидентификации и культурных ориентаций. Они помогают молодым людям структурировать когнитивное пространство, связанное с восприятием окружающего мира, места жительства, школы, страны или популярных культурных объектов. В исследовании на материале узбекского и французского языков выявлены основные функции топонимов в подростковом дискурсе: идентификационная, эмотивно-экспрессивная, прагматическая и когнитивная. Анализ показал, что использование топонимов в подростковой речи тесно связано с социальными контактами, групповыми ценностями и процессом культурной социализации. Полученные результаты могут быть использованы при дальнейшем изучении возрастных типов дискурса, когнитивной семантики и социолингвистических особенностей речевого поведения подростков.*

Ключевые слова: *подростковый дискурс, топоним, лингвокогнитивный анализ, культурная идентичность, эмоции, прагматика, когнитивное пространство, семантика дискурса.*

LINGUO-COGNITIVE INTERPRETATION OF TOPONYMS IN ADOLESCENT DISCOURSE

Abstract. *This article explores the linguo-cognitive interpretation of toponyms in adolescent discourse, focusing on their communicative, emotional, and cultural functions. The relevance of the study lies in the fact that adolescence represents a stage of social, psychological, and cognitive transformation, during which individuals form their linguistic identity and worldview. In adolescent speech, toponyms are not only used as geographical identifiers but also as means of expressing belonging, emotion, and cultural orientation. They function as cognitive tools that structure spatial and social knowledge, linking language, memory, and personal experience. Based on Uzbek and French data, the study identifies four main functions*

of toponyms: identificational, emotive-expressive, pragmatic, and cognitive. The analysis reveals that toponyms in adolescent discourse reflect social interaction, collective identity, and cultural values, forming a symbolic map of the speaker's world. The findings contribute to the study of age-related discourse types, cognitive semantics, and sociolinguistic aspects of adolescent communication.

Keywords: *adolescent discourse, toponym, linguo-cognitive analysis, cultural identity, emotional expression, pragmatics, national consciousness, discourse semantics.*

Kirish. O‘smirlik davri insonning ijtimoiy, kognitiv va psixologik rivojlanishida muhim o‘rin tutadi. Bu davrda nutq faoliyati shaxsiy identifikatsiya, guruhga mansublik, dunyoqarash va madaniy qadriyatlarni shakllantirishga xizmat qiladi. Toponimlar esa nutqning lingvokognitiv vositasi sifatida o‘smirlar ongida joylashgan, madaniy va ijtimoiy ma’lumotlarni ifodalashga yordam beradi. Shu bois, o‘smirlar diskursida toponimlarning lingvokognitiv talqini dolzarb ilmiy masala hisoblanadi.

Mavzuning dolzarbligi: toponimlarning nutqdagi kognitiv yuklamasi va o‘smirlar tili orqali ijtimoiy-madaniy tajribaning shakllanishi.

Tadqiqot obyekti va metodlar. Tadqiqotda komparativ-kognitiv va diskursiv tahlil metodlari qo‘llanildi. Material sifatida o‘zbek va fransuz tilidagi o‘smirlar nutqi olinib, undagi toponimlar semantik, pragmatik va assotsiativ jihatlari tahlil qilindi. Tadqiqotda kvalitativ tahlil asosida topilgan toponimlar: identifikatsion, emotsional-ekspressiv, pragmatik va kognitiv funksiyalari bo‘yicha guruhlandi.

Obyekt: o‘smirlar nutq diskursi (og‘zaki va yozma shakldagi so‘zlashuvlar, ijtimoiy tarmoqlardagi matnlar, hikoya va suhbatlar).

Metodlar: kognitiv-semantik tahlil, diskursiv va kontekstual tahlil, komponent tahlil, qiyosiy-lisoniy metod.

Adabiyotlar tahlili. So‘nggi yillarda diskurs tahlilining markazida tilning antropotsentrik yo‘nalishi, ya’ni inson tafakkuri va tili o‘rtasidagi kognitiv bog‘liqlik turibdi. O‘smirlar diskursida toponimlarning lingvokognitiv talqini ham aynan shu yo‘nalishning dolzarb muammolaridan biridir. J.P.Gi o‘zining An Introduction to Discourse Analysis: Theory and Method asarida diskursni ijtimoiy amaliyot shakli deb ta’riflaydi va har bir til birligi orqali insonning dunyoqarashi, ijtimoiy tajribasi va qadriyatlari namoyon bo‘lishini ta’kidlaydi [1]. Shu nuqtayi nazardan qaraganda, o‘smirlar nutqida toponimlar shunchaki joy nomi emas, balki ijtimoiy-madaniy identifikatsiyaning lingvokognitiv belgisi sifatida namoyon bo‘ladi.

A.Kopitovning Cognitive Approaches to Youth Language asarida yoshlar tili kognitiv va sotsiolingvistik jarayon sifatida izohlanadi. Muallifga ko‘ra, o‘smirlar nutqida toponimlar shaxsiy va guruhiy identifikatsiyani ifodalovchi belgilar bo‘lib, ular orqali o‘smirlar o‘zining ijtimoiy maqomini va “men” konseptini shakllantiradi [4]. Ushbu yondashuv o‘smirlar diskursidagi toponimlarning identifikatsion va emotsional funksiyalarini ochib beradi. F.Gadet o‘zining La variation linguistique en français contemporain asarida fransuz tilidagi yoshga oid va ijtimoiy qatlamlar bo‘yicha nutq farqlarini tahlil qiladi. Uning fikricha, o‘smirlar diskursida toponimlar ijtimoiy farqlanishning lingvistik signali sifatida ishlaydi – masalan, ma’lum hudud yoki madaniy muhitni bildiruvchi so‘zlar orqali guruhga mansublik ifodalanadi [2]. V.B.Kashkinning “Дискурс и коммуникация” asarida diskurs tushunchasi kommunikativ faoliyatning kognitiv shakli sifatida talqin etiladi. Unga ko‘ra, har bir diskurs turi inson tafakkurining o‘ziga xos modelini aks ettiradi. Shu asosda o‘smirlar diskursidagi toponimlar fikr va emotsiyalarni kognitiv strukturalashtiruvchi vosita sifatida qaraladi [3]. E.Clark o‘zining First Language Acquisition nomli asarida til o‘zlashtirish va kognitiv rivojlanish o‘rtasidagi bog‘liqlikni chuqur tahlil qiladi. Unga ko‘ra, joy nomlari (toponimlar) bola va o‘smir tafakkurida fazoviy va ijtimoiy idrokni shakllantiradi, ya’ni joy orqali inson o‘zini dunyo xaritasida “joylashtiradi” [6]. Shu sababli toponimlarning o‘smirlar diskursida ko‘p ishlatilishi ularning kognitiv jarayonlar bilan bevosita bog‘liqligidan dalolat beradi. N.Rahmatullaeva o‘zining Til va yosh omili: diskursiv yondashuv asarida yosh omilining diskursiv tahlildagi o‘rnini yoritib, o‘smirlik davrini tilning ijtimoiy va psixologik o‘zgaruvchanlik bosqichi deb belgilaydi. Muallif ta’kidlashicha, bu davrda o‘smir tilni shaxsiy tajriba, identifikatsiya va ijtimoiy o‘zini anglash vositasi sifatida qo‘llaydi [5]. Shu bois, o‘smirlar diskursida toponimlarning faol ishlatilishi bu yosh guruhining o‘ziga xos lingvokognitiv dunyoqarashini namoyon etadi. Yuqoridagi manbalar tahlili shuni ko‘rsatadiki, zamonaviy kognitiv va diskursiv tadqiqotlarda toponimlarning lingvistik mohiyati ko‘p yoritilgan bo‘lsa-da, ularning o‘smirlar diskursidagi kognitiv-pragmatik funksiyalari alohida tadqiq etilmagan. Shu sababli ushbu maqolada toponimlarning o‘smirlar nutqidagi identifikatsion, emotsional va kognitiv talqinlari yangi ilmiy yondashuv asosida o‘rganiladi.

Muhokama. O‘smirlar diskursida toponimlarning qo‘llanishi makon nomlarini shunchaki joy ko‘rsatkichi sifatida emas, balki yoshga xos psixologik xulq-atvor, madaniy qadriyatlar va kommunikativ strategiyalarni namoyon qiluvchi lingvokognitiv indikator sifatida talqin etishga imkon beradi. Kognitiv

lingvistika nuqtayi nazaridan olganda[6], makon haqidagi tasavvurlar insonning dunyoqarashi va ijtimoiy tajribasi bilan uzviy bog‘liq. Shu bois o‘smir nutqida uchraydigan toponimlar ularning identifikatsiya jarayonini, ijtimoiy muhitga munosabatini va guruhga mansublik mexanizmlarini aks ettiradi[6]. O‘zbek va fransuz o‘smirlarining diskursi qiyosiy jihatdan tahlil qilinganda, toponimlarning qo‘llanishida umumiy kognitiv mexanizmlar mavjud bo‘lsa-da, madaniy kontekst va ijtimoiy strukturaning o‘ziga xosligi sababli sezilarli farqlanishlar yuzaga keladi. O‘zbek o‘smirlarida mahalla, tuman, shahar darajasidagi micronimal toponimlar orqali ijtimoiy yaqinlik va hududiy birdamlikni ifodalash kuchli bo‘lsa, fransuz o‘smirlarida “quartier”, “banlieue”, “centre-ville” kabi birliklar ijtimoiy tabaqalanish, prestij va periferiyaga oid identifikatsiyani belgilaydi[5].

O‘smirlik davrida shaxsning ijtimoiy identiteti shakllanayotgan bo‘lganligi sababli[3], toponimlar o‘zini muayyan guruhga mansub deb belgilashning kuchli semiotik vositasiga aylanadi. Bu jarayonda toponimlar “biz–ular” oppozitsiyasini yaratishda, ijtimoiy chegaralarni belgilashda va o‘z guruhining madaniy va axloqiy me’yorlarini mustahkamlashda muhim rol o‘ynaydi [2]. Shu tarzda makon nomlari o‘smirlar ongida muayyan emotsional, aksariyat hollarda baholovchi ma’no bilan bog‘lanadi va diskursda ma’lum pragmatik effektni hosil qiladi. Toponimlarning o‘smirlar nutqidagi lingvokognitiv funksiyalaridan biri - shaxsiy tajriba xaritasini shakllantirishdir. O‘smirlar o‘zlari ko‘p boradigan joylarni, maktab, ko‘cha, kvartal yoki ijtimoiy tarmoqlarda mashhur hududlarni nomlash orqali o‘z makoniy dunyo modelini quradi[12]. Bu jarayonda toponimlar faqat geografik tushunchaga emas, balki ijtimoiy-ma’naviy mazmunga ega bo‘ladi: xavfsiz hududlar, xavfli makonlar, “o‘z odamlarimiz joyi”, “begona hudud” kabi kognitiv kategoriyalar shakllanadi. Tadqiqot natijalari shuni ko‘rsatadiki, o‘smirlar diskursida toponimlar yosh guruhining lingvokognitiv o‘ziga xosliklarini aniqlashda, ijtimoiy tajriba xaritasini tahlil qilishda va madaniy identifikatsiya jarayonlarini yoritishda samarali indikator bo‘lib xizmat qiladi. Makon nomlarining semantik va pragmatik xususiyatlarini chuqur tahlil qilish orqali o‘smirlarning dunyoqarashi, ijtimoiy pozitsiyasi, qadriyatlar tizimi hamda kommunikativ ehtiyojlari yanada aniqroq namoyon bo‘ladi [9].

1. **O‘zbek o‘smirlar diskursidan korpus**

1.1. Hududiy identifikatsiya: “Biz Chilonzordanmiz, bu yerda futbol maydoni zo‘r.”

→ toponim “Chilonzor” – guruhga mansublik, hududiy g‘urur.

“Yangiobod tomonda kechqurun yurish biroz qo‘rqinchli.”

→ makon baholovi: xavfsizlik-kognitiv xarita.

1.2. Madaniy tajriba: “Navro‘zda ko‘p odamlar Registonga boradi, juda chiroyli bo‘ladi.”

→ toponim “Registon” – madaniy-ma’naviy tajriba markazi.

1.3. Ijtimoiy ajratish: “O‘sha Qoraqamish tarafdagilar boshqa maktabga qatnaydi.”

→ “biz–ular” modeli.

1.4. Pop-madaniyatga oid toponimlar: “Qo‘yliqdagi Mega Planetga boramizmi?”

→ iste'molchilik makonlari – o‘smirlar ijtimoiylashuvi.

2. **Fransuz o‘smirlar diskursidan korpus**

2.1. Quartier (mahalla) asosidagi identifikatsiya

“On est de Belleville, ici tout le monde se connaît.”

→ toponim “Belleville” – jamoaviy birlik, identitet.

“Dans le 13e arrondissement, c’est plus tranquille le soir.”

→ “13e arrondissement” – xavfsizlikka oid baho.

2.2. Periferiyaga nisbatan baho

“La banlieue, c’est parfois chaud le week-end.”

→ “banlieue” – salbiy, xavfli hudud kognitivi.

2.3. Prestij toponimlari

“J’ai vu des influenceurs aux Champs-Élysées.”

→ “Champs-Élysées” – prestij, mashhurlik, moda diskursi.

2.4. Maktab va ta’lim makonlari

“À Henri-IV, les élèves sont super forts.”

→ “Henri-IV” (prestijli litsey) — akademik ijtimoiy tabaqalanish belgisi.

Natijalar. Tahlil shuni ko‘rsatdiki:

Identifikativ funksiya – o‘smirlar topinimlar orqali o‘z guruhini, yashash joyini va madaniy oriyentirlarini ko‘rsatadi.

Emotiv-ekspressiv funksiya – hissiy holat va kayfiyatni ifodalaydi (masalan, “Buxoro donishmandlari” o‘zbekda, “la jeunesse parisienne” fransuz tilida).

Pragmatik funksiya – kommunikativ maqsadga xizmat qiladi, suhbat davomida kontekstual ma’lumot beradi.

Kognitiv funksiya – joy va voqealar haqidagi bilimlarni strukturalashtiradi va ijtimoiy tajribani aks ettiradi.

Natijalar shuni ko‘rsatadiki, toponimlar o‘smirlar nutqida nafaqat geografik nomlash, balki madaniy identifikatsiya va ijtimoiy-orientir funksiyalarini ham bajaradi.

1-jadval.

O‘smirlar diskursida toponimlarning asosiy lingvokognitiv funksiyalari

№	Funksiyalar	Izoh	O‘zbek tilida	Fransuz tilida
1	Identifikatsiya funksiyasi	Shaxs yoki voqea joyini aniq belgilash orqali matnda lokatsiyani shakllantiradi	“Chilonzorda uchrashamiz”	“On se retrouve à Montmartre.”
2	Sotsial identitet belgisi	O‘smirning ijtimoiy-madaniy mansubligini bildiradi	“Biz Sergelilikmiz!”	“Je viens du Marais, c’est stylé.”
3	Emotsional konnotatsiya	Toponim orqali shaxsning his-tuyg‘usi kuchayadi	“Qo‘qonni eshitganimda ko‘nglim yorishadi”	“Nice me rappelle mon enfance.”
4	Stereotip yaratish	Hudud haqidagi kognitiv tasavvurni mustahkamlaydi	“Yunusobod – sportchilar mahallasi”	“Le Bronx français – La Courneuve.”
5	Ijtimoiy masofa ifodasi	Hududlar farqi orqali o‘smirlar orasidagi masofa belgilanadi	“Ular Mirzo Ulug‘bekdan, bizdan uzoq”	“Les gars de Lyon 6 sont trop bourgeois.”
6	Avtobiografik xotira markeri	Shaxs tarixiga oid kognitiv iz qoldiradi	“Bolaligim Jizzaxda o‘tgan”	“J’ai grandi à Lille.”

Xulosa. Ushbu tadqiqot o‘smirlar diskursida toponimlarning lingvokognitiv funksiyasini aniqlashga qaratildi. Tahlil natijalari shuni ko‘rsatdiki, toponimlar o‘smirlarning kognitiv xaritasini shakllantirishda, ijtimoiy identifikatsiya va guruhdagi o‘zini namoyon qilishda muhim rol o‘ynaydi. Fransuz va o‘zbek tillaridagi materiallar qiyosiy tahlil qilindi va madaniy-kontekstual farqlar aniqlangan. Tadqiqot shuni ko‘rsatdiki, toponimlar o‘smir nutqida nafaqat geografik ma’lumotni uzatadi, balki emotsional va kommunikativ maydonda ham faol ishlatiladi. Bu natijalar nutq diskursining yoshga oid o‘ziga xos xususiyatlarini chuqurroq tushunishga, shuningdek, lingvokognitiv va psixolingvistik tadqiqotlarda amaliy asos yaratishga yordam beradi.

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BUYUK ALLOMALAR SHAXSINI IFODALOVCHI ANTROPONIMIK PERIFRAZALAR

Ahmadova Umidaxon Shavkat qizi,
Buxoro davlat universiteti
O‘zbek tilshunosligi va jurnalistika
kafedrasi dotsenti, f.f.f.d. (PhD)
u.s.ahmadova@buxdu.uz
https://orcid.org/0000-0002-6395-9812
Muxammedova Dilshoda Nodir qizi,
Buxoro davlat universiteti talabasi

Annotatsiya. *Maqolada aniq shaxs nomlarini ifodalovchi antroponimik perifrazalar tahlili keltirilgan bo‘lib, shaxs nomlarini ifodalovchi perifrastik birliklarda milliylik, tarixiylik aks etishi asoslangan. Uslubiy vosita sifatida nutqqa ko‘tarinkilik, obrazlilik baxsh etishi, jamiyat taraqqiyoti talablaridan kelib chiqib, lug‘at tarkibini boyitishi, nutq jarayonida takrorlardan, qaytariqlardan, qochish imkonini berishi, notiqni so‘zamollikka, tinglovchini esa falsafiy mushohada etishga undashi to‘g‘risidagi qarashlar keltirilgan. Tilning tabiiyligini saqlashda, nomning milliy til qonuniyatlariga mosligini belgilashda, shaxsning o‘ziga xos xususiyatlarini yanada aniqroq tasvirlashda, badiiylikni oshirishda, diqqatni tortishda perifrastik birliklar muhim amaliy ahamiyat kasb etishi haqida mushohada yuritilgan.*

Kalit so‘zlar: *perifraza, lingvistika, antroponimika, o‘zbek tili, tarix, tahlil, madaniy, ijtimoiy, shaxs, nutq, badiiylik, emotsiya, uslub, maqsad.*

АНТРОПОНИМИЧЕСКИЕ ПЕРИФРАЗЫ, ОТОБРАЖАЮЩИЕ ЛИЧНОСТЬ ВЕЛИКИХ УЧЁНЫХ

Аннотация. *В статье представлен анализ антропонимических перифраз, обозначающих конкретные имена собственные. Обосновано, что в перифрастических единицах, выражающих имена лиц, находят отражение национальные и исторические особенности. Отмечено, что как стилистическое средство перифраза придаёт речи возвышенность и образность, способствует обогащению словарного состава языка в соответствии с требованиями общественного развития, помогает избежать повторов и тавтологии в речевом процессе, побуждает оратора к красноречию, а слушателя – к философским размышлениям. Подчёркнуто, что перифрастические единицы имеют важное практическое значение в сохранении естественности языка, определении соответствия имени законам национального языка, более точном описании индивидуальных особенностей личности, усилении художественности и привлечении внимания.*

Ключевые слова: *перифраз, лингвистика, антропонимика, узбекский язык, история, анализ, культура, общество, личность, речь, художественность, эмоция, стиль, цель.*

ANTHROPONYMIC PERIPHRASES EXPRESSING THE PERSONALITY OF GREAT SCHOLARS

Abstract. *The article presents an analysis of anthroponymic periphrases that express specific personal names, emphasizing that periphrastic units referring to individuals reflect national identity and historical context. It is highlighted that, as a stylistic device, these expressions elevate speech, add imagery, enrich the vocabulary in accordance with the demands of societal development, help avoid repetitions in the speech process, encourage eloquence in the speaker, and inspire philosophical reflection in the listener. The discussion also touches upon the practical significance of periphrastic units in preserving the naturalness of language, ensuring that names conform to the rules of the national language, describing an individual’s unique characteristics more precisely, enhancing artistic expression, and attracting attention.*

Keywords: *periphrasis, linguistics, anthroponymy, Uzbek language, history, analysis, cultural, social, individual, speech, artistic expression, emotion, style, purpose.*

Kirish. Til – betakror xazina. Undan har bir shaxs o‘z imkoniyati va salohiyatidan kelib chiqib foydalanadi. Tilga nisbatan ijtimoiy hodisa tushunchasining qo‘llanishi undagi xususiyatlardan biri ekanligini ko‘rsatadi. Tildan jamiyat a’zolarining barchasi birdek bahramand bo‘ladi. Anglashiladiki, tilni

o‘z muallifi bilan birga o‘rganish va tahlil qilish til va shaxs munosabatlarini yanada aniq va mukammal yoritishga imkon beradi.

Nomshunoslikning kishi ismlari va ular bilan bog‘liq jihatlarini o‘rganuvchi sohasiga antroponimika deyiladi. Ma’lumki, antroponimlar tarix hamda madaniy turmush tarzining rivojlanishini, shuningdek, muayyan til egasi bo‘lgan xalqning, jamiyatning milliy qadriyatlar tizimini tasvirlaydi. Milliy-madaniy muloqotning asosiy me’zoni bo‘lgan antroponimik perifrazalarni keng qamrovda tadqiq qilish, tekshirish lozim. Chunki, o‘zbek tili perifrastik birliklarga boy bo‘lib, ularning barcha ko‘rinishlari bir xilda to‘planishi, o‘rganilishi, tahlil qilinishiga ehtiyoj bor. O‘zbek tilidagi antroponim perifrazalarni va ularga oid materiallarning ilmiy prinsiplarini ishlab chiqish, shaxs nomlarini ifodalovchi perifrastik birliklarning milliyligini, tarixiyligini, tabiiyligini saqlash, nomning milliy til qonuniyatlariga mosligini belgilash muhim amaliy ahamiyatga ega. Tilshunoslikda har bir hodisaning paydo bo‘lish, tilga kirib kelish va ommalashish davri bo‘ladi. Ammo antroponim hodisasi kishilik olami paydo bo‘lishi bilanoq yuzaga kelgan.

Tadqiqot metodi. Qadimdan ma’lumki, kishilar tarixda ko‘rsatgan qahramonliklari, qoldirgan ma’naviy yodgorliklari bilan xalq xotirasidan joy olganlar. Ular qilgan xizmatlarini munosib baholash, ular shaxsini ulug‘lash, ehtirom ko‘rsatish maqsadida bajargan xizmatlariga, amalga oshirgan ishlariga, kasb-korlariga, jamiyatda tutgan o‘rinlariga qarab antroponimik perifrazalar shakllanganligini kuzatish mumkin. Antroponim perifrazalar bu inson nomini boyituvchi, uning ma’nosini kengaytiruvchi, hurmat va emotsiyalarni ifodalovchi til vositasidir. Ular nafaqat shaxsni tanitadi, balki uning tarixiy, madaniy, ijtimoiy o‘rnini yanada aniqroq va chuqurroq ko‘rsatishga xizmat qiladi. Jumladan:

AL-MUALLIMI AS-SONIY, SHARQ ARASTUSI *(perif). – Forobiy. Forobiy Sharq mamlakatlarida ulug‘lanib, “Al-Muallimi as-soniy” (Aristoteldan keyingi ikkinchi muallim), “Sharq Arastusi” deb yuritilgan* [1, 34]. Ushbu sifatlar bilan ulug‘lash orqali Forobiyning ilm-ma’rifatga qo‘shgan hissasi yanada aniqroq ko‘rsatilgan.

AQL-ZAKOVAT TIMSOLI *(perif). – Platon. Necha asrlardan buyon yuksak tafakkur va aql-zakovat timsoli bo‘lib kelayotgan antik davrga mansub yunon faylasufi Platonning hayot yo‘lini o‘zimizga bir tasavvur qilib ko‘raylik* [4, 73].

Platon qadimgi yunon faylasufi, falsafa tarixida aql, tafakkur, va donolik timsoli sifatida tanilgan. Shuning uchun ham uni **“**aql-zakovat timsoli” deb perifrazalashgan.

BENAZIR ALLOMA *(perif). – Mirzo Ulug‘bek.* 1. *Buyuk Amir Temurning nabirasi, benazir alloma Mirzo Ulug‘bekning o‘rta asrlar sharoitida namoyon etgan ilmiy jasorati bugungi kun olimlarini ham hayratga solmasdan qo‘ymaydi* [4, 78]; 2. *Bu benazir alloma o‘zida minglab yulduzlarning harakatini jamlagan mukammal astronomik jadvalni yaratdi* [4, 78].

Mirzo Ulug‘bek ilm-fan sohasida tengsiz, butun dunyoda o‘z o‘rniga ega bo‘lgan buyuk olimdir. Benazir alloma birligi orqali o‘ziga o‘xshashi yo‘q, yuksak ilm sohibi, chuqur bilimli, ko‘plab fanlarning yetuk olimi nazarda tutiladi. Shuning uchun Mirzo Ulug‘bekni benazir alloma deb perifrazalash uning ilmdagi ulkan o‘rni va noyob salohiyatini ifodalash shaklidir.

SHARQ PANDNOMASINING OTASI *(perif). – Kselo. Qadimdan ma’lumki, sharq pandnomasining otasi hisoblangan Kselo pandu nasihatlari o‘sha davr tarixchilari manbalarida saqlanib qolgan* (So‘zlashuvdan).

Kselo qadimgi yunon adibi va faylasufi. U ko‘p asarlar yozganligi, insoniyat olamini to‘g‘rilikka, axloqqa, pand-nasihatga chorlovchi asarlari bilan mashhur bo‘lganligi haqida ma’lumotlar mavjud. Ismi mohiyatidan kelib chiqib qaralsa, Kse (Ksenofont) – pand-nasihat, axloqiy ibrat beruvchi degan ma’nolarni ifodalaydi. U Sharq pandnoma adabiyotiga ilhom manbayi bo‘lgan bo‘lib, bu yo‘nalishning boshlovchisi hisoblanadi.

ULUG‘ DONISHMAND *(perif). – Sokrat. Ma’lumki, Platon butun umrini ilmu ma’rifatga bag‘ishlagan ulug‘ donishmand – Sokratning munosib shogirdi edi* [4, 153].

Qadimgi Yunonistonning eng mashhur faylasuflaridan biri Sokrat o‘z davrida aql, tafakkur va ma’naviy poklikni eng oliy qadriyat deb bilgan. U o‘z shogirdlariga savollar berib, ularni o‘ylashga o‘rgatgan. Shu tariqa, “haqiqiy donishmandlik – o‘z bilimingni anglash” degan g‘oyani yoygan. Shuning uchun uni “Ulug‘ donishmand” deb atashadi. Sokrat donolik va falsafiy tafakkurning eng yuksak timsoli, insoniyat tarixidagi eng ulug‘, eng dono faylasuflardan biri, haqiqiy donishmandlikning ramzi hisoblanadi.

PIRI TURKISTONIY *(perif). – Ahmad Yassaviy. Ahmad Yassaviy ijodini o‘rganish, Piri Turkistoniy asarini o‘qish va mutolaa qilish har bir kitobxondan sinchkovlikni talab etadi* (Adabiyotshunos Sh.Hayitov nutqidan).

“Piri Turkistoniy” perifrazasi Ahmad Yassaviy shaxsiga nisbatan qo‘llanib, uning tarixiy, diniy va ma’naviy o‘rnini ifodalaydi. “Pir” so‘zi tasavvuf terminologiyasida muridlarni ruhiy komillikka yetaklovchi ustoz, “Turkistoniy” esa uning yashagan va ta’limot yoyilgan hududini bildiradi. Ahmad Yassaviy XII asrda

Markaziy Osiyoda tasavvuf ta'limotining Yassaviya tariqatiga asos solgan. U o'zining "Devoni Hikmat" asari orqali islom axloqiyati, poklik, halollik va ma'rifatparvarlik g'oyalarini xalq orasida keng yoygan. Shu bois u butun Turkiston xalqlari uchun ma'naviy yo'l ko'rsatuvchi, ruhiy ustoz, ya'ni "Turkiston pirining o'zi" sifatida e'tirof etilgan.

Muhokama. Yoki birgina Hazrat Alisher Navoiy shaxsini ifodalash maqsadida o'nga yaqin antroponimik perifraza qo'llanganligini ko'rish mumkin. Jumladan:

BUYUK SHOIR *(perif). – Alisher Navoiy. Nasib etsa hademay millatimiz g'ururi, buyuk shoir Alisher Navoiy tavalludining 560 yilligini xalqaro miqyosda keng nishonlaymiz* [3, 509].

BUYUK AXLOQ OTASI *(perif). – Alisher Navoiy. Alisher Navoiy fikricha, kishilik orasida nodir siymo – elga foyda yetkazuvchidir... Ey farzand, ota-onaga har qancha ulug' xizmatlar qilsang ham kam deb hisoblagin! – deb uqtirgan buyuk axloq otasi davom etadi* [9, 29].

MILLATIMIZ G'URURI *(perif). – Alisher Navoiy. Nasib etsa, hademay millatimiz g'ururi, buyuk shoir Alisher Navoiy tavalludining 560 yilligini xalqaro miqyosda keng nishonlaymiz* [3, 402].

SO'Z MULKINING SULTONI *(perif). – Alisher Navoiy. Mirzacho'l tumanidagi 9-umumta'lim maktabida so'z mulkining sultoni, buyuk mutafakkir Alisher Navoiy tavalludiga bag'ishlangan g'azalxonlik kechasi bo'lib o'tdi* [6, 3].

TURK TILINING HIMOYACHISI *(perif). – Alisher Navoiy. Turkiyaning mashhur olim va adiblari Alisher Navoiyni turkiy dunyoning eng buyuk shoiri, turk tilining himoyachisi sifatida ulug'lab keladilar* [10, 6].

ULUG' MUTAFAKKIR *(perif). – Alisher Navoiy. Nasib etsa, hademay millatimiz g'ururi, buyuk shoir Alisher Navoiy tavalludining 560 yilligini xalqaro miqyosda keng nishonlaymiz. O'ylaymanki, bu – ulug' mutafakkirimiz dahosiga hurmat-ehtiromimizning yana bir ifodasi bo'ladi* [3, 482].

SHOIRLAR SULTONI *(perif). – Alisher Navoiy. Shoirlar sultoni deya ulug'langan Alisher Navoiy har bir so'zni o'z o'rnida va isrof qilmasdan qo'llashi shubha tug'dirmaydi* [6, 6].

O'ZBEK TILINING ASOSCHISI *(perif). – Alisher Navoiy. She'riyat sultoni deya e'zozlanuvchi va o'zbek tili asoschisi sanalgan Hazrat Alisher Navoiy va buyuk vatanparvar, nafaqat o'zbek xalqi, balki dunyo madaniyati rivojiga munosib ulush qo'shgan buyuk davlat arbobi shoh va shoir Zahiriddin Muhammad Bobur millatimizning ana shunday daholari sanaladi* [2, 3].

O'LMAS SO'Z SAN'ATKORI *(perif). – Alisher Navoiy.* 1. *Turkiy xalqlarning "shams-ul millati" bo'lgan Nizomiddin Mir Alisher Navoiy jahon adabiyoti xazinasini o'zining hassos she'riyati, buyuk "Xamsa"si, fan sohalarining turli tarmoqlariga bag'ishlangan boy ilmiy merosi bilan boyitgan hamda Hazrat Navoiy xalqimizning ongi va tafakkuri, badiiy madaniyati tarixida butun bir davrni tashkil etadigan buyuk shaxs, milliy adabiyotimizning tengsiz namoyandasi, millatimizning g'ururi, shan-u sharafini dunyoga tarannum qilgan o'lmas so'z san'atkoridir* (Adabiyotshunos Sh.Hayitov nutqidan, 05.09.2018). **2.** *Alisher Navoiy xalqimizning ongi va tafakkuri, badiiy madaniyati tarixida butun bir davrni tashkil etadigan buyuk shaxs, milliy adabiyotimizning tengsiz namoyandasi, millatimizning g'ururi, sha'nu sharafini dunyoga tarannum qilgan o'lmas so'z san'atkoridir* (Matbuotdan).

Ma'lumki, Alisher Navoiy ijodi turkiy adabiyot tarixida yangi davrni boshlab, mumtoz (klassik) adabiyotning poydevorini qo'ydi. Turkiy tilni adabiy til sifatida mustahkamlab, she'riy janrlarni rivojlantirdi. Ko'plab asarlari orqali insoniy g'oyalarni chuqur ifodaladi. Navoiy faqat shoir emas, balki axloqiy va ma'naviy qadriyatlarni targ'ib qiluvchi mutafakkir edi. Uning asarlarida insoniylik, adolat, poklik, mehr-muhabbat, kamtarlik kabi axloqiy mavzular markaziy o'rinni egallaydi. Alisher Navoiy o'zbek tilining va madaniyatining rivojlanishiga qo'shgan ulkan hissasi uchun butun xalq tomonidan hurmat bilan qaraladi. U millatning tilini, adabiyotini dunyoga tanitdi, xalqning madaniy o'zligini mustahkamladi. U xalq uchun faxr manbayi, g'urur timsoli hisoblanadi. Uning ijodi va xizmatlari millat tarixida muhim o'rin egallaydi. Navoiy so'z va til ustasi sifatida e'tirof etiladi. Uning til boyligi, uslub va mahorati boshqa shoirlarga namuna bo'ldi. U o'z ijodi bilan turkiy adabiyotda beqiyos o'rin egalladi.

Islom olamida o'z o'rniga ega bo'lgan buyuk shaxslardan biri, Buxoro zamini farzandi Imom al-Buxoriy shaxsini tanituvchi antroponim perifrazalar ham mavjudligi ko'zga tashlanadi. Jumladan:

ISLOM OLAMINING BUYUK OLIMI, BENAZIR FAYLASUF *(perif). – Imom al-Buxoriy. Islom olamining buyuk olimi, benazir faylasuf Imom al-Buxoriy jahon madaniyati va ma'naviyatiga ulkan hissa qo'shgan ulug' vatandoshimiz va bobokalonimiz ekanligidan har qancha iftixor etsak arziydi. Olamshumul alloma tomonidan to'plangan hadislar hozirga qadar eng ishonchlilari hisoblanadi* [11, 14].

HADIS AYTUVCHILAR YETAKCHISI *(perif). – Imom al-Buxoriy. Imom al-Buxoriy hadis aytuvchilar yetakchisi sifatida tariximiz taraqqiyotiga o'z hissasini qo'sha olgan alloma hisoblanadi* (So'zlashuvdan).

HADIS ILMINING SULTONI *(perif*). – *Imom Buxoriy. Bu yil hadis ilmining sultoni Imom Buxoriy, aqida ilmida maktab yaratgan allomalar – Abu Mansur Moturidiy va Abu Muin Nasafiyga bag‘ishlangan xalqaro ilmiy konferensiyalar o‘tkazish niyatidamiz* [11, 6].

MUHADDISLAR IMOMI *(perif). – Imom al-Buxoriy. Muhaddislar imomi Imom al-Buxoriy hadislari xalqimizning so‘z mulkiga to‘la aylanib ulgurgan* (So‘zlashuvdan).

MUHADDISLAR SULTONI *(perif). – Imom Buxoriy. Buyuk mutafakkir va allomalarimizning islom madaniyatini ravnaq toptirishga qo‘shgan betakror hissasi to‘g‘risida so‘z yuritganda, eng avvalo, haqli ravishda musulmon olami “muhaddislar sultoni” deya ulkan shuhrat qozongan Imom Buxoriy bobomizning muborak nomlarini hurmat-ehtirom bilan tilga olamiz* [4, 85].

Ushbu perifrazalashlar imom al-Buxoriyning hadislarni eng aniq, ishonchli va tartibli shaklda jamlaganligi, “Sahih al-Buxori” asari hadis ilmida eng yuqori darajadagi manba sifatida qabul qilinganligi, hadis ilmini rivojlantirishda muhim rol bajarganligi asosida shakllangan. Imom-al Buxoriy shaxsiga hurmat va ehtirom ramzi sifatida mazkur ifodalar qo‘llangan.

TABIBLAR BOBOKALONI *(perif). – Abu Ali ibn Sino. Tabiblar bobokaloni Abu Ali ibn Sino ba’zi kasalliklarni yong‘oq bilan davolash haqida yozadi* [1, 34].

TABOBAT ILMINING SULTONI *(perif). – Abu Ali ibn Sino. Tabobat ilmining sultoni Abu Ali ibn Sino anor po‘stlog‘ini qon qusishda, milk va ichakdan qon ketganda, shuningdek, peshob haydovchi, yara va jarohatlarga malham sifatida ishlatgan* [8, 11].

TIB ILMINING SULTONI *(perif). – Abu Ali ibn Sino. Buyuk bobomiz, tib ilmining sultoni Ibn Sino ona sutini quyoshga qiyoslagan. Allomaning ta’biricha, yer yuzidagi mavjudotlar uchun quyosh nuri qanchalik zarur bo‘lsa, bola uchun ona suti shunchalik hayotbaxshdir* [7, 70].

TIBBIYOT ILMINING SULTONI *(perif). – Abu Ali ibn Sino.* 1. *Konferensiyada o‘rta asrlar Sharq allomalarining tibbiyot rivojiga qo‘shgan hissasiga oid ma’ruzam bilan qatnashdim. Abu Ali ibn Sino, Abu Rayhon Beruniy, Mirzo Ulug‘bek, Alisher Navoiy kabi allomalar ilmiy merosini katta qiziqish bilan o‘rganganman va tibbiyot ilmining sultoni – Abu Ali ibn Sino jahon tibbiyoti taraqqiyotiga beqiyos hissa qo‘shgani* “*Tib qonunlari*” *asari Yevropa va dunyodagi boshqa qator davlatlarning tibbiyot oliy o‘quv yurtlarida abadiy chashma bo‘lib xizmat qilmoqda* (Barbara Potrata, Kembrij universitetining Markaziy Osiyo bo‘yicha forumi ilmiy xodimi nutqidan (Buyuk Biritaniya). 2. *Tibbiyot ilmining sultoni Abu Ali ibn Sino asalning xususiyatlarini quyidagicha sanab o‘tgan* [1, 34].

SHAYX UR-RAIS, OLIMLAR BOSHLIG‘I, TABIBLAR PODSHOHI *(perif). – Abu Ali ibn Sino. Ibn Sino o‘z davri va so‘nggi asrlarda Sharq va Yevropada “Shayx ur-rais”, “Olimlar boshlig‘i”, “Tabiblar podshohi” kabi eng buyuk nomlarga... sazovor bo‘lgan* [1, 34].

SHIFOKORLAR PIRI *(perif). – Abu Ali ibn Sino.* “*Covid – 19*” *kasalligini yengib o‘tishda xalqimizdan kuchli iroda, sabr talab etilar ekan, shifokorlar piri Abu Ali ibn Sino aytib o‘tganlaridek birinchi navbatda ruhiy xotirjamlikka amal qilsakkina ijobiy natijalarga erisha olamiz* (Hamshira I.Elnazarova nutqidan).

Ibn Sino tibbiyot sohasiga qo‘shgan hissasi bilan butunjahonga mashhur hisoblanadi. U qoldirgan ma’naviy meros bugun ham tabobat ilmida dasturilamal bo‘lib kelmoqda. Uning tibbiyotga oid asosli fikrlari, birinchilardan bo‘lib tibbiy bilimlarni tizimga solganligi, davolash usullarida mantiqqa va tajribaga asoslanilganligi, kasallik turlarini, kelib chiqish omillarini, dori vositalarini guruhlaganligi hamda bu bilimlar asrlar davomida butun dunyo tibbiyotining poydevoriga aylanganligini, uning tibbiyotga oid tana va ruhiyat bilan bog‘liq jismoniy kasalliklar xususidagi falsafiy qarashlari ham bugungi zamonaviy tibbiyot uchun muhimligini ko‘rish mumkin.

Xulosa. Shaxs nomlari har bir til lug‘atida muhim o‘rin egallaydi. Kishi nomlarini perifrazalash orqali ular shaxsini yanada yorqinroq tasvirlash, qilgan xizmatlarini e’tirof etish, badiiylik va ifodaviylikni oshirish, sohaga qo‘shgan hissasini ko‘rsatish, takrorlarni oldini olish, emotsional ta’sirni yaratish, diqqatni tortish, kishi lisonidan o‘rin egallash, matnda tasvirni boyitish, obrazlarni jonlantirish, uslubni bezatish, shuningdek, nutqni yanada qiziqarli, ta’sirli qilish maqsad qilinadi.

Xulosa qilib aytganda, antroponim perifraza bu shaxs nomining o‘rnida ishlatiladigan majoziy, tasviriy ifoda bo‘lib, u shaxsning o‘ziga xos fazilatini, unvonini yoki shuhratini ifodalaydi. Antroponim perifrazalar she’riyatda, tarixiy asarlarda, maqolalarda, publitsistik matnlarda keng ishlatiladi. Milliy qadriyat va tarixiy xotirani mustahkamlaydi, yosh avlodga ibratli siymolarni eslatib turadi.

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UO‘K 81

INGLIZ VA O‘ZBEK TILLARIDAGI DAM OLISH OBYEKTLAR NOMLARINING LINGVISTIK VA SEMANTIK TAHLILI

Boltaboyeva Nargizaxon Maxammatjon qizi,
Andijon davlat chet tillari instituti mustaqil tadqiqotchisi
boltaboevanargiza37@gmail.com

Annotatsiya. *Mazkur maqolada ingliz va o‘zbek tillaridagi dam olish maskanlari toponimlari lingvistik hamda leksik-semantik jihatdan tahlil etilgan. Tadqiqot jarayonida toponimlarning strukturaviy, derivatsion, funksional va semantik-pragmatik xususiyatlari, shuningdek, ularning lingvokulturologik asoslari o‘rganilgan. Andijon viloyati va Nolfolk hududlaridagi dam olish obyektlari nomlari misolida tahlil o‘tkazilib, ularning tematik tasnifi (tog‘li/adirlardagi joylar, suv obyektlari, sanatoriya va sog‘lomlashtirish maskanlari, tematik parklar, qishloq turizmi obyektlari) aniqlangan. Maqolada toponimlarning antroponimik, funksional, deskriptiv, memorial va omonimik turlari ham lingvistik tahlil doirasida o‘rganilgan. Tadqiqot natijalari dam olish maskanlari nomlarining madaniy, tarixiy va ijtimoiy konnotatsiyalarini ochib berishga xizmat qiladi.*

Kalit so‘zlar: *toponim, leksik-semantik tahlil, semantika, strukturaviy tahlil, antroponimik toponim, funksional toponim, lingvokulturologiya, dam olish obyektlari.*

ЛИНГВИСТИЧЕСКИЙ И СЕМАНТИЧЕСКИЙ АНАЛИЗ НАЗВАНИЙ ОБЪЕКТОВ ОТДЫХА В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *В данной статье проведён лингвистический и лексико-семантический анализ топонимов, обозначающих объекты отдыха в английском и узбекском языках. В процессе исследования изучены структурные, деривационные, функциональные и семантико-прагматические особенности топонимов, а также их лингвокультурные основы. На примере регионов Андижан (Узбекистан) и Норфолк (Великобритания) определена тематическая классификация топонимов: горные и предгорные районы, водные объекты, санатории, тематические парки и сельские туристические комплексы. В статье также рассмотрены антропонимические, функциональные, дескриптивные, мемориальные и омонимичные типы топонимов. Результаты исследования раскрывают культурные, исторические и социальные коннотации, заключённые в наименованиях объектов отдыха.*

Ключевые слова: *топоним, лексико-семантический анализ, семантика, структурный подход, антропонимический топоним, функциональный топоним, лингвокультурология, объекты отдыха.*

LINGUISTIC AND SEMANTIC ANALYSIS OF RECREATIONAL FACILITY NAMES IN ENGLISH AND UZBEK LANGUAGES

Abstract. *This article analyzes the names of recreational facilities in English and Uzbek from linguistic and lexical-semantic perspectives. The study examines the structural, derivational, functional, and semantic-pragmatic features of toponyms, as well as their linguocultural foundations. Using examples from Andijan region (Uzbekistan) and Norfolk county (UK), the paper identifies the thematic classification of toponyms, including mountainous areas, water-related locations, sanatoriums, thematic parks, and rural tourism centers. The research also explores anthroponymic, functional, descriptive, memorial, and homonymic types of toponyms. The results reveal the cultural, historical, and social connotations embedded in the naming of recreational sites.*

Keywords: *toponymy, lexical-semantic analysis, semantics, structural approach, anthroponymic toponym, functional toponym, linguocultural aspect, recreational sites.*

Kirish. Zamonaviy tilshunoslikda leksik birliklarning mazmuni va ularning nutqdagi roli turli lingvistik mezonlar asosida tahlil qilinadi. Bular qatoriga so‘z va iboralarning morfologik tuzilishi, semantik xususiyatlari, diskursiv vazifalari, kontekstual qo‘llanish holatlari hamda pragmatik jihatlari kiradi. Ushbu komponentlarning har biri til tizimini anglashda muhim ilmiy ahamiyat kasb etadi. Shunga qaramay, leksik birliklarning semantik tahlili, ya’ni ularning ma’nosini ochish va kontekst asosida talqin etish, zamonaviy tilshunoslikning markaziy yo‘nalishlaridan biri hisoblanadi.

Tilning asosiy mohiyati — muloqotni ta’minlashdir va bu jarayonda **ma’no** kommunikativ faoliyatning poydevori sifatida namoyon bo‘ladi. So‘zlarning denotativ (asosiy) va konnotativ (qo‘shimcha, emotsional) qatlamlarini, ularning paradigmatik va sintagmatik munosabatlarini tahlil etmasdan turib, til birliklarining funksional va kommunikativ qiymatini to‘liq anglab bo‘lmaydi. Shu bois, bugungi kunda **semantika** fani — so‘zning ma’nosini, mazmuniy strukturasi va kontekstual funksiyasini o‘rganuvchi yetakchi yo‘nalish sifatida tilshunoslikda alohida o‘rin egallaydi.

“Semantika” atamasini ilk bor fransuz olimi M.Breal ilm-fanga kiritgan bo‘lib, XIX asr oxiri va XX asr boshlarida alohida tadqiqot sohasi sifatida o‘rganila boshlandi [1.b.3]. Ushbu davrdan boshlab leksik birliklarning semantik xususiyatlarini tahlil etishga qaratilgan bir qator izlanishlar olib borilmoqda, shuningdek, g‘arb va rus tilshunoslik maktablari tomonidan turli nazariy yondashuvlar, tahliliy metodlar ilgari surilmoqda. Mazkur metodlaridan biri – bu so‘zlarning *leksik-semantik tahlil* metodidir.

Leksik-semantik tahlil – bu ma’lum bir so‘z yoki terminning lug‘aviy ma’nosi va mazmun doirasini aniqlashga yo‘naltirilgan bo‘lib, bu o‘rinda so‘zning semantik maydoni, uning birlamchi va ikkalamchi ma’nolari, sinonimik bog‘lanishlari, ko‘p ma’nolilik xususiyatlari hamda nominatsiya omillari o‘rganiladi [2.B.94-98]. Leksik-semantik tahlil tilshunoslikning so‘z ma’nosini o‘rganishga qaratilgan eng muhim yo‘nalishlaridan biridir. “Leksik” termini tilning lug‘at boyligini, ya’ni so‘z va iboralar tizimini ifodalasa, “semantik” so‘zi ularning ma’noviy jihatlarini, mazmuniy tuzilishini bildiradi. Demak, **leksik-semantik tahlil** deganda so‘zlarning **ma’no tizimi, semantik tuzilishi, ularning kontekst bilan o‘zaro munosabati** va **ma’no qatlamlarining ierarxiyasi**ni aniqlash jarayoni tushuniladi.

Leksik-semantik tahlil nafaqat so‘zning asosiy (denotativ) ma’nosini, balki uning **konnotativ**, **emotsional**, **stilistik**, **metaforik** va **madaniy** qatlamlarini ham o‘rganadi. Bu jihatlar bir so‘zning ma’nosi kontekstdan kontekstga o‘zgarib turishini ko‘rsatadi. Masalan, ingliz tilidagi *home* so‘zi oddiy “uy” ma’nosini anglatsa-da, u kontekstdan kelib chiqib “vatan”, “oilaviy iliqlik” yoki “xotirjamlik” kabi semantik soya ma’nolarni ham bildiradi. Xuddi shunday, o‘zbek tilidagi “ona yurt” birikmasi ham oddiy geografik tushuncha emas, balki **milliy tuyg‘u va emotsional konnotatsiyani** ifodalaydi.

Leksik-semantik tahlilda asosiy e’tibor so‘zlar o‘rtasidagi semantik aloqalarga qaratiladi. Ular quyidagicha tasniflanadi:

Sinonimiya – bir xil yoki yaqin ma’noli so‘zlarning o‘zaro munosabati (masalan, *kattalik – ulug‘lik; big – large*).

Antonimiya – ma’nosi jihatdan qarama-qarshi so‘zlarning munosabati (*issiqlik – sovuqlik; light – dark*).

Giperonimiya va giponimiya – umumiy va xususiy ma’noli so‘zlarning iyerarxik bog‘lanishi (*meva – olma; animal – dog*).

Polisemiya – bir so‘zning bir nechta ma’noga ega bo‘lish hodisasi (*bosh – tana a’zosi, rahbar; head – leader, top*).

Homonimiya – shaklan bir xil, lekin ma’nosi turlicha bo‘lgan birliklar (*ko‘z – tana a’zosi, ignaning uchi; bank – daryo qirg‘og‘i, moliya muassasasi*).

Ushbu semantik hodisalarni o‘rganish orqali tilning leksik tizimi ichki tuzilmasi, semantik tarmog‘i va konseptual maydoni aniqlanadi. Bu jarayonda so‘zning faqat lug‘aviy ma’nosi emas, balki uning pragmatik qiymati – ya’ni so‘zlovchi va tinglovchi ongida hosil qiladigan ta’siri ham o‘rganiladi. Shu bois leksik-semantik tahlil lingvokulturologiya va kognitiv tilshunoslik bilan bevosita bog‘liqdir.

Masalan, ingliz tilida *green* so‘zi “yashil” rang ma’nosidan tashqari “tajriba yetishmasligi” yoki “ekologik tozalikka oid” ma’nolarni ham bildiradi (*green energy, green youth*). O‘zbek tilida esa “yashil” so‘zi “navqironlik” yoki “umid” konnotatsiyalariga ega bo‘ladi. Bu hodisa tilning semantik kengayish xususiyatini namoyon etadi.

Demak, leksik-semantik tahlil so‘zning ma’nosini faqat grammatik jihatdan emas, balki madaniy, psixologik va ijtimoiy kontekstda o‘rganishni ham talab etadi. Shu orqali tilda yashiringan ma’no qatlamlari, xalqning dunyoqarashi va tafakkur uslubi aniqlanadi.

Toponimlar til leksikasi tarkibida alohida o‘rin tutadi va ularning leksik-semantik tahlili tilshunoslikda toponimika doirasida o‘rganiladi. Toponimlarning lug‘aviy ma’nosi, asosan, u nomlanayotgan joyning o‘ziga xos xususiyatlari, tarixi yoki geografik belgilarini aks ettiradi [3.b.5-6]. Shu sabab, toponimlarni leksik-semantik tahlil qilishda ularning nomlanishi, tarkibiy qismlarining ma’nosi, tarixiy-etimologik asoslari, semantik tasnifi o‘rganiladi.

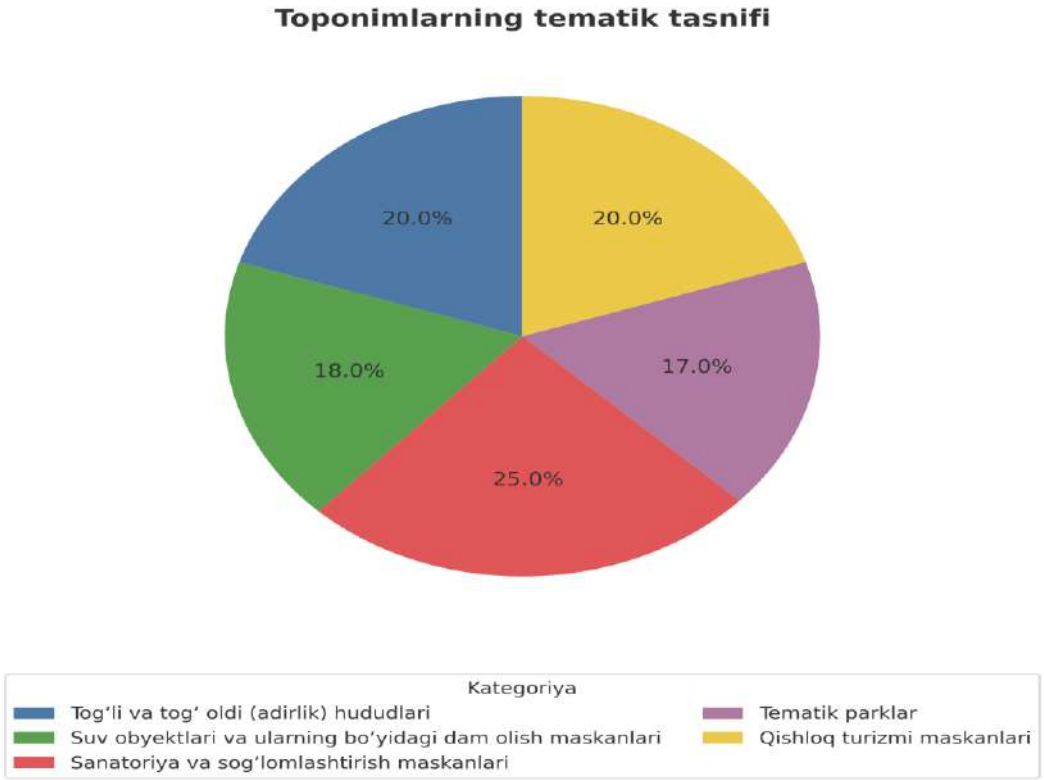
Ilmiy tadqiqotimiz jarayonida ingliz va o‘zbek tillariga oid geografik atamalarni tahlil etganimizda, har ikki hududdagi atamalarni lingvistik jihatdan turli xil yo‘nalishlarda, ya’ni semantik va leksik jihatdan qiyoslab tahlil etildi.

Toponimlarning leksik-semantik tahlili shuni ko‘rsatadiki, har bir joy nomi – bu xalqning madaniy xotirasi va tafakkur ko‘zgusidir. So‘zning semantik strukturasida yashiringan madaniy kodlar orqali biz nafaqat joyning nomini, balki u orqali ifodalangan ruhiyat, qadriyat va hayot falsafasini ham anglaymiz.

Masalan, yuqorida keltirilgan “Oltin Vodiy” va “Barefoot” toponimlari bir-biridan madaniy jihatdan farq qilsa-da, har ikkalasi ham tabiat bilan uyg‘unlik va osoyishtalik konseptini o‘zida mujassam etadi. “Oltin Vodiy”da bu uyg‘unlik milliy tabiat go‘zalligi orqali ifodalansa, “Barefoot”da u soddalik va ichki osoyishtalik timsoli sifatida semantik jihatdan shakllanadi.

Xuddi “ona yurt” va *home* misollarida bo‘lgani kabi, har bir toponim ham o‘z xalqining dunyoqarashini, qadriyat tizimini va estetik hissiyotini yorituvchi **semantik oynadir**. Shu jihatdan, leksik-semantik tahlil til birliklarining chuqur mazmuniy qatlamlarini ochib berish bilan birga, madaniyatlararo farqlarni ham yoritadi.

Tadqiqotning obyekti. Yuqoridagi leksik-semantik tahlil natijalari shuni ko‘rsatadiki, dam olish maskanlari toponimlari ma’no jihatidan bir xillikka ega emas; ular tabiiy muhit, geografik joylashuv, madaniy qadriyatlar va ijtimoiy ehtiyojlar asosida shakllanadi. Shu bois tadqiqot davomida toponimik birliklarni beshta asosiy turga ajratish maqsadga muvofiq deb topildi. Quyidagi diagrammada Andijon va Nolfolk hududlaridagi dam olish obyektlari toponimlarining tematik taqsimoti foizlarda ifodalangan.



Diagrammadan ko‘rinib turibdiki, Andijon va Nolfolk hududlaridagi dam olish obyektlari toponimlarining eng katta qismini sanatoriya va sog‘lomlashtirish maskanlari tashkil etadi (25%). Tog‘li/adirlardagi va qishloq turizmi obyektlari har biri 20 foizdan ulushga ega, suv obyektlari 18 foiz, tematik parklar esa 17 foizni tashkil etdi. Ushbu nisbatlar toponimik birliklarning semantik xilma-xilligini va ularning ijtimoiy-madaniy motivatsiyasini ko‘rsatadi.

Bu tasnif toponimlarning **semantik manba**, **morfologik tuzilish** va **madaniy konnotatsiyalarini** aniqlash imkonini beradi. Andijon viloyati va Nolfolk hududidagi dam olish maskanlari o‘zining funksional ham geografik joylashuviga ko‘ra besh hil toponimlarga ajratildi:

1. **Tog‘li va tog‘ oldi (adirlik) hududlariga oid toponimlar**

Tog‘li va adirlik hududlarida joylashgan dam olish maskanlari odatda **tabiiy manzara, balandlik, tozalik, osoyishtalik** kabi semantik maydonlarga mansub nomlar bilan ifodalanadi. Masalan, Andijon viloyatidagi **“Ulug‘tog‘”**, **“Adirsoy”**, yoki **“Oqtosh”** kabi toponimlar *relyef* va *tabiiy muhit* asosida motivatsiyalangan. “Ulug‘tog‘” toponimi morfologik jihatdan sifat (ulug‘) va ot (tog‘) birikmasidan tashkil topib, ulug‘vorlik, tabiiy qudrat va osoyishtalik semasini anglatadi. Nolfolk hududida esa **“Hillcrest”**, **“Highdown”** kabi toponimlarda xuddi shunday semantik model kuzatiladi — “hill” (tepalik) yoki “high” (baland) leksemalari tabiat bilan bevosita bog‘liq **geografik semantik motiv**ni ifodalaydi. Bu nomlar insonning tabiat bilan uyg‘un hayot tarzini aks ettiradi va dam olish konseptini tabiiy landshaft orqali beradi.

2. **Suv obyektlari va ularning bo‘yidagi dam olish maskanlari** (Gidronimik birliklar). Suv bilan bog‘liq toponimlar ko‘pincha **poklik, yangilanish, hayot, tinchlik** semantik maydonlariga tegishli. Masalan, Andijondagi **“Buloq”, “Sho‘rko‘l”, “Oqsu”** kabi nomlar suv manbai, oqim yoki tabiiy buloqlar bilan bog‘liq bo‘lib, ularning leksik yadrosida **hayot manbai** ma’nosi mujassam. Nolfolkda esa **“River Haven”, “Blue Lake”, “Seaside Retreat”** kabi toponimlarda suvning rang, oqim yoki geografik joylashuvi asosiy semantik omil sifatida namoyon bo‘ladi. “Blue Lake” (Ko‘k ko‘l) toponimi estetik-emotsional konnotatsiyaga ega bo‘lib, *ko‘klam, osoyishtalik va tabiat go‘zalligi*ni ifodalaydi. Demak, suv obyektlariga oid toponimlarda asosiy semantik tendensiya — **tabiat bilan uyg‘unlik, tozalik va ruhiy yangilanish** g‘oyalarini ifodalashdir.

3. **Sanatoriya va sog‘lomlashtirish maskanlari** (Retreatonimik birliklar)

Bu turdagi toponimlar, odatda, **salomatlik, tiklanish, shifo, hayot quvonchi** kabi ijobiy semantik qatlamlarga ega. Masalan, Andijon viloyatida **“Madaniyat”, “G‘oliblar”, “Bobur”, “Turon”** sanatoriyalari nomlarida **ruhiy yangilanish va milliy iftixor** semalari ustuvor. “Madaniyat” toponimi ijtimoiy-ma’naviy qadriyatni, “G‘oliblar” esa kuch va muvaffaqiyat timsolini anglatadi. Nolfolkda esa **“Holistic”, “Barefoot”, “Berry Hall Farm”** kabi nomlarda **psixologik va tabiat bilan uyg‘un hayot falsafasi** semantikasi ko‘rinadi. “Barefoot” (yalangoyoq) nomi tabiat bilan bevosita aloqadorlik, soddalik va ruhiy osoyishtalikni ifodalaydi. Shunday qilib, sanatoriya toponimlari **inson salomatligi, tinchlik va uyg‘unlik** konseptlarini leksik-semantik darajada aks ettiradi.

4. **Tematik parklar toponimiyasi.** Tematik parklar ko‘pincha **madaniy qadriyatlar, tarixiy shaxslar, milliy ramzlar** yoki **modernizm va innovatsiya** konseptlariga asoslanadi. Masalan, Andijonda joylashgan **“Bobur Parki”, “Milliy uyg‘onish bog‘i”**, “Oltin Vodiy” kabi nomlar milliy o‘zlik va tarixiy merosga tayangan. “Bobur Parki” nomi orqali nafaqat tabiat manzarasi, balki **madaniy xotira** ifodalanadi. Nolfolkda esa **“Adventure Land”**, **“Pleasurewood Hills”**, **“Roarr! Dinosaur Park”** kabi nomlarda sarguzasht, bolalar qiziqishi va hordiq g‘oyasi markazda turadi. “Pleasurewood Hills” nomi semantik jihatdan **quvonch, tabiat, balandlik** kabi obrazlarni uyg‘unlashtiradi. Demak, tematik park toponimlari ko‘proq **madaniy-assotsiativ va emotsional motivatsiyaga** ega bo‘lib, dam olishning estetik jihatini kuchaytiradi.

5. **Qishloq turizmi maskanlari** (Polinimik birliklar). Qishloq turizmi obyektlari toponimlarida **an’ana, mehnat, tabiat, soddalik** va **milliy qadriyatlar** semantikasi yetakchi o‘rinni egallaydi. Masalan, Andijon viloyatida **“Navbahor qishlog‘i”, “Oltin dalalar”, “Sahovat bog‘i”** kabi toponimlar xalq hayot tarzi, dehqonchilik, mehmondo‘stlik va bag‘rikenglik g‘oyalarini aks ettiradi. Nolfolkda esa **“Rose Farm”, “The Old Dairy”, “Village Retreat”** kabi nomlar qishloq hayoti, an’anaviy xo‘jalik va tabiat go‘zalligini ifodalaydi. “The Old Dairy” nomida tarixiy va nostaljik konnotatsiya mavjud bo‘lib, u qadimiy mehnat jarayonlarini eslatadi [4.p.256]. Bu turdagi toponimlarda asosiy semantik yo‘nalish **tabiatga yaqinlik, milliy qadriyatlarga sadoqat va ekologik uyg‘unlik** tamoyillariga tayanadi.

Har ikkala hududdagi onyekt nomlarida ko‘p ma’nolilik kuzatiladi. Masalan, “Turon” sanatoriyasi nomi tarixan *Turon diyori* — ya’ni Movarounnahr sivilizatsiyasi bilan bog‘liq bo‘lib, bugungi kontekstda “milliy g‘urur” va “madaniy qadriyat” ma’nolarini ham ifodalaydi. Nolfolkdagi “Holistic” nomi esa *holistic healing* konsepsiyasiga asoslanib, “butunlik”, “ruhiy va jismoniy muvozanat” ma’nolarini bildiradi. Bu nom orqali so‘zning **leksik ildizi** ham, **falsafiy konnotatsiyasi** ham uyg‘un tarzda aks etadi [5.p.324].

Demak, toponimlarning leksik-semantik tahlili shuni ko‘rsatadiki, **har bir joy nomi – bu xalqning madaniy xotirasi va tafakkur ko‘zgusi**dir. So‘zning semantik strukturasida yashiringan madaniy kodlar orqali biz nafaqat joyning nomini, balki u orqali ifodalangan **ruhiyat, qadriyat va hayot falsafasini** ham anglaymiz.

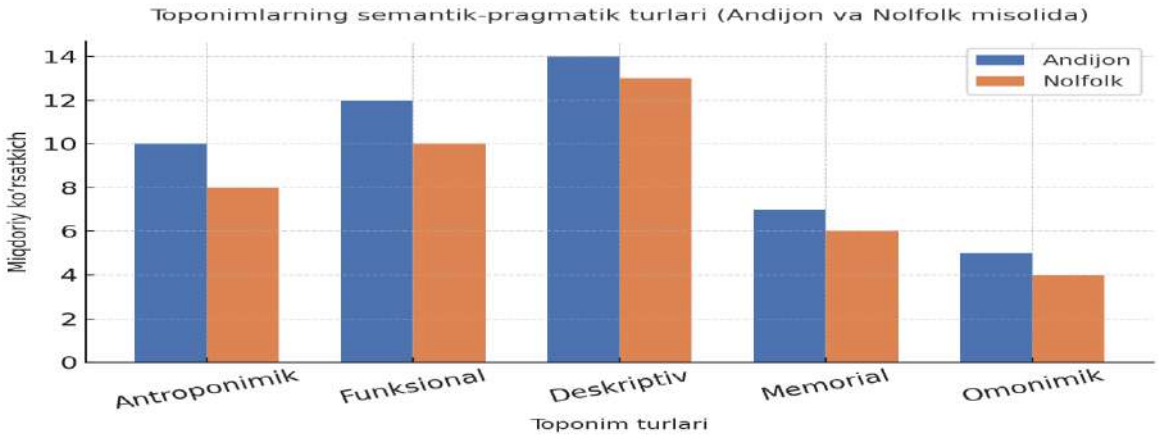
Masalan, yuqorida keltirilgan “Oltin Vodiy” va “Barefoot” toponimlari bir-biridan madaniy jihatdan farq qilsa-da, har ikkalasi ham **tabiat bilan uyg‘unlik** va **osoyishtalik** konseptini o‘zida mujassam etadi. “Oltin Vodiy”da bu uyg‘unlik **milliy tabiat go‘zalligi** orqali ifodalansa, “Barefoot”da u **soddalik va ichki osoyishtalik** timsoli sifatida semantik jihatdan shakllanadi.

Xuddi “ona yurt” va *home* misollarida bo‘lgani kabi, har bir toponim ham o‘z xalqining dunyoqarashini, qadriyat tizimini va estetik hissiyotini yorituvchi **semantik oynadir**. Shu jihatdan, leksik-semantik tahlil til birliklarining chuqur mazmuniy qatlamlarini ochib berish bilan birga, madaniyatlararo farqlarni ham yoritadi.

Dam olish maskanlari toponimiyasini leksik-semantik hamda strukturaviy jihatdan tahlil etish jarayonida ularning mazmuniy asoslari turlicha motivatsiyaga ega ekani aniqlandi. Ushbu toponimlarning semantik manbalarini aniqlash maqsadida ularni **antroponimik, funksional, deskriptiv, memorial va omonimik** turlarga ajratish maqsadga muvofiq deb topildi. Bunday tasnif toponimlarning mazmun, shakl va

ma’no jihatdan o‘zaro bog‘liqligini, shuningdek, ularning lingvokulturologik xususiyatlarini ochib berishga yordam beradi.

Qo‘llanilgan metodlar. Andijon va Nolfolk hududlaridagi dam olish maskanlari toponimlarining semantik-pragmatik tuzilmasi qiyosiy asosda o‘rganildi. Diagrammada toponimlarning antroponimik, funksional, deskriptiv, memorial va omonimik turlari aniqlanib, ularning miqdoriy taqsimoti hamda semantik motivatsiyasi o‘rtasidagi o‘zaro bog‘liqlik ilmiy jihatdan tahlil qilindi va quyidagicha izohlab chiqdik:



Antroponimik toponimlar asosan tarixiy shaxslar, mashhur insonlar yoki diniy arboblarning nomlari asosida shakllangan bo‘lib, ular xalq xotirasi va madaniy merosni ifodalaydi. Masalan, Andijon viloyatidagi “Bobur sanatoriysi” va “Bobur bog‘i” nomlari buyuk mutafakkir va sarkarda Zahiriddin Muhammad Bobur nomi bilan bog‘liq bo‘lib, milliy tarix va g‘urur semasini o‘zida mujassam etadi. Xuddi shuningdek, Nolfolk hududidagi “St. Giles’ House” yoki “Berry Hall Farm” toponimlari ingliz jamiyatida tarixiy yoki diniy shaxslar nomi bilan aloqador bo‘lib, ular ham memorial mazmunga ega antroponimik birliklardir.

Funksional toponimlar nom berilgan obyektning ijtimoiy vazifasi yoki maqsadini ifodalovchi nomlardir. Bu turdagi toponimlarda joyning xizmat turi yoki faoliyat sohasi semantik motivatsiyaning markazida turadi. Masalan, Andijondagi “Med City”, “G‘oliblar” yoki Nolfolkdagi “Holistic”, “Wellness Retreat” kabi nomlar sog‘lomlashtirish, tibbiyot yoki dam olish faoliyatiga ishora qiladi. Ularning semantik yadrosida *medical, wellness, retreat* kabi so‘zlar orqali joyning asosiy funksiyasi ifodalanadi. Shu bois, funksional toponimlar joyning ijtimoiy vazifasini lingvistik shaklda ifoda etuvchi birliklar sifatida e’tirof etiladi.

Deskriptiv toponimlar esa joyning tashqi ko‘rinishi, tabiiy sharoiti yoki landshaft xususiyatlarini tasvirlaydi. Masalan, Andijon viloyatidagi “Oltin Vodiy”, “Oqtosh”, “Adirsoy” kabi nomlar rang, relyef yoki material belgilariga asoslanadi. “Oltin Vodiy” toponimi semantik jihatdan boylik, farovonlik va tabiat go‘zalligini bildirsa, Nolfolkdagi “Blue Lake”, “Highdown”, “Seaside Retreat” kabi nomlarda suv, balandlik va dengiz manzarasi asosiy semantik o‘zakni tashkil etadi. Deskriptiv toponimlar tildagi tasviriylik imkoniyatlarini ochib berib, joyning tabiiy-estetik qiyofasini ifodalovchi lingvistik vositalar hisoblanadi.

Memorial toponimlar xalq xotirasi, tarixiy voqealar yoki milliy faxr bilan bog‘liq joy nomlarini bildiradi. Ular madaniy-milliy o‘zlikni ifodalashda muhim rol o‘ynaydi. Masalan, Andijondagi “G‘oliblar” sanatoriysi xalqning mardlik, g‘alaba va mehnat qadriyatlarini yodga soluvchi semantik birlik sifatida talqin qilinadi. Nolfolkdagi “Victory House” yoki “Remembrance Park” kabi toponimlar ham xotira, faxr va vatanparvarlik semasini o‘zida mujassam etadi. Shunday qilib, memorial toponimlar jamiyat tarixini, xalq ongidagi ramziy xotirani geografik nomlar orqali ifoda etadi.

Omonimik toponimlar esa shaklan o‘xshash, ammo ma’no jihatdan farqli joy nomlarini bildiradi. Ular til tizimining dinamikligini, nomlash jarayonidagi tabiiy variantlilikni ko‘rsatadi. Masalan, “Buloq” toponimi O‘zbekistonning turli hududlarida uchraydi, biroq har birida u turlicha ma’no — tabiiy suv manbai, muqaddas joy yoki dam olish maskani sifatida talqin qilinadi. Xuddi shunday, Nolfolkda “Greenfield”, “Hilltop” kabi toponimlar turli joylarda uchrasa-da, ularning semantik talqini lokal kontekstga bog‘liq. Bu holat til tizimidagi nomlash jarayonining jonli va moslashuvchan ekanini ko‘rsatadi.

Xulosa. Yuqoridagi tahlillardan kelib chiqib aytish mumkinki, Andijon va Nolfolk hududlaridagi dam olish maskanlari toponimlari antroponimik, funksional, deskriptiv, memorial va omonimik turlarida ifodalangan bo‘lib, ularning barchasida madaniy, tarixiy va tabiatga oid semantik motivlar uyg‘un tarzda mujassam. Antroponimik va memorial toponimlar tarixiy xotirani, funksional va deskriptiv toponimlar joyning amaliy yoki tabiiy mohiyatini, omonimik toponimlar esa tilning tabiiy o‘zgaruvchanligini ifodalaydi.

Demak, dam olish maskanlari toponimiyasini semantik va strukturaviy jihatdan tahlil qilish orqali nafaqat geografik nomlarning lingvistik mohiyatini, balki ularning madaniy kodlari, milliy tafakkuri va estetik qadriyatlarini ham anglash mumkin. Shu bois, toponimik tahlil nafaqat tilshunoslik, balki lingvokulturologiya va ijtimoiy sotsiologiya uchun ham dolzarb ilmiy yo‘nalish sifatida e’tirof etiladi.

Olib borilgan lingvistik va semantik tahlillar natijasida ma’lum bo‘ldiki, dam olish maskanlari toponimlari til tizimida ko‘p qatlamli ma’no strukturasiga ega murakkab leksik birliklar hisoblanadi. Ularning semantik mohiyati nafaqat joyning geografik yoki funksional belgilarini, balki xalqning madaniy xotirasi, qadriyatlari va estetik dunyoqarashini ham aks ettiradi.

Leksik-semantik tahlil jarayonida Andijon va Nolfolk hududlaridagi toponimlar denotativ va konnotativ qatlamlar, shuningdek, metaforik, emotsional va madaniy semalar asosida tahlil qilindi. Natijalar shuni ko‘rsatdiki, har bir joy nomi o‘zida ma’lum bir madaniy konsept va semantik maydonni mujassam etadi: Andijon toponimlarida “madaniyat”, “g‘alaba”, “tabiat go‘zalligi” semalari ustun bo‘lsa, Nolfolk toponimlarida “tabiat bilan uyg‘unlik”, “ruhiy osoyishtalik” va “soddalik” g‘oyalari yetakchilik qiladi.

Demak, lingvistik-semantik tahlil shuni isbotlaydiki, toponimlar oddiy nom emas — ular til va madaniyat o‘rtasidagi ko‘prik, xalq tafakkuri, qadriyat tizimi va ijtimoiy ongining leksik ifodasidir. Shu sababli, toponimlarning semantik tarkibini o‘rganish ularning lingvokulturologik ahamiyatini ochishda, shuningdek, milliy va mintaqaviy o‘zlikni anglashda muhim ilmiy asos bo‘lib xizmat qiladi.

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UDC 81

LINGUISTIC AND CULTURAL SHIFTS IN THE DEVELOPMENT OF ENGLISH RELIGIOUS VOCABULARY

Elmurodova Sokhiba Saitmurodovna,
Lecturer at Karshi State University

Abstract. *This paper examines the historical development and etymological composition of the English religious lexicon. It investigates the influence of Celtic, Roman, Germanic, Norman, and Latin linguistic traditions on the vocabulary related to Christianity in England. The study classifies religious lexemes into three main categories: borrowed terms from foreign languages, lexemes developed among the general population, and terms adopted by theologians. Through historical and linguistic analysis, this research highlights the processes of lexical adaptation, semantic evolution, and cultural integration that shaped English religious terminology from the early Middle Ages to the post-Norman period.*

Key words: *English religious lexicon, etymology, Norman Conquest, Latin influence, Celtic language, Germanic tribes, Christian terminology.*

ЛИНГВИСТИЧЕСКИЕ И КУЛЬТУРНЫЕ СДВИГИ В РАЗВИТИИ АНГЛИЙСКОЙ РЕЛИГИОЗНОЙ ЛЕКСИКИ

Аннотация. *В данной статье рассматривается историческое развитие и этимологический состав английской религиозной лексики. Исследуется влияние кельтских, римских, германских, нормандских и латинских языковых традиций на лексику, связанную с христианством в Англии. В работе религиозные лексемы классифицируются на три основные категории: заимствованные термины из иностранных языков, лексемы, возникшие в народной среде, и термины, использованные теологами. Посредством исторического и лингвистического анализа исследование подчёркивает процессы лексической адаптации, семантической эволюции и культурной интеграции, которые сформировали английскую религиозную терминологию от раннего Средневековья до постнормандского периода.*

Ключевые слова: *английская религиозная лексика, этимология, нормандское завоевание, влияние латинского языка, кельтский язык, германские племена, христианская терминология.*

INGLIZ DINIY LEKSIKASINING RIVOJLANISHIDAGI LINGVISTIK VA MADANIY O‘ZGARISHLAR

Annotatsiya. *Ushbu maqolada ingliz diniy leksikasining tarixiy rivoji va etimologik tarkibi tahlil qilinadi. Tadqiqotda Kelt, Rim, German, Norman va Lotin til an’analarining Angliyadagi xristianlikka oid lug‘atga ta’siri o‘rganiladi. Ishda diniy leksik birliklar uch toifaga ajratilgan: chet tillardan kirib kelgan so‘zlar, xalq orasida shakllangan leksik birliklar va ilohiyotshunoslar tomonidan qabul qilingan terminlar. Tarixiy va lingvistik tahlil orqali ushbu tadqiqot o‘rta asrlarning boshidan post-Norman davrigacha ingliz diniy terminologiyasini shakllantirgan leksik moslashuv, semantik evolyutsiya va madaniy integratsiya jarayonlarini yoritadi.*

Kalit so‘zlar: *ingliz diniy leksikasi, etimologiya, Norman bosqini, lotin tili ta’siri, kelt tili, german qabilalari, xristian terminologiyasi.*

Introduction. The study of religious vocabulary in English necessitates a thorough understanding of the historical development of the language itself. English, as a Germanic language heavily influenced by successive waves of foreign contact, presents a unique corpus for investigating the integration of religious concepts. Terms related to Christianity, in particular, reveal layers of linguistic borrowing, adaptation, and semantic innovation that reflect the socio-cultural transformations of medieval England.

From the early Celtic inhabitants and Roman colonizers to the Anglo-Saxon and Norman invaders, the English language absorbed and integrated a variety of lexemes originating from Latin, Greek, French, and Scandinavian languages. Each of these linguistic layers not only enriched the vocabulary but also preserved historical traces of cultural and religious encounters. Understanding the etymology of religious words in English offers insights into the interplay between language, religion, and society, providing scholars with a

framework to analyze how linguistic and theological influences intersected during crucial periods of English history.

This paper aims to trace the etymological origins of key religious lexemes, classify them according to their sources and functions, and analyze their semantic and cultural significance. By examining the historical contexts in which these words were introduced and adapted, the study seeks to illuminate the dynamic processes of linguistic integration and cultural transmission that shaped English religious vocabulary over time.

Analysis of literary sources. There are a lot of dissertations, scientific works which are dedicated to this direction. Otto Jespersen's works are fundamental for studying the historical development of English and the layering of its lexicon across different periods. They provide examples of Norman, French influence, and religious terms.

According to the opinion of Eric Partridge, it is useful for tracing the etymology of English religious vocabulary, such as *God*, *holy*, and *sin*, from Old English roots. Two years later the researcher Hall Clark, J.R. published A Concise Anglo-Saxon Dictionary. This dictionary is essential for understanding the Old English religious lexicon and its phonological and semantic features.

Other scientists, such as Dick Leith discusses the social and historical context of English church terminology, including terms like *church* and *kirk* in his A Social History of English Church Terms. John Wesley Hanson provides insights into the formation of religious vocabulary and its use in theological and liturgical contexts.

Richard Beyer's work *Medieval English Religion: Language and Society* explains the social context of Middle English religious vocabulary, including terms like *High Church* and *saint***.** Judith, A. examines the evolution and semantic nuances of religious vocabulary and provides the classification into borrowed, popular, and theological terms.

Edward Sapir offers linguistic theory and insights into the relationship between language, culture, and religion, helping to contextualize religious vocabulary within cultural frameworks in his work *Language, Culture, and Personality.*

Research methodology. Before the arrival of the Germanic tribes, the territory of present-day England was inhabited by Paleolithic and Neolithic communities. These early societies laid the foundation for linguistic and cultural development. With the arrival of the Celts, the linguistic landscape began to change significantly. Celtic settlers brought their own language, religious practices, and concepts, which influenced place names, rituals, and cultural vocabulary. Key religious terms introduced during this period included *druid* (priest or religious leader), *altar*, *ritual*, *spirit*, and *sacred grove*. These words reflected the spiritual and ritualistic life of the Celtic communities and formed part of the cultural substrate that influenced later linguistic developments.

The Roman conquest of Britain, beginning in 43 AD, added a new dimension to English linguistic and religious vocabulary. Latin, as the language of administration, law, and education, brought terms such as *sacerdos* (priest), *basilica* (church), *sacramentum* (sacrament), *martyr*, and *votum* (votive offering). Christianity gradually spread through Roman influence, and Latin loanwords became central to the religious discourse of the islands. Public worship, monastic life, and ecclesiastical administration relied heavily on Latin, embedding these terms deeply into the emerging English religious lexicon.

Following the decline of Roman authority in the early fifth century, Germanic tribes – the Angles, Saxons, Jutes, and Frisians – began settling in Britain, initiating the Old English period. The Germanic influence introduced core linguistic structures as well as essential religious vocabulary. Old English terms such as *god* (deity), *halig* (holy), *heofon* (heaven), *syn* (sin), and *hlaford* (lord) illustrate the fusion of indigenous belief systems with early Christian concepts. Scandinavian contacts through Viking raids and trade further enriched the lexicon with words like *kirk* (church) and *bless*, reflecting interactions with Norse religious and cultural practices.

Each of these successive waves – Celtic, Roman, Germanic, and Scandinavian – contributed layers of religious vocabulary to English. Celtic words retained local ritual significance; Latin introduced formal ecclesiastical terminology; Germanic settlers contributed foundational spiritual concepts; and Scandinavian influence supplemented the lexicon with additional Christian and vernacular terms. Together, these interactions created a complex linguistic environment that laid the groundwork for the religious vocabulary later influenced by the Norman Conquest and the widespread adoption of French-derived terms.

Analysis of the results obtained. The Norman Conquest of 1066 marked a profound turning point in the development of the English language, particularly in terms of religious vocabulary. Following the conquest, Anglo-Norman French became the language of the aristocracy, the church, and the courts, while the common population continued to speak Old English. This bilingual environment resulted in the

introduction of numerous French-derived terms into English, especially in domains related to governance, law, art, and religion.

Religious vocabulary experienced significant enrichment during this period. Key terms borrowed from French include *religion*, *savior*, *virgin*, *miracle*, *sermon*, *preach*, *prayer*, *grace*, *charity*, *pity*, *lechery*, *mercy*, *saint*, and *sacrifice* [Jespersen, 1982: 82]. These words reflect the formal ecclesiastical language of the elite, emphasizing theological concepts, moral instruction, and ritual practices.

In addition to French borrowings, some Old English terms persisted among the common people. For example, words like *holy*, *god*, *heaven*, and *church* continued to be used in daily religious practice, demonstrating the coexistence of native and foreign lexicon. The interaction between Anglo-Norman French and Old English resulted in semantic enrichment, as French terms often introduced more abstract or sophisticated theological concepts, while Anglo-Saxon terms retained concrete and familiar meanings.

For instance, the term *Bible* entered English through the French *Bible*, derived from the Greek *biblia* ("books"). However, the Anglo-Saxon term *bók* (from *beech tree*) also referred to written texts, reflecting a vernacular conceptualization of scripture. Similarly, the French *saint* complemented the Old English *halig*, enabling a richer vocabulary for describing holy persons, relics, and religious observances.

The Norman period also influenced the vocabulary associated with liturgy and ecclesiastical administration. Words such as *mass*, *altar*, *sacrament*, and *redemption* became increasingly standardized, often drawing upon Latin roots mediated through French. This period established a layered religious lexicon in which native English, Latin, and French terms coexisted, each serving specific functions in ritual, moral instruction, and scholarly discourse.

In summary, the Norman Conquest introduced a significant layer of French-derived religious vocabulary into English. Combined with surviving Anglo-Saxon terms, Latin ecclesiastical borrowings, and Scandinavian influences, this period created a complex, multilingual lexicon that would continue to evolve throughout the Middle Ages, ultimately shaping the religious terminology of Modern English.

The formal adoption of Christianity in England, beginning with the mission of Saint Augustine in 597 AD, profoundly influenced the English religious lexicon. Roman Christian missionaries sought to convert Anglo-Saxon populations and establish ecclesiastical structures, monasteries, and churches across the British Isles. Despite initial resistance, Christianity gradually became widespread, leaving a permanent mark on English vocabulary.

Latin, as the language of liturgy, scripture, and ecclesiastical administration, introduced numerous terms that enriched English religious discourse. Among the most influential borrowings were *minister* (from Latin *monasterium*), *bishop* (from *episcopus*), *pope* (from *papa*), *nun* (from *nonna*), *school* (from *schola*), *verse* (from *versus*), *sacrament* (from *sacramentum*), and *sanctification* (from *sanctificatio*). These words reflected the institutional and ritual aspects of Christianity, from monastic life to liturgical functions.

In addition to Latin borrowings, Old English terms continued to coexist and interact with these new loanwords. Words such as *holy* (Old English *halig*), *heaven* (Old English *heofon*), *sin* (Old English *syn*), and *lord* (Old English *hlaford*) represented the vernacular religious lexicon, encompassing both pagan traditions and early Christian concepts. The interaction of Latin and Anglo-Saxon terms allowed for nuanced expression, combining formal ecclesiastical terminology with familiar, culturally resonant words. The adoption of Christianity in early medieval England marked a turning point not only in religion but also in the linguistic and intellectual development of the English-speaking world. When Christian missionaries arrived from Rome in the late sixth and early seventh centuries, they brought with them not only the message of salvation but also the Latin language, the sacred tongue of the Church and of learning. The process of conversion, led by figures such as Saint Augustine of Canterbury under the guidance of Pope Gregory the Great, was gradual yet transformative. It resulted in the incorporation of a vast array of Latin vocabulary into Old English, shaping the foundations of the English religious lexicon for centuries to come.

Prior to Christianization, the Anglo-Saxons practiced a polytheistic belief system centered on nature, fate, and warrior virtues. Their vocabulary reflected this worldview, with words such as *god* (deity), *hell* (underworld), and *heaven* (sky, abode of gods) already present in the language. However, these terms underwent semantic transformation under Christian influence. *God* came to denote the singular Christian deity, *heaven* acquired the meaning of paradise, and *hell* evolved into the place of eternal punishment. The ability of Old English to adapt native words to new theological meanings illustrates the language's flexibility and its capacity to assimilate spiritual concepts without entirely losing its cultural identity.

Discussion. The arrival of Latin-speaking missionaries introduced new institutions, practices, and doctrines that required linguistic innovation. Monasteries, churches, and schools were established across the land, and Latin became the medium of worship, education, and scholarship. To express these new realities, Old English borrowed extensively from Latin. Early loanwords included *minister* (from *ministerium*), *bishop*

(from *episcopus*), *monk* (from *monachus*), *nun* (from *nonna*), *mass* (from *missa*), and *school* (from *schola*). These words reflected not only new religious offices and rituals but also a growing intellectual tradition centered around literacy and study. Latin, as the language of Scripture and theology, thus became the chief source of ecclesiastical and doctrinal terminology in English.

In addition to direct borrowings, Latin also influenced English through calques – literal translations of Latin expressions. For example, the Old English compound *godspell* ("good news") was modeled on the Latin *evangelium*, meaning "gospel." Similarly, *heofonrice* ("kingdom of heaven") mirrored Latin *regnum caelorum*. Such adaptations show that rather than passively absorbing foreign vocabulary, English speakers creatively translated and integrated Christian ideas into their native linguistic framework. This hybridization produced a unique religious language that was both familiar to native speakers and aligned with universal Christian doctrine.

The influence of Latin extended beyond vocabulary to the very structure of thought and expression. Latin syntax and rhetorical patterns, especially those used in sermons, prayers, and hymns, began to shape Old English prose. Missionaries and scholars like the Venerable Bede wrote religious texts in Latin, setting a precedent for intellectual and theological discourse. However, translations of prayers and biblical passages into Old English, such as those commissioned by King Alfred the Great, ensured that the spiritual message of Christianity reached the common people. These translations preserved a balance between Latin precision and native expressiveness, laying the foundation for English religious prose.

Many Latin-derived words that entered Old English during this period later evolved into their modern forms, maintaining their sacred connotations. Terms such as *angel* (from *angelus*), *candle* (from *candela*), *altar* (from *altare*), *psalm* (from *psalmus*), and *verse* (from *versus*) exemplify this enduring legacy. Even as English moved away from Latin as its dominant written language, these borrowings retained their spiritual and liturgical resonance. They became linguistic symbols of the Christian worldview that had reshaped Anglo-Saxon society.

The Christianization of England also created a new linguistic dichotomy between the sacred and the secular. Latin was reserved for holy texts, theological debate, and ecclesiastical administration, while Old English served the everyday needs of the people. Over time, however, the two spheres began to overlap. The bilingualism of monks and clerics facilitated the transmission of Latin concepts into vernacular English. This linguistic exchange enriched English not only with vocabulary but also with intellectual depth, introducing abstract notions such as *faith*, *grace*, *mercy*, *charity*, and *salvation*. These words, central to Christian teaching, transformed the moral and emotional landscape of the English language.

By the end of the Anglo-Saxon period, Latin had firmly established itself as the foundation of English religious and scholarly vocabulary. Yet the influence of Christianity extended beyond language – it shaped thought, art, and social organization. Through Latin, the English gained access to the theological, philosophical, and literary traditions of the Mediterranean world. The monasteries became centers of learning, preserving not only religious manuscripts but also classical texts that would later fuel the intellectual revival of medieval Europe.

Certain terms entered English through indirect Latin mediation, via French or ecclesiastical texts. For example, *kirk* (church) entered through Scandinavian influence, while *bless* and *holy place* also reflect cultural and linguistic exchanges between Latin, Old English, and Norse traditions. This layered adoption demonstrates the dynamic and cumulative nature of lexical integration in early medieval England.

The interplay of these three categories reflects the complex development of English religious vocabulary. Borrowed lexemes introduced formality and theological sophistication; popular lexemes ensured accessibility and cultural resonance; and scholarly lexemes codified ritual and doctrinal precision.

For instance, *mass* is both a popular and borrowed term: derived from Latin *missa*, it was adapted by the general populace to refer to regular church services, demonstrating linguistic flexibility and semantic expansion. Similarly, *saint* (French *saint*) complemented *halig* (Old English *holy*), allowing speakers to distinguish between secular holiness and sanctified individuals recognized by the church. This classification highlights the multifaceted origins of English religious vocabulary and underscores the importance of etymology in understanding the semantic, cultural, and historical dimensions of religious language.

Overall, the adoption of Christianity and the influx of Latin ecclesiastical vocabulary established a dual system of religious terminology: one rooted in native Old English, providing continuity with pre-Christian spiritual concepts, and the other derived from Latin, offering precision and sophistication for theological and liturgical expression. This duality laid the foundation for the complex religious lexicon that would be further enriched by French influence during the Norman period. the adoption of Christianity in England was not merely a spiritual conversion but a profound linguistic and cultural transformation. Latin, as the language of faith and learning, left an indelible mark on English, enriching it with thousands of religious

and intellectual terms. The integration of these words created a bridge between the native Germanic tradition and the universal Christian civilization, producing a language capable of expressing both divine revelation and human devotion. The Latin influence, therefore, represents the earliest and perhaps most foundational stage in the evolution of English religious vocabulary – a legacy that continues to resonate in the moral and spiritual lexicon of modern English.

Conclusion. The historical development of English religious vocabulary reflects the complex interplay between linguistic evolution, cultural transformation, and religious influence. From the earliest Anglo-Saxon period to the Norman and later medieval eras, the English language absorbed, reshaped, and redefined countless religious terms that continue to hold spiritual and cultural weight today. The Christianization of England introduced a vast array of Latin and Greek borrowings – such as *bishop, priest, church, and mass* – which were adapted into the Old English lexicon through phonological and semantic integration. During the Norman Conquest of 1066, French exerted an even stronger impact, enriching the English religious register with refined ecclesiastical and theological vocabulary, including *grace, charity, mercy,* and *sacrifice.*

However, not all words were borrowed. Many indigenous English terms, such as *God, sin, heaven, and hell,* demonstrate the resilience and creativity of the Anglo-Saxon linguistic tradition. These words embody the early English worldview, where spirituality was intertwined with daily life and the natural world. Later, scholarly and liturgical developments led to the emergence of learned Latinisms and technical theological expressions like *sanctification, redemption,* and *Eucharist,* reflecting the growing sophistication of Christian thought and the church's influence on education and language.

Even in the middle of the 20th century, when there were limited opportunities for religious studies in our country, consistent research in this field was carried out in the West. According to the functions of religion in society, it was researched based on social, psychological, and philosophical approaches. For this, attention was paid to the unbiased study of the world's religions using the latest advances in such disciplines as history and ethnography.

The classification of religious lexicon into three types – borrowed, popular, and theological –illustrates how deeply language is shaped by faith and society. Borrowed terms connect English to global Christianity; popular terms preserve the voice of the common believer; and theological terms embody intellectual and doctrinal precision. Altogether, the evolution of English religious vocabulary reveals the enduring relationship between language, belief, and identity. It shows that every borrowed word, every native expression, and every scholarly coinage is not only a linguistic unit but also a mirror of the spiritual and historical journey of the English-speaking world.

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CONCEPTUALIZATION AND SEMANTIC STRUCTURING OF AVIATION TERMS: A COGNITIVE-LINGUISTIC ANALYSIS

Ergashova Ra'no Turayevna,
Professor, Military Aviation Institute, University of Military Security and Defense of the Republic of Uzbekistan
ergashova-91@mail.ru
ORCID ID: 0000-0003-0542-434X

Absract. *In this article the conceptualization and semantic structure of aviation terms, along with their cognitive linguistic features are analyzed. The study examines the mechanisms of meaning formation in the terminology used in the speech of aviation specialists, the process of shaping conceptual models underlying these terms, and the internal semantic relations among them. The analysis is based on modern cognitive approaches such as cognitive categorization, conceptual metaphor, conceptual integration, and frame modeling. Additionally, the cognitive foundations of aviation communication—particularly its safety-oriented nature, terminological accuracy, and standardization—are explored. The conceptual domain of aviation terminology, its systematic semantic classification, and the functional potential of linguistic units in professional discourse are comprehensively presented.*

Keywords: *aviation terminology, conceptualization, semantic structure, cognitive linguistics, conceptual metaphor, cognitive categorization, frame model, aviation discourse.*

AVIATSIYA TERMINLARINING KONSEPTUALLASHTIRILISHI VA SEMANTIK TUZILISHI: KOGNITIV-LINGVISTIK TAHLIL

Annotatsiya. *Mazkur maqolada aviatsiya terminlarining konseptuallashtirilishi va ularning semantik tuzilishi, kognitiv lingvistik xususiyatlari tahlil qilingan. Aviatsiya sohasi mutaxassislarining nutqida qo'llaniladigan terminlarning ma'no hosil qilish mexanizmlari, ular ortidagi konseptual modellarning shakllanish jarayoni hamda terminlarning ichki semantik munosabatlari o'rganilgan. Tahlil jarayonida kognitiv kategoriyalash, konseptual metafora, konseptual integratsiya va freym modeli kabi zamonaviy kognitiv yondashuvlar asos qilib olingan. Shuningdek, aviatsiya kommunikatsiyasining xavfsizlikka yo'naltirilganligi, terminlarning aniqligi va standartligi kabi omillarning kognitiv asoslari tadqiq etilgan. Aviatsiya terminologiyasining konseptual maydoni, ularning semantik tizimini izchil tasnifi va kasbiy diskursdagi til birliklarining funksional imkoniyatlari yoritib berilgan.*

Kalit so'zlar: *aviatsiya terminologiyasi, konseptuallashtirish, semantik tuzilma, kognitiv lingvistika, konseptual metafora, kognitiv kategoriyalash, freym modeli, aviatsiya diskursi.*

КОНЦЕПТУАЛИЗАЦИЯ И СЕМАНТИЧЕСКАЯ СТРУКТУРА АВИАЦИОННЫХ ТЕРМИНОВ: КОГНИТИВНО-ЛИНГВИСТИЧЕСКИЙ АНАЛИЗ

Аннотация. *В данной статье анализируются концептуализация и семантическая структура авиационных терминов, а также их когнитивно-лингвистические особенности. В исследовании рассматриваются механизмы формирования значения терминов, используемых в речи авиационных специалистов, процесс формирования лежащих в их основе концептуальных моделей и внутренние семантические связи между ними. Анализ основан на современных когнитивных подходах, таких как когнитивная категоризация, концептуальная метафора, концептуальная интеграция и фреймовая модель. Кроме того, изучены когнитивные основы авиационной коммуникации, включая её ориентацию на безопасность, терминологическую точность и стандартизированность. Концептуальное поле авиационной терминологии, её системная семантическая классификация и функциональный потенциал языковых единиц в профессиональном дискурсе представлены всесторонне.*

Ключевые слова: *авиационная терминология, концептуализация, семантическая структура, когнитивная лингвистика, концептуальная метафора, когнитивная категоризация, фреймовая модель, авиационный дискурс.*

Introduction. Aviation terminology represents a highly specialized linguistic system that reflects both the technical and cognitive dimensions of professional communication in the aviation industry. The effective use of precise terms is crucial for ensuring safety, clarity, and efficiency in aviation operations. Terminology in this domain does not merely function as a set of isolated lexical units; rather, it constitutes an interconnected conceptual system, where each term carries specific semantic and functional roles within the professional discourse.

Recent advances in cognitive linguistics have provided valuable tools for analyzing how specialized terms are conceptualized and structured. Cognitive approaches, such as cognitive categorization, conceptual metaphor, conceptual integration, and frame modeling, enable researchers to understand how aviation specialists mentally organize knowledge, form conceptual models, and create meaning in technical communication. These approaches also shed light on the internal semantic relations between terms, revealing systematic patterns that guide both comprehension and usage. Furthermore, aviation communication is inherently safety-oriented, and the cognitive principles underlying terminological precision and standardization play a critical role in minimizing misunderstandings in high-stakes contexts. Studying the conceptual domains and semantic structure of aviation terminology allows linguists to identify patterns of meaning formation, classify terms systematically, and explore the functional potential of linguistic units in professional discourse.

This study aims to provide a detailed cognitive-linguistic analysis of aviation terminology, emphasizing how conceptualization and semantic structuring contribute to effective communication, knowledge organization, and the development of specialized discourse. By integrating theoretical insights with practical examples, the article seeks to enhance our understanding of the interplay between cognition, language, and professional practice in the field of aviation.

Methodology. Aviation terminology can be analyzed effectively through the lens of cognitive linguistics, which emphasizes the dynamic relationship between language, thought, and knowledge representation. The conceptualization of technical terms reflects the mental models of aviation specialists, where cognitive categorization, hierarchical organization, and relational networks play central roles in both comprehension and communication. Langacker's cognitive grammar provides the theoretical foundation for understanding how meaning is constructed through patterns of usage, where terms are not isolated units but components of structured conceptual schemas [7]. Within this framework, aviation terms can be organized into categories reflecting functional domains, such as *navigation* (*VOR, DME, NDB*), *aircraft systems (autopilot, TCAS, flap), and flight operations (takeoff, approach, landing)*, demonstrating both the generalization of concepts across related units and the specialization of meaning in specific operational contexts.

Metaphorical mapping, as theorized by Lakoff and Johnson [6] plays a significant role in aviation terminology by allowing abstract and often complex technical phenomena to be expressed in cognitively accessible terms. Examples such as "*stall*", which denotes the loss of lift in an aircraft [8], or "*black box*", referring to the flight recorder, illustrate how metaphor functions as a cognitive scaffold for understanding and communication. Metaphors in aviation are not merely linguistic embellishments; they encode functional relationships and provide intuitive understanding of processes that are otherwise invisible, abstract, or technical. Conceptual metaphors also appear in terms such as "flight path" or "holding pattern", where spatial and dynamic concepts map onto procedural and operational meanings, facilitating both mental simulation and real-time decision-making in high-stakes environments. At the same time, Fillmore's frame semantics [4] offers a powerful tool for analyzing the systematic embedding of aviation terms within structured knowledge domains. Frames link individual lexical units to the broader procedural, operational, and safety contexts in which they function. For instance, a frame for landing operations encompasses terms such as "*approach, flare, touchdown, rollout*" and "*runway*", each of which interacts with others to form a cohesive semantic and functional network. Frames also account for the interdependence of terminological units, demonstrating how comprehension of one term often relies on understanding associated concepts within the same cognitive structure. This approach clarifies the cognitive and operational logic underlying professional aviation discourse, revealing that term usage is guided not only by semantic meaning but also by task-specific knowledge and procedural constraints.

Cognitive categorization further allows aviation terminology to be systematically classified into conceptual hierarchies and taxonomies. Vertical and horizontal categories, such as types of aircraft (*airliner, helicopter, glider, UAV*) or types of instruments (*altimeter, airspeed indicator, attitude indicator*), illustrate the mental organization of domain knowledge. These categories support both knowledge acquisition and operational efficiency by grouping related concepts, highlighting distinctions between terms, and facilitating communication across multilingual and multidisciplinary crews. Loanwords and internationally standardized

terms, such as “autopilot, runway, VOR” and “Mayday” demonstrate the influence of global discourse on cognitive structuring, showing how mental representations are shaped by shared operational conventions and international regulatory frameworks. In addition, aviation terminology demonstrates a high degree of structural variety, including abbreviations, acronyms, compounding, and lexical borrowing. Abbreviations (*ATC, TCAS, ETA*) condense complex procedural concepts into easily communicable forms, serving both cognitive efficiency and operational clarity. Compounded terms (*air traffic control, flight information region, instrument landing system*) integrate multiple conceptual elements, reflecting hierarchical relations and functional dependencies. Borrowed terms from English and other languages facilitate international interoperability and ensure consistency in cross-cultural aviation communication. The combination of these structural strategies, analyzed through a cognitive lens, reveals how terminology simultaneously supports precise meaning, procedural function, and knowledge organization. Finally, the communicative functions of aviation terminology underscore its cognitive and operational importance. Safety-critical discourse, standardization protocols, and emergency procedures demand unambiguous, contextually precise terminology. The interplay between semantic structuring, conceptual metaphor, and frame-based organization ensures that terms are both cognitively intuitive and operationally effective, enabling pilots, air traffic controllers, and engineers to coordinate actions in real time. By integrating these cognitive-linguistic principles, the study of aviation terminology illuminates how meaning, cognition, and professional communication are intricately intertwined, demonstrating that technical terms are not mere labels but dynamic components of a cognitively grounded, functionally optimized linguistic system [5;3;7;6;4].

Results and discussion. The cognitive-linguistic analysis of aviation terminology uncovers a richly structured system in which technical terms are organized according to conceptual classes, metaphorical mappings, and operational frames. Through cognitive categorization, terms such as *autoland, crosswind, headwind* and *stall warning* illustrate how mental grouping supports both knowledge and communicative efficiency. For instance, *autoland* belongs to a class of automation and landing systems, signifying a high level of machine autonomy and safety within the conceptual category of “***landing operations***”. Meanwhile, “*crosswind*” and “*headwind*” form part of a wind-category, delineating different types of airflow relative to the aircraft’s path, which pilots conceptualize as vectors with distinct operational implications. “*Stall warning*” belongs to an aircraft-safety category, tied to aerodynamic loss-of-lift phenomena and alerting procedures.

Metaphorical insights, following Lakoff and Johnson’s (1980) framework, are also deeply embedded in aviation vocabulary. The “*headwind*” metaphor, originally a meteorological concept, is used metaphorically in aviation to conceptualize “*resistance*” or “*impediment*” to progress – pilots perceive headwinds as an adversary slowing forward motion. “*Tailwind*”, by contrast, metaphorically represents assistance and facilitation, since it “pushes” the aircraft forward. Meanwhile, “*crosswind*” is conceptualized as a lateral force, not just a side wind, giving rise to mental imagery of being “*pushed off track*” – a metaphorical mapping that guides pilots’ decisions during crosswind landings. Another metaphorical term is “*flight director*”, an instrument on the attitude indicator that “directs” the pilot by overlaying guidance cues, conceptualizing the autopilot/human control as a “director” guiding a “flight performance,” which provides a mental model of the pilot’s task as being “guided” or “directed” through a cinematic or theatrical frame.

Frame semantics, based on Fillmore (1982), helps to tease out how these terms cluster within structured operational situations. The landing-automation frame includes “*autoland”, “flare”, “touchdown”, “thrust reverse*”, and “*spoilers*”. Within this frame, “*autoland*” is integrally linked with “*thrust reverse*” (reverse thrust used once wheels touch down) and “*spoilers*” (surface panels that disrupt lift to decelerate), forming a cohesive semantic-procedural network. In a “wind operations frame”, “crosswind”, “headwind”, “tailwind”, and “wind shear” operate together: understanding one term requires knowledge of the others since pilots make decisions based on how these wind components interact, especially during approach and landing.

Structural analysis of the terminology reveals that abbreviations, compounds, and borrowings work in tandem with cognitive mechanisms. The term *“ILS” (Instrument Landing System)* is an acronym widely used in navigation and landing discourse. It compresses a complex frame involving *localizer (lateral guidance), glideslope (vertical guidance),* and decision height into a short, cognitively manageable unit. Compound terms like “*wind shear*” (sudden change in wind speed/direction) show how two conceptual elements (“wind” + “shear”) combine to encode a specific aerodynamic hazard. Borrowed or international terms such as “*autoland*” and “*runway excursions*” indicate how global aviation discourse shapes cognitive structuring across languages and cultures, allowing for standardized understanding and procedure.

From a functional-linguistic perspective, these terminological units support safety-critical communication and situational coordination. “Autoland” reduces pilot workload under adverse visibility,

while “crosswind” and “wind shear” are part of decision-making processes in approach and landing, guiding the callouts, checklists, and control inputs. “Headwind” and “tailwind” inform route planning, fuel calculation, and time management – they’re not just meteorological parameters but elements of a decision-making lexicon. The metaphorical framing of flight director helps pilots internalize flight path guidance, because they mentally map its role as a “director” that shapes their control actions.

Taken together, these new examples demonstrate that aviation terminology is not a static list of labels; rather, it is a cognitively and operationally integrated system. Through categorization, pilots and controllers sort terms into meaningful classes. Through metaphor, abstract phenomena become understandable and intuitive. Through frame semantics, terms are embedded in procedural contexts. And through structural strategies, terms become efficient and shareable in high-stakes professional communication.

Hence, the cognitive-linguistic analysis highlights that meaning, thought, and function are deeply interwoven in aviation terminology reinforcing the idea that technical vocabulary in aviation is a living, dynamic system optimized for both mental representation and safe, efficient communication.

Conclusion and recommendations. The cognitive-linguistic analysis of aviation terminology demonstrates that technical vocabulary in this domain constitutes a highly structured, semantically coherent, and functionally optimized system. Conceptual metaphors play a central role, transforming abstract and complex technical phenomena into cognitively accessible constructs, as seen in terms. Frame-based analysis further clarifies how terminology is embedded within procedural and operational contexts, revealing interconnected semantic networks that guide pilots and air traffic controllers in real-time decision-making. Structural strategies, including abbreviations, compound terms, and borrowed international terms, enhance communicative efficiency and support standardization across multilingual aviation discourse. This systematic integration of semantic, cognitive, and functional factors ensures that aviation terminology is not merely a set of labels but a dynamic linguistic system aligned with operational and safety-critical requirements. The study also highlights the interplay between knowledge representation, cognition, and professional communication, showing that understanding and using aviation terms effectively relies on both linguistic and cognitive competence.

These findings have several practical implications. First, training programs for pilots and aviation specialists should incorporate cognitive and metaphorical aspects of terminology to improve comprehension and recall. Second, the design of multilingual aviation manuals and automated communication systems should consider frame structures and conceptual hierarchies to ensure clarity and operational efficiency. Finally, further research could explore the evolution of aviation terminology in emerging technologies, such as unmanned aerial vehicles (UAVs) and digital air traffic management, using cognitive-linguistic frameworks to analyze new term formation, metaphorical extensions, and semantic integration.

In conclusion, aviation terminology exemplifies a conceptually grounded, semantically structured, and functionally critical linguistic system, reflecting the intricate interplay between language, cognition, and professional practice. Its study contributes not only to theoretical understanding in cognitive linguistics but also to practical improvements in aviation communication, safety, and training.

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CROSS-CULTURAL TRANSLATION OF POLITENESS: ENGLISH AND UZBEK ETIQUETTE EXPRESSIONS IN COMPARISON

Khatamova Yulduz Rakhmatulla kizi,
Master student at Termez University of Economics and Service
hatamova776@gmail.com
Orcid: https://orcid.org/0009-0006-6003-7675

Abstract. *This article explores the translation of politeness and etiquette expressions between English and Uzbek, analyzing how differences in cultural norms and language structures affect the rendering of polite speech. It begins by outlining the concept of politeness as a culturally defined phenomenon, noting that what is considered polite in one culture may be unusual or even rude in another. The study reviews key differences between English and Uzbek polite expressions – such as forms of address, pronoun usage, and common courtesy phrases – and discusses the challenges translators face in preserving the appropriate level of respect and formality. A qualitative methodology is used, comparing examples of etiquette expressions (like greetings, requests, honorifics) in both languages and examining their translated equivalents. Through detailed analysis, the article highlights strategies for translating politeness: adding or omitting politeness markers, choosing culturally equivalent phrases, and adjusting levels of directness or indirectness to fit the target language norms. The results show that direct, word-for-word translation of polite phrases often fails to convey the same social effect; translators frequently must adapt expressions, for example by using kinship terms in Uzbek to render English "sir/ma'am" or by adding words like "please" or "iltimos" to maintain politeness. It is found that English generally favors more explicit polite formulations (using terms like "please", modal verbs, and softening phrases), whereas Uzbek relies on honorific pronouns, culturally specific greetings, and respectful address terms. The article concludes that translating politeness requires a deep understanding of both cultures, and the conclusion offers practical recommendations to translators on achieving equivalence in politeness levels so that translations sound natural and appropriately courteous in the target language.*

Key words: *politeness, etiquette, honorifics, translation, English–Uzbek, cultural equivalence, pragmatics.*

MADANIYATLARARO "ODOB-AXLOQ" TARJIMASI: INGLIZ VA O'ZBEK ODOB IFODALARINING QIYOSIY TAHLILI

Annotatsiya. *Ushbu maqolada ingliz tilidagi odob-axloq va xushmuomalalik ifodalarini o'zbek tiliga hamda o'zbek tilidagilarini ingliz tiliga tarjima qilish masalalari pragmatik nuqtayi nazardan tahlil qilinadi. Politeness (xushmuomalalik) tushunchasi har bir madaniyatda turlicha namoyon bo'lishi, bir tildagi muloyimlik me'yorlari boshqa til madaniyatida noodatiy yoki nojo'ya tuyulishi mumkinligi ta'kidlanadi. Maqolada ingliz va o'zbek tillaridagi muloyimlik ifodalarining asosiy farqlari – xususan, murojat shakllari, olmoshlar (masalan, "siz" va "sen"), odatdagi iltifot so'zlari va iboralar – ko'rib chiqilib, ularni tarjima qilishda tarjimon duch keladigan qiyinchiliklar muhokama qilinadi. Tadqiqot davomida turli misollar tahlil qilinib, odob doirasidagi iboralarni tarjima qilish strategiyalari yoritiladi. Tahlil natijalari shuni ko'rsatadiki, muloyimlik ifodalarini so'zma-so'z tarjima qilish ko'pincha samarali emas – tarjimonlar tarjima matnida xuddi shunday ijtimoiy ta'sirga ega bo'lishi uchun iboralarni moslashtirishi kerak. Masalan, ingliz tilidagi murojaat "sir" yoki "madam" so'zlari o'zbek tilida aka, opa kabi qarindoshlik atamalari bilan berilishi maqsadga muvofiq bo'ladi, yoki aksincha, o'zbek tilidagi "Assalomu alaykum" so'zi ingliz tiliga "Hello" tarzida erkin tarjima qilinadi. Maqolada, shuningdek, ingliz tilining ko'pincha bilvosita (indirect) muloyimlik strategiyalariga tayanishi, o'zbek tilida esa hurmat ifodalovchi so'zlar va to'g'ridan-to'g'ri xitoblar orqali muloyimlik ko'rsatilishi misollar yordamida tushuntiriladi. Xulosa o'rnida, tarjimada muloyimlik darajasini muvofiqlashtirish uchun tarjimon ikkala xalqning madaniy odatlarini chuqur bilishi zarurligi qayd etiladi va nazarda tutilgan muloyimlikni to'liq yetkazish uchun amaliy tavsiyalar beriladi.*

Kalit so'zlar: *xushmuomalalik, odob, iltifot, tarjima, ingliz tili, o'zbek tili, madaniy ekvivalentlik, pragmatika.*

МЕЖКУЛЬТУРНЫЙ ПЕРЕВОД ВЕЖЛИВОСТИ: СРАВНИТЕЛЬНЫЙ АНАЛИЗ АНГЛИЙСКИХ И УЗБЕКСКИХ ВЫРАЖЕНИЙ ЭТИКЕТА

Аннотация. *В данной статье рассматривается перевод выражений вежливости и этикета между английским и узбекским языками, анализируется, как различия в культурных нормах и языковых структурах влияют на передачу вежливой речи. В начале излагается понятие вежливости как культурно обусловленного явления, отмечается, что то, что считается вежливым в одной культуре, может показаться необычным или даже грубым в другой. В исследовании рассматриваются ключевые различия между английскими и узбекскими формами вежливости — такими как формы обращения, употребление местоимений и распространённые фразы учтивости — и обсуждаются трудности, с которыми сталкиваются переводчики при сохранении соответствующего уровня уважения и формальности. В статье используется качественный метод анализа, основанный на сравнении примеров выражений этикета (приветствия, просьбы, обращения) в обоих языках и их переводных эквивалентов. Подробный анализ позволяет выделить стратегии перевода вежливости: добавление или опущение маркеров вежливости, выбор культурно эквивалентных выражений и регулирование степени прямоты или косвенности в соответствии с нормами языка перевода. Результаты показывают, что дословный перевод вежливых фраз часто не передаёт того же социального эффекта; переводчикам приходится адаптировать выражения, например, использовать родственные обращения в узбекском языке для передачи английских «sir/ma'am» или добавлять слова вроде «please» или «iltimos» для сохранения вежливости. Установлено, что английский язык, как правило, предпочитает более явные формы выражения вежливости (с использованием слов «please», модальных глаголов и смягчающих фраз), в то время как узбекский язык опирается на уважительные местоимения, культурно специфические приветствия и формы обращения. В заключение делается вывод, что перевод вежливости требует глубокого понимания обеих культур. В конце статьи даны практические рекомендации переводчикам по достижению эквивалентного уровня вежливости, чтобы переводы звучали естественно и учтиво в языке перевода.*

Ключевые слова: *вежливость, этикет, обращения, перевод, английский–узбекский, культурная эквивалентность, прагматика.*

Introduction. Politeness is a fundamental aspect of human communication, but it manifests differently across languages and cultures. In broad terms, politeness can be defined as "the practical application of good manners or etiquette so as not to offend others", and it is "a culturally defined phenomenon". This means that each language-community has its own norms for what is considered polite or impolite. As a result, what is polite in one culture can sometimes be quite rude or simply eccentric in another. Translators must be acutely aware of these differences. When translating etiquette expressions, greetings, forms of address, requests, apologies, terms of respect, between English and Uzbek, a direct translation may not carry the same weight or meaning unless cultural context is taken into account.

To illustrate the cultural relativity of politeness, consider a simple act like greeting an elder. In Uzbek culture, it is common and expected to greet an older person or a stranger respectfully with the phrase "Assalom alaykum" (which in literal terms means «Peace be upon you»). The other person responds with "Vaalaykum assalom" («And peace be upon you as well»). This exchange is a cornerstone of Uzbek etiquette, signaling respect and goodwill, and is used even between people who have never met before. In English, however, a typical greeting might just be "Hello" or "Good morning," and using a phrase like "Peace be upon you" is not common outside of specific cultural or religious contexts. An English speaker might find a very formal or flowery greeting excessive or odd in everyday situations. Conversely, an Uzbek speaker might find a plain "Hello" to an elder to be lacking in deference. This simple example highlights a potential translation issue: if a character in an English novel respectfully greets an elder with "Good morning, sir," the Uzbek translator might render it as "Assalomu alaykum, aka" (if the elder man is somewhat known or can be addressed as aka, meaning older brother/man) to sound natural and polite in Uzbek – a literal "Yaxshi tong, janob" would sound stilted and not very Uzbek.

Literature review and methodology. Politeness as a linguistic and pragmatic concept has been widely studied. Notably, Robin Lakoff and Brown & Levinson developed foundational theories on politeness strategies (e.g., Lakoff's rules of politeness, Brown & Levinson's positive/negative politeness). Without delving deeply into theory, it's worth acknowledging that English is often described as favoring negative politeness strategies – those that minimize imposition and acknowledge the addressee's right to freedom

(hence the frequent use of "could you...," apologies, hedging). In contrast, many non-English cultures, including Uzbek, place emphasis on respectful address and positive politeness – showing friendliness and respect within possibly more direct speech acts. One study summarized that "English favors indirectness and informal expressions, reflecting individualism, while Uzbek emphasizes formal speech, honorifics, and social hierarchy". In practice, this means an English request might be phrased very indirectly to avoid seeming too commanding, whereas an Uzbek request might be phrased more directly but accompanied by a respectful address term or honorific that maintains politeness.

Linguists in Uzbekistan have also analyzed politeness in language. In the Uzbek context, the term for politeness is often given as "xushmuomalalik" or sometimes "odoblilik" (courteousness). Studies note that much attention in linguistic research is paid to speech etiquette and conventional polite phrases in a comparative sense. One recurring observation is the importance of using the correct form of address and speech acts in Uzbek. For example, Yuldasheva discusses how the maxims of politeness function in dialogue for both English and Uzbek, suggesting that while the underlying principle (not offending the interlocutor) is universal, the methods of implementation differ – English might use more implicit politeness (softening words, understatements) whereas Uzbek employs explicit respectful terminology and expected polite behaviors (like greeting everyone when entering a room, using deferential pronouns, etc.) [1].

A relevant piece of research by Avilova specifically conducted a contrastive analysis of politeness in English and Uzbek. This study highlighted several cultural specifics: for instance, in Uzbek culture, it is customary to show deference not only to elders but generally to all people as a sign of good upbringing, which includes practices such as using "Assalom alaykum" in daily interactions with strangers and always using "siz" with anyone outside one's intimate circle. Avilova gives an example from Uzbek literature ("O'tkan kunlar" by Abdulla Qodiri) where characters employ polite speech, demonstrating the expected norms of their time. This shows how deeply ingrained polite forms are in Uzbek discourse, to the extent that they are a subject of literary depiction [2, 989-992]. On the English side, Avilova notes how English characters (e.g., in Pride and Prejudice) navigate politeness, often using additional words like "please" or elaborate indirect structures. One interesting observation was that an English character might still be considered polite even with a relatively direct imperative if context justifies it (for example, Darcy saying "Show Miss Bennet the way, Alfred!" – considered a polite command in context of master-servant and using "please" might even be optional). The study pointed out that in that instance, Darcy's utterance was classified as a bald on-record strategy (direct command) mitigated by context and roles, while an Uzbek analogous situation might have the superior figure still soften the command with a term of endearment or respectful tone.

Moreover, research by Musoeva compared politeness across Uzbek, Turkish, and English proverbs, which indicated that cultural values (like hospitality, respect for elders, humility) shape the proverbs and sayings about politeness in each language [3]. Uzbek proverbs tend to emphasize humility and respect as virtues. For example, there's a saying "Kattaga hurmat – kichikka izzat" (Respect to the elder – honor to the younger), implying a mutual politeness code. While not directly about translation, such cultural insights inform translators that certain polite expressions carry cultural weight. An English text might say "Respect your elders," which in Uzbek might resonate better if translated to a known proverb or a culturally analogous expression rather than a flat imperative.

To investigate how politeness expressions are translated between English and Uzbek, this study employs a comparative qualitative approach. The methodology involves:

Collecting Examples: We gathered a set of common polite expressions and situations from both languages. These include greetings (e.g., "Hello" vs "Assalom alaykum"), farewells, requests ("please…", "could you…?"), responses to thanks ("You're welcome" vs "Arzimaydi"), apologies ("I'm sorry" vs "Kechirasiz/Uzr"), and forms of address (kinship terms, titles, etc.). We also looked at sample dialogues in literature and film where politeness is key – for example, conversations in Uzbek family settings and their subtitles or translations in English, and vice versa.

Analyzing Existing Translations: Where possible, we examined translations of well-known phrases or dialogues. For instance, how did the Uzbek subtitles of an English-language movie render polite lines? And how did an English translation of an Uzbek story handle polite Uzbek dialogues? This provides real-world data on translator choices. An example might include observing how an English phrase like "Thank you very much" (which is straightforward: "Katta rahmat") is less problematic than something like "Would you be so kind as to…?" which might be translated as "Shuni qilishga **muhim emasmikan**?" (literally, "it wouldn't be difficult to do that?" – a very indirect Uzbek request form) or simplified [2].

Translating in both directions (hypothetical scenarios): For consistency, we also constructed a few hypothetical scenario sentences in English and translated them to Uzbek, and vice versa, to illustrate typical adjustments. For example:

English: “Excuse me, sir, could you tell me the time?”

Uzbek translation might be: “Kechirasiz (janob), soat nechchi bo‘lganini aytib yuborolasizmi?”

We then analyze if that sounds natural, or if we’d drop “janob” (since “janob” for sir is used mostly in very official contexts or in combination like “Janob Prezident”). Likely, we’d omit a direct “sir” and rely on “Kechirasiz” plus respectful verb conjugation.

Conversely, Uzbek: “Sizga katta rahmat, opa, yordamingiz tegdi.” (Literally: “Big thank you to you, older sister, your help benefited [me].” said to a helpful woman perhaps).

English translation might be: “Thank you so much, ma’am, you were helpful.” Here “opa” is translated as “ma’am” (if formal) or might be dropped, perhaps just “Thank you, you were a great help” if the context doesn’t allow a direct equivalent for “opa.”

Evaluating Politeness Equivalence: For each example, we assess whether the level of politeness is preserved, increased, or decreased in translation. If there are mismatches, we consider why. For example, did the translator add a politeness marker that wasn’t present? (This might be needed if English had a polite tone that needed explicit marking in Uzbek.) Or did the translator drop an honorific that had no counterpart? (For instance, Uzbek text might say “aka” to everyone; an English translator might not say “brother” each time, choosing a neutral tone or using the person’s name instead.)

By combining insights from real translations and constructed examples, we aim to cover a broad range of etiquette expressions. The **analysis** will be organized by category of expression: greetings, requests, etc., to systematically compare how each is handled in translation [3].

This methodology acknowledges that translation is not just about words, but about **pragmatic context**. Therefore, we also refer to the literature and established cultural norms as scaffolding for why translations take the shape they do. The approach is not statistical but illustrative, which suits the goal of developing practical understanding and strategies rather than quantifying frequency of certain solutions

Discussion and results. In translating politeness between English and Uzbek, one must navigate both linguistic form and cultural convention. Below, we examine specific categories of polite expressions and provide examples of how translations handle them, highlighting successful strategies and potential pitfalls.

Greetings. As discussed, English greetings are typically simple (“Hello”, “Hi”, “Good morning/afternoon”), whereas Uzbek greetings are rich in nuance. The most formal or respectful greeting in Uzbek is “Assalom alaykum” (with the response “Vaalaykum assalom”). In everyday translation practice, if an English text has characters who meet and say “Hello” or “Hi”, the Uzbek translator will usually choose the appropriate greeting based on the relationship:

If two close friends meet, translating “Hi” as “Salom” (an informal hello) suffices [4].

If a younger person greets an older or respected person, “Assalom alaykum” would be used, even if the English only said “Hello.” For example, in an English narrative a student might say “Hello” to their teacher. An Uzbek translation would likely have “Assalom alaykum” to convey the required respect (since a student would definitely use that greeting for a teacher in reality). Not doing so – using a casual “Salom” – would make the student sound improperly rude in Uzbek.

In the opposite direction, if an Uzbek text says “Assalom alaykum” because two characters meet (maybe neighbors on the street), an English translation might not use a phrase like “Peace be upon you” (which would sound overly formal or religious to English readers unless it’s specifically important to convey Islamic context). Instead, the translator may simply write “Hello” or “Good day,” or even describe it as “they greeted each other respectfully.” The loss of the specific phrase is often acceptable to keep things natural. If cultural context is important (say the story is highlighting Muslim culture or the setting), the translator might keep “Assalom alaykum” in italics with a footnote explaining it, or translate it as “They said their salams.”

Farewells. Similar principles apply. English “Goodbye” is usually fine as “Xayr” or “Xayr, salomat bo‘ling” (Goodbye, stay safe) in Uzbek. Uzbek often uses phrases like “Xayr, ko‘rishguncha” (Goodbye, until we meet) or for very respectful parting with elders, sometimes a person might say “Xayr, yaxshilik bilan boring” (Go with goodness). If an Uzbek text uses a very flowery or respectful goodbye, the English might just use “Goodbye” or “Farewell” if trying to elevate tone slightly. Translators generally aim to keep the tone equivalent (formal vs informal) rather than translate every word of a farewell.

A nuance: In Uzbek culture, when leaving someone’s home, it’s polite to say something like “Ruxsat bersangiz…” (If you permit [we’ll take our leave]) or when an elder leaves, the younger might say “Marhamat, kuzatib qo‘yamiz” (Please, we will see you off). These have no direct English equivalents. A translator faced with these in an Uzbek source might simplify to narrative: e.g., “They thanked the hosts and

took their leave" rather than try to translate each polite utterance, because English readers don't expect such lines.

Forms of Address and Titles. The use of kinship terms as polite address in Uzbek is a distinctive feature. This includes:

Aka (literally older brother) – used for a man slightly older or of similar age as a polite form.

Opa (older sister) – polite for a woman, even one younger but in a formal service context, you might call a waitress "opa" to be polite.

Amaki (uncle) and Xola (aunt) – used for significantly older men and women respectively, or just any middle-aged stranger, to show respect.

Otaxon/Onaxon (respected father/mother) – very polite, for elderly people.

Uka/Singil (younger brother/sister) – used by elders to address younger people in a caring way.

When translating from Uzbek to English:

These terms usually do not carry over as kin terms. For example, if in an Uzbek dialogue a shopkeeper says "Xush kelibsiz, aka" (Welcome, brother), an English translation would likely just say "Welcome, sir" (using "sir" as a rough equivalent) or even just "Welcome". In many cases, the safest approach is to omit explicit translation of these terms and let the politeness be implicit or conveyed by context, because calling a stranger "brother" or "sister" in English is not a normal politeness strategy and might confuse readers or sound oddly intimate.

If maintaining local color is important (e.g., in a novel set in Uzbekistan), the translator might keep one or two instances and then explain via narration or footnote. But generally, repeated use of "brother" for "aka" in English dialogue could mislead the reader into thinking the characters are actual siblings or part of some brotherhood, so it's avoided.

When translating from English to Uzbek:

If English uses "sir/ma'am," Uzbek will likely use an appropriate term or construction:

"Sir" addressing a customer or stranger: possibly aka (if the speaker is male and the addressee is a bit older male) or just speaking with "siz" and no direct noun. In a very formal written address, "Janoblari" or "Janob" can be used (like "Janob Prezident" for Mr. President), but you wouldn't say "Janob" on its own in speech normally.

"Ma'am" could be opa or xonim (xonim is like Ma'am/Mrs, but again usually attached to a name, e.g., "Saida xonim"). "Opa" is more colloquial polite.

For example, an English sentence: "Excuse me, ma'am, you dropped this." In Uzbek might be: "Kechirasiz, opa, bu narsangiz tushib qoldi." That captures the polite attention-getter and addressing a woman politely. If she's significantly older, perhaps "xola" instead of "opa."

For "Mr. [LastName]", Uzbek often just uses the name with a suffix or title. In formal contexts, you might see "[LastName] janoblari" in writing, but in conversation, people may not directly address by last name at all. They might just say "Sir" in English contexts or avoid using a name. For example, a student talking to Mr. Johnson might just say "ustaoz" (teacher) or nothing at all, just use "siz". Translators have to sometimes change the form of address entirely: if an English text has "Mr. Brown, could I ask a question?", an Uzbek translation might be "Ustoz, savol bersam bo'ladimi?" (Teacher, may I ask a question?) if that fits the context that Mr. Brown is the teacher. This is not a literal translation but a cultural substitution. [4]

As a rule, translators add kinship terms in Uzbek to convey politeness that English conveys with tone or not at all. Conversely, they remove or replace kinship terms in Uzbek when translating to English, to avoid strange familiarity, usually opting for formal pronouns or just omitting them.

Through the comparative analysis of various polite expressions, several **findings** emerge regarding how politeness is preserved or transformed in English–Uzbek translation:

Structural adjustments are the norm. Direct translations of polite phrases are often inadequate. Translators routinely adjust sentence structure to maintain politeness. For example, English requests in question form might become Uzbek imperatives with "iltimos," and Uzbek respectful kin terms might become English neutral address or titles. These shifts are necessary to sound authentic. In our examples, the English polite request *"Could you help me…?"* became a question in Uzbek as well (maintaining similar structure), but *"Please follow me"* became an imperative with "marhamat." Conversely, Uzbek phrases like "Kelganingiz uchun rahmat" were rendered as "Thank you for coming," aligning with English conventions.

Use of culturally equivalent markers. Translators often replace a politeness marker in the source with a different marker in the target that achieves the same effect. We saw this when rendering **"sir/ma'am"** in English as **"aka/opa"** in Uzbek, or translating Uzbek **"Assalom alaykum"** as a simple English greeting. Even though the words differ, the level of respect is preserved. Essentially, the

translator asks, “What would a polite native speaker naturally say in this situation?” and adjusts the wording accordingly [5].

Pronoun and formality alignment. Maintaining the appropriate pronoun (“you” vs “siz/sen”) is crucial for preserving politeness. Translators must decide on “sen” vs “siz” for every “you” in English. The results of our analysis strongly underscore that **failing to choose correctly can alter the perceived politeness** of the text dramatically. In practice, translators err on the side of using “siz” unless the context clearly dictates a close relationship. We also see that plural forms of verbs (for respect) and possessives (like “ruchkangiz” – your pen [respectful]) are consistently used in translating formal English to Uzbek. In the opposite direction, “sizlar” (plural you) when used as a formal singular is simply “you” in English, but sometimes adding a formal address like “ladies and gentlemen” or using passive voice can convey formality in English where Uzbek used plural.

The result of these strategies, when applied well, is that a reader or listener of the translation will ideally get the same impression of the characters’ manners and relationship as a reader of the original. If a character was politely asking for help in English, the Uzbek reader should also sense a polite request (not an order or a whine); if an Uzbek character was showing deep respect to someone, the English reader should pick up on that respect even if the explicit markers differ [3].

Conclusion. In conclusion, handling politeness in translation requires a delicate balance: being faithful not to words, but to manners. As this analysis demonstrated, a translator is like a cultural interpreter ensuring that the politeness intended in the source language is felt by the audience of the target language. The success of a translated text can often be measured by how natural and credible the characters’ interactions are; getting politeness right is a big part of that credibility. When done well, the translation will neither strike the reader as jarringly rude nor oddly stilted – it will simply come across as polite speech appropriate to the situation, which is exactly how it should be.

Ultimately, bridging languages as different as English and Uzbek in terms of politeness conventions is challenging, but far from impossible. By leveraging cultural knowledge, translation techniques, and a sensitivity to context, translators can ensure that “please”, “thank you”, and all the subtle signs of courtesy transcend language barriers as gracefully as possible, fostering mutual understanding and respect between speakers of both languages.

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FRAME ANALYSIS OF THE CONCEPT OF UGLINESS IN ENGLISH AND UZBEK LANGUAGES

Inoyatova Dilnoza Ilkhomovna,
Teacher of the department of
Foreign language teaching methodology,
Bukhara State Pedagogical Institute
inoyatovadilnoza97@gmail.com

Abstract. *This study explores the conceptual structure and linguistic framing of the notion of ugliness in English and Uzbek languages through the framework of frame semantics. The research examines how both languages encode aesthetic evaluation and moral judgment in the lexical field of ugliness. By analyzing semantic extensions, metaphoric usage, and cultural associations, the study reveals that English and Uzbek conceptualizations of ugliness share perceptual universals but differ in the moral, cultural, and pragmatic dimensions of their usage.*

Keywords: *frame analysis, ugliness, cognitive linguistics, English, Uzbek, semantics, culture, language*

ФРЕЙМ-АНАЛИЗ КОНЦЕПТА «УРОДСТВО» В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *В статье проводится фрейм-анализ концепта «уродство» в английском и узбекском языках. Исследование основано на теории фреймовой семантики Ч. Филлмора и анализирует культурно-когнитивные особенности восприятия отрицательных эстетических категорий. Сравнение показывает, что английский «ugliness» и узбекский «xunuklik» отражают различные социокультурные фреймы, формирующие ценностные установки общества. Результаты исследования способствуют более глубокому пониманию взаимодействия языка и культуры в процессах концептуализации эстетических явлений.*

Ключевые слова: *фрейм-анализ, концепт, уродство, кросс-культурная семантика, когнитивная лингвистика, язык и культура, эстетические категории, английский язык, узбекский язык.*

INGLIZ VA O‘ZBEK TILIDA XUNUKLIK KONSEPTI FREYM TAHLILI

Annotatsiya. *Maqolada ingliz va o‘zbek tillarida “xunuklik” konsepti freym tahlili asosida o‘rganilgan. Tadqiqot Ch. Fillmor freym semantika nazariyasiga tayangan holda, estetik kategoriyalarning salbiy ko‘rinishlarini madaniy va kognitiv jihatdan tahlil qiladi. Inglizcha “ugliness” va o‘zbekcha “xunuklik” tushunchalari turli ijtimoiy-madaniy freymlarni aks ettirib, xalqning qadriyat tizimini shakllantiradi. Natijalar til va madaniyat o‘zaro ta’sirida estetik hodisalarni konseptualizatsiya qilish jarayonini chuqurroq anglashga yordam beradi.*

Kalit so‘zlar: *freym tahlili, konsept, xunuklik, madaniyatlararo semantika, kognitiv lingvistika, til va madaniyat, estetik kategoriya, ingliz tili, o‘zbek tili.*

Introduction. Language plays an important role in shaping how people perceive and understand the world. Through language, we categorize experiences, assign meaning to events, and communicate cultural values. Concepts like beauty and ugliness are universal in human perception, but the way they are expressed and understood can differ greatly across languages and cultures. Studying these differences helps us understand not only language but also how culture influences thought.

The concept of ugliness is particularly interesting because it is both an aesthetic and a moral category. In English, the word ugly can describe physical appearance, behavior, or even situations. For example, people can talk about an ugly face, an ugly argument, or an ugly truth. In Uzbek, the word xunuk similarly refers to physical unattractiveness, but it often emphasizes social and moral disapproval, such as in xunuk gap (rude or inappropriate words) or xunuk ish (shameful act).

By using frame semantics, this study analyzes how the concept of ugliness is structured in both languages. Frame semantics suggests that words are connected to mental structures called frames, which

include knowledge, cultural norms, and typical situations. This approach allows researchers to see not just what words mean, but how they reflect the way people think and what they value.

The purpose of this study is to compare the English and Uzbek conceptualizations of ugliness, identify similarities and differences, and show how cultural norms influence language. Understanding these differences is valuable for translation, language learning, and cross-cultural communication.

Literature Review. The concept of "ugliness" has been examined from aesthetic, philosophical, and linguistic perspectives across various cultures. Within linguistics, it attracts attention due to its evaluative and culturally dependent nature. Scholars such as Fillmore and Lakoff introduced the framework of frame semantics and conceptual metaphor theory, which provided new tools for studying abstract concepts in language. According to frame theory, every lexical unit evokes a specific frame — a structured background of knowledge and associations shared by speakers.

In the context of English, "ugliness" is not merely a physical descriptor but also carries moral and emotional connotations ("ugly behavior," "ugly truth"). Studies by Wierzbicka and Kövecses emphasize that such evaluative terms reflect cultural models that link external appearance to inner morality. In Uzbek linguistics, researchers such as Abdullaeva and Karimova highlight the symbolic and moral dimensions of the word xunuk, which often extends beyond aesthetics to express social disapproval or ethical judgment.

Overall, previous studies show that both languages conceptualize ugliness within a network of cultural values, emotional judgments, and moral implications. However, cross-linguistic frame analysis of ugliness remains underexplored, making this study a novel contribution to comparative cognitive linguistics**.**

Methodology. The research employs a qualitative frame-semantic analysis. Data were collected from dictionaries, corpora, and native speaker usage in both English and Uzbek. Instances of the words ugly and xunuk were examined in idioms, collocations, and metaphoric contexts. The analysis focused on how the concept of ugliness is extended to moral, emotional, and social frames. Comparative interpretation was then used to highlight how each linguistic system reflects underlying cultural cognition.

This study uses a qualitative and comparative linguistic approach based on frame semantics. The main purpose is to identify and describe how the concept of ugliness is framed and understood in both English and Uzbek languages.The research process included several stages. First, lexical and phraseological units connected with ugliness were collected from reliable sources such as dictionaries, literary works, and media texts in both languages. In English, expressions such as ugly face, hideous scene, and an ugly truth were examined. In Uzbek, equivalents like xunuk yuz, badbashara, xunuk gap, and xunuk xatti-harakat were analyzed. Second, the collected data were classified into conceptual frames that reveal how people in each culture perceive and evaluate ugliness. Each frame included its core meaning, typical situations, and cultural associations. For example, in English, ugliness is often linked with moral evaluation (ugly behavior) or *aesthetic judgment (ugly object), while in Uzbek it is more connected with social norms and morality, reflecting how one's inner qualities can affect outward perception.Third, a contrastive analysis was used to find similarities and differences between English and Uzbek frames. The study also applied semantic analysis to explore connotative meanings and cultural interpretation to explain why certain associations appear in one language but not in the other.

Finally, the results were interpreted through cognitive linguistics methods, showing how the concept of ugliness functions as part of cultural worldview. The research relied on descriptive, interpretive, and comparative methods, allowing a deep understanding of linguistic and cultural patterns behind the concept.

Framing Ugliness in English. In English, the term ugly originates from Old Norse uggligr, meaning 'to be feared'—indicating that ugliness historically evoked not only aesthetic displeasure but also fear and moral disgust. Modern English uses ugly in physical, social, and moral domains: ugly face, ugly behavior, ugly truth. The idiom ugly duckling metaphorically reverses the frame, implying transformation and moral

redemption. This shows that English frames ugliness as temporary or situational, reflecting a more individualistic and psychological worldview.

This study uses a qualitative and comparative linguistic approach based on frame semantics (Fillmore, 1982). The main purpose is to identify and describe how the concept of ugliness is framed and understood in both English and Uzbek languages.The research process included several stages. First, lexical and phraseological units connected with ugliness were collected from reliable sources such as dictionaries, literary works, and media texts in both languages. In English, expressions such as ugly face, hideous scene, and an ugly truth were examined. In Uzbek, equivalents like xunuk yuz, badbashara, xunuk gap, and xunuk xatti-harakat were analyzed.

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Framing Ugliness in Uzbek. In Uzbek, the key term ugliness encompasses both visual unattractiveness and social or ethical impropriety. Expressions such as xunuk gap (ugly word) and xunuk ish (ugly deed) reveal that the concept of ugliness extends to moral and behavioral judgments. This framing reflects Uzbek cultural values that emphasize modesty, social harmony, and respect. The moral-aesthetic unity suggests that beauty and ugliness are not only perceptual categories but also moral indicators in Uzbek cognition. In the Uzbek linguistic worldview, the concept of ugliness (xunuklik) carries a broad and complex meaning that extends beyond physical appearance. It is deeply linked with moral behavior, cultural values, and spiritual integrity. The word xunuk in Uzbek often expresses disapproval or moral judgment, not only aesthetic rejection. It can describe not just a person's face or object's form but also speech, manners, or actions that contradict cultural expectations of decency and kindness.For example, expressions such as xunuk gap (rude or offensive words), xunuk ish (shameful deed), and xunuk xatti-harakat (inappropriate behavior) reflect that xunuklik symbolizes moral imperfection and social disharmony. The Uzbek concept of ugliness therefore merges aesthetic and ethical evaluations, emphasizing the unity of external beauty and inner goodness.

In the Uzbek mentality, there is a strong belief that inner beauty shapes outer appearance, while inner ugliness reveals itself through one's words, gestures, and behavior. Proverbs like "Ko'ngli xunukning yuzi ham xunuk" ("The one with an ugly heart also has an ugly face") demonstrate this idea. Similarly, "Xunuk so'z yurakka o'q" ("An ugly word is like an arrow to the heart") emphasizes how language and morality intertwine in cultural perception.

The xunuklik frame is also shaped by social and emotional dimensions. Uzbeks tend to avoid direct negative judgments about others, especially appearance, because such words are considered xunuk (rude). Thus, the concept reflects the high value placed on odob, politeness, and respect in Uzbek culture. Calling someone xunuk may imply a lack of empathy or manners, which is itself viewed negatively.

Metaphorically, xunuklik can also describe unpleasant or tragic life situations, such as xunuk voqea (ugly incident) or xunuk natija (bad outcome). This figurative use shows that the concept extends to emotional and moral experiences, where ugliness means misfortune, injustice, or moral decay.

Comparative Frame Analysis. In frame semantics, a frame is a mental structure that organizes experiences and knowledge. The frame of ugliness in English involves associations with imperfection, distortion, and negativity, often extending metaphorically to moral or emotional states. For instance, "an ugly situation" reflects discomfort and disharmony rather than physical unattractiveness. The lexical field surrounding ugly includes terms like disgusting, unpleasant, repulsive, and idioms such as ugly duckling, which reflect cultural narratives of transformation and acceptance.

In Uzbek, the xunuklik frame is more strongly tied to social and moral evaluation. The term xunuk can describe behavior (xunuk ish – shameful act), speech (xunuk gap – rude or impolite words), or physical traits (xunuk yuz – unattractive face). These usages reveal that xunuklik in Uzbek functions as both an aesthetic and ethical category. The frame incorporates cultural expectations of harmony (go'zallik va xunuklik as opposites) and collective norms of modesty and morality.

Thus, while both frames involve negative evaluation, English focuses more on individual perception and emotional tone, whereas Uzbek foregrounds community-based moral judgment and cultural ideals of propriety.

Both languages conceptualize ugliness as a deviation from harmony or order. However, English tends to separate the physical from the moral domain, while Uzbek integrates them. In English, ugly can describe unpleasant truths or difficult realities, sometimes even with positive moral connotation (e.g., 'ugly truth'). In Uzbek, xunuk nearly always signals disapproval tied to moral or social

expectations. The difference reflects the cognitive and cultural grounding of aesthetics in each language: English favors subjectivity and individual emotion, while Uzbek reflects collectivist and moral perspectives.

Discussion. The frame analysis of the concept of ugliness reveals significant intersections between aesthetic perception, moral evaluation, and cultural cognition. In English, the term ugly is often flexible,

allowing metaphorical extensions across physical, social, and psychological domains. Expressions such as ugly truth or ugly situation demonstrate that English speakers can frame negative phenomena both literally and figuratively, reflecting a cognitive model where perception and morality are partially separable.

In contrast, the Uzbek term xunuk integrates moral, social, and aesthetic evaluation more tightly. Its use in contexts such as xunuk gap (rude or shameful words) or xunuk ish (shameful acts) demonstrates that ugliness in Uzbek culture is deeply intertwined with social norms, community expectations, and ethical standards. This indicates that in Uzbek cognitive-linguistic framing, negative evaluation is often collective and morally grounded rather than purely perceptual.

Comparatively, these differences suggest that linguistic frames reflect culturally embedded cognitive schemas. English allows evaluative flexibility, potentially permitting re-evaluation or ironic use, whereas Uzbek emphasizes social and ethical conformity. This supports the broader cognitive-linguistic claim that abstract concepts are not only language-dependent but also culturally shaped, reflecting the values, norms, and moral logic of a community.

Additionally, the study highlights the role of metaphor and idiomatic expression in shaping perception. In English, metaphoric usages often serve as cognitive bridges linking perceptual ugliness with emotional or moral states. In Uzbek, metaphorical extensions are rarer, suggesting a more literal or normative orientation in the conceptual system.

Finally, the analysis has implications for cross-cultural understanding and foreign language teaching. Recognizing how abstract concepts like ugliness are framed differently can aid educators in explaining subtle cultural nuances and prevent misinterpretation in translation or intercultural communication. It also reinforces the importance of including cultural cognition in language pedagogy, rather than focusing solely on literal semantics.

Conclusion. This study shows that the concept of ugliness has both universal and culture-specific aspects. In English, ugliness is flexible and can describe physical, moral, or emotional situations. English speakers can use it in different ways, including metaphorically or ironically.

In Uzbek, the word xunuk combines physical, social, and moral meanings. It often describes actions, words, or behavior that are socially or morally wrong. This shows that Uzbek speakers link ugliness closely with social rules and community expectations. The comparison shows that language reflects culture. English focuses more on individual perception, while Uzbek emphasizes moral and social standards. These differences are important for translation, cross-cultural communication, and teaching foreign languages. Future research could study more words like ugliness, use real-life examples from language corpora, or compare other languages to see how culture affects meaning.

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LINGUOCULTURAL FEATURES OF ETHNONYMS IN THE ENGLISH AND UZBEK LANGUAGES

Ismadiyorova Guzal Berdiyar kizi,
Master's Student, Termez University of Economics and Service
guzalismadiyorova222@gmail.com
Uralova Oysuluv Poyan kizi,
Doctor of Philosophy in Philology (PhD), Associate Professor,
Termez University of Economics and Service
oysuluv.uralova@gmail.com

Abstract. *This scientific article is devoted to a comprehensive analysis of the linguocultural features of ethnonyms in the English and Uzbek languages. Ethnonyms, as nominative units denoting a nation, people, or ethnic group, are studied not only as an important component of the language system but also as a linguistic reflection of national culture, history, and mentality. The article provides an in-depth analysis of the form, meaning, function, and cultural connotations of ethnonyms based on a linguoculturological approach.The main aim of the study is to identify the semantic structure, cultural-associative characteristics of ethnonyms in English and Uzbek, and their interrelation with the national mentality, historical traditions, and social stereotypes of the peoples. For this purpose, the linguistic nature of ethnonyms in both languages is studied using comparative and typological analysis.The results of the research show that English ethnonyms (English, British, Scottish, American, Indian, Chinese, etc.) were mainly formed under the influence of historical and political processes, the colonial period, and global culture, and therefore often possess wide socio-cultural connotations. Uzbek ethnonyms (o'zbek, rus, tojik, turk, arab, qozoq, etc.), on the other hand, are directly connected with the nation's historical roots, ethnic kinship among Turkic peoples, and cultural values.The article also highlights the linguocultural functions of ethnonyms, namely their role in expressing national identity, creating social identification, shaping stereotypes, and transmitting cultural heritage. The linguocultural analysis of ethnonyms helps to understand the worldview, system of values, and cultural memory of both nations.The findings of the study are of scientific and practical importance for research in the fields of linguoculturology, sociolinguistics, translation studies, lexicology, and pragmalinguistics, and can serve as a methodological basis for comparative studies of the language and culture of different nations.*

Keywords: *ethnonym, linguoculturology, semantics, national identity, cultural connotation, national mentality, comparative analysis, identification, stereotype, cultural heritage.*

INGLIZ VA O'ZBEK TILLARIDAGI ETNONIMLARNING LINGVOKULTUROLOGIK XUSUSIYATLARI

Annotatsiya. *Mazkur ilmiy maqola ingliz va o'zbek tillaridagi etnonimlarning lingvokulturologik xususiyatlarini har tomonlama tahlil etishga bag'ishlangan. Etnonimlar xalq, millat yoki elat nomini ifodalovchi nominativ birlik sifatida nafaqat til tizimining muhim komponenti, balki milliy madaniyat, tarix va mentalitetning lingvistik ifodasi sifatida ham o'rganiladi. Maqolada etnonimlarning shakl, ma'no, vazifa va madaniy konnotatsiyalari lingvokulturologik yondashuv asosida chuqur tahlil qilinadi. Tadqiqotning asosiy maqsadi – ingliz va o'zbek tillaridagi etnonimlarning semantik tuzilishi, madaniy-assotsiativ xususiyatlari hamda ularning xalq mentaliteti, tarixiy an'analari va ijtimoiy stereotiplar bilan o'zaro bog'liqligini aniqlashdir. Shu maqsadda maqolada har ikki tildagi etnonimlarning lingvistik tabiatini solishtirma-tipologik tahlil asosida o'rganish amalga oshiriladi. Tadqiqot natijalari shuni ko'rsatadiki, ingliz tilidagi etnonimlar (English, British, Scottish, American, Indian, Chinese va boshqalar) asosan tarixiy-siyosiy jarayonlar, kolonializm davri va global madaniyat ta'siri ostida shakllangan bo'lib, ular ko'pincha keng ijtimoiy-madaniy konnotatsiyaga ega. O'zbek tilidagi etnonimlar (o'zbek, rus, tojik, turk, arab, qozoq va boshqalar) esa xalqning tarixiy ildizlari, turkiy xalqlar o'rtasidagi etnik-qarindoshlik rishtalari va madaniy qadriyatlar bilan bevosita bog'liqdir. Maqolada, shuningdek, etnonimlarning lingvokultural funksiyalari – ya'ni ularning milliy o'zlikni ifodalash, ijtimoiy identifikatsiya yaratish, stereotiplarni shakllantirish hamda madaniy merosni uzatishdagi roli yoritiladi. Etnonimlarning lingvokultural tahlili ikki xalqning dunyoqarashi, qadriyat tizimi va madaniy xotirasini tushunishga imkon beradi.Maqola natijalari lingvokulturologiya, sotsiolingvistika, tarjimashunoslik, leksikologiya va pragmalingvistika sohalarida olib*

borilayotgan tadqiqotlar uchun ilmiy-amaliy ahamiyatga ega bo‘lib, turli xalqlarning tili va madaniyatini qiyosiy o‘rganishda metodologik asos bo‘lib xizmat qilishi mumkin.

Kalit so‘zlar: *etnonim, lingvokulturologiya, semantika, milliy o‘zlik, madaniy konnotatsiya, xalq mentaliteti, qiyosiy tahlil, identifikatsiya, stereotip, madaniy meros.*

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ ЭТНОНИМОВ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *Данная научная статья посвящена всестороннему анализу лингвокультурологических особенностей этнонимов в английском и узбекском языках. Этнонимы как номинативные единицы, обозначающие народ, нацию или этническую группу, рассматриваются не только как важный компонент языковой системы, но и как лингвистическое отражение национальной культуры, истории и менталитета. В статье проводится глубокий анализ формы, значения, функции и культурных коннотаций этнонимов на основе лингвокультурологического подхода.Основная цель исследования заключается в выявлении семантической структуры и культурно-ассоциативных особенностей этнонимов в английском и узбекском языках, а также их взаимосвязи с национальным менталитетом, историческими традициями и социальными стереотипами народов. С этой целью в статье проводится сравнительно-типологический анализ лингвистической природы этнонимов в обоих языках.Результаты исследования показывают, что английские этнонимы (English, British, Scottish, American, Indian, Chinese и др.) сформировались преимущественно под влиянием историко-политических процессов, эпохи колониализма и глобальной культуры, вследствие чего они часто обладают широкими социокультурными коннотациями. Узбекские этнонимы (узбек, русский, таджик, турок, араб, казах и др.), напротив, непосредственно связаны с историческими корнями народа, этническим родством тюркских народов и культурными ценностями.В статье также рассматриваются лингвокультурные функции этнонимов, а именно их роль в выражении национальной идентичности, формировании социальной идентификации, создании стереотипов и передаче культурного наследия. Лингвокультурный анализ этнонимов способствует более глубокому пониманию мировоззрения, системы ценностей и культурной памяти обоих народов.Результаты исследования имеют научно-практическое значение для лингвокультурологии, социолингвистики, переводоведения, лексикологии и прагмалингвистики, а также могут служить методологической основой для сравнительного изучения языка и культуры различных народов.*

Ключевые слова: *этноним, лингвокультурология, семантика, национальная идентичность, культурная коннотация, менталитет народа, сравнительный анализ, идентификация, стереотип, культурное наследие.*

Introduction. In the era of globalization and intercultural interaction, the study of ethnonyms — lexical units denoting the names of peoples, nationalities, and ethnic groups — has become one of the central issues in linguocultural research. Ethnonyms play a crucial role in forming national and cultural identity, as they encapsulate not only linguistic meaning but also historical memory, worldview, and the system of values of a given nation. The way a language names and describes other nations reflects its speakers' perception of themselves and the world around them, as well as the depth of their cultural and historical relations with other ethnic communities.

The English and Uzbek languages provide an especially interesting ground for comparative study due to their differing linguistic systems, historical backgrounds, and cultural traditions. English, being an international language with a long history of colonial expansion and cultural contact, has absorbed a vast number of ethnonyms from other languages. Uzbek, on the other hand, has developed within the context of Central Asian civilization, influenced by Persian, Arabic, Turkish, and Russian linguistic and cultural elements. The comparison of ethnonyms in these two languages therefore makes it possible to trace how language reflects historical experience, intercultural relations, and the evolution of ethnic consciousness.

Ethnonyms in both English and Uzbek often carry a dual nature: on the one hand, they serve as neutral linguistic identifiers of ethnic groups; on the other, they may possess evaluative or emotional connotations reflecting social attitudes, political ideologies, or cultural stereotypes. For example, the English ethnonyms *Briton*, *Arab*, *African*, or *Asian* differ not only in geographical reference but also in the cultural imagery they evoke in various contexts. Similarly, Uzbek ethnonyms such as *tojik*, *qirg‘iz*, *fors*, *rus*, or *arab* can reveal a rich associative field shaped by centuries of coexistence, cooperation, and sometimes conflict.

From a linguocultural perspective, ethnonyms act as a bridge between language and culture. They embody the collective experience of a nation, serving as linguistic symbols through which speakers

categorize the social world. The study of ethnonyms also sheds light on how intercultural communication is structured — how people of one nation conceptualize and linguistically represent others, and how such representations influence interethnic relations and identity formation.

The relevance of the present research stems from the increasing importance of intercultural competence in today's globalized world. In a time when societies are becoming more ethnically diverse and communication across cultural boundaries is intensifying, understanding the linguocultural aspects of ethnonyms becomes essential for fostering tolerance, respect, and mutual understanding among peoples.

The aim of this study is to analyze the linguocultural features of ethnonyms in the English and Uzbek languages, focusing on their semantic, structural, and pragmatic properties. The study seeks to identify similarities and differences in the ways both languages conceptualize ethnic identity, to reveal the cultural meanings encoded in ethnonyms, and to explore their role in shaping national consciousness and interethnic communication.

Language and culture are inseparable phenomena that reflect and shape the worldview of every nation. Each language embodies the historical development, cultural values, and mentality of its people. From this perspective, the study of ethnonyms within the framework of linguoculturology is of particular importance, as ethnonyms serve not only as nominative units denoting a people, nation, or ethnic group but also as symbolic markers of national identity, cultural memory, and historical consciousness [2].

In modern linguoculturology, ethnonyms are regarded as linguistic signs that preserve the collective experience and cultural heritage of a community. Every ethnonym carries within it semantic, associative, and cultural connotations that mirror a nation's self-perception and social attitudes. Therefore, a comparative study of English and Uzbek ethnonyms provides valuable insight into how language reflects and transmits the cultural worldview, national character, and identity of both peoples [1].The main objective of the study is to analyze the linguoculturological features of ethnonyms in English and Uzbek, focusing on their semantic structure, associative and cultural meanings, and their interrelation with national mentality, traditions, and social stereotypes.

The research is based on comparative and typological analysis, allowing for the identification of both common and distinctive features in the linguistic and cultural representation of ethnonyms in the two languages. The theoretical and practical significance of this research lies in its contribution to the fields of linguoculturology, sociolinguistics, translation studies, lexicology, and pragmalinguistics. The findings can serve as a methodological basis for comparative studies of language and culture, as well as for teaching intercultural communication and translation practices that involve ethnonymic vocabulary.

Literature review and methodology. The study of ethnonyms within the field of linguoculturology has been a subject of growing scholarly interest in recent decades. Researchers have emphasized that ethnonyms are not merely linguistic labels for ethnic groups but serve as significant cultural codes that reflect a community's worldview, historical experience, and value system. Ethnonyms convey collective identity and represent the relationship between language, thought, and culture. According to Kramsch, language acts as a symbolic system through which individuals and societies express and preserve cultural meanings. This approach underscores the idea that ethnonyms are essential in shaping national consciousness and maintaining intercultural boundaries [3]. Similarly, Wierzbicka highlights that ethnonymic vocabulary carries key cultural concepts that reveal how nations perceive themselves and others, thereby contributing to intercultural understanding.In the context of Uzbek linguistics, studies have shown that ethnonyms play a crucial role in preserving ethnic identity and cultural continuity. Uzbek ethnonyms, such as *o'zbek*, *tojik*, *turk*, and *qozoq*, reflect historical kinship among Turkic peoples and their shared cultural memory. Comparative research between English and Uzbek ethnonyms, however, remains limited, which makes this investigation relevant for understanding how different linguistic communities encode cultural and social meanings through ethnonyms [7].

This research adopts a comparative linguoculturological approach to examine ethnonyms in English and Uzbek languages. Both qualitative and descriptive methods are employed to analyze the semantic, associative, and cultural dimensions of ethnonyms. The study is structured into three main stages: Data collection, involving the selection of ethnonyms from dictionaries, corpora, and literary texts; Semantic and contextual analysis, identifying meanings and connotations of ethnonyms in authentic usage; Cultural interpretation, examining how ethnonyms reflect national mentality, stereotypes, and identity. Primary data were collected from the *Oxford English Dictionary* and *O'zbek tilining izohli lug'ati*, as well as academic articles and previous research related to linguoculturology and ethnonymic studies (Maslova, 2001; Kramsch, 1998; Wierzbicka, 1997). The analysis combines several methods:Semantic analysis — to identify meaning components of ethnonyms; Comparative analysis — to reveal typological similarities and differences between English and Uzbek ethnonyms; Cultural-semiotic interpretation — to determine the

symbolic and value-laden nature of ethnonyms within each linguistic community. The integrated use of these methods ensures a systematic exploration of how ethnonyms embody cultural identity and serve as linguistic markers of national consciousness.

Discussion and results. The comparative linguistic and cultural analysis of ethnonyms in English and Uzbek languages reveals that ethnonyms serve as key indicators of national consciousness, intercultural understanding, and socio-historical development. They are deeply rooted in each nation's collective memory and reflect cultural perceptions, values, and identity patterns. In both languages, ethnonyms do not merely label an ethnic group; they convey emotional, historical, and ideological associations that shape the speaker's worldview [1].

The study's findings show that English ethnonyms, such as *British*, *Irish*, or *American*, often emphasize civic belonging, political unity, and colonial or postcolonial heritage. They tend to represent national identity through the lens of citizenship and global influence. Conversely, Uzbek ethnonyms like *o'zbek*, *qirg'iz*, *tojik*, and *turkman* are more closely tied to kinship, historical alliances, and shared cultural traditions. This demonstrates that while English ethnonyms are semantically dynamic due to globalization, Uzbek ethnonyms remain strongly connected to ethnic continuity and regional solidarity.

Additionally, semantic analysis indicates that ethnonyms are used not only to express identity but also to reinforce cultural stereotypes, both positive and negative. For instance, in media and literature, ethnonyms often carry implicit evaluations that mirror social attitudes and interethnic relations. This confirms that ethnonyms function as linguistic tools for constructing social boundaries and promoting group identity [6]. The results highlight that ethnonyms are linguocultural markers that play a dual role: they unite people within a shared identity and differentiate them from others. Understanding these functions contributes to a deeper appreciation of how language preserves cultural memory and mediates intercultural dialogue. These insights can be applied in education, translation, and communication studies to promote tolerance and cross-cultural awareness.

Conclusion. The conducted research has demonstrated that ethnonyms are not simply linguistic labels designating ethnic or national groups but are powerful carriers of cultural meaning, social identity, and historical consciousness. Through the comparative analysis of English and Uzbek ethnonyms, it became clear that language serves as a mirror reflecting a nation's worldview, values, and intercultural interactions.English ethnonyms have evolved in response to political, historical, and global processes, particularly colonialism and globalization, which have broadened their semantic scope and cultural resonance. In contrast, Uzbek ethnonyms preserve a strong connection with ethnic kinship, shared ancestry, and traditional value systems, highlighting the community-centered nature of the Uzbek linguistic worldview.The research also revealed that ethnonyms perform crucial linguocultural functions: they shape social identity, transmit cultural memory, and influence interethnic perception. Their semantic and associative nuances reflect not only linguistic diversity but also the sociocultural dynamics within which they exist.In conclusion, understanding the linguocultural features of ethnonyms enhances cross-cultural communication and translation practices, providing a framework for tolerance, identity recognition, and intercultural empathy. The findings of this study thus contribute significantly to linguoculturology, sociolinguistics, and cross-cultural studies by illustrating how language and culture are inextricably intertwined in the expression of ethnic and national identity.

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UO‘K 81

INGLIZ VA O‘ZBEK TILLARIDA TABASSUM / SMILE KONSEPTINING SEMANTIK MAYDONI VA KONNOTATIV TAHLILI

Jo‘rayeva Nilufar Sobirjon qizi,
Termiz davlat pedagogika instituti
Amaliy ingliz tili kafedrasi o‘qituvchisi
njorayeva461@gmail.com

Annotatsiya. *Ushbu maqolada ingliz va o‘zbek tillarida tabassum/smile konseptining semantik maydoni va konnotativ ma’nolari tahlilga tortilgan bo‘lib, har ikki tildagi tabassumning lingvistik va madaniy tasvirini taqqoslab, hissiy va madaniy idrokdagi o‘xshashliklar hamda farqlarni yoritishga qaratilgan. Konseptning tuzilmasi va uning assotsiativ maydonini aniqlash uchun kognitiv va semantik metodlardan foydalanilgan. Natijalar shuni ko‘rsatadiki, ingliz tilida “smile” ko‘pincha xushmuomalalik va ijtimoiy masofa bilan bog‘liq bo‘lsa, o‘zbek tilida “tabassum” samimiyat, iliqlik va mehr kabi ma’nolarni o‘z ichiga oladi.*

Kalit so‘zlar: *tabassum, konsept, semantik maydon, konnotatsiya, lingvokulturologiya, emotsiya.*

СЕМАНТИЧЕСКОЕ ПОЛЕ И КОННОТАТИВНЫЙ АНАЛИЗ КОНЦЕПТА «УЛЫБКА» В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКЕ

Аннотация. *В данной статье анализируются семантическое поле и коннотативные значения концепта “tabassum/smile” в английском и узбекском языках. Сопоставляется лингвистический и культурный образ улыбки в обеих языковых системах, выявляются сходства и различия в эмоциональном и культурном восприятии. Для определения структуры концепта и его ассоциативного поля применяются когнитивные и семантические методы. Результаты показывают, что в английском языке концепт “smile” чаще связан с вежливостью и социальной дистанцией, тогда как в узбекском языке “tabassum” включает значения искренности, теплоты и сердечности.*

Ключевые слова: *улыбка, концепт, семантическое поле, коннотация, лингвокультурология, эмоция.*

SEMANTIC FIELD AND CONNOTATIVE ANALYSIS OF THE CONCEPT «SMILE» IN ENGLISH AND UZBEK

Abstract. *This article examines the semantic field and connotative meanings of the concept “tabassum/smile” in English and Uzbek. It compares the linguistic and cultural representations of smiling in both languages and highlights similarities and differences in emotional and cultural perception. Cognitive and semantic methods are used to identify the structure of the concept and its associative field. The findings show that in English, “smile” is often associated with politeness and social distance, whereas in Uzbek, “tabassum” conveys meanings such as sincerity, warmth, and affection.*

Keywords: *smile, concept, semantic field, connotation, linguoculturology, emotion.*

Kirish. Til nafaqat muloqot vositasi, balki madaniyat, tafakkur va hissiy tajribaning in’ikosi bo‘lib namoyon bo‘ladi. Har bir til jamoasi hissiyotlarni o‘ziga xos tarzda ifodalaydi, “*smile*” va “*tabassum*” kabi konseptlar esa millatning dunyoqarashi, hissiy qadriyatlari hamda ijtimoiy xulq-atvorini aks ettiradi.

Ingliz va o‘zbek lingvistik hamda madaniy kontekstlarida tabassum tushunchasi oddiy jismoniy ifoda emas, balki ijobiy his-tuyg‘u, xushmuomalalik va ijtimoiy o‘zaro ta’sirning ramziy ko‘rinishidir. Biroq bu semantik nozikliklar madaniy kontekstlarga qarab farqlanadi: ingliz tilida “*smile”* ko‘pincha do‘stona munosabat, odob yoki ijtimoiy rasmiylikni bildirsa, o‘zbek tilidagi *tabassum* samimiyat, iliqlik va axloqiy poklik kabi chuqur ma’nolarni o‘zida mujassam etadi.

Mavzuga doir adabiyotlar tahlili. Dunyo tilshunos olimlar hissiy konseptlar, ularning semantik maydoni va konnotativ ma’nolarini lingvistik va kognitiv doiralarda o‘rganishga muhim hissa qo‘shganlar. George Lakoff va Mark Johnson metaforaning kognitiv yondashuvini ilgari surganlar va “*Metaphors We Live By”* asarlarida his-tuyg‘ular va mavhum konseptlar til orqali qanday tuzilishi va tushunilishini namoyish

qilganlar [4]. Ularning tadqiqotlari tilning tafakkur va hissiy tajribani aks ettirishdagi asosiy rolini ko‘rsatib, konseptual tahlil uchun mustahkam nazariy asos yaratdi.

Xususan, Zoltán Kövecses metaforaning emotsiyalarni ifodalashdagi rolini turli tillar va madaniyatlarda keng o‘rgangan. Uning “*Metaphor: A Practical Introduction”* asari hissiy tajribalar va ularning madaniy jihatdan vositalangan lingvistik ifodasi o‘rtasidagi o‘zaro bog‘liqlikni tadqiq qiladi [5].

Madaniyatlararo semantika sohasida esa Anna Wierzbicka his-tuyg‘ularning turli tillarda qanday tushunilishi va tasniflanishini o‘rgangan [6]. “*Emotions Across Languages and Cultures”* asarida u hissiy ifoda va kategoriyalashning madaniy normalar va kognitiv tuzilmalarga bog‘liqligini yoritadi. Vladimir Karasik lingvokulturologik yondashuvni rivojlantirishga hissa qo‘shgan, u konseptlar, jumladan, hissiy konseptlar, ma’lum madaniy kontekstlarda qanday ifodlanishi va talqin qilinishini tahlil qilgan [7]. Uning ishlari tilning semantik, madaniy va kognitiv o‘lchovlarini birlashtirishga doir muhim tushunchalarni beradi. Shu jumladan, Anna Gabrielyan ingliz tilidagi “*smile”* va “*laugh”* konseptlarini semantik, pragmatik va madaniy nozikliklari bilan tahlil qilgan [8]. Uning ishlari leksikal va diskurs darajasida hissiy ifodaning chuqur tahlilini taqdim etadi.

Shuningdek, Y.S.Stepanov semantik maydon va konseptlarni lingvokulturologik nuqtayi nazardan o‘rganib, konseptning yadrosi, periferiyasi va assotsiativ tarmoqlarini xaritalash metodikasini taklif qilgan [9]. Uning ishlari semantika va madaniy ma’no o‘rtasidagi bog‘liqlikni o‘rganayotgan tadqiqotchilar uchun muhim manba hisoblanadi. Ushbu olimlar birgalikda hissiy konseptlarning semantik va konnotativ tahlili bo‘yicha zamonaviy tadqiqotlarning nazariy va metodologik asosini yaratgan bo‘lib, bu yondashuvlar tillar va madaniyatlar kesimida keng qo‘llanilishi mumkin.

O‘zbek tilshunosligida ham konsept tadqiqi borasida ko‘plab ishlar amalga oshirilgan. Xususan, G.A. Abduraxmanova [1], F.I. Nurmanov [2] va H. Xasanovalarning [3] tadqiqot ishlari o‘zbek va O‘rta Osiyo turkiy tillarining dunyo lingvistik manzarasidagi milliy madaniyat parchalarini, xususan, hissiy konseptlarni o‘rganishga bag‘ishlangan. Ushbu olimlar tushunchalarni tushunishga birgalikda hissa qo‘shib, lingvokulturologik tushunchalar shunchaki lingvistik konstruktsiyalar emas, balki ularning ma’nolari va qo‘llanilishini shakllantiradigan madaniy kontekstlarga chuqur singib ketganligini ko‘rsatib o‘tishgan.

Muhokama. *“Smile/tabassum”* konsepti semantik maydon doirasida tizimli tarzda tahlil qilinishi muhim sanaladi. Semantik maydon markaziy yadro (nucleus), periferik ma’nolar va assotsiativ zonani o‘z ichiga oladi. Markaziy yadro konseptning eng muhim va universal jihatini ifodalaydi, u tillar va madaniyatlar bo‘ylab umumiy bo‘lib, periferik ma’nolar esa kontekstga bog‘liq, stilistik jihatdan belgilangan yoki nozik o‘zgarishlarni qamrab oladi. Assotsiativ zona madaniy jihatdan vositalangan konnotatsiyalar, shuningdek, hissiy va axloqiy qatlamlarni o‘z ichiga oladi.

Ingliz va o‘zbek tillarida “*tabassum*” konseptning yadro ma’nosi quvonch, do‘stona munosabat va hissiy iliqlikni ifodalaydi. Ingliz tilida bu “*to smile”* so‘zi bilan ifodalanadi, o‘zbek tilida esa unga “*tabassum qilmoq”* leksemasiga mos keladi [10]. Ushbu markaziy semantik yadro ijobiy hissiy holatni bildiradi va universal tarzda tushuniladigan bo‘lib, konseptning til va madaniyat kontekstidagi asosini tashkil etadi.

Konsept periferik ma’nolarga kengayib, tabassumning yanada nozik yoki aniq shakllarini qamrab oladi. Masalan, ingliz tilidagi “*to beam”* so‘zi yorqin, quvnoq tabassum qilishni bildiradi, bu o‘zbek tilida “*jilmaymoq”* bilan mos keladi va shunga o‘xshash ravshan quvonch hamda hissiy nurli holat ifodasini bildiradi. Ingliz tilidagi “*to smirk”* masxaraomuz yoki samimiyatsiz tabassumni anglatadi, o‘zbek tilida esa bu *“iljaymoq”* leksemasi bilan ifodalanadi [11]. Shu bilan birga, yumshoq yoki cheklangan kulgu shakllari, masalan “*giggle”* yoki “*laugh”*, o‘zbek tilida “*kulimsiramoq”* yoki *“tirjaymoq”* kabi leksemalar bilan ifodalanadi hamda ular muloyim, uyatchan yoki chegaralangan tabassumni namoyon etadi.

Assotsiativ maydon esa tabassumning kengroq hissiy, ijtimoiy va axloqiy konnotatsiyalarini o‘z ichiga oladi. Ingliz tilida tabassum do‘stona munosabat, xushmuomalalik, baxt va jozibani bildirib, o‘zbek tilida esa “*tabassum”* qo‘shimcha ma’nolarni ham o‘z ichiga oladi: *mehr, samimiyat, sadoqat* va *go‘zallik*. Ushbu assotsiativ qatlam til, hissiyot va madaniyat o‘rtasidagi o‘zaro bog‘liqlikni yoritadi va “*smile/tabassum”* konseptining yadro ma’nosi asosan universal bo‘lsa, periferik va assotsiativ ma’nolari madaniy normalar va qadriyatlar ta’sirida shakllanadi.

Xulosa qilib aytganda, “*smile/tabassum”* konseptining semantik maydoni tillararo universallik va madaniyatga xos farqlarni aks ettiradi. Bu esa ingliz va o‘zbek tillarida hissiyotlarning lingvistik jihatdan qanday ifodalanishi, axloqiy va ijtimoiy nuqtai nazardan qanday talqin qilinishini chuqurroq tushunishga imkon yaratadi.

Olingan natijalar va ularning tahlili. *“Smile/tabassum*” konsepti turli konnotativ ma’nolarga ega bo‘lib, ularni ijobiy, neytral va salbiy turlarga ajratish mumkin. Bu farqlanishlar turli lingvistik va madaniy muhitlarda ijtimoiy normalar va madaniy qarashlar bilan bog‘liqdir.

Ingliz tilida “*smile”* so‘zining ijobiy konnotatsiyalari – mehribonlik, iliqlik va joziba bilan bog‘liq bo‘lsa, neytral konnotatsiyalar esa xushmuomalalik, odob-axloq yoki ijtimoiy odat bilan bog‘liq bo‘lishi mumkin. Salbiy konnotatsiyalarga esa soxta tabassum yoki sovuq, samimiyatsiz tabassum kiradi. Shu bois, ingliz tilida tabassum ko‘pincha ijtimoiy xushmuomalalik shakli o‘laroq har doim haqiqiy hissiyotni aks ettirmasligi mumkin.

O‘zbek tilida esa “*tabassum”* ijobiy konnotatsiyalari samimiyat, muhabbatni bildiradi. Neytral konnotatsiyalariga hurmat va kamtarlik kiradi, salbiy konnotatsiyalari esa sun’iy tabassum yoki masxaraomuz ifodalarni o‘z ichiga oladi. O‘zbek madaniyatida tabassum shunchaki ijtimoiy signal emas, balki ichki mehribonlik va ruhiy go‘zallik bilan bog‘liq axloqiy-hissiy xususiyat deya qadrlanadi.

1-jadval. “Smile/Tabassum” konseptining ingliz va o‘zbek tillaridagi konnotativ tahlili

Til	***Ijobiy konnotatsiyalar***	***Neytral konnotatsiyalar***	***Salbiy konnotatsiyalar***
Ingliz	Mehribonlik, iliqlik, joziba (*to smile, to beam*)	Xushmuomolalik (*to smile*)	Soxta tabassum, sovuq tabassum (*to smirk, to leer*)
O‘zbek	samimiyat, mehr, muhabbat (*tabassum qilmoq, jilmaymoq, kulmoq*)	hurmat, kamtarlik (*Tabassum qilmoq*)	sun’iy tabassum, masxara tabassum (*iljaymoq, kulimsiramoq*)

Ushbu konnotativ farqlar amaliy misollarda ham ko‘rinadi. Ingliz tilida *“She smiled politely”* jumlasi odatda formal, ijtimoiy shaklga ega tabassumni bildiradi va haqiqiy hissiyotni aks ettirmasligi mumkin. O‘zbek tilida esa *“U jilmaydi”* jumlasi samimiy iliqlik va ichki mehrni ifodalaydi, ya’ni tabassumning hissiy va axloqiy jihatini ta’kidlaydi.

Shunday qilib, ingliz va o‘zbek tillarida tabassumning konnotativ ma’nolari mavjud bo‘lib, madaniy kontekst uning ijtimoiy signal yoki haqiqiy axloqiy-hissiy ifoda kabi talqin qilinishini sezilarli darajada belgilaydi. *“Smile/tabassum”* tushunchasining madaniy talqini ingliz va o‘zbek jamiyatlarida sezilarli darajada farq qiladi, bu esa kengroq ijtimoiy normalar, axloqiy qadriyatlar va hissiy ifoda shakllarini aks ettiradi.

Ingliz madaniyatida tabassum asosan ijtimoiy ochiqlik va xushmuomalalik ramzi hisobalanadi. U ko‘pincha kommunikatsiyada pragmatik funksiyalarni bajaradi, ya’ni haqiqiy emotsiyani aks ettirishdan ko‘ra, ijtimoiy aloqalarni silliq amalga oshirish va yaxshi odobni ko‘rsatish vositasi bo‘ladi. *“A smile costs nothing but gives much”* (“Tabassum tekin, lekin foydasi beqiyos”) tabassumning shaxsiy his-tuyg‘ular chuqurligidan qat’i nazar, ijtimoiy va munosabatlarga oid foydasini ta’kidlaydi.

O‘zbek madaniyatida esa *tabassum* haqiqiy hissiyot namoyishi deya tushuniladi, ichki mehribonlik, mehmondo‘stlik va axloqiy tarbiyani aks ettiradi. U hurmat, samimiyat va yaxshilikni bildiradi, shuningdek, kundalik ijtimoiy munosabatlarda etika va hissiy qatlamlarni o‘zida mujassamlashtiradi. O‘zbek maqoli *“Tabassum ham sadaqadir”* shu nuqtai nazarni ifodalaydi va tabassumni insonning ichki hissiy va axloqiy holatining oynasi deya qaraladi.

Xulosa. Tahlil natijalari shuni ko‘rsatadiki, *smile/tabassum* konsepti ijobiy universal yadroga ega, uning semantik va konnotativ o‘lchamlari turli madaniy qarashlar orqali shakllantiriladi. Ikkala tilning semantik maydoni o‘xshash leksik birliklarni o‘z ichiga olib, konnotativ ranglar turlicha ijtimoiy normalar, hissiy qadriyatlar va madaniy metaforalarga bog‘liq holda farqlanadi.

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EVFEMIYA HODISASINING TALQINI VA TADQIQI

Kabilova Sayyora Abdukarimovna,
Termiz davlat pedagogika instituti o‘qituvchisi,
filologiya fanlari bo‘yicha falsafa doktori (PhD)
sayyoramohizodali@gmail.com

Annotatsiya. *Uzoq vaqt davomida evfemizm tilshunoslikning turli yo‘nalishlari – stilistika, kognitiv tilshunoslik, sotsiolingvistika, shuningdek, lingvomadaniyatshunoslik fanlari predmeti sifatida o‘rganib kelinmoqda. “Evfemizm” atamasi yunon tilidan olingan bo‘lib, “yaxshi gapirmoq” yoki so‘zlarni yumshoq ifodalash ma’nosini bildiradi. Evfemizm hodisasi tilshunoslik fanining shakllanishidan ancha avval paydo bo‘lgan bo‘lib, “evfemizm” atamasi ishlatilishidan oldin ham noqulay, qo‘pol yoki odobsiz so‘zlarni yumshoqroq ifodalar bilan almashtirish amaliyoti mavjud bo‘lgan. Ayniqsa, qadimgi davrda notiqlik san’ati maktablarida nutqni yoqimli, tinglovchi uchun qulay qilish maqsadida evfemistik ifodalar keng qo‘llanilgan. Shu tarzda, evfemizm tilning estetik va kommunikativ funksiyalarini boyituvchi muhim til hodisasi sifatida shakllangan.*

Kealit so‘zlar: *evfemizm, funksiya, notiqlik, kontekst, fenomen, tabu, yondosh, hosila, lingvistik tahlil, semantika, stilistika, kommunikatsiya.*

ТОЛКОВАНИЕ И ИССЛЕДОВАНИЕ ЯВЛЕНИЯ ЭВФЕМИЗМА

Аннотация. *На протяжении длительного времени эвфемизм изучался в различных направлениях лингвистики – стилистике, когнитивной лингвистике, социолингвистике, а также в лингвокультурологии. Термин «эвфемизм» заимствован из греческого языка и означает «говорить красиво» или смягчённое выражение слов. Явление эвфемизма возникло задолго до формирования самой лингвистики: ещё до появления термина «эвфемизм» существовала практика замены неудобных, грубых или непристойных слов более мягкими выражениями. Особенно широко эвфемистические выражения применялись в школах ораторского искусства в древние времена для того, чтобы речь была приятной и удобной для слушателей. Таким образом, эвфемизм сформировался как важное языковое явление, обогащающее эстетические и коммуникативные функции языка.*

Ключевые слова: *эвфемизм, функция, ораторское мастерство, контекст, феномен, табу, смежное, производное, лингвистический анализ, семантика, стилистика, коммуникация.*

INTERPRETATION AND STUDY OF THE EUPHEMISM PHENOMENON

Abstract. *For a long time, euphemism has been studied within various branches of linguistics – stylistics, cognitive linguistics, sociolinguistics, as well as linguoculturology. The term “euphemism” is derived from Greek and means “to speak nicely” or to express words in a softened form. The phenomenon of euphemism emerged long before the establishment of linguistics; even before the term “euphemism” appeared, there was a practice of replacing inconvenient, rude, or indecent words with milder expressions. Euphemistic expressions were especially widely used in ancient schools of oratory to make speech pleasant and comfortable for listeners. Thus, euphemism developed as an important linguistic phenomenon that enriches the aesthetic and communicative functions of language.*

Keywords: *euphemism, function, oratory, context, phenomenon, taboo, related, derivative, linguistic analysis, semantics, stylistics, communication.*

Kirish. Miloddan avvalgi V asrdan boshlab, so‘zlovchining noxush ma’noga ega so‘zlardan qochish, hatto jim turish holatlari haqida turli yozma manbalar va risolalar paydo bo‘lgan [6]. Nutqni yumshatuvchi va bezaklovchi o‘ziga xos semantik doirasidan kelib chiqqan so‘z va ifodalar haqidagi g‘oyalar miloddan avvalgi 300-yillarda qadimgi yunon faylasufi Aristotelning «Ritorika» asarida uchraydi.

Ikki asr o‘tib, rimlik Mark Tulliy Sitseronning notiqlik san’ati haqidagi risolalarida qo‘pollik va nojo‘ya ifodalarni bartaraf etish maqsadida, jumladan, evfemizmlarni tanlash bo‘yicha tavsiyalar berilgan: *“Muqobil ma’nodagi so‘zlar orasida eng maqbuli (chiroylisi) tanlanadi, metafora tanlovida esa o‘rtacha muqobillikdagi ifodalardan foydalaniladi. Chunonchi, agar nutq mazmunida ma’nosiz yoki noo‘rin,*

mantiqsiz yoki biroz kulgili ifoda bo‘lsa, u tanbehga loyiqdir; shuning uchun agar iboralarda nomaqbul yoki noo‘rin, beparvo, qo‘pol yoki tushunarsiz ifoda mavjud bo‘lsa, unda ular qoralanadi”.

Qadimgi davr notiqlik an’analarida tinglovchini xafa qilmaslik, salbiy baho bermaslik maqsadida noxush, qo‘pol so‘zlarning yumshoqroq sinonimlari bilan almashtirilishi keng tarqalgan edi. Shunday qilib, evfemizm hodisasi dastlab tilning ichki qonunlaridan ko‘ra, ijtimoiy-madaniy kontekst bilan chambarchas bog‘liq holda shakllangan.

O‘rta asrlarda esa evfemizmning uchta asosiy funksiyasi kuzatilgan: birinchidan, yomon belgi, yovuz kuchlar bilan bog‘liq deb hisoblangan so‘zlarni almashtirish (masalan, «o‘ldi» o‘rniga «so‘nggi nafasini chiqardi» yoki «jon berdi» kabi ifodalar); ikkinchidan, kamtarinlikni ifodalash; uchinchidan, odob-axloq qoidalariga rioya qilish maqsadida nojo‘ya so‘zlarni o‘zgartirish [2].

Birinchi davrda evfemizmning asosiy funksiyasi ijtimoiy-madaniy me’yorlarga moslashish va potensial noxush vaziyatlardan qochish bo‘lgan. Shunday qilib, evfemizmning kelib chiqishi va rivojlanishi tilning ichki tuzilishi bilan bir qatorda, jamiyatning ijtimoiy-madaniy qarashlari bilan ham bevosita bog‘liq ekanligi yaqqol ko‘rinadi.

Ikkinchi turdagi evfemizmlar axloqiy jihatdan taqiqlangan, nojoiz mavzularni, xususan, shahvoniy istaklar va kasalliklarni ifodalashda qo‘llanilgan. Bunday evfemizmlar shaxslararo munosabatlarda hurmat va nafosatni saqlashga xizmat qilgan bo‘lib, lingvistik jihatdan yumshoqroq va bilvosita ifodalarni qo‘llash orqali ijtimoiy qabul qilinish me’yorlariga moslashishga intilgan.

Trubadurlar davrida (XI asr) evfemizmning uchinchi turining paydo bo‘lishi jamiyatdagi ijtimoiy va diniy taqiqlarning kuchayishi bilan bog‘liqdir. Aristokratik muhabbat mavzusi adabiyotda keng tarqalgan bo‘lsa-da, nikohsiz munosabatlar qoralangan. Shuning uchun, evfemizmlar mazkur mavzuni ifodalashda noqulayliklardan qochish, ijtimoiy norozilikni keltirib chiqarmaslik vositasi sifatida ishlatilgan [5]. Bu holat evfemizmning nafaqat axloqiy, balki ijtimoiy-siyosiy kontekstga ham bog‘liqligini ko‘rsatadi.

Shunday qilib, o‘rta asr evfemizmlari, asosan, tabu tushunchasi bilan bog‘liq bo‘lib, ularning shakllanishiga ijtimoiy va madaniy omillar sezilarli ta’sir ko‘rsatgan. Ammo evfemizmning turli ko‘rinishlarida ma’lum leksik-semantik maydonlarning mavjudligi, ularning tilning ichki tuzilishi bilan ham bog‘liqligini isbotlaydi. Demak, evfemizmning rivojlanishi murakkab jarayon bo‘lib, ijtimoiy, madaniy va lingvistik omillarning o‘zaro ta’siri natijasida yuzaga keladi.

Adabiyotlar tahlili va metodologiya. “Hozirgi vaqtda evfemiya hodisasi talqinida tor va keng yondashuvlar mavjud. Tor yondashuv doirasida evfemizmlarni so‘zlovchi tomonidan taqiqlangan (tabu) so‘zlar o‘rniga ishlatiladigan so‘zlar yoki iboralar sifatida belgilanadi” A.A. Reformatskiyning talqiniga ko‘ra, evfemizmlar tabu so‘zlarga (iboralarga) alternativ sifatida ishlatiladigan so‘zlar yoki iboralardir [2].

“Tabu” so‘zi Polineziyaning tonga tilidan olingan bo‘lib, “man etmoq, taqiqlamoq” ma’nosini bildiradi. Bu diniy, irim yoki noxushlik nuqtayi nazaridan taqiqlashdir [6]. Masalan, diniy jihatdan qo‘lni yuvgandan keyin silkitish man etiladi. Bu tabudir. Yoki ostonada o‘tirish, kech payti tirnoq olish, supurgini tik qo‘yish kabi irimlarga asoslangan etnografik tabular ham mavjud. Tabu ikki turga bo‘linadi: etnografik va lingvistik.

N. Ismatullayevning ta’kidlashicha, ayrim tilshunoslar tabudan yondosh hosilalarni ajrata olishmaydi [4]. Ya’ni tabudan tashqari, muloqot jarayonida hamsuhbatga nojo‘ya ta’sir uyg‘otmaslik maqsadida “tiyiladigan” so‘zlar ham mavjud bo‘lib, bular tabuga o‘xshash diniy, irim, siyosiy jihatdan taqiqlanmagan lug‘aviy birliklardir. Masalan, “*aldoqchi*” so‘zi salbiy mazmunni beradi, uning evfemistik shakli “*to‘quvchi*” bo‘lishi mumkin. Biroq, ushbu so‘z tabu hodisasi hisoblanmaydi.

“Keng yondashuv doirasida evfemizmlarga tabu nomlari o‘rnini bosuvchi hamda “ma’lum sharoitlarda nomaqbul, odobsiz, juda qattiq so‘zlarni almashtirish uchun” ishlatiladigan so‘zlar va iboralar kiradi”.

Mazkur tadqiqot evfemizmlarni tushunishda keng yondashuvga amal qiladi. Darhaqiqat, evfemizmni faqat tor yondashuv doirasida tushunish noto‘g‘ri, chunonchi, evfemiya faqat tabuga uchragan so‘zlarni boshqa ma’noda atash bilan chegaralanib qolmaydi. Ushbu hodisaning ishlatilish doirasi ancha keng.

Evfemizm paydo bo‘lishining yana bir omili – an’anaviy kommunikativ madaniyatning shakllanishi va uning lisoniy vositalarni tanlashdagi ta’siri bilan bog‘liq. Chunonchi, kommunikativ madaniyat rivoji natijasida odamlar qo‘pol ma’noli so‘zlar va iboralardan foydalanish axloq qoidalariga zid kelishini tushundilar va ularni ijobiy mazmun bilan almashtirish, hech bo‘lmaganda, neytral so‘zlar va sinonimlardan foydalanishni ma’qul ko‘rdilar. Misol uchun, ingliz tilida qo‘pol, axloqsiz ifoda etiladigan *“toilet”* (hojatxona) tushunchasi – *“rest room”* so‘zi bilan, o‘zbek tilida esa – *“xalajha”, “chet”* mazmunida o‘zgartirildi.

O‘zbek tilshunosligida evfemizmlar asosan XX asrning ikkinchi yarmidan o‘rganila boshlandi. Masalan, birinchi tadqiqot N. Ismatullayevning “Hozirgi o‘zbek tilida evfemizmlar” (1964) nomli nomzodlik dissertatsiyasi bo‘lgan. A. Omonturdiyevning tadqiqotlari chorvadorlar nutqidagi evfemizmlarni o‘rganishga

bag‘ishlangan bo‘lib, u hayvon suyaklarini ifodalovchi evfemizmlarni ham qamrab oladi. Keyinchalik muallif “Kasbiy nutq evfemikasi”, “O‘zbek evfemik nutqi asoslari” nomli monografiyalarini nashr etdi [3].

M. Mirtojiyevning “O‘zbek tili semasiologiyasi” (2010) nomli kitobida evfemizm mavjud so‘zga yuklangan hosila ma’no sifatida qaraladi. Evfemizm atamasini aniqlashda muallif “nomlash” so‘zini ishlatadi. U evfemizmni qayta nomlash deb tushunmaslik kerak, deb ta’kidlaydi. Uning fikricha, bu tilda mavjud bo‘lgan qo‘pol mazmundagi so‘zga evfemistik ma’no berishdir. Efemizm – bu tilda mavjud bo‘lgan so‘zning qo‘shimcha ma’nosi hisoblanadi, shuning uchun evfemiya semantik hodisadir [3].

M.K. Hakimova evfemizmlarning madaniy xususiyatlarini o‘rganib, ularning yana bir jihati – so‘zlovchi mansub xalqning yuksak madaniyatidan, etnomadaniy-axloqiy me’yorlaridan darak beradi, degan xulosaga keladi. Misol uchun, “Katta yoshli odamning husni urib qolibdi” jumlasining o‘rniga “ulg‘ayibsiz” deb qo‘llash so‘zlovchining madaniyatli ekanligidan, o‘ziga munosib bo‘lmagan so‘zlarni qo‘llamasligini namoyon etadi [6].

“Yaxshi alomatga ega so‘zlarni talaffuz qilish, yomon alomatga ega so‘zlardan saqlanish (ayniqsa qurbonlik paytida), hurmat maqsadidagi sukunat”.

Muhokama va natijalar. Evfemizatsiya muammolariga bag‘ishlangan bir qator maqolalar muallifi L.P. Krisin ularning tavsifini nafaqat nutq texnikasi sifatida batafsil taqdim etdi, balki mazkur tushunchaning o‘ziga xos talqinini taklif qildi, nutqdagi evfemizmlarning asosiy vazifalarini tavsifladi, evfemizatsiya mavzulari va sohalarini aniqladi. Olim evfemizmni “obyekt, mulk yoki harakatni belgilashning bilvosita, parafrazlash va shu bilan birga yumshatish usuli” deb ta’riflaydi [4].

Sh.S. Safarovning “Tilshunoslik terminlari lug‘ati”da evfemizm hodisasiga “qo‘pol ma’nodagi lisoniy birlik o‘rnida ishlatiladigan yumshoq mazmunli birlik”, degan ta’rif keltirilgan [2].

“Evfemizlar kelib chiqishidan to hozirgi vaqtga qadar “yomon” alomatli so‘zlarni ishlatishdan qochishga yordam beradigan lisoniy vositalarni ifodalaydi. Evfemizmlar – bu so‘zlovchiga odobsiz bo‘lib tuyuladigan sinonim so‘zlar yoki iboralar o‘rniga ishlatiladigan hissiy jihatdan neytral so‘zlar yoki iboralardir”.

XXI asr boshlaridan muloqotning yangi turlari paydo bo‘lishi, ommaviy axborot vositalari faoliyatining oshishi va evfemistik lug‘atning tilshunoslik fanining turli sohalariga kirib borish tendensiyasi bilan evfemizmlarning tabiatini o‘rganish, ularning aniqroq ta’rifini shakllantirish hamda mavjud tasniflarini soddalashtirish tilshunoslik fanlari maqsadi bo‘lib kelmoqda.

Evfemiya nafaqat ijtimoiy-madaniy, balki psixologik omillar bilan ham bog‘liq hodisa bo‘lib, tilning ijtimoiy hayotdagi o‘rni, nutqiy odob va insonning dunyoga munosabatini aks ettiradi. Zotan, bildirilayotgan fikrlarda qo‘pol yoki muloyim so‘zlarni ishlatish insonning psixologik holatiga ham bog‘liq. Misol uchun er-xotin urushgan paytda ayol kishi “*erim bilan urushdik*” deydi. Shu o‘rinda, o‘zbek lingvomadaniyatida ayol kishi turmush o‘rtog‘ini “*erim*” deb aytishi nomaqbul (biroq, bu tabu emas) hisoblanadi. Ushbu so‘zning evfemistik shakli “*turmush o‘rtog‘im*”, “*adasi*”, “*bular*” so‘zlarida o‘z aksini topadi. Biroq salbiy psixologik holatda, ya’ni asabiy holda “*dadasi bilan urishdik*” deyish ravo ko‘rilmaydi.

Evfemizm hodisasi sotsiolingvistika sohasida ham o‘rganilib, biron bir ijtimoiy guruh, yosh va kasb vakillari doirasida evfemizmning qo‘llanilishi tadqiq qilinadi.

“Evfemizmlar nafaqat ijtimoiy tabiati, mazmuniy muqobilligi, balki vazifaviy va lisoniy jihatdan ham farqlanadi. Evfemizmlarning funksional jihati bir qator olimlar tomonidan o‘rganilgan”. Ushbu tadqiqotlarning predmeti nafaqat evfemizmlarning asosiy vazifasi (yumshatish va neytrallashtirish), balki ma’lum bir kontekstda hatto yumshatishning asosiy vazifasida hukmronlik qilishi mumkin bo‘lgan qo‘shimcha vazifalarini aniqlash bo‘lgan.

A.M. Kasev vazifaviy jihatdan evfemizmlarni uch turga bo‘ladi: eskirgan evfemizmlar, haqiqiy evfemizmlar hamda stilistik ta’sirga ega haqiqiy evfemizmlar [1].

1. Eskirgan evfemizmlar atamasi odatda, metonimiya va metaforaga nisbatan qo‘llaniladi. Turg‘unlashgan yoki leksik metafora /metonimiya/ tanish hodisa sifatida qabul qilinadi, unda ko‘chma ma’nolar kam seziladi (*er – turmush o‘rtog‘i*), haqiqiy yoki stilistik metafora /metonimiya/ esa maxsus ekspressivlik, obrazliligi bilan ajralib turadi (*sil – o‘pka kasali*).

Eskirgan evfemizmlar odat tusiga kirgan holda ishlatiladi va lisoniy jamoada keng qo‘llaniladigan ifoda vositasidir. O‘xshash matnlarda takroriy foydalanilishi tufayli retsipiyent bunday almashtirishlarning yumshatuvchi tabiatini ularning asosiy xarakteristikasi sifatida his qilmay qo‘yadi, nominativ vazifa birinchi o‘ringa chiqadi – eskirgan evfemizmlar ushbu foydalanish kontekstiga eng mos keladigan tabiiy, an’anaviy, nominativ vositalar sifatida qabul qilinadi. Lisoniy an’ana ta’sirida hosil bo‘lgan eskirgan evfemizmlar qatoriga iblis, o‘lim, jinoyatlar, kasalliklar, gunohlar, tana qismlari va boshqalarning ismlari o‘rnini bosuvchi evfemizmlar kiradi.

2. Haqiqiy evfemizmlar. Muallif evfemizmni faqat odatiy, ya’ni odamlar yoki ijtimoiy guruh a’zolari tomonidan keng ishlatilishi tufayli emas, balki tafakkur jarayonida nutqni muloyimlashtirish (yumshatish) ta’siriga erishish maqsadida ishlatadi (*urushdi – tortishib (yoki bahslashib) qoldi*). Bunday evfemizmlar so‘zlovchining hissiy holati va mantiqiy tafakuriga asoslanadi. Ushbu birliklar matn tarkibidagi taxminlarni, xulosalarni, qabul qilingan matnga nisbatan munosabatlarni modellashtirishga ko‘proq hissa qo‘shadi, shuningdek, muallifning pragmatik munosabatini ifodalaydi

3. Stilistik ta’sirga ega haqiqiy evfemizmlar

Evfemiya ko‘pincha kinoya yoki hazil tarzida uzatiladi. Quyidagi misolni ko‘rib chiqamiz: *Bugun darsga “avliyolar” ham kelishdi*. Qo‘shtirnoqqa olingan “avliyolar” so‘zi aslida “dars qoldiruvchi” mazmunini ifodalaydi.

“Evfemizmlarning nutq jarayonida faollashadigan quyidagi asosiy vazifalarini aniqlaydi:

1) mavhumlashtirish yo‘li bilan ta’sir o‘tkazish;

2) siyosiy to‘g‘rilik (ehtiyotkorona aniqlik) ifodasi;

3) komik ta’sir hosil qilish, yumoristik vazifa;

4) baholash harakati ifodasi;

5) muayyan nutq obrazini yaratish;

6) bir so‘z yoki iborani boshqa yumshoq, neytral, mavhum ma’no bilan almashtirish”.

“XX asrda ingliz tilidan kirib kelgan “political correctness” iborasining so‘zma-so‘z tarjimasi “siyosiy to‘g‘rilik” bo‘lsa-da, “ehtiyotkorona aniqlik”, ya’ni “politic” tushunchasi siyosat mazmunida emas, balki ehtiyotkor, xushmuomala, o‘ychan, hisobli, epchil, ayyor mazmunlarida ifodalanadi. Aslida, “political correctness” – “kommunikativ to‘g‘rilik” yoki “lisoniy xushmuomalalik” sifatida tushuniladi”

“Evfemizm nutqiy harakat sifatida qabul qilinadi. Ushbu talqinni asoslashda ular evfemizmni quyidagicha tavsiflanadi:

nutqiy muloqotga yo‘naltirilgan lisoniy omil;

semantikasi so‘zlovchi va belgi, ma’no o‘rtasidagi munosabatlardan iborat bo‘lgan nutq vositasi;

muayyan harakatni amalga oshirish – nutqni yumshatish uchun ishlatiladigan vosita;

metonimik jihatdan nutqiy harakat birligini bildiradi va birlik sifatida talqin etiladi:

bilvosita, yashirin belgini ifodalash uchun ishlatiladigan so‘z yoki ibora”.

Evfemizm tavsifi nutqiy akt, xususan, lisoniy pragmatika aspektida ko‘rib chiqilganda, uni semiotik, aynan sintaktik jihatdan – “nazarda tutishi”, semantik jihatdan – “izohlashi» va pragmatik jihatdan – “ifodalashi” nuqtayi nazaridan tavsiflash mumkin. Bir qator olimlar evfemizmni “tilga sintetik yondashuv” asosida o‘rganish lozimligini ta’kidlashadi [3].

N.N. Fayziyeva ingliz va o‘zbek tillari materiallari asosida evfemizmlarning pragmatik-kommunikativ xususiyatlarini o‘rganib, evfemizmlarning kelib chiqish jarayoni tabu bilan bog‘liqligi, xushmuomalalik vazifasi, nutq faoliyati jarayonidagi barcha qatnashuvchilar uchun qulaylik yaratish vazifasi, siyosiy boshqaruv vazifasi, nutq jarayonida salbiy mazmundagi xabarni berkitish kabi omillarga ega ekanligini aniqladi [6]. Bundan kelib chiqadiki, evfemizmning mohiyati nafaqat tilning ijtimoiy va lingvistik xususiyatlari bilan belgilanadi, balki pragmatik va diskursiv aspektlar ham muhimdir [2]. Shunday ekan, evfemizmni kompleks tadqiq qilishda uning nutqiy vaziyatdagi o‘rni, kommunikativ maqsadlari va diskursiv xususiyatlarini hisobga olish zarur.

Ushbu hodisaning xususiyatini tahlil qilishda yana bir nechta fikrlar mavjudligini ta’kidlash muhim:

1. “Evfemizmlarning qo‘llanilishida hech qanday cheklovlar yo‘q, ular har qanday funksional uslubga tegishli matnlarda faol ishlatilishi mumkin”;

2. Tilda evfemizm (lisoniy evfemizm) hamda nutqda evfemizm (nutqiy, kontekstual evfemizm) orasidagi farq til va nutqning turli xususiyatlariga bog‘liq. Nutq evfemizmlari nutqda mavjud bo‘lib, muntazam ravishda paydo bo‘ladi. Lisoniy evfemizmlar esa vaqt sinovidan o‘tgan va lug‘atlarda muhrlangan bo‘lib, ularning soni cheklangandir [4].

3. Evfemizmning asosiy funksiyasi – salbiy yoki noxush ma’nolarni yumshatish va neytrallashtirishdan tashqari, uni aniqlovchi bir qator xususiyatlar mavjud:

Birinchidan, evfemizm salbiy baho yoki salbiy ma’noga ega obyekt yoki hodisani bildiradi [2]. Bu salbiy baho subyektiv bo‘lib, faqat so‘zlovchining nuqtayi nazarini aks ettirishi mumkin. Bu esa, ma’lum bir nutq vaziyatida subyektning to‘g‘ridan to‘g‘ri nomlashdan qochish istagi bilan bog‘liq.

Ikkinchidan, evfemizmning semantik noaniqligi salbiy baho darajasini kamaytirish va yumshatish imkonini beradi. Almashtirilgan so‘z, asl so‘zga nisbatan semantik reduksiyaga uchraydi. Evfemizmda, to‘g‘ridan to‘g‘ri nomlashga nisbatan, ma’lumot miqdori kamayib, farqlovchi belgilar soni qisqaradi.

Uchinchidan, evfemizm almashtirilgan so‘z yoki iboraga nisbatan obyekt yoki hodisaning ijobiy tomonlarini ta’kidlaydi.

To‘rtinchidan, obyektning ijobiy tomonlarini ta’kidlash evfemizmning formal xususiyati hisoblanadi. Manzilli shaxs (adresat) so‘zlovchi qaysi mavzu haqida gapira-yotganini aynan shu xususiyat tufayli tushunadi [2]

Xulosa. Xulosa qilib aytganda, evfemizm ko‘p qirrali tushuncha bo‘lib, evfemistik so‘z va iboralarni tizimlashtirish tamoyillari va turli tasniflash modellari uchun asos bo‘lib xizmat qiladi. Evfemizmlar tilning faol birliklari hisoblanib, turli maqsadlar uchun, jumladan, matnning yaxlitligini shakllantirishda qo‘llaniladi. Ularning pragmatik va diskursiv funksiyalarini o‘rganish zamonaviy tilshunoslikning dolzarb masalalaridan biridir. Xullas, evfemizm tilning boy imkoniyatlaridan unumli foydalanish orqali nutq madaniyatini yuksaltirishga olib kelgan.

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UO‘K 494.3

TILSHUNOSLIKDA SO‘ZLARNING TURKUMDAN TURKUMGA KO‘CHISHINING TALQINI VA NOMLANISHI

Karimov Shohjahon Dusmurodovich,
Navoiy davlat universiteti katta o‘qituvchisi,
filologiya fanlari bo‘yicha falsafa doktori (PhD)

Annotatsiya. *Ushbu maqolada tilshunoslikda so‘zlarning turkumdan turkumga ko‘chishi hodisasi, uning mazmun-mohiyati, struktur-semantik xususiyatlari hamda zamonaviy lingvistikada qo‘llanilayotgan talqin va yondashuvlar tahlil qilinadi. Tadqiqotda mustaqil va yordamchi so‘z turkumlari o‘rtasidagi o‘zaro semantik-grammatik aloqadorlik, ko‘chish jarayonining lisoniy omillari, til taraqqiyoti va nutq dinamikasidagi o‘rni yoritiladi. Shuningdek, turkumlararo ko‘chishning nominativ, stilistik, funksional xususiyatlari va turli tilshunoslar tomonidan berilgan atamalar (transpozitsiya, konversiya, kategoriyalanish va boshq.) ilmiy manbalar asosida tahlil qilinadi. Maqolada nazariy qarashlar bilan birga amaliy misollar asosida so‘zlarning turkumlararo o‘zgarish mexanizmlari izohlanib, mazkur hodisaning til tizimidagi ahamiyati ochib beriladi.*

Kalit so‘zlar: *so‘z turkumlari, turkumdan turkumga ko‘chish, transpozitsiya, konversiya, funksional o‘zgarish, grammatik kategoriyalar, semantik kengayish, nominativ hodisa.*

ИНТЕРПРЕТАЦИЯ И НАЗВАНИЕ ПЕРЕХОДА СЛОВ ИЗ ЧАСТИ В ЧАСТЬ В ЯЗЫКОЗНАНИИ

Аннотация. *В данной статье анализируется феномен переноса слов из одной части речи в другую в лингвистике, его сущность, структурно-семантические особенности, а также интерпретации и подходы, используемые в современной лингвистике. В исследовании освещается семантико-грамматическая взаимосвязь между самостоятельными и вспомогательными частями речи, лингвистические факторы процесса миграции, их роль в развитии языка и динамике речи. Также на основе научных источников анализируются номинативные, стилистические, функциональные особенности межкатегориального переноса и термины, данные различными лингвистами (транспозиция, конверсия, категоризация и др.). В статье, наряду с теоретическими взглядами, на основе практических примеров объясняются механизмы межчастотного изменения слов и раскрывается значение этого явления в языковой системе.*

Ключевые слова: *части речи, переход от части речи к части речи, транспозиция, конверсия, функциональное изменение, грамматические категории, семантическое расширение, номинативное явление.*

INTERPRETATION AND NAMING OF WORD MOVEMENT FROM CATEGORY TO CATEGORY IN LINGUISTICS

Abstract. *This article analyzes the phenomenon of moving words from category to category in linguistics, its content and essence, structural-semantic features, as well as interpretations and approaches used in modern linguistics. The study highlights the semantic-grammatical relationship between independent and auxiliary parts of speech, the linguistic factors of the migration process, and their role in language development and speech dynamics. Also, based on scientific sources, the nominative, stylistic, functional features of interpartisan migration and the terms (transposition, conversion, categorization, etc.) given by various linguists are analyzed. The article, along with theoretical views, explains the mechanisms of interpartmental change of words based on practical examples and reveals the significance of this phenomenon in the language system.*

Keywords: *parts of speech, transposition, conversion, functional change, grammatical categories, semantic expansion, nominative phenomenon.*

Kirish. Tilda so‘zlarning bir turkumdan boshqa turkumga o‘tishi to‘xtovsiz bo‘ladi, chunki so‘z turkumlarining o‘zi qat’iy chegara bilan ajralib turuvchi hodisa emas, tilning doimiy harakati natijasida so‘zlar bir leksik-grammatik kategoriya tomon siljib, ularning vazifasini bajarishga moyillasha boradi. Til taraqqiyoti derivatsiya, transformatsiya, transpozitsiya, konversiya singari hodisalar orqali yuzaga chiqadi.

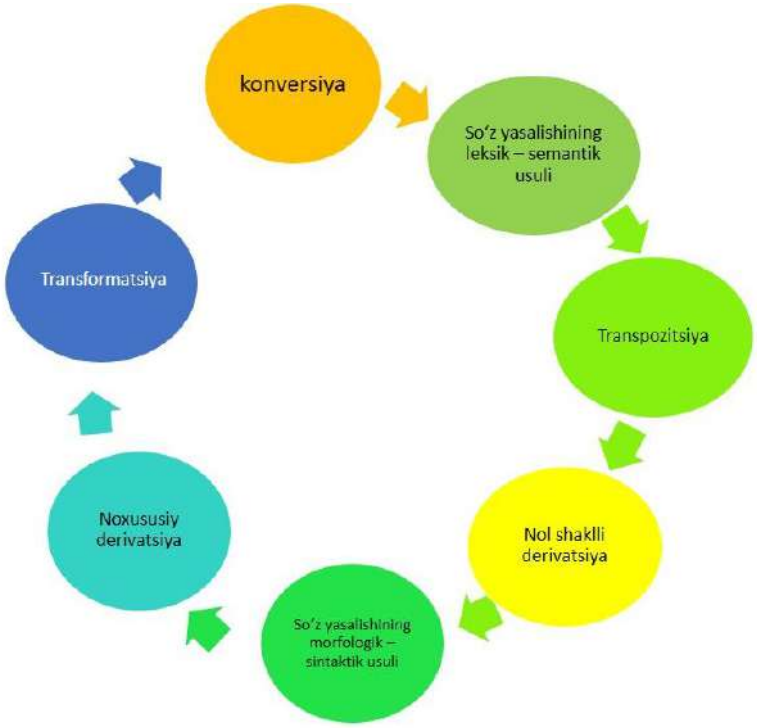
Sh.Balli transpozitsiya termini ostida lingvistik belgini bir kategoriyadan ikkinchisiga ko‘chirishni tushunadi va tilning voqelanish jarayonida uning katta rol o‘ynashini ta’kidlaydi. Uning ko‘rsatishicha, chegaralangan lingvistik belgilar transpozitsiya orqali nutqning cheksiz talablarini qondira oladi, kategoriyalararo almashinish orqali ifodalovchi boyiydi va turli mazmuniy ottenkaga ega bo‘ladi. Olim taranspozitsiyaning semantik va funksional tiplarini farqlagan. Uning talqinicha, aktual birliklarning o‘z semantik xususiyatini saqlagan holda boshqa bir grammatik vazifaga xoslanishi funksional transpozitsiya, so‘z turkumlariga xos birlamchi vazifaning yangi lug‘aviy ma’no hosil bo‘lishi bilan birga o‘zgarishi esa semantik transpozitsiya [1].

Adabiyotlar tahlili. O.M.Kimning ko‘rsatishicha, konversiya bu keng ma’noda bir kategoriyaga xos ishora-ramzning boshqa kategoriyaga o‘tishidir [2].

Ko‘pgina ilmiy manbalarda konversiya va transpozitsiya aynan bir hodisa deb qaraladi. Jumladan, E.S.Kubryakova konversiyani transpozitsiyaning bir turi deb qaraydi. Uning fikricha, so‘z yasalish xususiyatidagi morfologik transpozitsiya konversiya hisoblanadi [3] (1-rasm).

Konversiya termini ilmiy bilimlarning turli sohalarida qo‘llaniladi, ammo tilshunoslikda bu termin so‘z yasalishining turlaridan biri sifatida talqin qilinadi. Konversiya so‘z yasalishiga oid adabiyotlarda hozirga qadar *so‘z yasalishining leksik-semantik usuli* yoki *leksik-grammatik usuli* deb yuritib kelinadi.

Ichki manbalarni jamlash orqali tilning lug‘at tarkibini kengaytirish haqida gapirganda, shuni ta’kidlash kerakki, yangi so‘zlar nafaqat affikslar, ya’ni prefiks, suffikslar orqali, balki so‘z paradigmasini o‘zgartirish orqali ham hosil bo‘lishi mumkin.



1-rasm. Turkumlararo ko‘chishning talqinlari

Muayyan tilning so‘z yasalish tizimini o‘rganish uchun so‘zning grammatik (morfologik) tuzilishi yagona so‘z yasalishi vositasi sifatida namoyon bo‘ladigan holatlar alohida qiziqish uyg‘otadi.

Konversiya va uning mohiyati borasida jahon tilshunosligida, jumladan, o‘zbek tilshunosligida ham bir qator fikrlar, nazariy qarashlar mavjud bo‘lib, ular ilmiy tadqiqot ishlari, ilmiy adabiyotlar va maqolalarda o‘z aksini topgan.

Rus tilshunoslaridan A.I.Smirnitskiy, L.V.Shcherba, V.V.Lopatin, S.P.Safranova, I.A.Melchuk, A.V.Superanskaya, E.S.Kubryakova, Z.A.Potixa, A.F.Juravlevlar o‘zlarining tadqiqot ishlarida konversiya borasida o‘z qarashlarini bildirib o‘tganlar.

V.V.Lopatin nomzodlik dissertatsiyasida qo‘shimchasiz (nol affiksatsiya) va asoslash (substantivatsiya)ni izohlanmagan so‘z yasash usuli deb ataydi. Olim roman-german tillari misolida ba’zi tilshunoslar affikssiz so‘z yasashni teskari so‘z yasash, ya’ni konversiya tushunchasi bilan birlashtirganiga e’tibor qaratadi [4]. Rus tilshunosligida mazkur so‘z yasash usullari chegaralangan bo‘lib, bu konversiya masalasini hal qilishda birdamlik yo‘qligini ko‘rsatadi.

A.A.Shaxmatov “...nutqning ba’zi qismlari o‘z shaklini o‘zgartirmasdan boshqasiga aylanishi mumkin”, deb hisoblaydi va buning natijasida yangi so‘z, aniqrog‘i, semantik va grammatik jihatdan qayta

shakllangan yangi so‘zga aylanishini ta’kidlaydi [5].

L.V.Shcherba doktorlik dissertatsiyasida so‘z yasashning uch muhim usulidan birini ko‘rsatib o‘tadi, bu – “turli xil eski so‘zlardan foydalangan holda yangi tushunchalarni hosil qilish” usulidir [6]. V.V.Vinogradov, o‘z navbatida, ushbu hodisaga so‘z yasashning leksik-semantik usuli sifatida qaraydi [7]. Z.A.Potixa esa rus tilidagi uch asosiy so‘z yasash usullari orasida bu usulni morfologik-sintaktik usul deb ataydi. Uning fikricha, ma’lum bir sintaktik sharoitda so‘zning nutqda bir kategoriyadan boshqasiga tashqi o‘zgarishsiz o‘tishi ushbu usulning mohiyatini ochib beradi [8]. Ko‘rinib turganidek, ushbu ta’riflarda konversiya hodisasiga yondashuvlar turlicha.

N.P.Golubeva bir toifadan ikkinchisiga o‘tish hodisasini tavsiflash uchun transformatsiya terminini qo‘llash qulayroq, deb hisoblaydi, chunki nutq qismlari tizimidagi o‘zgaruvchanlik transformatsiya turlaridan biri hisoblanadi. Transformatsiya jarayonida oldindan mavjud bo‘lgan grammatik shakllar yangi leksik va grammatik ma’nolarni ifodalaydi, boshqa grammatik kategoriyalar tarkibiga kiradi. Shu bilan birga, bu jarayon semantik hajmni o‘zgartirish (ma’no torayishi va kengaytirish) qobiliyatiga ega bo‘ladi [9].

V.N.Nemchenko morfologik-sintaktik so‘z yasash usulini qo‘shimchasiz (fleksiyali) so‘z yasashning maxsus turi sifatida ko‘rib chiqishni taklif qiladi.

V.V.Lopatin, M.Dokulil va A.I.Smirnitskiyning asarlariga yondashgan holda, shuningdek, tilshunoslikka “nol morfemadan foydalanib so‘z yasash” tushunchasini olib kirgan N.Marchandning fikriga asoslanib, konversiya va nol affiksatsiyani qat’iy farqlaydi va nol affiksatsiyaga misol qilib quyidagilarni keltiradi: *zoloto – zolotoy, sin – siniy* kabi.

N.D.Arutyunova muomalaga “teskari yasalish” terminini kiritish orqali konversiya hodisasiga berilgan ta’riflarni to‘ldiradi. Olim yuqorida keltirilgan terminlarning mohiyatini yangi so‘zning hosil bo‘lishida maxsus so‘z yasovchi morfemalarning ishtirok etmasligi, asosda affikslarning mavjud emasligida ko‘radi. Y.V.Patapov, A.A.Kizyukevich nutq qismlarining bir pozitsiyadan boshqasiga o‘tish hodisasini “so‘z yasalishi transpozitsiyasi” (“словообразовательной транспозицией”) deb nomlaydilar.

A.I.Smirnitskiy, M.Dokulil, E.G.Soshalskaya, S.P.Safronova, P.A.Soboleva, N.V.Smirnova, Y.A.Jluktenko, Y.S.Stepanov, I.A.Melchuk, E.S.Kubryakova, V.M.Nikitevich va boshqa tilshunoslar tomonidan yuqorida ko‘rib chiqilgan jarayon konversiya deb ataladi.

S.P.Safronova “Konversiya v drevneangliyskom yazike” asarida konversiya masalalari bilan shug‘ullangan bir qator xorijiy tilshunoslarning qarashlari haqida fikr beradi. Ma’lum bo‘lishicha, 50-yillarda konversiya hodisasiga nisbatan ikki xil qarash mavjud bo‘lgan. Ba’zi bir xorijiy tilshunoslar (J.Kennedi, J.Vandries) konversiyani bir so‘zdan foydalanish yoki so‘zning bir xil shaklidan turli xil nutqiy pozitsiyada foydalanish (O.Esperson) deb talqin qiladilar, ya’ni bu o‘rinda nutqning bir qismidan boshqasiga o‘tishi (turkumdan turkumga o‘tishi) haqida gapiriladi. Konversiya nazariyasining asoschisi G.Suit esa boshqacha fikr bildiradi. U konversiya va so‘z yasash o‘rtasidagi ba’zi o‘xshashliklarni qayd etadi. D.Li va M.Bizelar tomonidan konversiya bir xil lingvistik birliklarning boshqa vazifada qo‘llash sifatida talqin qilinib, ushbu hodisaga so‘z yasash vositasi deb qaraydi.

M.V.Nikitin “transpozitiv konversiya” va “leksik konversiya” (yoki “konversiv derivatsiya”) kabi transpozitsiya turlarini farqlagan. Uning talqinicha, transpozitiv konversiya so‘zning kategorial o‘zgarishi bilan cheklanuvchi hodisadir. Leksik konversiyada esa, so‘zning grammatik paradigmasi bilan birga uning leksik ma’nosida ham o‘zgarish sodir bo‘ladi.

1950-yillarda rus tilshunosligida A.I.Smirnitskiy birinchi marta konversiya so‘z yasash vositasimi, degan savolga javob berish orqali uning nisbatan aniq ta’rifini shakllantirdi. Olim konversiya shunchaki so‘zning leksik ma’nosi yoki sintaktik funksiyasini o‘zgartirish emas, u shunchaki “nutqning bir qismidan ikkinchisiga o‘tish” degan fikr oxir-oqibat hech qanday natija bermasligini, konversiyaning so‘z yasash usuli ekanligi, chunki bu jarayon natijasida yangi so‘z paydo bo‘lishini aytadi [10]. Uning fikriga ko‘ra, konversiya so‘z yasashning bir turi bo‘lib, unda faqat so‘z paradigmasining o‘zi so‘z yasash vositasi bo‘lib xizmat qiladi. Shuni ta’kidlash kerakki, rus tilshunoslarining aksariyati A.I.Smirnitskiyning ortidan borib, konversiya hodisasini so‘z yasash usuli sifatida talqin qiladilar. 60-yillarning boshlarida A.I.Smirnitskiy va uning izdoshlari bilan bir qatorda, Yevropa tilshunoslari Dokulil va Marchand ham konversiyani so‘z yasash usuli jihatidan ko‘rib chiqadilar va uning o‘ziga xos yasalish xususiyatlari haqidagi bir qator masalalarga oydinlik kiritadilar.

A.I.Smirnitskiyning so‘zlariga ko‘ra, bir xil tovush majmuasiga ega bo‘lgan, bir sifatdan ikkinchisiga o‘tgan so‘zlar faqat shu so‘z yasalish turi uchun asosiy so‘z yasovchi vosita vazifasini bajaradigan paradigmada farq qiladi.

M.Dokulil, o‘z navbatida, chex tili materiallari asosida konversiya tushunchasi doirasini kengaytiradi. A.I.Smirnitskiydan farqli o‘laroq, u fonetik o‘zgarishlar bilan birga konversiyani tan olgan holda, faqat tovush o‘zgarishiga uchragan o‘zgaruvchan asosga ega bo‘lgan holatlar doirasinigina ko‘rib chiqadi.

I.A.Melchuk A.I.Smirnitskiyning konversiyaning so‘z yasash usuli sifatidagi fikrlarini qo‘llab-quvvatlaydi, uning ba’zi fikrlariga oydinlik kiritadi. Uning fikricha, konversiya “…ma’no tashuvchisi, ba’zi jihatdan qo‘shimchaga o‘xshash, ya’ni ma’no o‘zakning grammatik muvofiqligini o‘zgartirish orqali uzatiladi [11]”.

Tadqiqot metodologiyasi. Konversiyaning sinxron va diaxron aspektda so‘z yasash akti ekanligi masalasi o‘z yechimini topmagan, chunki so‘z yasalish masalasi va ular o‘rtasidagi munosabat murakkab masala ekanligi alohida e’tiborga muhtoj. So‘z yasalish jarayonlarining asosiy vazifasi tilning lug‘at tarkibini boyitish va to‘ldirish bo‘lsa, so‘z yasash munosabatlarining vazifasi esa til leksik sathining eng kichik elementlarini katta strukturaviy semantik uyalarga (so‘z yasalish uyalariga) tizimli ravishda birlashtirishdan iborat. Shu munosabat bilan P.A.Soboleva konversiya hodisasiga quyidagicha ta’rif berishni taklif qiladi: “Konversiya derivativ munosabatlarning bir turi bo‘lib, u bir xil so‘z yasalish uyasiga, ya’ni omonimik asosga ega bo‘ladi va paradigmada farq qiladi”.

S.M.Kostenkov A.I.Smirnitskiyning konversiya konsepsiyasini qabul qilmaydi, chunki uning fikricha, bir vaqtning o‘zida konversiyaga nisbatan ham so‘z yasash usuli, ham so‘z yasash munosabati sifatida qarashning iloji yo‘q.

Y.A.Jluktenko o‘zining “Zamonaviy ingliz tilida konversiya so‘z yasalishining morfologik-sintaktik usuli sifatida” deb nomlangan maqolasida A.I.Smirnitskiyning konversiya haqidagi nazariyasining ba’zi kamchiliklarini ochib bergan. Konversiya usulida yasalgan so‘zlar nutqning boshqa qismiga, tub so‘z boshqa qismiga tegishli bo‘ladi. Shunday qilib, Jluktenko konversiya paytida so‘z yasalish vositalari paradigma bilan grammatik jihatdan uyg‘un bo‘lishi kerak, deb hisoblaydi. U ko‘rib chiqilayotgan jarayonni professor Yarsevadan keyin so‘z yasalishining morfologik-sintaktik usuli deb to‘xtamga kelishni taklif qiladi.

A.I.Smirnitskiyning konversiyaga bag‘ishlangan maqolalaridan keyin turli xil qarashlar paydo bo‘ldi, bu, o‘z navbatida, konversiya hodisasiga bag‘ishlangan ko‘plab asarlarning yaratilishiga turtki bo‘ldi. Ularning aksariyati A.I.Smirnitskiyning qarashlarini yoqlasa, ba’zilari uning qarashlarini tamoman inkor qiladi.

Boshqa tilshunoslarning fikricha, yuqorida ko‘rib chiqilgan jarayonning mohiyatini ochib berish uchun aynan konversiya termini to‘liq mos keladi. I.A.Melchuk bu holatda so‘z yasalishi, qo‘shimcha ma’no nimani anglatishini to‘liq izohlamaganligi sababli morfologik-sintaktik va affikssiz so‘z yasash, shuningdek, nol affiksatsiya kabi terminlarni qo‘llash unchalik ham to‘g‘ri kelavermaydi, deb hisoblaydi. Buning o‘rniga muallif ushbu jarayonni konversiya nuqtayi nazaridan ko‘rib chiqishni taklif qiladi. R.I.Lixtmanning fikriga ko‘ra, A.I.Smirnitskiy tomonidan qo‘llangan konversiya termini tilshunoslar tomonidan affikssiz so‘z yasash usuli yoki nol affiksatsiya deb atalayotgan hodisaning aynan o‘zginasidir.

Ko‘plab bahs-munozaradan keyin so‘z yasalishini o‘rganayotgan olimlar bir to‘xtamga keladilar. A.F.Juravlev konversiyani tilning ichki manbalari asosida yaratilgan yangi nominativ birlik deb ataydi va konversiya, fleksion va affikssiz so‘z yasalishi o‘rtasida tenglik o‘rnatadi.

Y.A.Jluktenko yangi so‘zni hech qanday vositalar ishtirokisiz hosil qilish mumkin emasligini, faqat boshqa leksik va grammatik kategoriyalarning qo‘shilishini inobatga olgan holda konversiya terminini qo‘llasa bo‘ladi, deb ta’kidlaydi. V.N.Yarseva esa “…konversiya so‘z yasalishining morfologik-sintaktik usulidan boshqa narsa emas, agar bu termin kengroq o‘rganilsa, bunda so‘z yasovchi vositalar bo‘lib ham grammatik mutanosiblik, ham grammatik shakl (paradigma) xizmat qiladi”, deb hisoblaydi, ya’ni u uchun konversiya va morfologik-sintaktik so‘z yasalishi terminlari ma’no jihatidan tengdir [12].

E.G.Kubryakovaning ta’kidlashicha, affikssiz so‘z yasash, nol affiksatsiya yordamida so‘z yasash, konversiya kabi terminlar ko‘pincha tilshunoslar tomonidan “tub o‘xshashliklarni namoyon etuvchi hodisalar”ga nisbatan qo‘llaniladi [13].

Substantivatsiya konversiya hodisasiga yaqin bo‘lib, bu so‘z yasalishida bir xil omonim sifat va qo‘shimchalar yordamida amalga oshadi. O.S.Axmanova bunday so‘zlarni funksional omonimlar deb ataydi va funksional omonimlarning ochiq tabiatini qayd etadi. Uning fikriga ko‘ra, ushbu omonimik munosabatlar hech bo‘lmaganda ozmi-ko‘pmi to‘liq zaxiralarni o‘z ichiga olmaydi, chunki shaxs-sonining u yoki bu shakldagi har qanday sifati asoslanishi mumkin. Yana bir narsa shundaki, shu tarzda shakllangan har bir ism darhol tilda “to‘laqonli” deb belgilanmaydi. Uning “tilga kirishi” uchun ekstralingvistik omillar zarur. V.V.Lopatin bu turdagi omonimiyani bir so‘z paradigmasi (ism) boshqa so‘z paradigmasining bir qismi (sifat, kesim) sifatida tushunadi.

Paradigmaning (uning o‘zgarishi, qisqarishi) so‘z yasalishi sifatida ishlatilishi substantivatsiyani boshqa so‘z yasalish usullaridan ajratib turadi. Ko‘rinib turibdiki, aynan shu omillar I.A.Melchuk va Y.S.Stepanovning substantivatsiya (asoslash)ni konversiya turlaridan biri deb hisoblashiga sabab bo‘lgan. Shunday qilib, I.A.Melchuk konversiyani quyidagicha ta’riflaydi: “...konversiya orqali yangi so‘z yasash mexanizmi quyidagicha: asl so‘zning asosidan foydalaniladi, unga nutqning boshqa qismiga xos morfologik

kategoriyalarni ifodalovchi grammatik formantlar qo‘shiladi”. Shuni ham unutmaslik kerakki, rus tilida konversiya haqida gapirganda, I.A.Melchuk asosli misollarni tasviriy vosita sifatida keltiradi. Y.S.Stepanov fransuz va rus tillari misolida morfologik tarkibida hech qanday o‘zgarishsiz sifatlar va fe’llar ot turkumiga o‘tishi haqida gapirar ekan, bunday so‘z yasalish jarayonini konversiya deb ataydi. V.V.Lopatin substantivatsiya konversiyaning o‘ziga xos xususiyatlaridan biri deb ta’kidlaydi. Demak, ularning fikricha, konversiya va substantivatsiya o‘rtasida umumiylik mavjud.

Y.D.Apresyanning qayd etishicha, muayyan bir turkumga mansub so‘zning o‘z lug‘aviy ma’nosini saqlagan holda, ikkinchi bir turkumga xos vazifada qo‘llanishiga oid dastlabki izlanishlar O.Espersen, L.Tener tomonidan olib borilgan va bu hodisa “sintaktik transpozitsiya” deb nomlangan.

A.V.Superanskaya toponimlarning yasalish usulini belgilashda “nol affiksatsiya”, “maxsus onomastik formasiz usul”, “appelyativ toponimizatsiya” terminlaridan tashqari konversiya terminidan ham foydalanish mumkin deydi. Ushbu usullar ichida u toponimik konversiyani eng muvaffaqiyatli deb hisoblaydi, bu esa geografik apellyativlarni onimga o‘tish jarayonining mohiyatini to‘liq aks ettiradi. Olima toponimlarni hosil qilishning ushbu usulini leksik-semantik usul deb ataydigan tadqiqotchilarning fikriga qo‘shilmaydi. Uning fikricha, so‘z yasalishida leksik-semantik usul biroz boshqacha jarayonni anglatadi, ya’ni toponimikadagi sifatlarning ot so‘z turkumiga o‘tishi, substansiya terminlari faqat shartli ravishda qabul qilinishi mumkin. Nol affiksatsiya termini tahlil qilingan hodisaga deyarli to‘g‘ri tushmaydi, chunki termindagi nol belgisi ma’lum birlikning yo‘qligini emas, balki ma’lum bir ma’noni ifodalovchi vositaning yo‘qligini anglatadi.

N.K.Frolovning fikriga ko‘ra, nol affiksatsiya termini so‘z yasalishidan ko‘ra ko‘proq morfemik tahlil bilan bog‘liq.

So‘z yasalish tizimidagi asosiy usullarning miqdori va nomlanishiga aloqador har xilliklar oliy o‘quv yurtlari filolog talabalariga mo‘ljallab chiqarilgan rus tilidagi darsliklarda ham uchraydi. Masalan, professor A.V.Duznikov qalamiga mansub “Hozirgi rus tili” darsligida so‘z yasashning V.V.Vinogradov tomonidan taklif etilgan morfologik, semantik-morfologik, morfologik-sintaktik, abbreviatsiya, leksik-semantik kabi besh turi yuzasidan ma’lumot berilgan. Bu boshqa nashrda ham mavjud. A.Zemskaya qalamiga mansub alohida bobda rus tili so‘z yasalishi haqida yangicha talqin kuzatiladi. Unda so‘z yasashning affiksal va noaffiksal kabi ikki asosiy turi e’tirof etiladi. An’anaviy tarzda sintaktik (kompozitsiya yoki analitik), semantik-morfologik, morfologik-sintaktik, leksik-semantik, abbreviatsiya terminlari bilan yuritiluvchi usullarning bari so‘z yasashning noaffiksal usuli doirasiga kiritiladi.

Tilshunoslar “appelyativ onimizatsiya (toponimizatsiya)”, “omonimik umumiy nomlar” kabi toponimikada qo‘llanilgan terminlarga nisbatan “nol affiksatsiya” kabi qat’iy munosabat bildirmaganlar, chunki bu terminlarning barchasini ko‘rib chiqilayotgan jarayonga nisbatan qo‘llanishi mumkin, deb hisoblaganlar. Shunday qilib, so‘zlarning turkumdan turkumga o‘tish jarayonini tavsiflashda A.I.Smirnitskiy tomonidan konversiya terminini qo‘llash taklif qilingan va u tomonidan konversiyaga berilgan ta’rif ilmiy muomalaga kiritiladi.

Konversiya, ya’ni so‘zlarning bir turkumdan boshqa turkumga o‘tib turishi ham tilning ifoda (shakliy) va ham mazmun planlari birliklarining nomutanosibligi – asimmetriyasi bilan tavsiflanuvchi hodisalar sirasiga kiradi. So‘zlarning bir turkumdan boshqa turkumga o‘tishi (konversiya) jarayonida so‘zning shakliy jabhasida hech qanday o‘zgarish sodir bo‘lmagan holda, uning sintaktik va semantik jihatlarida sezilarli o‘zgarish yuz beradi.

O.M.Kimning qayd etishicha, “So‘z turkumlari konversiyasi morfologiya bilan sintaksisning, leksikologiya bilan so‘z yasalishining kesishgan nuqtalarida yuzaga keladi”.

Grammatikaga doir ilmiy manbalarda qayd etilishicha, “Bir leksik-grammatik kategoriyadagi so‘z boshqa kategoriyadagi so‘z o‘rnida qo‘llanishi mumkin”.

“Bir leksik-grammatik kategoriyadagi so‘zning boshqa kategoriyaga o‘tishi so‘z yasashning, yangi so‘z hosil qilishning bir ko‘rinishidir. Bu morfologik-sintaktik yo‘l bilan so‘z yasashdir. Bunda so‘zning turkumi o‘zgaradi, bu o‘zgarish odatda kontekstda – sintaktik holatning, gap va so‘z birikmalarining kuchi bilan yuzaga keladi. Bunda konversiya (ko‘chish – ko‘chirish) ma’lum bir aniq hodisaning nomi sifatida qaraladi: so‘zning o‘z formasini o‘zgartirmagan holda boshqa turkum vazifasida qo‘llanishi.

O‘zbek tilshunoslarining fikricha, konversiyaning mohiyati so‘z turkumini o‘zgartirishdan iboratligi bu hodisani tashqi yasalish tusida ekanligini ko‘rsatadi. Lekin bu ko‘chish bir hodisaning avvalgi holatini tamoman qoldirib, boshqa holatga o‘tishi – aylanishi xarakterida emas, balki avvalgi holati turgan holda yangi holatga ham ega bo‘lishdir: bir so‘z ikki so‘zga aylanadi. Demak, bu aslida ko‘chish emas, balki bir tomondan qaraganimizda, “kengayish”dir. Shunga ko‘ra, ko‘chish, o‘tish, o‘zgarish kabi terminlarning hech qaysisi bu hodisani to‘la aks ettira olmaydi. Ularning talqinicha, bunday so‘z yasashni nisbatan keng ma’noda qo‘llangan konversiya (“o‘zgarish”, “o‘tish”, “aylanish” termini bilan atash shartli xarakterga egadir.

So‘zlarning bir turkumdan ikkinchi turkumga o‘tishi (“ko‘chish”) va bir necha tarkibiy qismlarga ega bo‘lgan (umumiy tilshunoslikda nomlanishi leksikalizatsiya, xususiy ko‘rinishlari otlashish – substantivatsiya, sifatlashish – adektivatsiya, olmoshlashish – prominalizatsiya, ravishlashish – adverbializatsiya, fe’lga o‘tish – verbalizatsiya), shuningdek, nisbatan keyingi yillarda konversiya, ba’zan transpozitsiya deb nomlanib kelinayotgan hodisalar o‘zbek tilshunosligida ziddiyatli talqinga egaligi ko‘p bor ta’kidlangan. So‘z turkumlarining tadqiqiga bag‘ishlangan keyingi yaqin yillarda amalga oshirilgan ishlarda turli turkumdagi so‘zlarning bir-biri bilan munosabati, o‘zaro ta’siri, ularni tasniflashda til sathiga xos qonuniyatlarning tatbiq etilishi borasida anchagina fikrlar aytilgan bo‘lsa-da, so‘z turkumlariaro ko‘chish hodisasi tabiati borasida yakdilona fikrga, bu hodisa mohiyatini to‘la ochib bera oladigan yagona terminni qabul qilishga erishilgan emas.

H.Ne’matov va boshqalar tomonidan “transpozitsiya ham, konversiya ham nutq hodisasi” sifatida qaralgan va “ularni leksikalizatsiya bilan aralashtirmaslik lozim”ligi qayd etilgan: “leksikalizatsiya lisoniy hodisa sifatida so‘z, so‘z shakllari, so‘z birikmalaridan ma’noviy ixtisoslashish, soddalanish, tublashish asosida yangi lisoniy birlik – leksemaning paydo bo‘lishi lisoniy leksik paradigmadan qat’iy o‘rin egallashi”ga olib keluvchi vositani taqozo etadi.

Natija va muhokama. Konversiya so‘zning ma’no va boshqa tomonlari bilan ham bog‘liq. Chunonchi, konversiya jarayonida so‘zning talaffuzi, urg‘usi, imlosi, so‘z turkumiga mansubligi, grammatik jihatlari, xususan, sintaktik vazifasi, ham o‘zgarishi mumkin. Masalan, *yangi* (sifat) – *yangi* (ravish), *hozir* (ravish) – *hozir* (fe’l) kabi.

Konversiya jarayonida mustaqil so‘z turkumiga mansub bir mustaqil so‘z turkumidan boshqa mustaqil so‘z turkumiga, mustaqil so‘z yordamchi so‘z turkumiga, yordamchi so‘zlar o‘zaro biridan ikkinchisiga o‘tishi mumkin. Apellyativlar konversiyasi deganda ikki so‘z nazarda tutiladi. Bu jarayonda bir so‘zdan ikkinchi bir so‘z hosil qilinadi, aniqrog‘i, bir turkumga mansub so‘z boshqa turkumga o‘tadi.

Konversiya usulida semantik o‘zgarish, ko‘pincha “ma’no torayishi” xarakterida ham ega bo‘ladi. Masalan, *yaxshi, yomon* sifatlari jonli va jonsiz predmetlarga, xususan, narsa-buyumlar va shaxslarga xos belgi-xususiyatlarni ifodalashga xizmat qiladi, lekin ot o‘rnida qo‘llanganda, faqat odamlarga nisbatgina qo‘llanadi. Masalan, ***yaxshi*** *kitob****, yaxshi*** *odam,* ***yomon*** *so‘z,* ***yomon*** *xotin:* ***Yaxshi*** *topib gapirar,* ***Yomon*** *qopib* (Maqol).

Xulosa. Yasama so‘zlarda ham ichki (semantik), ham tashqi (fonetik) farqlanish yorqin seziladi, konversiyada esa tashqi farqlanish ifodalanmaydi, shu bois yasalmalik bu usulda yorqin sezilmaydi. Konversiya ham leksikani boyish yo‘llaridan biri. Buning natijasida muayyan so‘z yangi leksik-grammatik ma’no kasb etadi, mustaqil so‘zlar yordamchi so‘zga aylanadi.

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UDC 81

THE METHOD OF EDUCATING VOCABULARY IN A FOREIGN LANGUAGE

Kasimova Saodat Mirsaidovna,
English Language Teacher
Tashkent State University of Economics Samarkand branch
Osmanov Mustafa Tashtanovich,
English Language Teacher
Tashkent State University of Economics Samarkand branch

Abstract. *This article explores the essential role of vocabulary in foreign language education and examines major theoretical and practical perspectives on vocabulary development. Drawing on the works of Anderson and Freebody (1979), Krashen (1982), Thornbury (1997), Richards and Rodgers (1986), Scrivener (2005), and other scholars, the study analyzes key hypotheses of vocabulary learning, including instrumental, aptitude, and knowledge-based approaches. It also reviews fundamental concepts such as breadth and depth of vocabulary, lexical competence, and semantic theory. Furthermore, the article discusses widely used instructional strategies, effective classroom techniques, and methodological approaches that help learners expand their vocabulary in meaningful and context-rich ways. The findings highlight the importance of systematic vocabulary planning, comprehensible input, and learner-centered activities in building a strong lexical foundation for successful communication.*

Keywords: *vocabulary, strategy, planning, knowledge, form, semantic, hypotheses, language, aptitude, theory, lexical, technique, target.*

МЕТОД ОБУЧЕНИЯ ЛЕКСИКЕ ИНОСТРАННОГО ЯЗЫКА

Аннотация. *В данной статье рассматривается важная роль лексики в обучении иностранным языкам, и рассматриваются основные теоретические и практические аспекты развития словарного запаса. Опираясь на работы Андерсона и Фрибоди (1979), Крашена (1982), Торнбери (1997), Ричардса и Роджерса (1986), Скривнера (2005) и других учёных, исследование анализирует ключевые гипотезы обучения лексике, включая инструментальный подход, подход, основанный на способностях и знаниях. Также рассматриваются такие фундаментальные концепции, как широта и глубина словарного запаса, лексическая компетенция и семантическая теория. Кроме того, в статье обсуждаются широко используемые учебные стратегии, эффективные методики работы в классе и методические подходы, которые помогают учащимся осмысленно и в контексте расширять свой словарный запас. Результаты подчёркивают важность систематического планирования словарного запаса, понятного исходного материала и интерактивных упражнений, ориентированных на обучающегося, для создания прочной лексической основы для успешного общения.*

Ключевые слова: *словарный запас, стратегия, планирование, знание, форма, семантический, гипотезы, язык, способность, теория, лексический, методика, цель.*

CHET TILDA LUQAT O‘RGATISH USULI

Annotatsiya. *Ushbu maqolada lug'atning chet tilini o‘qitishdagi muhim roli o‘rganiladi va so‘z boyligini rivojlantirishning asosiy nazariy va amaliy istiqbollari ko‘rib chiqiladi. Anderson va Fribodi (1979), Krashen (1982), Tornberi (1997), Richards va Rodjers (1986), Skrivener (2005) va boshqa olimlarning ishlariga tayangan holda tadqiqot lug‘atni o‘rganishning asosiy farazlarini, jumladan instrumental, qobiliyat va bilimga asoslangan yondashuvlarni tahlil qiladi. Shuningdek, u lug‘atning kengligi va chuqurligi, leksik kompetentsiya va semantik nazariya kabi fundamental tushunchalarni ko‘rib chiqadi. Bundan tashqari, maqolada keng qo‘llaniladigan o‘qitish strategiyalari, samarali sinf texnikasi va o‘quvchilarning so‘z boyligini mazmunli va kontekstga boy tarzda kengaytirishga yordam beradigan uslubiy yondashuvlar muhokama qilinadi. Topilmalar muvaffaqiyatli muloqot uchun mustahkam leksik asos yaratishda tizimli lug‘atni rejalashtirish, tushunarli kiritish va o‘quvchiga yo‘naltirilgan faoliyat muhimligini ta’kidlaydi.*

Kalit so‘zlar: *lug‘at, strategiya, rejalashtirish, bilim, shakl, semantik, farazlar, til, qobiliyat, nazariya, leksik, texnika, maqsad.*

Introduction. Learning a second or foreign language, vocabulary serves an important role, since words are beneficial while we utilize all our four skills such as listening, speaking, reading and writing. A reader or a listener needs to figure out words correctly; an author or a speaker has to use vocabulary stock in order to convey his points. Target or foreign language learners with restricted vocabulary will come across with difficulties and challenges in expressing and understanding ideas. Teachers should be aware of these difficulties, and try to facilitate the task for their learners and students, especially at the very start levels of learning English, in order to build a strong and rich vocabulary stock.

Analysis of literary sources. Anderson and Freebody (1979), in Vocabulary Knowledge and Reading, discussed the place of vocabulary in reading comprehension. In their work, they focus mainly on knowing the meaning of a word rather than its form and use. Three different hypotheses have been suggested to highlight the core of vocabulary. First, the instrumental hypothesis sheds light on the quantity of acquired words which leads to successful reading comprehension. Whereas the second one is called the aptitude hypothesis, its major point is that what leads to comprehend a text is the good brain that one can possess i.e., "the mental lexicon". While the third one, called knowledge hypothesis, looks at the culture as an indispensable factor to comprehend any given text. These three hypotheses have been put in instructional implications for better vocabulary building. Furthermore, Anderson and Freebody dealt with "The Standard Theory of Semantics" in which they tried to provide adequate answers to the crucial question: "what does it mean to know the meaning of a word?" Moreover, breadth and depth vocabulary have been strongly discussed in this work. The former is defined as

«the number of words for which a individual knows at least part of the meaning" (Anderson and Freebody 17); while the latter concerns "the quality of vocabulary understanding" (Anderson and Freebody 15).

Moving from theory to practice, Krashen (1982) provided a theory of second language acquisition. This theory describes some very vital hypotheses:

1) the acquisition and learning hypothesis,
2) the natural order hypothesis,
3) the monitor hypothesis,
4) the input hypothesis, which is considered the most important one since it attempts to provide further explanations about how language is acquired at different levels; and lastly
5) the affective filter hypothesis, which correlates the affective variables with second language acquisition.

Concerning vocabulary learning and teaching, these hypotheses provide both learners and teachers with useful information in order to handle the difficulties which face them to fulfill their goals. Three main linguistic topics, semantics, lexicon, and vocabulary, have been discussed by Hatch and Brown (1995)in their book" Vocabulary, Semantics and Language Education". One can not teach or learn a word without knowing its meaning and form, so that the authors have talked about these concepts following such order. These three terms has been defined as follows: Semantics refers to the study of meanings and the systematic ways those meanings are expressed in languages…lexicon refers to the overall system of word forms…and the way forms might be systematically represented in the brain … Vocabulary refers to a list or set of words for a particular language(Hatch and Brown 1).

In the last part of their book, after developing more insights into semantics and lexicon, Hatch and Brown went on to deal with vocabulary learning and teaching. On the one hand, concerning vocabulary learning, they have reviewed the findings of Brown and Payne's analysis (1994) on determining the effective strategy used by learners while learning vocabulary. The results fall into five essential points: 1) having sources for encountering new words; 2) getting a clear image, either visual, auditory, or both; 3) getting the word meaning; 4) consolidating word form and meaning in memory; 5) using the word. In addition, intentional and incidental learning have been discussed as well. On the other hand, what teachers do and what they should do to help their learners have been also widely described, focusing on unplanned and planned vocabulary adjustments and teaching.

Dealing with a wide range of issues related to teaching and explaining vocabulary, Nation (2001), in his book "Learning Vocabulary in Another Language", has covered a number of theoretical and practical issues. The eleven chapters of this book have dealt with what it means to know a word, the importance of vocabulary and its relation with the four skills, vocabulary knowledge and use, learning strategies, and other related topics. Furthermore, he went on to discuss common classroom issues such as using realia (objects) and pictures, word translation, what teachers should do to help their learners master vocabulary appropriately, and the time allocated for that task. Besides what has been presented by the previous experts, Carter (2002) has proposed extra reliable data associated with vocabulary. Carter's book, "Vocabulary", has

been divided into three parts: foundations, reviews, and case studies. He has discussed a number of points such as what is in a word, core vocabulary, word patterns, lexical issues, and vocabulary learning and teaching. Beyond that, he has reported and compared the process of vocabulary acquisition in L1 and L2; and has mentioned a crucial issue considering the retention and recall of words i.e. memorization. Various techniques have been suggested in order to make words easier to remember. Giving synonyms in the target language, translate it to the mother tongue, or using pictures' representations are among these techniques (Carter 193). Repetition, furthermore, is also considered as one of the useful techniques. He has pointed out that large amount of words are learned through repetition. Extra techniques have been also mentioned in Carter's work such as guessing from the context and keyword technique.

Research methodology. Recently, the interest on vocabulary was widely progressed. Hiebert,H. and L. Kamil (2005) are among the experts who have studied deeply vocabulary acquisition and instruction.

In their book, "Teaching and Learning Vocabulary", they have summarized the findings of scholars, in which they have provided answers to the following questions:

1) How one can learn and teach vocabulary? 2) How can vocabulary learning and teaching influenced by age and culture? 3) What words should be more emphasized

in instruction? Consequently, the work clusters around three parts: the first part considers the perspectives on how vocabulary is learned, focusing more on the correlation between vocabulary and reading comprehension; the second part consists of the instructions that enhance vocabulary; the third part presents perspectives on which words to choose for instruction. Still within the same context, Jim Scrivener (2005) has collected numerous strategies and approaches which might help teachers in their classrooms. His book, "Learning Teaching", is considered as a guide to classroom teaching methodology. Exclusively, the author has suggested what he called "toolkits" of possibilities and guidelines useful for teachers. The book is divided into seventeen chapters, ending with helpful appendices and useful indexes. The first chapters dealt with general issues in teaching: classroom activities, classroom management, lessons and courses, and also the four skills (receptive and productive ones). Interestingly, the eleventh chapter dealt with common issues in lexis: what is lexis? How to present lexis in classroom? How to know and remember lexical items? This chapter goes importantly with our main topic. Then, in the chapter before the last, the author suggested a number of instructional tools and aids used in classroom, these aids could be visual like flashcards and pictures, or audio like songs and music, or both, audio-visual like DVDs and computers. Skimming over these previous books has been very satisfying for us. They have shed light on major points in our research. Mainly, all the works have emphasized the subject of vocabulary teaching and learning. The works of Anderson and Freebody (1979), Hatch and Brown (1995), Nation (2001), Carter (2002), H. Hierbert and L. Kamil (2005) have discussed deeply many theoretical foundations and practical implications related to vocabulary instruction. Beyond that, they have provided lots of strategies and techniques useful in classroom, such as: repetition, guessing from context, and using games…etc. In our research, we are going to highlight, importantly, the use of these technological materials, in vocabulary teaching and learning.

The book of Krashen (1982), "Principles and Techniques in Second Language Acquisition", is of a great help to any research related to second or foreign language teaching and learning at all levels.

The hypotheses provided in this theory may enrich our research to find solutions to problems related not only to vocabulary instruction, but rather to all aspects of language. Concerning our research, we are putting more focus on the affective filter hypothesis. What is new in our research is investigating the correlation between using audio-visual aids and the affective variables.

We are going to prove that the use of these aids in classroom, especially, in our case, third year middle school classes, can lower and omit the barrier made of fear, tension,anxiety, boredom, and lack of motivation in order to create a more relaxed atmosphere for both teachers and learners.

At the same level, the book of Jim Scrivener (2005) has covered many points on learning and teaching English for EFL learners. In his work, Scrivener has discussed vocabulary issues and the use of audio-visual aids, but each subject has been mentioned in a separate chapter. Our work is to combine the vocabulary learning and teaching with the application of audio aids, so that to solve some problems facing learners.

Different methods have been applied in language teaching: grammar translation, direct, audio-lingual, and CLT method. Each of these methods has treated vocabulary teaching differently. First, Richard and Rodgers argue that "Grammar Translation method is a way of studying a language through detailed analysis of its grammar rules, followed by application of this knowledge to the task of translating sentences into and out of the target language" (3).

In the phase of vocabulary instruction, this method relies on bilingual lists of words to be memorized. The teacher provides learners with lists of words translated to the L1 and asks them to memorize them.

Analysis of the results obtained. These words are arranged Grammar Translation Method, The Direct Method does not use L1 translation, but it combines word's learning/teaching with pictures, realia or actions (Krashen 135).

Third, The Audio-Lingual Method supports the mastery of structure and puts the focus on vocabulary instruction after dealing with the structural patterns. Lastly, the CLT Method emphasizes the role of contexts and learner's previous knowledge in vocabulary instruction. These all methods provide useful techniques for instructing foreign language lexis, they can be used exchangeable and they all aim at having successful vocabulary teaching/learning.

Moving to practice, Scrivener suggested a technique called 'Presentation-Practice Route' (235). This technique undertakes the process of vocabulary teaching through two strategies.

In the presentation, the teacher offers first some information and pictures about the new items. While in the practice, the teacher involves learners into practice by using certain techniques. Scrivener lists almost the different techniques in the examples below:

Vocabulary	Actions
Gloves	Mime putting them on.
Disgusting	Mime (e.g. smelling old food) and make a facial expression.
Swimming	Translate it.
Café	Draw a quick sketch on the board or show a flashcard or picture in a book.
Often	Draw a line. Mark never at one end and always at the other. Mark points along it: usually, rarely, etc.
Chase	Get two or three students to act it out.
Frightened	Tell a personal anecdote.
Crossroads	Build a model with Cuisenaire rods or toy construction bricks.
Window Sill	Point to the object.
Exploitation	Explain the meaning (with examples).
Reduction	Draw a diagram or graph.
Stapler	Bring one into class to show them.
Put Your Foot Down	Act out a short conversation.
Hope	Read out the dictionary definition.

In the left side, Scrivener listed a number of words as examples of vocabulary items, whereas in the right side, he proposed techniques for presenting them. The combination of these strategies may lead to the invention of other useful techniques. Nation has also suggested two main techniques (51): first, using demonstrations or pictures (an object, a gesture, a blackboard drawing, a photograph, a diagram…etc.). Second, using verbal explanation (definition, contextualization, translation…etc.). This meets Gairn's and Redman's view (73-75) who classified the teaching techniques into two major types: visual techniques and verbal techniques.

Visual Techniques. Many techniques derived from the Direct Method are used to illustrate the meaning of words, Thornbury summarizes them "using real objects (called realia) or pictures or mime" (78).

Visuals. Research shows that 80% of learning occurs through seeing. In parallel, Anderson states that "At present, up to 65 percent of our students can be classified as visual learners" (1). Therefore, it is important to plan visual aids in teaching vocabulary. This helps to improve the learners' vocabulary learning. Visual techniques include the application of all objects that can be seen in classroom, and can be used as prompts to serve the vocabulary teaching/learning. Hence, audio and audio-visual aids are concerned as well. Moreover, Wright stated that "many media and many styles of visual presentation are useful to the language learner" (1).

Considering the proverb that says: "seeing is believing", teachers should frequently apply these teaching aids in classroom. These materials can make learners feel comfortable and involved; they can increase their motivation and lower the affective variables in classroom. According to Arabic researchers KhermaNayef and Hajaj Ali, the teaching aids play a vital role in classroom activities and vocabulary instruction.

They have argued that numerous tools were created to serve teaching and learning process, and they have suggested some of them:

Instructors can use them in cases of vocabulary presentation, practice, and production. Briefly, we are going to present the application of these aids in vocabulary instruction:

Visual Aids. Such as: pictures, photographs, flashcards, posters, charts, comic strips, and picture- book can be useful in different ways to serve vocabulary mastery. Their use attracts learners and increases their curiosity.

Picture N°1: Instructional vocabulary picture (Adopted from Scrivener 239).

Visuals prove their effectiveness in creating relaxed classroom environment, and revealed that learners' vocabulary levels, especially beginners, have shown development through the integration of these materials. Wright highlighted the role of visuals in all aspects of language "potential of visuals is so great that only a taste of their full potential can be given" (6). For example, a teacher can ask his/her pupils about a fruit which they like while s/he is holding a number of fruit pictures, the instruction may go like this:

Teacher: Do you like banana? (Showing its picture). Pupil 'A': Yes, a lot.

Pupil 'B': No, I hate it.

Audio Aids

Such as: tape recorder, music, and songs. According to research, 65% of acquired knowledge comes from listening. These acoustic aids can help teachers introduce new terms and define them. Listening to stories, songs, plays can clarify more the meaning of new items, since they are presented in context. Furthermore, these materials do not only provide the meaning of a word, but also its correct pronunciation. Thornbury focused on the importance of word's sound, he suggested that providing songs, rhythms, rhymes are among the best techniques (7-86). Pre-listening, while-listening, and post-listening are three main stages teachers and learners go through while using an audio material and each stage has its related activities. Teachers draw their vocabulary objectives at each level of listening.

Audio-Visual Aids

Such as videos, computers, and OH Projectors. They are more reliable since they serve the two important senses: auditory and visual one. In this case, learners can see and hear the new words put in context or isolated. The integration of such aids may increase learners' interest and motivation; and help them to memorize new words easily.

Similarly, teachers also use three different stages while integrating the audio-visual materials: pre-viewing, while-viewing, and post-viewing. In each one, teachers use appropriate activities concerning vocabulary.

Mime and Gestures

Teachers intend to apply this technique for different purposes. They can use gestures and miming to elicit vocabulary from learners. Also, it is useful to associate words with gestures to help learners retain them. Additionally, hand, body and facial expressions can help in practicing the learned words through a funny way. If the lesson is about 'feelings', the teacher chooses one volunteer to perform a feeling –chosen from a list- while the rest of class tries to guess it. Reviewing her findings, on The Effects of Gestures on Second Language Memorization by Young Children, Marion Tellier concluded that "… gesturing enables children to memories vocabulary better in L2, as they get physically involved in their learning" (11).

Verbal Techniques

Using visuals and gestures is exclusively worth in teaching/learning concrete items such as: a car, fat, sunny… etc. However, words like: freedom, responsibility can be taught neither by using pictures or other visuals, nor by gestures. Visuals have limitations when explaining concepts (McCarthy 115 and Thornbury 81). Verbal techniques such as: using definitions and illustrative sentences, synonyms and antonyms, definitions and translation can offer adequate teaching/learning.

Using Synonyms and Antonyms

Sometimes, to explain a new item, teachers can use the synonym or the opposite of this item. For example, to explain the meaning of "cheerful", teachers can use the synonym "happy". However, this

technique couldn't be successful only if the teacher determines the appropriate context under which they fit together.

Using Definition

Providing the word's definition is seen as unacceptable technique. Nagy argued that applying such technique in classroom can not considered as a successful way to teach vocabulary (6-7). This is because of two main reasons: on one hand, it limits the description of various situations in which the word or expression is used; in the other hand, it does not convey new meaning. Concerning this technique, teachers can depend on monolingual dictionaries as a tool for gaining L1 word's definition.

Using Contexts

Memorizing vocabulary items through word lists is seen as a non-proficient way, because such technique lacks the identification of the situation in which the word occurs. Instructors can present a new item in different context to help learners guess the meaning. According to Thornbury, this technique has numerous benefits (82). It makes learners get attached with the word several times, and also, they can generalize its use in other different contexts.

Translation. Translation is a clear-cut technique to give the precise word's meaning. However, it is the most unsupported technique. "Translation may be legitimate for items possessing a clear mother-tongue equivalent, but it should otherwise be avoided" (Gairn's and Redman 75). Using this technique frequently, may not help learners reach successful levels in mastering the language, it should be used with caution. Bilingual dictionaries are useful within this technique. They may provide a clear translation, with some examples to illustrate the word's different usage.

Conclusion. To conclude, teaching/learning vocabulary is one of the most crucial and difficult tasks in the field of foreign language teaching/learning. Learning a new word is considered as a challenge to foreign language learners. Different strategies are suggested to handle the learning process. So that, teachers should consider that they are responsible to help learners use the most appropriate strategies, and carry on strategies they lack. Teachers should be aware of almost issues related to this linguistic phenomenon.

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UDC 81

RETRONYMS AND LANGUAGE CHANGE

Kudratova Mukhiba Kamolovna,
Bukhara State Pedagogical Institute,
Teacher of the Department of English Language and literature
qudratovamuxiba@gmail.com
qudratovamuxiba@buxdpi.uz

Abstract. *Retronyms represent a distinctive linguistic phenomenon in which terms that once required no additional specification later acquire modifiers to differentiate them from newer forms, technologies, or concepts. This literature review explores the processes underlying the emergence of retronyms, examining the linguistic, semantic, and structural factors that contribute to their formation. It also discusses the sociocultural and technological drivers such as rapid innovation, shifting cultural practices, and evolving communication needs that stimulate the creation of retronyms in contemporary language. Furthermore, the review highlights the functional roles retronyms play in maintaining clarity, managing lexical distinctions, and reflecting broader patterns of language change. Ultimately, retronyms are presented as an important indicator of language dynamism and its continuous adaptation to social and technological developments.*

Keywords: *retronyms, linguistic innovation, semantic differentiation, technological influence, sociocultural change, digital communication, lexical expansion, morphology, globalization, language evolution.*

RETRONIMLAR VA TILDAGI O‘ZGARISH

Annotatsiya. *Retronimlar – til taraqqiyotining nozik qatlamlarida shakllanadigan, bir vaqtlar hech qanday qo‘shimcha aniqlikni talab qilmagan atamalarning keyinchalik yangi shakl va mazmuniy ko‘rinishlar bilan raqobatda farqlanishga ehtiyoj sezishi natijasida vujudga keladigan o‘ziga xos lingvistik hodisadir. Ushbu adabiyot sharhi retronimlarning yuzaga kelish mexanizmlarini chuqur tahlil etib, ularning shakllanishiga asos bo‘ladigan lingvistik, semantik va strukturaviy omillarni izchil o‘rganadi. Shuningdek, zamonaviy madaniy hayotning ritmini belgilab berayotgan texnologik yangilanishlar, ijtimoiy tajribadagi o‘zgarishlar va tobora murakkablashib borayotgan kommunikativ ehtiyojlarning retronimlar paydo bo‘lishidagi o‘rniga e’tibor qaratiladi.Ushbu maqolada, bundan tashqari, retronimlarning nutqda aniqlikni ta’minlash, leksik tizimdagi farqlanishni tartibga solish hamda tilning uzluksiz o‘zgarib boruvchi tabiatini aks ettirishdagi funksional qiymati yoritiladi. Natijada, retronimlar tilning jonli organizm sifatida yangilik va taraqqiyotga moslashib borishini ko‘rsatib beruvchi muhim ko‘rsatkichlardan biri sifatida talqin etiladi.*

Kalit so‘zlar: *retronimalar, lingvistik innovatsiya, semantik farqlash, texnologik ta'sir, ijtimoiy-madaniy o'zgarish, raqamli aloqa, leksik kengayish, morfologiya, globallashuv, til evolyutsiyasi.*

РЕТРОНИМЫ И ИЗМЕНЕНИЕ ЯЗЫКА

Аннотация. *Ретронимы представляют собой особый лингвистический феномен, при котором термины, ранее не требовавшие дополнительных уточнений, впоследствии приобретают модификаторы, позволяющие отличать их от более новых форм, технологий или концепций. В данном обзоре литературы рассматриваются процессы, лежащие в основе появления ретронимов, а также лингвистические, семантические и структурные факторы, способствующие их формированию. Также рассматриваются социокультурные и технологические факторы, такие как быстрые инновации, меняющиеся культурные практики и развивающиеся коммуникационные потребности, стимулирующие создание ретронимов в современном языке. Кроме того, в обзоре подчёркивается функциональная роль ретронимов в поддержании ясности, управлении лексическими различиями и отражении более широких закономерностей языковых изменений. В конечном счёте, ретронимы представляются важным индикатором динамизма языка и его постоянной адаптации к социальному и технологическому развитию.*

Ключевые слова: *ретронимы, лингвистические инновации, семантическая дифференциация, технологическое влияние, социокультурные изменения, цифровая коммуникация, лексическое расширение, морфология, глобализация, эволюция языка.*

Introduction. Retronyms are a specific type of compound construction formed when an original concept requires differentiation from a newer, technologically advanced or culturally modified version. The term "retronym" describes words created retrospectively to distinguish an original form from its successor. These linguistic units typically emerge when technological, social, or cultural changes necessitate the creation of new naming conventions to maintain clarity in communication. The process of retronym becomes integral to derivative morphology, as new nouns are derived by combining different parts of speech to accommodate evolving concepts. Unlike standard neologisms that name entirely new phenomena, retronyms modify existing terminology by adding qualifiers such as "acoustic," "manual," "analog," or "traditional" to previously unmarked terms. Technological advancement stands as the predominant factor in retronym formation. The rapid development of digital technologies, information systems, and automated processes has created unprecedented needs for linguistic differentiation. Social media platforms and digital communication have accelerated processes of linguistic change, fostering distinctive forms of innovation shaped by technological affordances.

Analysis of literary sources. The emergence of retronyms reflects the language's response to technological progress and intercultural contacts. As new technologies replace or supplement existing objects and practices, the original versions require new labels to distinguish them from their modern counterparts. This process is particularly evident in domains such as telecommunications, media, and consumer electronics, where terms like "landline telephone," "analog clock," and "printed book" have emerged to differentiate from their digital or automated equivalents. Beyond technology, sociocultural transformations play a crucial role in retronym formation. Neologisms, including retronyms, emerge to reflect social, cultural, and economic changes in society. The creation of new lexical units responds to shifts in communicative norms, evolving social values, and changing cultural practices.

A retronym is fundamentally a word or expression created retrospectively to denote an original or preceding version of something, typically after a newer variant has emerged and threatens to become the unmarked default reference. This distinguishes retronyms from conventional neologisms, which name entirely new phenomena without reference to pre-existing concepts. The retronym thus occupies a unique position in the taxonomy of word-formation processes, representing neither purely innovative naming nor simple semantic modification, but rather a hybrid process combining elements of both.

The linguistic distinction is crucial: whereas a neologism such as "smartphone" refers to an entirely new category of object, a retronym such as "rotary telephone" or "film camera" applies old terminology to objects that previously required no qualification. This retrospective application fundamentally distinguishes retronyms from other forms of lexical innovation.

Retronyms differ meaningfully from archaisms and historicisms, which denote words that have fallen out of use due to cultural change. While archaisms refer to completely obsolete terms, retronyms paradoxically keep original terminology in active use by modifying it to distinguish from newer variants. This preservation function represents a distinctive communicative strategy that maintains linguistic continuity across technological and cultural transitions.

Furthermore, retronyms differ from simple compound formation or noun modification. Not all compounds involve the retrospective renaming of existing concepts; many simply combine existing morphological elements to create new designations for novel phenomena. Retronyms specifically involve the recalibration of existing lexical items to accommodate categorical restructuring.

Technological innovation stands as the paramount driver of retronym formation, though the relationship is more nuanced than simple cause-and-effect. The emergence of digital technologies, automated systems, and digital communication platforms has precipitated an unprecedented wave of retronym creation across multiple semantic domains.

The mechanisms through which technology drives retronym formation operate at several levels. First, the introduction of a superior or functionally different technology often renders the original technology as antiquated, necessitating linguistic differentiation to prevent confusion. Second, the widespread adoption and normalization of newer technologies shifts the prototype or default category membership, making what was once the unmarked, assumed referent into a marked, modified form. Third, the acceleration of technological cycles in the digital era has compressed the temporal space between innovation and retronymic application, creating a compressed timeline for linguistic change.

Research methodology. Different technological domains exhibit varying patterns and intensities of retronym formation. The telecommunications industry has witnessed substantial retronym creation: terms like "landline," "analog telephone," and "copper wire" have emerged to distinguish traditional telephony from digital voice-over-internet communication. Similarly, in photography and imaging, "film camera, "

"analog photography," and "printed photograph" now require qualification where previously they needed no such distinction.

The media and entertainment sector provides particularly rich examples of retronym formation. Terms such as "traditional television, "linear television," and "broadcast television" have emerged to distinguish from streaming video platforms. In print media, "physical newspaper," "printed book," and "paper magazine" now explicitly mark these formats against digital alternatives, a necessity that scarcely existed two decades ago.

Computing and information technology represent perhaps the most dynamic domain for retronym creation. As computing has become ubiquitous and internet-based services have proliferated, older computing paradigms require retronymic specification: "personal computer" (distinguishing from mobile devices), "desktop computer," "dial-up internet," and "local storage" all exemplify this pattern.

Technology does not unidirectionally determine retronym formation; rather, a complex feedback mechanism operates between technological change and linguistic adaptation. The emergence of new technologies creates communication needs that prompt retronymic innovation. Simultaneously, the linguistic marking of older technologies through retronyms can influence how speakers perceive and categorize technological alternatives.

This feedback loop accelerates in digital environments where rapid communication enables swift diffusion and standardization of new linguistic forms. Retronyms created in online communities can achieve widespread adoption before formal standardization occurs in dictionaries or academic references.

Analysis of the results obtained. While technology provides the material conditions for retronym formation, sociocultural factors determine whether, when, and how retronyms actually emerge and achieve acceptance. Retronyms are not inevitable linguistic responses to technology; rather, they represent culturally mediated choices about how to maintain communicative precision during periods of transition.

Social attitudes toward tradition, modernity, and progress significantly influence retronym formation pattern. Communities that maintain stronger ties to traditional practices may resist retronymic modification of original terms, preferring instead to distinguish newer variants through novel terminology. Conversely, societies embracing rapid modernization may readily adopt retronyms that explicitly mark traditional versions as modified or secondary.

Economic and class factors also influence retronym adoption. Retronyms often emerge first among speakers engaged with new technologies and later diffuse to broader populations. The term "analog" as a retronymic modifier, for instance, emerged first within technical communities but has subsequently become widely understood across social classes.

The formation of retronyms involves complex cognitive processes related to prototype shift and category reorganization. Research demonstrates that retronym typically occurs during processes of prototype shift, particularly for artificial objects. When subcategories within a broader category become well-rearranged and understood, the need for retronymic differentiation may eventually dissolve, though this represents a dynamic and ongoing linguistic process.

Globalization has significantly impacted retronym formation through increased cross-linguistic contact and cultural exchange. The dominance of English as a global language has contributed to the widespread adoption of certain retronymic patterns across multiple languages. However, different linguistic communities adapt these patterns according to their grammatical structures and cultural contexts. The process of linguistic borrowing and adaptation influences retronym formation, as languages incorporate foreign terms while simultaneously needing to distinguish traditional or local versions from imported innovations. This creates situations where borrowed terminology necessitates retronymic differentiation to maintain distinctions between indigenous and foreign variants of similar concepts. Retronyms exhibit specific morphological patterns in their construction. The most common formation method involves compounding, where a modifier is added to an existing noun. These modifiers typically indicate temporal precedence ("traditional," "original"), technological characteristics ("analog," "manual"), or material properties ("acoustic," "mechanical").

A new development in any field can sometimes create confusion in terms of expression with the previous development in this field. In order to avoid this confusion, a new expression is created by sometimes adding an adjective to the old expression and sometimes creating a noun phrase. This is called a retronym. An expression known as semantically in the concept of retronym gains a new form as utterance. Therefore, while a new development creates a new concept, it also adds a new expression to an old concept. In this context, retronyms have an intense neological feature. The formation of a new concept paves the way for the formation of retronym, as well as the retronym itself carries a new expression. For this reason, retronyms have an important place in neologisms. The word formation processes underlying retronyms

parallel those found in broader neologism creation, including affixation, compounding, and semantic modification. However, retronyms are distinguished by their retrospective nature they are applied to existing concepts rather than newly emerged phenomena. Semantically, retronyms function to preserve communicative precision by preventing ambiguity when newer variants might be assumed as default referents. The tendency to name and differentiate occurs simultaneously concepts are named using known terms while being differentiated from newer concepts. This dual function reflects the pragmatic needs of language users to maintain both continuity with established terminology and clarity in distinguishing between variants. The semantic shifts accompanying retronym formation often involve narrowing of meaning, as what was once a general term becomes specified to denote only the original or traditional version. This process demonstrates how technological and cultural changes can fundamentally alter the semantic scope of established lexical items. Contemporary digital communication platforms have dramatically accelerated retronym formation and dissemination. Social media functions as a key environment for the creation, modification, and eventual standardization of new linguistic forms. The real-time, interactive nature of digital platforms facilitates rapid diffusion and transformation of novel linguistic expressions, including retronyms. Online communication has created new contexts where the need for retronymic differentiation emerges quickly as digital versions of traditional practices become dominant. This acceleration is particularly evident in domains closely tied to digital technology, where rapid innovation cycles continuously create needs for distinguishing between successive generations of products or practices.

Discussion. Retronyms serve multiple communicative functions beyond simple differentiation. They perform nominative functions by providing specific labels for concepts that have lost their default status. Additionally, they carry ideological and cultural significance by marking distinctions between traditional and modern, analog and digital, or manual and automated versions of practices and objects. The creation of retronyms reflects broader patterns in how languages accommodate change while maintaining continuity with established vocabularies. These linguistic innovations enable speakers to express nuanced distinctions while building upon familiar lexical foundations rather than creating entirely new terminology. Retronymy contributes significantly to lexical expansion in contemporary languages. The process enables languages to accommodate new concepts while preserving references to superseded versions, thereby enriching the descriptive capacity of the lexicon. This expansion occurs across multiple semantic fields, particularly those experiencing rapid technological or cultural transformation. The formation of retronyms demonstrates language's adaptive capacity in response to environmental and technological changes. As new vocabulary enters the language system through various channels, retronyms help maintain semantic clarity by establishing explicit contrasts between original and derived forms. The emergence of retronyms has important implications for lexicographic practice and language documentation. Dictionaries and other reference works must increasingly account for these retrospectively created terms to accurately reflect contemporary language use. The challenge lies in determining when a retronym has achieved sufficient currency to warrant inclusion in standard references.

Moreover, retronyms raise questions about linguistic identity and the preservation of traditional terminology in the face of rapid innovation. As original terms become marked through retronymic modification, this may affect how speakers perceive and value traditional practices and objects associated with those terms.

Despite the significance of retronym formation, numerous research gaps remain. Comparative studies of retronym formation across typologically diverse languages remain limited. The relationship between retronym formation and broader grammatical or phonological properties of languages requires systematic investigation.

Furthermore, the cognitive and psycholinguistic processes underlying retronym comprehension and production require more detailed examination. How speakers process retronymic modifiers, what factors influence retronym acceptability, and how retronym usage patterns vary across social groups represent important questions requiring empirical investigation.

The influence of digital communication technologies on retronym formation rates and patterns deserves continued attention as these technologies continue to evolve. Longitudinal studies tracking retronym emergence, adoption, and potential obsolescence would provide valuable insights into retronym dynamics.

Conclusion. The emergence and formation of retronyms represent a complex linguistic phenomenon driven primarily by technological innovation, though sociocultural factors, globalization, and digital communication also play significant roles. Retronyms enable languages to maintain semantic precision while accommodating rapid change, serving as linguistic markers of technological and cultural transitions. Their formation involves specific morphological processes, typically compounding with temporal, technological,

or qualitative modifiers. As digital technologies continue to evolve and influence communication patterns, the creation and standardization of retronyms will likely accelerate, making them an increasingly important feature of contemporary language evolution and a valuable indicator of societal transformation.

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UDC 81

TRANSLATION PROBLEMS AND EQUIVALENCE OF IDIOMS INVOLVING HUMAN HEAD PARTS (IN ENGLISH AND UZBEK)

Narzullayeva Firuza Olimovna,
Associate Professor of the
Department of English literature and
translation of Bukhara State University
Mukhamedova Gulnora Makhsud kizi
The 2 nd year master's student of the
Department of Comparative Linguistics
and Linguistic Translation Studies
at Bukhara State University
gulnoramuxammedova02@gmail.com

Abstract.*This article analyzes idioms containing lexical units related to parts of the human head such as head, face, eye, ear, nose, mouth, tongue, and brain using English and Uzbek languages as examples. The study examines their semantic, cultural, and pragmatic features, as well as the equivalence problems encountered during the translation process. The article identifies full, partial, and non-equivalent types of idioms among them. The analysis results show that while some idioms have similar meanings in both languages, others differ semantically due to cultural differences. The research findings emphasize the importance of a functional and pragmatic approach in translation and contribute practical insights to the study of somatic phraseology.*

Keywords*: idioms, human head, translation, equivalence, pragmatics, English language, Uzbek language.*

INSON BOSH QISMLARINI OLGAN IDIOMLARNING TARJIMA MUAMMOLARI VA EKVIVALENTLIGI (INGLIZ VA O'ZBEK TILIDA)

Annotatsiya. *Ushbu maqolada inson bosh qismi a'zolari bosh, yuz, ko'z, quloq, burun, og'iz, til va miyya kabi leksik birliklar ishtirok etgan idiomalar ingliz va o'zbek tillari misolida tahlil qilinadi. Tadqiqotda ularning semantik, madaniy va pragmatik xususiyatlari, shuningdek, tarjima jarayonida uchraydigan ekvivalentlik muammolari yoritilgan. Maqolada idiomalar orasida to'liq, qisman va noekvivalent turlari aniqlanadi. Tahlil natijalari shuni ko'rsatadiki, ayrim idiomalar ikki tilda o'xshash ma'noga ega bo'lsa, boshqalari madaniy farqlar tufayli semantik jihatdan farqlanadi. Tadqiqot natijalari tarjima jarayonida funksional va pragmatik yondashuvning muhimligini ta'kidlaydi hamda somatik frazeologiya bo'yicha izlanishlarga amaliy hissa qo'shadi.*

Kalit so'zlar: *idiomalar, inson bosh qismi, tarjima, ekvivalentlik, pragmatika, ingliz tili, o'zbek tili.*

ПРОБЛЕМЫ ПЕРЕВОДА И ЭКВИВАЛЕНТНОСТЬ ИДИОМ, СВЯЗАННЫХ С ЧАСТЯМИ ЧЕЛОВЕЧЕСКОЙ ГОЛОВЫ (НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ)

Аннотация. *В данной статье анализируются идиомы, содержащие лексические единицы, связанные с частями человеческой головы — такие как голова, лицо, глаз, ухо, нос, рот, язык и мозг, на примерах английского и узбекского языков. В исследовании рассматриваются их семантические, культурные и прагматические особенности, а также проблемы эквивалентности, возникающие в процессе перевода. В статье выделяются полные, частичные и неэквивалентные типы идиом. Результаты анализа показывают, что, хотя некоторые идиомы имеют схожее значение в обоих языках, другие семантически различаются из-за культурных особенностей. Результаты исследования подчёркивают важность функционального и прагматического подхода в переводе и вносят практический вклад в изучение соматической фразеологии.*

Ключевые слова: *идиомы, голова человека, перевод, эквивалентность, прагматика, английский язык, узбекский язык.*

Introduction. Language is not merely a system of signs for communication but also a profound reflection of a nation's culture, worldview, and cognitive patterns. Within the vast tapestry of a language,

phraseological units, particularly idioms, hold a special place. These fixed expressions, whose meanings cannot be deduced from the literal sum of their parts, serve as linguistic capsules of cultural wisdom, historical experience, and shared values. Among the most vibrant and culturally revealing idioms are those derived from the human body, a universal domain that every speaker intuitively understands. This study focuses specifically on idioms incorporating parts of the human head such as head, face, eye, ear, nose, mouth, and tongue in English and Uzbek.

Analysis of literary sources. The human head, as the seat of the senses, intellect, and identity, provides a rich source of metaphorical conceptualization across cultures. Expressions like "to be soft-headed" in English or "miyasi yumshoq" (lit. "his brain is soft") in Uzbek, both meaning "to be naive," demonstrate how physical attributes are mapped onto abstract ideas. However, the journey of these idioms from one language to another is fraught with challenges. The primary obstacle in translation arises from the fact that idioms are deeply entrenched in their specific cultural and linguistic contexts. What is expressed through the "eye" in one culture might be conveyed through the "ear" in another, leading to potential shifts in imagery and semantic nuance.

Translation problems with head-part idioms in English and Uzbek include the lack of a direct equivalent, semantic loss, and cultural differences, requiring strategies like paraphrase or finding a near-equivalent. For example, "to have a big mouth" (talk too much) is translated as og'zi bo'sh, while "to bite one's tongue" (remain silent) becomes tilini tishlab turmoq. Other challenges arise from a mismatch in the formality or humor of idioms, leading to the loss of nuance.

Research methodology. Idioms connected with the human head occupy a special place in both English and Uzbek, as they reflect how physical features are used metaphorically to express human emotions, thoughts, and behaviors.This paper aims to conduct a contrastive analysis of human head-related idioms in English and Uzbek, with a central focus on the translation problems they pose and the levels of equivalence achievable. The research is guided by several key objectives: to classify these idioms based on their degree of equivalence (full, partial, or zero); to identify and analyze the specific semantic, cultural, and pragmatic difficulties they present in cross-linguistic transfer; and to propose effective translation strategies for overcoming these challenges.The significance of this study lies in its contribution to the fields of contrastive linguistics, translation studies, and cultural anthropology. By systematically examining a specific somatic subfield, it provides concrete data on how two distinct languages and cultures one Germanic and global, the other Turkic and Central Asian conceptualize universal human experiences. Furthermore, the findings will have practical implications for translators, lexicographers, and language educators, offering a structured framework for handling the intricacies of idiomatic expressions and ensuring that their cultural essence is preserved alongside their communicative function.The collocational analysis confirms shared human conceptual metaphors: the head as a symbol of status, reasoning, and emotion. However, structural differences (e.g., Uzbek agglutination) and cultural perspectives shape expression. Uzbek idioms like boshiga ish tushmoq(misfortune befalls one’s head) emphasize fate, while English leans toward individual control (keep your head). Differenceslike these have a greatimpactontranslation and language learning, necessitating cultural awareness when teaching or translating idiomatic collocations.Furthermore, while boshis used widely in formal contexts, idioms in spoken Uzbek may prefer kalla. English, by contrast, uses headacross formal and informal registers. Both languages encode deep metaphorical meanings in head expressions, but with different semantic focus areas. For example, while Uzbek idioms often focus on the concept of fate and misfortune,English idioms tend to emphasize personal responsibility and control. As the underlying meanings may not directly align,this difference in cultural perspectives can make translating idiomatic collocations challenging. In addition, in each culture, the choice of formal or informal language can also impact the use of idioms involving "head." All in all, understanding these nuances is essential for effective language teaching and translation between Uzbek and English.

Analysis of the results obtained. The translation of idioms is a complex process that requires a deeper cultural and linguistic understanding beyond literal translation. Idioms involving human head parts, in particular, often contain nuanced meanings that make finding direct correspondences between two languages challenging In cases of full equivalence, we find idioms that use the same body part and carry the same meaning. For example, the English idiom "to turn a deaf ear" and the Uzbek idiom "kar quloq solmoq" express the same meaning of ignoring someone's words in both languages. Similarly, "to have a sweet tooth" and "shirin til," while using different body parts (English "tooth," Uzbek "tongue"), convey the same meaning of liking sweet things.Partial equivalence cases are more common, where meanings are similar but the body parts or imagery differ. The English idiom "to be up to your ears in work" is expressed in Uzbek as "boshi ishga botgan" - the meaning is the same (being very busy), but the body part differs ("ears" versus "head"). Another example is the phrase "It's on the tip of my tongue," which in Uzbek is expressed as

"miyamga kelayotir" - the concept of a nearly recalled memory is associated with different organs ("tongue" versus "brain").Zero equivalence cases present the greatest challenge, where idioms are unique to one culture and have no direct equivalents in the other language. The Uzbek idiom "qulingchi quloq solmoq," which refers to listening with the respect accorded to a Hajji pilgrim, has no direct English equivalent and requires explanation or paraphrase. Similarly, English idioms like "to be bright-eyed and bushy-tailed" pose translation difficulties due to their culturally specific imagery.Pragmatic and cultural connotation problems arise when even existing equivalents carry different cultural weights or connotations. The English expression "bright-eyed and bushy-tailed," with its positive connotation of eagerness using squirrel imagery, would sound bizarre if literally translated into Uzbek and requires a functional equivalent like "serg'ayrat" (energetic). There are some Key challenges in translation:

Lack of direct equivalents: Not all idioms have a one-to-one match in the other language. For instance, "to let the cat out of the bag" (reveal a secret) has no direct equivalent in Uzbek, requiring a paraphrase.Cultural differences: Idioms are often culturally bound. An idiom may have a different underlying meaning or image in another culture. For example, burun (nose) in Uzbek is used in the idiom burnini suqmoq (to stick one's nose into) which means to interfere, while in English, "to have a nose for something" means to be good at finding it.;Semantic loss and nuance: Because idioms are non-literal, translators must make a choice between translating the literal meaning, finding a functional equivalent, or paraphrasing. This can lead to the loss of stylistic nuance, formality, or humor, according to an article in inLibrary.Formal vs. informal language: The level of formality can differ. For instance, "to have a big mouth" is an informal idiom, while its Uzbek equivalent og'zi bo'sh can be more informal or colloquial.Changing language use: Both languages are constantly evolving. Idioms that were once common may be replaced by newer expressions, and new idioms may emerge due to social and cultural shifts

The analysis reveals several effective translation strategies:

For full equivalence: Direct translation ("turn a deaf ear" → "kar quloq solmoq")

For partial equivalence: Analogical translation ("up to your ears" → "boshi ishga botgan")

For zero equivalence: Paraphrase or explanation ("qulingchi quloq solmoq" → "to listen with deep respect")

For connotative mismatch: Functional equivalents ("bright-eyed and bushy-tailed" → "serg'ayrat")

English Ideom	Meaning	Uzbek Equivalent	Type of Equivalent	Notes
To lose one's head	Panic	Boshini yo'qatmoq	Full	Same metaphor
To rack one's brain	Think hard	Kallani ishlatmoq	Partial	Similar meaning
To keep a cool head	Stay calm	Boshini yo'qatmaslik	Partial	Same concept
To have a big head	Arrogant	Kibrlanmoq	Functional	Different image

Discussion. The examination of idioms that involve parts of the head in both English and Uzbek languages demonstrates a blend of shared metaphorical concepts and distinct cultural influences. In both languages, the head is commonly associated with thinking, intelligence, and emotions, which reflects a universal cognitive metaphor. For example, the idiomatic expressions to rack one’s brains in English and kallani ishlatmoq in Uzbek both emphasize deep mental effort.Despite these parallels, the idioms vary in their imagery, usage, and emotional tone, highlighting important cultural differences. English idioms frequently focus on rationality, self-control, and calmness, as illustrated by phrases like to keep a cool head. In contrast, Uzbek idioms often express strong emotional or social undertones, such as og’zi qulog’iga yetmoq, which conveys intense happiness using sensory imagery related to the head and ears. This contrast suggests that while English idioms emphasize individual mental control, Uzbek idioms reflect more collective or emotional experiences.Translating such idioms poses difficulties, especially when there is no direct equivalent in the target language or when stylistic nuances differ. Some idioms can be translated literally without losing their meaning, but others need to be adapted or paraphrased to preserve their communicative purpose. For instance, the English idiom to have a big head does not have a direct Uzbek equivalent with the head metaphor, leading translators to use alternatives like kibrlanmoq to express arrogance.Additionally, the emotional and stylistic connotations of idioms may differ between the two languages, which affects their translation and interpretation. An idiom with a neutral or positive connotation

in one language might carry a negative or stronger emotional charge in the other, requiring translators to be culturally aware to maintain the intended effect.

In both Uzbek and English, the head is viewed as the central organ of human intellect and reasoning. Consequently, the main connotative meaning of this somatic unit is associated with wisdom, intelligence, or their absence. This lexeme is therefore one of the most productive elements for describing a person's intellectual qualities through their physical or figurative features.The head is also frequently linked to the concept of life, as it represents a vital organ. For instance, the English idiom "to pay for something with one's life" corresponds to the Uzbek phrase "boshi bilan javob bermoq". The semantic core of this lexeme also expresses notions of dignity and superiority, as seen in idioms like "to carry one's head high" – "boshini baland tutmoq" or "o'zini mag'rur tutmoq".

Likewise, "to wash someone's head" conveys meanings such as "boshini egmoq" or "tanbeh bermoq" in Uzbek, depending on context.It is important to note that in Uzbek–English phraseological parallels, the equivalent of head is sometimes rendered directly as head and sometimes replaced by brains. For example, "to cudgel one's brains over something" corresponds to "biror narsa ustida bosh qotirmoq", and "use your brains" aligns with "kallangni ishlat" or "aqlingni ishlat".Somatic idioms are widely found in both languages, although the somatic component is not always the main element; in some cases, it plays only a secondary role. Typical structures of phraseological units containing somatisms include comparative and gestural forms. For example, "to keep one's head" – "xotirjam bo'lmoq" (literally "to keep one's head") expresses calmness, while "to shake one's head" – "bosh chayqamoq" signals disagreement, and "to hang one's head" – "boshini egmoq" or "boshni quyi solmoq" denotes sadness or shame.Across most cultures, the head is considered the most important and vital part of the body, and English and Uzbek are no exceptions. Because the head is associated with the brain, the organ of thought, its meaning naturally extends to various lexical and semantic functions. Thus, "head" frequently appears as a core component in somatic phraseological units describing a wide spectrum of mental states, emotions, attitudes, and evaluations—either positive or negative.

Moreover, many somatisms in Uzbek and English share similar logical structures. For example, "a fish rots from the head" corresponds directly to the Uzbek proverb "baliq boshidan sasiydi." However, some expressions differ in their lexical components despite conveying the same underlying logic, such as "many men, many minds" and its Uzbek equivalent "bir kalladan ikkita yaxshi."The cultural and national interpretation of the lexical and phraseological somatic field helps us understand the mechanisms that shape a person's worldview — their self-awareness, perception of reality, and the collective worldview of an ethnic community as a whole.In both English and Uzbek, phraseological units belonging to the lexical-semantic field of body parts form a large and diverse group characterized by unique linguistic and cultural features. Within this group, all main types of phraseological expressions are represented, including phraseological fusions, unities, and combinations.

The majority of somatic phraseological units in both languages belong to the category of phraseological unities.These expressions have varied origins: some come from biblical or mythological sources, while others have arisen through the semantic rethinking of free word combinations within one language. Phraseological units in English and Uzbek that contain a body-part component show a high degree of interlingual equivalence. This can be explained by the fact that the core lexemes—names of body parts—are basic and frequent vocabulary items in both languages. Moreover, they are similarly conceptualized across cultures, which enhances their phrase-forming potential and increases the likelihood of semantic and structural correspondence between the two languages.

Conclusion. In conclusion, the study underlines the necessity of combining linguistic expertise with cultural understanding when translating idioms involving head parts. Recognizing both universal metaphors and language-specific characteristics allows for more accurate and meaningful translations, fostering better intercultural communication.Furthemore,this study has provided a comprehensive analysis of the translation challenges and equivalence levels of human head-related idioms between English and Uzbek. The investigation reveals that while full equivalence exists in some cases where both form and meaning align directly, the majority of idioms fall into categories of partial equivalence or zero equivalence due to fundamental cultural and and linguistic differences.The findings demonstrate that effective translation of these somatic idioms requires far more than linguistic competence - it demands deep cultural awareness and strategic decision-making. Translators must navigate between literal meaning and cultural appropriateness, often choosingbetween analogical translation, functional equivalents, or explanatory paraphrasing to convey the intended meaning accurately.This research underscores the importance of a pragmatic approach in translation theory and practice, particularly for culturally embedded expressions like idioms. The identified

strategies and problem classifications offer practical guidance for translators, linguists, and language educators working with English and Uzbek materials.

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UDC 81

SOCIAL PROTECTION TERMS IN ENGLISH AND UZBEK AND THEIR STRUCTURAL AND SEMANTIC FEATURES

Nizomova Mokhinur Baratboyevna,
Associate Professor, Head of the Department of Practical English, Karshi State University, PhD in Philological Sciences
ORCID: 0009-0008-1168-2795
Rakhimova Munisa Sherali kizi,
2nd year Master's degree at Turon University
munisaraximova26@gmail.com

Abstract. *This study undertakes a comprehensive comparative analysis of social protection terminology in two linguistically and socio-culturally distinct contexts: English and Uzbek. The primary objective is to identify, categorize, and examine the structural, derivational, and semantic features inherent in the specialized lexicon of social protection systems, providing a deeper understanding of how these institutional concepts are lexicalized and conceptualized across disparate linguistic typologies (Azimova, 2019, p. 45). By applying a combined qualitative and quantitative methodology, encompassing specialized corpus extraction and systemic conceptual mapping, the research systematically classifies terms based on their form (e.g., compound, phrase, single lexeme) and their conceptual scope (e.g., benefit type, administrative structure, policy risk concept). The findings reveal significant typological differences in term formation, with English displaying a pronounced preference for binomial and trinomial noun phrases, such as "universal basic income" (Baker, 2018, p. 101), while Uzbek frequently utilizes agglutinative affixation and specific phrasal equivalents, like ijtimoiy himoya ("social protection") and ishsizlik nafaqasi (“unemployment benefit”).*

Keywords: *social protection, comparative linguistics, terminology, structural features, semantic analysis, English, Uzbek.*

ТЕРМИНЫ СОЦИАЛЬНОЙ ЗАЩИТЫ НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ И ИХ СТРУКТУРНО-СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ

Аннотация. *В данном исследовании проводится комплексный сравнительный анализ терминологии социальной защиты в двух лингвистически и социально-культурно различных контекстах: английском и узбекском. Основная цель — выявить, классифицировать и изучить структурные, деривационные и семантические особенности, присущие специализированной лексике систем социальной защиты, что позволит глубже понять, как эти институциональные концепции лексически осмысляются и концептуализируются в различных лингвистических типологиях (Азимова, 2019, с. 45). Применяя комбинированную качественную и количественную методологию, включающую специализированное извлечение корпусов и системное концептуальное картирование, исследование систематически классифицирует термины на основе их формы (например, сложное слово, фраза, отдельная лексема) и их концептуального охвата (например, тип пособия, административная структура, концепция политического риска). Результаты исследования выявили существенные типологические различия в терминообразовании: в английском языке наблюдается выраженное предпочтение двучленным и трёхчленным именным группам, например, «universal basic income» (Бейкер, 2018, с. 101), в то время как в узбекском языке часто используются агглютинативная аффиксация и специфические фразовые эквиваленты, например, “ижтимоий химоя” («социальная защита») и “ишсизлик нафақаси” («пособие по безработице»).*

Ключевые слова: *социальная защита, сравнительное языкознание, терминология, структурные особенности, семантический анализ, английский, узбекский язык.*

INGLIZ VA O‘ZBEK TILLARIDA IJTIMOIY HIMOYA TERMINLARI VA ULARNING STRUKTURAVIY-SEMANTIK XUSUSIYATLARI

Annotatsiya. *Ushbu tadqiqot ijtimoiy himoya terminologiyasini ikki til va ijtimoiy-madaniy jihatdan bir-biridan farq qiluvchi kontekstda: ingliz va o‘zbek tillarida har tomonlama qiyosiy tahlil qiladi. Asosiy*

maqsad ijtimoiy himoya tizimlarining ixtisoslashgan leksikasiga xos bo‘lgan tarkibiy, derivativ va semantik xususiyatlarni aniqlash, turkumlash va tekshirish, bu institutsional tushunchalarning turli xil lingvistik tipologiyalarda qanday leksiklashtirilganligi va kontseptuallashtirilganligini chuqurroq tushunish imkonini beradi (Azimova, 2019, s.). Ixtisoslashgan korpus ajratib olish va tizimli kontseptual xaritalashni o‘z ichiga olgan kombinatsiyalangan sifat va miqdoriy metodologiyani qo'llash orqali tadqiqot atamalarni shakllari (masalan, birikma, ibora, yagona leksema) va ularning kontseptual doirasi (masalan, foyda turi, ma'muriy tuzilma, siyosat tavakkalchilik tushunchasi) asosida tizimli ravishda tasniflaydi. Topilmalar atamalarning shakllanishida sezilarli tipologik farqlarni ochib beradi, ingliz tilida binomial va trinomial ot iboralariga aniq afzallik beriladi, masalan, “universal asosiy daromad” (Beyker, 2018, 101-bet), o‘zbek tilida esa tez-tez aglutinativ affiksatsiya va o‘ziga xos iboralar ekvivalentlaridan foydalaniladi. (“ishsizlik nafaqasi”).

Kalit so‘zlar: *ijtimoiy himoya, qiyosiy tilshunoslik, terminologiya, strukturaviy xususiyatlar, semantik tahlil, ingliz, o‘zbek.*

Introduction. The apparatus of social protection, encompassing the full spectrum of policies and programs designed to reduce poverty and vulnerability, manage social risks, and ensure a minimum standard of living, is fundamentally actualized and disseminated through its specialized terminology (Council of Europe, 2016, p. 18). This lexicon, being a direct linguistic reflection of complex institutional, legislative, and socio-economic frameworks, is critically important for both domestic policy implementation and international comparative study. The precise and nuanced understanding of these terms—far from being a trivial linguistic concern—is a prerequisite for effective policy transfer, multilateral cooperation, and the successful translation and interpretation of legal and regulatory texts between languages (Hale & Kiss, 2017, p. 67). The present investigation addresses a significant gap in comparative terminological research by focusing specifically on the structural and semantic dimensions of social protection terms as they manifest in English and Uzbek. English, serving as a global lingua franca and the native language of many pioneering and highly differentiated welfare states, possesses a vast, historically stratified, and often polysemous lexicon in this specialized area. Conversely, Uzbek, a Turkic language characterized by an agglutinative structure, possesses a terminology whose developmental trajectory has been uniquely influenced by its Soviet-era legacy, its subsequent transition to an independent republic, and its current efforts toward market economy reforms and the reconstruction of a national social policy architecture.

The inherent necessity for this focused comparative study arises from the pervasive and recognized difficulty in achieving functional equivalence between social protection terms across different linguistic and cultural contexts (ILO, 2020, p. 92). Core concepts such as "pension," "social assistance," and "disability allowance" are not abstract universals; rather, they carry specific legal, administrative, and cultural baggage within their respective source languages, often resisting a simple, direct, one-to-one translation. These terms are deeply embedded in distinct legal traditions, financial models (contributory vs. non-contributory), and institutional architectures. For instance, the general notion of 'welfare' in Anglophone contexts often carries connotations distinct from its closest equivalents in Uzbek, where the most frequent native terms tend to focus more directly on explicit 'protection' (*himoya*) or 'support' (*qo‘llab-quvvatlash*), often rooted in communal or state-centric provision rather than marketized risk management (Leibniz, 2015, p. 301). The structural analysis component of this research is thus crucial, compelling a deconstruction of the morphological and syntactic mechanisms by which specialized meaning is encoded. This involves a systematic examination of processes such as compounding, derivation, acronymization, and complex phrasal construction as the primary term-formation strategies in each language, recognizing that this structural variability directly impacts the economy of expression and the conceptual clarity of legislative and technical texts (Meyer, 2017, p. 142). The historical context of Uzbekistan’s transition is especially pertinent, as the post-Soviet shift required the rapid terminologization of market-based concepts (e.g., private insurance, unemployment benefits) often through calquing or semantic extension of native terms, creating a hybrid lexicon that warrants rigorous analysis (Temirov, 2022, p. 75).

Literature Review. The scholarly investigation of specialized terminology, particularly within the dynamic and policy-laden domain of socio-political discourse, draws heavily upon the foundational principles of Terminography and Comparative Linguistics (Meyer, 2017, p. 55). Classic terminological theory, historically associated with thinkers who sought precision, emphasized the ideal of the monosemous nature and concept-oriented focus of terms, sharply differentiating them from the polysemous characteristics of general vocabulary (Widdowson, 2017, p. 25). This theoretical perspective, rooted in the desire for unambiguous reference, posits that terms, especially those embedded in legal and administrative fields like social protection, should ideally be precise and systematically linked to a specific, singular concept within an organized domain. However, contemporary Socioterminological approaches offer a crucial corrective,

recognizing that technical terms are not created in an institutional vacuum; rather, they are complex products of social, political, institutional, and historical practices (Council of Europe, 2016, p. 115). This perspective proves particularly salient when examining cross-cultural domains, where terms frequently serve as linguistic repositories for ideological underpinnings and historical developments (Baker, 2018, p. 140). For example, the comprehensive evolution of 'welfare' and 'social security' terminology in English is intrinsically linked to the post-World War II commitment embodied by the seminal Beveridge Report and the subsequent establishment of vast institutional frameworks, thereby embedding specific institutional histories and philosophical approaches to state intervention within the language itself (Beveridge, 1942, p. 15).

Comparative studies involving the English language and Turkic languages, including the specific case of Uzbek, have consistently highlighted the acute challenges inherent in the process of transferring complex socio-political and economic concepts (Dzhumaev, 2021, p. 12). Prior scholarship examining terminology development in post-Soviet and transitional economies has frequently documented a high incidence of borrowing (lexical or semantic), calquing (loan translation), and the significant semantic re-evaluation of pre-existing native words to accommodate newly imported market and governance concepts, a pervasive phenomenon clearly visible in the Uzbek administrative language following its independence in 1991 (Temirov, 2022, p. 78). The Uzbek language, with its extensive and layered morphological system, utilizes significant agglutination for both grammatical function and lexical formation. The indigenous tendency to form abstract nouns and concepts frequently involves highly productive derivational suffixes such as *-lik* (which denotes a state, quality, or abstract concept, e.g., *ishsizlik* ‘unemployment’) or the formation of complex nominal compounds with a generic head-noun (Rustamov, 2018, p. 203). Existing comparative linguistic scholarship often touches upon the structural preference in Uzbek for postpositional phrasal constructions and notes the historical influence of Russian-language administrative terminology during the Soviet era, which introduced numerous structural patterns and loan translations, particularly within institutional and bureaucratic contexts, directly impacting the formation of state-related terms (Alimov, 2019, p. 166).

Methodology.

Corpus Design and Data Extraction

The methodology adopted for this comparative study is firmly based upon a mixed-methods approach, integrating robust quantitative structural analysis with a detailed qualitative semantic and conceptual scrutiny (Faulks, 2020, p. 22). The primary data source constitutes a specialized, purpose-built bilingual corpus of social protection texts. The English sub-corpus was strategically compiled from key authoritative official documents, including foundational legislative acts (e.g., U.K. Social Security Acts, U.S. Social Security Administration reports), comprehensive policy white papers, and the annual publications of international organizations critically involved in social protection (e.g., the International Labour Organization, the World Bank’s Social Protection and Labor Global Practice) (Council of Europe, 2016, p. 20). The corresponding Uzbek sub-corpus was derived from parallel official governmental sources, specifically the primary Laws of the Republic of Uzbekistan concerning Pensions and Benefits, relevant Presidential Decrees related to targeted social support, and official documents published by the Social Protection Agency under the Ministry of Economy and Finance (Temirov, 2022, p. 80). The corpus was curated not for sheer volume but for maximal terminological density and breadth, resulting in an estimated total of over 450,000 running tokens, from which a focused core term bank of over 900 specialized terms and their confirmed contextual equivalents was systematically extracted through bilingual expert review and frequency analysis (Sager, 1990, p. 311).

Structural Classification and Quantification. The initial stage involved a rigorous quantitative structural analysis of every term identified in the term bank. Each specialized term in both languages was categorized according to a framework based on its underlying morphological and syntactic composition (Meyer, 2017, p. 60). The categorization framework was multifaceted, including: (1) Single-word terms (simple lexemes, including derived and morphologically compounded forms, e.g., *pensioner*); (2) Multi-word terms or Phrases (including the common binomials, trinomials, and longer descriptive phrases, e.g., *minimum wage*, *nogironlik nafaqasi*); and (3) Acronyms and Initialisms (e.g., *SSI, MCH - Moddiy yordamchi to‘lovlar*) (Johnson, 2015, p. 95). For the Uzbek terms, a supplementary layer of linguistic analysis was deployed to focus specifically on the role of agglutinative morphology, specifically identifying and quantifying the frequency and semantic role of key derivational affixes, such as *-siz* (privative affix, e.g., *ishsiz* 'unemployed') and the productive nominalizers (Rustamov, 2018, p. 210). A comparative statistical calculation was then performed to determine the average term length in both languages (measured in words and morphemes) to empirically ascertain the respective structural preferences for descriptive phraseology versus morphological condensation (Faulks, 2020, p. 28).

Semantic Mapping and Conceptual Analysis. The subsequent, qualitative stage involved an in-depth semantic and conceptual mapping process utilizing a modified componential analysis (Widdowson, 2017, p. 40). Terms were initially grouped into four major, internationally recognized semantic fields that structure social protection discourse: (A) Contributory Benefits and Insurance (e.g., pensions, unemployment insurance); (B) Non-Contributory Benefits and Social Assistance (e.g., poverty aid, means-tested cash transfers); (C) Administrative and Institutional Terms (e.g., *social worker, ijtimoiy xizmat*); and (D) Policy and Risk Concepts (e.g., *vulnerability*, *social exclusion*, *mehnat staji*) (Leibniz, 2015, p. 310). For terms where direct equivalence was not immediately apparent, a rigorous contextual analysis was performed across all corpus instances to fully determine the semantic range and the precise legal or administrative function of the term within its source system (ILO, 2020, p. 100). The identified discrepancies between the core conceptual underpinnings in English (often rooted in risk-pooling and individualized entitlements) and those in Uzbek (often rooted in state-centralized provision and socio-communitarian support) were critically assessed to pinpoint instances of semantic under-differentiation, over-differentiation, or non-equivalence, providing the qualitative depth necessary to interpret the quantified structural findings (Baker, 2018, p. 160).

Results and Analysis.

Structural Typology of Social Protection Terminology.

The detailed quantitative analysis of the extracted term bank has yielded highly significant structural divergences between the English and Uzbek social protection lexicons, providing clear empirical evidence of their respective typological preferences (Dzhumaev, 2021, p. 15). A systematic breakdown of term structure indicates a decisive reliance on multi-word nominal phrases in the English corpus, contrasting sharply with a higher frequency of single, morphologically complex lexemes and concise phrasal equivalents in the Uzbek corpus.

Table 1. Comparative Distribution of Term Structural Categories in English and Uzbek Corpora

Term Structure Category	English Terminology (N=450)	Uzbek Terminology (N=450)	Percentage Difference (English – Uzbek)
Single-word Lexemes	92 (20.4%)	158 (35.1%)	-14.7%
Binomial Phrases	225 (50.0%)	175 (38.9%)	+11.1%
Trinomial Phrases	105 (23.3%)	85 (18.9%)	+4.4%
Quadrinomial/Longer Phrases	28 (6.2%)	32 (7.1%)	-0.9%
Total	450 (100%)	450 (100%)	-

As categorically presented in Table 1, the English terminology exhibits a dominant structural preference for Binomial Phrases (50.0%), encompassing common and crucial terms such as *social security*, *housing benefit*, and *minimum wage* (Johnson, 2015, p. 101). This pronounced structural tendency is highly consistent with the analytical and compounding nature of English technical language, where modification often occurs through simple concatenation of nouns. Conversely, the Uzbek lexicon shows a markedly higher proportion of Single-word Lexemes (35.1%) (Rustamov, 2018, p. 215). It is crucial to note that many of these seemingly 'single-word' Uzbek terms are, in fact, morphologically complex, being formed through extensive and systematic derivation (e.g., *nafaqaxo‘r* - 'pensioner', literally 'benefit-eater/consumer') or compounding into a single orthographic unit (e.g., *mehnatga layoqatsizlik* - 'incapacity for work'). The calculated comparative average term length, when measured strictly in words, was statistically higher for English at 2.05 words per term, compared to 1.58 words per term for Uzbek, empirically confirming the tendency for relative condensation in the Uzbek lexicon, a feature largely achieved through efficient agglutinative morphology rather than extensive phrasal concatenation (Faulks, 2020, p. 30).

The detailed analysis of derivational affixation in Uzbek further highlights the distinct structural mechanisms utilized for encoding terminological specificity. The nominalizing suffix -lik (denoting an abstract quality or state) was observed to be exceptionally productive, occurring in a significant 24.1% of all single-word and head-noun components in the Uzbek sub-corpus (e.g., *ishsizlik* ‘unemployment’, *nogironlik* ‘disability’) (Rustamov, 2018, p. 220). This frequent reliance on morphological operations in Uzbek stands in sharp contrast to the English system, which often necessitates the use of a separate, modifying word, such as 'state', 'status', or 'provision' (e.g., 'unemployment status', 'disability provision'), or complex, often ambiguous, nominalizations to convey the equivalent abstract concepts (Azimova, 2019, p. 125). The structural analysis conclusively confirms that while both languages successfully encode the specialized concepts of social protection, they achieve this precision by maximally utilizing their fundamental typological resources: phrasal compounding and nominal modification in English, and

systematic morphological derivation and agglutination in Uzbek. This structural difference is the first major finding that must guide all terminological efforts between the two language systems (Dzhumaev, 2021, p. 20).

Semantic Mapping and Conceptual Gaps. The detailed semantic analysis, which mapped the terms against the four predefined fields, revealed crucial areas of both semantic convergence and significant divergence in the conceptualization of social protection (Widdowson, 2017, p. 45). Field B (Non-Contributory Benefits and Social Assistance) exhibited the greatest level of semantic dispersion and presented the most considerable challenges for achieving direct, one-to-one equivalence (Leibniz, 2015, p. 315).

Table 2. Semantic Equivalence Ratios Across Major Conceptual Fields (N=900 Terms)

Semantic Field	Equivalent Terms	Partially Equivalent Terms	Non-Equivalent Terms (Concept/Structure)
A: Contributory Benefits & Insurance	88%	9%	3%
B: Non-Contributory Benefits & Assistance	42%	38%	20%
C: Administrative & Institutional	75%	15%	10%
D: Policy & Risk Concepts	65%	25%	10%

The high level of direct equivalence observed in Field A (Contributory Benefits) is largely attributable to the shared, globally standardized foundational principles of insurance and pension systems, which have often been harmonized through international labor law and common actuarial practices (Council of Europe, 2016, p. 35). Conversely, the low equivalence (42%) and high partial equivalence (38%) recorded in Field B (Non-Contributory Benefits) highlight the significant influence of unique historical, legal, and institutional path dependencies (Temirov, 2022, p. 85). For example, the Anglophone policy concept of a "Conditional Cash Transfer (CCT)" requires a long, descriptive phrasal translation in Uzbek to fully capture the policy mechanism and conditions (*shartli naqd pul o‘tkazmasi* - 'conditional cash money transfer'), clearly illustrating a conceptual borrowing and adaptation rather than a native linguistic development (Baker, 2018, p. 170). Furthermore, the Uzbek term mahalla yordami ('neighborhood/community aid') has no functional or single-term English equivalent, as it is inextricably tied to a unique, historical decentralized socio-administrative structure fundamental to Uzbek society. The non-equivalent terms in this category frequently reflect forms of assistance that are integrated into traditional local governance (the *mahalla* system) and not directly mirrored by Western-style residual welfare programs (Temirov, 2022, p. 90).

The detailed findings derived from the structural and semantic analysis offer profound and actionable insights into the linguistic realization of social protection concepts across the two languages, firmly supporting the assertion that both linguistic typology and historical institutional context are foundational in shaping specialized terminology (Hale & Kiss, 2017, p. 105). The observed structural preference for highly modifiable phrasal terms in English (e.g., *universal basic income, income support provision*) is entirely consistent with its analytical grammatical typology and reflects the dynamic, often evolving nature of Anglophone policy development, where new, complex concepts are readily incorporated by modifying established head-nouns (Azimova, 2019, p. 130). This structural tendency facilitates a high degree of immediate precision through modification but carries the inherent risk of terminological ambiguity or prolixity. Conversely, the demonstrated reliance on concise, morphologically complex single-word terms and highly specific phrasal equivalents in Uzbek (e.g., *ishsizlik nafaqasi, ijtimoiy yordam*) is a direct function of the language’s agglutinative resources, which offer an efficient mechanism for conceptual condensation and terminological economy (Rustamov, 2018, p. 225). This stark structural difference necessitates that terminologists and translators must frequently deconstruct and analyze long, compound English nominal phrases and then reconstruct them using the native, efficient morphological resources of Uzbek, or rely on established, but potentially semantically shifted, loan translations, a practice that always introduces a degree of inherent translation risk (Dzhumaev, 2021, p. 25).

Conclusion. This research has successfully executed a rigorous comparative structural and semantic analysis of the specialized terminology of social protection in English and Uzbek, utilizing a robust mixed-methods approach grounded in a specialized bilingual corpus (Faulks, 2020, p. 35). The investigation has conclusively established significant structural and conceptual divergences that are deeply rooted in the inherent typological characteristics of the languages and the fundamentally different historical and institutional trajectories of their respective social protection systems (Azimova, 2019, p. 140). Structurally, the paper demonstrated that English exhibits a clear and quantifiable preference for analytical, multi-word nominal phrases, which offers high terminological transparency but can lead to conceptual ambiguity when terms are used out of context, whereas Uzbek leverages its agglutinative morphology to achieve superior

terminological condensation, resulting in a significantly higher frequency of morphologically complex single-word and concise phrasal equivalents (Rustamov, 2018, p. 230).

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UDC 81

CHARACTERISTICS OF SOCIAL MEDIA LEXICON AND THE REQUIREMENTS FOR ITS STUDY

Normurodova Sitora Yokub kizi,
Teacher of the Yangiyer Branch of the
Tashkent Chemical-Technological Institute

Abstract. *The rise of social media has transformed language by producing a new lexicon that mirrors technological innovation, cultural hybridity, and the shaping of digital identity. Unlike traditional vocabulary development, this lexicon emerges quickly and often spreads globally within days. The article discusses the main characteristics of social media lexicon, such as dynamism, multimodality, informality, hybridization, and indexicality. It highlights how abbreviations, emojis, hashtags, and code-mixing have become central features of online interaction, contributing both to efficiency in communication and to creativity in expression. Drawing on recent scholarship, the study stresses that social media language must be examined not only at the lexical level but also in relation to its pragmatic functions and cultural meanings. In addition, the article outlines essential requirements for studying this lexicon, including interdisciplinary perspectives, corpus-based methods, pragmatic and contextual analysis, lexicographic documentation, and ethical considerations. The guiding research questions are: (1) what are the main linguistic and pragmatic features of social media lexicon? (2) how do multimodality, informality, and hybridity shape its development? and (3) what methodological and ethical requirements should researchers follow in analyzing it? The findings indicate that social media lexicon is both a field of rapid linguistic innovation and a key to understanding globalization, identity, and cultural interaction in the digital age.*

Keywords: *social media lexicon, multimodality, hybridity, digital discourse, linguistic innovation, identity*

IJTIMOIY TARMOQ LEKSIKASI XUSUSIYATLARI VA UNI O‘RGANISHGA QO‘YILADIGAN TALABLAR

Annotatsiya. *Ijtimoiy tarmoqlarning keng tarqalishi tilni o‘zgartirib, texnologik innovatsiyalarni, madaniy gibridlikni va raqamli identitetni aks ettiruvchi yangi leksikani yuzaga keltirdi. An’anaviy lug‘at boyishidan farqli ravishda, bu leksika juda tez paydo bo‘ladi va qisqa vaqt ichida butun dunyoga tarqaladi. Maqolada ijtimoiy tarmoq leksikasining asosiy xususiyatlari — dinamiklik, multimodallik, norasmiylik, gibridlik va indeksallik — yoritiladi. Qisqartmalar, emoji, xeshteg va kod-aralashuv kabi birliklarning onlayn muloqotdagi asosiy rol o‘ynashi, ularning aloqa samaradorligi va ijodkorlikni ta’minlashi ta’kidlanadi. So‘nggi ilmiy tadqiqotlarga asoslanib, maqola ijtimoiy tarmoq tilini faqat leksik darajada emas, balki uning pragmatik funksiyalari va madaniy ma’nolari bilan birgalikda o‘rganish zarurligini ko‘rsatadi. Shuningdek, ushbu leksikani tadqiq etishda quyidagi talablar muhim ekanligi qayd etiladi: multidisiplinar yondashuv, korpus asosidagi metodlar, pragmatik va kontekstual tahlil, leksikografik hujjatlashtirish hamda etika qoidalariga amal qilish. Asosiy tadqiqot savollari: (1) ijtimoiy tarmoq leksikasining lingvistik va pragmatik jihatlari qanday? (2) multimodallik, norasmiylik va gibridlik uning rivojlanishida qanday rol o‘ynaydi? (3) uni tahlil qilishda qanday metodologik va etika talablariga rioya qilinishi lozim? Natijalar shuni ko‘rsatadiki, ijtimoiy tarmoq leksikasi nafaqat tezkor til innovatsiyalari maydoni, balki globalizatsiya, identitet va madaniy o‘zaro ta’sirni tushunishda muhim manba hisoblanadi.*

Kalit so‘zlar: *ijtimoiy tarmoq leksikasi, multimodallik, gibridlik, raqamli diskurs, lingvistik innovatsiya, identitet*

ХАРАКТЕРИСТИКИ ЛЕКСИКИ СОЦИАЛЬНЫХ СЕТЕЙ И ТРЕБОВАНИЯ К ЕЁ ИЗУЧЕНИЮ

Аннотация. *Распространение социальных сетей изменило язык, породив новую лексику, отражающую технологические инновации, культурную гибридность и формирование цифровой идентичности. В отличие от традиционного развития словарного запаса, эта лексика возникает стремительно и за короткое время распространяется по всему миру. В статье рассматриваются основные характеристики лексики социальных сетей: динамичность, мультимодальность, неформальность, гибридизация и индексальность. Отмечается, что аббревиатуры, эмодзи,*

хэштеги и код-микширование стали центральными элементами онлайн-коммуникации, обеспечивая как эффективность, так и креативность выражения. Опираясь на современные исследования, автор подчёркивает, что изучение языка социальных сетей должно учитывать не только словарный уровень, но и прагматические функции и культурные значения. Кроме того, в статье обозначены основные требования к исследованию этой лексики: междисциплинарный подход, корпусные методы, прагматический и контекстуальный анализ, лексикографическая документация и учёт этических норм. Ведущие исследовательские вопросы: (1) каковы основные лингвистические и прагматические особенности лексики социальных сетей? (2) какую роль играют мультимодальность, неформальность и гибридность в её развитии? (3) какие методологические и этические требования необходимо учитывать при её анализе? Результаты показывают, что лексика социальных сетей является одновременно сферой быстрых языковых инноваций и ключом к пониманию глобализации, идентичности и культурного взаимодействия в цифровую эпоху.

Ключевые слова: *лексика социальных сетей, мультимодальность, гибридизация, цифровой дискурс, лингвистические инновации, идентичность*

Introduction. In the digital era, social media has emerged as a dominant platform for global communication, influencing not only interpersonal interactions but also the linguistic landscape of societies. The lexicon associated with social media reflects the dynamics of technological change, cultural exchange, and user creativity. Early studies by Crystal (2006, 2019) highlighted how the Internet created "Netspeak," a hybrid variety of language shaped by immediacy and informality. Later research extended these observations to social media platforms, showing how digital communication gave rise to neologisms, abbreviations, and multimodal symbols such as emojis (Danesi, 2017; Tagg, 2015).

Analysis of literary sources. Scholars have emphasized different aspects of social media lexicon. Zappavigna (2012) examined the affiliative function of hashtags on Twitter, demonstrating how they construct digital communities. Androutsopoulos (2014) explored linguistic hybridity and identity construction through online discourse, while Georgakopoulou (2017) studied "small stories" in social networks as micro-narratives shaping everyday lexicon. More recent studies have focused on the rapid diffusion of digital slang across languages and cultures, pointing to globalization and youth culture as driving forces (Cook, 2020; Biber & Egbert, 2018). Despite these valuable contributions, there is still a need for systematic research into the core characteristics of social media lexicon and the methodological requirements for its analysis.

This article addresses that gap by discussing the distinctive features of social media lexicon and the scholarly requirements for studying it. The discussion is guided by the following key questions:

1. What are the defining linguistic and pragmatic characteristics of social media lexicon?
2. How do multimodality, informality, and hybridization shape its development?
3. What methodological and ethical requirements should researchers consider in analyzing social media lexicon?

By examining these questions, the article aims to provide a comprehensive theoretical foundation for understanding and researching the vocabulary of social media communication.

Characteristics of Social Media Lexicon

1. Dynamism and Ephemerality

One of the most striking features of social media lexicon is its constant change and short life cycle. Terms may gain popularity rapidly through viral memes but fade just as quickly. For instance, "YOLO" ("you only live once") was highly popular in the early 2010s but has declined in recent years. As Crystal (2019) notes, digital environments accelerate lexical innovation because they allow instantaneous global circulation of new expressions. This ephemerality makes social media lexicon a valuable mirror of cultural and generational trends.2. Multimodality and Semiotic expansion

Unlike traditional written communication, social media discourse is multimodal, combining text with emojis, GIFs, memes, and hashtags. These units often act as functional equivalents of words or phrases. Danesi (2017) argues that emojis, for example, constitute a new form of "visual language" that conveys emotion and context beyond written words. The hashtag (#) serves both an indexing function and an identity marker (Zappavigna, 2012). Thus, social media lexicon cannot be studied without acknowledging its semiotic richness.

3. Informality, Playfulness, and Creativity

Social media communication is characterized by informal style, abbreviation, and linguistic play. Users adopt creative spellings ("thx" for thanks), acronyms ("BRB" for be right back), and blends ("infodemic" = information + epidemic). Tagg (2015) points out that such strategies reflect both efficiency

and creativity in online interaction. The informality of this lexicon challenges conventional boundaries between spoken and written registers (Biber & Egbert, 2018).

4. Hybridization and Code-Mixing

Social media facilitates the mixing of English with local languages, resulting in hybridized forms. Androutsopoulos (2014) describes this as "polylingual languaging," where users creatively combine linguistic resources to construct identities. In the Uzbek context, phrases such as "post qilish" (to post) or "like bosish" (to like) demonstrate how English digital terms are assimilated into local grammar. This hybridization underscores the global–local dynamics of digital discourse.

5. Indexicality and Identity Construction

Lexical choices on social media are not neutral; they signal identity, affiliation, and stance. The use of hashtags such as #BlackLivesMatter or #MeToo illustrates how lexicon indexes ideological positions and group solidarity (Georgakopoulou, 2017). Youth slang, fandom jargon, and in-group memes further strengthen digital communities through shared vocabulary (Zappavigna, 2012). Thus, social media lexicon plays a central role in identity negotiation.

Analysis of the results obtained. Requirements for the Study of Social Media Lexicon

While the characteristics of social media lexicon demonstrate its richness and complexity, analyzing it scientifically requires a set of methodological and theoretical requirements. Because the lexicon is fluid, multimodal, and context-sensitive, researchers must adopt approaches that are both flexible and systematic.

1. Interdisciplinary Orientation

The study of social media lexicon goes beyond traditional linguistics. It requires insights from sociolinguistics, discourse analysis, media studies, cultural studies, and computational linguistics. As Georgakopoulou (2017) notes, small narratives and identity performances on social media can only be understood when linguistic forms are analyzed alongside social and technological contexts.

2. Corpus-Based and Digital Methods

Due to the vast volume of online data, digital corpora and computational tools are essential. Biber and Egbert (2018) emphasize the importance of corpus-based approaches for tracking lexical innovations across registers. With the help of big data analytics, it is possible to study trends in hashtag usage, frequency of neologisms, or the lifespan of slang terms across platforms.

3. Contextual and Pragmatic Sensitivity

Words on social media often gain meaning from their pragmatic and multimodal contexts. For example, the emoji (face with tears of joy) may serve as laughter, irony, or mockery depending on surrounding text. Herring and Androutsopoulos (2015) underline that discourse 2.0 research must capture such contextual nuance rather than limiting analysis to surface lexical forms.

4. Lexicographic Documentation and Standardization

Given the rapid evolution of digital vocabulary, there is a pressing need for systematic documentation. Cook (2020) suggests that creating glossaries, digital dictionaries, and typologies of online terms will ensure academic precision. Such documentation should acknowledge both ephemeral slang ("yeet," "stan") and more stable lexical units ("selfie," "emoji") that have already entered mainstream dictionaries.

5. Cross-Cultural and Comparative Approaches

Since social media platforms operate globally, lexical phenomena must be analyzed comparatively across languages and cultures. Androutsopoulos (2014) highlights that code-mixing and hybridization reflect local adaptations of global digital terms. Comparative studies, such as English–Uzbek or English–Russian social media lexicon, reveal how global and local identities merge in online discourse.

6. Ethical Considerations

Finally, research in this field raises ethical challenges. Townsend and Wallace (2016) emphasize the need to respect user privacy, anonymize data, and avoid extracting sensitive information without consent. Since social media posts often contain personal experiences, researchers must balance the richness of linguistic data with ethical responsibility.

Conclusion. The social media lexicon represents one of the most dynamic and transformative layers of contemporary language. It is marked by dynamism, multimodality, informality, hybridization, and identity construction, reflecting both global trends and local adaptations. As the literature shows (Crystal, 2019; Danesi, 2017; Zappavigna, 2012), social media has accelerated lexical innovation to a degree unprecedented in linguistic history. These innovations not only enrich the vocabulary of languages but also reshape how meaning is constructed and identities are negotiated in digital spaces.

The analysis addressed three guiding questions. First, the defining characteristics of social media lexicon were identified as rapid change, semiotic expansion, creativity, and hybridity. Second, the role of multimodality, informality, and code-mixing was discussed as central forces shaping the development of this

lexicon. Finally, the requirements for studying social media lexicon were outlined: adopting interdisciplinary perspectives, utilizing corpus-based digital tools, applying contextual and pragmatic sensitivity, documenting new terms systematically, conducting cross-cultural comparisons, and observing ethical standards in research.

The findings underscore that the study of social media lexicon is not a narrow linguistic task but an interdisciplinary challenge requiring collaboration across fields. In addition, it highlights the necessity for continuous monitoring and documentation, as today's digital slang may become tomorrow's standard vocabulary. Future research should focus more on cross-linguistic comparisons, including underexplored contexts such as Uzbek or Central Asian digital discourse, to better understand how global digital trends localize into diverse linguistic environments.

Ultimately, investigating social media lexicon provides insight not only into language change but also into broader issues of digital culture, globalization, and identity formation. As social networks continue to evolve, so too will their lexicon — making this field an essential and ongoing area of linguistic inquiry.

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UDC 81

THE ROLE OF GREEK AND LATIN LANGUAGES IN THE DEVELOPMENT OF MEDICAL TERMINOLOGY

Nosirova Odina Dilshodbek qizi,
Namangan State University, PhD student
nosirova.oydin1408@gmail.com

Abstract. *This article analyzes the role of ancient Greek and Latin in the historical development and formatting stages of medical terminology. It highlights the importance of Greek and Latin languages in the system of medical language, drawing on current comparative linguistic and historical research. The study explores the etymology and origin of medical words that developed during the early history of medical science, as well as the various characteristics of modern medical terminology.*

Keywords: *medical terminology, Greek language, Latin language, etymology, origin, adoption*

TIBBIY TERMINOLOGIYANI RIVOJLANISHDA YUNON VA LOTIN TILILARINING O‘RNI

Annotatsiya. *Mazkur maqolada tibbiy terminologiyaning tarixiy rivojlanishida qadimgi yunon hamda lotin tilining o‘rni yoritilgan. Unda tibbiy leksikani shakllantirishda yunon va lotin tillaridan olingan atamalarning o’zak qismi tahlil qilinadi. Tadqiqot tarixiy taqqoslash va qiyosiy tilshunoslik yondashuvlariga asoslanib, tibbiyot fani shakllanishining dastlabki davrlarida paydo bo‘lgan tibbiy atamalarning etimologik ildizlari va kelib chiqishini o‘rganadi.*

Kalit so‘zlar: *tibbiy terminologiya, yunon tili, lotin tili, etimologiya, kelib chiqish, o‘zlashma.*

РОЛЬ ГРЕЧЕСКОГО И ЛАТИНСКОГО ЯЗЫКОВ В РАЗВИТИИ МЕДИЦИНСКОЙ ТЕРМИНОЛОГИИ

Аннотация. *В данной статье рассматривается роль древнегреческого и латинского языков в историческом развитии медицинской терминологии. Анализируется основная часть терминов, заимствованных из греческого и латинского языков, которые легли в основу формирования медицинской лексики. Исследование основано на историко-сравнительном и лингвистическом подходах и изучает этимологические корни и происхождение медицинских терминов, возникших на ранних этапах становления медицинской науки.*

Ключевые слова: *медицинская терминология, греческий язык, латинский язык, этимология, происхождение, заимствование.*

Introduction. Thanks to modern technologies, there have been many developments in the sytem of terminology in many fields. As technolgical advances are applied to scientific fields, the lexical base of languages are being enriched with new words. Advancements in any scientific field have a significant impact on their naming system.[1] As areas develop, new terms are created to express new achievements, discoveries, technology innovation. As a result, there is always a evolvement in the system of terminology, with present terms changing in their meanings and morphological structures. This process highlights the development of terminology studies as a important topic within linguistics, emphasizing the need for clear and standardized usage.

Literature review. Medical terminology is a crucial area of linguistics, closely connected to healthcare, scientific advancement, and cultural heritage.[2] Therea are recent studies examining the structural, and historical characteristics of medical terms, featuring both their linguistic and historical significance by Varga et al. [3]

In medicine, Greek and Latin are considered the roots of the terminological system evolving over thousands of years with featuring its language features.[4] Most scientific names, anatomical terms, disease designations, pharmacological vocabulary, and surgical expressions rely on these classical sources. The historical influence of Greek and Latin enables consistent understanding and application of medical terms in modern global contexts.[5]

Medical Latin still plays an important role to have a scientific communication among multilingual specialists. [6] It enables to clearly define and differentiate between medical terms and their definitions.

Since Latin is one of the dominant languages in modern language of medicine it is vital to understand how those therms are formed. As far as understanding medical Latin is concerned, it is essential that a great number of the terms are made with Greek affixes.[7] According to Zenon and Jóskowska research, though English became a global language of medicine, one can not deny learning at least basic knowledge of Latin.[8]

Nosirova states that most medical terms were originate from ancient Greek and Latin, as we can historically see them in classical European texts.[9] Early Western medical scrolls, such as Hippocrates' manuscipts have been serving as a the foundation for anatomical, disease, and treatment terminology for centuries.[10]

In Central Asia, medical terminology traces back to the *Avesta* and was later enriched through Arabic translations and the works of scholars like Ibn Sina and Al-Zahrawi, who refined and expanded the lexicon.[11] Ibn Sina's *Al-Qanun fi-t-Tibb* systematically incorporated Greek and Latin terms into Arabic, forming a basis for modern medical language.[12]Today, the study of medical terminology integrates historical, linguistic, and cultural perspectives, reflecting centuries of knowledge transmission across languages and regions.[13]

Methodology. Historical-comparative and linguistic analysises have been applied to examine the influence of Greek and Latin on medical terminology in this study. The main aim is to identify core medical roots which were derived from these ancient languages, find out relevent evidences on their semantic evolution, and analyze how Uzbek medical vocabulary has adapted and preserved along with them.

Sources include historical medical terms, prevaoling medical dictionaries, and etymological references such as the *Online Etymology Dictionary*. These resources enable a detailed investigation of term origins, the explanations of adaptations, and current usage within the Uzbek medical lexicon.

Discussions. In ancient Greece, medicine developed alongside other disciplines, particularly philosophy and biology, rather than as an isolated field. The terminology used in historical texts gradually became established across European scientific tradition as standard medical vocabulary. Using a historical-linguistic approach, this study examines how key medical terms originated from Greek and Latin, how they were adapted, and how they eventually adopted into the English language, as illustrated in the following table.

Term	Origin	Root Words	Historical Development	Definition
Medicine	originates directly back to the Latin word "medicina"	the Latin root is "med" meaning "take appropriate measures"	the Latin term itself is derived from the verb "medērī", meaning "to heal"	medical treatment, cure, healing a substance, especially in the form of a liquid or a pill.
Embryo	derives from the Ancient Greek word ἔμβρυον (embruon)	the Greek root "en"-"in" *bryein* "to swell, be full"	mid-14c., from Medieval Latin *embryo* in Homer, it means "young animal	a human being or animal in an early stage of development, either in its mother's uterus or in an egg, or a plant.
Ovary	originates from the Modern Latin word *ovarium*	the Latin root *ov-* itself comes from Proto-Indo-European (PIE) *awyo-* "egg" or "source of life.	in classical Latin, *ovarius* meant "egg-keeper," but Thomson ("Autumn") used *ovarious* (adj.) for "consisting of eggs."	that part of the female animal in which eggs are generated
Dentist	derives from the Latin noun _dens_ (genitive dentis), meaning "tooth."	it was rooted in the Latin word for "tooth" from PIE	in 1759 it was used in French "*dentiste"*	a person whose job is treating people's teeth
Stomach	derives from the Ancient Greek word	PIE root, Greek word is "\st(e)m- or \sm-",	late 14c. variant of earlier *stomake* from Old French	an organ in the body where food is digested

	στόμαχος (stomachos)	meaning "mouth" or "opening"	*stomaque*	
Shoulder girdle	originates from the Greek term ὠμική ζώνη (ōmikē zōnē)	Greek root *"ōmos"* is "a shoulder", *"zōnē*" meaning "belt, girdle"	the term appeared in ancient Greek anatomical texts by Hippocrates and Galen. Later Latinized as *cingulum humeri* and translated into English as "shoulder girdle."	the bony ring formed by the clavicle and scapula, connecting the upper limb to the trunk.
Clavicle	originates from the Greek word κλείδα (kleida) and Latin	Greek root is "kleis or kleidos " meaning "key, bar"	the Greek kleis described a structure resembling a key or bar. Romans adopted it as clavicula (a diminutive form of clavis, "key"), later borrowed by Middle English anatomy as clavicle.	a slender, S-shaped bone connecting the shoulder blade and the sternum; known as the collarbone.
Scapula	originates from Greek ὠμοπλάτη (ōmoplátē)	Greek root "ōmos" is "shoulder" plus "plátē" meaning "blade, flat surface"	the term ōmoplátē was used by Galen to describe the flat bone at the back of the shoulder. The Latin scapulae replaced the Greek term in Roman medicine and entered English unchanged.	the flat triangular bone located in the upper back; shoulder blade
Abdomen	derives from Greek κοιλιά (koilía) via Latin abdomen "koilos"	Greek root "koilos" is "hollow" and "abdere" is "to conceal"	in early Greek texts, koilía meant "hollow space." Romans replaced it with abdomen, derived from abdere (to cover or conceal), emphasizing the hidden organs inside	the part of the body between the chest and pelvis that contains digestive and reproductive organs
Elbow diaphragm	derives from Greek διάφραγμα (diáph ragma)	Greek root "dia" is through, "across" is phragma meaning barrier, partition	in Greek medicine, diaphragma meant any dividing wall. Over time, it came to denote the muscle separating thoracic and abdominal cavities.	a muscular or connective membrane separating body cavities or compartments, especially near the elbow.
Osteoarthritis	derives from Greek οστεοαρθρίτις (osteoarth ritis)	Greek root "osteon" is bone and "arthron" is joint plus "ritis" meaning inflammation	coined in the 19th century using Greek morphemes to describe chronic inflammation of joints caused by bone degeneration	a degenerative joint disease marked by cartilage breakdown and bone changes causing pain and stiffness.
Rheumatism	derives from Greek ῥεῦμα (rheuma) Latin rheumatism us	Greek root "rheuma" is flow meaning stream	in Hippocratic medicine, "rheuma" referred to bodily fluids flowing through tissues, thought to cause pain. The term was borrowed into Latin and then Middle English as "rheumatism."	a group of disorders characterized by inflammation, stiffness, or pain in joints, muscles, or connective tissues.
Osteoporosis	derives from Greek οστεοπόρωσις (osteoporōsi	Greek root "osteon" is bone plus "poros" is pore plus" -osis "meaning	a modern scientific term formed in the 19th century to describe bones losing density and developing porous structure. Derived	a medical condition in which bones become fragile and porous due to loss of calcium and tissue.

	s	condition	entirely from Greek elements.	
Arteriosclerosis	derives from Greek ἀρτηριοσκλήρωσις (artēriosklērōsis)	Greek root "artēria" is artery, "sklēros" is hard plus " -osis" is condition	term first used in 1829 by Jean Lobstein. It combines Greek elements to describe hardening of arteries due to calcium and lipid deposits.	thickening and loss of elasticity of arterial walls; a common vascular disease
Repetitive Strain Injury (RSI)	derives from Greek equivalent phrase τραυματισμός από επαναλαμβανόμενη καταπόνηση	Greek root "repetere" is to repeat " strain" is tension, "injuria" is injury	the term arose in the late 20th century in occupational medicine to describe chronic injuries caused by repetitive tasks such as typing or factory work.	damage to muscles, tendons, or nerves caused by repetitive movement or overuse.
Back	derives from Greek πλάτη (plátē)	Greek root "latus" is broad, flat	in Greek, plátē signified "broad surface," used anatomically for the upper back. English "back" (Old English bæc) developed separately but semantically parallels Greek.	the posterior part of the human body from shoulders to hips.
Spine / Vertebral column	derives from Greek σπονδυλική στήλη (spondylikē stēlē)	Greek root "spondylos" is vertebra plus "stēlē" is pillar	Greek anatomists viewed the spine as a column of vertebrae (spondylikē stēlē). Latin columna vertebralis conveyed the same image and passed into English as "vertebral column."	the series of vertebrae extending from the skull to the lower back, forming the backbone.
Pelvis	derives from Latin pelvis, "basin"; Greek equivalent λεκάνη (lekánē)	Greek root "pelvis" is basin, bowl	the Latin term originally meant "washbasin" due to the shape of the bone structure. Adopted unchanged into medical English.	the basin-shaped skeletal structure connecting the spine to the lower limbs.

The table illustrates that many medical terms have their origins traced back to ancient Latin and through Grek they later entered English language resulting in English medical vocabulary. During the period of Roman Empire, many Greek medical manuscripts were translated into Latin. As a result, a number of greek terms originated from the root of Proto-Indo-European (PIE) were added to the vocabulary of Latin language. Since Latin became the dominant written language of science, a number of Greek terms were adapted in Latin forms, giving rise to new terminology that shaped the foundation of Western medical terms.

Conclusion. Medical terminology represents a lexical system that reflects the history of human scientific thought. Its formation is deeply rooted in the intellectual traditions, anatomical knowledge, and medical practices of ancient Greek and Latin. Modern medical vocabulary preserves these historical roots.

Research shows that the majority of medical terms originated from Greek, later derived through Latin into European languages. During the Roman Empire, Latin dominated as the language of education, resulting in the word sytem of many Greek terms derived from Latin forms, which then became foundation for medical terminology in many centuries.Studying Greek and Latin roots, therefore, is essential not only for linguistics.

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UO‘K 81

INGLIZ MADANIYATIDA TO‘Y MAROSIMLARI BILAN BOG‘LIQ MILLIY UDUMLARNING O‘ZIGA XOSLIGI

Ostonova Sanam Nematovna,
Buxoro davlat universiteti
Ingliz tilshunosligi kafedrasi
s.n.ostonova1@buxdu.uz

Annotatsiya. *Ingliz to’y marosim-udumlarining tarixini o’rganishda ularning kelib chiqishi, mazmun-mohiyatini aniqlash uchun, albatta, tarixiy manbalardagi ma’lumotlar muhim ahamiyatga ega hisoblanadi. Ingliz oilasining asothsiy o’ziga xos xususiyatlaridan bittasi bu to’ylardagi an’anaviy marosimlarga qattiq rioya qilishdir. Dastlab, to’y so’zining, aniqrog’i, to’y konseptining nufuzli adabiyotlardagi sharhi bilan tanishish maqsadga muvofiq, deb o’ylaymiz. Ingliz lingukulturologik lug’atida “to’y” konsepti (tushunchasi) quyidagi etimologik ma’nolarga ega: “Wedding” fransuzcha so’z bo’lib, uning asl shakli “weddian” tarzida bo’lgan, keyinchalik “-ing” qo’shilishi shakllangan. Sh.Rahmatullaevning etimologik lug’atida esa to’y so’zi qadimgi turkiy so’z hisoblanib, “to’q” boshlang’ich shakliga ega bo’lib, keyinchalik “to’y” degan ma’noni anglatuvchi assimilyasiya tufayli “to’y”ga aylangan. Manbada “ochlikni qondirish” va “bo’sh joy egallash” degan ma’nolarni anglatishi haqida ham gap boradi.*

Kalit so‘zlar: *to’y, wedding, joy egallash, gullar, to’y qasami, tilshunoslik, lingvvokulturologiya, kelin, kuyov, uzuk taqish marosimi, quda-andalar, marosim, madaniyatshunosik.*

ОСОБЕННОСТИ НАЦИОНАЛЬНЫХ ТРАДИЦИЙ В БРИТАНСКОЙ КУЛЬТУРЕ, СВЯЗАННЫХ СО СВАДЕБНЫМИ ЦЕРЕМОНИЯМИ

Аннотация. *При изучении истории английских свадебных церемоний и обычаев большое значение имеет информация из исторических источников для определения их происхождения и сути. Одной из главных характеристик английской семьи является строгое соблюдение традиционных свадебных церемоний. Для начала мы считаем целесообразным ознакомиться с толкованием слова wedding, а точнее, понятия wedding, в авторитетной литературе. В английском лингвокультурологическом словаре понятие (концепт) «wedding» имеет следующие этимологические значения: «Wedding» — французское слово, его первоначальная форма была «weddian», позже образовалось дополнение «-ing». В этимологическом словаре Ш. Рахматуллаева слово wedding считается древнетюркским словом, имеющим начальную форму «to’q», которая позже за счёт ассимиляции превратилась в «to’y», означающее «свадьба». В источнике также упоминается, что оно означает «утоление голода» и «занятие свободного места».*

Ключевые слова: *свадьба, рассадка, цветы, свадебные клятвы, лингвистика, лингвокультурология, невеста, жених, свадебная церемония, свадебные моменты, церемония, культурология.*

THE CHARACTERISTICS OF NATIONAL TRADITIONS RELATED TO WEDDING CEREMONIES IN BRITISH CULTURE

Abstract. *In studying the history of English wedding ceremonies and customs, information from historical sources is of great importance in determining their origin and essence. One of the main characteristics of the English family is strict adherence to traditional wedding ceremonies. First, we think it is appropriate to get acquainted with the interpretation of the word wedding, or rather, the concept of wedding, in authoritative literature. In the English linguocultural dictionary, the concept (concept) of “wedding” has the following etymological meanings: “Wedding” is a French word, its original form was “weddian”, later the addition “-ing” was formed. In Sh. Rahmatullaev’s etymological dictionary, the word wedding is considered an ancient Turkic word, having the initial form “to’q”, which later turned into “to’y” due to assimilation, meaning “wedding”. The source also mentions that it means “satisfying hunger” and “occupying a free space”.*

Keywords: *wedding, seating, flowers, wedding vows, linguistics, linguoculturology, bride, groom, wedding ceremony, wedding moments, ceremony, cultural studies.*

Kirish. To’y marosimi har bir til va madaniyatga tegishli oilaviy an’ana bo’lib, u juda ko’p madaniy va ma’naviy marosimlarni hamda urf-odatlarni o’z ichiga oladi. Bu kabi maishiy jarayonlar XX asrning 60-yillariga qadar asosan madaniyatshunoslik fani tomonidan o’rganilinib kelinar edi. Chunki to’y marosimi aslida o’zining ko’ngil ochar belgilariga ko’ra ham madaniy tadbir hisoblanadi. Shuningdek, to’y ko’pchilikning, butun boshli bir mahallaning, jamiyatning faoliyati bilan amalga oshadigan ijtimoiy hodisadir. Lingvokulturologiya, ya’ni tilshunoslikning yangi yo’nalishi paydo bo’lgandan so’ng esa tadqiqotchi olimlar bunday madaniy masalalarni lingvomadaniyatshunoslik fani asosida tadqiq eta boshlashdi. Ingliz to’y marosim-udumlarining tarixini o’rganishda ularning kelib chiqishi, mazmun-mohiyatini aniqlash uchun albatta tarixiy manbalardagi ma’lumotlar muhim ahamiyatga ega hisoblanadi. Ingliz oilasining asosiy o’ziga xos xususiyatlaridan bittasi bu to’ylardagi an’anaviy marosimlarga qattiq rioya qilishdir.

Mavzuga doir adabiyotlar tahlili. Dastlab, to’y so’zining, aniqrog’i, to’y konseptining nufuzli adabiyotlardagi sharhi bilan tanishish maqsadga muvofiq, deb o’ylaymiz.Ingliz lingukulturologik lug’atida “to’y” konsepti (tushunchasi) quyidagi etimologik ma’nolarga ega: “Wedding” fransuzcha so’z bo’lib, uning asl shakli “weddian” tarzida bo’lgan, keyinchalik “-ing” qo’shilishi shakllangan. Sh.Rahmatullaevning etimologik lug’atida esa to’y so’zi qadimgi turkiy so’z hisoblanib, “to’q” boshlang’ich shakliga ega bo’lib, keyinchalik “to’y” degan ma’noni anglatuvchi assimilyasiya tufayli “to’y”ga aylangan. Manbada “ochlikni qondirish” va “bo’sh joy egallash” degan ma’nolarni anglatishi haqida ham gap boradi.

Merriam-Webster ingliz izohli lug’atiga ko’ra, “to’y” – Wedding quyidagi ma’nolarga ega: 1) turmush qurish marosimi, odatda, tantanali nishonlanishlarga ulanib ketuvchi tadbir; 2) yaqin munosabatlar o’rnatishga qaratilgan hatti-harakat yoki jarayon. Yana bir qator ingliz to’y marosimlari bilan bog’liq leksemalar ham mavjud bo’lib ular: **Best man/eng yaqin do’st** - to’y kuni kuyovga yordam beradigan yaqin erkak qarindoshi yoki do’sti bo’lishi mumkin. Yaqin do’st uzukni xavfsiz saqlaydi, boshlovchilarni boshqaradi, to’yda kuyovning guvohi bo’ladi va nutq so’zlaydi, **Flower girl /gul ko’targan qiz** - yo’lak bo’ylab yurib, kelinning oldiga gul barglarini sochadi, **Father of the bride/kelinning otasi** - kelinni ramziy ravishda **“gives away”/"uzatadigan"** kishi. Agar uning otasi vafot etgan bo’lsa yoki boshqa sabablarga ko’ra mavjud bo’lmasa, kelinni boshqa erkak qarindoshi, ko’pincha amakisi yoki ukasi kuyov oldiga olib keladi.Manbalarda to’ylar, ya’ni oilaviy tantanalar inson hayotidagi muhim voqeadir va oila qurish, birinchi farzand tug’ilishi, o’g’il bolalarning xatna qilinishi, yangi uy qurilishi kabi vaziyatlarda o’tkazilishiga qarab farqlanadi, deya izohlanadi. R.Abazov o’zbek to’ylarini katta tantana qilib o’tkazilishi, 400 kishidan ortiq qarindosh-urug’, qo’ni-qo’shni taklif etilishi tabiiy hol ekanligini, shuningdek, barcha yaqin va uzoq qarindoshlar, qo’shnilar, hamkasblar, do’stlarning, begonalarning ham to’yga taklif etilishini ta’kidlaydi. Hattoki, arazlashib qolganlar ham to’y bahona yarashib olishishlari borasida fikr bildiradi. Albatta, bu boshqa millat egalari uchun noodatiydir, biroq o’zbek millati uchun bu oddiy hol hisoblanadi. Ushbu izohdan o’zbek xalqiga xos mehmondo’stlik, bag’rikenglik eng muhimi, bu xalqning tantiligi, uning milliy qadriyatlari nihoyatda boy ekanligini anglab olish qiyin emas.

Xullas, to’y marosimlari turkumiga kiruvchi nikoh to’yini o’tkazishdan maqsad, birinchidan, Ollohning sunnatini ado etish bo’lsa, ikkinchidan, go’zal odatlarimizni namoyon qilish, uchinchidan, marosimlarda chiroyli milliy kiyimlarni, etnomadaniy ko’rinishdagi liboslarning kiyilishi, to’rtinchidan esa xursanchilik belgisi bo’lgan ayollar va erkaklar ishtirokida alohida nikohni tashkil qilish taomillarini uning rang-barangligini, ulug’vorligini aks ettirishdir. Umuman, o’zbek xalqining nikoh to’ylari quyidagi marosim odatlari bo’yicha amalga oshiriladi. Bularni dastlab klaster shaklida berib, undan so’ng izohlash maqsadga muvofiq, deb hisobladik. O’zbek xalqining to’yga tayyorgarligi keyingi o’rinlarda quyidagi amallarda (jadvallarda) namoyon bo’ladi.

Tadqiqot metodologiyasi. Qasamlar almashish va uzuklarni taqish Buyuk Britaniyadagi to'y marosimlarining ikkita asosiy qismidir. Ushbu an'analar tarix, ramziylik va madaniy ma'noga ega. **Qasamlar almashinuvi**(Exchange of vows) to'y marosimining yuragi bo'lib, u yerda er-xotin o'zlarining sevgilarini, nikohga bo'lgan sadoqatini va niyatlarini oshkora e'lon qiladilar va bir birlariga allaqachon an’anaga aylanib ulgurgan va’dalarni berishadi:

An'anaviy va'dalar - nasroniy marosimlarida, ayniqsa, Angliya cherkovida ildiz otgan va ko'pincha umumiy ibodat kitobidagi tilga amal qiladi va ularga quyidagilar kiradi:

- *"Men, [Ism], seni, [Ism], mening erim / xotinim bo'lish uchun, qayg'u va quvonchda, boylikda va qashshoqlikda, kasallikda va sog'lig'imda bo'lish va saqlash uchun, Xudoning muqaddas farmoniga ko'ra, o'lim bizni ajratmaguncha, sevish va qadrlashga senga va’da beraman”.* Bu qasamlar nikohning doimiyligi va muqaddasligiga urg‘u beradi.

Nikoh uzuklarining ramzi. Uzuklar almashinuvi qasamyoddan so’ng amalga oshiriladigan yana bir eng qadimgi to'y an'analaridan bo'lib, abadiy sevgi va sadoqatni anglatadi.Tarixiy ildizlarga nazar soladigan

bo’lsak, nikoh ramzi sifatida uzuklar taqish qadimgi Misrda paydo bo'lgan, u yerda ular abadiy hayot va sevgini ifodalagan. Ya’ni boshi ham, oxiri ham bo‘lmagan halqaning dumaloq shakli abadiylikni anglatgan. Ushbu an'ana ilk nasroniylar tomonidan qabul qilingan va Evropa to'ylarining asosiy elementiga aylandi, shu jumladan Buyuk Britaniyaning ham. Buyuk Britaniyadagi marosimda ruhoniy ko'pincha uzuklarni almashishdan oldin duo qiladi, er-xotinning nikohida ilohiy yo'l-yo'riq so'raydi. Kuyov uzukni kelinning chap qo'lining to'rtinchi barmog'iga taqadi. Tarixiy jihatdan, "sevgi tomiri" to'g'ridan-to'g'ri yurak bilan bog'langan chap qo'lning halqa barmog'ida joylashgan deb ishonishgan. Shundan so’ng er-xotinlar odatda quyidagi iboralarni aytadilar:

- "Bu uzuk bilan men sizga toj kiydiraman, bor vujudim bilan sizni hurmat qilaman va jamiki dunyo ne'matlarini siz bilan baham ko'raman."

Olingan natijalar va ularning tahlili. Ikkala yosh ham uzuklarni taqadilar, bu zamonaviy munosabatlardagi tenglikni aks ettiradi. Uzuklar ko'pincha olmos yoki boshqa qimmatbaho toshlarbilan bezatilgan va muhim sanalar, bosh harflar yoki iboralar bilan o'yilgan bo'lishi yoki oilaning davomiyligini anglatuvchi uzuklarni avloddan-avlodga o'tkazish mumkin. Ba'zi madaniyatlar boylik va farovonlik ramzi sifatida qo'shimcha uzuk yoki zargarlik buyumlarini almashtiradilar. Buyuk Britaniyada nikoh uzuklarini chap qo'lda taqish odatiy hol bo'lsa-da, ba'zi madaniyatlar ularni o'ng qo'lda taqishadi. Oddiy britancha to'y, diniy yoki fuqarolik muhitida o'tkaziladimi, voqealarning ma'lum tartibiga ega. Buyuk Britaniyada kelinning otasi qizini o’z sevganiga, ya’ni o’zi istagan odamga, turmushga chiqmoqchi bo’lgan erkakka berishi an’anaga aylangan. Albatta, bu yevropalik va g’arbliklar uchun odatiy hol. Qolaversa, bu odat qadimgi Rim imperiyasiga borib taqaladi. Agar kelinning ota-onasi kuyovdan mamnun bo’lmasa, ular kelinni qaytarib olib, boshqa erkak bilan nikohlashga rozilik berishlari mumkin. Demak, bu jarayon ham insonning, ham jamiyatning demokratik tamoyillari asosida amalga oshiriladi.

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

Muhokama. Buxoroda sovchilar uch marta kelgach, qiz tomon rozi bo’lsa, qiz tomonda “Oqlik berdi”, “Javob berdi”, “Quda tanish”, “Non sindirdi”, “O’g’ri tovoq oldi”, “Tovoq qaytardi” deb, hududning turli joylarida turlicha ataladigan maxsus marosimlar o’tkaziladi. Lekin “Oqlik berdi” respublikamizning boshqa hududlarida “Oqlik soldi” deb ham yuritiladi. Uni o’tkazish uchun sovchilar oppoq dasturxonda qiz uchun sovg’a-salomlar, non va shirinliklar (halvo) olib keladilar. Dasturxondagi nonlardan bir jufti olinib, yuza tarafi bilan teng qilib sindiriladi. Non sindiruvchi kuyov tomonidan kelgan: yoshi ulug’, so’zga chechan va bir nikohli kishi bo’lishligi talab qilingan. U nonni sindirish jarayonida yoshlarga tilak bildirib, ”qudachilik ming yilchilik” taomiliga amal qilishlikni yangi qudalardan so’rab qoladi. Shu jarayon tufayli udum nomi ham “non sindirdi” deb yuritiladi. Tadbir so’nggida sovchilarga sarpolar qo’yiladi. “Kelinsalom” marosimida, odatga ko’ra, bu tadbirlarning boshida bosh-qosh bo’lgan sovchilarga alohida ishora qiluvchi misralar ham mavjud: **Engagement ring – Uzuk taqish marosimi.** Unashtiruv uzugi bu kuyovning kelinga ilk qimmatbaho sovg’asi bo’lib, u nikoh uzugidan farqlidir, **Engagement announcement – unashtiruv marosimi.** Unashtiruv marosimining qay tartibida o’tkazilishi kelin va kuyovning oilaviy urf-odatlari diniy qarashlaridan kelib chiqadi. Turmush qurishga ahd qilgach, kelin va kuyov bu haqida ota onasi va yaqinlariga xabar berishadi. Ingliz xalqi urf-odatiga ko’ra ushbu xabar mahalliy gazetalarda e’lon qilinib, boshqa yaqinlar va do’stlarga bildirilgan. Bugungi zamonaviy ko’rinishda esa bu odat ijtimoiy tarmoqlar orqali amalga oshiriladi va shu bilan birga ba’zi yoshlar o’z sevgi tarixlarini aks ettirivchi suratlarni ham e’lon qilishadi. Ayrim jamiyatlarda xususan, xristian diniga e’tiqod qiluvchi oilalarda unashtiruv marosimini muqaddas diniy an’ana va e’tiqodlariga ko’ra o’tkazishadi va bunda ruhoniy ham ishtirok etib, oilalar o’rtasida bir birlariga sovg’alar ham ulashishadi.

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

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

Xulosa. To'y tabrigini yo'llash yoki to'y jarayonida chiroyli qadah so'zlarini bildirish Buyuk Britaniyada qadimdan an'anaga aylangan bo'lib, u yerda do'stlar va oila a'zolari yangi turmush qurganlar nomiga qadah ko'taradi. Er-xotinning birgalikdagi baxti uchun tabrik so'zlari aytiladi. Bu tabrik va niyatlar nafaqat baxtli kelin-kuyovlar, balki butun to'y marosimida ishtirok etayotgan mehmonlar uchun ham ahamiyatlidir. To'y tabrigi odatda yoshlar hamda qadrli insonlar tomonidan aytiladi. Bu kechada kelinning yoki kuyovning otasi kulgili va betakror tabrik aytadi va shu asnoda to'y marosimida kulgu va xursandchilik ulashiladi. Bunda otalar o'zlari haqida yoki hayotlarida sodir bo'lgan qiziq va alohida barchaga hayotiy maktab bo'la oladigan voqealar haqida hikoyalar ham aytishi mumkin. Bunday o'ziga xos an'ana kelin-kuyov hayotida alohida unutilmas daqiqalarni birgalikda baham ko'rishga imkon beradi.

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UDC 81

SYNTAX AND COMBINATORICS AS THE FOUNDATION OF COMBINATORIAL LINGUISTICS

Umarova Shakhzoda Ikboljon kizi,
doctoral student at Fergana State University
missshahzodaumarova@gmail.com

Abstract. *This study investigates the syntagmatic and combinatorial properties of language units, focusing on valency, context, positional factors, and distribution. It highlights the two-tiered structure of syntagmatics: system-level, reflecting potential combinatorial capacity, and speech-level, representing actual realizations in discourse. The analysis demonstrates that syntagmatic and combinatorial approaches are essential for understanding language patterns, predicting lexical co-occurrences, and ensuring semantic coherence. These findings have practical implications for lexicography, language teaching, and computational linguistics, providing tools to analyze, model, and enhance the use of words and phrases in natural communication.*

Keywords: *syntagmatics, combinatorics, valency, context, distribution, lexical patterns, language units.*

СИНТАГМАТИКА И КОМБИНАТОРИКА КАК ОСНОВА КОМБИНАТОРНОЙ ЛИНГВИСТИКИ

Аннотация. *Исследование посвящено синтагматическим и комбинаторным свойствам языковых единиц, включая валентность, контекст, позиционные факторы и дистрибуцию. Рассматривается двухуровневая структура синтагматики: системный уровень, отражающий потенциальную комбинаторную способность, и уровень речи, демонстрирующий фактическую реализацию в дискурсе. Анализ показывает, что синтагматический и комбинаторный подходы необходимы для понимания языковых закономерностей, прогнозирования лексических сочетаний и обеспечения семантической целостности. Результаты имеют практическое значение для лексикографии, преподавания языков и компьютерной лингвистики.*

Ключевые слова: *синтагматика, комбинаторика, валентность, контекст, дистрибуция, лексические закономерности, языковые единицы.*

SINTAGMATIKA VA KOMBINATORIKA KOMBINATOR TILSHUNOSLIKNING ASOSI SIFATIDA

Annotatsiya. *Ushbu tadqiqot til birliklarining sintagmatik va kombinatorik xususiyatlarini o‘rganib, valentlik, kontekst, pozitsion omillar va distributsiyaga alohida e’tibor qaratadi. U sintagmatikaning ikki bosqichli tuzilishini ko‘rsatadi: potentsial kombinatsion qobiliyatni aks ettiruvchi tizim darajasi va nutqda haqiqiy voqelanishlarni ifodalovchi nutq darajasi. Tahlil natijalariga ko‘ra, sintagmatik va kombinatorik yondashuvlar til qonuniyatlarini tushunish, leksik birgaliklar bashoratini qilish va semantik izchillikni ta’minlash uchun muhim ahamiyatga ega ekanligi aniqlangan. Ushbu xulosalar leksikografiya, til o‘qitish va kompyuter lingvistikasi sohalarida amaliy ahamiyatga ega bo‘lib, tabiiy muloqotda so‘z va iboralardan foydalanishni tahlil qilish, modellashtirish va takomillashtirish uchun vositalar taqdim etadi.*

Kalit so‘zlar: *sintagmatika, kombinatorika, valentlik, kontekst, distributsiya, leksik qoliplar, til birliklari.*

Introduction. In contemporary linguistics, a multitude of terms and concepts exist to describe the systemic relationships among language units. This complexity primarily arises from the intricate combinatorial nature of words, which manifests in multiple dimensions within the functioning of a language system. Consequently, the terminology addressing combinatorial phenomena is often characterized by polysemy and synonymy.

The term “syntagmatics” is widely used to denote the combinatorial properties of words. However, its interpretation varies across linguistic frameworks. Syntagmatics may refer to the syntagmatic aspect of language and speech, to a specific type of horizontal relationships within the linguistic system, or to the linear interrelations of linguistic signs within a speech chain.

Syntagmatic analysis constitutes a vital direction in the study of language, focusing on the regularities of sequential combinations of linguistic units and their manifestation in discourse. The syntagmatic properties of language units determine their structural and semantic patterns of combination. Thus, syntagmatics holds significance not only in theoretical linguistics but also in applied domains, such as lexicography, computational linguistics, and language teaching.

In syntagmatic analysis, linguistic units are not treated as interchangeable elements but as positionally ordered constituents. Their sequential arrangement forms a syntagm, a coherent combination of words characterized by unified semantic and intonational properties. Accordingly, syntagmatics functions as a mechanism for differentiating units based on their linear and contextual interactions.

Broadly, syntagmatics describes the relationships of language units in specific positions. In a narrower sense, it is a subfield of linguistics that examines syntagmatic relations within particular layers of the language system, such as word formation, syntax, or semantics. Some sources interpret syntagmatics even more narrowly as a branch of syntax dedicated to the study of word combinations.

In lexicology, syntagmatic properties occupy a distinct place. Words, as autonomous linguistic units, acquire syntagmatic significance through their linear co-occurrence, grounded in the individual meanings of words. Lexical syntagmatics investigates the rules governing word combinations and their contextual relationships, emphasizing semantic compatibility among words sharing common components.

Moreover, distinctions are made between syntactic syntagmatics, semantic syntagmatics, and lexical syntagmatics, reflecting various levels of syntagmatic organization. These perspectives collaboratively elucidate the linear relationships among language units.

In essence, syntagmatics represents a systematic framework governing the lawful combination of linguistic units and categories in discourse. It encompasses two primary levels: the language system level, where syntagmatic relations are realized through valency, and the speech level, where actual combinatorial occurrences manifest. Valency, therefore, refers to the potential combinability of language units, reflecting their capacity to connect within the system.

Finally, the concepts of linguistic potentiality and actualization relate directly to the dichotomy of language and speech. Language units are categorized as either system-bound or speech-bound, with system-bound units being constructive and speech-bound units functional. The transformation from system-bound to speech-bound units exemplifies the essential combinatorial property of language, enabling the formation of complex structures during communication.

The study of syntagmatics and combinatorics, alongside related notions such as valency, context, and distribution, provides a comprehensive framework for understanding the mechanisms of word combination. These principles underpin theoretical and applied analyses in linguistics, computational modeling, and psycholinguistics, thereby bridging the gap between language potentiality and actual usage.

Research Methodology. This study employs a **descriptive-analytical approach** to examine the syntagmatic and combinatorial properties of language units. The methodology combines theoretical analysis of linguistic literature with the systematic investigation of syntagmatic patterns in natural language usage. Both **qualitative** and **quantitative** procedures are applied to ensure a comprehensive understanding of word combinability, valency, context, and positional characteristics.

Data Sources. The primary sources for this research include:

- Corpora of contemporary language: electronic and printed corpora provide authentic examples of word combinations in various syntactic and semantic contexts.
- Lexicographic resources: dictionaries, thesauri, and valency dictionaries are consulted to analyze the potential combinatorial patterns of lexical items.
- Theoretical literature: foundational studies on syntagmatics, valency, combinatorics, and distribution (e.g., Apresyan, 1980; Kasimova, 2003; Boguslavsky, 1980; Morcovkin, 1990) inform the conceptual framework of the study.

Analytical Framework. The analytical framework consists of the following components:

1. Syntagmatic analysis: examining the linear co-occurrence of words and their semantic compatibility within the speech context. Syntagmatic analysis focuses on how words combine into coherent phrases (syntagms) according to their positional and functional properties.
2. Combinatorial analysis: investigating the possible combinations of language units under specific communicative and contextual constraints. Combinatorial analysis identifies the conditions under which lexical items can form grammatically and semantically coherent expressions.
3. Valency analysis: evaluating the potential for language units to connect with other elements. Valency is treated as a measure of a word's combinatorial capacity, reflecting its obligatory and optional arguments in discourse.

4. Contextual and positional analysis: studying the role of context in determining the actual realization of syntagmatic combinations. The positional factor refers to a unit's location within a syntagmatic structure, affecting both its semantic interpretation and functional contribution to the overall sentence.

Methodological Procedures. The research procedure involves:

- Corpus extraction: identifying representative examples of word combinations in authentic texts.
- Classification: categorizing syntagmatic relations according to lexical, semantic, and syntactic criteria.
- Comparative analysis: comparing theoretical predictions of combinatorial potential with observed instances in corpora.
- Interpretation: evaluating the functional significance of syntagmatic patterns in communication and determining the interplay between language system potentiality and actual speech realization.

By integrating these procedures, the study aims to establish a systematic account of syntagmatic and combinatorial phenomena, highlighting the interplay between theoretical linguistic constructs (e.g., valency, distribution, combinability) and empirical evidence from real language use.

- Analytical framework (syntagmatic, combinatorial, valency, contextual/positional analyses)
- Procedural steps (extraction, classification, comparison, interpretation)

Results and Discussion. The analysis of syntagmatic and combinatorial properties of language units reveals a complex interplay between **valency**, **context**, **distribution**, and **positional constraints**. The findings demonstrate that syntagmatic relations are both **systematic** and **dynamic**, reflecting the potential combinability of language units at the level of the language system and their actual realization in speech.

Syntagmatic Patterns. Syntagmatic analysis shows that linguistic units combine according to well-defined structural and semantic regularities. Words are not randomly placed in discourse; instead, their linear arrangement forms syntagms, which are coherent semantic and intonational units. For example, in phrases such as *"strong scientific evidence"* or *"rapid technological advancement"*, adjectives occupy a predicative modifier position, forming a syntactic and semantic relationship with the nouns they qualify.

At the lexical level, syntagmatic compatibility is determined by semantic similarity and co-occurrence constraints. Words sharing common semantic components tend to appear together, as demonstrated in collocations like *"cause and effect"* or *"trial and error"*. These examples highlight how lexical syntagmatics governs the co-selection of semantically compatible items.

Combinatorial Relations. The study of combinatorial relations reveals that language units can form multiple possible combinations under specific communicative conditions. Combinatorial constraints are influenced by:

1. Communicative intent – the speaker's purpose determines which combinations are permissible.
2. Contextual factors – the surrounding text or speech environment influences actual word selection.
3. Semantic and syntactic compatibility – only units that satisfy grammatical and meaning-based requirements can co-occur.

For instance, the word *"rent"* in English demonstrates a high valency and can combine with multiple obligatory and optional elements:

- Subject: *"The company"*
- Object: *"a building"*
- Source: *"from the government"*
- Payment: *"for a thousand dollars"*
- Duration: *"for two days"*

Omission of any obligatory element, such as the object, renders the expression semantically incomplete. This example illustrates how valency governs combinatorial potential and ensures semantic integrity in discourse.

Positional and Contextual Considerations

Positional analysis indicates that the placement of language units within syntagms significantly affects meaning and functional contribution. Certain positions carry higher functional load, especially in complex sentences. For example, in English, the order of adjectives before nouns can subtly influence emphasis: *"a beautiful old house"* versus *"an old beautiful house"*.

Contextual analysis confirms that syntagmatic realization is contingent upon situational and textual factors. Words may co-occur differently depending on register, genre, or communicative intent. Therefore, distribution—the set of contexts in which a word appears—is closely related to both syntagmatic compatibility and combinatorial choices.

Theoretical Implications

The results highlight a two-tiered structure of syntagmatics:

1. System-level syntagmatics: governed by valency and lexical potentiality, reflecting theoretical combinatorial possibilities.

2. Speech-level syntagmatics: realized through actual co-occurrences in discourse, constrained by context, communicative goals, and speaker choices.

The interplay between these levels demonstrates that syntagmatics is not merely a descriptive tool but a predictive framework. It anticipates possible word combinations while accounting for actual usage patterns. Additionally, the relationship between syntagmatics and combinatorics underscores the importance of examining language units both within their systemic potential and their functional application.

Furthermore, the integration of context and distribution into syntagmatic analysis allows for a more nuanced understanding of how words interact in real-life communication. This perspective aligns with modern corpus-based and computational approaches, which model combinatorial possibilities and predict lexical co-occurrences.

Practical Implications

Understanding syntagmatic and combinatorial relationships has practical implications in:

- Lexicography: improving dictionary entries by specifying probable co-occurrences and collocations.
- Language teaching: facilitating learners' acquisition of natural phraseology and idiomatic expressions.
- Computational linguistics: enhancing natural language processing, machine translation, and text generation algorithms.

These findings indicate that a systematic approach to syntagmatics and combinatorics bridges theoretical linguistics and practical applications, supporting both descriptive and prescriptive analyses of language.

Conclusions. This study has examined the syntagmatic and combinatorial properties of language units, highlighting the intricate interplay between valency, context, positional factors, and distribution. The analysis confirms that syntagmatics operates on two interrelated levels: the systemic level, reflecting the potential combinatorial capacity of words within the language system, and the speech level, representing the actual realization of combinations in discourse.

Key findings of this research include:

1. Syntagmatic relations are governed by structural, semantic, and positional regularities, forming coherent syntagms in both written and spoken communication.

2. Combinatorial patterns demonstrate that language units possess multiple potential connections, which are realized depending on communicative goals, contextual constraints, and semantic compatibility.

3. Valency serves as a central mechanism for regulating obligatory and optional elements, ensuring semantic completeness and coherence within phrases.

4. Positional and contextual factors critically influence the interpretation and functional contribution of language units, highlighting the dynamic nature of syntagmatic realization.

5. The integration of context and distribution into the study of syntagmatics enables a more precise prediction of lexical co-occurrences, aligning with corpus-based and computational approaches.

The findings underscore the interdependent nature of syntagmatics and combinatorics. While syntagmatics encompasses a broad theoretical framework describing linear and semantic relationships, combinatorics addresses the practical realization of these relations under specific communicative conditions. This distinction emphasizes that theoretical potential and actual usage are complementary in understanding the functioning of language units.

From a practical standpoint, these insights have significant implications for:

- Lexicography, by informing dictionary entries with probabilistic co-occurrence data.
- Language education, by guiding learners in the acquisition of natural phraseology.
- Computational linguistics, by supporting the development of algorithms for natural language processing, machine translation, and text generation.

Finally, this study lays the groundwork for future research in several directions:

- Expanding corpus-based investigations of syntagmatic patterns across diverse genres and registers.
- Examining cross-linguistic differences in valency and combinatorial constraints.
- Integrating psycholinguistic experiments to explore cognitive processing of syntagmatic relations in real-time language use.

In conclusion, the systematic study of syntagmatics and combinatorics bridges the gap between theoretical potentiality and practical language realization, providing a robust framework for understanding how language units combine and interact in complex communicative contexts.

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UO‘K 81

JANUBIY QORAQALPOG‘ISTONDAGI SODDA OYKONIMLAR VA ULARNING QO‘LLANILISHI

Xolmuratov Ikrom Oqmanovich,
Samarqand davlat veterinariya meditsinasi,
chorvachilik va biotexnologiyalar universiteti
Nukus filiali dotsenti, filologiya fanlari
bo‘yicha falsafa doktori (PhD)
xolmuratov1968@mail.ru

Annotatsiya. *Maqolada Janubiy Qoraqalpog’iston toponomiyasi tarkibiga kiruvchi sodda oykonimlar va ularning o’ziga xos qo’llanilish xususiyatlari haqida so’z boradi. Darhaqiqat, tilshunoslikda topoasos-bu toponimning asosini tashkil etib, u boshqa shaklning yasalishi uchun asos bo’ladi. Buni ko’pchilik tilshunoslar sodda tub toponimlar deb ham ataydi. Shu singari toponimlar oykonimlar orasida ham mavjud. Buni biz Janubiy Qoraqalpog’iston oykonimlarida ham kuzatdik.*

Kalit so‘zlar: *oykonim, oykonimik formant, topoobyekt, taqir, qaromonli, Shimom yop, Toma, Bo’zchi ovuli.*

ПРОСТЫЕ ОЙКОНИМЫ И ИХ ИСПОЛЬЗОВАНИЕ В ЮЖНОМ КАРАКАЛПАКСТАНЕ

Аннотация. *В статье рассматриваются простые ойконимы, входящие в состав топонимии Южного Каракалпакстана, и особенности их употребления. Действительно, в лингвистике топооснова - это основа топонима, которая служит базой для образования других форм. Многие лингвисты также называют это простыми исконными топонимами. Подобные топонимы встречаются и среди ойконимов. Это явление мы наблюдали и в ойконимах Южного Каракалпакстана.*

Ключевые слова: *ойконим, ойконимический формант, топообъект, такыр, караманлы, Шимом ёп, Тома, аул Бузчи.*

SIMPLE OIKONYMS AND THEIR USE IN SOUTHERN KARAKALPAKSTAN

Abstract. *This article examines simple oikonyms that are part of the toponymy of Southern Karakalpakstan and the features of their usage. Indeed, in linguistics, a toponym base is the root of a place name that serves as the foundation for forming other variants. Many linguists also refer to these as simple native toponyms. Similar toponyms are also found among oikonyms. We observed this phenomenon in the oikonyms of Southern Karakalpakstan as well.*

Keywords: *oikonym, oikonymic formant, topographic object, takyr, karamanly, Shimom yop, Toma, Buzchi aul.*

Kirish. Oykonimlar xalqning madaniyati, ma’rifati, tarixi va milliy qadriyatlarini o‘zida jamlagan onomastik manbalardan biri. Ular ham til birliklarining bir turi bo‘lgan onomastik leksika materillari bilan shakllangan. Bilamizki, til ijtimoiy hodisa sanaladi. Bu haqida “Falsafa” fanida ancha mukammal ma’lumotlar berilgan va asoslab ko‘rsatilgan. Uning elementlaridan biri bo‘lgan so‘zlar o‘z ichida apellyativ hamda onomastik [1.78] leksikaga bo‘linadi. Ularning onomastik leksika qismi bilan turli tuman obyektlarning, xususan, oykonimlarning nomlanishi kuzatiladi. “Tilshunoslik” fanining leksikologiya bo‘limida so‘z va unga xos xususiyatlar o‘rganilsa, onomastik leksikadagi so‘zlar hamda ularga xoslikning onomastik yasalish bilan bog‘liq ba’zi bir jihatlari toponimlarga tegishli, ya’ni topoleksikologiyaga xosdir.

Oykonimlar qo‘llanish davriga ko‘ra tarixiy va zamonaviy oykonimlarga bo‘linadi. Zamonaviy oykonimlar yaqin davrda yaratilgan uchun ularning ma’nolariga tushunish mumkin. Ammo tarixiy oykonimlarning ba’zilari esa tushunarsiz hamda tushunarli bo‘lsa ham qisqa[7.55]. Bugungi kundagi oykonimlarning ko‘pchiligi tushunarli bo‘lsa ham qo‘shma va birikmali ko‘rinishlar tarkibida uchraydi.

Janubiy Qoraqalpog’iston oykonimiyasi tuzilish xususiyatlariga ko‘ra O‘zbekiston oykonimiyasiga xos bir qancha onomastik-grammatik xususiyatlarini o‘zida aks ettirgani kabi ulardan farqlanadigan ko‘rinishlari ham mavjud. Shuning uchun o‘rganilayotgan hudud oykonimiyasiga xos oykonimlarni sodda, qo‘shma va birikmali turlarga guruhlab o‘rganish lozim.

Sodda, qo‘shma va birikma ko‘rinishidagi aholi punktlari nomlarida onomastik-morfologik xususiyat qanchalik ko‘rinib turgan bo‘lsa, onomastik-sintaktik xususiyatlar ham shunchalik o‘z ifodasini topgan. Shu jihatdan olib qaralsa, o‘rganilayotgan hudud oykonimlarini struktural belgilariga, ya’ni onomastik-sintaksis xususiyatlariga ko‘ra uchta qismga bo‘lish mumkin: 1) sodda oykonimlar; 2) qo‘shma oykonimlar; 3) birikmali oykonimlar.

Mavzuga doir adabiyotlar tahlili. Janubiy Qoraqalpog‘iston oykonimiyasida sodda oykonimlar ikki xil holatda uchraydi : 1) o‘rganilayotgan hudud joy nomlarining katta bir qismini sodda, ya’ni bitta oykonimik asosdan shakllangan oykonimlar tashkil etadi;

2) oykonimik asosga oykonimik formant qo‘shilishidan shakllangan yasama oykonimlar.

Shu sababli ham bu hududdagi sodda oykonimlarning yasalishiga ko‘ra tub va yasama oykonimlar deb ataladigan alohida guruhlarga ajratish ham o‘rinli. Tub oykonimlar faqat oykonimik asosdan, ya’ni onomastik leksikadagi so‘zlarning o‘zaklaridan iborat bo‘lib, ularning yuzaga kelish tarixi tildagi so‘zlar kabi juda qadimiy. Yasama va qo‘shma oykonimlarga nisbatan tub oykonimlar tilda hosil bo‘lishi jihatidan birlamchidir. Tub oykonimlar yasama va qo‘shma toponimlarning yuzaga kelishi, yasalishi va rivoji uchun asos, manba bo‘lib xizmat qiladi. O‘rganilayotgan hududda **Qo‘rg‘on** (qo‘rg‘on emas, topoobyekt nomi), **Qum** (qum emas, topoobyekt nomi), **Tepa** (tepa emas, topoobyekt nomi), **Qal’a** (qala emas, topoobyekt nomi), **Yop** (yop emas, topoobyekt nomi) singari tub oykonimlar anchagina [7.43].

Ular o‘rganilayotgan hudud shevasida va qoraqalpoq tilida qanday aytilsa, shu holatda mazkur tadqiqotda keltirib o‘tishga harakat qilindi. Ko‘pchilik mikrotoponim va makrotoponim ko‘rinishidagi oykonimlarning asosiy qismi sodda shaklda uchradi. Bu hududdagi sodda joy nomlarning ko‘pchiligi geografik atama; kishi ismi, laqabi (antroponim); etnonim (qabila-urug‘ nomi); hayvon va o‘simlik (fitonim) nomlaridan vujudga kelgan. Misollar: **Abay** (Ellikqal’a t. Bo‘ston sh. ko‘chasi, ant.), **Kuncha (**Ellikqal’a t. Qirqqiz j/x), **Kushay** (To‘rtko‘l t. Otauba OFKdagi o.), **Beg** (Beruniy t. o.), **Hamza** (Ellikqal’a t. Bo‘ston sh. ko‘cha), **Vaxim** (Ellikqal’a t. Qilchinoq OFKdagi o.), **Miskin** (To‘rtko‘l t. Oqqamish OFKdagi o.), **Alam** (Bo‘zyop (Buzyop) OFKdagi o.), **Yulduz** (Amudaryo tumanidagi Mang‘it shahri ko‘cha), **Ixlos** (Ellikqal’a t. Amirobod OFKdagi o.), **Adil** (Ellikqal’a t. Do‘stlik OFKdagi o.), **Uyg‘un** (To‘rtko‘l t. Qumbosgan OFKdagi ko‘cha), **Nisan** (Ellikqal’a t. Qizilqum OFKdagi o.) va boshqalar.

Bu yerda berilgan dromonimlar, ya’ni ko‘cha nomlari oykonimik obyektlar ichida ham joylashganligini e’tiborga olib, ham dromonim, ham oykonimik xarakterdagi onomastik termin deyish o‘rinli. Agar ko‘cha, yo‘l aholi punkti yonidan yoki ichidan o‘tmasa, unda ular sof dromonimik xususiyatga ega bo‘lgan termindir. Demak, *ko‘cha, yo‘l, yo‘lak, tor yo‘l, berk yo‘l, tosh yo‘l, temir yo‘l, asfalt yo‘l* kabilar bir o‘rinda oykonimik xususiyatni ifodalasa, boshqa o‘rinlarda faqat dromonimik xususiyatlarni anglatadi.

Janubiy Qoraqalpog’istondagi tub toponim shaklidagi oykonimlarni tahlil etganda shu narsa ma’lum bo‘ldiki, apellyativ leksika bo‘lishidagi ot turkumidagi, shuningdek, sifat, ravish so‘z turkumlaridagi so‘zlar tub toponimlarning asosini, ya’ni ilk shaklini tashkil etadi:

1. Ot so‘z turkumi so‘zlaridan toponimlashuv natijasida shakllangan topooykonimlar. Ularga geografik atama, kishi ismi, laqabi, etnonim, o‘simlik, hayvon nomlari va boshqa predmet otlaridan vujudga kelgan geografik nomlari oid: **Qipchoq** (Amudaryo t. Mang‘it sh. ko‘cha), **Qutum** (Amudaryo t. etnooy.), **Qo‘tir** (Amudaryo t. etnooy.), **Toma** - turkiy urug‘ (Amudaryo t. Choyko‘l OFKdagi j/x), **Shix** (Beruniy t. ovul, etnooy.), **Shimom** (Beruniy t. o., etnooy.) va boshqalar.

Joy nomlarining hech bir oykonimik indikator qabul qilmasdan oykonimga aylanishi o‘zbek tili, umuman, turkiy tillar oykonimiyasining o‘ziga xos individual xususiyatlaridan biri. Masalan, rus (umuman slavyan) tilida atoqli otlar oykonim(toponim)ga aylanar ekan, albatta, tegishli suffiks (old qo‘shimcha)ni qabul etadi, busiz u oykonim (toponim) tarzida shakllanish xossasiga ega bo‘lmaydi [4.67].

2. Sifat so‘z turkumi so‘zlaridan yasalgan oykonimlar. Sifatlar odatda otlar bilan birikib, qo‘shma so‘zli toponimlarning birinchi komponenti bo‘lib keladi. Bu holat sifatlarga xos bo‘lgan umumiy xususiyatdir. JQ oykonimiyasida sifatlarning substantivlashib (otlashib), tub so‘z holatda turli topoobyektlarning nomi bo‘lish hodisasi uchraydi : **Ixlos** (**ovuli)** (Ellikqal’a t. Amirobod OFKdagi o.), **Adil** (**ovuli)** (Ellikqal’a t. Do‘stlik OFKdagi o.) – bu oykonimlarda ovul so‘zi oykonimik asosdan keyin ko‘pincha qo‘llanmaydi. Shuning uchun oykonimdan keyin yozilgan oykonimik indikator qavs ichida berildi.

Tadqiqot metodologiyasi. Sifat so‘z turkumi so‘zlaridan shakllangan oykonimlar, asosan, tabiiy-geografik obyekt nomlar sifatida yuzaga kelgan. Keyinchalik aholi punktlari nomiga ham o‘tgan bo‘lishi tabiiy. Misol: **Taqir** (To‘rtko‘l t. Oqqamish OFKdagi o.), **Sag‘ir** (Beruniy t. o.), Inoq (Amudaryo t. etnooy.). Bunda sifat so‘zlari apellyativ leksikadan tanlanib, onomastik leksika sathiga o‘tgan va toponimlashuv hodisasi tufayli oykonimlarga nom sifatida qo‘llangan: taqir > *taqir* > ***Taqir;*** sag‘ir > *sag‘ir* > ***Sag‘ir.***

3. Ravish so‘z turkumiga oid so‘zlardan hosil bo‘lgan oykonimlar. O‘rin ravishlarining geografik atamalarsiz yolg‘iz holatda, ya’ni otlashib oykonim bo‘lishi o‘zbek tilida kam uchraydi. Janubiy Qoraqalpog’istonda, xususan, Amudaryo tumanida ham bu xil toponimlar atigi bir nechagina: **Tuman** / **Etak** /ch/, **O‘rta** / va h.

4. Son so‘z turkumiga xos so‘zning o‘zi ham oykonimik asos, ham oykonim bo‘lib kelishi mumkin: **Qirq** (Amudaryo t. etnooy.). Demak, sodda oykonimlarning yasalishi va shakllanishida ma’lum bir so‘z turkumiga xos so‘zlarning ishlatilishi ham faol uchraydi. Ammo ular onomastik leksika so‘zlari hisoblanadi.

Olingan natijalar va ularning tahlili. Oykonimlar tizimida, umuman, nomlar majmuida sodda shakldagi oykonimlar yasama oykonimlarga nisbatan juda kam miqdorni tashkil qiladi. Onomastik leksika majmuidagi tub so‘zlarni yasovchi oykonimik formantlarni qabul qilib, o‘zgargan ko‘rinishi yasama oykonimik oykonimlardir. Ularning tuzilishini o‘rganish birmuncha murakkab. Chunki ayrim joy nomlari tildagi onomastik leksika sathidagi yasama so‘zlardan tuzilgan. Shuningdek, ba’zi so‘zlar onomastik leksika doirasiga o‘tguncha yasovchi qo‘shimchani to‘la qabul etib, toponimlashuv jarayonida onomastik-grammatik jihatdan shakllangan. Turdosh ot doirasida yasama hisoblangan bunday so‘zlar toponimlashuv hodisasi tufayli nom uchun tanlanib hech bir o‘zgarishsiz toponimiya tizimiga o‘tadi. ***Mang‘itlik, Ayyuchi, Chorboqlik, Temirchi, Qo‘rchi, Uyshunlik*** va hokazo. Ushbu toponimlar tarkibidagi ***–lik, -chi, -kor, -cha*** qo‘shimchalari so‘z o‘zaklariga ular onomastika leksika sathiga o‘tmasdan [2.61] oldin qo‘shilgan. Ulardan shakllangan bunday oykonimlar onomastik leksika sathdagi yasama so‘zlardan tuzilgan.

JQOlarini yasovchi oykonimik formantlarning, ya’ni onomastik-grammatika sathidagi oykonim yasovchi oykonimik formantlarning asosiylari quyidagilar: -be (Bevatan), -lar (Chollar, Paloqlar, Xirslar), *-li (*Hanqali, Kepakli, Xirli, Dengli, Ziyoli, *Terakli, Jiydali, Tutli, Qaramonli, Sho‘rli), -lik(*Tinchlik, Idirlik, *Nusuklik, Mang‘itlik, Urganchlik, Qilichboylik), -liq* , *-chi (Ayyuchi,* Ko‘kchi ovuli, Ko‘lchi, *Temirchi,* Paxtachi, *Qo‘rchi,* Darichi*), -loq (Qumloq, Toshloq),- lov* (Portlov),- *cha (*Ko‘kcha ovul, Chaqcha ovul), *-g‘ir* (Ko‘pchig‘ir, Qo‘shchig‘ir) , *-ma* (Toshyorma) , *-g‘ay* (No‘g‘ay ovuli), *-iston (Guliston), -ik (*Kuyik ko‘prik), *-qay* (Qirqay) , *-ay, -a (*Toma*), -aq (*Avazaq bobo) – *toy*(Chig‘atoy), - *tay* (Chag‘toy), *-mon* (Do‘rmon qishlog‘i, Qaramon ovuli) , *-mas (Qo‘rqmas), -an* (Qatag‘an),- *zor (Tutzor), -ho‘r (*Mayho‘r), *-obod(*Amirobod),- *xona* (O‘rdakxona), *-kat, -qat,-yon, -chi (*Jarchi, Portlovchi, Savatchi), *-chilik* (Baliqchilik, Hunarmanchilik), *-mitan* (Jomon Mitan) va hokazo.

O‘rganilgan hududdagi bir qancha yasama toponimlar mavjud oykonimik asos(lar)ga oykonimik formant(lar)ning qo‘shilish jarayonidan oykonim yasalishi ro‘y bergan. Masalan, ***Tutzor*** *(tut+zor, ammo tutzor emas, chunki* ***Tut, Tol*** *degan toponimlar oldingi toponimlar majmuida bo‘lgan),* ***Olmazor*** *(olma+zor, lekin olmazor emas),* ***Guliston*** *(gul+iston, biroq guliston emas),* ***Qumloq*** *(qum+loq, ammo qumloq emas),* ***Toshloq*** *(tosh+loq, lekin toshloq emas),* ***Sho‘rli*** *(sho‘r+li, biroq sho‘rli tarzidamas)* va h. Bu tarzda yasalish oykonimikadagi asosiy oykonimik yasalishga misoldir. Chunki yuqoridagi singari qo‘shimchalar turdosh otlarni yasaydi. Bizningcha, bunday vaqtda toponimning o‘zagi bo‘lgan onomastik so‘zlarning, avvalo, turdosh ot sifatida yasalganligi, keyinchalik onomastik leksika sathida toponimlashuv hodisasi natijasida toponimlar sathiga ko‘chganligini doimo diqqat-e’tiborda tutish lozim: **Toma** - (Amudaryo t. Choyko‘l OFKdagi j/x), bu oykonim aslida apellyativ leksikadagi so‘zning turkiy urug‘laridan birining nomiga aylanishidan va undan oykonimning shakllanishi kuzatiladi: toma > *tom+a* >**Toma**.

O‘zbekiston Respublikasining boshqa hududlari oykonimiyasida uchraganidek, bu hudud oykonimiyasida ham **–li** oykonimik formanti (qo‘shimchasi) **–lik, -liq** shakllariga nisbatan ancha faol qatnashgan. Bu topoformant turkman, qozoq, tatar toponimiyasida ham faol toponim ot hosil etuvchi qo‘shimcha hisoblanadi. *–li* topoformanti topoasosdan anglashilgan narsa, belgiga ega bo‘lgan sifatlardan substantivlashgan toponim yasaydi. Tarkibida ***–li*** topoformanti bo‘lgan toponimlarning nomlanish, atalish jarayonida asosiy xususiyati biror predmet, narsa yo belgining shu obyektda mavjudligini, borligini ta’kidlaydi. Quyida *-li* oykonimik formanti turli oykonimik asos(so‘z)larga qo‘shilib, oykonimlarni hosil qilgan: a) o‘simlik nomlariga qo‘shilib, fitooykonimlarni shakllantiradi: *Terakli, Jiydali, Tutli, Qaramonli;*

b) hayvon hamda qush nomlariga qo‘shilib, zoooykonimlarni hosil qilaadi: *Burgutli, Tulkili*;

v) ayrim etnonimlarga birikib, etnooykonimlarning yasalishiga vosita bo‘ladi: *Eltamg‘ali, Qanjig‘ali, Qangli*;

g) turli xil narsa-predmet nomlariga qo‘shilib topooykonim bo‘lib keladi: *Machitli* ;

-lik, - liq topoformantlarining ham oykonimlar yasashdagi roli katta. O‘zbek tilida ***–lik, -liq*** qo‘shimchasi ot yasasa, o‘zbek nomshunosligida esa ularning shakldoshlari bo‘lgan ***–lik, -liq*** oykonimik formantlari oykonimlarni ham shakllantirishga xizmat qiladi. Turkolog professor E. V. Sevortyanning ta’kidlashicha, bu –lik qo‘shimchasi barcha turkiy tillarda variantlari bilan juda faol. Toponimiyada, jumladan, Janubiy Qoraqalpog‘iston oykonimiyasida bu oykonimik formant vositasida turli joy nomlari

yasalgan. Bunday joy nomlari tadqiq etilayotgan hudud oykonimiyasi tizimida xilma-xil ko‘rinishda uchraydi.

-lik, -liq oykonim formanti yordamida yasalgan oykonimlarning ma’no xususiyati ulardan shakllangan oykonimlarda bir xil emas. ***Nusuklik, Mang‘itlik, Urganchlik, Qilichboylik*** nomlarida mansublik, tegishlilik ma’nolari mavjud. Ovul, mahalla, qishloq, shahar kishilarining ***nukuslik, qilichboylik, do‘rmonlik*** qishlog‘idan ekanligi anglashiladi.

Ma’lumki, ***-li*** topoformantli oykonimlarning barchasini yaqin davr ichida yaratilgan deyish noto‘g‘ri. Chunki ularning ko‘pchiligi bundan bir necha asrlar muqaddam paydo bo‘lgan. Ular dastlab ***–lik, -liq*** topoformantlari bilan yasalgan bo‘lsa, keyinchalik vaqtlar o‘tishi bilan og‘zaki nutqda **–li** topoformanti bilan shakllanganligi kuzatiladi.

-loq topoformanti bilan yasalgan toponimlar *–loq* qo‘shimchali yasama so‘zlar bilan ba’zan almashtirib yuboriladi: **Toshloq** (tuman nomi), *toshloq* – toshi ko‘p yer, apellyativ leksika namunasi. Bu formant hozirgi o‘zbek adabiy tilida «ot o‘zaklariga qo‘shilib, undan anglashiladigan predmetning ko‘pligini, shu bilan birga o‘rin-joy ma’nosini bildiruvchi» yasovchi vosita shakli hisoblanadi. A. G‘ulomov o‘rin-joy bildiruvchi *–loq* qo‘shimchasining o‘zbek tilida qadimdan mavjudligini va uning – liq varianti borligini uqtiradi. Ba’zi adabiyotlarda *–loq* affiksining o‘rin-joy oti yasovchi shakli ekanligi ko‘rsatilmagan. To‘g‘ri, O‘zbekiston oykonimiyasida bu oykonimik formant joy nomlarini yasovchi maxsus elementlardan biri sanaladi. O‘rganilayotgan hudud oykonimiyasida *–loq* oykonimik formantli joy nomlari quyidagilardan iborat: ***Qumloq, Toshloq***,

-chi qo‘shimchasi bilan yasalgan oykonimlar o‘rganilayotgan hudud oykonimiyasida aholi punktlari (ovul, mahalla, posyolka, qishloq) va ular atroflaridagi ayrim obyektlarning nomlarida uchraydi. Ushbu oykonimik formantning omonimi bo‘lgan *-chi* qo‘shimchasi hozirgi o‘zbek adabiy tilida eng sermahsul qo‘shimcha. **-chi** qo‘shimchali so‘zlar tilda avvalombor kasb-hunar nomi, laqab kabilar nomlarini yasovchi vosita tarzida paydo bo‘ladi.

Bu so‘zlar turli ijtimoiy hamda lingvistik omillarga binoan atoqli otlarga aylanib, oykonimlarni shakllantirgan. Har qanday so‘z nom bo‘lavermaydi. Onomastik leksika tarkibidagi so‘zlar nomlanish jarayonida ijtimoiy va iqtisodiy, madaniy va ma’rifiy ehtiyojlarni qoplash, qondirish uchun oykonimik obyektlarni [4.168] nomlaydi: *apellyativ so‘zlar > onomastik leksika* sathi > *onomastik leksika + oykonimik obyektga nom berish ehtiyoji > oykonimik obyekt nomlanadi > nom shakllanadi (**nom**).*

Tanlangan so‘z oykonimga aylanish jarayonida –chi oykonimik formantini qabul eta olmaydi. Misollar: **Portlovchi** (Beruniy t. o.), To‘quvchi (Amudaryo t. Mang‘it sh. ko‘cha), **Uychi** (Beruniy t. o., etnooy.), **Chirchali bobo** (Amudaryo t. oy., nekronim), **Ayuvchi** (Amudaryo t. etnooy.), **Tavoxchi** (Beruniy t. o., sotstoponim), **Bo‘zchi ovuli** (Bobur OFK o.), **Tuyachi** (Amudaryo t. etnooy., oy.), **Darichi** (Beruniy t. o., sotstoponim), **Bo‘yrachi** (Amudaryo t. etnooy., oy.), **Ko‘lchi** (Beruniy t. o., etnooy), **Alamchi** (To‘rtko‘l t. oy., nekroetnonim), **Sozaqchi** (To‘rtko‘l t. nekroetnonim), **Yuzukchi** (ovuli) (Ellikqal’a t. Sarabiy OFKdagi o.) va boshqalar.

-chi oykonimik formantli joy nomlari Janubiy Qoraqapog‘iston hududida ko‘p uchraydi, xususan, Amudaryo tumanida 30 (o‘ttiz)dan ziyodroq. Bu nomlarning ko‘pchiligi topoasosdan anglashilgan predmet va mashg‘ulot bilan shug‘ullanuvchi ayrim kishi yoki kishilar guruhi, jamoalar nomi, shuningdek, ularning laqablari asosida vujudga kelgan.

-iston oykonimik formanti tanlangan topoasoslarga qo‘shilishi bilan yasalgan oykonimlar turkiy va boshqa tillardan o‘zlashgan so‘zlar hisoblanadi[3.64]. Bu oykonimik formantning omonimi bo‘lgan *–iston* qo‘shimchasi tilda avval apellyativ leksikada o‘rin-joy ma’nosini bildiruvchi turdosh otlarni shakllangan. Keyin ular etnonimlarni o‘ziga qo‘shib, onomastik leksika sathiga o‘tib, joy nomi vazifasini bajaradi: *o‘z+bek > o‘zbek+iston >* ***o‘zbekiston*** **> O‘zbekiston**; *qozoq > qozog‘+iston >* ***qozog‘iston*** **> Qozog‘iston**; *turk+man > turkman+iston >* ***turkmaniston*** **> Turkmaniston**; *tojik > tojik-iston >* ***tojikiston*** **> Tojikiston**; *qora+qalpoq > qoraqalpoq > qoraqalpog‘+iston >* ***qoraqalpog‘iston*** **> Qoraqalpog‘iston**. Bunda avval etnonimlashuv, so‘ngra toponimlashuv hodisalari ro‘y bergan. Natijada, mazmuni tanlangan apellyativ so‘zlar etnonimlashuv jarayonida etnonimlarga aylanishib, so‘ngra nomlanish kerak bo‘lgan topoobyektlarga nom bo‘ladi. Natijada -iston oykonimik formanti etnonimlar asosida ataluvchi mamlakat, o‘lka, yurt nomlariga qo‘shilib, makrooykonimlarni vujudga keltiradi. Masalan, **O‘zbekiston, Qozog‘iston, Turkmaniston, Tojikiston, Qoraqalpog‘iston** va boshqalar. Ba’zi o‘rinlarda ushbu topoformant mikrooykonim ko‘rinishidagi toponimlarni ham shakllantirgan. Masalan, **O‘zbekiston-1** (Ellikqal’a t. Navoiy OFKdagi o.), **Qozoqiston** (To‘rtko‘l t. Qumbosgan OFKdagi ko‘cha), **O‘zbekiston jamoa xo‘jaligi** (Kuyikko‘pir OFKdagi o.), **O‘zbekiston-2** (Ellikqal’a t. Navoiy OFKdagi o.), Turkiston (Amudaryo t. Mang‘it sh. ko‘chanomi), **O‘zbekiston ovozi** (To‘rtko‘l t. Qumbosgan OFKdagi ko‘cha), **O‘zbekiston** (Ellikqal’a t. Guliston OFKdagi ovul) va boshqalar. Ushbu oykonimlardan **O‘zbekiston-1, O‘zbekiston-2**

(Ellikqal'a t. Navoiy ovuli kengashidagi o.) shakldagi nomlanish o'zbek va qoraqalpoq tillariga xos nomlanishga xos qonuniyatlarga zid holatdadir. Ularning to'g'ri varianti bunday: 1-**O'zbekiston (o.), 2-O'zbekiston (o.)**. Turkiy tillardagi ekonomiya tamoyiliga ko'ra talaffuzda bu ikki oykonimdan keyin **ovul** so'zini ishlatish shart emas: 1-**O'zbekiston, 2-O'zbekiston.**

Xulosa. Sodda oykonimlardan ba'zi birlarining etimologik tahlili ularning o'zidan sezilib turadi, lekin onomastik leksika birligi ekanligi va toponimik, xususan, oykonimik ma'nosining ba'zi o'rinlarda yashirin, qisqa hamda aniqligi bilan ajralib turadi. Demak, oykonimik asosga oykonimik formant qo'shilishidan shakllangan oykonimlarda oykonimik indikatorlar kam qo'llanadi. Chunki ularning aytilishida ularga xos oykonimik ma'no yuzaga keladi.

Oykonimlarning onomastik-grammatik xususiyatlarining talqini, tavsifi va tahlili bilan bugungi kundagi "Onomastika", "O'zbek onomastikasi" sohalari doirasida yangi ilmiy nazariy konsepsiyalar va yangi ilmiy tahlil yo'llari asosli va ishonchli ekanligini ham ilmiy nazariy, ham ilmiy amaliy xarakterdagi dalillar bilan asoslandi. Bu esa onomastik leksika nomlarni farqlashda, qayta nomlashda, ularning xususiyatlarini, xususan, toponimik ma'nolarini ochishda onomastik-grammatikaning alohida ahamiyatga egaligini ta'kidlash lozim.

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СТРУКТУРНО-СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ НЕКОТОРЫХ АНТОНИМИЧНЫХ ПОСЛОВИЦ РУССКОГО ЯЗЫКА НА ТЕМУ «ДРУЖБА И ВРАЖДА»

Асадов Тулкин Хамроевич,
доцент кафедры Узбекского языкознания и журналистики
Бухарского государственного университета, к.ф.н.
Хамраева Жасмина Тулкин кизи,
магистрант II курса кафедры русского языка и
методики преподавания Университета мировых языков

Аннотация*. В данной статье рассматриваются пословицы русского языка, отражающие смысловое содержание дружбы и вражды. В качестве основного источника использовано двухтомное издание «Пословицы русского народа», в котором пословицы систематизированы по тематическим группам. Пословицы русского народа отличаются разнообразием по смыслу и содержанию, при этом выражения, связанные с темой дружбы и вражды, занимают в них особое место. В статье анализируются лексические и грамматические средства, формирующие антонимичные (противоположные) значения в данных пословицах. Кроме того, подробно рассматривается проявление контекстуальной антонимии на материале конкретных примеров из пословиц, делаются соответствующие выводы.*

Ключевые слова: *пословица, противопоставление, антонимия, противоположность, тематика пословиц, лексическая антонимия, грамматическая антонимия, контекстуальная антонимия, синтаксическая антонимия, сема, семема.*

RUS TILIDA “DO‘STLIK VA DUSHMANLIK” MAZMUNIDAGI ZID MA’NOLI MAQOLLARNING AYRIM STRUKTUR-SEMANTIK XUSUSIYATLARI

Annotatsiya. *Bu maqolada rus tiliga oid do‘stlik va dushmanlik mazmunidagi maqollar haqida fikr boradi. Buning uchun rus xalqi maqollari temantik tarzda ikki jildda yig‘ilgan “Rus xalqi maqollari” kitobi asos qilib olingan. Rus xalqi maqollari ma’no va mazmuniga ko‘ra xilma-xil bo‘lib, bu tarkibda do‘stlik va dushmanlik mavzusidagi maqollar alohida o‘rin tutadi. Maqolada shu mavzudagi, ya’ni qarama-qarshi ma’nodagi maqollarni yuzaga keltiruvchi leksik hamda grammatik vositalar tahlilga tortiladi. Shuningdek, kontekstual antonimlarning maqollardagi ifodasi maqollar tarkibidan saralab olingan misollar orqali keng izohlanadi, tegishli xulosalar chiqariladi.*

Kalit so‘zlar: *maqol, qarama-qarshilik, antonimlik, zidlanish, maqollar temantikasi, leksik antonimiya, grammatik antonimiya, kontekstual antonimlik, sintaktik antonimiya, sema, semema.*

STRUCTURAL AND SEMANTIC FEATURES OF SOME ANTONYMIC PROVERBS OF THE RUSSIAN LANGUAGE ON THE THEME «FRIENDSHIP AND HOSTILITY»

Abstract. *This article examines the proverbs of the Russian language, reflecting the semantic content of friendship and enmity. The two-volume edition of The Proverbs of the Russian People is used as the main source, in which the proverbs are systematized by thematic groups. The proverbs of the Russian people are diverse in meaning and content, while expressions related to the theme of friendship and hostility occupy a special place in them. The article analyzes the lexical and grammatical means that form antonymous (opposite) meanings in these proverbs. In addition, the manifestation of contextual antonymy is considered in detail on the basis of specific examples from proverbs, and appropriate conclusions are drawn.*

Keywords: *proverb, juxtaposition, antonymy, opposite, subject of proverbs, lexical antonymy, grammatical antonymy, contextual antonymy, syntactic antonymy, seme, sememe.*

Введение. Каждый народ, включая русский, выражает свои национальные ценности посредством пословиц и поговорок, которые считаются одним из самых мощных средств в лингвистике и культурологии. Известно, что пословицы часто строятся на основе смыслового противоречия и противопоставления.

При изучении категории противоположности прежде всего необходимо обратиться к её логическому и философскому аспектам. Противоположность — это философская категория,

отражающая такие стороны, свойства, тенденции и процессы в предметах и явлениях, которые одновременно взаимно обусловлены и взаимоисключающи. Следовательно, противоположности представляют собой взаимосвязанные понятия: элементы, вступающие в отношения противоположности, не только исключают друг друга, но и одновременно предполагают существование своей пары.

Борьба противоположностей в конечном итоге приводит к возникновению нового качественного состояния. Возникающие новые явления обладают присущими им собственными противоречиями, которые, в свою очередь, становятся движущей силой их дальнейшего развития. Следовательно, противоречие представляет собой целостный механизм, составляющий основу бытия, тогда как противоположность является его фундаментом. Категория противоположности с древнейших времён привлекала внимание философов и рассматривается как одна из важнейших философских категорий. В трудах таких мыслителей, как Сократ, Платон, Аристотель, Протагор, Демокрит, данное понятие получало различное толкование и философское осмысление. Исходя из этого, можно отметить, что в мировой лингвистике, подобно многим другим явлениям, феномен антонимии в пословицах также получил достаточно глубокое и всестороннее научное освещение на уровне специальных исследований.

Анализ литературных источников. Противоречие является более широким понятием по сравнению с противоположностью и представляет собой один из основных законов логического развития. Оно отражает философскую закономерность, включающую в себя такие стадии, как тождество, различие, противоположность и разрешение противоречия. Противоположность, в свою очередь, выступает как звено, связывающее данный механизм, как структурный элемент, вызывающий противоречие и обеспечивающий его существование.

В русском языкознании феномен возникновения противоречий в пословицах и их основы рассматривался в научных исследованиях различного уровня, выполненных такими учёными, как Зуля Юсупова, Екатерина Боровых, Наталия Голембовская, Татьяна Бочина. Проведённые ими работы способствуют более глубокому осмыслению сущности пословиц, основанных на смысловой антонимии и противопоставлении [1; 2; 3; 9].

Методология исследования. Как известно, каждый язык отражает культуру народа, являющегося его носителем. В этом отношении паремиология как научное направление также служит средством яркого выражения обычаев и традиций каждого народа. Пословицы и поговорки представляют собой краткие, ёмкие изречения, которые в сжатой форме передают жизненный опыт, быт и культурные ценности нации.

Термин «парема» происходит от греческого слова, означающего изречение, наставление, мудрое образное выражение. Паремиология, являясь многоплановой областью, представляет интерес как для литературоведения, так и для языкознания, выступая важным источником для исследований. Это направление включает такие единицы, как пословицы, поговорки, афоризмы и другие, и изучение каждой из них на научной основе способствует более глубокому и индивидуализированному раскрытию сути данного явления.

Системное изучение пословиц с учётом их внутренней смысловой классификации – то есть тематических групп пословиц – позволяет расширить представления об их природе и функционировании. В английском языкознании исследователь А.Тейлор считается одним из учёных, предложивших изучение пословиц через призму их семантического ядра и вариантов. Учёный анализирует пословицы, исходя из постоянных, лексически неизменных компонентов, а также их социальных или региональных вариантов. При классификации и анализе пословиц он уделяет особое внимание их историческим корням и семантической эволюции [8,18–90].

В русской паремиологической школе одним из учёных, изучавших пословицы с лексико-семантической и тематической точек зрения, считается Г. Л. Пермяков. Анализируя общие смысловые возможности пословиц, исследователь стремился выявить внутреннюю семантическую систему народного мышления и сделать соответствующие выводы [6, 35–72]. В целом, подходы к семантическому анализу пословиц в общем языкознании показывают, что их можно всесторонне исследовать через призму смыслового ядра, коннотативной структуры и когнитивных оснований. Эти подходы создают возможности для глубокого изучения, анализа и классификации русских пословиц по семантическим уровням (тематическим группам).

Анализ полученных результатов. В двухтомном издании «Пословицы русского народа» народные пословицы систематизированы по 182 тематическим группам (в первом томе — 90, во втором — 92). В разделе, посвящённом теме «дружба и вражда», насчитывается 214 пословиц [7, 225–229]. В данных пословицах можно наблюдать действие как семантических, так и

грамматических принципов противопоставления. В формировании лексического антонимного противостояния в пословицах наблюдаются два основных случая:

a) противопоставление, создаваемое при помощи лексических единиц;

b) противопоставление, возникающее на уровне речевых единиц.

Пословицы на тему «дружба и вражда», основанные на лексических единицах, включают в себя антонимичные слова. В то время как пословицы, основанные на речевых единицах, формируются посредством контекстуальной антонимии, возникающей в рамках высказывания. Рассмотрим некоторые примеры:

1. *Чаще счёт, дольше (крепче) дружба. Больше друзей – больше и врагов. Бойся друга, как врага. Лучше найдёшь – забудешь, хуже найдёшь – вспомянешь. Старый друг лучше новых двух. Встретил с радостью, а проводил с жалостью. С чужим не бранись, а со своим не вались.*

2. *Как кошка с собакой (дружны), Не ставь недруга овцою, а ставь его волком. Волк коню не товарищ. Медведь корове не брат. Не узнай друга в три дня, узнай в три года.*

В первой группе пословиц противопоставление выражено при помощи лексических единиц (чаще — дольше, друзей — врагов, лучше — хуже, старый — новых, радостью — жалостью, чужим — своим), тогда как во второй группе оно формируется на уровне речевых, то есть контекстуальных единиц (кошка — собака, овца — волк, волк — конь, медведь — корова, три дня — три года) [7, 225–229].

Говоря о противоположности, невозможно обойти вниманием такой тип антонимии, как контекстуальная антонимия. Её сущность заключается в том, что входящие в неё единицы, хотя и не являются антонимами в языковой системе, в определённом контексте приобретают противоположное значение.

Многие слова, которые не могут образовывать антонимические пары ни в прямом, ни в переносном смысле, в речи могут выражать противоположные понятия и употребляться в антонимической функции. Контекстуальные антонимы в речи, как правило, носят индивидуальный, ситуативный характер. Тот же принцип наблюдается и в пословицах.

В целом, выделение контекстуального типа антонимии связано с разграничением языкового и речевого уровней. В процессе речевого функционирования такие слова вступают в отношения противопоставления и создают эффект антитезы.

Пословицы, построенные на контекстуальных антонимах, содержат слова, которые в системе языка не образуют антонимических пар, однако обладают определённым семантическим потенциалом, позволяющим им в конкретном контексте выступать как антонимы.

Следует отметить, что антонимы, наряду с другими лексическими и синтаксическими средствами – такими как синонимы, фразеологизмы, метафоры, сравнения, служат важным средством усиления выразительности и образности текста. Одним из наиболее значимых стилистических приёмов, играющих важную роль в структуре пословиц, является контраст (антитеза), а антонимия выступает основной языковой основой, обеспечивающей его реализацию. Антонимы, являющиеся одним из видов лексико-семантических явлений, занимают особое место в словарном составе любого литературного языка и имеют большое значение в художественном творчестве. Это языковое явление широко используется и при формировании пословиц.

В книге «Пословицы русского народа» встречаются пословицы о дружбе и вражде, в которых почти каждое слово вступает в антонимические отношения с элементами второй части высказывания, образуя параллельные противопоставления [7,225–229]. Характерной особенностью таких пословиц является высокая степень выразительности и семантической напряжённости противопоставления. Например: Всех чертей знаю, одного сатану (дьявола) не знаю. Или: С другом дружись, а как недруга берегись.

Некоторые пословицы на тему дружбы и вражды образуются одновременно с использованием как лексических, так и грамматических средств противопоставления. Например: Без друга – сирота, с другом – семьянин. В данном случае антонимическая пара без друга – с другом и сирота – семьянин создаёт дополнительный, третий смысловой оттенок, который усиливает общую идею высказывания.

Известно, что антонимия представляет собой не только семантическое противопоставление между языковыми и речевыми единицами (словами), но и явление, охватывающее грамматические категории. Более того, антонимия в пословицах проявляется как через лексические, так и через грамматические формы, однако традиционно такие противопоставления рассматриваются в рамках синтаксической антонимии, то есть как примеры контрастов, возникающих на уровне структуры высказывания.

В целом, в научных источниках антонимия классифицируется следующим образом: а) лексические антонимы (антонимичные лексемы); б) аффиксальные антонимы; в) фразеологические антонимы.

Однако в большинстве исследований пословицы, противопоставленные друг другу по смыслу, не рассматриваются как отдельный тип антонимии. Согласно существующим научным подходам, даже если одна паремия по своему содержанию отрицает другую, такое соотношение не трактуется как антонимия пословиц или паремиологическая антонимия.

Под антонимией в пословицах, или паремиологической антонимией, следует понимать лишь внутреннее противопоставление, существующее в пределах самой паремии, то есть внутри одного высказывания.

Так как пословицы представляют собой законченные предложения, выражающие самостоятельную мысль, и в философском смысле одно суждение не может отрицать другое, то с этой точки зрения пословицы не могут считаться антонимами между собой — каждая из них выражает отдельное, самостоятельное значение.

В книге «Пословицы русского народа» среди более чем 200 пословиц на тему «дружба и вражда» лексические антонимы, содержащиеся в их составе, можно классифицировать следующим образом:

I. Антонимия прилагательных. К антонимичным прилагательным относятся следующие пары: горький – сладкий, хороший – плохой, узкий – широкий, новый – старый, тонкий – толстый, светлый – тёмный, смелый – трусливый, закрытый – открытый, здоровый – больной, далёкий – близкий, ложный – правдивый, храбрый – боязливый, тёплый – холодный, дешёвый – дорогой, длинный – короткий, большой – маленький, высокий – низкий, терпеливый – нетерпеливый, скупой – щедрый. Примеры: 1. *Без друга – сирота, с другом – семьянин. 2. Лучше найдёшь – забудешь, хуже найдёшь – вспомянешь.3. Старый друг лучше новых двух.*

II. Антонимия существительных. К антонимичным существительным относятся: лето – зима, друг – враг, царь – нищий, польза – вред, гнев – разум, мучение – верность, земля – небо, овца – волк, собака – волк, женщина – мужчина, мир – война, рай – ад. Примеры: 1. *Волка на собак в помощь не зови. 2. Чёрт попу не товарищ. 3. Больше друзей – больше и врагов. Бойся друга, как врага.*

III. Антонимия глаголов. К антонимичным глаголам относятся: разъединённый – соединённый, объединённый – рассеянный, входить – выходить, идти – приходить, брать – давать, плакать – смеяться, усыплять – будить, жить – умирать, выходить – входить, гаснуть – гореть. Примеры: 1. *С другом дружись, а с недругом берегись. 2. Нужда сблизила, достаток разъединил.*

Вывод. Антонимические слова и пословицы, образованные с помощью противоположных аффиксов, составляют значительную часть народных пословиц как в количественном, так и в качественном отношении. Пословицы, основанные на противоположных по смыслу элементах, создают в художественной литературе антитезу.

Антитеза в пословицах может проявляться на уровне лексемы, семы или семемы. При рассмотрении критериев противопоставления в русских народных пословицах наблюдается, что в их составе участвуют антонимические лексемы, антонимические семемы и антонимические семы. В данном процессе антонимическая лексема отражает лексическую антонимию, тогда как антонимическая сема соответствует контекстуальной антонимии. Кроме того, в пословицах встречаются многозначные слова с антонимическими семами, которые, вступая в противопоставление, помогают выразить определённое жизненное явление. Антитеза в пословицах нередко формируется на основе потенциальных сем, то есть скрытых смысловых признаков слова.

В русских народных пословицах противопоставленные элементы могут выражаться различными структурными средствами — словом, словосочетанием или целым предложением.

Антонимические пословицы выполняют не только семантическую, но и стилистическую функцию. Возникающая благодаря им антитеза способствует углублению содержания текста, повышает его художественно-эстетическую ценность, обогащает образную систему и усиливает логико-эмоциональное воздействие на читателя.

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ИЗУЧЕНИЕ АТРИБУТИВНЫХ ОТНОШЕНИЙ НА ЗАНЯТИЯХ РУССКОГО ЯЗЫКА В ВУЗЕ

Саидова Махира Расулевна,
профессор кафедры Русского языка и литературы филологического факультета Бухарского государственного университета
mohirarasulivna@gmail.com

Аннотация. *Статья посвящена изучению атрибутивных отношений на занятиях русского языка в вузе, в частности, обучению смысловым, объектным,субъектным, обстоятельственным отношениям между компонентами словосочетания. В основе обучения лежит методический принцип обучения русскому языку от знакомого материала структура словосочетания, классификация словосочетания по морфологическому выражению главного слова, типы синтаксической подчинительной связи компонентов словосочетания) к незнакомому, поэтому в обучении смысловым отношениям можно оперировать полученными студентами ранее знаниями, навыками и умениями.*

Ключевые слова: *классификация, письменная и устная речь, диалог-расспрос, качества человека, словосочетания, высказывания, атрибутивные, антонимы, несогласованные определения.*

OLIY TA’LIM MUASSASALARIDA RUS TILI DARSLARIDA ATTRIBUTIV MUNOSABATLARNI O‘RGANISH

Annotatsiya. *Maqola oliy ta’lim muassasalarida rus tili mashg‘ulotlarida atributiv munosabatlarni o‘rganishga bag‘ishlangan. Xususan, so‘z birikmasi komponentlari orasidagi ma’noviy, obyekt, subyekt va hol munosabatlarini o‘rgatish masalalari yoritiladi. O‘qitishning asosida “tanishdan — notanishga” tamoyili yotadi (so‘z birikmasi tuzilishi, bosh so‘zning morfologik ifodalanishiga ko‘ra tasnifi, so‘z birikmasi komponentlarining sintaktik tobe bog‘lanish turlari). Shuning uchun ma’noviy munosabatlarni o‘rgatishda talabalarning ilgari o‘zlashtirgan bilim, ko‘nikma va malakalaridan foydalanish mumkin.*

Kalit so‘zlar: *tasnif, yozma va og‘zaki nutq, suhbat–savol-javob, inson sifatlari, so‘z birikmalari, bayonlar, atributiv, antonimlar, moslashmagan aniqlovchilar.*

STUDY OF ATTRIBUTIVE RELATIONS IN RUSSIAN LANGUAGE CLASSES AT THE UNIVERSITY

Abstract. *The article is devoted to the study of attributive relations in Russian language classes at the university, in particular to teaching semantic, object, subject, and adverbial relations between the components of a word combination. The teaching process is based on the methodological principle “from the familiar to the unfamiliar” (the structure of a word combination, the classification of word combinations according to the morphological expression of the head word, and the types of syntactic subordinate relations between components). Therefore, when teaching semantic relations, it is possible to rely on the knowledge, skills, and abilities previously acquired by students.*

Keywords: *classification, written and oral speech, interview-dialogue, human qualities, word combinations, utterances, attributive, antonyms, non-agreeing attributes.*

Введение. Атрибутивные отношения занимают центральное место в системе синтаксических связей русского языка, отражая различные способы характеристики предмета. Их изучение в вузе особенно важно для формирования у студентов навыков анализа текста, понимания стилистических оттенков, а также для развития грамотной письменной и устной речи. Однако практика преподавания показывает, что студенты нередко испытывают затруднения при определении типов атрибутивных связей и их функционирования в разных стилях речи.

Цель данной статьи — рассмотреть лингвистическую природу атрибутивных отношений и предложить эффективные методические подходы к их изучению в вузовском курсе русского языка. В курсе неязыковых вузов предоставляются большие возможности для дальнейшей работы по устранению распространённой ошибки в письменной и устной речи студентов-узбеков - неправильного согласования определения с определяемым словом.

Обзор литературных источников. Определительные или атрибутивные отношения – «Отношения между предметом и его признаком, которые находят своё выражение в словосочетании

между его компонентами, или отношения между определяемым словом и определением, которые находят своё выражение в предложении между его членами: Синее небо. Дом с колонами». Однако мы будем рассматривать их только на уровне словосочетаний. Определительные отношения могут быть или собственно определительными (зависимая форма отвечает на вопросы какой? чей? который?) или обстоятельственно-определительными (зависимая форма отвечает на вопросы как? каким образом? когда? с каких пор? до каких пор? где? куда? откуда? зачем? почему? при каких условиях? и др. Одним из видов определительных значений являются отношения субъектные, возникающие при сочетании имени, называющего действие, состояние или свойство, с родительным падежом имени, называющего производителя действия или носителя состояния, свойства: приезд отца, отчаяние матери, белизна снегов. Такие отношения называются субъектно-определительными". Определительные отношения в русском языке обозначают следующие: 1) принадлежность; 2) субъект действия или признака; 3) уподобление; 4) наличие чего-либо у предмета; 5) отсутствие чего-либо у предмета; 6) место или территория; 7) качество и свойство; 8) сферу деятельности; 9) материал; 10) источник информации; 11) назначение предмета; 12) отношение к лицу; 13) отношение к времени; 14) величину, размера 15) форму; 16) определённый цвет у предмета; 17) часть целого; 18) возраст; 19) неопределённость признака; 20) порядок следования при счете; 21) происхождения; 22) направления; 23) содержание; 24) цель и причину; 25) внешность предмета и человека; 26) способ действия. Синтаксические отношения не всегда существуют в чистом виде, иногда могут совмещаться и носить двойственный характер. Таковы словосочетания типа чтение Маяковского, посещение родственников, приглашение юриста, открытие мастера. Вне языкового окружения (контекста) здесь можно констатировать только значение отношения действия и предмета, с которым это действие связано. Значение же более определенное, а именно - одно из двух: определительно-субъектное или объектное ((читает Маяковский) или (читают Маяковского), (посетили родственники) или (посетили родственников), (пригласил юрист) или (пригласили юриста), (открыл мастер) или (открыт мастер)) выявляется у таких словосочетаний в условиях контекста и проверяется показанными здесь соотношениями".

Методология исследования. Благодатный материал для этого содержит тема «Портрет. Характер». В процессе её усвоения совершенствуется умения характеризовать внутренние и внешние качества человека, высказывать своё мнение о прочитанном тексте, вести диалог-расспрос, писать сочинение о современнике. С учётом этих задач и строится предлагаемая ниже система упражнений. Включённый в них лексический материал используется в разного рода сочинениях творческого характера.

1.**Дополнить словосочетания подходящим по смыслу определения**. Лицо (какое?) смуглое,…. Волосы (какие?) гладкие, …. Лоб (какой?) открытый,….Нос (какой?) прямой,…. Глаза(какие?) чёрные,…. Взгляд (какой?) острый,…. Брови (какие?) черные,…. Губы (какие?)полные.

2.**Пользуясь полученными словосочетаниями**, **описать портрет своего друга** (**подруги**).

3.**Описать ситуации**. Вы встретили товарища ,которого долго не видели, и рассказываете подруге, как он выглядит.

Вы рассказываете новым друзьям о своей однокурснице.

4. **Образовать от существительных прилагательные**, **согласовать их** с **подходящими по смыслу определяемыми словами**. Легкомыслие, деликатность, эрудиция, искренность, жадность, правдивость, отзывчивость, равнодушие, лицемерие, добросовестность, щедрость, эгоизм, энергичность, грубость, трудолюбие , лень, инициативность, ложь, невежество, вежливость.

5.**Сгруппировать образованные прилагательные по значениям**: положительные черты характера; отрицательные черты характера; отношения к людям.

6.**Объяснить разницу** в **значение слов** «**невежественный**» и «**невежливый**». Продолжить ситуацию, в которой можно бы использовать их.

7.**Ответить на слова собеседника неопределенно**, **согласием**, **несогласием**. Образец: - Азиз высокого роста

-Не знаю, по моему, он невысокого роста.

- Я согласна с тобой .Конечно, Азиз высокого роста.

-Я с тобой не согласна, Азиз невысокого роста.

У девушки гладкие волосы. У неё смуглое лицо. Это коренастый мужчина.

8.**Подобрать антонимы** к **данным словосочетаниям**. **Составить предложения со словосочетаниями**, **характеризующими человека**.

Мягкий характер, мягкий хлеб, мягкая мебель, мягкий голос, мягкий климат, мягкая вода, мягкие движения.

9. **Записать** и **выучить наизусть высказывания**, **отражающие внутренние** и **внешние качества человека**.«Надо быть ясным умственно, чистым нравственно и приятным физически».(А. Чехов).

« Есть только две формы жизни: гниение и горение. Трусливые и жадные изберут первую, мужественные и щедрые – вторую». (М. Горький).

10. **Проанкетировать по следующим вопросам своего товарища и написать о нём рассказ- характеристику.**

1.Достоинство, которое вы больше всего цените в людях.

2. Недостаток, который внушает вам отвращение.

3.Ваше представление о счастье и несчастье.

4.Недостаток ,который вы склонны простить.

5.Ваше любимое занятие.

6.Ваш любимый поэт и прозаик.

7. Ваш любимый герой

11.**Трансформировать повествовательные предложения** в **вопросительные** с **помощью интонации**; с **помощью слов «разве»**, **«ли»**. У подруги спокойный характер. У неё красивые, голубые глаза. Моя сестра - исполнительный человек.

12.**Заменить несогласованные определения согласованными**.

Образец: Юноша с голубыми глазами - голубоглазый юноша.

Лицо с морщинами, человек со слабыми нервами, девушка с длинными волосами, герой без имени, поступок героя, студент без воли, помощь друга, девушка восемнадцати лет.

13. **Заменить несогласованные определения согласованными**.

Образец: высокорослая девушка – девушка с высоким ростом.Бледнолицый человек, странная женщина, звонкоголосая певица, безбо-родый мужчина, бессовестный юноша.

14. К **каким частям речи относятся данные слова**? **Какие из них наиболее категоричны** и **эмоционально выражают свойство характера**? **Какие из слов передают свойства характера** в **общей форме**?

Трусливый- трус- трусость. Весёлый – весельчак – весёлость Глупый – глупец – глупость. Хитрый – хитрец – хитрость. Добрый – добряк – доброта. Ленивый –ленивец – лень.

15. **Подобрать** к **следующим словам соответствующие толкования**. **Рассказать**, **как характеризуют эти определения человека**.

Серьёзный, рассудительный, обидчивый, тщеславный, обаятельный, скромный.

Умеренный в образе жизни и поведении; с узкими интересами; легко обижающийся, очарованный, полный обаяния.

Такая система упражнений, способствуя усвоению определительных отношений на материале лексической темы «Портрет» , «Характер», служит осуществлению принципа коммуникативной направленности в обучении русскому языку.

Анализ полученных результатов. Ниже представлен образец научной статьи на тему «Изучение атрибутивных отношений на занятиях русского языка в вузе». Текст можно адаптировать под конкретные требования журнала или методических материалов.

1. Теоретические основы атрибутивных отношений

Атрибутивные отношения — это подчинительные отношения между определяемым и определяющим компонентами, выражающие качественную, количественную, принадлежностную и иную характеристику предмета. В современном русском языке выделяют три структурных типа атрибутивных связей:

1.1. Согласование.

Согласование предполагает подчинение определяющего слова определяемому в роду, числе и падеже: красивый дом, синяя тетрадь, интересные книги.

Этот тип связи наиболее «прозрачен» для студентов, но вызывает трудности в случаях нестандартных флексий, неодушевлённых существительных мужского рода, сложных терминологических словосочетаний.

1.2. Управление.

Определяющее слово ставит зависимое в определённой падежной форме: книга по истории, платье без рукавов, чашка чая.

Сложности возникают при выборе падежа после заимствованных слов, при омонимии падежных форм и в конструкциях с неоднозначным управлением.

1.3. Примыкание.

При примыкании зависимое слово неизменяемо: очень красивый, чрезвычайно важно, решение проблемы в целом.

Особое внимание требуется в работе с наречиями-усилителями и сравнительными конструкциями.

2. Семантические разновидности атрибутивных отношений. Помимо формальной классификации важно учитывать семантику атрибутивных связей:

- качественные признаки (яркий свет, умный человек);
- количественные признаки (три книги, несколько слов);
- принадлежностные отношения (мамин шарф, студенческая группа);
- оценочные характеристики (ужасная погода, великолепное выступление);
- атрибуты контекста и ситуациив (черашний разговор, будущий проект).

Анализ семантики способствует развитию у студентов навыков интерпретации текста и понимания скрытых смысловых оттенков.

3. Трудности усвоения атрибутивных отношений студентами. Основные проблемы, наблюдаемые в учебном процессе:

a) Неспособность различать формальные типы связи при анализе сложных словосочетаний.

b) Ошибки в согласовании в письменных работах (особенно при использовании причастных оборотов).

c) Неумение определять падеж при управлении, особенно после существительных абстрактного значения.

d) Нарушение структуры атрибутивных конструкций при переводе и в собственных высказываниях.

e) Стилистическая неадекватность употребления определений в научной, официальной и публицистической речи.

Заключение. Методические рекомендации по изучению атрибутивных отношений в вузе.

Комплексный подход.Изучение необходимо сочетать с морфологией и стилистикой, поскольку атрибутивные отношения напрямую связаны с формами слов, их значениями и функциональными сферами.

Лингвистический разбор. Полезны задания на разбор атрибутивных словосочетаний в художественных, научных и публицистических текстах.

Сравнительный анализ.Сравнение с атрибутивными конструкциями в других языках помогает обучать иностранных студентов.

Работа с ошибками.Рекомендуется включать в учебный процесс упражнения на корректировку неверных атрибутивных конструкций в реальных текстах студентов.

Текстоцентрический подход. Изучение атрибутивных отношений в вузе играет важную роль в формировании компетентного пользователя русского языка, способного анализировать и создавать грамматически и стилистически корректные высказывания. Комплексное и систематическое освоение данной темы способствует развитию языкового чутья, критического мышления и навыков работы с текстами разных жанров. Предложенные методические подходы позволяют повысить эффективность обучения и преодолеть типичные трудности студентов.

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СОВРЕМЕННЫЕ НАПРАВЛЕНИЯ И МЕТОДОЛОГИЧЕСКИЕ ОСНОВЫ ЛИНГВИСТИКИ XXI ВЕКА

Тураева Дилфуза Даминовна,
доцент кафедры Русского языка и литературы
Факультета иностранных языков
Негосударственного образовательного учреждения
«Университет экономики и педагогики»

Аннотация. *В статье рассматриваются основные направления и концепции современного языкознания XX–XXI веков - структурализм, генеративная грамматика, функциональные школы, когнитивная, психо-, нейро- и биолингвистика, а также цифровая лингвистика. Показано, как эволюция лингвистических идей отражает переход от описательных моделей к объяснительным и междисциплинарным. Отмечается роль интеграции лингвистики с психологией, нейронаукой и информатикой в формировании когнитивной парадигмы. Современное языкознание осмысляется как комплексная система знаний, объединяющая гуманитарные, естественно-научные и цифровые подходы к изучению языка как когнитивного и культурного феномена.*

Ключевые слова: *современное языкознание, структурализм, генеративная грамматика, функционализм, когнитивная лингвистика, психолингвистика, нейролингвистика, биолингвистика, цифровая лингвистика, междисциплинарность.*

XXI ASR TILSHUNOSLIGINING ZAMONAVIY YO‘NALISHLARI VA METODOLOGIK ASOSLARI

Annotatsiya. *Maqolada XX-XXI asr zamonaviy tilshunosligining asosiy yo‘nalishlari va nazariyalari - strukturalizm, generativ grammatika, funksional maktablar, kognitiv, psixo-, neyro- va biolingvistika hamda raqamli tilshunoslik tahlil qilinadi. Tilshunoslikdagi evolyutsion o‘zgarishlar tavsifiy yondashuvlardan tushuntiruvchi va fanlararo paradigmalarga o‘tish jarayoni sifatida yoritiladi. Tilni o‘rganishda psixologiya, neyronauka va informatika bilan integratsiyaning ahamiyati ko‘rsatiladi. Zamonaviy tilshunoslik inson tafakkuri, madaniyati va muloqotining muhim ko‘rsatkichi bo‘lgan kognitiv va madaniy hodisa sifatida talqin etiladi.*

Kalit so‘zlar: *zamonaviy tilshunoslik, strukturalizm, generativ grammatika, funksionalizm, kognitiv tilshunoslik, psixolingvistika, neyrolingvistika, biolingvistika, raqamli tilshunoslik, fanlararo integratsiya.*

MODERN DIRECTIONS AND METHODOLOGICAL FOUNDATIONS OF LINGUISTICS IN THE 21ST CENTURY

Abstract. *The article examines the main directions and concepts of modern linguistics in the 20th–21st centuries, including structuralism, generative grammar, functional schools, cognitive, psycho-, neuro- and biolinguistics, as well as digital linguistics. The study highlights how the evolution of linguistic theories reflects the transition from descriptive to explanatory and interdisciplinary models. Special attention is paid to the integration of linguistics with psychology, neuroscience, and computer science within the cognitive paradigm. Modern linguistics is interpreted as an integrative system of knowledge that combines humanitarian, natural, and digital approaches to language as a cognitive and cultural phenomenon.*

Keywords: *modern linguistics, structuralism, generative grammar, functionalism, cognitive linguistics, psycholinguistics, neurolinguistics, biolinguistics, digital linguistics, interdisciplinarity.*

Введение. Современное языкознание – это динамично развивающаяся наука, находящаяся на пересечении гуманитарного, социального и точного знания. За последние сто лет в рамках лингвистики возникло множество новых дисциплин, что обусловлено как внутренними потребностями научного описания языка, так и влиянием смежных наук – психологии, социологии, информатики [1; 2].

Эти направления не только расширили границы традиционного понимания языка, но и позволили рассматривать его как когнитивный, социокультурный и коммуникативный феномен. Формирование новых лингвистических парадигм связано с переходом от описательной к

объяснительной модели исследования языка [3], что привело к качественному обновлению понятийного аппарата и исследовательских методов.

Литература и методология. Методологическая основа настоящего исследования базируется на совокупности современных научных подходов – системного, функционального и когнитивного, каждый из которых позволяет рассматривать язык как сложное, многослойное и динамичное явление. Указанные принципы нашли своё отражение в трудах выдающихся лингвистов XX–XXI веков, таких как Фердинанд де Соссюр, Ноам Хомский, Роман Якобсон, Майкл Холлидей, Джордж Лакофф, Лев Семёнович Выготский и Алексей Алексеевич Леонтьев [4–8; 16–20]. Их научное наследие легло в основу теоретико-методологических представлений, определяющих характер анализа в данной статье.

В ходе исследования особое значение придаётся сравнительно-историческому подходу, который позволяет проследить эволюцию лингвистических идей от структурализма к когнитивной парадигме. Благодаря этому методу становится возможным выявить закономерности научного перехода от формально-синтаксического анализа языка к его функциональному и психолингвистическому осмыслению.

Наряду с этим значительную роль играет функционально-семиотический метод, направленный на выявление взаимосвязей между формой и функцией языковых структур. Он позволяет рассматривать язык не только как систему знаков, но и как средство реализации различных коммуникативных, когнитивных и культурных функций.

Важное место в методологической основе занимает когнитивно-психолингвистический подход, обеспечивающий исследование внутренних, ментальных механизмов речевой деятельности. С его помощью язык анализируется не как статическая структура, а как процесс, тесно связанный с восприятием, памятью, вниманием и мышлением человека. Таким образом, речевая деятельность понимается как сложный психофизиологический и когнитивный акт.

Кроме того, в работе используется интердисциплинарный анализ, позволивший соотнести достижения лингвистики с данными смежных наук - психологии, нейронауки, философии и информатики. Такой подход открывает возможность рассматривать язык в широком контексте взаимодействия когнитивных и биологических процессов, а также цифровых технологий, что соответствует современным тенденциям интеграции гуманитарных и естественных наук.

Источниковедческая база исследования опирается на широкий круг научных трудов, включающих как классические работы по лингвистике XX века (Ф. де Соссюр, Н. Хомский, Н. Трубецкой, Р. Якобсон, А. Мартине), так и современные исследования в области когнитивной и цифровой лингвистики (Дж. Лакофф, Р. Лангакер, Д. Бибер, Д. Кристал и др.) [19; 20; 25]. Обращение к этим источникам позволило объединить традиционные лингвистические концепции с новейшими достижениями когнитивных и компьютерных наук.

Таким образом, методологический синтез, реализованный в статье, формирует целостное представление о развитии современного языкознания как об интегративной системе знаний, отражающей взаимодействие биологических, когнитивных и социальных факторов. Такой подход обеспечивает глубину анализа и позволяет выявить внутренние закономерности эволюции лингвистических теорий в контексте научной картины мира XXI века.

Анализ полученных результатов. Развитие современного языкознания в XX–XXI веках представляет собой сложный и многоплановый процесс, в котором последовательно сменялись научные парадигмы, отражающие эволюцию взглядов на природу языка, его структуру и функции. От структурализма, утвердившего системный подход, лингвистическая мысль постепенно пришла к когнитивной и нейронаучной интерпретации языка как универсального инструмента мышления и коммуникации.

В начале XX века формируется структурализм – одно из ключевых направлений гуманитарной науки, оказавшее решающее влияние на развитие лингвистики и смежных дисциплин. Он возник как реакция на историко-сравнительное языкознание XIX века, сосредоточенное на эволюции языков и их генеалогических связях, и предложил рассматривать язык не как историческую цепь изменений, а как целостную систему взаимосвязанных элементов, функционирующих в единстве [4]. Основоположником структурализма стал Фердинанд де Соссюр, чьи *«Лекции по общей лингвистике»* (1916) заложили теоретические основы современной науки о языке [5]. Учёный выдвинул принципиальное различие между языком (*langue*) и речью (*parole*), где язык трактуется как социальный код – система знаков, а речь – как индивидуальная реализация этого кода в коммуникации.

Идеи Соссюра получили развитие в трудах представителей Пражской лингвистической школы – Романа Якобсона, Николая Трубецкого, Луи Ельмслева и других исследователей [6; 7]. Они доказали, что каждый элемент языка имеет значение только в системе оппозиций, а следовательно, язык представляет собой иерархически организованную структуру. Особенно важен вклад Р. Якобсона, предложившего функционально-коммуникативную модель языка, основанную на выделении шести основных функций речи – эмотивной, конативной, референтной, фатической, поэтической и метаязыковой. Эти идеи стали основой современной теории коммуникации и оказали влияние не только на лингвистику, но и на философию, семиотику и культурологию.

Во второй половине XX века структурализм уступает место генеративной парадигме, разработанной американским лингвистом Ноамом Хомским. Его фундаментальная работа *"Syntactic Structures"* (1957) положила начало формальной теории языка, получившей название генеративной грамматики [8; 9]. Хомский отверг бихевиористские представления о языке, согласно которым речь является результатом обучения и подражания (Б. Скиннер, З. Харрис), утверждая, что язык представляет собой врождённую когнитивную способность человека [10]. В основе этой теории лежит идея, что языковая компетенция каждого человека основана на наборе универсальных принципов – универсальной грамматике (Universal Grammar), которая задаёт общие когнитивные механизмы для всех языков мира [11].

Данная концепция объясняет феномен быстрого и одинакового поэтапного усвоения языка детьми вне зависимости от их культурной среды. Позднее Хомский развивает свои идеи в рамках минималистской программы (1995), где язык рассматривается как оптимальная когнитивная система, взаимодействующая с другими модулями человеческого сознания [24]. Генеративизм оказал колоссальное влияние не только на развитие синтаксиса и морфологии, но и на философию, когнитивную психологию, нейронауки и искусственный интеллект, заложив основу для биолингвистических исследований и компьютерных моделей языка.

Одновременно с формированием генеративизма в лингвистике начинает активно развиваться функциональное направление, появившееся как реакция на чрезмерный формализм структурализма. Если структурализм акцентировал внимание на форме языковых единиц, то функционализм сосредоточился на их роли и предназначении в коммуникации [12]. Представители Пражской школы (В. Матезиус, Р. Якобсон, Б. Гавранека) разработали концепцию функционального членения предложения, в соответствии с которой высказывание делится на тему (данное) и рему (новое) [13]. Это открытие позволило объяснить синтаксическую структуру языка с точки зрения коммуникативной задачи и прагматического контекста.

Параллельно в Германии и Великобритании развивалась Лейпцигская школа функциональной грамматики, возглавляемая О. Есперсеном и Г. Паулем, которая исследовала взаимозависимость синтаксических структур и семантических ролей участников высказывания [14]. Особую роль в развитии функционального подхода сыграла системно-функциональная теория Майкла Холлидея, в которой язык трактуется как семиотическая система, реализующая три метафункции – идеациональную (описание опыта), интерперсональную (взаимодействие между участниками коммуникации) и текстуальную (организацию высказывания в тексте) [15].

Функциональные школы внесли огромный вклад в развитие прагмалингвистики, дискурс-анализа и текстолингвистики, позволив рассматривать язык как динамическую систему, подчинённую законам коммуникации. Они также оказали влияние на методику преподавания иностранных языков, где акцент был перенесён с грамматической правильности на функциональную уместность речи.

К концу XX века центр внимания лингвистики постепенно смещается от внешних форм языка к внутренним когнитивным процессам, сопровождающим речевую деятельность. Здесь особое значение приобретают психолингвистика и когнитивная лингвистика. Первая изучает психологические и нейрофизиологические механизмы восприятия, понимания и порождения речи [16]. Термин «психолингвистика» впервые использовал Дж. Дженкинс в 1936 году, но самостоятельной научной дисциплиной она стала в 1950-е годы благодаря работам К. Озгуда, Т. Себёка, Дж. Брунера и Н. Хомского [17].

В отечественной науке концепция речемыслительной деятельности была разработана Л. С. Выготским и А. А. Леонтьевым, которые рассматривали речь как форму проявления мышления и как систему действий, проходящих несколько уровней: мотивационный, смысловой, грамматический и фонетический [18]. Таким образом, речь интерпретируется как сложный психофизиологический процесс, включающий как когнитивные, так и коммуникативные аспекты.

Когнитивная лингвистика, оформившаяся в 1980-е годы, рассматривает язык как способ репрезентации знаний и концептуализации мира [19; 20]. Её основатели – Дж. Лакофф, Р. Лангакер и Ч. Филлмор – показали, что языковые структуры тесно связаны с ментальными процессами категоризации и осмысления опыта. Согласно теории концептуальной метафоры, предложенной Лакоффом и Джонсоном, человек мыслит метафорически, а язык является отражением этой ментальной модели. Такие подходы сблизили лингвистику с философией сознания, психологией восприятия и нейронауками, заложив основу когнитивно-психолингвистического направления в современном языкознании.

С развитием нейронаук лингвистика получила новую экспериментальную основу – нейролингвистику, изучающую мозговые механизмы речи. Исследования Поля Брока и Карла Вернике, проведённые в XIX веке, стали фундаментом для понимания нейронной организации языковой функции [21]. В XXI веке благодаря методам функциональной магнитно-резонансной томографии и электроэнцефалографии стало возможным исследовать в реальном времени, как мозг реагирует на языковые стимулы, какие области активируются при восприятии, порождении и переводе речи [22].

На стыке лингвистики и биологии возникла биолингвистика, исследующая генетические и эволюционные основы языка [23]. Она опирается на предположение, что язык – это продукт биологической эволюции человека, закреплённый на генетическом уровне и проявляющийся как врождённая способность к абстрактному мышлению и символической коммуникации.

Современный этап развития науки о языке характеризуется стремительным ростом цифровых технологий и появлением новых направлений – корпусной, компьютерной и цифровой лингвистики. Эти области формируются на стыке лингвистики и информатики и используют методы статистического анализа, машинного обучения и обработки больших данных[25]. Корпусная лингвистика (Д. Бибер, С. Конрад) опирается на создание электронных корпусов текстов и позволяет выявлять закономерности функционирования языка в разных жанрах и контекстах. Компьютерная лингвистика стала базой для разработки технологий машинного перевода, речевых интерфейсов, интеллектуальных систем анализа текста и искусственного интеллекта.

Цифровая лингвистика, объединяющая достижения традиционной филологии и компьютерных технологий, открыла новые возможности для исследования языка в интернет-пространстве [26]. Она позволяет рассматривать язык как динамическую систему данных, изменяющуюся под воздействием социальных, культурных и технологических факторов. Благодаря этому современное языкознание всё чаще выходит за рамки гуманитарной науки и превращается в междисциплинарную область, соединяющую принципы филологии, психологии, кибернетики и нейронауки.

Таким образом, основная эволюция лингвистических концепций XX–XXI веков демонстрирует постепенное движение от структурных моделей к когнитивным, от анализа формы к исследованию смысла, от автономного описания языка к его пониманию как живого, интеллектуального и биологически обусловленного процесса. Язык сегодня рассматривается не только как средство коммуникации, но и как основа мышления, механизм познания и культурной памяти человечества.

Заключение. Современное языкознание представляет собой сложную, многослойную систему научных направлений, объединённых общей целью – объяснить природу языка как универсального механизма человеческого мышления, коммуникации и культуры. Эволюция лингвистической мысли XX–XXI веков демонстрирует закономерный переход от описательных и формальных моделей к объяснительным, когнитивным и междисциплинарным подходам, что свидетельствует о глубоких преобразованиях научной парадигмы в целом.

Если структурализм стал первым шагом в осмыслении языка как системы, где каждый элемент приобретает значение лишь в отношении к другим, то генеративная грамматика Н. Хомского вывела изучение языка на уровень когнитивных структур, позволив рассматривать речь как проявление врождённой способности человека к символическому мышлению. Функциональные школы, в свою очередь, внесли решающий вклад в понимание языка как инструмента коммуникации, акцентируя внимание на его семантических, прагматических и социокультурных функциях.

Когнитивная и психолингвистика раскрыли внутренние механизмы языкового сознания, объяснив, каким образом языковая форма связана с ментальными процессами восприятия, памяти и категоризации. Эти направления показали, что язык – это не только средство передачи информации, но и форма хранения и структурирования знаний о мире. Психолингвистический подход позволил интегрировать лингвистику с психологией, что способствовало созданию экспериментальных методов анализа речи, а когнитивная лингвистика сформировала целостное представление о языке как о способе концептуализации реальности.

В XXI веке значительное развитие получили нейро- и биолингвистика, рассматривающие язык как продукт биологической эволюции и как нейронный процесс, происходящий в мозге человека. Благодаря методам функциональной нейровизуализации и компьютерного моделирования стало возможным исследовать речевую деятельность на уровне нейрофизиологических коррелятов. Эти открытия позволили установить связь между языковыми способностями и структурой мозга, что придало лингвистике экспериментальный и междисциплинарный характер.

Одновременно с этим бурное развитие цифровых технологий, искусственного интеллекта и анализа больших данных способствовало становлению новых направлений – корпусной, компьютерной и цифровой лингвистики. Эти дисциплины расширили границы традиционного языкознания, превратив язык из объекта описания в предмет моделирования и прогнозирования. Сегодня лингвистика всё чаще взаимодействует с информатикой, когнитивной наукой и кибернетикой, что позволяет рассматривать её как часть глобального научного комплекса, направленного на изучение человеческого интеллекта и коммуникации.

Таким образом, современное языкознание предстаёт не как изолированная гуманитарная дисциплина, а как интегративная область знания, объединяющая достижения гуманитарных, естественно-научных и цифровых наук. В её центре находится человек – мыслящий, чувствующий и коммуницирующий субъект, для которого язык является не просто средством выражения мысли, но самой формой её существования.

Эволюция лингвистических теорий – от структурализма к когнитивизму, от системных моделей к нейронаучным и цифровым – отражает фундаментальные сдвиги в понимании человеческой природы. Язык предстает как сложный феномен, соединяющий биологическое и культурное, индивидуальное и коллективное, материальное и символическое.

Будущее лингвистики, несомненно, связано с дальнейшей интеграцией гуманитарного и естественно-научного знания, развитием когнитивных и нейролингвистических исследований, а также с активным использованием искусственного интеллекта и цифровых технологий. В этих условиях языкознание становится не только наукой о языке, но и наукой о человеке – его мышлении, сознании и способности создавать смысл.

Таким образом, современная лингвистика представляет собой не статическую систему, а живую, динамичную и саморефлексивную дисциплину, способную адаптироваться к вызовам эпохи. Её дальнейшее развитие направлено на углублённое понимание того, как язык формирует наше мышление, культуру и идентичность, и, следовательно, как через изучение языка можно познать самого человека.

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ФУНКЦИОНАЛЬНО-СЕМАНТИЧЕСКИЕ АСПЕКТЫ ИМЕНИ СУЩЕСТВИТЕЛЬНОГО В УЗБЕКСКОМ И РУССКОМ ЯЗЫКАХ

Ягафарова Назиля Рафаиловна,
преподаватель Янгиерского филиала
Ташкентского химико-технологического института

Аннотация. *В статье рассматриваются функционально-семантические особенности имени существительного в узбекском и русском языках. Анализируются сходства и различия в категориях рода, числа, падежа и принадлежности, а также их семантические функции в структуре высказывания. Особое внимание уделяется роли существительного в организации смыслового центра высказывания, а также в отражении национально-культурных особенностей языков.*

Ключевые слова: *существительное, грамматическая категория, семантика, функция, узбекский язык, русский язык, лингвистическое сопоставление.*

O‘ZBEK VA RUS TILIDA OTLARNING FUNKSIONAL-SEMANTIK XUSUSIYATLARI

Annotatsiya. *Maqolada o‘zbek va rus tillaridagi otlarning funksional va semantik xususiyatlari ko‘rib chiqiladi. Jins, son, hol, egalik kategoriyalaridagi o‘xshashlik va farqlar, ularning gap tarkibidagi semantik vazifalari tahlil qilinadi. Otning gapning semantik o‘zagini o‘rganish, shuningdek, tillarning milliy-madaniy xususiyatlarini aks ettirishdagi roliga alohida e’tibor beriladi.*

Kalit so‘zlar: *ot, grammatik kategoriya, semantika, vazifa, o‘zbek tili, rus tili, lingvistik taqqoslash.*

FUNCTIONAL AND SEMANTIC ASPECTS OF THE NOUN IN THE UZBEK AND RUSSIAN LANGUAGES

Abstract. *The article examines the functional and semantic features of nouns in the Uzbek and Russian languages. Similarities and differences in the categories of gender, number, case, and possession are analyzed, as well as their semantic functions in the structure of utterances. Particular attention is paid to the role of the noun in organizing the semantic core of the utterance, as well as in reflecting the national and cultural characteristics of languages.*

Key words: *noun, grammatical category, semantics, function, Uzbek language, Russian language, linguistic comparison.*

Введение. Имя существительное – одна из центральных и наиболее значимых частей речи в любой языковой системе. Оно является основным средством номинации, то есть обозначения предметов, явлений, живых существ, состояний и абстрактных понятий, формируя тем самым лексико-грамматическую основу языка. Через существительные человек осмысливает окружающий мир, классифицирует явления действительности и выражает результаты познавательной деятельности.

Однако грамматическая структура и семантические особенности существительных в различных языках по-разному отражают картину мира, присущую носителям этих языков. Сравнительное исследование имени существительного в узбекском и русском языках позволяет выявить не только структурные и морфологические различия, но и более глубокие функционально-семантические закономерности, отражающие особенности мышления, культуры и коммуникации данных народов.

Функционально-семантический подход, как отмечают исследователи (Хайруллин, 2018; Караулов, 2000; Кубрякова, 2004), позволяет рассматривать имя существительное не просто как грамматическую категорию, а как элемент, выполняющий когнитивную, коммуникативную и смысловую функции в речи. В рамках данного подхода внимание акцентируется на взаимодействии формы и значения, на том, каким образом грамматические категории (род, число, падеж, определённость/неопределённость и др.) служат выражению семантических и прагматических значений в контексте.

Кроме того, функционально-семантический анализ имени существительного способствует выявлению универсальных и национально-специфических особенностей языковой картины мира. В узбекском языке, как представительном тюркском, и русском, как индоевропейском, имя

существительное реализует свои грамматические и смысловые функции по-разному, что делает сравнительное исследование особенно актуальным.

Анализ литературных источников. Обращение к функционально-семантическим аспектам имени существительного имеет не только лингвистическую, но и методологическую значимость: оно углубляет понимание взаимосвязи между языком и мышлением, между грамматической формой и семантическим содержанием, а также открывает новые возможности для преподавания грамматики и развития межкультурной компетенции обучающихся.

1. Грамматические категории имени существительного в русском и узбекском языках

Имя существительное как часть речи в русском и узбекском языках выполняет сходные номинативные функции, однако грамматическая структура и система категорий этих языков существенно различаются, что отражает их типологические особенности. Русский язык относится к флективным языкам, где грамматические значения выражаются посредством изменения окончаний, а узбекский – к агглютинативным, где грамматические отношения передаются с помощью суффиксов и постпозиций (Хайруллин, 2018; Mahmudov, 1965).

Категория рода является одной из важнейших грамматических характеристик русского имени существительного. Она выражается морфологически и влияет на согласование слов в предложении: новый дом, новая книга, новое окно. Таким образом, род в русском языке тесно связан с системой склонения и синтаксическими связями.

В узбекском языке категория рода отсутствует как грамматическая, однако противопоставление по признаку пола может быть выражено лексически (например, ota – ona, aka – opa, o‘g‘il – qiz) или с помощью описательных конструкций (erkak o‘qituvchi – ayol o‘qituvchi). Это указывает на аналитический характер выражения гендерной семантики в узбекском языке (Azizov, 1986; Хамидов, 2002).

Категория числа представлена в обеих языковых системах, но имеет различную реализацию. В русском языке она выражается изменением окончаний и сопровождается изменением фонетического состава слова (стол – столы, окно – окна), что свидетельствует о флективности языка. В узбекском языке множественное число образуется с помощью продуктивного суффикса -lar (kitob – kitoblar, bola – bolalar), при этом суффикс добавляется к основе слова без изменения её внутренней структуры.

Следует отметить, что в узбекском языке суффикс множественного числа не всегда используется, если значение множественности уже выражено контекстом или числительным (uch bola, ko‘p odam), что отражает семантическую экономию и контекстуальную обусловленность грамматических форм (Mahmudov, 1965; Rasulov, 1998).

В обоих языках **категория падежа** выполняет синтаксическую функцию – выражает отношение существительного к другим словам в предложении. В русском языке падеж выражается изменением окончаний и сопровождается богатой системой падежных форм (шесть основных падежей). В узбекском языке падеж выражается посредством агглютинативных аффиксов (-ni, -da, -dan, -ga, -ning), при этом форма слова остаётся стабильной, а грамматическое значение передаётся добавлением морфемы. Например: kitob — kitobni (вин.), kitobda (мест.), kitobdan (исх.), kitobga (напр.), kitobning (род.).

Особенностью узбекского языка является наличие грамматической **категории принадлежности**, которая отсутствует в русском языке. Она выражается при помощи притяжательных аффиксов (-im, -ing, -i, -imiz, -ingiz, -lari) и указывает на принадлежность предмета определённому лицу: kitobim (моя книга), uyimiz (наш дом). В русском языке данное значение передаётся аналитически – при помощи притяжательных местоимений (моя книга, наш дом).

В узбекском языке **категория определённости** выражается преимущественно контекстуально или посредством постпозиций (bir – «один» в значении неопределённости, o‘sha – «тот самый» в значении определённости). В русском языке аналогичные значения передаются синтаксически или с помощью контекста, так как артикли отсутствуют.

Методология исследования. Грамматические категории имени существительного в русском и узбекском языках демонстрируют как типологические различия, так и функциональные сходства. Если в русском языке категории рода и падежа играют структурообразующую роль, то в узбекском языке основная нагрузка ложится на систему аффиксов и контекстуальные показатели, что отражает агглютинативный характер языка и его стремление к формальной прозрачности.

2. Семантические особенности и функции имени существительного

Семантика имени существительного представляет собой сложную систему значений, отражающих предметность, абстрактность, вещественность и другие характеристики объектов

реальной или мысленной действительности. Имя существительное выполняет номинативную функцию, то есть служит для называния предметов, явлений, лиц, процессов и состояний, что делает его центральным компонентом лексико-грамматической системы любого языка (Караулов, 2000; Хайруллин, 2018).

Анализ полученных результатов. Семантическая природа имени существительного в русском и узбекском языках семантика имени существительного тесно связана с его синтаксической ролью и функциональной нагрузкой в высказывании. Оно выступает ядром именной группы, вокруг которого группируются определители, прилагательные, числительные и другие зависимые слова, уточняющие его значение. Например, в русском языке словосочетание “старый дом у моря” строится вокруг существительного дом, которое является семантическим и грамматическим центром. В узбекском языке аналогичная конструкция “dengiz bo‘yidagi eski uy” также имеет в качестве ядра существительное uy.

Однако в зависимости от типа языка различаются средства выражения семантических отношений. В русском языке большое значение имеют грамматические формы рода и падежа, которые помогают уточнять синтаксические и смысловые связи:

- стол учителя — выражает принадлежность,
- подарок другу — указывает на адресата действия,
- в доме — показывает место.

В узбекском языке эти значения реализуются посредством аффиксов (-ning, -ga, -da, -dan) и контекстуального порядка слов:

- o‘qituvchining stoli — “стол учителя”,
- do‘stiga sovg‘a — “подарок другу”,
- uyda — “в доме”.

В русском языке семантические функции во многом зависят от флексий и морфологических изменений слова, тогда как в узбекском — от агглютинативных морфем и синтаксического контекста (Rahmatullaev, 1993; Mahmudov, 1965).

Семантика имени существительного проявляется также в его классификации по значениям. В обеих языковых системах выделяются следующие основные семантические группы:

- конкретные существительные (стол, человек, kitob, bola),
- абстрактные существительные (дружба, мысль, tinchlik, sevgi),
- вещественные существительные (вода, молоко, suv, sut),
- собирательные существительные (листва, молодежь, bargzor, xalq),
- имена собственные (Москва, Узбекистан, Toshkent).

Следует отметить, что в русском языке границы между этими категориями более чётко фиксированы морфологически, тогда как в узбекском языке они определяются в большей степени контекстуально и лексически. Например, слово xalq может выступать как собирательное, так и конкретное в зависимости от ситуации общения.

Функционально имя существительное выполняет несколько ключевых ролей в структуре высказывания:

1. Номинативная функция — называние предметов и явлений (дитя играет, bola o‘ynayapti).
2. Классификационная функция — обозначение объектов определённого класса (растение, hayvon, narsa).
3. Семантическо-грамматическая функция — выражение отношений между элементами высказывания через падежные или аффиксальные формы (в школе, maktabda; к другу, do‘stiga).
4. Когнитивная функция — отражение результатов мыслительной деятельности и концептуализации мира в языковом сознании (Вежбицкая, 1999; Хайруллин, 2018).

Если в русском языке семантическая структура существительного часто определяется грамматическими категориями рода и падежа, то в узбекском языке она в большей степени зависит от порядка слов и синтаксических связей. Так, предложение “Учитель объяснил ученикам правило” по-узбекски звучит как “O‘qituvchi o‘quvchilarga qoida tushuntirdi”, где значение отношений передаётся с помощью падежного аффикса -ga и фиксированного порядка слов.

Русская модель речи более гибкая за счёт морфологического богатства, позволяющего менять порядок слов без потери смысла (Ученикам объяснил правило учитель). В узбекском же языке порядок слов является ключевым элементом семантической структуры, что типологически характерно для агглютинативных языков (Rahmatullaev, 1993).

Семантика имени существительного в русском и узбекском языках демонстрирует как универсальные черты (предметность, номинативность, когнитивность), так и типологические

различия. В русском языке значение тесно связано с грамматической формой и флексией, тогда как в узбекском языке семантика реализуется преимущественно через аффиксацию и синтаксическую структуру. Такое различие подтверждает мысль о том, что язык не только отражает действительность, но и моделирует её в соответствии с особенностями национального мышления и грамматического строя.

3. Функционально-семантическая роль существительного

С точки зрения функциональной грамматики, существительное выполняет не только номинативную функцию, обозначая предмет, явление или лицо, но и когнитивную (познавательную) и коммуникативную функции, обеспечивая связь между языковой формой и смысловой структурой высказывания (Бондарко, 2002; Кубрякова, 1999).

Как отмечает А. В. Бондарко, функционально-семантический подход позволяет рассматривать существительное не просто как часть речи, а как элемент смыслового центра высказывания, вокруг которого организуются другие грамматические категории — прилагательные, местоимения, глаголы и предлоги. Например, в предложении *«Молодой учитель объясняет правило студентам»* лексическая и синтаксическая структура выстраивается вокруг существительного *учитель*, которое выполняет роль семантического ядра.

В узбекском языке аналогичная закономерность наблюдается в предложении *«Yosh o‘qituvchi talabalarga qoida tusghuntirmoqda»*, где слово *o‘qituvchi* (учитель) является смысловым центром, определяющим семантику остальных компонентов. Таким образом, существительное выступает не только носителем номинативного значения, но и организатором смысловой структуры высказывания, что особенно важно для анализа функциональной перспективы предложения.

Кроме того, существительное в обоих языках играет важную когнитивную роль, то есть служит инструментом категоризации мира. Через существительные человек структурирует действительность, выделяя объекты, явления, качества и отношения. Так, в русском языке понятия *время, пространство, душа, мысль* выражают абстрактные категории человеческого опыта, а в узбекском языке им соответствуют *vaqt, makon, ruh, fikr*, которые имеют не только когнитивное, но и культурно-философское содержание.

Особое внимание заслуживает социокультурный аспект семантики существительного. В узбекской лингвокультуре многие слова несут дополнительную эмоционально-оценочную нагрузку. Например, слово *ona* (‘мать’) имеет значительно более широкую семантику, чем его русский эквивалент *мать*: оно включает не только биологическое значение, но и концепт почтения, покровительства, духовной связи и национальной идентичности. Подобные культурные различия отражают особенности мировидения народа и показывают, как язык служит средством выражения духовных ценностей.

В русском языке также наблюдаются случаи, когда существительные приобретают символическую или метафорическую функцию, выражая культурно значимые концепты: *Родина, совесть, честь, долг*. Эти слова выходят за рамки своей денотативной функции и выполняют идеологическую и эмоционально-смысловую роль в коммуникации.

Существительное в функционально-семантическом аспекте — это многоуровневая единица, объединяющая лексическое, грамматическое, когнитивное и культурное значения. Оно формирует основу высказывания, отражает систему мышления и культурные представления носителей языка, служит средством передачи не только информации, но и ценностных ориентиров общества.

4. Лексико-семантическая классификация имён существительных

С точки зрения семантики, в обоих языках существительные делятся на:

- конкретные и абстрактные (*kitob – bilim*; *дом – любовь*),
- собственные и нарицательные (*Toshkent – shahar*),
- одушевлённые и неодушевлённые (*bola – o‘yinchoq*).

Однако узбекский язык демонстрирует более чёткую морфологическую изоляцию между классами слов, тогда как русский язык характеризуется пересечением лексико-грамматических признаков.

Заключение. Таким образом, сопоставительный анализ показывает, что различия в грамматическом строе двух языков обусловлены не только формальными особенностями, но и ментально-культурными различиями в восприятии мира. Узбекский язык характеризуется большей семантической зависимостью от контекста и синтаксического порядка, а русский — от морфологических показателей.

Сравнительный анализ имени существительного в узбекском и русском языках позволил выявить как универсальные, так и типологически специфические особенности, отражающие различия в грамматическом строе и национальном языковом сознании.

В русском языке имя существительное характеризуется богатой морфологической системой, где грамматические категории рода, числа и падежа играют решающую роль в выражении синтаксических и семантических связей. Такая структурная организация способствует точности выражения мысли, делает возможным свободный порядок слов и придаёт языку аналитическую глубину. Благодаря развитой флективной системе, русское существительное способно передавать не только номинативное значение, но и сложные смысловые отношения между объектами, субъектами и действиями.

В узбекском языке, напротив, доминирует агглютинативный тип морфологической структуры, где грамматические значения выражаются с помощью постпозиций, аффиксов и контекстуальных связей. Отсутствие категории рода компенсируется богатством словообразовательных средств и системой принадлежности, что отражает социально-коммуникативные аспекты узбекской речи. Порядок слов, гармония между компонентами предложения и семантическая цельность контекста являются важными элементами выражения мысли в узбекском языке.

Семантическое наполнение имени существительного в обоих языках тесно связано с культурными и ментальными установками их носителей. В русском языке существительное часто несёт нейтрально-объективный характер номинации, в то время как в узбекском языке оно обладает ярко выраженной эмоционально-оценочной и этической нагрузкой. Например, слова *она*, *ота*, *ватан* в узбекской лингвокультуре имеют не только предметное, но и духовно-нравственное значение, отражающее национальные ценности и мировоззрение.

Применение функционально-семантического подхода показало, что имя существительное является не статичной, а динамической категорией, в которой грамматическая форма и семантическое содержание находятся в постоянном взаимодействии. Оно не только называет предмет или явление, но и выполняет когнитивную, коммуникативную и культурно-символическую функции.

Таким образом, изучение имени существительного с функционально-семантических позиций позволяет глубже понять внутренние механизмы языка, выявить взаимосвязь между формой и содержанием, между грамматикой и мышлением. Результаты сопоставительного анализа подтверждают, что несмотря на структурные различия, русский и узбекский языки реализуют схожие принципы организации значения — стремление к точности выражения, логичности построения и гармонии между смыслом и формой.

Функционально-семантический подход не только расширяет представление о природе имени существительного, но и открывает перспективы для совершенствования методики преподавания русского и узбекского языков, способствуя развитию межкультурной коммуникации и формированию языковой компетенции обучающихся.

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УДК 81

КОНЦЕПТ В СИСТЕМЕ КОГНИТИВНОГО ЗНАНИЯ И ЯЗЫКОВОЙ КАРТИНЫ МИРА

Якунина Ангелина Алишеровна,
преподаватель Янгиерского филиала
Ташкентского химико-технологического института.
yakuninaangelina1@gmail.com

Аннотация. *В статье рассматривается понятие концепта как ключевой категории когнитивной лингвистики и лингвокультурологии. Анализируются различные подходы к его определению в трудах отечественных и зарубежных учёных, выявляются основные структурные компоненты концепта — понятийный, образный и ценностный. Особое внимание уделяется соотношению понятий «концепт» и «понятие», а также роли концепта в формировании языковой картины мира. Обосновывается междисциплинарный характер исследования, объединяющий философский, когнитивный и лингвокультурологический подходы. Делается вывод о том, что концепт представляет собой многомерное ментально-языковое образование, отражающее способы концептуализации и категоризации действительности в сознании носителей языка и обеспечивающее связь между языком, мышлением и культурой.*

Ключевые слова: *концепт, понятие, когнитивная лингвистика, языковая картина мира, лингвокультурология, структура концепта, когнитивный подход, культура, мышление, концептуализация.*

DUNYO KOGNITIV BILIMLAR TIZIMIDAGI TUSHUNCHA VA LINGVISTIK TASVIR

Annotatsiya. *Maqolada konsept tushunchasi kognitiv tilshunoslik va lingvokulturologiyaning asosiy kategoriyasi sifatida tahlil etiladi. Mahalliy va xorijiy olimlarning asarlarida uning ta'rifiga bo'lgan turli yondashuvlar o'rganiladi, konseptning asosiy tarkibiy qismlari - tushuncha, obraz va qadriyat komponentlari aniqlanadi. «Konsept» va «tushuncha» atamalarining o'zaro munosabati, shuningdek, konseptning olam lisoniy manzarasini shakllantirishdagi o'rniga alohida e'tibor qaratiladi. Tadqiqotning falsafiy, kognitiv va lingvokulturologik yondashuvlarni uyg'unlashtirgan fanlararo xususiyati asoslanadi. Xulosa qilinishicha, konsept til egalari ongida voqelikni konseptuallashtirish va kategoriyalashtirish usullarini aks ettiruvchi hamda til, tafakkur va madaniyat o'rtasidagi bog'liqlikni ta'minlovchi ko'p qirrali aqliy-lisoniy hodisadir.*

Kalit so'zlar: *konsept, tushuncha, kognitiv tilshunoslik, olamning lisoniy manzarasi, lingvokulturologiya, konsept tuzilishi, kognitiv yondashuv, madaniyat, tafakkur, konseptualizatsiya.*

CONCEPT IN THE SYSTEM OF COGNITIVE KNOWLEDGE AND LINGUISTIC PICTURE OF THE WORLD

Abstract. *The article examines the concept as a key category in cognitive linguistics and linguoculturology. Various approaches to its definition in the works of domestic and foreign scholars are analyzed, and the main structural components of the concept - conceptual, figurative, and value-based - are identified. Special attention is paid to the relationship between the terms «concept» and «notion», as well as the role of the concept in shaping the linguistic worldview. The interdisciplinary nature of the research, combining philosophical, cognitive, and linguocultural approaches, is substantiated. It is concluded that the concept represents a multidimensional mental-linguistic formation that reflects the ways of conceptualization and categorization of reality in the consciousness of native speakers and ensures the connection between language, thinking, and culture.*

Keywords: *concept, notion, cognitive linguistics, linguistic worldview, linguoculturology, concept structure, cognitive approach, culture, thinking, conceptualization.*

Введение. Вопрос определения содержания и объёма понятия *«концепт»* занимает одно из центральных мест в современной лингвистике и философии языка. Начиная с конца XX века этот термин стал ключевым для когнитивного и лингвокультурного направления исследований, что обусловлено растущим интересом к взаимосвязи языка, мышления и культуры [9].

Понятие *концепта* отражает переход от традиционного понимания значения слова к более широкому когнитивному и культурному контексту [11].

Необходимость обращения к данной категории обусловлена тем, что концепт выступает связующим звеном между языковой формой, мышлением и культурой. Он не сводится к понятию в логико-философском смысле, поскольку содержит не только рационально-логическую, но и эмоционально-оценочную, образную составляющую [4].

Анализ литературных источников. Актуальность использования термина «концепт» связана с развитием когнитивного направления в психологии, в языкознании и появлением специальных дисциплин: когнитивной психологии, психолингвистики и когнитивной лингвистики. Толчком к активизации когнитивистики послужили исследования зарубежных ученых: Ж. Р. Андерсона, Т. Р. Андерсона, Л. В. Барсалоу, Б. Шварца, С. Шифера, С. Стила, Р. Джекендорфа, Дж. Лакоффа и др.

Многоаспектность концепта определяет сложность его изучения: разные научные школы выделяют собственные критерии анализа. Философы акцентируют внимание на сущностных характеристиках понятийного содержания, когнитивисты — на ментальных структурах и способах репрезентации знания, а лингвисты — на языковых механизмах выражения концептов в речи.

В средневековой схоластике идеи античных философов получили дальнейшее развитие. Понятие *conceptus* (лат. — «мысль», «замысел») использовалось для обозначения мысленного акта или содержания, существующего в уме субъекта. Так, Фома Аквинский рассматривал *conceptus mentis* как отражение реальности в сознании, являющееся посредником между вещью и словом [1]. Именно эта триада — *вещь – мышление – язык* — позднее стала фундаментальной для всех последующих лингвистических теорий.

В. В. Колесов, разводя термины, которые приводят к путанице в их употреблении, поясняет: «понятие — калька с латинского conseptus, поэтому в отечественной философской традиции (по примеру западно-европейской) понятие иногда именуется концептом»; и «conseptus — со значением «зародыш»; «зерно». Учитывая принципиальное значение термина «концепт», не следует использовать его как синоним термину «понятие»[6]. Свое объяснение терминам «концепт» и «понятие» дал и Ю. С. Степанов. Ю. С. Степанов считает, что концепт и понятие — термины разных наук; понятие употребляется главным образом в логике и философии, а термин концепт, являясь термином в математической логике, в последнее время закрепился еще и в науке о культуре, в культурологии [12].

По мнению Ю. С. Степанова, концепт — это «сгусток культуры в сознании человека», своеобразная «ячейка» культурной памяти народа [13]. Такой подход позволяет рассматривать концепт не только как элемент когнитивной структуры, но и как носитель ценностных ориентиров, ментальных и символических смыслов.

Н. Д. Арутюнова связывает концепт с понятием *значения*, подчеркивая, что значение слова отражает фрагмент действительности, тогда как концепт охватывает более широкий круг представлений, включая эмоциональные и ассоциативные компоненты [1]. Таким образом, язык не только обозначает явления, но и фиксирует способы их восприятия, характерные для конкретного лингвокультурного сообщества.

В лингвокультурологическом подходе (В. И. Карасик, С. Г. Воркачёв, Е. С. Кубрякова и др.) концепт определяется как ментально-языковое образование, через которое культура проявляется в языке. В. И. Карасик рассматривает концепт как «многоуровневое образование, включающее понятийное, образное и ценностное ядро» [5].

В результате можно утверждать, что концепт представляет собой универсальную категорию, объединяющую мысль, знание и культурное значение. Он функционирует как средство концептуализации действительности и обеспечивает передачу культурно обусловленных смыслов между представителями одного сообщества.

Материалы и методы. Проблема структуры концепта является одной из центральных в когнитивной лингвистике, поскольку именно она позволяет понять внутреннюю организацию этого сложного ментально-языкового образования.

Согласно наиболее распространённой модели, предложенной В. И. Карасиком, концепт состоит из трёх взаимосвязанных компонентов: **понятийного, образного и ценностного** [5].

- **Понятийный компонент** отражает рационально-логическую сторону содержания концепта, то есть совокупность знаний и представлений об объекте или явлении.
- **Образный компонент** связан с чувственным и ассоциативным восприятием, включающим метафоры, символы и стереотипные образы, закреплённые в языке и культуре.

- **Ценностный компонент** определяет отношение человека или социума к обозначаемому явлению, выражая эмоциональную оценку и культурную значимость.

Такое трёхуровневое построение позволяет рассматривать концепт как целостное когнитивно-культурное образование, где знание, восприятие и оценка формируют единую смысловую систему.

Такое разграничение позволяет объяснить, почему одни и те же слова и образы могут иметь разные смысловые оттенки в разных культурах или эпохах. Например, концепт *«дом»* в одной культуре ассоциируется с личным пространством и уютом, а в другой — с родовой общностью и коллективными ценностями.

Кроме того, концепты могут различаться по степени абстрактности: от конкретных (например, *«вода», «хлеб»*) до высокоабстрактных (*«свобода», «вера», «справедливость»*). Концепты второго типа, как правило, обладают сложной внутренней структурой и более выраженной ценностной составляющей [5].

Проблема классификации концептов занимает значительное место в когнитивной лингвистике и лингвокультурологии, поскольку разнообразие их проявлений требует систематизации по различным основаниям.

Одним из первых исследователей, предпринявших попытку систематизации, был С. А. Аскольдов, который выделял *концепт научный* и *художественный* [2].

- **Научный концепт** характеризуется логической строгостью, однозначностью и абстрактностью; он выступает элементом системы рационального знания.
- **Художественный концепт**, напротив, строится на образных и эмоционально-оценочных ассоциациях, отражающих субъективное восприятие действительности.

Дальнейшее развитие типологии связано с работами В. И. Карасика, который классифицировал концепты по степени их включённости в культурную систему. Он различает **базовые (универсальные)**, **национально-специфические** и **индивидуальные** концепты [5].

- Базовые концепты (*жизнь, смерть, добро, зло, время, пространство*) универсальны и встречаются в сознании представителей всех культур.
- Национально-специфические концепты (*судьба, честь, душа, совесть* в русской культуре) отражают уникальные ментальные и ценностные установки конкретного этноса.
- Индивидуальные концепты связаны с личным опытом, они проявляются в речи конкретного носителя и часто выражаются в авторских метафорах или символах.

С точки зрения семантики, Е. С. Кубрякова выделяет **конкретные**, **абстрактные** и **эмоционально-оценочные** концепты [7].

- Конкретные опираются на чувственное восприятие (*дерево, вода, дом*);
- Абстрактные — на ментальные конструкции (*вера, свобода, любовь*);
- Эмоционально-оценочные — на субъективные переживания и ценностные категории (*радость, страх, честь*).

Многоаспектность концепта как когнитивно-культурного феномена предопределяет разнообразие методологических подходов к его исследованию. В современной науке можно выделить несколько наиболее распространённых методов анализа концепта: когнитивный, лингвокультурологический, концептуально-полеовой, дефиниционный и ассоциативный [10].

Концепт многомерен. Мы рассмотрим **когнитивный метод.** В когнитивной лингвистике он представлен единицами разных структурных типов: фрейм, прототип, гештальт, схема, сценарий (скрипт), инсайт и т. д., которые могут быть вербализированы лексемами, фразеосочетаниями и фразеологизмами, синтаксическими концептами, содержащими типовые пропозиции и даже текстами [10]. Примером когнитивной единицы текста может служить стихотворение Ф. М. Тютчева:

Умом Россию не понять,
аршином общим не измерить.
У ней особенная стать,
в Россию можно только верить!

Для решения практических задач в нашем исследовании хотелось бы выяснить соотношение: знак — слово — концепт. Обратимся к монографии В. В. Колесова «Философия русского слова», в которой очень подробно анализируется это соотношение.

По В. В. Колесову, «концепт — зерно первосмысла, семантический «зародыш» слова»; «Концепт потому и становится действительностью речемысли, образно данной в слове, что существует реально так же, как существует язык, фонема, морфема и прочие, уже выявленные наукой «ноумены» плана содержания, для всякой культуры жизненно необходимые. Концепт есть то, что не

подлежит изменениям в семантике словесного знака, что, напротив, направляет мысль говорящих на данном языке, определяя их выбор и создавая потенциальные возможности языка-речи» [6].

В рамках нашего исследования предстоит найти приемлемое и доступное пониманию иностранного учащегося объяснение концепта.

В процессе изучения русского языка иностранные учащиеся имеют дело со словом, а как это слово «отзовется», будет зависеть от того, как оно будет понято, что за словом откроется в нашей «Действительности». С этой позиции нас удовлетворяет экспликация концепта, сформулированная В. А. Масловой «как рабочее определение». «Концепт — это семантическое образование, отмеченное лингвокультурной спецификой и тем или иным образом характеризующие носителей определенной этнокультуры. Концепт, отражая этническое мировиде-ние, маркирует этническую языковую картину мира и является кирпичиком для строительства «дома бытия» (по Хайдегеру). Но в то же время — это некий квант знания, отражающий содержание всей человеческой деятельности. Концепт не непосредственно возникает из значения слова, а является результатом столкновения словарного значения слова с личным и народным опытом человека (по Лихачеву). Он окружен эмоциональным, экспрессивным, оценочным ореолом» [8].

Во-вторых, опираясь на опыт методологических концептуальных исследований и на базовые характеристики концептов, выстроить порядок (структуру анализа). В качестве образца можно использовать пятиэтапную структуру М. В. Пименовой, предложенную в докторской диссертации.

«Первый этап — анализ лексического значения и внутренней формы слова, репрезентирующего концепт. Второй этап — выявление синонимического ряда лексемы-репрезентации концепта. Третий этап — описание способов категоризации концепта в языковой картине мира. Четвертый этап — определение способов концептуализации как вторичного переосмысления соответствующей лексемы, следование концептуальных метафор и метонимии (мы считаем, что возможно и выявление внутрисловной антонимии). Пятый этап — исследование сценариев. Сценарий — это событие, разворачивающееся во времени и/или в пространстве, предполагающее наличие субъекта, объекта, цели, условий возникновения, времени и места действия. Такое событие обусловлено конкретными причинами, послужившими его появлнию» [10].

Именно такой комплексный подход к описанию концептов, активно функционирующих в языке современноости, мы постараемся реализовать в процессе обучения учащихся.

Результаты. Проведённое исследование позволило рассмотреть концепт как сложное многослойное образование, объединяющее когнитивные, языковые и культурные аспекты человеческого мышления. Современная лингвистика всё чаще обращается к концептуальному анализу, поскольку именно через систему концептов раскрываются национальные особенности восприятия мира и способы его языковой репрезентации.

Концепт выступает связующим звеном между языком и культурой, фиксируя в себе не только знания и представления, но и ценностные установки, эмоциональные оценки, коллективный опыт народа. Он отражает то, как человек структурирует действительность, выражая в языке результаты индивидуального и социального познания.

Обсуждение. Одной из наиболее дискуссионных проблем современной лингвистики и когнитивной науки остаётся вопрос о соотношении терминов *«концепт»* и *«понятие»*. Традиционно *понятие* рассматривается как логическая категория, фиксирующая совокупность существенных признаков объекта или явления. Оно имеет рациональный характер, предполагает чёткую систематизацию знаний и используется преимущественно в сфере научного мышления. В отличие от этого, *концепт* включает не только логико-понятийный компонент, но и образно-эмоциональные, ценностные и культурные элементы, выходящие за рамки чисто рационального осмысления.

Ю. С. Степанов указывает, что понятие — это категория логики, а концепт — категория культуры, и именно в этом заключается их основное различие [6]. Аналогичной позиции придерживается В. И. Карасик, который отмечает, что понятие выступает ядром концепта, но не исчерпывает его содержания [8].

Следовательно, можно утверждать, что концепт является более широким по объёму образованием, чем понятие.

А. П. Бабушкин в монографии «Типы концептов в лексико-фразеологической семантике языка» рассматривает концепты как структуры представления знаний. Он понимает концепт «как любую дискретную содержательную единицу коллективного сознания, отражающую предмет реального или идеального мира, хранимого в национальной памяти носителей языка в виде познанного субстрата. Концепт вербализуется, обозначается словом, иначе его существование невозможно» [3]

Выводы. Анализ теоретических подходов показал, что в современной науке не существует единой трактовки понятия *концепт*. Однако большинство исследователей сходятся во мнении, что концепт является базовой единицей концептосферы — своеобразной «ментальной карты» культуры, где хранятся ключевые представления о мире, обществе и человеке. Различные методы анализа — когнитивный, лингвокультурологический, концептуально-полеовой, дефиниционный и ассоциативный — позволяют рассматривать концепт с разных точек зрения, что в совокупности даёт возможность получить целостное представление о его структуре и функционировании.

Особое значение имеет междисциплинарный подход, объединяющий лингвистику, когнитивную психологию, культурологию и философию языка. Он открывает перспективы для дальнейшего исследования процессов концептуализации и категоризации в разных языках и культурах.

Дальнейшее развитие теории концепта связано с расширением эмпирической базы, использованием методов корпусной лингвистики, дискурсивного и психолингвистического анализа.

Таким образом, изучение концепта остаётся одной из ключевых задач современной гуманитарной науки. Его исследование не только углубляет понимание природы языка, но и способствует осмыслению ментальных и культурных механизмов формирования национального мировидения.

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“LABUBU” O‘YINCHOQ FENOMENI: HYPE, PSIXOLOGIK TA’SIR VA MEDIADISKURSDAGI AKS-SADO

Diyorova Mahliyo Alisherovna,
Qarshi davlat universiteti mustaqil tadqiqotchisi
mahliyodiyorova7@gmail.com
Qarshi davlat texnika universiteti dotsenti,
filologiya fanlari bo‘yicha falsafa doktori
S.Shodmonova taqrizi asosida

Annotatsiya. *Mazkur maqolada so‘nggi yillarda katta ommalashuvga erishgan “Labubu” o‘yinchog‘ining ijtimoiy-madaniy fenomen sifatida shakllanish jarayoni va uning inson psixikasiga ko‘rsatgan ta’siri yoritiladi. Maqolada “hype” tushunchasi nuqtayi nazaridan Labubuning yoshlar va kattalar ongida uyg‘otgan emotsional-psixologik reaksiyalari, reklama va ijtimoiy tarmoqlar orqali ommaviylashuv omillari tahlil qilinadi. Shuningdek, O‘zbekiston bozoridagi Labubu mahsulotlari misolida milliy iste’molchilarning estetik didi va xulq-atvoridagi o‘zgarishlar ham ko‘rib chiqiladi.*

Kalit so‘zlar: *Labubu, hype, mediadiskurs, iste’molchi xulq-atvori, psixologik ta’sir, o‘yinchoq industriyasi.*

ФЕНОМЕН ИГРУШКИ «LABUBU»: ХАЙП, ПСИХОЛОГИЧЕСКОЕ ВОЗДЕЙСТВИЕ И ОТРАЖЕНИЕ В МЕДИАДИСКУРСЕ

Аннотация. *В статье рассматривается процесс становления популярной игрушки «Labubu» как социокультурного феномена и её влияние на психику человека. Анализируется восприятие Labubu в контексте понятия «хайп», эмоционально-психологические реакции молодёжи и взрослых, а также факторы массовой популяризации через рекламу и социальные сети. Кроме того, на примере рынка Узбекистана изучаются изменения во вкусах и поведении потребителей.*

Ключевые слова: *Labubu, хайп, медиадискурс, поведение потребителей, психологическое воздействие, индустрия игрушек.*

THE “LABUBU” TOY PHENOMENON: HYPE, PSYCHOLOGICAL IMPACT, AND REPRESENTATION IN MEDIA DISCOURSE

Abstract. *This article explores the rise of the “Labubu” toy as a socio-cultural phenomenon and its impact on human psychology. It examines Labubu through the lens of the “hype” concept, focusing on the emotional and psychological responses of both youth and adults, as well as the factors behind its mass popularization through advertising and social media. Additionally, the article discusses consumer behavior and aesthetic preferences in Uzbekistan, using the example of Labubu products in the local market.*

Keywords: *Labubu, hype, media discourse, consumer behavior, psychological impact, toy industry.*

Kirish. So‘nggi yillarda ommaviy madaniyat va global media bozorida “Labubu” brendi keng muhokamalarga sabab bo‘ldi. Bu o‘yinchoq nafaqat bolalar auditoriyasini, balki kattalarni ham o‘ziga jalb qilib, internet memlari, ijtimoiy tarmoqlardagi “hype” kampaniyalari va kolleksionerlar orasida katta e’tiborga sazovor bo‘ldi. Shu jihatdan Labubu o‘yinchog‘i mediadiskursda nafaqat iste’mol mahsuloti, balki semiotik va ijtimoiy fenomen sifatida tadqiq etilishi lozim.

Labubu — 2015 yilda Gonkong rassomi Kasing Lung tomonidan yaratilgan “Monstrlar” seriyasidagi personaj. Dastlab Skandinaviya miflaridan ilhomlangan bolalar kitobida paydo bo‘lgan Labubu — sirli o‘rmonda yashovchi mehribon, lekin o‘ynoqi ayol elfi. 2019-yildan boshlab Pop Mart kompaniyasi Labubu personajini kolleksion vinil o‘yinchoqlar va yumshoq breloklarga aylantirdi, bu esa ularni global hitga aylantirdi.

Mavzuga doir adabiyotlar tahlili. Labubu — “kimo kawaii” (yoqimli va bir oz qo‘rqinchli) deb ataladigan o‘ziga xos dizaynli kichik, yumshoq mavjudotlar. Ularning asosiy belgilari quyidagilar:

- Ko‘zlar va tabassum: Katta ko‘zlar va roppa-rosa to‘qqiz tishli o‘ynoqi tabassum.
- Quloqlar va tikuvlar: O‘tkir quloqlar va peshonasidagi tikuvlar, ularga bir oz qo‘rqinchli joziba qo‘shadi.

• Variantlar: Kulrang-ko‘k rangli, ko‘zlarini qisgan holdagi yoki Santa shlyapali oq rangli, yoxud o‘tirgan holatdagi jigarrang turlari mavjud.

• Asl nusxa belgilari: Haqiqiy figuralarning tagida Pop Mart logotipi va “O Kasing” yozuvi bo‘ladi.

Labubu turli seriyalarda, masalan, Big into Energy yoki Sparkly Plush Pendant kabi nomlar ostida chiqariladi va ko‘pincha sumkalar uchun brelok yoki moda ko‘rgazmalarida aksessuar sifatida ishlatiladi.

Labubu bir qancha omillar tufayli global hitga aylandi:

• O‘ziga xos dizayn: Yoqimli va bir oz qo‘rqinchli elementlarning uyg‘unligi o‘smirlar, kattalar va Furby kabi o‘yinchoqlarga nostalji qiluvchi odamlarni o‘ziga jalb qiladi.

• Maxfiy quti formati: Xaridor qutining ichida qaysi figura borligini bilmaydi, bu lotereyaga o‘xshash hayajon qo‘shadi. Noyob “maxfiy” Labubu (144 tadan 1 ta) olish ehtimoli xaridorlarni ko‘proq quti sotib olishga undaydi.

• Mashhurlarning qo‘llab-quvvatlashi: 2023-yilda BLACKPINK guruhidan Lisa o‘z sumkasida Labubu bilan surat joylashtirib, uni “qizim” deb atadi. Undan keyin Rihanna, Dua Lipa, Kim Kardashian va boshqalar ham Labubuni moda aksessuari sifatida ommalashtirdi. Lizaning Instagramdagi postlari millionlab layk yig‘di, o‘yinchoq esa Milandagi moda haftaligida paydo bo‘ldi.

• Ijtimoiy tarmoqlar: TikTokda qutilarni ochish videolari, Redditdagi r/labubu kabi jamoalar kolleksionerlarni birlashtiradi

• Iqtisodiy kontekst: Qiyin paytlarda odamlar arzonroq hashamatli buyumlarga intiladi (“lab bo‘yog‘i effekti”), Labubu esa bu toifaga mukammal mos keladi

Media lingvistikasida “hype” atamasi muayyan voqea, mahsulot yoki shaxsning ortiqcha shov-shuv va emotsional fon orqali ommalashishini anglatadi (Dobrosklonskaya, 2014; Duskaeva, 2018). Labubu o‘yinchog‘i ham aynan shu mexanizm orqali butun dunyo auditoriyasini qamrab oldi. Instagram, TikTok va YouTube’dagi qisqa videolar, unboxing-roliklar va “Labubu challenge”lari hype jarayonining asosiy kanali bo‘ldi

So‘nggi vaqtlarda dunyoda va asta-sekin O`zbekistonda ham Labubu nomli o`yinchoqlarga bo`lgan qiziqish ortib bormoqda. Ko`rinishidan u shunchaki “yumshoq o`yinchoq”, ammo mutaxassislar fikricha, bu o`yinchoq bolaning ruhiy holati, kechinmalari va xatti-harakatlariga bevosita ta`sir ko`rsatishi mumkin. Psixologlar Labubu o`yinchoqlari orqali bolalarning xayoliy va real olamni aralashtirib yuborishi, agressivlik va qo`rquv hissi ortayotgani haqida jiddiy ogohlantirmoqda.

Butun dunyo izidan quvayotgan Labubu tarixi. Labubu o`yinchoqlari o`zining tishli hayvonchalarni eslatuvchi g`ayrioddiy ko`rinishi bilan ajralib turadi. Ularning asosiy xususiyati — blind box ekanligi, ya`ni xaridor qutini ochmaguncha qaysi figuracha chiqishini bilmasligidadir. O`yinchoq narxlari ham arzon emas: bir dona Labubu taxminan 65 dollar, blind box qutisi esa 120 dollar turadi. Bunday muvaffaqiyatdan so`ng, Labubu ishlab chiqaruvchi PopMart kompaniyasi asoschisi Van Nin Xitoyning eng boy odamlaridan biriga va mamlakatdagi eng yosh milliarderga aylandi. U atigi 38 yoshda va uning boyligi 22,7 milliard dollarga etdi.

Tadqiqot metodologiyasi. Labubu qahramoni ilk bor 2015-yilda “Maxluqlar” nomli grafik romanda paydo bo`lgan. Ammo bu o`yinchoqlar taniqli insonlar tomonidan ijtimoiy tarmoqlarda ko`z-ko`z qilinganidan keyingina ommalashdi. Bunday o`yinchoqlarning oddiy versiyasi 10–30 dollar atrofida turadi, ammo siz noyob Labubuni topib olsangiz, uning narxi bir necha barobarga oshadi. Ko`plab kolleksionerlar va trendlarga amal qiluvchilar bunday qutilarni ulgurji tarzda xarid qilishadi va kamyob modellar ortidan quvadi. Ijtimoiy tarmoqlar, blogerlar va norasmiy onlayn do`konlar orqali Labubu o`yinchog`i bolalar orasida tobora ommalashib bormoqda. Avval kolleksionerlar va kattalar uchun mo`ljallangan deb hisoblangan ushbu personaj endilikda ko`plab yosh bolalarning qo`lida, sumkasidan osilib turibdi. Bir qarashda beg`ubor ko`ringan ushbu “makluqcha” aslida bola psixologiyasi uchun xavfli bo`lishi mumkin. Chunki bola uchun o`yinchoq – u bilan muloqot quroli, his-tuyg`uni ifoda etish vositasi, atrof-muhitni tushunishga xizmat qiluvchi tarbiyaviy elementdir. Psixologlar ta`kidlashicha, Labubu kabi g`alati, ba`zan jahlli va hatto qo`rqinchli ko`rinishdagi o`yinchoqlar bolaning ongida noto`g`ri tasavvur va salbiy his-tuyg`ularni shakllantirishi mumkin. Ayniqsa, 3 yoshdan 7 yoshgacha bo`lgan bolalar uchun bu o`yinchoqning tasviri, yuz ifodasi, agressiv detallari jiddiy ta`sir ko`rsatadi.

Quyida mutaxassislar tomonidan qayd etilgan asosiy xavflar bilan tanishishingiz mumkin.

Amerikalik psixolog Albert Bandura tomonidan o`tkazilgan tajribalarga ko`ra, bolalar ko`rgan xatti-harakatlarni behosdan takrorlaydi.

- Labubu o`yinchoqlarining yuz ifodasi – o`tkir tishlar, jahl aralash ko`zlar – bolada agressivlikni “norma” sifatida qabul qilishga sabab bo`ladi. Masalan, bir bolaning bu o`yinchoq bilan o`ynagandan so`ng bog`chada boshqa bolalarni tishlay boshlagani qayd etilgan. 6–7 yoshgacha bo`lgan bolalar uchun real va fantastik olam o`rtasidagi farq tushunarsiz. Labubu esa aynan shu yoshdagi bolalarda kechasi uyg`onib

ketish, yolg`izlikdan qo`rqish, asossiz xavotir kabi muammolarni yuzaga keltirishi mumkin. Psixolog Donald Vinnikott ta`kidlaganidek, yumshoq o`yinchoq bolaning psixologik tayanchi bo`lishi kerak. Masalan, oddiy ayiqcha uni tinchlantiradi, Labubu esa aksincha – mimikasi orqali qo`rquv hissini uyg`otadi.

Olingan natijalar va ularning tahlili. Bolalar o`yin orqali turli ijtimoiy rollarni sinab ko`rishadi. Mehribon, do`stona personajlar bilan o`ynagan bola ko`proq ijobiy tuyg`ularni singdiradi. Ammo Labubu kabi "yirtqich" obrazlar bolaning tasavvurini ham zo`ravonlikka yaqinlashtiradi.

Psixologlar va pedagoglarning tavsiyasiga ko`ra, quyidagi choralarga rioya qilish zarur:Labubu kabi salbiy mimikali o`yinchoqlar o`rniga mehribon chehrali, oddiy yumshoq o`yinchoqlar tanlansin;

Bola uchun rivojlantiruvchi konstruktorlar, pazllar, LEGO kabi o`yinchoqlar afzal;

Ota-onalar bolaga har qanday o`yinchoqni olib berishdan avval uning ko`rinishi, ma`nosi, psixologik ta`siri haqida o`ylab ko`rishlari lozim; Bolaning o`yinlaridagi xatti-harakatini kuzatib boring: tasodifiy o`zgarishlar, zo`ravonlikka moyillik sezilsa, mutaxassisga murojaat qiling.

Labubu obrazining asosiy semantik belgisi – uning g‘aroyib, biroz grotesk qiyofasidir. Bu qiyofa global madaniyatdagi "cutecore" va "weirdcore" tendensiyalarini birlashtiradi.

Denotativ daraja: o‘yinchoqning tashqi ko‘rinishi – quloqlari uzun, ko‘zlari katta, jilmayishi sirli.

Konnotativ daraja: media foydalanuvchilari uni turlicha talqin qiladilar: kimdir uni mehribon va quvnoq qahramon sifatida ko‘rsa, boshqalar uni qo‘rqinchli yoki "dark cute" ramzi deb biladi. (1 – rasm)

Labubu hype'ining ijtimoiy talqini – iste'molchilik madaniyatida simvolik kapital (Bourdieu, 1993) to‘plash vositasi sifatida ko‘riladi. Uni sotib olish, yig‘ish yoki ijtimoiy tarmoqlarda namoyish qilish shaxsning statusini ifodalaydi.

Iqtisodiy nuqtayi nazardan esa Labubu global "limited edition" strategiyasining yorqin namunasi bo‘lib, defitsit va eksklyuzivlik orqali bozorga qo‘shimcha qiymat qo‘shmoqda.

Labubu konsepti bo‘yicha turli ilmiy va ommaviy qarashlar mavjud: Pozitiv qarash: u kreativ industriyaning muvaffaqiyatli mahsuli, ijodkorlik va kolleksionerlik madaniyatini rag‘batlantiruvchi brend.

Tanqidiy qarash: Labubu hype'i iste'molchilik psixologiyasini ekspluatatsiya qiluvchi marketing hiylasi, qisqa muddatli shov-shuvdan nariga o‘tmaydigan "trendlashgan obyekt".

Madaniy qarash: Labubu global transmadaniy kod sifatida sharqiy va g‘arbiy estetik elementlarni sintez qiladi (yapon anime estetikasining Yevropa groteski bilan uyg‘unlashuvi). O‘zbek mediadiskursida Labubu .O‘zbek ijtimoiy tarmoqlarida ham Labubu asta-sekin muhokama qilinmoqda. Blogerlar va onlayn-do‘konlarning reklama kontentida Labubu "hype o‘yinchoq" sifatida taqdim etilmoqda. Bu esa global tendensiyaning lokal diskursga kirib kelishini ko‘rsatadi.

Labubu fenomeni zamonaviy mediadiskursda hype konseptining yorqin namunasidir. U oddiy o‘yinchoq bo‘lishdan tashqari, ijtimoiy, iqtisodiy va semiotik jihatdan murakkab konsept sifatida shakllangan. Turli qarashlar uni iste'molchilik psixologiyasi, madaniy kodlar va kommunikatsion strategiyalar kontekstida tadqiq etish imkonini beradi. Shu bois, Labubu misolida "hype" tushunchasining global va lokal darajadagi aksini tahlil qilish media lingvistika uchun muhim ilmiy vazifadir.

Mashhurlik manbalari: Xususan, Blackpink guruhi a'zosi Lisa 2024-yil aprelida Labubu tasvirli sumka bilan suratini joylashtirgach, bu trend yuksaldi. Rihanna va Dua Lipa shu aksessuarni tasodifiy usullarda ishlatgan holda moda elementiga aylantirishdi .Sarlavha va ta'sir etuvchi omillar: Labubu estetika, nostalji, vizual memlar, nostandart ko‘rinish va noyoblik kabi omillarning kombinatsiyasi hisobiga mashhur bo‘ldi. (2 -rasm)

Vizual stimulyatsiya xavfi: Ba’zi dizaynlardagi katta ko‘zlar, keskin tishli tabassumlar, juda ifodali va “biroz qo‘rqinc” estetika — ayniqsa 3–6 yoshdagi bolalarda chalg‘itish, qo‘rqish va kechalari yomon tushga sabab bo‘lishi mumkin .

Muhokama. Psixologlarga ko‘ra, bolalarda “fantaziyani va real olamni aralashtirib yuborish” holatlari kuzatiladi. Bu esa psixologik diskomfortga, hattoki agressivlik va xavotirlikka olib kelishi mumkin .

Emotsional xavfsizlik obyekti: Labubu kabi vintage estetika bilan yaratilgan oyinchoqlar 1990-yillar avlodida nostalji uyg‘otadi. Shuningdek, stressli sharoitda ular “emotsional xavfsizlik obyektiga” aylanishi mumkin — bu zamonaviy sharoitda psixologik mustahkamlikka xizmat qiladi .

Blind box modeli va overconsumption: Labubu “kutilmagan qadoq” (blind box) orqali sotilishi, sun’iy kamchilik yaratadi va natijada obsesif kolleksionizm, moddiy yo‘nalishning ortishi, hissiy bog‘liqlikni kuchaytirishi mumkin . Tanqidchilar bu fan-kulturani “zamonaviy iste’mol idolatryasi” sifatida atashmoqda, ya’ni bu odamlarning psixikasini materializmga yo‘naltiradi, hissiy qoniqimsizlikni oshiradi Demonstratsiya va trend tarqalishining tezligi — Labubu bir o‘yinchoqdan global fenomen darajasiga ko‘tarildi, bu uning vizual va marketing jihatdan innovatsion yondashuvidan dalolat beradi. Psixologik zamin — Bolalarda qo‘rquv, kognitive noaniqlik, kattalarda esa nostalji, tinchlik va “stil” ehtiyoji orqali hissiy aloqani kuchaytiradi.

Xulosa. Labubu — bu oddiy o‘yinchoq emas. U yoshlarda psixologik murakkablik, kattalarda nostalji va his-tuyg‘u zaminida ta’sir ko‘rsatuvchi madaniy fenomen. Undagi blind-box mexanizmi esa iste’mol paradoksini kuchaytiradi. Shu bilan birga, psixologlar va ekspertlar bolalarga tanzatishda ehtiyot bo‘lishni ham tavsiya qiladi.

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UDC 81

EMPLOYING INTERTEXTUALITY TO FOSTER CHILDREN'S ASSOCIATIVE LEARNING AND CASE-BASED REASONING THROUGH PROVERBS AND IDIOMS

Rakhimova Nodira Kamolovna,
Senior teacher of English Linguistics Department
of Navoi State University, Uzbekistan
Englishlinguistics@nspi.uz

Abstract. *This article investigates the role of intertextuality in shaping and developing children's associative thinking and case-based reasoning through the use of proverbs and idioms in English and Uzbek languages. Proverbs and idioms function as culturally condensed texts that transmit collective experience, moral instruction, and cognitive patterns. From a functional-pragmatic perspective, the study demonstrates how these intertextual units operate as cognitive "micro-cases," enabling children to interpret new situations by referring to familiar textual and cultural knowledge. The analysis also addresses translation-related issues, emphasizing the importance of preserving pragmatic meaning and associative potential in bilingual educational contexts.*

Keywords: *intertextuality, associative thinking, case-based reasoning, proverbs, idioms, past "cases", children.*

BOLALARDA ASSOTSIATIV O'RGANISH VA VAZIYATGA ASOSLANGAN FIKRLASHNI MAQOL VA IBORALAR ORQALI RIVOJLANTIRISHDA INTERTEKSTUALLIKDAN FOYDALANISH

Annotatsiya. *Ushbu maqolada ingliz va o'zbek tillaridagi maqol va iboralar misolida intertekstuallikning bolalarda assotsiativ tafakkur hamda vaziyatga asoslangan mulohaza yuritish (case-based reasoning) ko'nikmalarini shakllantirish va rivojlantirishdagi o'rni tahlil qilinadi. Maqol va iboralar jamiyatning asrlar davomida to'plangan tajribasi, axloqiy ko'rsatmalari va kognitiv modellarini mujassamlashtirgan madaniy jihatdan ixcham matnlar sifatida namoyon bo'ladi. Funksional-pragmatik yondashuv asosida mazkur intertekstual birliklar bolalarga yangi vaziyatlarni ilgari tanish bo'lgan tekstual va madaniy bilimlarga tayangan holda talqin qilish imkonini beruvchi kognitiv "mikro-vaziyatlar" sifatida faoliyat ko'rsatishi yoritib beriladi. Shuningdek, tadqiqotda tarjima jarayonida yuzaga keladigan muammolar ko'rib chiqilib, ikki tilli ta'lim muhitida pragmatik mazmun va assotsiativ imkoniyatni saqlab qolish muhimligi ta'kidlanadi.*

Kalit so'zlar: *intertekstuallik, assotsiativ tafakkur, vaziyatga asoslangan mulohaza yuritish, maqollar, iboralar, oldingi/o'tmish "vaziyatlar", bolalar.*

ИСПОЛЬЗОВАНИЕ ИНТЕРТЕКСТУАЛЬНОСТИ ДЛЯ РАЗВИТИЯ АССОЦИАТИВНОГО ОБУЧЕНИЯ И КЕЙС-ОРИЕНТИРОВАННОГО МЫШЛЕНИЯ У ДЕТЕЙ ПОСРЕДСТВОМ ПОСЛОВИЦ И ИДИОМ

Аннотация. *В данной статье исследуется роль интертекстуальности в формировании и развитии ассоциативного мышления и рассуждения на основе прецедентных ситуаций у детей на материале пословиц и идиом английского и узбекского языков. Пословицы и идиомы рассматриваются как культурно сжатые тексты, передающие коллективный опыт, нравственные установки и когнитивные модели. С функционально-прагматической точки зрения показано, что данные интертекстуальные единицы функционируют как когнитивные «микро-кейсы», позволяя детям интерпретировать новые ситуации, опираясь на знакомые текстовые и культурные знания. В статье также рассматриваются проблемы перевода, при этом особое внимание уделяется сохранению прагматического значения и ассоциативного потенциала в условиях двуязычного образовательного контекста.*

Ключевые слова: *интертекстуальность, ассоциативное мышление, рассуждение на основе прецедентных ситуаций, пословицы, идиомы, предыдущие «кейсы», дети.*

Introduction. Intertextuality is a broad concept traditionally rooted in literary studies and literary criticism. As Zabidin et al. (2024) explain, it is regarded as a central critical concept and a key mechanism within postmodern creative and critical practices [1]. This critical function highlights how meaning is constructed through relationships between texts rather than within a single, isolated work. Building on this theoretical foundation, Chandrasoma (2017) extends the concept beyond literary analysis, positioning intertextuality as a "pedagogically significant resourceful site" where learners – particularly children – can develop conceptual association and analogical reasoning [2]. Thus, the same intertextual processes that critics use to interpret various texts can be harnessed educationally to help children recognize patterns, make connections, and reason by analogy across texts and experiences.

Intertextuality constitutes an essential mechanism through which meaning is constructed, particularly in children's language acquisition and cognitive development. Massari (2009) claims that, in deeper sense, intertextuality "refers to the cognitive process in making connections between several texts" emphasizing the mental operations involved in recognizing, recalling, and reapplying previously encountered linguistic material [3]. Similarly, Hlynka and Knupfer (1997) suggest that, meaning can be effectively communicated through the practice of linking one text to another, highlighting intertextuality as both a communicative and cognitive strategy [4].

From a cognitive-linguistic perspective, these intertextual processes align closely with how meaning is structured and accessed in the human mind. Lakoff and Johnson's (1980) theory of conceptual metaphor demonstrates that abstract understanding is grounded in embodied experience and structured through recurring metaphorical patterns [5]. Proverbs and idioms often rely on such metaphors – frequently involving animal imagery or everyday actions – which makes them particularly accessible to children. When learners encounter these expressions in new textual contexts, they are able to map familiar conceptual metaphors onto unfamiliar situations, thereby facilitating comprehension and inference.

Evans and Green (2006) further explain that meaning emerges through networks of associations rather than isolated linguistic units [6]. In this sense, intertextuality supports associative thinking by encouraging children to activate semantic networks formed through prior exposure to culturally embedded expressions. Idioms and proverbs, due to their repetitive use and strong cultural grounding, function as stable cognitive anchors within these networks. As Gibbs (1994) notes, idiomatic expressions are not processed literally but are stored and retrieved as meaningful wholes, shaped by experience and mental representation [7]. This reinforces their role as effective intertextual triggers that enable children to draw upon stored knowledge when interpreting new texts.

Moreover, the interpretive use of proverbs and idioms can be understood through the framework of case-based reasoning. Kolodner (1993) describes case-based reasoning as a process in which individuals solve new problems by recalling and adapting solutions from previous experiences [8]. When children apply the meaning of a known proverb or idiom to a novel context, they engage in a similar cognitive process: they treat the familiar expression as a "case" and use it to reason about a new situation. Intertextuality thus provides the mechanism through which these cases are accessed, compared, and recontextualized.

Taken together, these theoretical perspectives suggest that intertextuality is not merely a literary or critical concept, but a cognitively grounded process that supports meaning-making, metaphorical understanding, and reasoning in children. In both English and Uzbek linguistic traditions, proverbs and idioms play a significant role in everyday communication and literary texts. Their presence in children's education supports not only linguistic competence but also reasoning skills, as learners are encouraged to relate abstract meanings to concrete experiences. Through the repeated and contextualized use of proverbs and idioms, children develop conceptual associations and analogical reasoning skills that are essential for both language development and higher-order thinking. This article explores how intertextual engagement with such expressions fosters associative thinking and case-based reasoning, situating the discussion within the functional-pragmatic framework of intertextuality and translation studies.

Literature review. The concept of intertextuality, initially formulated by Kristeva (1980), highlights the interconnectedness of texts and the dialogic nature of meaning [9]. Subsequent scholars have extended the concept of intertextuality to cognitive and educational domains, arguing that intertextual references facilitate comprehension by activating background knowledge and supporting deeper text processing. In child-centered pedagogy, intertextuality is increasingly viewed as a cognitive strategy that enables learners to link new information with familiar textual patterns and expose them to the gradual processes of figurative language extension. For example, a 2024 study in the Journal of Child Language showed that mothers' use of idioms during shared book reading was a significant predictor of children's vocabulary growth, indicating that exposure to conventionalized expressions within meaningful interaction contexts helps children build

linguistic associations and interpret non-literal meanings [10]. Another recent research suggests that idiomatic and proverb usage supports logical thinking and cultural awareness, which are integral to developing interpretive and reasoning skills in learners [11].

Throughout many years, proverbs and idioms have been widely studied as fixed expressions that embody cultural values and shared experience. Recent research in cognitive linguistics shows that idioms and proverbs are based on underlying conceptual metaphors and cultural thinking patterns. This means that language helps people understand abstract ideas by connecting them to everyday experiences and social knowledge. For example, studies comparing English and Uzbek idioms find that both use metaphors – about life, community, or social roles – to link concrete, familiar ideas to more abstract ones. This shows that idioms are not just fixed phrases in a language but are shaped by culture and reflect how people think and experience the world [12].

Case-based reasoning theory helps explain how children rely on stored experiences to interpret new situations by drawing on familiar examples. Proverbs and idioms function as compressed narratives that represent typical life scenarios and their outcomes, allowing children to recall past "cases" and apply them to present circumstances. Studies of proverb comprehension find that across development, children begin to form mental images of concrete proverbs, indicating that these expressions activate stored schemas of familiar scenarios [13]. Through these expressions, children are able to evaluate situations, anticipate consequences, and make informed decisions. Uzbek folkloristic research similarly emphasizes the didactic and moral functions of proverbs, highlighting their role in shaping social behavior and collective identity. Contemporary studies of Uzbek folk proverbs show that these expressions encapsulate centuries of collective wisdom and ethical norms, serving as vehicles for the transmission of moral values, social expectations, and cultural memory within communities [14]. Proverbs have been shown to act as social adhesives, reinforcing group membership and social cohesion while also operating as linguistic markers of cultural identity.

Together, these findings reinforce the view that intertextual references are not simply literary devices but function as cognitive triggers that draw on prior knowledge, contextual understanding, and linguistic experience. By linking new text content to familiar expressions and cultural forms (such as proverbs and idioms), learners are better able to construct meaning, make analogical connections, and engage in higher-order reasoning across diverse textual settings.

Methodology. The study employs a qualitative comparative approach, analyzing selected English and Uzbek proverbs and idioms commonly used in educational contexts. The analysis focuses on their intertextual potential, associative triggers, and pragmatic functions. Examples are examined to illustrate how children interpret meaning through analogy and case-based reasoning. Translation issues are discussed through functional-pragmatic analysis, emphasizing how intertextual meaning is retained or transformed across languages.

Analysis and discussion. Proverbs and idioms contribute to associative thinking by activating culturally shared images and moral expectations. As fixed figurative expressions transmitted through oral tradition and formal instruction, proverbs are stored in collective long-term memory and often represent condensed narrative cases that connect linguistic form with culturally grounded life experience [15].

For example, the English proverb *The early bird catches the worm* carries a widely recognized association between initiative, punctuality, and positive outcomes, reflecting culturally valued attitudes toward proactivity and time management. At the cognitive level, this proverb activates a schema of cause and effect – children retrieve prior instances (real or vicarious) in which early effort resulted in success – and apply that case to new learning or social situations. Such schema activation aligns with cognitive linguistic accounts of figurative language, where metaphor and image underlie abstract reasoning [16].

In Uzbek, a similar sentiment is expressed through the partly equivalent proverb such as *Erta turganning rizqi keng* ("The early riser's livelihood is plentiful"), which uses culturally familiar imagery (livelihood, provision) to communicate the same underlying principle about initiative and reward [17]. Also according to the meaning it conveys, it can be very close to another Uzbek proverb *Erta turgan kishini, Xudo o'nglar ishini* (God helps those who rise early). While the specific imagery and cultural framing may differ, both expressions draw upon shared cultural narratives about work and success, facilitating cross-linguistic intertextual connections that reinforce core association.

These proverbs illustrate several intertextual patterns that contribute to associative thinking:

1. **Repetition of conceptual metaphors:** Proverbs commonly embody conceptual metaphors (e.g., *Effort is good, success is reward*). These recurring metaphorical patterns help children map familiar experiences onto new contexts, supporting case retrieval and analogy [18].

2. **Cultural symbolism**: Animal and daily-life imagery in proverbs (e.g., birds, work metaphors) represents shared experiential knowledge that children recognize across communicative contexts, making proverb meaning accessible through cultural scripts.

3. **Collective narrative memory:** Proverbs reside in the long-term collective memory of a language community. When encountered in stories, classroom talk, or conversation, they cue children to recall previous examples or associated narratives, allowing them to apply previous "cases" to interpret new situations.

Psycholinguistic research supports this interpretive process: children's understanding of indirect or figurative expressions depends on their ability to abstract general principles from specific contexts, often through repeated exposure and analogy formation [19]. In early development, idioms and proverbs may be more challenging than literal language precisely because they require access to stored cases and broader cultural knowledge to decode their meaning.

Furthermore, proverbs serve a pedagogical function in language learning and cognitive development. They not only contribute to vocabulary and cultural awareness, but also facilitate critical thinking, abstract reasoning, and pragmatic competence, as learners must interpret figurative meaning, relate it to context, and negotiate any cross-linguistic differences in metaphorical framing [20].

Idioms also play a significant role in building associations. Expression like *Beat a dead horse* carries the meaning of continuing discussing or arguing a point that has already been settled or cannot be changed. It has a close analogue in the Uzbek language such as *Quruq quduqdan suv kutmoq* (to expect water from a dry well) that conveys the meaning of expecting something from a situation where nothing can be gained – continuing effort that yields. Both idioms convey useless effort, encouraging the hearer to abandon wasted energy on unproductive issues. They represent a shared underlying cognitive model in which effort should be directed where it can yield results rather than persist where it cannot. Despite very different imagery (*dead horse* vs. *dry well*), the pragmatic function and overall reasoning pattern align across the languages. Each idiom activates culturally familiar scenes that capture life experience – in English, *an animal* that cannot be revived; in Uzbek, *a well* that cannot produce water. Because both rely on common experiential cases (useless labor or expectation), learners can draw on these stored narrative cases to interpret new situations and avoid repeating past mistakes. Such idioms therefore support associative learning and case-based reasoning by linking abstract lessons to concrete, culturally grounded imagery. The Uzbek idiom does not literally match the English form, but it provides a functional equivalent that fulfils the same communicative and cognitive role. This aligns with translation studies that emphasize pragmatic and conceptual equivalence over literal rendering when dealing with idiomatic language [21].

From a translation perspective, challenges arise when symbolic meanings do not align between languages. For instance, animals such as *dogs* or *wolves* carry different cultural connotations in English and Uzbek. Functional-pragmatic translation requires selecting equivalents that preserve communicative intent and associative value, even if the literal imagery changes. This process is particularly important in educational texts, where misunderstanding may disrupt cognitive associations and learning outcomes.

Findings. The analysis reveals that proverbs and idioms function as powerful intertextual units that significantly enhance children's associative thinking and case-based reasoning. As fixed figurative expressions deeply embedded in cultural discourse, these linguistic units serve as cognitive reference points that learners store and retrieve when interpreting new experiences or communicative situations.

Firstly, proverbs and idioms act as culturally marked cognitive artifacts that encapsulate shared norms, values, and typical consequence patterns. Such expressions often embed conceptual metaphors and culturally salient imagery, making them effective triggers for associative thinking. Research in cognitive linguistics demonstrates that figurative expressions carry metaphorical structures that shape how abstract ideas are conceptualized and reasoned about in both English and Uzbek contexts [12]. For example, cross-linguistic metaphors like *Time is a resource* (*Vaqt – oltindan qimmat, vaqtni boy bergan – baxtni boy beradi, har bir lahza g'animat, vaqt – bebaho ne'mat*) or *Effort leads to reward* (*Mehnatning tagi rohat, harakatda baraka bor*) appear in idioms and proverbs across linguistic communities, reflecting universal cognitive patterns shaped by cultural experience.

Secondly, because proverbs and idioms are repetitive and culturally entrenched, they are more likely to be stored in children's long-term memory as familiar cases of typical life scenarios. Children encounter these expressions in stories, classroom interactions, and everyday discourse; over time, they accumulate a repertoire of narrative "cases" that link situational cues to probable outcomes. This supports a type of case-based reasoning in which past experiences encoded in language help learners anticipate consequences and evaluate choices in new contexts. Recent studies of proverb usage in language education highlight their role

not only in vocabulary development but also in promoting critical thinking, abstract reasoning, and cultural awareness among learners [20].

Thirdly, cross-linguistic comparison between English and Uzbek enriches intercultural awareness and encourages flexible reasoning. Comparative analyses show that although equivalent proverbs and idioms in two languages may employ different imagery and syntactic forms, they often reflect similar underlying principles or cultural lessons. Such comparisons enable learners to recognize both universal cognitive patterns and culture-specific conceptualizations, deepening their understanding of language and thought across contexts. This finding is supported by recent comparative research investigating semantic identity and equivalence between English and Uzbek proverbs and idiomatic expressions [22].

The role of translation strategies emerges as another key finding. Functional-pragmatic translation approaches that prioritize preserving pragmatic meaning and cultural intent – rather than literal equivalence – help maintain the educational and cognitive value of intertextual expressions in bilingual contexts. Studies on translation challenges with idiomatic and proverbial units emphasize that culturally grounded meaning can be lost or distorted if translation fails to account for underlying cultural and cognitive dimensions. Therefore, employing context-sensitive strategies is crucial for retaining the cognitive effects of these expressions when transferring them across languages [23].

Conclusion. Intertextuality, as realized through proverbs and idioms, plays a vital role in children's cognitive and linguistic development. These expressions condense collective experience and serve as accessible models for reasoning, moral judgment, and decision-making. By integrating English and Uzbek materials, educators and translators can support associative learning and case-based reasoning while fostering cultural understanding. Within the framework of functional-pragmatic translation studies, the careful treatment of intertextual units ensures that their meaning, impact, and pedagogical value are preserved across languages. Moreover, such an approach enhances learners' intercultural competence by enabling them to recognize shared human values alongside culturally specific modes of expression. This, in turn, contributes to more effective language acquisition and supports the development of critical thinking skills, as learners are encouraged to interpret meaning beyond the literal level and across cultural contexts.

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QASHQADARYO XALQ DOSTONLARIDA QO‘LLANGAN RANG IFODALOVCHI SO‘ZLARNING LINGVOKULTUROLOGIK TAHLILI

Abatov Doston Ro‘zimurod o‘g‘li,
Qashqadaryo viloyati pedagogik mahorat markazi katta o‘qituvchisi,
filologiya fanlari bo‘yicha falsafa doktori (PhD)
dostonabatov1997@gmail.com
ORCID: 0009-0004-2553-6984

Annotatsiya. *Mazkur maqolada xalqning milliy mentalitetini, e’tiqodini, tabiat va jamiyatga bo‘lgan munosabatini, o‘zi mansub xalqqa tegishli tarixiy qaydlarni, umuman olganda, xalq madaniyatini o‘zida saqlagan “Nurali va Semurg‘”, “Kelinoy yoki Norguloy”, “Jorxun maston”, “Turkman dahosi yoki Maxtumquli”, “Yusufbek” kabi Qashqadaryo xalq dostonlarida qo‘llangan rang ifodalovchi qora, oq, qizil (ol), qirmizi, ko‘k kabi so‘zlar lingvokulturologik aspektda tahlil qilindi. Maqola so‘ngida Qashqadaryo xalq dostonlaridagi rang ifodalovchi so‘zlar nafaqat muhim tarixiy-madaniy manba, balki ranglarning milliy qadriyatlarga bog‘liq jihatlarini yaqqol ko‘rsatib berishi, shuningdek, ranglar vositasida Qashqadaryo xalqi dunyoqarashi, qadriyatlari, diniy tasavvurlari, estetik mezonlari va epik tafakkuri yorqin ifodalanishi xususida xulosa va takliflar bayon etilgan.*

Kalit so‘zlar: *xalq dostoni, rang, ramz, oq, qizil, qora, ko‘k, qirmizi, milliy qadriyat, epik tafakkur, lingvokulturologiya, til, madaniyat, baxshi, madaniy kod.*

LINGUOCULTUROLOGICAL ANALYSIS OF COLOR-EXPRESSIVE WORDS USED IN QASHQADARYO FOLK EPICS

Abstract. *In this article, color-expressive words such as black, white, red, crimson, and blue, employed in Kashkadarya folk epics like “Nurali and Semurg”, “Kelinoy or Norguloy”, “Jorkhun maston”, “Turkman dakhosi or Maxtumquli”, and “Yusufbek”—which preserve the nation’s national mentality, beliefs, attitudes toward nature and society, historical traditions specific to the people themselves, and folk culture in general—were analyzed from a linguoculturological perspective. The article concludes that color-expressive words in Kashkadarya folk epics serve not only as important historical-cultural sources but also vividly demonstrate the aspects of colors linked to national values; moreover, through colors, the Kashkadarya people’s worldview, values, religious conceptions, aesthetic standards, and epic cognition are brightly expressed, with conclusions and recommendations stated accordingly.*

Keywords: *folk epic, color, symbol, white, red, black, blue, crimson, national value, epic cognition, linguoculturology, language, culture, bakhshi, cultural code.*

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ АНАЛИЗ ЦВЕТОВЫХ ЭКСПРЕССИВНЫХ СЛОВ, ПРИМЕНЯЕМЫХ В КАШКАДАРЬИНСКИХ НАРОДНЫХ ДОСТОНАХ

Аннотация. *В данной статье в лингвокультурологическом аспекте проанализированы употреблённые в кашкадарьинских народных дастанах «Нурали и Симург», «Келиной, или Норгулой», «Жорхун мастон», «Туркменский гений, или Махтумкули», «Юсуфбек» цветообозначающие слова чёрный, белый, красный, багряный, синий и др., отражающие национальный менталитет народа, его верования, отношение к природе и обществу, собственные исторические представления, а в целом – народную культуру.В заключительной части статьи сформулированы выводы и предложения о том, что цветообозначающие слова в кашкадарьинских народных дастанах выступают не только важным историко-культурным источником, но и наглядно демонстрируют аспекты, связанные с национальными ценностями. Кроме того, через цветовую символику ярко выражаются мировоззрение, ценности, религиозные представления, эстетические критерии и эпическое мышление народа Кашкадарьи.*

Ключевые слова: *народный дастан, цвет, символ, белый, красный, чёрный, синий, багряный, национальная ценность, эпическое мышление, лингвокультурология, язык, культура, бахши, культурный код.*

Kirish. Jamiyat taraqqiyoti davomida insoniyatni qiziqtirib kelgan va ilmiy asosini kutayotgan qadimiy mavzulardan biri rang mavzusi hisoblanadi, shu bois ham “u bir qator yo‘nalishlarda turli nuqtayi

nazardan tadqiq qilingan. Rang nafaqat tasviriy san'at, balki boshqa qator sohalar, jumladan, tilshunoslikning ham o‘rganish obyekti sifatida qaraladi. Jahon va o‘zbek tilshunosligida bu masalaga oid yaratilgan nazariy tadqiqotlarda nur va rang munosabati hamda ularning o‘ziga xos jihatlari batafsil yoritilgan" [1, 93].

O‘zbek tilshunosligida rang ifodalovchi so‘zlarning lingvokulturologik tadqiqi ma'lum darajada amalga oshirilgan bo‘lsa-da, hozirgi kunga qadar Qashqadaryo xalq dostonlari misolida rang ifodalovchi so‘zlarning lingvokulturologik xususiyatlari maxsus tadqiq qilinmagan. Bu esa o‘z navbatida mavzuning muhim va dolzarb ekanligini ko‘rsatadi.

Adabiyotlar tahlili va metodlar. Tarixga nazar tashlasak, rang ifodalovchi so‘zlar mavzusi azaldan tadqiqotchilarning e'tibor markazida bo‘lganligiga guvoh bo‘lamiz. Xususan, jahon tilshunosligida "I.V.Gyote, A.Kononov, S.S.Alekseev, R.Ganj, L.N.Mironova, O.T.Molchanova, M.Saidov, S.M.Solovev, D.S.Trimingem, Sh.M.Shukurov va boshqalarning ishlarida ranglarning turli xususiyatlari yoritilgan. Rus tilshunosligida rus tilidagi "nur" va "soya" konseptlarining semantik talqini T.V.Grigoreva tomonidan o‘rganilgan" [1, 93].

O‘zbek tilshunosligida ham bu borada qator tadqiqotlar amalga oshirildi va davom ettirilmoqda. Xususan, M.Sodiqov, B.Bafoyev, S.Hasanov, I.Haqqulov, Y.Isoqov, S.Mamajonov, S.Jumatova, S.O‘tanova, G.Jumanazarova, A.Abdurahmonov, G‘.Ismoilov, V.Nafasovalar olib borgan tadqiqotlari shular jumlasidandir.

G.Jumanazarova xalq dostonlaridagi sifatlashlarning lisoniy xususiyatlari va tabiatini o‘rganish davomida rang bildiruvchi so‘zlarning lingvomadaniy jihatlariga ham e'tibor qaratadi. G‘.Ismoilovning rang masalasiga oid e'lon qilingan ishlarida o‘zbek, qozoq va qoraqalpoq tillari frazeologizmlari misolida *"oq"* va *"qora"* konseptlarning ideoetnik belgilari lingvokulturologik nuqtayi nazardan tahlil qilingan [1, 94].

D.Ashurov "Alpomish" dostonining lingvokulturologik xususiyatlari tadqiqiga bag‘ishlangan dissertatsiyada "rang ifodalovchilarni lingvokulturologik tadqiqot obyekti sifatida, ya'ni ranglarning xalq madaniyati, mentaliteti, uning milliy ruhi bilan aloqadorligini o‘rganish millat madaniyati haqida ham ma'lum bir xulosalarga kelishga zamin yaratadi, chunki ranglarda xalqning qarashlari, urf-odatlari, ishonchlari ma'lum ma'noda o‘z ifodasini topadi. Odamlar milliy madaniyati va odatlariga ko‘ra ranglarga turlicha ahamiyat berishlari mumkin"ligini alohida ta'kidlagan [1, 94].

Biz o‘z tadqiqotimizda asosiy e'tiborni "Nurali va Semurg‘", "Jorxun maston", "Kelinoy yoki Norguloy", "Turkman dahosi yoki Maxtumquli" hamda "Yusufbek" kabi Qashqadaryo xalq dostonlaridagi rang ifodalovchi so‘zlarning lingvokulturologik tahliliga qaratamiz.

Natijalar va muhokama. Har bir millatning ranglarga bo‘lgan munosabati mazkur millatning o‘ziga xos bo‘lgan arxitiplarini aks ettiradi. Ranglar o‘zida insonlarning mavhum tuyg‘ulari, inonchlari, e'tiqodi, xarakteri, shuningdek, tabiatda ogohlantirish, taqiqlash, kayfiyat bag‘ishlash, davolash va shunga o‘xshash xususiyatlarini aks ettirishi bilan e'tiborga sazovor. "Insoniyat tarixida ranglarning xilma-xil ramziy ma'nolari mavjud bo‘lib, ular muayyan etnik guruhlarning ijtimoiy-siyosiy, iqtisodiy, ma'naviy va ma'rifiy hayotiga tegishli ma'lumotlarni bildiradi" [2, 160]. Demak, ranglar insonlarning tabiat va jamiyatga bo‘lgan munosabati ifodasi ham hisoblanadi.

"Insonlar amalda rangni tabiiy tavsif sifatida bir xil ko‘radilar. Ammo rang komponentlarining qabul qilish va ifoda jihati o‘zgacha bo‘lishi mumkin (libosning oq rangi Yevropa madaniyatida pokizalik, bayram, shodlik; Sharqda o‘lim, motam, aza (hind, koreys xalqlarida) ramzlarini ifodalaydi. Turli madaniyatlarda universal abstrakt tushunchalar rang bilan to‘ldirishi namoyon bo‘ladi, masalan: intizorlik rus tilida "yashil", ingliz tilida "ko‘k" (to fell blue)" [3]. Darhaqiqat, ranglar turli xil ramziy ma'nolarga ega bo‘lib, har qaysi millat tasavvurida o‘ziga xos ma'no kasb etadi. Masalan, qizil rang Osiyoning ayrim qismlarida omad ramzi hisoblansa, bu rang Afrikaning ba'zi joylarida ayriliq, motam ramzi sanaladi. O‘zbek madaniyatida esa qizil rangga hissiyotlarga ta'sir o‘tkazuvchi, sevgi va muhabbatni ifodalovchi, andisha yoki ba'zi o‘rinlarda andishasizlik aks ettiruvchi rang sifatida qaraladi. Oq rang ko‘p hollarda tinchlik, poklik, ezgulik, yorug‘lik va xavfsizlikni, yashil rang osoyishtalikni bildiradi. "Ayniqsa, frazeologik birliklar tarkibida rang bildiruvchi so‘zlar semantikasi turg‘un bog‘lanishlar qurshovida madaniy kod vazifasini bajaradi. Frazeologizmlardagi rang konseptining subyektiv belgilarida esa insonning qandaydir (jismoniy) xususiyatlari emas, balki insonga bo‘lgan umumiy (ichki kechinmalari, xulq-atvoriga nisbatan) salbiy munosabat ifodalanadi" [4, 82].

D.Ashurov "Alpomish" dostonining lingvokulturologik xususiyatlari tadqiqiga bag‘ishlangan dissertatsiyada qora leksemasining frazeologizmlar tarkibidagi ma'nolari haqida quyidagicha yozadi: "qora rang turkiy xalqlarda buyuklik, kuchlilik belgisi sanalgan. Qora leksemasi frazeologizmlar tarkibida qo‘llanib, bir necha ma'nolarni ifodalab keladi. *Ichi (yoki dili, ko‘ngli, yuragi) qora, yuzi (yoki beti) qora, qora yer bo‘lmoq, qora kiymoq, qora mehnat, qora tortmoq, qora xalq, qorasi o‘chmoq, qorasini ko‘rsatmoq, qorasini olmoq, qora kun.* Ushbu iboralar tarkibida qo‘llangan qora leksemasi, asosan, salbiy

ma’noni ifodalab kelgan. Bundan ko‘rinadiki, qora rang millat mentalitetida, asosan, salbiy munosabat ifodalash uchun xoslangan” [2, 193].

G.Jumanazarova Fozil Yo‘ldosh o‘g‘li dostonlari tilining lingvopoetikasiga bag‘ishlangan dissertatsiyasida “qora” sifatlashida ham ijobiylik, ham salbiylik mavjudligini ta’kidlaydi [2, 193]. “Qora leksemasi *Aqdimdolgan qora ko‘zi (F.Y.: 126)* misrasida ijobiylik semasida namoyon bo‘lsa, *Zindon ichida qora qilgan dilingni (F.Y.: 362)* misrasida esa salbiylik semasida namoyon bo‘lmoqda. Fozil Yo‘ldosh o‘g‘li kuylagan dostonlar matnida qora rang ham ba’zan *“o‘lim”*, ba’zan *“ayriliq va musibat”*, ba’zan *“baxti qora”*, ba’zan *“kiyimning qorasi”* kabi ma’nolarni ifodalashga xizmat qilgan” [2, 193].

Tarixdan ma’lumki, qora rangi *buyuklik, kuch-qudrat, yengilmaslik* ramzi hisoblangan, biroq hozirgi kunga kelib bu rang dunyoning ko‘plab xalqlarida *ayriliq, motam* ramzi sanaladi. Jumladan, “Xorazm dostonlarida qora rang *omadsizlik, baxtsizlik* ma’nolarini anglatadi” [5, 52].

Qashqadaryo xalq dostonlaridan olingan quyidagi misollarda *qora* leksemasining salbiylik semasi namoyon bo‘ladi: *Qora qilma ko‘nglingni, // Vayronlama dilingni, // Kuygan sardobalardek, // Qondan tortding qo‘lingni [9, 142]; Senga sochay borimni, // Gul qib tikay zarimni, // Yuzimni qora qilmay, // bir saqlading orimni [9, 143]; Qayga borsang senga bo‘lsin omonlik, Ko‘ngli qora, yursa yo‘li tumanlik, // Bir jonzodga agar qilsang yaxshilik, // Bu jahonda ko‘rmagaysan yomonlik, // Borgin, bolam, Mustafoga topshirdim [7, 22].*

Chiningni aytmasang, boshingni dorga ilaman, go‘sh(t)ingni ombur bilan nimtalab yulaman, bilganimday qilaman, boshingga qora kunni solaman [7, 61].

Qashqadaryo xalq dostonlari matnida oq va qora so‘zi turli birliklar tarkibida keladi:

1. Toponimlar tarkibida: *Bu dunyo asli talashxonadir, // Kambag‘al sho‘r taqdirga ko‘nadir. // Qora tovdan xabar beray elbegi, // Oltoy bo‘ldi ikki cho‘qqi yonadir [10, 28].*

2. Antroponimlar tarkibida: *Oqqiz.*

3. O‘yin nomlari tarkibida: *“O‘tirganlarning ko‘z oldidan qat-qatda o‘ynayotgan uloqlar, ko‘m-ko‘k dalalar, ma’rashib chopayotgan qo‘zichoqlar, bosh ko‘tarib xo-xolashib kulayotgan qizlar, oqsuyak, tikma o‘ynayotgan bolalar, yelday yugurib borayotgan qulun-toylar, tog‘ bag‘rida navbat bermay sayrayotgan kakliklar o‘taberdi” [6, 40].*

4. Predmetlar belgisi sifatida: *Donish vazir shu mastondi olib, qabatiga qirq mastondi hamroh qilib, yana qirq qiz, qir oq o‘tov olib, qirq ming sardor bilan “Hay-yu hayt” deb Chambilga yarim kechada shobir chiqarmay chiqib jo‘nadi [8, 59].*

Go‘ro‘g‘li qirq chilton bergan oq va qizil parlarni olib qizilini betiga surtib o‘n sakkiz yashar yigit bo‘ldi. Kunchiqar mahalda oq bayroq ko‘tarib podsho lashkarlarining qoshidan chiqdi [8, 105].

5. Shaxs belgisi sifatida: *Do‘mbiram qolma qo‘shiqdan, // Norguloy kirsa eshikdan, // Oq bubaklarni oldirsam, // Oltin soqali beshikdan [6, 32].*

6. Zoonimlar tarkibida: *Qorabayr.*

7. Laqablar tarkibida: *Zor yig‘lashib nechovi, // “Menda gunoh yo‘q”, – dedi. // “Aldab meni yubordi, // Ermat ko‘zi ko‘k”, – dedi [6, 91].*

Oq rangi *pokizalik, tinchlik, ezgulik* ramzi sifatida talqin qilinadi. “Bu rang sut, urug‘, suv, samoviy poklik, ezgulik va baxt, sharofatlilik ifodasi, ko‘zga ko‘rinadigan moddiy borliq, tiriklik olami ramzi, Xudo nazari tushgan deb qaraladigan urug‘, qabila boshliqlari kiyimi, chodirlari, kelinlik liboslari rangi sifatida ongimizda saqlanadi” [1, 98]. Odatda turkiy, jumladan, o‘zbek xalqida nikoh to‘yi marosimlarida kelin uchun *oq o‘tov tikish, oqlik berish, oq ko‘ylak kiydirish, kelinning boshiga un sepish, oq gilamga o‘rash* kabilar ham shu rangga ishora qiladi. “Chorvadorlar o‘rtasidagi azaliy udumga ko‘ra, umuman, oq, ayniqsa, qimiz moyillikni, rozilikni bildiradi. Shu sababdan biror qizning o‘zida ko‘ngli borini bilmoqchi bo‘lgan yigit uning uyiga borib, chanqovbosdi berishni so‘raydi. Moyillik bor holatlarda qiz qatiq yoki qimiz, istamaginida esa suv olib chiqadi” [12, 135].

Oq va qora so‘zlarining lingvokulturologik birliklar tarkibida qo‘llanishi

1-jadval.

Oq:	**Qora:**
Dono cho‘pon: “Chopqillashsin toyingiz, mingdan oshsin qo‘yingiz, Oppoq bo‘lsin uyingiz, elga yetsin moyingiz” [6, 98].	*Shukuraliboy: “Hoy qizim, yuzimni qora qildingda, otangdi go‘rga soldingda”, – dedi [6, 75].*
Ostonada Marvarid xonim paydo bo‘ldi va sharoitini anglab, rangi oqarib, buni bo‘shab, ko‘zi qalpoqlanib eshikka suyanib qoldi [9, 67-68]	*Qayga borsang senga bo‘lsin omonlik, // Ko‘ngli qora yursa, yo‘li tumanlik, // Bir jonzodga agar qilsang yaxshilik, // Bu jahonda ko‘rmagaysan yomonlik, // Yigit piri sher Aliga topshirdim [7, 22].*

Chopqillashsin toyingiz, mingdan oshsin qo‘yingiz, // Oppoq bo‘lsin uyingiz, elga yetsin moyingiz [6, 57].	*Shahring vayron bo‘lganini men bildim, // Baxting qora bo‘lganini men bildim [8, 57].*
Oq ko‘ngilning ollo bo‘lar yaqini, // Hech kim ko‘kortolmas baxil bog‘ini, // Men aytayin, dono bolam, anglab ol, // Mehnat qilmay yema birov haqini [7, 22].	*Qoralar bo‘ldi yuzim deb, // O‘yilsin ikki ko‘zim deb, // Yig‘lab yubordi enasi, // Orqalar tovim qizim deb [6, 68].*
Qiliqsiganing xutcha bor, // Oq badanlaring sutcha bor, // Qo‘rg‘onginangning tugmasi, // Javzoda pishgan tutcha bor [6, 47].	*Qora qilma ko‘nlingni, // Vayronlama dilingni, // Kuygan sardobalardek, // Qondan tortding qo‘lingni [9, 142].*
	Senga sochay borimni, // Gul kib tikay zarimni, // Yuzimni qora qilmay, // Bir saqlading orimni [9, 143].

Oq va qora so‘zlarining assotsiativ munosabatlari

2-jadval.

Semalar	*Rang bildiruvchi leksemalar*	
	Oq	*Qora*
Xursandchilik	+	-
G‘am	-	+
To‘y	+	-
Aza	+	+
Nikoh	+	-
Baxt	+	-
Baxtsizlik	-	+
Urf-odat	+	+
Marosim	+	+
Milliylik	+	+
Yig‘in	+	+
Kiyim	+	+
Ichki xarakter	+	+

Jadvaldan ko‘rinadiki, oq va qora rang etnografizmlarga aloqadorlilik jihatidan *“urf-odat”, “marosim”, “aza”, “milliylik”, “kiyim”, “yig‘in”, “ichki xarakter”* semalari bilan o‘zaro umumiylik hosil qilgan bo‘lsa, *“xursandchilik” – “baxtsizlik”* semalarida zidlik munosabatini yuzaga chiqargan.

Oq va qora so‘zlari Qashqadaryo xalq dostonlari matnida *ruhiy holat (yuzi qora bo‘lmoq, oppoq bo‘lsin uyingiz), xususiyat (ko‘ngli qora, oq ko‘ngil), vaqt (qora kun), farzand (ko‘zimning qorasi), inson (bir qora kelaberdi)* kabi tushunchalarni ham ifodalagan.

Turkiy, jumladan, o‘zbek xalq ijodida rang bilan bog‘liq oq uy tushunchasi mavjud, oq uy “qadimda chorvadorlarning yozda salqin, qishda issiq boshpanasi hisoblangan, uning ustiga oq kigiz yoki oq mato yopilib, arqonlari ham oq rangda bo‘lgan” [11, 31]. Qara baxshi Rahimov kuylagan “Kelinoy yoki Norguloy” dostonida ham oq uy, ya’ni oq o‘tov tasviri uchraydi. Dostonda o‘tovning tayyorlanishi va o‘tovning nega aynan oq rangda bo‘lishi batafsil bayon qilingan:

Xotin-xalajlar bir bo‘lib, Norgulning o‘tovini tika boshladilar. To‘rtta keragasini “Bizday qarib yursin” deb to‘rtta kampir uyirdi, bo‘sag‘asini “mehmon ko‘p bo‘lsin”, – deb mehmon xotinlarga qurdirdi. Kelin-qizlar o‘tovning bog‘ishini bo‘sag‘adan bog‘lab, bir uyirib yana bo‘sag‘aga bog‘ladi, sakkizta uy qozig‘ini qoqib, keragaga qo‘shib boylab tayladi. Ana endi chang‘araqni ko‘tarish qoldi. “Bola-chaqasi ko‘p bo‘lsin”, – deb bolasi ko‘p ayolga chang‘aroqni ko‘tartirib, oltmish to‘rtta uvuqni qadadi, pastini har xil rangdagi ipak bilan keragaga mahkamladi. Qiz-kelinlar kashtali tuzmani olib uvuq bilan uvuqni bir-biriga bog‘lab, pastidan kashtalangan enli qurni ham uyirib bo‘ldi. Navbat g‘ildiroviqqa keldi. O‘tovning g‘ildirovig‘i qanday edi? Shunday edi... G‘ildirovuqning o‘rtasidan chang‘aroqning o‘rtasiga bog‘lab o‘n oltita otma bog‘ni o‘n olti tomonga tortib tizma bilan keraga o‘rtasiga oyquchoq qilib tashlar edi. To‘rtta oppoq kigizdan jopsorni to‘rt tomonga tashlab, bir-biriga ushlashtirib bog‘ladi. Ana endi navbat uzukka keldi, ikki oq uzukni ikki yoqda tayoq bilan ko‘tarib, uy ustiga tashladi, ularning o‘n oltitadan oq bovini uyning ichiga oyquchoq qilib bo‘ldi. Kigizlarni ushlab turish uchun ikkita oq beldovni o‘tovning iynovidan tutib bo‘sag‘aga mahkamladi. Chang‘aroqning ustidan to‘rtta oq ola ip bilan bog‘langan tuynukni tashlab, uchta uchini bog‘ladi, bittasini Norguloy bog‘laydi, deb bo‘sag‘aga qo‘ydi. Undan keyin oppoq chiyni uyirib, o‘tovni tayyor qilib qo‘ydi. O‘tovni tikkan xotin-qizlarning bari bitta-bittadan to‘n kiydi. Norgulning o‘tovi ichi qip-qizil jaynab, sirti oppoq tuxumday bo‘lib tepa ustida el-u xalqqa ko‘rinib turdi [6, 93].

Yuqoridagi misoldan ko‘rinib turibdiki, oq rang *tinchlik, pokizalik, ulug‘vorlik, adolat, soflik, yorug‘lik, go‘zallik, beg‘uborlik, beg‘arazlik* kabi ijobiy semalar bilan bir qatorda Qashqadaryo xalqi madaniyatiga xos *yomon ko‘zdan asrash, yangi hayotning boshlanishi* kabi ramziy ma’nolarni ham ifodalashga xizmat qilgan.

Qashqadaryo xalq dostonlari matnida oq va qora ranglaridan tashqari xalq tarixi, qadriyatlari, turmush tarzi, madaniyati haqida qimmatli ma’lumotlarni o‘zida saqlagan boshqa ranglar tasviri ham uchraydi. Xususan, dostonlar matnida qo‘llangan qizil rang *“vatanparvarlik”, “tiriklik”, “quch-qudrat”, “xavf-xatar”, “muhabbat”, “ko‘ngil”, “g‘oliblik”* kabi semalarini ifodalagan. Masalan:

1. Ol bayroqlar pirillab, // Ashrafi to‘plar arillab, // Ot ustidan ne sherlar, // Pastga tushar parillab [8, 112].

2. Sunduz tog‘i do‘lana bog‘li, qirq yigiti oltin sadog‘li, arkoni davlati qizil tug‘li, farzandsizlikdan yurak-bag‘ri dog‘li, Taka turkman eliga, Chambil beliga podsholik qilardi sulton Go‘ro‘g‘li [7, 5].

3. Bir gaplisizda bilaman, // Ob bermasangiz o‘laman. // Qizil gulday so‘laman: // Agar kuchingiz yetmasa, // Aytib ham nima qilaman [7, 16].

4. Qarang Nurxondayin boyni, // Qalin qilib solgan joyni, // Boz ustiga damlab keldi, // Qirmiz choynakda ko‘k choyni [7, 77].

Tadqiqot obyekti sifatida tanlangan dostonlar matnida ranglarning lingvomadaniy xususiyatlarini tahlil qilish jarayonida ranglarning faol epitet sifatida qo‘llanishiga guvoh bo‘ldik. Jumladan, *1. Salbiy munosabat ifodalash: Dono cho‘pon: Qayg‘u tushsa, qora tovlar buzilar, // Jabr bo‘lsa jonga yerlar qazilar, // Loyday bo‘lib yuraklarim ezilar, // Ham norimdan, ham norchamdan ayrildim [8, 98]; 2. Tasviriylikni ifodalash: Boshida harir ro‘moli, o‘ng betida bor edi dona xoli, o‘zi ko‘krakdor, ximcha edi beli; oyoqda zarlanib tashlangan, ichi mayinlashgan no‘g‘oyi ko‘k kovushi, har qadam bosganda kovushdan chiqar edi chanqovuzning tovushi [6, 6]; O‘zi oq qiz edi, gavda tuzilishida tengi yo‘q qiz edi, ko‘zi ko‘k ko‘z edi [7, 11]; So‘zlab kelar qizgina, // Chaydushdayin biqirdab, // Bo‘yindagi bibishak, // To‘shga tiysa shiqirdab. Oyog‘ida ko‘k kovush, // Toshga tiysa tiqirdab, // Yo‘lga chiqdi bibishim, // Uloqdayin dikirdab. // hayla kelar Gulpari, // Qirqin qizdan ilgari [7, 12]. Osmon ayozdir, yulduz ko‘k, // Sizni qilaman ko‘ngil to‘q, // Boshqalarining ko‘zi ko‘k, // Men sayladimda birini, // Olib bersangiz armon yo‘q [7, 15].*

Xulosa va takliflar. Umuman olganda, Qashqadaryo xalq dostonlaridagi rang ifodalovchi so‘zlar nafaqat muhim tarixiy-madaniy manba, balki ranglarning milliy qadriyatlarga bog‘liq jihatlarini yaqqol ko‘rsatib beradi. Shuningdek, ranglar vositasida Qashqadaryo xalqi dunyoqarashi, qadriyatlari, diniy tasavvurlari, estetik mezonlari va epik tafakkuri yorqin ifodalanadi.

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GRAMMATICAL COHESION IN ENGLISH AND UZBEK ACADEMIC DISCOURSE: A CROSS-LINGUISTIC ANALYSIS

Bektemirova Beknozakhon Baxtiyorjon qizi,
Basic doctorant student at Fergana State University
beknozabektemirova@gmail.com

Abstract. *This article examines grammatical cohesion in English and Uzbek academic discourse through comparative analysis of seven English research articles and seven Uzbek scholarly articles from linguistics, philosophy, sociology, and political science. Using Halliday and Hasan’s cohesion framework (1976), the study analyzes reference, substitution, ellipsis, conjunction, and lexical-semantic cohesion. The findings show that English academic discourse relies heavily on explicit cohesive markers—especially reference, logical connectors, and clause-level ellipsis—while Uzbek articles employ more implicit cohesion, extended nominal phrases and ellipsis of repeated predicates. The comparative analysis highlights linguistic, structural, and culturally shaped preferences in cohesion and coherence across the two languages.*

Key words: *cohesion, grammar cohesion, reference, substitution, ellipsis, conjunctions, connectors, academic discourse.*

INGLIZ VA O‘ZBEK AKADEMIK DISKURSIDA GRAMMATIK KOGEZIYANING QIYOSIY TAHLILI

Annotatsiya. *Ushbu maqolada ingliz va o‘zbek akademik diskursida grammatik bog‘lanishlilik Halliday va Hasan (1976)ning bog‘lanishlilik nazariyasi asosida qiyosiy tahlil qilinadi. Tadqiqot lingvistika, falsafa, sotsiologiya va siyosatshunoslik yo‘nalishlariga mansub yettita ingliz va yettita o‘zbek ilmiy maqolasini qamrab oladi. Maqolada referensiya, substitutsiya, ellipsis, bog‘lovchi vositalar hamda leksik-semantik bog‘lanishlilik xususiyatlari o‘rganiladi. Natijalar ingliz akademik diskursida aniq ifodalangan grammatik koheziv markerlar — ayniqsa referensiya, mantiqiy bog‘lovchilar va klauzaviy ellipsis — keng qo‘llanilishini ko‘rsatadi. O‘zbek ilmiy matnlarida esa bog‘lanishlilik ko‘proq implitsit vositalar, kengaygan nominal konstruksiyalar, parataktik birliklar va takrorlanadigan predikatlarning ellipsisiga tayanadi. Qiyosiy tahlil ikki til akademik diskursidagi lingvistik, strukturaviy va madaniy omillar bilan bog‘liq farqlarni ochib beradi.*

Kalit so‘zlar: *kogeziya, grammatik kogeziya, referensiya, substitutsiya, ellipsis, bog’lovchilar, bog‘lovchi vositalar, akademik diskurs.*

ГРАММАТИЧЕСКАЯ СВЯЗНОСТЬ В АНГЛИЙСКОМ И УЗБЕКСКОМ АКАДЕМИЧЕСКОМ ДИСКУРСЕ: СРАВНИТЕЛЬНЫЙ АНАЛИЗ

Аннотация. *В данной статье исследуется грамматическая связность в английском и узбекском академическом дискурсе на основе сравнительного анализа семи английских и семи узбекских научных статей по лингвистике, философии, социологии и политологии. Анализ проводится в рамках теории связности Холидея и Хасана (1976). Рассматриваются такие виды связности, как референция, субституция, эллипсис, союзные средства и лексико-семантическая kohezия. Результаты показывают, что английский академический дискурс широко использует эксплицитные грамматические маркеры связности — особенно референцию, логические коннекторы и клаузальный эллипсис. В узбекских научных текстах связность в большей степени обеспечивается имплицитными средствами: расширенными номинальными конструкциями, паратаксисом и опущением повторяющихся предикатов. Сравнительный анализ выявляет лингвистические, структурные и культурно обусловленные особенности связности и когерентности в двух языках.*

Ключевые слова: *когезия, грамматическая когезия, референция, субституция, эллипсис, союзы, коннекторы, академический дискурс.*

Introduction. Cohesion is one of the fundamental textual properties that makes an academic text unified and interpretable. Grammatical cohesion refers to the formal linguistic mechanisms that create connectedness across sentences and paragraphs. While English academic writing has been extensively

studied from a cohesion perspective, much less has been written about cohesion in Uzbek academic discourse. Despite the fact that contrastive studies between English and Uzbek can be found many, there has less been done in terms of comparison of grammatical coherence of each language.

This article presents a detailed cross-linguistic analysis of grammatical cohesion in English and Uzbek academic discourse. Cohesion is one of the foundational concepts in text linguistics and discourse analysis. According to Halliday and Hasan [8], cohesion is defined as a semantic relation between elements in a text, where "the interpretation of one element depends on that of another" [8, p. 4]. This dependence forms cohesive ties that bind sentences together, creating what Halliday and Hasan call texture, or the property of "being a text" [8, p. 2]. Their framework remains the most influential model and classifies cohesion into five main types: reference, substitution, ellipsis, conjunction, and lexical cohesion.

Further development of cohesion theory is seen in De Beaugrande and Dressler's [3] theory of textuality, where cohesion is described as the system of grammatical and lexical dependencies that ensure continuity between surface elements of a text. They explicitly distinguish cohesion (surface connectivity) from coherence (conceptual and logical connectivity), arguing that both are required for a text to function communicatively [3, p. 3].

Baker [1] emphasizes the functional dimension of cohesion, defining it as "the network of lexical, grammatical, and other relations which provide links between parts of the text" and clarifying that cohesion is a surface textual relation observable in linguistic form, while coherence operates at a deeper cognitive level [1, p. 180].

Taboada [14] in her cross-linguistic study of English and Spanish discourse, integrates Halliday and Hasan's model with Rhetorical Structure Theory (RST), demonstrating that cohesion interacts with other textual metafunctions such as thematic progression and rhetorical relations. She argues that cohesive devices operate alongside discourse organization to create global text unity, especially in academic and task-oriented discourse [14, pp. 156–160].

The pedagogical and linguistic significance of cohesion is further supported by Ning Fang [6], who explains that cohesive devices are essential for understanding how academic texts are structured, noting that grammatical cohesion—reference, substitution, ellipsis, conjunction—forms the main backbone of textual connectivity in English scholarly writing. Fang's explanation provides a contemporary confirmation of Halliday and Hasan's typology and shows how cohesion contributes to comprehension and organization in discourse.

Together, these frameworks provide a comprehensive theoretical foundation for analyzing cohesion in academic discourse. Scientists have studied features of cohesion so that the notion of cohesion can be clear and accurate. For example, Halliday and Hasan offer the core classification; Beaugrande and Dressler distinguish cohesion from coherence; Baker clarifies the functional nature of cohesion; and Taboada demonstrates its interaction with discourse structure across languages. This combined framework allows systematic analysis of English and Uzbek academic texts and reveals both language-specific and genre-specific cohesion strategies.

Methods. Halliday and Hasan's model [8] is used as the primary analytical tool for examining grammatical cohesion in the corpus. The model classifies cohesion into four subtypes. The first type is reference which includes endophora and exophora. Endophora is divided into anaphora and cataphora subtypes. While anaphora refers to the preceding text, cataphora refers to following text. [7, p.203] There are three types of reference such as personal, demonstrative and comparative reference. They play an essential role in tracking ideas and creating coherence throughout the text. [11, 10.]

Next grammatical cohesion type is substitution. Instead of referring and pointing to the mentioned item in the text like reference, substitution replace a word or a group of words, it is an irrelevant word, but shares similar meaning, sometimes general meaning. There are similarly three types of substitutions: nominal, verbal, clausal. [8, pp. 88–112]

Ellipsis also helps to create cohesion appearing in three forms such as nominal, verbal, clausal. This phenomenon happens when a word or a phrase is omitted from the text while the meaning can be understood from context. Omitted elements can be recovered if one wants so.

Conjunction are discourse devices which connects sentences and even creates bridge between paragraphs in the texts. They can be additive, adversative, causal, temporal. They help with logical organization of discourse (e.g. however, therefore, moreover)

Analysis and Discussion. Across the English academic articles analyzed in the corpus, reference emerged as the most frequently used grammatical cohesive device. English texts consistently rely on personal reference ("they," "their," "we"), demonstratives ("this study," "these findings"), and comparatives ("similar," "more effective") to track participants and maintain continuity across sentences. For example, in

Bailey and Wilkinson's article, the excerpt "We propose suggestions… Instead, we argue that schools should move…" uses the repeated pronoun we as a cohesive chain that reinforces authorial stance and maintains the unity of argumentation. Similarly, the phrase "their full linguistic repertoire" employs anaphoric personal reference, pointing back to children mentioned in the preceding sentence.

In contrast, reference cohesion in Uzbek academic articles is less explicit and less frequent. The analysis of all seven Uzbek articles (e.g., G'apporov, nostalgik birliklar, murakkab shakllar, kogeziya/kogerentlik, ijtimoiy fanlar articles) shows a tendency toward lexical repetition rather than pronominal referencing. For instance, instead of replacing the noun nostalgik leksik birliklar with pronouns, the texts often reiterate the full phrase or its truncated nominal version. This pattern reflects a discourse preference for clarity through repetition over abstraction through pronouns. Demonstratives such as bu, ushbu, mazkur are common, but they mostly serve to introduce new segments rather than to create tight inter-sentential referencing chains.

English reference cohesion is economical, implicit, and densely interlinked, while Uzbek reference cohesion is explicit, repetitive, and lexically oriented. These differences reflect broader typological and rhetorical norms—English academic writing values conciseness and implicit semantic linking, whereas Uzbek scholarly writing prioritizes clarity and explicitness through full noun phrases.

Substitution appears regularly in English but rarely in Uzbek. In the English corpus, verbal and clausal substitution were visible in multiple articles. For example, Bailey and Wilkinson's line "schools should move away… but not be content with stopping at a poorly articulated state of inert benevolence… Instead, they should move towards…" demonstrates verbal substitution, where stopping functions as a substitute for remaining in such a state. The substitution avoids repetition while maintaining semantic continuity.

In Uzbek texts, substitution is almost absent. The structure of Uzbek academic prose relies more on lexical reiteration or ellipsis than actual substitution. For instance, in the article on nostalgic units, instead of substituting, the writer repeats *nostalgik leksik birliklar* to maintain clarity. Uzbek grammar does not encourage substitution structures like English one(s), do/does, so, or not. This explains the near-complete absence of substitution in the analyzed corpus. So, substitution is a primary cohesive strategy in English but is practically non-existent in Uzbek academic discourse, where repetition fulfills the same function.

Ellipsis functions differently in the two languages:

English:

English academic texts frequently use clausal ellipsis, especially in result clauses, comparative constructions, and reduced passive structures. For example:

"…teachers believed multilingual practices were less common than expected, although many wished they were."

Here, they were is an elliptical clause meaning "they were common."

Other English articles also show verbal ellipsis, such as:

"Some schools adopted the framework; others did not."

(did not = did not adopt the framework)

Uzbek:

Uzbek academic discourse frequently uses verbal ellipsis due to the agglutinative structure and context-dependent verb deletion. For example:

"…bu birliklar xalqning o'z o'tmishiga munosabatini, ijtimoiy va madaniy qadriyatlarini ifodalashda muhim rol o'ynaydi. Nostalgik leksik birliklar milliy identifikatsiyaning ajralmas qismi bo'lib…"

The predicate for nostalgik leksik birliklar is elliptically omitted because it is inferred from the previous sentence. However, Uzbek academic writing shows minimal clausal ellipsis compared to English. Most omissions involve repeated verbs or participles within parallel noun phrases.

English academic articles use highly explicit connectors to articulate logical relations. Common devices include addition (furthermore, moreover), contrast (however, yet), cause–effect (therefore, thus, hence), and concession (although, even though). For example, in the multilingual education article, "Thus, maximizing learning potential" signals a logical conclusion clearly and explicitly.

As for Uzbek articles, they rely more on syndetic coordination (va, ham, biroq, ammo) and less on the wide range of discourse markers seen in English. Logical relations are often left implicit or embedded in long syntactic constructions, such as:

"…mazkur birliklar milliy identifikatsiyani belgilashda muhim ahamiyatga ega bo'lib, shu bilan birga madaniy merosni saqlashda ham qo'llanadi."

The connective *shu bilan birga* functions similarly to "moreover," but the overall conjunction system remains more limited and less explicit than in English.

Conclusion. The comparative analysis of grammatical cohesion in English and Uzbek academic discourse demonstrates clear cross-linguistic differences rooted in typology, rhetorical expectations, and academic writing traditions. English academic writing relies heavily on implicit, economical grammatical cohesion: personal and demonstrative reference chains, clausal substitution, structural ellipsis, and a wide array of explicit logical connectors. These features create compact and tightly interlinked texts.

In contrast, Uzbek academic discourse employs a more explicit and lexically oriented cohesive system, characterized by frequent repetition of key terms, verb-level ellipsis, minimal substitution, and more limited use of logical connectives. Uzbek cohesion is built through clarity and explicitness, while English cohesion is built through economy and abstraction.

The findings highlight that academic discourse is shaped not only by linguistic structures but also by cultural preferences in argumentation, clarity, and rhetorical organization. Understanding these distinctions is crucial for cross-linguistic academic writing, translation, and discourse studies.

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THE IMPACT OF CULTURAL CONTEXT ON PHRASEOLOGICAL USAGE

Boltaeva Mekhrangiz Khaydarovna,
teacher of the Samarkand State Institute of Foreign Languages
mehrangizbaltayeva98@gmail.com

Abstract. *This study explores the influence of cultural context on the understanding and use of Phraseological in English. Phraseological are culturally bound expressions whose meaning often cannot be deduced from the literal meanings of individual words. The research highlights how cultural background, traditions, and social norms affect Phraseological comprehension and production. Findings suggest that awareness of cultural context significantly improves phraseologism usage in both native and non-native speakers.*

Keywords: *Phraseologism, cultural context, English language, language learning, pragmatics*

MADANIY MONZUTNING FRASEOLOGIK QO'LLANISHGA TA'SIRI

Annotatsiya. *Ushbu tadqiqot ingliz tilidagi frazeologik so'zlarni tushunish va qo'llashda madaniy kontekstning ta'sirini o'rganadi. Frazeologik - madaniy jihatdan bog'langan iboralar bo'lib, ularning ma'nosini ko'pincha alohida so'zlarning to'g'ridan-to'g'ri ma'nosidan chiqarib bo'lmaydi. Tadqiqot madaniy kelib chiqishi, an'analari va ijtimoiy normalari frazeologik tushunish va ishlab chiqarishga qanday ta'sir qilishini ta'kidlaydi. Topilmalar shuni ko'rsatadiki, madaniy kontekstdan xabardor bo'lish ona va ona tili bo'lmaganlarda frazeologizmlardan foydalanishni sezilarli darajada yaxshilaydi.*

Kalit so‘zlar: *Frazeologizm, madaniy kontekst, ingliz tili, til o‘rganish, pragmatika.*

ВЛИЯНИЕ КУЛЬТУРНОГО КОНТЕКСТА НА ИСПОЛЬЗОВАНИЕ ФРАЗЕОЛОГИЧЕСКИХ ТЕРМИНОВ

Аннотация. *В данном исследовании изучается влияние культурного контекста на понимание и использование фразеологизмов в английском языке. Фразеологизмы – это культурно обусловленные выражения, значение которых часто невозможно вывести из буквального значения отдельных слов. Исследование показывает, как культурный фон, традиции и социальные нормы влияют на понимание и произношение фразеологизмов. Результаты показывают, что понимание культурного контекста значительно улучшает использование фразеологизмов как носителями языка, так и неносителями.*

Ключевые слова: *фразеологизм, культурный контекст, английский язык, изучение языка, прагматика.*

Introduction. Phraseologism are widely used expressions in all languages, conveying meanings that go beyond the literal interpretation of words. Understanding phraseologisms requires more than vocabulary knowledge; it necessitates familiarity with the cultural and social context in which they are used. Cultural context shapes the way Phraseologisms are interpreted, learned, and applied in communication. Misunderstanding phraseologisms often occurs when learners or speakers are not familiar with the cultural references underlying them. Previous studies have emphasized that phraseological competence is closely linked with cultural awareness, as phraseologisms often reflect historical events, social norms, and values unique to a culture. This study investigates how cultural context influences phraseologism comprehension and usage, with the aim of providing insights for language teaching and cross-cultural communication.

Research has shown that phraseological competence is a key indicator of language proficiency and pragmatic ability in both native and non-native speakers. Non-native learners often face difficulties in phraseologism comprehension due to limited exposure to cultural contexts, leading to misunderstandings in communication. Phraseologisms with strong cultural references, such as proverbs, historical allusions, or socially-specific phrases, present particular challenges. For instance, phrases like “the elephant in the room” or “white elephant” are not only linguistic expressions but also carry cultural connotations that may be unfamiliar to learners from other backgrounds.Cultural context significantly impacts phraseological usage by embedding specific values, beliefs, and history into fixed expressions like idioms and proverbs. These expressions can act as cultural markers, but their figurative, context-dependent nature can lead to misinterpretation in cross-cultural communication. A deep understanding of the cultural context is crucial for

accurate interpretation and effective use of phraseology in translation and daily interactions. Phraseological units (idioms, proverbs, collocations, set expressions) are deeply rooted in the culture, history, and worldview of a linguistic community. Their meanings often cannot be understood without knowledge of the cultural background in which they originated. Therefore, culture plays a crucial role in how phraseological units are formed, interpreted, and used in communication.

Methods. The study employed a mixed-method approach, combining qualitative and quantitative techniques. A sample of 50 English language learners and 20 native speakers participated. Participants completed a questionnaire consisting of 30 phraseologisms, requiring both explanation and contextual use. Phraseologisms were selected from contemporary English literature and daily communication sources. In addition, semi-structured interviews were conducted to explore participants' understanding of phraseologisms and the influence of cultural background on interpretation. Data were analyzed using descriptive statistics to measure comprehension accuracy and thematic analysis for qualitative responses. Comparisons were made between native speakers and learners with different levels of cultural exposure.

For the quantitative component, a structured questionnaire containing 30 phraseologisms was administered. The phraseologisms were carefully chosen to represent a range of types, including:

• culturally specific phraseologisms (e.g., "the elephant in the room"),• historical references (e.g., "cross the Rubicon"), and

• common everyday phraseologisms (e.g., "spill the beans").

Participants were asked to provide the meaning of each phraseologism in their own words and to use it in a contextual sentence. Their responses were scored for accuracy and appropriateness. This allowed for statistical comparison between native speakers and learners with different levels of cultural familiarity.

For the qualitative component, semi-structured interviews were conducted with 20 participants (10 native speakers and 10 learners) to explore their thought processes, strategies for understanding phraseologisms, and the influence of cultural background on comprehension. Interview questions focused on how participants interpreted phraseologisms, whether they used cultural clues, and how prior exposure to English-speaking media or social contexts influenced understanding. Additionally, the study found that phraseologism usage in learners' own sentences often lacked naturalness when cultural context was absent. In contrast, native speakers and culturally exposed learners produced sentences that reflected both appropriate meaning and pragmatic usage. These results underscore the importance of integrating cultural instruction in phraseologism teaching to improve both comprehension and production skills.Cultural context is an essential factor in the formation, meaning, and usage of phraseological units. Without understanding the cultural background—history, traditions, beliefs, and way of life—idioms and proverbs cannot be accurately interpreted. Effective communication requires not only linguistic competence but also cultural and pragmatic competence.

Results. The results revealed that native speakers accurately interpreted 92% of phraseologisms, while non-native learners achieved 65% overall accuracy. Phraseologisms with strong cultural references, such as historical or social allusions, showed the largest comprehension gaps. Qualitative analysis indicated that learners often relied on literal word meanings, leading to misinterpretation. Those participants who had prior exposure to English-speaking cultures or media demonstrated higher phraseological competence. The study also found that teaching phraseologisms with explanations of cultural context significantly improved learners' understanding and usage in both written and spoken communication.

The gap was most pronounced for phraseologisms with strong cultural references, such as "the elephant in the room" or "kick the bucket," where comprehension accuracy dropped to 50% among learners. Everyday phraseologisms with more transparent meanings, such as "spill the beans," were correctly understood by 78% of learners.

Further analysis indicated that learners with prior exposure to English-speaking cultures, such as through media, travel, or interaction with native speakers, performed significantly better, with an average accuracy of 75%, compared to 60% among learners with limited cultural exposure. This highlights the critical role of cultural context in phraseological understanding.

Thematic analysis of qualitative data from interviews revealed several key patterns:

1. **Literal interpretation:** Many learners initially relied on the literal meaning of words, often leading to incorrect or nonsensical interpretations.
2. **Cultural cues:** Participants with experience in English-speaking environments used cultural knowledge to infer meanings, demonstrating higher comprehension.
3. **Contextual guessing:** Some learners attempted to infer meaning from sentence or paragraph context, which was only partially effective for culturally bound phraseologisms.

4. **Learning strategies:** Learners who actively studied phraseologisms alongside cultural explanations reported greater confidence and accuracy in usage.

Additionally, the study found that phraseologism usage in learners' own sentences often lacked naturalness when cultural context was absent. In contrast, native speakers and culturally exposed learners produced sentences that reflected both appropriate meaning and pragmatic usage. These results underscore the importance of integrating cultural instruction in phraseologism teaching to improve both comprehension and production skills.

Overall, the data indicate that cultural context significantly influences phraseologism understanding and usage. Learners who have not been exposed to the underlying cultural references struggle with both comprehension and practical application, while those with cultural knowledge demonstrate more accurate and fluent phraseological usage.

Discussion. The findings confirm that cultural context plays a critical role in phraseologism comprehension and usage. Native speakers, immersed in the culture, naturally understand implicit meanings and social connotations, whereas learners require explicit instruction. Misinterpretations arise when phraseologisms are studied only as vocabulary items without considering their cultural significance. This aligns with previous research emphasizing the inseparable link between language and culture. Incorporating cultural explanations into phraseologism teaching not only enhances comprehension but also improves pragmatic competence and cross-cultural communication skills. Language educators are encouraged to use authentic materials, cultural anecdotes, and multimedia resources to provide learners with the necessary background for phraseological expressions.

- History and traditions**:** Historical events, social norms, and traditions are frequently reflected in phraseological units. For example, "turn a blind eye" comes from a specific historical naval event.
- Values and worldview**:** Proverbs and idioms often encapsulate a culture's worldview, advice, or general truths about life, passed down through generations. For instance, "heart of gold" reveals attitudes toward character that are culturally specific.
- Sociocultural factors**:** Sociopolitical contexts, religion, and social frameworks all influence the formation and meaning of phraseological units, which is why an expression like "to lose face" can have varying connotations across cultures.

The reliance of learners on literal interpretation, as revealed in the qualitative analysis, demonstrates that phraseological competence cannot be achieved through vocabulary study alone. Learners who lacked exposure to English-speaking cultures often misinterpreted phraseologisms, confirming that cultural familiarity is essential for accurate comprehension and use. Those participants with prior exposure to cultural contexts, such as media, literature, or interaction with native speakers, achieved higher accuracy, underscoring the importance of integrating cultural elements into language learning.**Impact on communication**

- **Enrichment:** Phraseology can enrich communication by adding expressiveness, humor, and emphasis that is deeply rooted in a specific culture.
- **Challenges:** The reliance on cultural context makes phraseology a source of difficulty in cross-cultural communication, as the figurative meanings may not be easily transferred between languages.
- Interpretation**:** A lack of cultural knowledge can lead to misunderstanding or misinterpretation of a phrase's intended meaning and emotional impact.

Importance for learners and translators. Furthermore, the study emphasizes that phraseological competence is closely linked to pragmatic skills. Learners who understood the cultural nuances of phraseologisms were able to use them naturally in context, producing sentences that were not only semantically accurate but also socially and pragmatically appropriate. This aligns with the idea that phraseologisms convey more than meaning; they communicate attitudes, values, and social norms inherent in the culture (Littlemore & Low, 2006).

Pedagogically, the results suggest that teaching phraseologisms in isolation is insufficient. Effective phraseologism instruction should combine linguistic explanations with cultural and contextual information. For example, illustrating phraseologisms with historical anecdotes, multimedia examples, or cultural references helps learners understand underlying meanings and improves retention and usage. Incorporating interactive exercises, such as role-plays or authentic dialogues, can further enhance learners' pragmatic and communicative competence.

Overall, the study demonstrates that cultural context is not an auxiliary element but a core factor in phraseological competence. Language educators are encouraged to design lessons that integrate cultural knowledge alongside phraseological expressions to promote both comprehension and natural usage in real-world communication.Phraseological units—such as idioms, proverbs, fixed expressions, and collocations—

constitute an essential layer of the lexical system of any language. They are characterized by semantic integrity, structural stability, and figurative meaning. However, their interpretation cannot be separated from the cultural environment in which they emerge. Each phraseological expression encodes elements of a nation's worldview, value system, historical memory, and social norms. Therefore, the study of phraseology inevitably requires attention to cultural context. Without cultural competence, the meanings of idiomatic expressions remain opaque or misleading to non-native speakers.One of the most significant cultural determinants of phraseological meaning is **historical experience**. Many idioms are direct reflections of important historical events, folklore narratives, or mythological traditions. Expressions such as *Achilles' heel*, *Trojan horse*, or *Gordian knot* originate from ancient Greek culture and require familiarity with classical mythology to be fully understood. Similarly, Uzbek phraseological units like *ko'cha-ko'cha yurmoq* or *it yugurib, toy to'ymas* are rooted in nomadic lifestyles and oral epic traditions. These examples illustrate that phraseology develops within a specific cultural-historical environment, and its semantic motivation is inseparable from collective experience.

Another critical factor shaping phraseological usage is **religion and belief systems**. Religious imagery often functions as a source of figurative expressions. In English, Christian tradition has produced idioms such as *the prodigal son* or *a good Samaritan*. In Uzbek, Islamic cultural heritage contributes expressions like *inshaalloh bo'lsin* or *ko'ngli yorug' inson*. These units reflect not only linguistic creativity but also shared moral attitudes and spiritual concepts. Therefore, phraseological meaning is deeply intertwined with religious symbolism.

Cultural context also influences how different societies conceptualize emotions, social relations, and daily practices. This dimension of cultural variation becomes especially visible in **cross-cultural phraseology**. Even when cultures express similar experiences, they frequently employ different metaphors. For instance, the English metaphor of a *broken heart* is paralleled by the Uzbek *ko'ngli sinmoq* ("the spirit/heart is broken"), whereas Japanese uses bodily pain metaphors such as *mune ga itai*. These differences indicate that cultural factors shape not only the lexical forms but also the underlying conceptual models that influence phrase construction.

Cultural context also affects **stylistic usage and pragmatic function**. Some cultures rely heavily on irony, exaggeration, or humor; others prefer indirectness, politeness, or emotional restraint. English phraseology often demonstrates colloquial playfulness—*spill the beans*, *kick the bucket*, or *under the weather*. Uzbek phraseology, by contrast, tends to preserve social harmony and respect, using expressions like *og'zi shirin* (a polite person) or *qadam qo'ymoq* (to visit ceremonially). These stylistic differences reflect broader communicative norms and cultural expectations.

Conclusion and Recommendations. Cultural context significantly affects phraseologism understanding and usage. Learners' ability to comprehend phraseologisms improves when cultural references are explained and contextualized. Effective teaching strategies include integrating cultural background into lessons, providing real-life examples, and encouraging exposure to authentic language sources such as films, literature, and media. Future research should explore the impact of digital media on phraseologism acquisition and examine phraseological competence across different age groups and language proficiency levels. Culturally informed phraseologism instruction not only enhances comprehension but also strengthens pragmatic and communicative competence. Understanding phraseologisms in their cultural context enables learners to interpret attitudes, values, and social norms embedded within language, reducing miscommunication and promoting effective cross-cultural interaction.

Recommendations.

1. Integrate cultural context into phraseologism teaching: Include explanations of historical, social, and cultural references underlying phraseologisms to enhance comprehension.
2. Use authentic materials: Employ literature, films, media, and real-life examples to provide learners with cultural exposure.
3. Encourage interactive learning: Implement activities such as role-plays, dialogues, and group discussions to practice phraseologisms in context.
4. Promote cultural immersion: Encourage learners to engage with native speakers or participate in English-language environments to gain first-hand cultural experience.
5. Combine linguistic and cultural approaches: Teach phraseologisms not only as vocabulary items but as expressions embedded in cultural and pragmatic contexts.
6. Assess phraseological competence in context: Evaluate learners' ability to use phraseologisms in real communicative situations, not only in written tests.

In conclusion, phraseological competence cannot be separated from cultural understanding. Effective language learning requires the integration of cultural knowledge, linguistic explanation, and practical usage,

ensuring learners achieve both comprehension and fluent application of phraseologisms. By adopting these strategies, educators can enhance learners' communication skills, reduce misunderstandings, and foster deeper cross-cultural awareness.

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BADIIY DISKURSDA MA’NONI IMPLITSIT IFODALASHNING KOMMUNIKATIV STRATEGIYALARI

Eshonkulova Gulrux To’raqulovna,
Buxoro davlat universiteti tayanch doktoranti
eshonqulovagulrux6@gmail.com

Annotatsiya. *Ushbu maqolada badiiy diskursda implitsit ma’no yaratishning kommunikativ-strategik asoslari yoritiladi. H.P. Grays, D. Sperber va D. Uilson, M. Baxtin, U. Eko, T. van Dijk, R. Jakobson, G. Lakoff kabi jahon tilshunoslarining hamda o‘zbek tilshunos olimlarining qarashlari qiyosiy tahlil qilinadi. Maqolada implitsitlikning pragmatik, kognitiv, semiotik va estetik omillar orqali shakllanishi ilmiy tahlil qilinib, ularning badiiy matn talqinidagi roli sxema va jadvallar orqali ko‘rsatib beriladi.*

Kalit so‘zlar: *badiiy diskurs, implitsitlik, pragmalingvistika, kommunikativ strategiya, relevans, metafora, subtekst, konnotativ ma’no, presuppozitsiya, implikatura, metafora, ironiya, kinoya, madaniy kod, badiiy tahlil, semantik tuzilma, yashirin ma’no.*

COMMUNICATIVE STRATEGIES OF IMPLIED EXPRESSION OF MEANING IN ARTISTIC DISCOURSE

Abstract. *This article explores the communicative-strategic foundations of generating implicit meaning in literary discourse. It provides a comparative analysis of the perspectives of prominent linguists, including H. P. Grice, D. Sperber and D. Wilson, M. Bakhtin, U. Eco, T. van Dijk, R. Jakobson, G. Lakoff, as well as leading Uzbek scholars. The study examines the formation of implicitness through pragmatic, cognitive, semiotic, and aesthetic factors, and demonstrates their role in literary text interpretation through illustrative schemes and tables.*

Keywords: *literary discourse, implicitness, pragmalinguistics, communicative strategy, relevance, metaphor, subtext, connotative meaning, presupposition, implicature, irony, sarcasm, cultural code, literary analysis, semantic structure, hidden meaning.*

КОММУНИКАТИВНЫЕ СТРАТЕГИИ ПОДРАЗУМЕВАЕМОГО ВЫРАЖЕНИЯ СМЫСЛА В ХУДОЖЕСТВЕННОМ ДИСКУРСЕ

Аннотация. *В статье рассматриваются коммуникативно-стратегические основы создания имплицитного смысла в художественном дискурсе. Проводится сравнительный анализ взглядов ведущих лингвистов, таких как Х. П. Грайс, Д. Спербер и Д. Уилсон, М. Бахтин, У. Эко, Т. ван Дейк, Р. Якобсон, Г. Лакофф, а также узбекских учёных. Исследуется формирование имплицитности через прагматические, когнитивные, семиотические и эстетические факторы, их роль в интерпретации художественного текста иллюстрируется с помощью схем и таблиц.*

Ключевые слова: *художественный дискурс, имплицитность, прагмалингвистика, коммуникативная стратегия, релевантность, метафора, подтекст, коннотативное значение, пресуппозиция, импликатура, ирония, сарказм, культурный код, литературный анализ, семантическая структура, скрытый смысл.*

Kirish. Til inson tafakkuri va hissiyotining eng nozik in’ikosidir. Ayniqsa, badiiy asar tilida bu xususiyat yanada yorqin namoyon bo‘ladi. Badiiy diskurs o‘zining ko‘p qatlamli mazmuni, estetik qiymati va mantiqiy-haqiqiy hamda emotsional-konnotativ ma’nolarning uyg‘unligi bilan ajralib turadi. Bunday ko‘p qatlamlilikning muhim manbalaridan biri — implitsit ma’no yoki bilvosita ifodadir. Implitsitlik muallifga g‘oyani yashirin, noaniq, ramziy yoki kutilmagan shaklda yetkazish imkonini beradi, o‘quvchini esa faol interpretatsiya jarayoniga jalb qiladi.Badiiy diskursda so‘zning semantik imkoniyatlari, ramziy va konnotativ jihatlari orqali chuqur ma’nolar ifodalanadi. Bunda muallif ko‘pincha ma’noni bevosita emas, balki implitsit shaklda yetkazadi. Implitsitlik — badiiy nutqning estetik kuchini oshiruvchi, o‘quvchini faol idrokka undovchi muhim vositadir. Tilshunos olim M. Mahmudovning ta’kidlashicha, “badiiy matn tili o‘zining ko‘p qatlamliligi, yashirin semantik tuzilmalarga egaligi bilan boshqa nutq turlaridan ajralib turadi”[2,25]. Shu bois, badiiy diskursda ma’noni implitsit ifodalashning kommunikativ strategiyalarini o‘rganish til va tafakkur, muallif va o‘quvchi o‘rtasidagi munosabatni anglashda muhim ilmiy-amaliy ahamiyat kasb etadi.

Badiiy diskurs — bu yozuvchi va o‘quvchi o‘rtasidagi ko‘p qatlamli kommunikativ jarayon bo‘lib, u badiiy matn orqali amalga oshadi. Bu jarayon oddiy axborot uzatishdan iborat emas. Aksincha, unda estetik ta’sir, hissiy muloqot, madaniy kodlarni faollashtirish, intellektual sheriklik kabi murakkab jarayonlar ishtirok etadi. Adabiy matnning eng muhim xususiyati — uning ikkinchi darajali (implitsit) ma’nolarni hosil qilish qobiliyatidir. Badiiy matn ko‘pincha yuzaki syujetdan tashqari, ichki ramziy qatlam, metaforik struktura, psixologik subtekst, ijtimoiy va madaniy konnotatsiyalar orqali ko‘p ma’nolilik hosil qiladi.

Diskurs nazariyasiga ko‘ra, har qanday matn ikki asosiy ma’no qatlamiga ega:

1. eksplicit ma’no — bevosita aytilgan, tashqi qatlam;
2. implitsit ma’no — yashirin, bilvosita, kontekst orqali tushuniladigan qatlam.

Adabiy matn aynan implitsit qatlam orqali o‘zining badiiy-estetik kuchiga ega bo‘ladi. Yozuvchi implitsit ma’no yaratishda turli kommunikativ strategiyalardan foydalanadi: subtekst, metafora, ironik baholash, presuppozitsiya, dialogik ochiqlik va boshqalar. Bu strategiyalar matnni yanada jonli, mazmunan quyuq, estetik jihatdan murakkab qiladi.

Diskurs interpretatsiyasi bilan shug‘ullangan tadqiqotchilardan biri, mashhur gollandiyalik tilshunos Van deyk T.A. matbuot materiallari ustida olib brogan tadqiqotlarida diskurs tahliliga oid bir qancha muhim nazariy qarashlarni yaratdi[3,35]. Shulardan biri makropropozitsiya haqidagi ilmiy qarashdir. Makropropozitsiya termini matnda ifodalangan obyektiv mazmunni aks ettiruvchi hodisadir.

Badiiy diskurs — bu yozuvchi va o‘quvchi o‘rtasidagi kommunikativ jarayon bo‘lib, u badiiy matn orqali amalga oshadi. U nafaqat axborot uzatish, balki estetik ta’sir, hissiy muloqot, madaniy kodlarni yetkazish vositasi hamdir. Diskurs nazariyasiga ko‘ra, har qanday matn o‘z ichida ma’no qatlamlarini mujassam etadi: eksplicit (ochiq) va implitsit (yashirin) ma’nolar.

Adabiy asarlarda “mazmun” (ma’no) deganda muallif matn orqali yetkazmoqchi bo‘lgan g‘oyalar, mavzular va xabarlar tushuniladi. Bu turli nazariy yondashuvlar orqali anglanishi mumkin, masalan, asarning ichki unsurlariga e’tibor qaratish (avtonomiya nazariyasi), uning til va boshqa matnlar bilan aloqasini o‘rganish (semiotik nazariya), yoki muallifning niyatiga e’tibor berish (intentionalizm nazariyasi). Mazmunni tahlil qilishda muallifning xabari, shakl va tuzilma, hamda asarning madaniy ahamiyati ko‘rib chiqiladi[5,112].

Muallifning xabari muallif o‘quvchiga yetkazmoqchi bo‘lgan asosiy mavzular va g‘oyalarni aniqlashni anglatadi.

Avtonomiya nazariyasi asosida asarning ma’nosi faqat matnning o‘zida, ya’ni muallifning hayoti yoki tarixiy kontekstsiz, mustaqil holda mavjud deb hisoblaydi.

Semiotik nazariya asosda, ma’no tildagi belgilar, ramzlar va tuzilmalarning qanday ishlashiga e’tibor qaratadi; bu yondashuv tahlilni tilshunoslikdagi kabi olib boradi. Maqsad nazariyasga ko‘ra ma’no muallifning asarni yozishdagi dastlabki niyatiga bog‘liq deb qaraydi.

Mazmun va ahamiyat farqi shundaki, “Mazmun” — bu asar nimani ifodalashini bildirsa, “ahamiyat” — uning qadri yoki o‘rni demakdir. Asar aniq ma’noga ega bo‘lishi mumkin, ammo u madaniy yoki tarixiy jihatdan ham muhim ahamiyat kasb etadi.

Ma’no faqat so‘zlarda emas, balki matn qanday tuzilganida ham namoyon bo‘ladi. Masalan, roman va she’r bir mavzuni yoritishi mumkin, biroq ularning ma’nosi turlicha bo‘ladi, chunki shakl va janr farqli. Adabiy asarlar ko‘p qatlamli bo‘lishi mumkin — so‘zma-so‘z syujetdan tortib, ramziy va metaforik talqinlargacha bo‘ladi.

O‘zbek adabiy tilshunosligida bu masalaga A. Jo‘rayev, T. Mahmudov, D. Habibullayev, Sh. Yusupov, G‘. Salomov kabi olimlar e’tibor qaratishgan. Ularning fikricha, badiiy asar tili o‘z mohiyatiga ko‘ra ko‘p ma’nolilik va ramziylikka intiladi.

Jahon tilshunosligidagi mazkur nazariy ta’limotlardan foydalanib, ularni rivojlantirgan holda o‘zbek tilida so‘zlashuvchi shaxs lisoniy faoliyatining o‘ziga xos jihatlarini yoritib berish bugungi tilshunosligimizning dolzarb vazifalaridan biridir.

Implitsit ma’noni ifodalashning kommunikativ strategiyalarida shuni inobatga olish kerakki, muallif o‘z niyatini yashirin tarzda ifodalashda turli kommunikativ strategiyalardan foydalanadi. Strategiya deganda, maqsadga erishish uchun tanlangan til vositalari tizimi tushuniladi. Quyida badiiy diskursda eng ko‘p uchraydigan besh strategiya ko‘rib chiqiladi.

1.-jadval.

Badiiy diskurs strategiyalari

Badiiy diskurs strategiyalari	**Izoh**	**Misol**
	Subtekst — matn osti ma’nosini	Masalan, Cho‘lponning “Kecha va kunduz”

Subtekst strategiyasi	ifodalovchi semantik qatlamdir. U asosan kontekst va personajlarning ruhiy holati orqali shakllanadi.	romanida “tun” zulmat, mustamlaka, jaholat ramzi bo‘lsa, “kunduz” ozodlik va uyg‘onish timsolidir. Muallif buni ochiq aytmaydi.
Metaforik strategiya	Metafora — badiiy tilning eng samarali implitsit vositasi. U bevosita emas, obrazli shaklda fikrni ifodalaydi.	Masalan, “yuragim muzlab qoldi” iborasi so‘zma-so‘z emas, balki hissiy sovuqlikni, umidsizlikni bildiradi. Habibullayev ta’kidlaganidek, “metafora estetik fikrni zichlashtiradi, u orqali yashirin ma’no sathlari hosil bo‘ladi” [3,63].
Ironik strategiya	Ironiya — fikrni teskari ma’noda ifodalab, yashirin baho berish usuli. Ironik strategiya o‘quvchidan yuqori darajadagi semantik sezgirlikni talab qiladi.	Masalan, Abdulla Qodiriyning “Mehrobdan chayon” asarida ayrim personajlar haqida aytilgan “ulug‘, donishmand zot” degan so‘zlar aslida kinoyaviy ma’noda ishlatiladi. Bu usul muallifning tanqidiy pozitsiyasini yashirin tarzda yetkazadi.
Presuppozitiv strategiya	Presuppozitsiya — so‘zlovchining o‘quvchi bilgan axborotga tayangan holda yangi ma’noni kiritishidir.	Masalan, tarixiy asarda “Shoh yana marhamat qildi” deyilsa, o‘quvchi kontekstdan bu “zulmning navbatdagi shakli” ekanini tushunadi. Bu strategiya o‘quvchining madaniy va tarixiy tajribasiga tayanadi.
Dialogik strategiya	Bu strategiya muallif va o‘quvchi o‘rtasida yashirin muloqot o‘rnatishga qaratilgan. Muallif o‘z fikrini to‘liq aytmay, o‘quvchini tafakkurga jalb etadi.	Sh. Yusupov bu jarayonni “matnning ochiq tugallanmasligi” deb ataydi [2,91]. Dialogik strategiya o‘quvchini ham muallifga teng hamkor sifatida faol ishtirok etishga undaydi.

Badiiy matnda muallif hamma narsani ochiq aytmaydi. Ayrim mazmunlar shama**,** ramz, konnotatsiya, subtekst, assotsiatsiya orqali beriladi. Bu kommunikativ strategiya o‘quvchi tafakkurini faollashtiradi, matnga ko‘p qatlamlilik bag‘ishlaydi.

1. Subtekst yaratish strategiyasi. Matnda aytilmagan, ammo istioralar, vaziyat va xarakter xatti-harakatlari orqali tushuniladigan yashirin ma’no.

Misol

A. Qahhor — “O‘g‘ri”

Qahramonning kechasi qorong‘ida yurishi va odamlar qarshisida o‘zini noqulay his qilishi ochiq aytilmasa-da, subtekst shuki: *jamiyatdan ajralganlik, uyat, qo‘rquv*.

Novelladagi bir jumla:

“U ko‘chada odamlar siyraklashganini kutdi.”

Bu yerda uning “o‘g‘riligi” emas, balki ichki qo‘rquv subtekst orqali beriladi.

2. Ramziy (simvolik) ma’no strategiyasi

Narsalar, hodisalar yoki personajlar o‘zidan kattaroq ma’noni anglatadi.

Misol: O. Yorqin — “Qor” ramzi (ko‘plab adabiyotlarda umumqabul)

Qor → Poklik / sokinlik / yangi davr boshlanishi / sovuqlik.

Farg‘onalik adiblardan misol sifatida:

T. Malik asarlarida “yomg‘ir” ko‘pincha ruhiy tozalanish va ichki iztirob ramzidir.

3. Metonimiya va sinekdoxa orqali implitsit ma’no

Butun narsa yoki hodisani uning bir qismi orqali ifodalash, yoki aksincha.

Misol: *“Ko‘p ko‘zlar unga tikildi.”*

“Ko‘zlar” butun odamlarni bildiradi. Shunda ixtiyoriy ta’qib, bosim hissi yashirincha yaratiladi.

4. Antifrazis (teskari ma’no) strategiyasi

Muallif ijtimoiy tanqid yoki kinoya niyatida ochiq aytilgan gapning teskarisini nazarda tutadi.

Misol: Oripov satirasida- *“Yaxshi odamlaringiz ko‘p ekan!”*

Haqiqatda maqtov emas, tanqid implitsit tarzda berilgan.

5. Pauzalar, sukutlar va “aytilmaslik” strategiyasi

Muallif ma’noni bevosita aytmaydi, balki sukutning o‘zi ma’no yaratadi.

Misol: Chingiz Aytmatov – “Jamila”

Jamila va Daniyar o‘rtasidagi ko‘plab suhbatlarda murakkab his-tuyg‘u ochiq aytilmaydi. Ular sukut saqlagan joylarda asl ehtiros va ichki kurash implitsit ravishda anglashiladi.

6. Kontekstual implikatsiya (vaziyat orqali yashirin ma’no)

Gapning to‘liq ma’nosi umumiy vaziyat, ijtimoiy sharoit yoki tarixiy fon orqali anglashiladi.

Misol: Sovet davri hikoyalarida qahramonning:

*“U ishda juda jonbozlik ko‘rsatardi”*deyilishi ko‘pincha majburiyat, qo‘rquv, “ko‘zbo‘yamachilik” konnotatsiyasiga ega bo‘lgan.

7. Ironiya strategiyasi. Muallif aytilgan gap va haqiqiy ma’no o‘rtasida kontrast yasaydi.

Misol: Abdulla Qodiriy — “Mehrobdan chayon”

Juvonmarg to‘g‘risida ba’zan ijobiy sifatlar kabi aytiladigan iboralar aslida fojiali haqiqatni ironik tarzda anglatadi.

8. Intertekstual implitsit strategiya

Boshqa matnlar, tarixiy voqealar va madaniy alluziyalar orqali yashirin ma’no berish.

Misol: Bir qahramon “Yurtga xizmat qilaman”, deb aytsa, lekin muallif uni **Temur tuzuklari** yoki **Alpomish** obrazlari bilan nozik parallellar orqali bog‘lasa — o‘quvchi undan kattaroq ma’noni tushunadi.

9. Leksik implitsitlik (ko‘p ma’nolilik) strategiyasi

So‘zning konnotativ ma’nolari (yuklamalari) orqali yashirin mazmun beriladi.

Misol: *“Uning ovozi xiyol titradi.”*

Bu shunchaki jismoniy holat emas, ruhiy larzaga tushishning implitsit ifodasidir.

10. Syujetdagi “bo‘sh joylar” strategiyasi

Muallif barcha detallarni aytmaydi, o‘quvchi o‘zi to‘ldiradi.

Misol: Ko‘p modernistik asarlarda (masalan, **Ernest Hemingueyning “ayiq muzlik” usuli**) asosiy ma’no sirtdan ko‘rinmagan tag qatlamda yashaydi.

Badiiy diskursda asosiy muloqot turi bu bilvosita muloqotdir. Yozuvchi o‘quvchiga xabarni doimo to‘g‘ridan to‘g‘ri emas, balki:

- obrazlar,
- ramzlar,
- shama va ko‘chimlar,
- syujet ishoralari,
- psixologik detallar,
- tilning konnotativ qatlamlari orqali yetkazadi.

Shu sababli o‘quvchi badiiy matnda passiv qabul qiluvchi emas, balki faol hermenevtik sub’ektga aylanadi. O‘quvchi matn ostidagi ma’nolarni mustaqil ravishda topadi, ularni talqin qiladi, tahlil qiladi.

Adabiyotshunoslikda mazmunni tushuntirish turlicha nazariy yondashuvlar orqali amalga oshiriladi:

Avtonomiya nazariyasi — asar ma’nosi matnning o‘zida mujassam, tashqi omillar (muallif biografiyasi) unchalik muhim emas. Bu yondashuv formalist va strukturalist maktablarga xos.

Semiotik nazariya — ma’no belgilar tizimi orqali shakllanadi; asar tilining ramziy tabiatini tahlil qiladi.

Intentionalizm (muallif niyati) — ma’no muallifning yozishga bo‘lgan maqsadidan kelib chiqadi.

Rezeptiv estetika — ma’no o‘quvchi ongida shakllanadi; matn “ochiq”dir va har o‘quvchi uni turlicha qabul qiladi (U. Eco).

Poststrukturallik yondashuv — ma’no mutlaq emas, doimiy harakatda, “ko‘chishda” bo‘ladi; matnda ko‘plab talqin yo‘llari mavjud.

O‘zbek ilmiy an’analarida A. Jo‘rayev, D. Habibullayev, T. Mahmudov, G‘. Salomov, Sh. Yusupov kabi olimlar matnning ko‘p qatlamli ma’no tabiatiga alohida urg‘u berishadi.

2. Implitsit ma’no va uning lingvistik tabiati

Badiiy diskursning eng muhim jihati — aytilmagan ma’noni aytish qobiliyatidir. Implitsit ma’no to‘rt asosiy mexanizm orqali yuzaga keladi:

1. implikatura (Grice);
2. presuppozitsiya (Stalnaker);
3. konnotativ ma’no;
4. subtekst (Lotman, Vinogradov).

Grice nazariyasiga ko‘ra, gapning asl ma’nosi ko‘pincha aytilmagan bo‘ladi. Yozuvchi aytganidan ko‘ra ko‘proq ma’noni nazarda tutadi.

Misol: *"U bugun juda gapdon bo‘ldiku..."*

asl ma’no: u indamay qo‘ydi, g‘ashlik bor.

Badiiy matn uchun implikatura — bu “yashirin semantik oqim”, matnning psixologik energiyasini oshiruvchi mexanizm.

Presuppozitsiya — aytilgan gapning “ortida yotgan”, o‘quvchidan oldindan bilish talab etiladigan ma’no.

Misol: *"U yana o‘sha uyga qaytdi."*

Presuppozitsiya: u bu uyni tark etgan; uy muhim; qaytishning ichki sabablari bor. Tarixiy romanlarda bu strategiya juda kuchli ishlaydi.

Konnotatsiya. So‘zlarning qo‘shimcha hissiy, madaniy, obrazli ma’nolari.

Misol: *"Tun cho‘kdi."*

→ qorong‘ilik emas, balki *xavf, umidsizlik, zulmat*. Cho‘lpon, Oybek, Abdulla Qodiriy tilida bu juda kuchli seziladi.

Subtekst — matn osti ma’nosi bo‘lib, personajlarning ruhiy holati, munosabati, qochirilgan fikrlar orqali shakllanadi.

Masalan, Cho‘lponning “Kecha va kunduz” asarida tun-kunduz oppozitsiyasi orqali ramziy subtekst quriladi.

Quyida badiiy diskursda eng faol qo‘llaniladigan besh strategiya chuqur sharhlanadi.

Subtekst strategiyasi — matnning yashirin qatlami orqali muhim mazmunni ifodalash. Yozuvchi buni bevosita aytmaydi, ammo o‘quvchi kontekst asosida anglaydi.

Bu strategiya:

- pauzalar, uch nuqtalar,
- qarama-qarshi obrazlar,
- ruhiy holat tasvirlari,
- konnotativ so‘zlar yordamida amalga oshadi.

Misol: “*Kecha va kunduz”da “tun” so‘zi mustamlaka va jaholat ramzi.*

Bu hech qayerda ochiq aytilmaydi — subtekst orqali anglashiladi. Subtekst o‘quvchini faol fikrlashga majbur qiladi, matnning psixologik energiyasini oshiradi.

Metafora — badiiy tilning eng samarali implitsit vositasi. Lakoff va Jonsonga ko‘ra, metafora inson tafakkurining asosiy mexanizmi hisoblanadi.

Badiiy matnda metafora: fikrni zichlashtiradi, yangi semantik maydon yaratadi, yashirin mazmunni kuchaytiradi.

Misol: *“Yuragim muzlab qoldi.”* Bu jismoniy emas, balki ruhiy sovuqlik ramzi.

Metafora orqali matn ma’nosi ko‘p qavatli bo‘ladi.

Ironik strategiya. Ironiya — aytilgan gapning teskarisi nazarda tutiladigan strategiya. Ironiya ko‘pincha tanqid, kinoya, istehzo, satira vositasi sifatida ishlaydi.

Qodiriyning “Mehrobdan chayon” romanida ayrim salbiy personajlarning “ulug‘” deb maqtalishi aslida ironik baho. Ironiya o‘quvchidan yuqori darajadagi madaniy va semantik sezgirlik talab qiladi.

Presuppozitiv strategiya. Bu strategiya o‘quvchining oldindan biladigan bilimlariga tayanadi. Yozuvchi matnda aytmagan bo‘lsa ham, ma’no kontekst orqali anglashiladi.

Misol: Tarixiy asardagi *“Shoh yana marhamat qildi”* iborasi aslida “yana zulm qildi” degan tanqidiy ma’no beradi. Bu strategiya o‘quvchining:

- madaniy tajribasi, tarixiy bilimi, ijtimoiy kontekstdan xabardorligi asosida ishlaydi.

Dialogik strategiya. M. Baxthin nazariyasiga ko‘ra, har bir badiiy matn “ochiq dialog”dir. Muallif o‘z fikrini to‘liq aytmaydi; o‘quvchi bilan yashirin muloqot o‘rnatadi. Sh. Yusupov buni “matnning ochiq tugallanmasligi” deb ataydi. Bu strategiya o‘quvchini muallifga teng sherik qiladi.

Misol:

Roman oxirida syujet to‘liq yakunlanmay qolishi o‘quvchini ichki talqinga majbur qiladi.

4. Implitsit ma’noning estetik va madaniy funksiyalari

Implitsit ma’no badiiy matnda bir qancha funksiyalarni bajaradi:

Estetik funksiya

- matnga go‘zallik va nafosat beradi;
- o‘quvchini topqirlikka undaydi;
- matnning ta’sirchanligini oshiradi.

Psixologik funksiya

- personaj ruhiyatini bilvosita ochadi;
- tuyg‘ularni bevosita aytmasdan yetkazadi.

Madaniy funksiya

- milliy ramzlar va kodlarni faollashtiradi;

- xalqning tarixiy xotirasini uyg‘otadi.

Yozuvchi-o‘quvchi muloqoti implitsit qatlamda sodir bo‘lgani uchun matnning “hayoti” faqat o‘quvchining idrokida davom etadi.

Cho‘lpon metafora, ramz, subtekstdan faol foydalanadi.

“Kecha va kunduz” romanidagi “tun” va “kunduz” oppozitsiyasi implitsit strategiyaning yorqin namunasi. Ironik strategiyaning ustasi. Uning kinoyalari ochiq aytilmaydi, ammo kuchli implitsit baho beradi.

Subtekst va ramziy strategiyaning yuksak namunasi. “Manqurt” obrazining butun ma’nosi ochiq aytilmaydi — u ramziy implitsit qatlamga ega.

She’riyatda metaforik strategiya va konnotativ qatlam juda kuchli. Badiiy diskursda implitsit ma’no — bu matnning eng murakkab va eng estetik qatlami. U:

subtekst, metafora, presuppozitsiya, ironik ishora, dialogik ochiqlik kabi strategiyalar orqali shakllanadi. Bu strategiyalar o‘quvchini fikrlashga chorlaydi, matnga ko‘p ma’nolilik bag‘ishlaydi, muallif va o‘quvchi o‘rtasidagi intellektual hamkorlikni kuchaytiradi.

O‘zbek adabiyotida Asqad Muxtorning ba’zi hikoyalarida ham shu uslub uchraydi.

Xulosa. Badiiy diskurs — bu so‘zning ichki qudratini, ma’noning ko‘p qatlamliligini to‘liq namoyon etuvchi hodisadir. Unda muallifning kommunikativ maqsadi ko‘pincha implitsit shaklda ifodalanadi. Implitsit ma’no o‘quvchini matnga faol hamkor sifatida jalb qiladi, estetik va intellektual ta’sir kuchini oshiradi. Ma’noni yashirin tarzda yetkazish muallifdan chuqur til sezgisi, ramziy fikrlash qobiliyati va madaniy kompetensiyani talab qiladi. Shu bois, badiiy diskursda implitsit ifodalash strategiyalarini o‘rganish nafaqat lingvistik, balki estetik va madaniy jihatdan ham dolzarb ilmiy yo‘nalish hisoblanadi.

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QISHKI SPORT TURLARI TERMINLARINING LINGVISTIK VA METODIK TADQIQI

Hayitova Mohira Alimovna,
O'zbekiston davlat jismoniy tarbiya va sport universiteti,
O'zbek va chet tillari kafedrasi o'qituvchisi

Annotatsiya. *Ushbu maqolada sport lingvistikasi doirasida qishki sport turlari terminlarining lingvistik va metodik xususiyatlari tahlil qilinadi. Terminlarning strukturaviy-semantik xususiyatlari, tarjima muammolari va o‘quv jarayonida ularni o‘zlashtirish metodikasi yoritilgan. Tadqiqot davomida o‘zbek, rus va ingliz manbalariga tayangan holda qishki sport terminlari lingvistik jihatdan tahlil qilinib, ularni o‘qitish jarayonida qo‘llashning samarali usullari taklif etiladi.*

Kalit so‘zlar: *sport lingvistikasi, terminologiya, qishki sport turlari, metodika, tarjima, semantika.*

ЛИНГВИСТИЧЕСКОЕ И МЕТОДОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ ТЕРМИНОВ ЗИМНИХ ВИДОВ СПОРТА

Аннотация. *В данной статье в рамках спортивной лингвистики анализируются лингвистические и методические особенности терминов зимних видов спорта. Освещаются структурно-семантические характеристики терминов, проблемы перевода и методика их усвоения в учебном процессе. В ходе исследования, опираясь на узбекские, русские и английские источники, проведён лингвистический анализ терминов зимних видов спорта и предложены эффективные методы их применения в процессе обучения.*

Ключевые слова: *спортивная лингвистика, терминология, зимние виды спорта, методика, перевод, семантика.*

LINGUISTIC AND METHODOLOGICAL RESEARCH OF WINTER SPORTS TERMS

Abstract. *This article analyzes the linguistic and methodological features of winter sports terminology within the framework of sports linguistics. It highlights the structural and semantic characteristics of terms, translation challenges, and methods of mastering them in the educational process. Based on Uzbek, Russian, and English sources, the study provides a linguistic analysis of winter sports terms and proposes effective ways to apply them in teaching practice.*

Keywords: *sports linguistics, terminology, winter sports, methodology, translation, semantics.*

Kirish. Sport terminologiyasi bugungi kunda tilshunoslikning mustaqil va faol rivojlanayotgan yo‘nalishlaridan biri sifatida e’tirof etilmoqda. Globallashuv, xalqaro musobaqalar va ommaviy axborot vositalarining kengayishi sport terminlarining xalqaro miqyosda faol almashuviga sabab bo‘lmoqda. Shu bois sport tilining lingvistik, madaniy va metodik tahlili nafaqat filologiya, balki pedagogika va sport ta’limi uchun ham dolzarb masalaga aylandi.Sport terminlarini o‘rganish, xususan, **qishki sport turlari** bo‘yicha terminlarni tizimli o‘rganish, ularning milliy tildagi muqobillari, tarjima variantlari va o‘qitish metodlarini ishlab chiqish orqali o‘quv jarayonini yanada boyitish mumkin. Chunki **chang‘i sporti**, **snoubord**, **figura uchish**, **xokkey** kabi tarmoqlarga oid terminlar o‘zining murakkab semantik tuzilishi, fonetik moslashuvi va o‘zlashuv darajasi bilan ajralib turadi [1, 45-b.].

Ayrim terminlar to‘g‘ridan-to‘g‘ri ingliz yoki rus tilidan o‘zlashtirilgan bo‘lsa, boshqalari milliy tilning so‘z yasash imkoniyatlari asosida yaratilgan. Shuningdek, terminlarning o‘zlashtirilish jarayonida semantik torayish, kengayish va metaforik ma’nolar yuzaga keladi. Bu holat ularni o‘rganish va o‘qitishda maxsus metodik yondashuvni talab qiladi [3, 112-b.].

Tadqiqotning dolzarbligi shundaki, hozirgi kunda O‘zbekistonda sport ta’limi tizimi jadal rivojlanmoqda, xalqaro miqyosda sportchilar tayyorlanmoqda. Shu sababli qishki sport turlariga oid terminlarni o‘zbek tilida to‘g‘ri qo‘llash, ularni o‘qitish metodikasini ishlab chiqish tilshunos va o‘qituvchilar uchun zarur masaladir.

Adabiyotlar tahlili. Sport terminologiyasi masalalari xorijiy va mahalliy tilshunoslar tomonidan keng o‘rganilgan. Rus olimlaridan **V.N. Teliya**, **A.V. Superanskaya**, **T.A. Kosmeda** va boshqalar terminlarning strukturaviy-semantik tabiati, ularning tizimliligi haqida fikr yuritganlar. O‘zbek tilshunosligida esa **R. Qo‘ng‘urov**, **Sh. Rahmatullaev**, **D. Qodirova**, **G. Shodmonova**larning ishlari terminlarning shakllanish mexanizmini, ularning milliy tizimga moslashuvini o‘rganishga bag‘ishlangan.

Ingliz tilshunosi **A. Smith** sport terminologiyasining universalligini va ularning o‘zaro madaniy tafovutlarini tahlil qilgan. Uning fikricha, sport terminlari turli tillarda shakl jihatdan o‘xshash bo‘lsa-da, madaniy konnotatsiyalar bilan boyigan bo‘ladi [Smith, 2018: 78-b.].

Qishki sport terminlariga bag‘ishlangan tadqiqotlarda [Johnson, 2020; Brown, 2016] sport atamalarining metaforik mohiyati, ularning tarjimada yo‘qotiladigan ma’no qatlamlari va o‘qitish jarayonidagi psixolingvistik jihatlariga alohida e’tibor qaratilgan.

Mahalliy tadqiqotlarda [Abdullayeva, 2021; To‘xtayeva, 2022] sport terminlarini o‘zlashtirishda ikki tillilik va uch tillilik ta’siri, shuningdek, ularni o‘quv jarayonida kontekst asosida o‘rgatishning afzalliklari yoritilgan.

Ushbu adabiyotlar tahlili shuni ko‘rsatadiki, sport terminologiyasi, ayniqsa qishki sport turlariga oid terminlar bo‘yicha tizimli yondashuv yetarli darajada shakllanmagan. Shu bois ushbu maqolada terminlarning lingvistik va metodik jihatlari birgalikda o‘rganiladi.

Tadqiqot metodologiyasi. Lingvistik tahlil. Qishki sport turlari terminlari tarkibiy va semantik jihatdan murakkab tizim bo‘lib, ularning shakllanishi bir necha lingvistik omillar bilan belgilanadi. Tadqiqot davomida terminlar quyidagi guruhlarga ajratildi: **1. O‘zlashma terminlar.** Ingliz va rus tillaridan o‘zbek tiliga kirib kelgan terminlar qishki sport leksikasining asosiy qismini tashkil etadi: *ski, slalom, freestyle, хоккей*. Ulardan ba’zilari fonetik-morfologik moslashuvdan o‘tgan (masalan: *xokkey, fristayl*), boshqalarida esa asl grafik va fonetik shakl saqlanib qolgan. Bunday terminlarning o‘zbek tiliga moslashish darajasi ularning so‘z yasalishida, urg‘u tizimida va ko‘plik, egalik qo‘shimchalarini qabul qilishida turlicha namoyon bo‘ladi [5, 99-b.]. O‘zlashma terminlarning faol qo‘llanilishi global sport terminologiyasining universallashuvi jarayoniga ham bog‘liqdir.

2. Murakkab so‘zli terminlar. Qishki sport turlari nomlari ko‘pincha ikki yoki undan ortiq leksik birlikdan tashkil topadi: *chang‘i uchish, tezlikda uchish sporti, figura uchish*. Bunday birliklar sintaktik qurilish asosida shakllanadi, ular semantik jihatdan yaxlit terminologik butunlikni hosil qiladi. O‘zbek tilining so‘z yasash qoidalari murakkab terminologik birliklarning yaratishga mos bo‘lib, sport sohasida sodda va aniq nomlash imkonini beradi [8, 211-b.]. Ushbu terminlar orqali sportchining harakati, texnikasi yoki musobaqa turi batafsil ifodalanadi.

3. Metaforik terminlar. Ba’zi terminlarda metaforik obrazlilik yuqori darajada namoyon bo‘ladi: *axill qadam, fly jump, ice dance*. Bu atamalar sportchining harakatini badiiy va obrazli tarzda ifodalaydi. Metaforik terminlar tarjima jarayonida qator semantik muammolarni keltirib chiqaradi, chunki ularning mazmuni ko‘pincha madaniy kontekstga yoki sportchining vizual harakatiga bog‘langan bo‘ladi (Johnson, 2020: 134). Metaforik terminlar orqali sportning estetik qirralari va texnik murakkabligi yoritiladi.

4. Semantik kengayish va torayish hodisalari. Terminlar tildan tilga o‘tganda ularning semantik diapazoni o‘zgarishi kuzatiladi. Masalan, *figure skating* ingliz tilida keng ma’noga ega bo‘lib, bir nechta yo‘nalishlarni qamrab oladi, o‘zbek tilida esa asosan “figurali uchish”ning an’anaviy, tor ma’nodagi variantini bildiradi. Bu hodisa semantik adaptatsiyaning tabiiy jarayoni bo‘lib, terminlarning ma’lum bir til muhitida kontekstual moslashuvini aks ettiradi. Shuningdek, ayrim terminlar umumlashish xususiyatiga ega bo‘lib, o‘zbek tilida yangi ma’nolarni hosil qiladi.

Metodik tahlil. Qishki sport terminlarini samarali o‘zlashtirishda til o‘rganuvchilarning kommunikativ ehtiyojlari, sportga oid bilim darajasi va kognitiv salohiyatini hisobga olgan metodik yondashuvlar qo‘llanadi. Quyida qo‘llanilishi maqsadga muvofiq bo‘lgan asosiy metodlar keltiriladi:

Kontekstual yondashuv. Terminlarni real sport matnlari, musobaqa sharhlari, sport yangiliklari, intervyular va videolavhalar asosida o‘rganish ularning haqiqiy qo‘llanilish doirasini ochib beradi. Bunday yondashuv terminlarning semantik nozikliklarini anglashni osonlashtiradi, ularni nutqda faol ishlatish malakasini rivojlantiradi.

Taqqoslash usuli. O‘zbek, rus va ingliz tillaridagi terminlarni qiyosiy tahlil qilish ularning semantik o‘xshashliklarini, farqlarini va madaniy xususiyatlarini aniqlash imkonini beradi. Bu usul lingvistik tafakkurni kengaytiradi va ko‘p tilli sport kommunikatsiyasi uchun zarur bo‘lgan kompetensiyalarni shakllantiradi.

Vizual o‘rganish. Qishki sport turlari harakatlar, texnikalar va jihozlar bilan bog‘liq bo‘lgani uchun vizual materiallar (rasmlar, diagrammalar, video-sharhlar) terminlarni eslab qolishda katta yordam beradi. Vizual kontekst terminning semantik mazmunini tez va aniq idrok etishga ko‘maklashadi.

Interfaol metodlar. “Rol o‘ynash”, “termin topish”, “sport diktanti”, “vaziyatli mashqlar” kabi metodlar o‘quvchilarning faol ishtirokiga asoslanadi. Bunday interfaol mashqlar o‘quvchilarning terminologik kompetensiyasini oshiradi, sport haqida erkin suhbatlashish, vaziyatni tavsiflash va musobaqa jarayonini sharhlash ko‘nikmalarini shakllantiradi.

Raqamli platformalardan foydalanish. Onlayn lug‘atlar, videodarslar, terminologik ma’lumot bazalari, multimedia platformalari va virtual simulyatorlardan foydalanish o‘quv jarayonini zamonaviylashtiradi. Raqamli resurslar o‘quvchining mustaqil o‘rganish imkoniyatini kengaytiradi va terminlarni interfaol tarzda o‘zlashtirishni ta’minlaydi [9, 67-b.]. Shuningdek, sun’iy intellekt asosidagi vositalar orqali terminlarning kelib chiqishi, qo‘llanilishi va semantik o‘zgarishlarini avtomatik tahlil qilish imkoniyati paydo bo‘ladi.

Natijalar tahlili. Qishki sport turlari terminlarining lingvistik va metodik tahlili shuni ko‘rsatdiki, o‘zbek tilidagi qishki sport terminologiyasi global sport leksikasi bilan faol integratsiyada rivojlanib bormoqda. O‘zlashma, murakkab, metaforik va semantik o‘zgarishga uchragan terminlar o‘zbek sport diskursida uzviy tizimga ega.

Birinchidan, o‘zlashgan terminlarning fonetik va morfologik moslashuv jarayonlari turlicha darajada amalga oshgani aniqlandi. Ayrim terminlar o‘zbek tili tizimiga to‘liq integratsiyalashgan bo‘lsa, boshqalarida xorijiy shakl saqlanib qolgan. Bu holat terminlarning qo‘llanish chastotasi, yozma matnlardagi variantlarning barqarorlashuvi va normativ lug‘atlardagi aks etish darajasiga ta’sir qilmoqda.

Ikkinchidan, murakkab terminlar tahlili shuni ko‘rsatdiki, o‘zbek tili sintaktik qonuniyatlari sport terminologiyasida samarali qo‘llanilmoqda. Murakkab birliklar sport harakatining mohiyati, harakatning yo‘nalishi, texnik daraja va sport turi xususiyatlarini aniq ifodalaydi. Bu terminlar o‘quv jarayonida oson o‘zlashtiriladi.

Uchinchidan, metaforik terminlar sport diskursining obrazlilik darajasini oshirib, sportchining harakatini tasvirlashda semantik kuchga ega ekanligi aniqlandi. Metaforalarning milliy va xalqaro variantlari orasida qator ma’no farqlari mavjud bo‘lib, bu tarjima jarayonida lingvokulturologik yondashuvni talab qiladi.

Nihoyat, semantik kengayish va torayish hodisalari terminlarning turli tillarda foydalanilishiga ko‘ra sezilarli farqlarga ega ekani isbotlandi. O‘zbek tilida ayrim terminlar tor ma’noda, ayrimlari esa umumlashgan ma’noda qo‘llanadi. Bunday o‘zgarishlar sport atamalarining milliy tilga moslashuv holatini ko‘rsatadi.

Umuman olganda, tadqiqot natijalari terminlarning lingvistik tuzilishi, semantik xususiyatlari va metodik o‘zlashtirish mexanizmlarini kompleks ochib berdi.

Xulosa. Ushbu tadqiqot qishki sport turlari terminlarining lingvistik tuzilishi, semantik xususiyatlari va metodik o‘zlashtirish jarayonini chuqur tahlil qilishga qaratildi. Olingan natijalar asosida quyidagi ilmiy xulosalarga kelindi:

1. **Qishki sport terminologiyasi o‘zbek tilida tizimli rivojlanayotgan mustaqil leksik qatlamni tashkil etadi.** Uning shakllanishi xalqaro sport leksikasining ta’siri ostida kechmoqda.
2. **O‘zlashma terminlar** o‘zbek tiliga turli darajada moslashgan bo‘lib, ular fonetik, morfologik va semantik transformatsiya jarayonlari orqali til tizimiga integratsiyalashadi.
3. **Murakkab so‘zli terminlar** o‘zbek tili so‘z yasash imkoniyatlarining serqirraligini ko‘rsatadi va sport turlarini nomlashda aniqlik hamda tizimlilikni ta’minlaydi.
4. **Metaforik terminlar** sport harakatining estetik va obrazli talqinini yuzaga keltirib, sport tiliga badiiylik elementlarini olib kiradi.
5. **Semantik kengayish yoki torayish** xalqaro terminlarning o‘zbek tiliga moslashishida muhim omil bo‘lib, terminlarning ma’no diapazonini belgilaydi.
6. **Metodik yondashuvlar** yordamida qishki sport terminlarini o‘rgatish jarayoni samaradorligini oshirish mumkin. Kontekstual o‘rganish, interfaol mashqlar, vizual vositalar va raqamli platformalar terminologik kompetensiyani kuchaytiradi.

Tadqiqot natijalari nazariy jihatdan ahamiyatga ega bo‘lishi bilan birga, amaliy sohada ham bir qator foydali natijalarni beradi:

O‘quv-metodik qo‘llanma yaratishda qishki sport terminlarining tizimlashtirilgan lingvistik tavsifi asos bo‘lib xizmat qiladi.

Sport mutaxassislari va tarjimonlar uchun terminlarning semantik tafovutlari va moslashuv jarayonlari bo‘yicha amaliy tavsiyalar ishlab chiqildi.

Til o‘qituvchilari qishki sport terminlarini o‘rgatishning samarali metodlarini qo‘llash imkoniyatiga ega bo‘ladilar.

Raqamli lug‘atlar va terminologik bazalar yaratishda olingan natijalar strukturaviy va semantik asos vazifasini bajaradi.

Sport jurnalistikasi uchun terminlarning izchil qo‘llanishi, standartlashtirilgan shakllari va semantik farqlari muhim uslubiy yo‘nalishlarni belgilaydi.

O‘zbek sport tilining rivoji uchun terminlarni milliy tilga moslashtirish jarayoni bo‘yicha ilmiy tavsiyalar ishlab chiqiladi.

Tadqiqot natijalari sport lingvistikasi, tarjimashunoslik, metodika va sport ta’limi sohalarida qo‘llanishi mumkin bo‘lgan ilmiy-amaliy ahamiyatga ega.

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THE TRANSFORMATIVE ROLE OF AI AND LLMS IN EDUCATION, RESEARCH, AND SOCIETY

Ibragimova Nayira Anvarovna,
Tashkent University of Information Technologies named after Muhammad al-Khorazmi, DSc, Professor
nayira@inbox.ru

Abstract. *The rapid advancement of artificial intelligence (AI) and large language models (LLMs) is reshaping education, research, and society, driving both opportunities and challenges. These technologies adapt to individual learning styles, optimize curriculum delivery, and provide real-time feedback, creating a more efficient and inclusive educational environment. However, the widespread adoption of AI and LLMs raises concerns related to data security, algorithmic bias, misinformation, and ethical governance. AI systems often inherit biases from training data, leading to potential disparities in decision-making across various fields, from education to hiring and law enforcement. Additionally, AI-generated content, including deepfakes and synthetic text, poses risks to information integrity and public trust. This paper explores the transformative role of AI and LLMs in education, research, and society, analyzing emerging trends, challenges, and solutions for responsible AI integration.*

Key words: *Artificial Intelligence, Large Language Models, Personalized Learning, Research Innovation, Ethical AI, Socieal Impact, AI Governance.*

KENG QAMROVLI SUN’IY INTELLEKTGA ASOSLANGAN TIL MODELLARINING TA’LIM, TADQIQOT VA JAMIYATDAGI TRANSFORMATIV ROLI:

Annotatsiya. *Sun’iy intellekt (AI) va keng qamrovli sun’iy intellektga asoslangan til modellarining jadal rivojlanishi ta’lim, ilmiy tadqiqotlar va jamiyatni tubdan o‘zgartirmoqda. Bu holat yangi imkoniyatlar bilan bir qatorda bir qator muammolarni ham yuzaga keltirmoqda. Ushbu texnologiyalar individual o‘quv uslublariga moslashadi, o‘quv jarayonini optimallashtiradi va real vaqt rejimida teskari aloqa taqdim etadi, natijada ta’lim yanada samarali va inklyuziv bo‘ladi. Biroq AI va boshqa til modellarilardan keng foydalanish ma’lumotlar xavfsizligi, algoritmik kamsitish, noto‘g‘ri ma’lumot tarqalishi va etik boshqaruv bilan bog‘liq muammolarni kuchaytirmoqda. Sun’iy intellekt tizimlari ko‘pincha o‘z timiga singdirilgan ma’lumotlar to‘plamidagi algoritmik tarafkashlikni o‘zlashtiradi, bu esa ta’lim, kadrlar tanlovi va huquqni muhofaza qilish sohalarida qaror qabul qilishda potentsial tengsizlik va nomutanosibliklarga olib kelishi mumkin. Bundan tashqari, AI tomonidan yaratilgan kontent — jumladan, deepfake yoki sun’iy generatsiya qilingan matnlar — axborot ishonchliligi uchun xavf tug‘diradi. Mazkur maqolada sun’iy intellekt va keng qamrovli til modellari ta’lim, tadqiqot va jamiyatda qanday transformatsion rol o‘ynayotgani tahlil qilinib, yuzaga kelayotgan muammolar va ularni hal etish yo‘llari ko‘rib chiqilgan.*

Kalit so‘zlar: *Sun’iy intellekt, keng qamrovli til modellari (LLMs), individual o‘qitish, ilmiy tadqiqotlar innovatsiyasi, etik AI, jamiyatga ta’sir, AI boshqaruvi.*

ТРАНСФОРМАЦИОННАЯ РОЛЬ AI И КРУПНЫХ ЯЗЫКОВЫХ МОДЕЛЕЙ (LLMs) В ОБРАЗОВАНИИ, НАУЧНЫХ ИССЛЕДОВАНИЯХ И ОБЩЕСТВЕ

Аннотация. *Быстрый прогресс в области искусственного интеллекта (ИИ) и крупных языковых моделей (LLMs) коренным образом изменяет образование, научные исследования и общество, создавая как новые возможности, так и вызовы. Эти технологии адаптируются к индивидуальным стилям обучения, оптимизируют процесс преподавания и обеспечивают обратную связь в реальном времени, что способствует созданию более эффективной и инклюзивной образовательной среды. Однако широкое внедрение ИИ и LLMs вызывает опасения, связанные с безопасностью данных, алгоритмической предвзятостью, распространением дезинформации и этическим управлением. ИИ-системы часто наследуют предвзятость из обучающих данных, что может приводить к потенциальным дисбалансам при принятии решений в различных сферах, от образования до найма персонала и правоохранительных органов. Кроме того, контент, сгенерированный ИИ, включая дипфейки и синтетический текст, создает риски для достоверности информации и общественного доверия. В данной статье исследуется трансформационная роль ИИ*

и LLMs в образовании, научных исследованиях и обществе, анализируются новые тенденции, возникающие проблемы и предлагаются решения для ответственной интеграции ИИ.

Ключевые слова: *искусственный интеллект, крупные языковые модели, персонализированное обучение, инновации в исследованиях, этический ИИ, влияние на общество, управление ИИ.*

Introduction. Artificial intelligence (AI) and large language models (LLMs) have rapidly evolved in recent years, fundamentally altering how humans interact with technology, access information, and conduct research. Models, powered by deep learning and natural language processing (NLP), are becoming essential tools in several fields, ranging from education to healthcare, finance, and governance. As AI systems become more sophisticated, their capacity to automate complex cognitive tasks, generate human-like text, and provide analytical insights has expanded, raising profound implications for education, research, and societal structures.

Education is witnessing a paradigm shift as AI-driven platforms offer personalized learning experiences, adaptive assessments, and real-time tutoring. At the same time, researchers benefit from AI's ability to streamline data analysis, facilitate hypothesis generation, and accelerate knowledge discovery. However, alongside these opportunities, concerns about ethical AI usage, data privacy, biases in algorithms, and the potential displacement of human roles exist. The widespread adoption of AI demands a careful balance between harnessing its advantages and mitigating its risks.

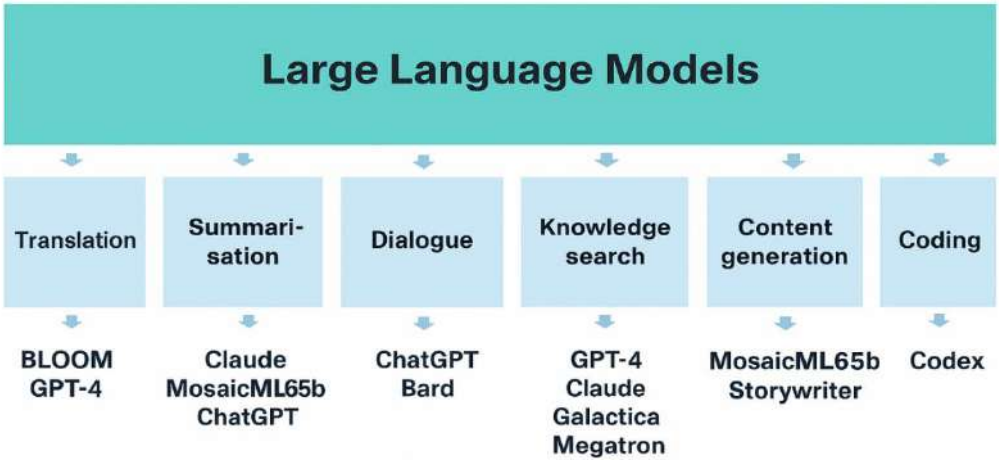
This paper aims to explore the transformative role of AI and LLMs in education, research, and society. By examining emerging trends, key challenges, and potential solutions, we provide insights into the responsible integration of AI technologies and their long-term implications.

Literature Review. The fact is that to determine the degree of AI system, you must first establish criteria for implementation of intelligent actions relative to the human consciousness itself. It is necessary to define what we understand by essential signs of intelligence in general, in order to try to detect these signs in AI systems. [1, P.1] The role of AI and LLMs in education, research, and society has been widely discussed in recent academic literature. Studies highlight the potential of AI-driven personalized learning [2, P.1-3], showing how adaptive learning systems can improve student engagement and academic outcomes. Goel and Joyner emphasize the role of AI in automated tutoring, where intelligent agents provide feedback and support tailored to individual learners. According to Goel, this scaled personal attention to a large number of students, which would be very hard for a purely human TA team. [3, P.48-49] However, researchers such as Bender et al. [4, P. 610-623], who argue that AI systems often reinforce existing inequalities due to biased training data, have raised concerns regarding AI-induced biases in educational settings. In the domain of research, AI's ability to expedite scientific discovery has been explored by authors such as Bourne [5], who discusses how AI automates data analysis, enhances literature reviews, and improves peer review processes. M. Ghulam divides AI into 1) a subset of AI is Machine Learning (ML) and, 2) a subset of Machine Learning is Deep Learning/Neural Network. In addition to BI tools that collect, process, and analyze large amounts of data to support decision-making, AI can also play a role in data governance. [6, P 1-10] The societal implications of AI and LLMs have also garnered significant attention. Brynjolfsson and McAfee [7, P.56] explore the impact of AI on labor markets, forecasting job transformations and skill shifts in response to automation. Furthermore, studies on AI-driven misinformation [8, P.252-255] emphasize the ethical dilemmas of AI-generated content and the need for robust regulatory frameworks. Governance and policy recommendations for AI ethics have been proposed by Floridi and Cowls [9, P. 1-15] advocating for transparent AI systems and ethical AI deployment. By synthesizing these perspectives, this paper integrates key findings from existing literature to provide a comprehensive analysis of AI and LLMs' role in shaping education, research, and society.

Results and Discussions. A Large Language Model (LLM) is an advanced artificial intelligence system designed to process, interpret, and generate human language. LLMs are trained on extensive corpora of textual data and utilize deep learning architectures—primarily transformer-based neural networks—to identify linguistic patterns, model semantic relationships, and produce coherent, contextually relevant responses. (Picture 1)

Picture 1 shows a structured overview of the key functional capabilities of Large Language Models (LLMs) and presents representative model examples for each capability. The layout visually organizes LLM functions into categories illustrating how different models specialize in or can be applied to various language-related tasks. Due to their scale and computational capacity, LLMs are capable of performing a wide range of language-related tasks, including text generation, translation, summarization, reasoning, and conversational interaction. Contemporary LLMs, such as GPT-type models, play a significant role in

education, research, and industry by supporting personalized learning, automating routine tasks, and enhancing decision-making processes.



Picture 1. Basic structure of the LLM

This study employs a mixed-methods approach, combining qualitative and quantitative research methodologies to analyze the impact of AI and LLMs across education, research, and society. AI-driven systems enhance individualized instruction by adapting to students' needs, optimizing curriculum delivery, and providing real-time feedback. Unlike traditional education methods, which often follow a one-size-fits-all approach, personalized learning leverages AI to tailor lessons according to each student's learning style, pace, and knowledge gaps. Intelligent tutoring systems use data analytics and machine learning to track student progress and recommend customized study plans. Furthermore, AI chat bots and virtual assistants support learners by answering queries, generating explanations, and offering additional resources. By making education more accessible and adaptable, AI fosters a more inclusive and efficient learning environment.

In connection with AI in education, changes in the culture of teaching and learning in higher educational institutions are being discussed, and forecasts for the future are proposed. According to researchers, far-reaching transformational processes are associated with already implemented technologies such as learning analytics, personalized learning, adaptive learning environments, recommendation systems, and mentoring chat bots (virtual assistants). One of the four parts of the document is devoted to ethics in the context of higher education. [10, P.97]

Among technological solutions, special attention is paid to chat bots, which are viewed as a tool for individualizing student learning. They can ensure interaction with recommendation systems, assist in solving administrative issues, and help with choosing courses and academic programs. In addition, they serve as teaching assistants and virtual learning partners. The development of chat bots for educational purposes in Germany, before the emergence of powerful publicly available LLM-based chat bots, was carried out jointly by universities (for example, the Technical University of Munich (TUM), the Free University of Berlin (FU Berlin)), research institutes (such as the German Research Center for Artificial Intelligence (DFKI)), educational platforms (Schulcloud, KI-Campus), and private companies. However, these chat bots were designed for narrowly specialized tasks, and their functionality was limited compared to modern models such as Chat GPT.

LLMs facilitate grading, assessment, and tutoring by offering automated assistance to students and educators, improving efficiency and scalability. AI-powered grading systems, such as automated essay scoring (AES) tools, leverage NLP to evaluate student responses, ensuring timely and consistent feedback (Burstein et al., 2013). Studies highlight how AI-based tutors, like IBM Watson and Duolingo's AI tutor, adapt instruction based on students' performance (VanLehn, 2011). However, researchers emphasize the need to refine these tools to prevent biases and inaccuracies, particularly in assessing subjective responses (Shermis & Burstein, 2019).

Key challenges include bias in AI models, over-reliance on technology, and ethical concerns surrounding data privacy. Studies show that AI-powered educational tools may reinforce existing biases due to skewed training datasets (Bender et al., 2021). Moreover, while AI enhances educational accessibility, critics argue that excessive dependence on AI could diminish human critical thinking and problem-solving skills (Selwyn, 2019). Ethical concerns arise from AI's data-driven nature, as student performance data is stored and analyzed, raising questions about privacy and consent (Zawacki-Richter et al., 2019). Addressing these challenges requires regulatory frameworks that ensure fairness, transparency, and ethical AI deployment in education.

AI-driven research tools expedite data analysis, literature reviews, and hypothesis generation, enabling faster discoveries. NLP-based systems assist researchers by summarizing large volumes of literature, identifying key trends, and suggesting relevant studies. Additionally, AI automates the peer-review process by detecting inconsistencies and potential errors in submissions. AI-powered simulation models enable researchers to conduct complex experiments in virtual environments, significantly reducing time and resource constraints.

Concerns about AI-generated biases, ethical considerations, and reliability of findings persist. Researchers must critically evaluate AI-generated outputs to ensure accuracy and credibility. Furthermore, issues surrounding intellectual property rights, AI-authored research integrity, and data transparency present significant challenges to the broader adoption of AI in research.

AI automation is reshaping job markets, necessitating skill adaptation and policy changes. For instance, AI automation reshaping job markets is the rise of AI-powered customer service chatbots, such as those used by banks, airlines, and e-commerce companies. These AI systems have significantly reduced the need for human customer service representatives, shifting the demand toward roles that require AI management, chat bot training, and technical support. Consequently, workers must adapt by developing skills in AI oversight, data analytics, and problem solving to remain competitive in the evolving job market. Governments and organizations are also implementing reskilling programs to help workers transition into AI-enhanced roles. While AI increases efficiency, it also raises concerns about job displacement.

Addressing these challenges requires transparency, accountability, and regulatory oversight. Ethical AI deployment should include explainable models, bias mitigation strategies, and compliance with data protection regulations like GDPR. Additionally, interdisciplinary collaboration between AI researchers, policymakers, and ethicists is crucial to ensure AI serves humanity responsibly. Ethical AI deployment requires transparency, accountability, and regulatory oversight.

Conclusion. AI and LLMs are revolutionizing education, research, and society by enhancing personalized learning, accelerating scientific discoveries, and reshaping workforce dynamics. These technologies offer unprecedented opportunities but also introduce challenges, including ethical concerns, data privacy risks, and job displacement. The responsible integration of AI requires transparent governance, regulatory frameworks, and continuous refinement to mitigate biases and misinformation. As AI continues to evolve, interdisciplinary collaboration among educators, researchers, policymakers, and technologists is essential to harness its benefits while ensuring fairness and accountability. Ultimately, AI's future impact will depend on how societies balance innovation with ethical and social responsibility.

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A COMPARATIVE AXIOLINGUISTIC STUDY OF VALUE-ORIENTED LEXICON BASED ON ENGLISH AND UZBEK LANGUAGE MATERIALS

Islomova Zahro Shuhrat qizi,
Shahrisabz davlat pedagogika instituti
ingliz tili fani o‘qituvchisi.
zahroislomova2484@gmail.com
QarDU professori, f.f.d. N. Yuldosheva taqrizi asosida

Abstract. *This article provides a comparative axiolinguistic analysis of value-oriented lexicon in English and Uzbek. The study examines how cultural, social, and cognitive factors shape the semantic and pragmatic features of evaluative lexical units in both languages. Positive and negative evaluative components, their contextual realization, and culture-specific connotations are explored through representative examples. The findings reveal both shared and divergent characteristics in the expression of values, contributing to a deeper understanding of axiological meanings in cross-linguistic perspective and offering significant insights for further axiolinguistic research.*
Keywords: *axiological lexicon, values, evaluation, axiolinguistics, semantics, pragmatics, comparative analysis.*

СРАВНИТЕЛЬНОЕ АКСИОЛИНГВИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ ЦЕННОСТНО ОРИЕНТИРОВАННОЙ ЛЕКСИКИ НА МАТЕРИАЛЕ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ

Аннотация. *В данной статье проводится сравнительный аксиолингвистический анализ ценностно ориентированной лексики английского и узбекского языков. Исследование выявляет влияние культурных, социальных и когнитивных факторов на семантические и прагматические особенности оценочных единиц. На основе примеров рассматриваются положительные и отрицательные оценочные компоненты, их контекстуальная реализация и национально-культурные коннотации. Результаты показывают общие и различающиеся черты в выражении ценностей, что способствует углублённому пониманию аксиологических значений и расширяет теоретическую базу аксиолингвистики.*
Ключевые слова: *аксиологическая лексика, ценности, оценочность, аксиолингвистика, семантика, прагматика, сравнительный анализ.*

INGLIZ VA O‘ZBEK TILLARI MATERIALLARI ASOSIDA QADRIYATGA YO‘NALTIRILGAN LEKSIKANING QIYOSIY AKSIOLINGVISTIK TADQIQI

Annotatsiya. *Ushbu maqolada ingliz va o‘zbek tillaridagi qadriyatga yo‘naltirilgan leksikaning semantik, pragmatik va aksiologik xususiyatlari qiyosiy tahlil qilinadi. Tadqiqotda har ikki tilning madaniy, ijtimoiy va mental omillari leksik birliklarning ma’no qatlamlariga qanday ta’sir ko‘rsatishi aniqlanadi. Aksiologik birliklarning ijobiy va salbiy baholovchi komponentlari, ularning nutqiy voqelanishi va milliy-madaniy konnotatsiyalari misollar asosida yoritiladi. Maqola natijalari ingliz va o‘zbek tillarida qadriyatlar aks etishining umumiy va farqli jihatlarini ko‘rsatib, aksiolinguistik tadqiqotlar uchun muhim nazariy xulosalar beradi.*
Kalit so‘zlar: *aksiologik leksika, qadriyatlar, baholovchanlik, aksiolinguistika, semantika, pragmatika, qiyosiy tahlil.*

Kirish. Til jamiyatning dunyoqarashi, qadriyatlar tizimi va ijtimoiy-axloqiy mezonlariga mos ravishda shakllanadi. Shu bois til birliklari nafaqat denotativ ma’noga ega, balki ular ma’lum darajada baholash, munosabat bildirish, ma’naviy-ijtimoiy nuqtai nazarni ifodalash vazifasini bajaradi. Qadriyatga yo‘naltirilgan (aksiologik) leksika ana shu jarayonning asosiy ko‘rsatkichlaridan biri bo‘lib, tilning madaniyatga bog‘liqligini yaqqol namoyon etadi. Har bir millatning mentaliteti, tarixiy shakllangan qadriyatlar tizimi, ijtimoiy ustanovkalar — bularning barchasi leksik birliklarning ma’no qatlamida o‘z aksini topadi.

Qadriyatga yo‘naltirilgan leksikaning qiyosiy aksiolingvistik tahlili zamonaviy lingvistika yo‘nalishlaridan biri bo‘lib, til va madaniyat o‘rtasidagi o‘zaro munosabatni chuqurroq anglashga xizmat

qiladi. Til jamiyatning ma’naviy-axloqiy tajribasini aks ettiruvchi asosiy ijtimoiy hodisa sifatida qadriyatlarning shakllanishi, mustahkamlanishi va avloddan-avlodga uzatilishida muhim vosita hisoblanadi. Ayniqsa ingliz va o‘zbek tillarining qadriyat tizimi va mazkur tizimni ifodalovchi leksik birliklarni o‘rganish ikki xil madaniy makonning dunyoqarashi, ijtimoiy ideallari va milliy mentalitetini ochib berishda alohida ahamiyatga ega.

Globalizatsiya jarayonida xalqaro muloqot, madaniy almashinuv va globallashgan axborot maydoni qadriyatlar tizimidagi o‘zgarishlarni tezlashtirmoqda. Shu nuqtai nazardan, ingliz va o‘zbek tillaridagi qadriyat kategoriyalari – individualizm vs jamoaviylik, shaxsiy erkinlik vs ijtimoiy burch, tenglik vs hurmat kabi asosiy konseptlar – nafaqat tilshunoslar, balki sotsiologlar, psixologlar va madaniyatshunoslar uchun ham dolzarb tadqiqot obyektiga aylanmoqda. Til materiallarida ushbu qadriyatlarning qanday semantik yuklama, qanday metaforik model va qanday pragmatik funksiyalar orqali namoyon bo‘lishini aniqlash zamonaviy aksiolingvistika uchun muhim vazifa bo‘lib qolmoqda.

Shu bois mazkur tadqiqot ingliz va o‘zbek tillari materiallari asosida qadriyatga yo‘naltirilgan leksikaning qiyosiy tahlilini amalga oshiradi, uning semantik-strukturaviy xususiyatlarini, konseptual asoslarini hamda diskursiyaviy funksiyalarini aniqlaydi. Tadqiqotning ilmiy ahamiyati shundaki, u ikki til va ikki madaniyatdagi qadriyatlar tizimini lingvistik vositalar orqali solishtirish imkonini beradi, madaniyatlararo muloqotda yuzaga keladigan semantik tafovutlarning sabablari va natijalarini yoritadi.

Ingliz va o‘zbek tillari turli til oilalariga mansub bo‘lsa-da, qadriyatlarni ifodalashda umumiy universal kategoriyalar mavjud: yaxshilik/yomonlik, halollik/nopoklik, jasorat/qo‘rqoqlik, adolat/adolatsizlik kabi. Biroq bu kategoriyalarning talqini, baholovchanlikning kuchi, ekspressivlik darajasi, konnotativ qatlamining mazmuni har bir tilning madaniy-kognitiv modeliga mos ravishda farq qiladi. Shunday ekan, ingliz va o‘zbek tillaridagi aksiologik leksikaning qiyosiy o‘rganilishi lingvistik antropologiya, pragmalingvistika, madaniyatlararo kommunikatsiya hamda semasiologiya uchun dolzarb masaladir.

Mavzuning dolzarbligi ingliz va o‘zbek tillarida qadriyatlarning til orqali verbalizatsiya qilinishidagi umumiylik va farqlarning aniqlanishi, baholovchanlikning madaniy asoslarini ochish, aksiolinguistik modelning ishlash tamoyillarini belgilash bilan izohlanadi.

Mavzuga oid adabiyotlar tahlili. Aksiolingvistika sohasining ilmiy shakllanishi XX asrning oxirlaridan boshlab faol rivoj topdi. V. Karasik, E. Sheygal, V. Krasnyx kabi olimlar tilning antropotsentr paradigmasida qadriyat kategoriyasining markaziy o‘rin tutishini ta’kidlagan. Karasikga ko‘ra, tilni inson faoliyati va qadriyatlar tizimi bilan bog‘liq holda o‘rganish — tilning ijtimoiy mohiyatini aniqlashda muhim omildir. Sheygal esa qadriyatlar nutqning manipulyativ va persuasiv mexanizmlarida qanday aktualizatsiya qilinishini ko‘rsatadi.

Tadqiqotchilar tomonidan qadriyatga yo‘naltirilgan leksikaning aksiolingvistik talqini, avvalo, til birliklarida aks etgan madaniy-ma’naviy konseptlarning ijtimoiy anglanishi bilan bog‘liq deb e’tirof etiladi. V. I. Karasik, V. N. Krasnix va Z. Ya. Turaeva kabi olimlar tilning aks ettiruvchi (reflective) funksiyasi orqali jamiyatning qadriyatlar tizimi lingvistik model sifatida shakllanishini ta’kidlaydilar. Ingliz va o‘zbek tillarining aksilokativ imkoniyatlari qiyosiy tahlili shuni ko‘rsatadiki, har ikki tilga xos qadriyat kategoriyalari semantik maydonlar darajasida farqlanadi: ingliz tilida individualizm, erkinlik, shaxsiy tashabbus ustun bo‘lsa, o‘zbek tilida jamoaviylik, hurmat, ma’naviy poklik kabi kollektiv qadriyatlar markaziy o‘rin tutadi.

Aksiolingvistika doirasida E. V. Vol'f va M. L. Makarovning ishlari qadriyatlarni lingvokognitiv struktura sifatida talqin qilishga, ularning metaforik va diskursiv ifodalarini aniqlashga imkon beradi. Xususan, metafora nazariyasi asosida qadriyat kategoriyalarining ko‘p qatlamli konseptual tuzilmalari tahlil qilinadi. Ingliz tilidagi “freedom”, “privacy”, “individual rights” kabi birliklar konseptual metaforalar orqali kuchli aksiologik yuklama kasb etsa, o‘zbek tilidagi “or-nomus”, “halollik”, “vatanga sadoqat” kabi birliklar ijtimoiy-madaniy kodlar asosida shakllanadi.

Shuningdek, Fairclough va Van Deykning tanqidiy diskurs tahlili (CDA) yondashuvi qadriyatga yo‘naltirilgan leksikaning siyosiy, ijtimoiy va madaniy diskurslarda qanday funksional yuklamaga ega ekanligini ko‘rsatadi. Bu yondashuv ingliz va o‘zbek diskurslarida qadriyatlar til orqali legitimatsiya, identifikatsiya va persuaziya vositasi sifatida qanday shakllanishini aniqlashga yordam beradi.

Umuman olganda, mavjud ilmiy manbalar qadriyatga yo‘naltirilgan leksika nafaqat semantik-hisobiy birlik, balki madaniy ongning verbal modeli ekanligini tasdiqlaydi. Ingliz va o‘zbek til materiallari asosida qiyosiy aksiolingvistik tadqiqot ana shu nazariy g‘oyalarni kengaytiradi hamda har ikki madaniyatning qadriyatlar tizimini lingvistik vositalar orqali taqqoslashga imkon yaratadi.

G‘arb tilshunosligida J. Searl, J. Austin, G. Yule kabi olimlar baholovchanlikni pragmatika va nutq aktlari nazariyasi doirasida o‘rganganlar. Baholashning illokusiy kuchi, kontekstga bog‘liq holda o‘zgarishi,

nutqning kommunikativ maqsadiga mos ravishda kuchayishi yoki yumshashi tadqiqotlarda alohida e’tibor markazida bo‘lgan.

O‘zbek tilshunosligida esa Z. Turaeva matnning konseptual va madaniy xususiyatlarini yoritgan bo‘lsa, N. Jo‘rayeva siyosiy nutqdagi ishontirish strategiyalarida baholovchanlikning o‘rnini ochib bergan. M. Qodirova va S. Muminovning ishlarida milliy mentalitetga asoslangan axloqiy-madaniy qadriyatlarning til tizimidagi roli tahlil etiladi.

Tadqiqot metodologiyasi. Tadqiqot metodologiyasi qadriyatga yo‘naltirilgan leksikaning ingliz va o‘zbek tillaridagi aksiolingvistik xususiyatlarini kompleks tahlil qilishga yo‘naltirilgan bo‘lib, unda bir nechta metodlar o‘zaro integrasiyada qo‘llanildi. Avvalo, qiyosiy-deskriptiv tahlil metodi orqali ikki til materiallari o‘rtasidagi semantik, pragmatik va madaniy farqlar aniqlanib, qadriyat konseptlarining lisoniy namoyon bo‘lish shakllari tasniflandi. Ushbu usul har ikki tilga xos qadriyat kategoriyalarini aniqlash, ularning leksik-semantik tarkibini strukturaviy ko‘rinishda bayon etish imkonini berdi.

Bundan tashqari, **konseptual tahlil** qadriyat mazmunining kognitiv asoslarini aniqlashda asosiy amaliy vosita bo‘ldi. Konsept strukturasi, yadroviy va periferik komponentlar, metaforik modellari Lakoff va Jonson nazariyasi asosida talqin qilindi. Ingliz tilida “freedom”, “respect”, “identity” kabi konseptlar, o‘zbek tilida esa “or-nomus”, “sadoqat”, “halollik” kabi konseptlar asosiy tahlil birliklari sifatida tanlandi.

Tadqiqotda, shuningdek, **diskurs tahlili** (Fairclough, Van Deyk yondashuvlari) qo‘llanilib, qadriyatga yo‘naltirilgan leksikaning siyosiy, ijtimoiy va madaniy matnlardagi funksional yuklamasi baholandi. Diskursiv kontekstlar orqali qadriyatlar qanday legitimatsiya qilinishi, qanday kommunikativ strategiyalar orqali kuchaytirilishi yoki bahsli holatlarga sabab bo‘lishi o‘rganildi.

Metodologiyaning muhim qismi sifatida **korpus tahlili** ham kiritildi. Ingliz tilida British National Corpus, o‘zbek tilida O‘zbek Milliy Korpusi materiallari asosida tegishli leksik birliklarning chastotasi, qo‘llanish kontekstlari va kollokatsion aloqalari aniqlanib, statistik taqqoslash o‘tkazildi. Bu yondashuv qadriyat mazmunini tilning real qo‘llanilish holatlari asosida aniqlash imkonini berdi.

Umuman olganda, metodlar majmuasi tadqiqotni ko‘p yo‘nalishda olib borishga, qadriyatga yo‘naltirilgan leksikaning strukturaviy, kognitiv va diskursiv qatlamlarini har tomonlama yoritishga xizmat qildi. Ushbu metodologik yondashuv tadqiqot natijalarining ishonchliligi, aniqligi va ilmiy asoslanganligini ta’minlaydi.

Tadqiqot quyidagi metodlarga asoslangan holda olib borildi:

1. Qiyosiy-semantik tahlil

Har ikki tildagi aksiologik leksika asosiy semantik komponentlariga ko‘ra solishtirildi. Masalan, “brave – courageous – bold” qatorining “jasur – mard – botir” qatori bilan semantik mosligi o‘rganildi.

2. Pragmatik tahlil

Baholovchi birliklarning nutqiy kontekstda qanday ma’no kasb etishi tahlil qilindi. Ayniqsa inglizcha yumshoq baho shakllari (*fairly good, somewhat inappropriate*) va o‘zbekchadagi ekspressiv baho (*beadab, orsiz, oliyjanob*) farqlari aniqlashtirildi.

3. Aksiologik tahlil

Qadriyatlar tizimining lingvokulturologik asoslari, baholovchanlikning ijtimoiy funksiyalari va mental stereotiplar bilan bog‘liqligi o‘rganildi.

4. Korpus tahlili

Ingliz tilida *British National Corpus*, o‘zbek tilida esa media matnlari, adabiyot, xalq og‘zaki ijodidan olingan misollar asos bo‘ldi.

5. Leksik-semantik guruhlash

Ijobiy va salbiy qadriyatlarni ifodalovchi so‘zlar tematik guruhlarga ajratildi: axloqiy qadriyatlar, shaxsiy fazilatlar, ijtimoiy qadriyatlar, hissiy baho birliklari.

6. Etimologik kuzatish

Ayrim qadriyatga yo‘naltirilgan birliklarning tarixiy shakllanish jarayoni ko‘rib chiqildi.

Tahlil va natijalar.

1. Qadriyat oppozitsiyalarining universalligi

Har ikki tilda asosiy baholovchanlik oppozitsiyalari umumiy asosga ega:

Inglizcha	**O‘zbekcha**
good – bad	yaxshi – yomon
honest – dishonest	halol – nopok
strong – weak	kuchli – zaif
brave – cowardly	jasur – qo‘rqoq

Bu universallar insoniyatning umumiy axloqiy tajribasiga tayanadi.

2. Ijobiy qadriyatlarning madaniy farqlanishi

Ingliz tilida:

- freedom
- independence
- privacy
- fairness

Bu qadriyatlar shaxsning mustaqilligi va individual muvaffaqiyatiga asoslanadi.

O‘zbek tilida:

- odob
- insof
- andisha
- saxovat

u birliklar jamiyatga moslashish, ijtimoiy uyg‘unlik va axloqiy me’yorlarga sodiqlikni bildiradi.

Baholovchanlikning gender, yosh va ijtimoiy kontekstga bog‘liqligi

Tahlillar shuni ko‘rsatdiki:

- O‘zbek tilida kattalarga nisbatan baho ehtiyotkorroq bo‘ladi.
- Ingliz tilida yoshga qarab baho stratifikatsiyasi keskin emas.
- Ijtimoiy mavqega ko‘ra baholash har ikki tilda farq qiladi: ingliz tilida professional kompetensiya asosida, o‘zbek tilida esa axloqiy me’yorlar asosida baho beriladi.

Xulosa va takliflar. Tadqiqot ingliz va o‘zbek tillarida qadriyatga yo‘naltirilgan leksikaning umumiy antropotsentr mohiyatini hamda madaniy xususiyatlarga bog‘liq farqlarini aniqladi. Har ikkala tilda baholovchanlik universal asosga ega bo‘lsa-da, ma’no ottenkalari, emotsional yuklamalar va pragmatik qo‘llanish madaniy model bilan belgilanadi. Ingliz tilida individualizmga doir qadriyatlar yetakchi bo‘lsa, o‘zbek tilida jamiyatga sodiqlik, axloqiy poklik va insoniylik ustuvor sanaladi. Bu holat leksik birliklarning semantik tuzilishi va baholash mezonlarida yaqqol namoyon bo‘ladi.

Takliflar quyidagicha umumlashtiriladi:

1. Ingliz va o‘zbek tillari uchun aksiologik leksika bo‘yicha maxsus lug‘at tuzish.
2. Tarjimada madaniy konnotatsiyani to‘g‘ri yetkazish bo‘yicha uslubiy tavsiyalar ishlab chiqish.
3. Media matnlarida baholovchanlikning korpus asosidagi keng qamrovli tahlilini olib borish.
4. Madaniyatlararo kommunikatsiyada ikkala tilning qadriyat tizimini solishtirish orqali o‘zaro anglashuvni kuchaytirish.
5. Aksiolinguistik tadqiqotlarni boshqa tillar bilan qiyosiy yo‘nalishda kengaytirish.
6. Siyosiy, pedagogik, reklama va badiiy diskurslarda baholovchi birliklarning funksional xususiyatlarini chuqurroq o‘rganish.
7.

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MONTESSORI METODI ASOSIDA FONETIK USULDA O'QISHNI O'RGATISH ASOSLARI

Jo'raqulova Gulruh Murot qizi,
Osiyo xalqaro universiteti tayanch doktoranti
gulruhjurakulova@gmail.com

Annotatsiya. *Ushbu maqolada jahon amaliyotida salmoqli natijalar ko'rsatib, o'zini oqlay olgan metodlardan biri - Montessori metodi va ushbu metodika asosida ingliz tilida o'qish ko'nikmasini samarali o'rgatish usullari haqida so'z boradi. Montessori metodologiyasi bolaning shaxsiy, ijtimoiy va akademik o'sishini bir butun sifatida ko'radi va uni qo'llab-quvvatlash uchun o'zaro bog'liq tamoyillar tizimini taklif etadi. Bu tizim xorijiy til o'qitish, ayniqsa, leksik boylikni shakllantirish uchun o'ziga xos va juda samarali usullarni taklif etadi, xususan, fonetik yondashuv va vc, cvc modellari asosida turlarga ajratib o'rgatish shular jumlasidandir.*

Kalit so'zlar: *Montessori metodikasi, tamoyillar, pedagogik usullar, didaktik materiallar, kognitiv, sensor, psixomotor va emotsional rivojlanish, fonetik usul, kognitiv dissonans, CVC metodi, Teodor Seus.*

BASIC FUNDAMENTALS OF TEACHING READING PHONETICLY BASED ON THE MONTESSORI METHOD

Abstract. *This article discusses the application methods of the phonetic principle, which holds a central position in language teaching within the Montessori methodology, widely recognized in global educational practice for its effectiveness and consistent results. The study focuses on the techniques for teaching the alphabet and word decoding in the Montessori approach to effectively instruct reading in English. Specifically, it elaborates on teaching methods utilizing models such as VC (vowel-consonant), CVC (consonant-vowel-consonant).*

Keywords: *Montessori methodology, principles, pedagogical methods, didactic materials, cognitive, sensory, psychomotor and emotional development, phonetic method, cognitive dissonans, CVC method, Theodor Seuss.*

ОСНОВНЫЕ ОСНОВЫ ОБУЧЕНИЯ ЧТЕНИЮ НА ФОНЕТИЧЕСКОЙ ОСНОВЕ ПО МЕТОДУ МОНТЕССОРИ

Аннотация. *В данной статье речь идет о методе Монтессори — одном из методов, доказавших свою эффективность на мировой практике и показавших значительные результаты, а также о способах эффективного обучения навыку чтения на английском языке на основе данной методики. Методология Монтессори рассматривает личностный, социальный и академический рост ребенка как единое целое и предлагает систему взаимосвязанных принципов для его поддержки. Эта система предлагает уникальные и высокоэффективные методы для преподавания иностранного языка, особенно для формирования лексического богатства, в частности, такие как фонетический подход и обучение на основе классификации по типам с использованием моделей VC и CVC.*

Ключевые слова: *Методика Монтессори, принципы, педагогические методы, дидактические материалы, когнитивное, сенсорное, психомоторное и эмоциональное развитие, фонетический метод, когнитивный диссонанс, метод CVC, Теодор Сьюз (Доктор Сьюз).*

Kirish. Montessori metodiga XX asrda Italiyada asos solingan. Yuz yilga yaqin vaqt mobaynida metodika asoschisi Mariya Montessori g'oyalari, dunyo bo'ylab keng yoyilish bilan birga, ta'lim sohasida keskin burilish yasay olgan nazariyaga aylandi. Montessori uslubida bir qator ta'limiy tamoyillarga alohida e'tibor qaratiladi. Montessori bolalarning bilimlarni o'z ichki xohish-irodalariga ko'ra mustaqil tarzda samarali o'rganishlari mumkinligini ta'kidlagan va bu ularning keyingi hayotiga ishonch va kelajakdagi muvaffaqiyatlarga ilhom berishiga ta'sir ko'rsatishini his qilgan.

Bugungi kunda Montessori metodologiyasi butun dunyo bo'ylab keng tarqalgan bo'lib, minglab maktablar, jamiyatlar va institutlar ushbu ta'lim usulini qo'llab-quvvatlash va rivojlantirish maqsadida faoliyat olib bormoqda. Jumladan, hozirda dunyo miqyosida 20,000dan ortiq Montessori maktablari mavjud

bo'lib, ularning 5000dan ortig'i Amerika Qo'shma Shtatlarida, 3000dan ortig'i Hindistonda, Yevropaning Italiya, Niderlandiya, Ispaniya, Buyuk Britaniya va boshqa mamlakatlarida 2000dan ortiq, Osiyoning Xitoy, Yaponiya, Janubiy Koreya va boshqa bir qator davlatlarida 1000dan ortiq, 500dan ortig'i esa Afrika va Lotin Amerikasida joylashgan. Shuningdek, dunyo bo'ylab 100dan ortiq milliy va xalqaro Montessori jamiyatlari mavjud. Ular orasida eng mashhurlari: 1929-yilda Mariya Montessori tomonidan Amsterdamda tashkil qilingan – AMI(Association Montessori Internationale)ning 110 dan ortiq mamlakatda filiallari mavjud; 1960-yilda Nyu Yorkda tashkil etilgan - AMS (American Montessori Society): AQSh va boshqa mamlakatlarda 1,000dan ortiq o'z a'zosiga ega; Montessori Europe: Yevropada 30dan ortiq mamlakatda faoliyat olib boradi; Montessori Foundation: Butun dunyo bo'ylab Montessori maktablari va o'qituvchilarini qo'llab-quvvatlaydi. Yana dunyo bo'ylab 500dan ortiq Montessori Institute of India (MII), Montessori Institute of South Africa (MISA), Montessori Institute of Australia (MIA), Montessori Institute of Japan (MIJ), Montessori Institute of America (MIA), Montessori Institute of Beijing (MIB) kabi institutlar ham borki, ular Montessori metodologiyasi bo'yicha oliy ma'lumot berish va bu ta'lim turini rivojlantirish bilan shug'ullanadi. 50dan ortiq Montessori Tadqiqot Markazlari Montessori ta'limining samaradorligi bo'yicha tadqiqotlar olib borish, Montessori pedagogikasi bo'yicha ilmiy ishlarni qo'llab-quvvatlash ishlarini olib bormoqda. Ular orasida eng mashhurlari: Montessori Research Institute (AQSh) va Montessori Center for the Study of Education (AQSh)[6].

Adabiyotlar tahlili. Montessori metodologiyasini hayotga tatbiq qilish uchun asosiy rol o'ynay-digan malakali o'qituvchilar bazasini yaratish uchun maxsus tayyorlash kurslarini taklif etuvchi Montessori o'qituvchilarini tayyorlash markazlari soni ham salmoqli raqamlarni tashkil etadi. Bunday tashkilot, jamiyat va ta'lim muassasalarining asosiy missiyalari - Montessori metodologiyasini qo'llab- quvvatlash, uning asl tamoyillarini saqlash va uni butun dunyo bo'ylab tarqatish, o'qituvchilar, ota-onalar va maktablar uchun resurslar taqdim etish, o'qituvchilar uchun sertifikatlashtirish dasturlarini taklif etish va Montessori jamoalarini birlashtirish, Montessori maktablarini akkreditatsiya qilish, o'qituvchilar uchun malaka oshirish kurslarini tashkil etish, Montessori pedagogikasi bo'yicha tadqiqotlarni qo'llab-quvvatlash, turli konferensiyalar, seminarlar va o'qituvchilar uchun malaka oshirish kurslarini tashkil etish, va boshqalardir. Ularning har biri Montessori ta'limining rivojlanishiga katta hissa qo'shmoqda.

Shuningdek, Amerika Qo'shma Shtatlari, Kanada va Yevropalik tadqiqotchi olimlar Montessori metodikasi ustida tadqiqot ishlari olib borganlar, xususan, Amerikalik olima Angeline Lillard – Montessori metodologiyasining ilmiy asoslari va uning bolalarning rivojlanishiga ta'siri haqida keng qamrovli tadqiqotlar yoritilgan "Montessori: The Science Behind the Genius" kitobi muallifidir, u Montessori usuli bolalarning kognitiv, ijtimoiy va hissiy rivojlanishini qo'llab-quvvatlashini isbotlab bergan va bu metodikaning neyrofiziologik asoslarini o'rgangan, Paula Polk Lillard – Montessori maktablarining global tarqalishi va zamonaviy ta'limdagi ahamiyati haqida yozgan. E.M. Standing – Mariya Montessorining yaqin hamkori; "Maria Montessori: Her Life and Work"[2] asarida metodikaning tarixiy rivojini yoritgan. Kanadalik nevrolog Steven Hughes – Montessori metodikasining miya rivojiga ta'sirini tadqiq qilgan.

Tadqiqot metodologiyasi. Montessori metodikasining falsafiy tamoyillari, pedagogik usullari, o'qituvchining funksiyasi va didaktik materiallar dizayni an'anaviy ta'lim prinsiplaridan tamoman farq qiladi[6]. Ushbu farqlar til o'qitish – xususan, ingliz tilida yozuv, o'qish va leksikani o'zlashtirish jarayonlariga ham qat'iy qo'llaniladi. Til o'rgatish dasturlari bolaning kognitiv, sensor, psixomotor va emotsional rivojlanish bosqichlarini hisobga olgan holda ishlab chiqilgan.

Darslarning tashkiliy shakli an'anaviy frontal (to'liq sinf oldida)emas, balki kichik guruhlar yoki individual shaklida tashkil etiladi. Bu yondashuv o'quvchilarning o'zlashtirish tezligi va sezgir davrlar tamoyillariga moslashish imkonini beradi. O'qituvchi an'anaviy "bilim yetkazuvchi" rolidan chiqib, mashg'ulotlar muhitni tashkil etuvchi, yo'l ko'rsatuvchi gid va kuzatuvchi-tahlilchi funksiyasini bajaradi[5]. Uning asosiy vazifasi bolaning mustaqil faoliyatini qo'llab-quvvatlaydigan "oldindan tayyorlangan muhit"(sinf xonasi va kerakli mashg'ulotlar)ni yaratishdir[4].

Montessori materiallarining har biri ma'lum bir pedagogik maqsadga yo'naltirilgan bo'lib, ular sensor va kognitiv rivojlanishni integratsiyalashtirgan holda rag'batlantiradi.

Montessori ta'lim metodologiyasida til o'qitish, ayniqsa, og'zaki nutq va yozuvni o'zlashtirish bosqichlari, qat'iy fonetik printsipga asoslanadi. Ushbu yondashuv harflarni an'anaviy alifbo harflarining nomlari (masalan, [ei], [bi:], [si:]) bilan emas, balki ularning tovush, ya'ni, fonemalari bilan tanishtirishni nazarda tutadi.

Mariya Montessori o'z asarlarida ta'kidlaganidek: "Harflarni taqdim etishda biz uning nomi bilan emas, tovushi bilan boshlaymiz"[3]. Bu metodik qaror bolaning fonematik ongini – ya'ni nutq tovushlarini ajrata olish, idrok etish va ularni grafemalar (harflar) bilan bog'lash qobiliyatini faol rivojlantirishga qaratilgan. Xalqaro tadqiqotlar va til o'qitish mutaxassislari ushbu yondashuvning samaradorligini tasdiqlab,

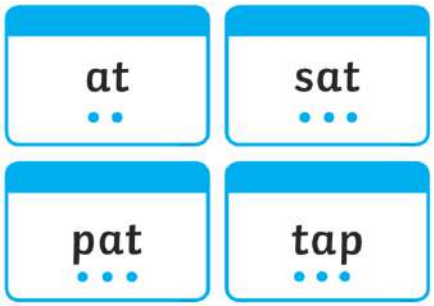
harflarning uchta aspekti: grafik shakli bo'lgan grafema, nomlanishi va tovush qiymati hisoblangan fonema o'rtasida, tilni o'zlashtirishning dastlabki bosqichlarida eng muhim rolni, aynan, fonema o'ynashini ta'kidlaydilar.

An'anaviy "Alifbo qo'shig'i" (ABC song) usuli orqali harflarni nomlari bilan o'rgatish bolada kognitiv dissonans yuzaga keltirishi va kodlash (encoding) jarayonini, ya'ni tovushlarni grafik belgilar bilan bog'lashni kechiktirishi mumkin[4].

Fonetik usulning afzalligi shundaki, u bolaga fonema-grafema mosligi tamoyilini aniq tushunishga yordam beradi. Masalan, "cat" so'zini o'qish jarayonida bola uni [si:]-[ei]-[ti:] nomlari qator sifatida emas, balki [k]-[æ]-[t] kundalik nutqda tanish bo'lgan fonetik birliklar sifatida ajratadi va birlashtiradi. Bu esa yozuvni tovushga aylantirish – jarayonini sezilarli darajada osonlashtiradi. Natijada, fonetik yondashuv bolaning mustaqil o'qish ko'nikmasini tezroq shakllantirishga, lug'at boyligini samarali boyitishga va murakkabroq til ko'nikmalariga o'tish uchun puxta asos yaratishga xizmat qiladi. Shunday qilib, Montessori metodikasida til o'qitish bolaning rivojlanish bosqichlariga mos keladigan, sensorli-tajribaviy asosda va fonologik xabardorlikni ilg'or sur'atlarda rivojlantiruvchi tizimli dastur hisoblanadi.

Shuningdek, Montessori metodikasida tovushlar o'rgatib bo'lingandan so'ng, kichik bo'g'inli so'zlar, ya'ni VC - vowel consonant(unli-undosh) ko'rinishidagi so'zlar: on, it, as, up; CVC - consonant-vowel-consonant(undosh-unli-undosh) shaklidagi can, cat tin, bin, dog, fog, map, cup kabi yopiq bo'ginli so'zlarni turkumlarga bo'lgan holda o'rgatilish bosqichi boshlanadi.

CVC modeli erta savod o'rgatishda fonetik ongni shakllantirishga qaratilgan eng samarali metodlardan biri hisoblanadi. Tadqiqotlar shuni ko'rsatadiki, CVC shaklidagi so'zlar fonologik jihatdan sodda, talaffuzi oson bo'lgani uchun boshlang'ich sinf o'quvchilarida o'qish ko'nikmasini tez rivojlantiradi[1].



Ta'lim jarayonida o'qishni yanada zavqli tashkil etish uchun fonetik usulda yozilgan bolalar kitoblaridan foydalanish tavsiya etiladi. Bu borada amerikalik yozuvchi Teodor Seusning she'riy qofiyalar asosida yozgan "Hop on Pop", "The cat in the hat", "Fox and socks" kabi mashhur kitoblari dunyo bo'ylab tan olingan bolalar adabiyoti sirasiga kiradi. Ular bolalarda, nafaqat, o'qishga bo'lgan ishtiyoqni oshiradi, balki ingliz tilida so'z boyligini oshirishlari uchun ham salmoqli hissa qo'sha oladi.

Tahlillar va natijalar. CVC modeli bolalarda tovushlarni qo'shish va so'zlarni tovushlarga ajratish jarayonlarini samarali o'rganishlariga yordam beradi. CVC yondashuvi ilk o'qishni o'rgatish bosqichida bolalarga murakkab bo'lmagan so'zlar bilan mashg'ulotlar asosida o'rgatiladi, natijada o'quvchilar qisqa vaqt ichida o'qish orqali ma'noni anglashbosqichiga o'tadilar. Ilmiy tadqiqotlar shuni tasdiqlaydiki, fonetik asosda o'qitilgan, xususan CVC modelini o'zlashtirgan o'quvchilar boshqalariga nisbatan o'qish tezligi, fonetik tahlil ko'nikmalarida yuqori natijalarga erishadi. To'plangan tajriba va tadqiqot ma'lumotlari, shuningdek, zamonaviy neyrolingvistik tahlillar, Montessori metodologiyasi doirasida fonetik usul va CVC modellari asosida ingliz tilida o'qishni o'qitishning samaradorligini tasdiqlaydi. Jumladan, Montessori metodikasi asosida ta'lim oluvchi 5-6 yoshli bolalarning 85% i dars boshlanishidan keyin 3-4 oy ichida CVC shaklidagi 50 taga yaqin so'zni mustaqil o'qiy olish qobiliyatini namoyon qiladi. Bu ko'rsatkich an'anaviy ta'lim oluvchi o'quvchilarda (55-60%) bilan solishtirganda, deyarli 1,5 baravar yuqoridir.

Shuningdek, fonetik asosda alifboni tanitish asosida bolalardagi kognitiv dissonansni kamaytirish yana bir muhim psixologik omildir. An'anaviy ABC qo'shig'idagi kabi harflarning nomi ([si:], [ei]) va ularning tovush qiymati ([k], [æ]) o'rtasidagi nomuvofiqlik (masalan, "C" harfining nomi [si:] lekin "cat" so'zida [k] tovushini berishi) bolalarda anglash qiyin bo'lgan ziddiyatni (dissonans) yuzaga keltiradi. Fonik usul, harfning nomini emas, tovushini avval o'rgatganligi sabab, o'qish jarayonini yanada mantiqiy va tushunarli qiladi.

Shu sababli, CVC metodi boshlang'ich sinflarda samarali savod o'rgatishning ilmiy asoslangan, strukturaviy va rivojlantiruvchi komponenti sifatida tavsiya etiladi.

Xulosa va takliflar. Xulosa qilib aytganda, Montessori ta'limi doirasidagi fonik usul va CVC modellari ingliz tilida o'qishni o'rgatishning ijobiy natijalari faqat o'quv samaradorligini oshirish bilan

cheklanmay, balki bolalarning kognitiv rivoji, mustaqil o‘rganish qobiliyati va tilga munosabatini shakllantirishning asosiy vositasiga aylana oladi. Bu usul nafaqat o‘qishni o‘rgatadi, balki o‘rganishni o‘rgatadi.

Tahlillar va tadqiqotlar shuni ko‘rsatadiki, Montessori metodologiyasi doirasida fonetik usul va CVC modellari asosida ingliz tilida o‘qishni o‘qitish – bu nafaqat metodik, balki ilmiy asoslangan, neyrokognitiv, psixologik va pedagogik jihatdan to‘liq ishlangan yuqori samaradorlikka ega bo‘lgan tizimdir. Montessori metodikasi ta’limni bolaning faol, mustaqil va tabiiy rivojlanish jarayoni sifatida ko‘radi va buning uchun barcha tashkiliy, metodik va psixologik sharotilarni yaratishni nazarda tutadi. Fonemalarni o’rgatish orqali o’qishni o’rgatish usuli o’quvchilarda o’ziga ishonchni oshiradi.

Ta’lim tizimida, 1-sinfdan boshlab, ingliz tili o‘quv dasturlarini ishlab chiqishda fonetik usul va CVC modellarini kengroq joriy etish, o’qituvchilarni qayta tayyorlash va malaka oshirish jarayonlariga Montessori fonetik yondashuvining nazariy va amaliy jihatlarini o’qituvchilarga o’rgatish, bolalar adabiyoti mutaxassislariga fonetik tamoyillarga rioya qilgan holda, CVC va boshqa fonetik shakllardagi qofiyadosh so‘zlarga boy bo‘lgan ijodiy asarlar yaratishga rag‘batlantirish(Teodor Syuzning ishlari bu yo‘lda yaxshi namunadir) kelajakda bosh’langich sinf o’quvchilarining, xususan, 1-sinf o’quvchilarining ingliz tilida o’qish ko’nikmalarining nisbatan tez hosil bo’lishini ta’minlaydi.

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THE REPRESENTATION OF ANTHROPONYMS IN THE ENGLISH FOLK EPIC

Mustafoeva Maksad Askarovna,
The teacher of Asia International University
Bukhara, Uzbekistan
mustafaevamaksad@gmail.com

Abstract. *This article examines anthroponyms in the Old English epic Beowulf from linguistic, cultural, and symbolic perspectives. Proper names in the poem go beyond mere identification, functioning as linguistic reflections of Anglo-Saxon values, social organization, and mythological imagination. The analysis includes etymological interpretations, structural classification, and cultural significance of selected names. Findings reveal that anthroponyms encode concepts of heroism, fate, lineage, and religious symbolism, thereby demonstrating the integral role of personal names in shaping the epic's cultural and literary dimensions.*

Key words: *anthroponyms, Beowulf, Old English, etymology, cultural identity, Anglo-Saxon epic.*

INGLIZ XALQ DOSTONIDA ANTROPONIMLARNING IFODALANISHI

Annotatsiya. *Mazkur maqolada qadimgi ingliz eposi Beowulf asaridagi antroponimlar lingvistik, madaniy va ramziy nuqtai nazardan tahlil qilinadi. Asarda qo'llanilgan atoqli otlar faqatgina shaxslarni nomlash vazifasini bajarib qolmay, balki anglo-sakson jamiyatining qadriyatlari, ijtimoiy tuzilishi hamda mifologik tasavvurlarini aks ettiruvchi lingvistik birliklar sifatida namoyon bo'ladi. Tadqiqotda tanlangan ismlarning etimologik talqini, strukturaviy tasnifi va madaniy ahamiyati ko'rib chiqiladi. Natijalar shuni ko'rsatadiki, antroponimlar qahramonlik, taqdir, nasl-nasab va diniy ramzlar kabi tushunchalarni mujassamlashtiradi hamda shaxs nomlarining eposning madaniy va adabiy qiyofasini shakllantirishdagi muhim rolini tasdiqlaydi.*

Kalit so'zlar: *antroponimlar, Beowulf, qadimgi ingliz tili, etimologiya, madaniy identitet, anglo-sakson eposi.*

РЕПРЕЗЕНТАЦИЯ АНТРОПОНИМОВ В АНГЛИЙСКИХ НАРОДНЫХ ЭПОСЕ

Аннотация. *В данной статье рассматриваются антропонимы древнеанглийского эпоса Беовульф с лингвистической, культурной и символической точек зрения. Имена собственные в произведении выходят за рамки простой номинации, выполняя функцию отражения ценностей англосаксонского общества, его социальной организации и мифологического мировоззрения. В исследовании представлены этимологический анализ, структурная классификация и культурная значимость отдельных антропонимов. Результаты анализа показывают, что антропонимы кодируют такие понятия, как героизм, судьба, родовая принадлежность и религиозная символика, что свидетельствует о важной роли личных имён в формировании культурного и литературного облика эпоса.*

Ключевые слова: *антропонимы, Беовульф, древнеанглийский язык, этимология, культурная идентичность, англосаксонский эпос.*

Introduction. Names have always played an essential role in human culture, serving not only as tools of personal identification but also as carriers of deep linguistic, historical, and cultural significance. They embody layers of meaning, memory, and collective identity that connect individuals to their ancestry, community, and worldview. Throughout history, names have functioned as linguistic artifacts that preserve traces of ancient beliefs, social hierarchies, and mythological imagery. In literature, and particularly within epic traditions, anthroponyms are rarely arbitrary; rather, they are carefully constructed to reflect the heroic virtues, social status, and moral or spiritual essence of the characters they denote.

This article investigates the linguistic and cultural dimensions of anthroponyms in the Old English epic Beowulf, focusing on their etymology, semantic structure, and symbolic significance. It explores how personal names function not only as identifiers but also as carriers of cultural memory and social values, reflecting the moral and heroic ideals of Anglo-Saxon society. The study further analyzes how linguistic elements of these names reveal the deep connection between language, mythology, and historical identity in the epic tradition. Ultimately, it aims to demonstrate that anthroponyms in Beowulf serve as powerful tools

of meaning, embodying the fusion of pagan and Christian worldviews that characterize early medieval English culture

The Old English epic Beowulf, composed between the 8th and 10th centuries, stands as one of the most remarkable examples of how language, culture, and identity intertwine through naming. As both a literary masterpiece and a cultural monument, Beowulf embodies the dual spirit of the Anglo-Saxon era—a period marked by the coexistence and gradual synthesis of pagan Germanic traditions with emerging Christian moral values. The poem's intricate system of names provides valuable insight into this transitional worldview, revealing how linguistic expression served as a means of preserving ancestral memory while articulating new ethical and religious ideals

Literature review. The study of personal names, or anthroponyms, has long been an important area within linguistics, onomastics, and cultural studies. According to A. Superanskaya (1973) and N. A. Baskakov (1988), names function not merely as linguistic labels but as cultural codes that encapsulate the worldview, values, and social structure of a given community. In the field of literary onomastics, scholars such as Van Langendonck (2007) and Ainiala et al. (2012) emphasize that personal names in literature often carry symbolic and stylistic functions, contributing to character development, thematic coherence, and the aesthetic unity of the text.

With respect to *Beowulf*, numerous researchers have examined the poem from linguistic, cultural, and mythological perspectives. The foundational edition by Friedrich Klaeber (*Beowulf and The Fight at Finnsburg*, 1950; rev. ed. 2008) remains the cornerstone of *Beowulf* scholarship, offering detailed philological commentary and linguistic interpretation of the text. Shippey (2002) analyzes *Beowulf* within the framework of Old English literary criticism, arguing that the poet deliberately uses names to bridge the pagan heroic ethos and Christian moral teaching. Similarly, Orchard (2003) in *Pride and Prodigies: Studies in the Monsters of the Beowulf-Manuscript* interprets names of monstrous figures such as Grendel and his mother as linguistic embodiments of chaos, sin, and otherness. From a linguistic standpoint, A. Campbell (1959) and Mitchell & Robinson (2012) provide detailed analyses of Old English morphology and phonology, which are indispensable for tracing the etymological origins of *Beowulf*'s anthroponyms. Their works allow scholars to reconstruct Proto-Germanic roots and identify semantic patterns in personal naming traditions. Building on this linguistic foundation, Neidorf (2017) investigates the manuscript's transmission history, showing how scribal practices influenced the preservation and transformation of names in the text. His research highlights the dynamic interaction between linguistic form and cultural continuity in early medieval England.

Several comparative studies have explored parallels between *Beowulf* and other Germanic epics, such as *The Elder Edda*, *The Volsunga Saga*, and *The Song of the Nibelungs*. Tolkien (1936), in his seminal lecture "Beowulf: The Monsters and the Critics," argued that names in the poem serve as gateways into the mythological consciousness of the Anglo-Saxons, uniting historical memory with poetic imagination. Chickering (1977) and Bjork & Niles (1997) also emphasized the literary significance of naming, suggesting that the poet's deliberate selection of anthroponyms establishes a moral and genealogical order that shapes the reader's understanding of heroism and destiny. Modern scholarship increasingly approaches *Beowulf* from interdisciplinary perspectives. Studies in cultural linguistics (e.g., Palmer, 1996; Sharifian, 2011) have shown that language is a repository of shared cultural knowledge, which can be accessed through the analysis of symbolic naming. Applying this theoretical framework to *Beowulf* allows us to view anthroponyms as linguistic expressions of Anglo-Saxon identity, blending mythic archetypes, genealogical consciousness, and ethical ideals.

In summary, previous research on *Beowulf* and its anthroponyms demonstrates that personal names in the poem perform multifaceted linguistic and cultural functions. They operate as markers of social hierarchy, transmitters of ancestral memory, and symbols of the moral values that defined Anglo-Saxon civilization. However, despite the substantial body of work devoted to philological and literary aspects of the epic, a comprehensive analysis that synthesizes linguistic structure with cultural interpretation remains relatively limited. Therefore, this study seeks to bridge that gap by examining *Beowulf*'s anthroponyms through an integrated linguistic–cultural framework, emphasizing their role as vehicles of meaning within the epic's artistic and ideological system.

Materials and methods. The study is based on the text of Beowulf in both Old English and modern translations, with attention to philological commentaries. The following methods were employed:

Etymological analysis – to reveal the linguistic origins and semantic components of anthroponyms.

Comparative-historical method – to connect Old English names with Proto-Germanic roots and parallels in other Germanic traditions.

Structural classification – dividing names into thematic categories (heroic, royal, mythological, genealogical).

Cultural-contextual approach – to interpret the symbolic and social meanings of the names within the Anglo-Saxon cultural framework.

Results and discussion. The anthroponyms in Beowulf can be divided into several categories:

1. Heroic Names

The central figure of the poem, *Beowulf*, bears a name that has been the subject of extensive philological and interpretative discussion. Etymologically, the compound *Bēo-wulf* ("bee-wolf") is generally understood as a kenning for "bear," an animal traditionally associated with immense physical strength, courage, and protectiveness. This interpretation captures the essence of the heroic code celebrated in Anglo-Saxon culture, where metaphoric animal imagery often served as a means of expressing human valor and moral fortitude. The bear, as a symbol of both ferocity and guardianship, aligns perfectly with Beowulf's dual role as a fierce warrior and a defender of his people.

Scholars such as Klaeber (1950) and Shippey (2002) have noted that this etymological structure also conveys a mythopoetic dimension: *Beowulf* is not merely a warrior by birth but a semi-legendary figure whose name itself embodies the fusion of human and bestial strength. His actions throughout the poem reaffirm this symbolic identity, as he combats supernatural forces that threaten the moral and social order.

Other heroic characters in the poem also possess names charged with linguistic symbolism. *Wiglaf*, derived from *wig* ("battle") and *laf* ("remainder, relic"), literally means "heir of battle" or "one who survives war." The semantics of his name mirror his narrative role as Beowulf's last loyal companion—the only warrior who remains steadfast during the final dragon battle. His name thus functions both as a foreshadowing of his fidelity and as a linguistic representation of the ideal warrior ethos rooted in loyalty and courage.

Together, these heroic names encapsulate the Anglo-Saxon understanding of heroism as an interwoven fabric of strength, bravery, and moral steadfastness—a legacy preserved not only in deeds but in the linguistic heritage of naming itself.

2. Royal and Dynastic Names

Names of kings and noble rulers in *Beowulf* are deliberately crafted to reflect authority, legitimacy, and the sanctity of kingship. *Hrothgar*, composed of *hrōð* ("glory, fame") and *gār* ("spear"), evokes the image of a glorious spear-warrior—a king who attains honor not only through conquest but through wise governance and generosity. His name embodies the ideal of the "peace-weaver" monarch, whose reign unites martial strength with ethical responsibility.

Similarly, *Hygelac*, formed from *hyg-* ("mind, thought") and *-lac* ("play, offering, action"), connotes thoughtfulness, intelligence, and a spirit of generosity. His linguistic structure suggests a ruler whose mental acuity complements his political power—a leader who "gives with wisdom." These associations align with the Anglo-Saxon concept of the *ring-giver*, a central motif representing the mutual bond of loyalty between lord and thane.

Royal anthroponyms such as these reinforce the socio-political ideals of early medieval England, where personal valor was inseparable from moral duty and where lineage, reputation, and generosity defined the essence of legitimate kingship. The names thus function as linguistic vessels through which societal ideals were transm itted and immortalized.

3. Mythological and Legendary Names

Antagonists in *Beowulf* bear names that signify destruction, chaos, and spiritual alienation. *Grendel*, whose name may derive from Old English *grindan* ("to grind, crush, destroy"), epitomizes the violent and dehumanizing forces that threaten the moral order of the heroic world. His name evokes a semantic field of grinding and devouring—imagery associated with brutal, inescapable destruction.

The anonymity of *Grendel's mother* is itself meaningful. Her lack of a personal name symbolizes her exclusion from the human community and the patriarchal order that defines identity in Anglo-Saxon culture. She exists outside the social and linguistic structures that confer recognition and honor; her namelessness thus represents a kind of ontological exile.

The *Dragon*, though a generic creature, functions as the culmination of the poem's symbolic system of evil. As a mythological archetype, the dragon embodies greed, mortality, and cosmic destruction—the inevitable end to human achievement. In contrast, Beowulf's confrontation with the dragon reflects the eternal struggle between heroic order and the forces of chaos, between human glory and inevitable death.

Through these mythological names, the poem constructs a moral and symbolic geography where each character's identity is linguistically tied to their existential function within the narrative.

4. Genealogical Names and Lineage

Genealogy is a dominant structural and thematic element in *Beowulf*. Characters are frequently identified through patronymic and dynastic markers—"Beowulf, son of Ecgtheow," "Hrothgar, son of Healfdene"—which emphasize the social importance of ancestry, inheritance, and kinship. In Anglo-Saxon culture, one's name was not merely personal but communal; it linked individuals to the honor and deeds of their forebears. These genealogical anthroponyms serve two essential functions: first, they affirm social legitimacy by situating each character within an ancestral continuum; and second, they connect the poem's legendary narrative to historical memory. By referencing actual or semi-historical dynasties of Scandinavia—such as the Scyldings and the Geats—the poem blurs the boundary between myth and history, grounding its mythic themes in the real sociopolitical world of early medieval Europe.

Moreover, genealogical naming reflects the Anglo-Saxon belief in *wyrd*—the concept of fate as an inherited and inescapable force. A name not only recalled the past but also foreshadowed destiny; to be "Ecgtheow's son" was to inherit both honor and responsibility. Thus, naming operated as a linguistic embodiment of the moral code that governed familial loyalty and social order. The analysis of anthroponyms in *Beowulf* reveals a rich interplay between language, culture, and ideology. Names in the poem are not arbitrary labels but complex semiotic constructions that express the values of a warrior society bound by honor, kinship, and faith. Whether heroic, royal, mythological, or genealogical, each name functions as a narrative key, unlocking deeper insights into Anglo-Saxon perceptions of identity, morality, and the human condition. By examining these names through linguistic and cultural lenses, we uncover how *Beowulf*'s onomastic system operates as a microcosm of early English civilization—preserving in words the ethos, spirituality, and poetic imagination of its age.

Anthroponyms in Beowulf embody a rich interplay between language, culture, and literature. They are not only linguistic units but also cultural symbols reflecting the heroic ethos, moral values, and collective memory of Anglo-Saxon society. Heroic names emphasize strength and bravery, royal names highlight legitimacy and authority, mythological names evoke fear and chaos, while genealogical names reinforce the central role of kinship.Thus, the study of anthroponyms in Beowulf contributes to the understanding of Old English literature as a cultural system where personal names serve as condensed carriers of meaning. This analysis demonstrates that names in epic poetry are powerful tools of identity construction, embedding linguistic creativity within cultural and historical frameworks.

Conclusion. The linguistic and cultural analysis of anthroponyms in Beowulf reveals that personal names serve not only as markers of identity but also as complex carriers of meaning within the Anglo-Saxon cultural and literary context. The study demonstrates that these names encode essential aspects of the society's worldview—such as heroism, fate, kinship, and divine order—thereby linking linguistic expression with moral and social values. Through etymological, structural, and cultural examination, it becomes evident that anthroponyms in Beowulf function as symbolic elements that enrich the narrative and reflect the fusion of pagan and Christian traditions. They preserve collective memory, reinforce social hierarchy, and emphasize the moral ideals of bravery and loyalty central to Anglo-Saxon epic poetry. Ultimately, the investigation confirms that personal names in Beowulf are not arbitrary linguistic units but integral components of the poem's artistic and cultural framework, illustrating the deep interconnection between language, identity, and literature.

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QASHQADARYO VILOYATI ETNOGIDRONIMLARI TADQIQIGA DOIR

Nafasova Vazira To‘rayevna,
Qarshi davlat universiteti
O‘zbek tilshunosligi kafedrasi dotsenti, f.f.f.d. (PhD)
nafasovavazira12@gmail.com
ORCID 0009-0003-2020-7316

Annotatsiya. *Mazkur maqolada Qashqadaryo viloyatidagi Bahrin, Ashurkesak, Balxariq, Batoshariq, Bo‘lmasariq, Gadang‘ariq, Izg‘onchi, Ko‘rpaji, Laqay, Mojarqoq, Musosoy, Mug‘ol, Obiziyot, Oqg‘altak, Po‘latiariq, Sarsonko‘l, Siyroqariq, Taroqsoy, Tobon, Tovinko‘l, Turkmani, Turkmanquyi, Chashmikenagas, Chashmiqipchoq, Churanquduq, Cho‘llisoy, Yalang‘och, Qamchinbuloq, Qarg‘ali, Hayronshex, Hayronshiq kabi bir qator etnogidronimlar tahlil qilingan. Etnonimlar urug‘-qabila nomlari bo‘lib, ularning toponimlarga o‘tishi nomshunoslikda ko‘p uchraydigan hodisa hisoblanadi. Etnonimlar asosida shakllangan etnogidronimlar tildagi eng qadimgi leksemalar hisoblanadi. Ularni lingvistik aspektda tahlil qilish orqali etnogidronimlar mansub millat tili, milliy qadriyatlari, tarixi, urf-odatlari va an’analari, umuman olganda, milliy madaniyati haqida qimmatli ma’lumotlar olish hamda etnogidronimlarning shakllanishi, taraqqiy etishi va takomillashuvi xususida aniq va to‘g‘ri xulosalar chiqarish imkonini beradi.*

Kalit so‘zlar: *onomastika, urug‘-qabila nomlari, etnonim, toponim, gidronim, etnotoponim, etnogidronim, transonimizatsiya.*

К ИССЛЕДОВАНИЮ ЭТНОГИДРОНИМОВ КАШКАДАРЬСКОГО РЕГИОНА

Аннотация. *В данной статье анализируется ряд этногидронимов Кашкадарьинской области, таких как Бахрин, Ашуркесак, Балхарик, Батошарык, Булмасарык, Гадангарик, Изганчи, Корпаджи, Лакай, Мажаркак, Мусосай, Могол, Обизиот, Акгалтак, Пулатиарык, Сарсонкул, Сирокарык, Тараксой, Тобон, Товинкул, Туркмани, Туркманкуйи, Чашмикенагас, Чашмикыпчак, Чуранкудук, Чуллисай, Ялангоч, Камчинбулак, Каргали, Айроншех, Айроншык. Этнонимы – названия кланов и племен, а их переход в топонимы является обычным явлением в ономастике. Этногидронимы, образованные на основе этнонимов, являются древнейшими лексемами языка. Анализ этногидронимов с лингвистической точки зрения дает ценную информацию о языке, национальных ценностях, об истории, обычаях и традициях, национальной культуре народа, а также позволяет сделать точные и правильные выводы о формировании, развитии и совершенствовании этногидронимов.*

Ключевые слова: *ономастика, названия кланов и племен, этноним, топоним, гидроним, этнотопоним, этногидроним, трансонимизация.*

ON THE RESEARCH OF ETHNOHYDRONYMS OF THE KASHKADARYA REGION

Abstract. *This article analyzes a number of ethnohydronyms found in the Kashkadarya region, such as Bahrin, Ashurkesak, Balkhariq, Batoshariq, Bo‘lmasariq, Gadang‘ariq, Izg‘onchi, Ko‘rpaji, Laqay, Mojarqoq, Musosoy, Mug‘ol, Obiziyot, Oqg‘altak, Po‘latiariq, Sarsonko‘l, Siyroqariq, Taroqsoy, Tobon, Tovinko‘l, Turkmani, Turkmanquyi, Chashmikenagas, Chashmiqipchoq, Churanquduq, Cho‘llisoy, Yalang‘och, Qamchinbuloq, Qarg‘ali, Hayronshex, Hayronshiq, and several others.*

Ethnonyms names of clans and tribes – frequently undergo transonymization and become toponyms, which is a common phenomenon in onomastics. Ethnonym-based ethnohydronyms are among the oldest lexical layers of the language. Their linguistic analysis provides valuable insights into the language, national values, history, customs, and traditions of the ethnic groups to which these names belong, as well as their overall cultural heritage. Moreover, such analysis allows us to draw accurate and well-grounded conclusions regarding the formation, development, and evolution of ethnohydronyms.

Keywords: *onomastics, names of clans and tribes, ethnonym, toponym, hydronym, ethnotoponym, ethnohydronym, transonymization.*

Kirish. Ma’lumki, etnonim deganda etnos nomlari tushuniladi. Etnos – xalq, qabila, urug‘dir. Xalq nomlari, qabila va urug‘ nomlari etnonim deb ataladi. Etnonimlar tildagi eng qadimgi leksemalardir. Har bir

xalqning o‘z etnonimlari mavjud. O‘zbek xalqi to‘qson ikki urug‘dan iborat deyilsa ham, ularning soni juda ko‘p. Etnonimlar – leksema. Leksema sifatida shakl va mazmun birligidan iborat murakkab lisoniy xususiyatlarga ega. Etnonimlar atash birligidir. Ular o‘tmishda ma’lum bir urug‘ yo qabila uyushmasini atagan.

Qabila 1 Urug‘-aymoq, bir ota-onadan tarqagan bir necha guruh uyushmasi, etnik birlik. *Turk qabilalari. ...shaman va majusiy qabilalari ko‘p obidalarni yer bilan yakson qilganliklarini ustozdan suhbatda eshitgan edi.* Mirmuhsin, Me’mor. 2 Nasl-nasab jihatidan bir xil bo‘lgan kishilar toifasi, guruhi. *Xo‘jalar qabila jihatidan to‘rtga bo‘linardilar.* S.Ayniy, Esdaliklar. (O‘TIL, 4: 6)

Elat 1 Kishilarning millat shakliga kelmasdan oldingi tarixiy birligi. *Ko‘pdir mamlakatda ellar, elatlar, Qadim va noqadam xalqlar xalqlar, millatlar.* A.Oripov, Yillar armoni. 2 El, el-xalq, qabila. *Qabila boshlig‘i. Oltinoy o‘z elatining to‘q, tinch bo‘lishi uchun hamisha qayg‘urarkan*. “O‘zbekiston qo‘riqlari”. 3 Bir joyli yoki bir qabilaga, urug‘ga mansub kishilar (bir-biriga nisbatan). *Bu kishi – mening elatim. Elatlar maxorka o‘rab, huzur bilan torta boshladilar.* Oybek, Quyosh qoraymas. 4 Yurt, diyor; mamlakat. *El sevgan kishi elatga oqsoqol bo‘ladi.* Maqol. (O‘TIL, 2: 26)

Millat Kishilarning yagona tilda so‘zlashishi, yaxlit hududda istiqomat qilishi, mushtarak iqtisodiy hayot kechirishi, umumiy madaniyat va ruhiyatga ega bo‘lishi asosida tarixan tashkil topgan barqaror birligi. *Yoshlar, keksalar... qizlar, juvonlar orasida turli millat vakillari: qozoq, qirg‘iz, arman va yahudiylar ham ko‘rinar... edilar.* P.Tursun, O‘qituvchi. (O‘TIL, 3: 193)

Etnonimlar anglatgan ma’no hozir unutilgan. Chunki bu leksemalar urug‘ va qabilalar tashkil bo‘lgan davrda yuzaga kelgan. Bu hodisa bir necha ming yillar oldin yuz bergan. Ularning yuzaga kelish davrida urug‘ yo qabila hayotida muhim ahamiyatga ega bo‘lgan hodisa, voqelik, tushuncha, belgi, urug‘ yo qabilaning nomi uchun asos vazifasini o‘tagan. Masalan, qo‘shtamg‘ali, ko‘ztamg‘ali urug‘lari nomi tamg‘aning shakli asosida yuzaga kelgan: qo‘shtamg‘ali – qo‘sh chiziqli tamg‘a, ko‘ztamg‘ali – ko‘zga o‘xshash dumaloq shakldagi tamg‘a. Tadqiqotchi K.Marqayev Janubiy O‘zbekiston etnonimlarini tadqiq qilgan. Qashqadaryo va Surxondaryo viloyatlarining o‘zidan mingga yaqin etnonimlar yozib olib tahlil qilgan [19]. Etnonimlar atoqli otlarning boshqa bir turiga o‘tishi mumkin. Bu holat onomastikada transonimizatsiya deb yuritiladi. Etnonimlarning etnotoponimga o‘tishi ko‘p uchraydigan hodisadir. Urug‘-qabila yashagan hudud, qishloq shu urug‘ nomi bilan atalgan.

Quyida Qashqalaryo viloyatidagi etnogidronimlarni tahlil qildik.

Asosiy qism. Bahrinariq – Qamashi tumani Chem qishlog‘idagi, **Bahrinquloq** – G‘ishtli qishlog‘idagi ariq. *Bahrinquloq* onimi tarkibidagi quloq leksemasi ariqning boshlanishi, boshqa ariqdan ajralish joyi ma’nosini anglatadi.

Bahrin – urug‘ nomi. *Bahrin* XIII-XIV asrlarda Dashti Qipchoqda yashagan mo‘g‘ul qabilasidir. XVIII-XIX asrlarda O‘zbekistonning Farg‘ona, Zarafshon vodiysiga ko‘chib o‘rnashgan. Bir guruh bahrinlar Qashqadaryoning o‘rta oqimi (chap qirg‘og‘i)da o‘troqlashgan.

“O‘zbek tilining izohli lug‘ati”da *Bahrin* I [mo‘g‘. baarin] *etn.* Turkiylashgan mo‘g‘ul qabilalaridan birining nomi. *1924-yil ma’lumotiga binoan, O‘zbekistonda 9000 ga yaqin bahrin yashagan.* “O‘zME”.

Bahrin II *zool*. Yirtqich qushlar turkumining lochinsimonlar oilasiga mansub qush. *Mahalliy ovchilar uni oq yuzli lochin, shuningdek, bahrin deb ataydilar*. “Fan va turmush”. (O‘TIL, I; 245).

T.Nafasovning fikricha, *bahrin* – qush nomi, lochinning bir turi, o‘tmishda uni qo‘lga o‘rgatib, ov qushi sifatida foydalanilgan. *Bahrin* totem, qabilaning muqaddas jonzodi, unga sig‘inilgan. Totem shu qabila nomiga aylangan. Aholining etnik tarkibiga ko‘ra qishloq *Bahrin* deb nomlangan [7; 29].

Ashurkesak – Koson tumanidagi quduq. *Kesak* – o‘zbek urug‘laridan birining nomi. *Kes(s)ak, kisa* – bir etnonimning turli tovush varianti. O‘zbek urug‘lari tarkibida *boylarkesak, qorakesak, mullo kesak, mirzo kesak* etnonimlari ham uchraydi. *Boylarkesak* Chiroqchi tumanida yashaydigan qiyanni urug‘ining tarmog‘idir. Davtosh, Oqchava, Chambil, Qalqama, Tarag‘ay, Govxona qishloqlarida yashaydi. K.K. Shaniyazovning qayd etishicha, o‘zbek xalqi tarkibidagi qoraqipchoqlarning *qorakesak* urug‘i mavjud [13: 130]. O‘zbeklarning tuyoqli qabilasi tarkibida *mullo kesak, mirzo kesak* degan urug‘lar ham bor [4:69-70]. *Kesak* urug‘ining *qorakesak* tarmog‘i borligi ma’lum. Bu nomdagi urug‘lar boshqa turkiy xalqlarda ham uchraydi. Qozoqlarning kichik juzida ham shu nomdagi urug‘ bo‘lgan. *Kesek, jookesek* degan qirg‘iz qabilalari bor. *Jookesek* kesek qabilasidan ajralib chiqqan [17:165, 166, 168). Ashur ismli kesak urug‘iga mansub shaxsga tegishli quduq – *Ashurkesak*. Tejamkorlik tamoyiliga ko‘ra quduq so‘zi tushib qolgan.

Balxariq – Chiroqchi tumanidagi ariq. Aslida balxi ariq, ya’ni balx urug‘i vakillarining arig‘i. *Balxi* – qovchinlarning bir urug‘i. G‘uzor, Nishon tumanlarida yashovchi qovchinlarning ham balxi urug‘i bor. B.X.Karmisheva Surxondaryo viloyatida Sherobodning Balxi, Taroqli guzarlarida o‘zbek tilida so‘zlashuvchi arablar yashaganligini ta’kidlaydi [6: 112]. Chiroqchi tumanida *Balxiquduq* gidronimi ham

uchradi. *Balxiquduq* – balxi urug‘i yashaydigan hududdagi, qishloqdagi va shu urug‘ vakillari foydalanadigan quduq.

Batoshariq – Qamashi, Qarshi tumanidagi ariq. Batosh qishlog‘ining aholisi tomonidan qazilgan ariq. Batosh – qadimiy o‘zbek qabilasi. Qashqadaryoning Qarshi, G‘uzor, Surxondaryoning Sho‘rchi, Oltinsoy tumanlarida yashagan. Respublikaning turli hududlarida shu nomdagi aholi punktlari uchraydi.

“O‘zbekiston milliy ensiklopediyasi”da keltirilishicha, *batash, batosh* – o‘zbek qabilalaridan biri. Batoshlar 18-19-asrlarda Buxoro xonligining siyosiy hayotida muhim rol o‘ynagan. V.Radlovning yozishicha, mang‘itlar sulolasidan bo‘lgan Buxoro xoni taxtga o‘tirar ekan, uni 4 qabila vakillari kigizga o‘tqazib 4 tomonidan ko‘targanlar. Bu qabilalar – ming, allot (avlot), bahrin va batosh bo‘lgan. 19-asrning 70-yillarida Qashqadaryo viloyatida 5 ming batosh bo‘lgan. Batoshlar o‘troq holda Buxoro, Surxondaryo viloyatlarida ham yashagan. Batosh o‘zbek millati tarkibiga kirgan [ЎзМЭ, I:143].

Bo‘lmasariq – Koson tumanidagi ariq nomi. T.Nafasov *bo‘lmas* etnonimining tarixiy shakli *o‘lmas* ekanligini, so‘z boshida b tovushi orttirilganligini, *o‘lmas>vo‘lmas>bo‘lmas* shaklida bo‘lganligini keltirib o‘tadi [7:49]. K.Shaniyazov *o‘lmas* Farg‘ona qipchoqlarining urug‘laridan biri ekanini ta’kidlaydi [13:116]. N.Aristov *o‘lmas/bo‘lmas* etnonimini urug‘ bo‘limi ekanligini qayd etadi [2:354, 360). *O‘lmas* – saroy urug‘ining tarmoqlaridan biri. Qamashi tumanida O‘lmas qishlog‘i bor.

Gadang‘ariq – Koson tumanidagi ariq. X.Doniyorovning keltirishicha, *gadang ~ kadan* – o‘zbek urug‘laridan biri [3:80]. *Gadang‘ariq* – gadang/kadan/gadang‘ urug‘i tomonidan dehqonchilik qilish maqsadida qazilgan, foydalaniladigan ariq.

Izg‘onchi – Nishon tumanidagi quduq. *Izg‘onchi* qovchin urug‘ining kichik bir tarmog‘i. Etnonim quduq nomiga ko‘chgan.

Ko‘rpaji – Kasbi tumani Qamashi qishlog‘idagi quduq. Turkman tilida *aji* – achchiq, sho‘r, ichishda taxir tuyuladigan suv. *Ko‘rpa aji* birikmasining talaffuzdagi shakli *ko‘rpaji.* X.Doniyorov *ko‘rpali* degan o‘zbek urug‘i bo‘lganligini yozadi [3:80). Etnonim tarkibidagi *-ji/ -chi* qo‘shimchasi ma’no va vazifasiga ko‘ra *-li* qo‘shimchasiga teng. *Ko‘rpaji – ko‘rpali* etnonimining varianti. Etnonim gidronimga o‘tgan.

Laqay – Dehqonobod tumani Qizilcha qishlog‘idagi ariq nomi. Dehqonobodda *Laqayariq, Laqayqo‘riq* nomlari ham bor. *Laqay* – o‘zbek qabilalaridan biri, o‘zbek tilining qipchoq lahjasida so‘zlashadi. Etnograf B.Karmisheva qabilaning tashkil topishida katta rol o‘ynagan urug‘ (yoki qabila) nomi asosida laqay qabilasi nomi kelib chiqqan deydi [5:30). Afg‘on tilida *laxunay* yuk ortiladigan; ko‘chmanchi, ko‘chib yuradigan ma’nolarini anglatadi [1:758]. T.Yo‘ldoshev *lax(un)ay* so‘zidan *laxay* va *laqay* so‘zlari shakllanganligini, lax(un)ay so‘zida *un* tovush birikmasi tushib qolgan va shu so‘z tarkibidagi *x* undoshi *q* ga o‘tganligini qayd etadi [9: 49]. Laqaylar XVI asrda Amudaryoning yuqori tomoniga ko‘chib kelgan. Hozir Tojikistonning janubiy rayonlarida yashaydi. Ular ko‘chmanchi bo‘lib, o‘tmishda yilqichilik bilan shug‘ullangan. Surxondaryo viloyatining Jarqo‘rg‘on, Qumqo‘rg‘on tumanlari va Termiz shahrida kam sonli laqaylar yashaydi.

Mojarqoq – Qamashi tumanida joy. Qoq – yomg‘ir va qor suvlari to‘planadigan chuqurlik. Qoqning chuqurligi 1 metrgacha, eni 2-3 metrgacha bo‘lishi mumkin. Asosan, cho‘l hududlarda mollarni sug‘orish maqsadida foydalaniladi. *Mojarqoq* – mojarlarga qarashli, tegishli bo‘lgan qoq.

Musosoy – Shahrisabz tumanidagi soy. Musobozori urug‘i nomining qisqargan varianti – *muso*. *Muso* urug‘i o‘rnashgan yerdagi soy – *Musosoy*.

Mug‘ol – Shahrisabz tumani Chorshanbi qishlog‘i hududidan oqib o‘tuvchi ariq. Mug‘ol~mo‘g‘al~mo‘g‘ul~mug‘ul – qadimgi turkiy qabilalardan biri. V.P.Yudin, B.X.Karmishevalarning fikriga ko‘ra, ular qadimda Markaziy Osiyoda yashab, o‘sha yerdan kelishgan, Movarounnahrning turk va qarluqlari bilan yaxshi munosabatda bo‘lganlar [6: 205-207]. Etnonim asosida qishloq va ariq nomi yaralgan.

Obiziyot – Shahrisabz tumani Obiziyot qishlog‘idagi ariq nomi. Dastlab *ob+i+sayyot* (sayyot urug‘ining arig‘i) tarzida bo‘lgan. *Obi sayyot* birikmasi *obisiyot – obiziyot* shaklida o‘zgargan. Shahrisabz tumanida Oqdaryodan Xo‘jabog‘ qishlog‘iga o‘tkazilgan katta ariq *Obisayyot* deb atalgan. Qishloq aholisi *obiziyot* onimini Ziyod ismli kishi qazigan ariq deb izohlashadi.

Oqg‘altak – Dehqonobod tumanidagi soy. Barmoq urug‘ining bir tarmog‘i – *oqg‘altak.* Barmoqlar qo‘ng‘irotlarning qo‘shtamg‘ali bo‘limiga qaraydi. Etnonim asosida gidronim yuzaga kelgan.

Po‘latiariq – Koson tumanidagi qishloq va ariq nomi. Qoraqalpoqlarlarda tokpolat, Tojikiston barloslarida po‘latbachcha urug‘lari borligi ma’lum. O‘zbeklarning *po‘latchi ~ po‘lotchi* urug‘i ham bor [3: 41, 84). Nomshunos T.Nafasov *po‘lati* etnonimining asosi – po‘lat ~ polat, -chi qo‘shimchasi esa jamlikni ifodalashini ta’kidlaydi [7:158]. -i qo‘shimchasi aslida -ti (Po‘latti) shaklida bo‘lgan. So‘z tarkibida t~ch tovush mosligi bor. Etnonimdan qishloq nomi, qishloq nomidan esa etnogidronim hosil qilingan.

Sarsonko‘l – Qamashi tumanidagi ko‘l nomi. Sarson – o‘zbek xalqi qo‘ng‘irot urug‘ining tarmog‘i. *Sarsonko‘l* – sarson urug‘iga qarashli ko‘l.

Siyroqariq – G‘uzor tumanidagi Siyroq qishlog‘i hududidagi ariq nomi. X.Doniyorov o‘zbek xalqi orasida siyroqli urug‘i borligini ta’kidlaydi [3:81). Siyroq oykonimi va gidronimining yaratilish tarixi qo‘ng‘irotlar bilan bog‘liq. Qo‘ng‘irotlar tortuvli bo‘limining to‘g‘iz urug‘i tarkibida siyroq tarmog‘i mavjud. Dehqonobod qo‘ng‘irotlari qo‘shtamg‘ali bo‘limining mavlish urug‘i tarkibida qo‘ysiyroqto‘p degan guruh qayd etildi. Qorasiyroq urug‘i qoraqalpoq, no‘g‘oylarda ham mavjud.

Taroqsoy – Shahrisabz tumanidagi soy. Taroqlisoy>taroqsoy taroqli urug‘i yashagan soy. Urug‘ tamg‘asida taroq tasviri aks etgan. Tamg‘asiga ko‘ra urug‘ nomlangan. Urug‘ nomiga soy leksemasi qo‘shilgach, tejamkorlik tamoyiliga asosan, - li qo‘shimchasi tushib qolgan.

Tobon – Kitob tumanidagi ariq. *Tobon~tovon~tobin~tovin* – urug‘ nomi. Professor G‘ozi Olim o‘zbek qipchoqlari orasida tobin~tovin qabilasi bo‘lganligini aniqlagan [3: 53]. Kenagaslarning kichik urug‘i nomidan gidronim hosil qilingan.

Tovinko‘l – Shahrisabz tumanidagi ko‘l nomi. Kenagas urug‘ining tarmog‘i – *tovon*. Urug‘ nomidan suv havzasi nomi yaralgan: tovonlarning ko‘li. Xalq izohiga ko‘ra, tovon ~ tovin ko‘l – qishloqdan quyida, pastdagi ko‘l.

Turkmani – Chiroqchi tumanidagi soy nomi. *Turkmani* gidronimi tarkibidagi -i qo‘shimchasi onomastikada mansublikni anglatadi. *Turkmani* – turkmanistonlik yoki turkman xalqi yashagan joydagi soy.

Turkmanquyi – Muborak tumanidagi quduq. Turkman tilida *quyi~qo‘yu~quyi* – quduq. *Turkmanquyi* – turkmanlarning qudug‘i.

Chashmikenagas – Qamashi tumanidagi buloq nomi. Tarkibi: chashma+yi+kenagas. *Chashmikenagas* – kenagas urug‘i/qabilasiga qarashli suv havzasi, buloq.

Chashmiqipchoq – Qamashi tumanidagi buloq nomi. Tarkibi: chashma+i+qipchoq – fors-tojikcha izofali birikma. *Chashmiqipchoq* – qipchoq urug‘i foydalanadigan, shu urug‘ga qarashli buloq. Qipchoq – turkiy etnonim.

Churanquduq – Dehqonobod tumanidagi quduq va yaylov joy. O‘tmishda chorvadorlar kundalik ehtiyojlari va mol-hollarini sug‘orish maqsadida quduq qazishgan. Urug‘ nomi yaylov va quduq nomiga o‘tgan. *Churan* – etnonim. Qo‘ng‘irot urug‘ining tarmog‘i – *churan*. Yaylov, quduq uzoq o‘tmishda churan urug‘iga qarashli bo‘lgan.

Cho‘llisoy – Dehqonobod tumanidagi soy nomi. Qo‘ng‘irotlar qanjig‘ali bo‘limiga xos 14 urug‘ning biri – *cho‘llik*. Qoraqalpoq xalqi tarkibida ham *cho‘llik* urug‘i bor [6:213). *Cho‘llik* urug‘iga mansub kishilar yaylovidagi soy – *Cho‘llisoy*. Cho‘li ismi ham etnonimdan o‘tgan.

Yalang‘och – Kitob tumanidagi Makrit qishlog‘idagi soy nomi. Qamashi va Yakkabog‘ ossaroylarining yalang‘och urug‘i bo‘lgan, yalang‘ochsaroy ham deyishadi. Chiroqchilik qanjig‘ali (saroy)larning ham jalongos tarmog‘i mavjud. O‘zbek xalqi urug‘laridan biri yalang‘och saroy [3:81]. *Jalongos* – oslarning bir urug‘i. *Jalong‘os~yalong‘och* – jolong os birikmasining aynan o‘zi. Shu urug‘ yashaydigan hududdan oqib o‘tadigan soy.

Qamchinbuloq – Qamashi tumanidagi buloq. O‘zbek urug‘laridan biri – qamchili. Etnograf K.Shoniyozovning izohiga ko‘ra, urug‘ nomi uning tamg‘asiga nisbat etilgan. Urug‘ning totemi, tamg‘asi qamchi shaklida bo‘lgan. Qamchi – ot bilan shug‘ullanuvchi chorvadorlar uchun muqaddas sanalgan. Qamchi, qamchin so‘zlarining asosi bir. Etnonimdan gidronim hosil qilingan. K.Shoniyazov qamchili urug‘i o‘tmishda qaysi urug‘-qabila birlashmasiga qaraganligini aniqlash qiyin, degan [13: 139]. B.Karmisheva kesamir tarkibida qamchi urug‘i borligini aniqlagan [6:103]. Kesamirlar o‘tmishda Tojikistonning Ko‘lob bekligida yashagan. *Qamchinbuloq* – qamchili urug‘iga tegishli bo‘lgan buloq, chashma.

Qarg‘ali – Qamashi tumanidagi soy nomi. *Qarg‘a* – qarg‘uy so‘zining o‘zgargani. M. Koshg‘ariyning “Devonu lug‘otit turk” asarida “Qarg‘uy – tog‘ cho‘qqisiga yoki baland yerlarga minoraga o‘xshatib yasab qo‘yiladigan joy. U yerda o‘t yoqishi bilan dushmandan xabar beriladi va odamlar o‘zlarini ham, mollarini ham qutqarishga harakat qiladilar” deb izohlangan [18:III, 260]. Qarg‘uyli>qarg‘u:li>qarg‘a:li>qarg‘ali – qorovul turadigan tepa. XI asrda Tiroz shahri yaqinidagi bir qo‘rg‘on nomi Qarg‘alag‘, uning asli Qarg‘olig‘ [18:I, 497), ikkinchi bo‘g‘indagi o cho‘ziq talaffuz etilgan.

Qarg‘a – turkiy etnonim. Qirg‘izlarda qarg‘a – qadimiy urug‘. Шу номдаги уруғ бошқирдларда ҳам қайд этилган [6:97, 213, 216]. O‘zbeklarda ko‘p uchraydigan urug‘lardan biri – qarg‘a. U turli qabila va urug‘lar tarkibida uchraydi. Xorazm qo‘ng‘irotlari, Janubiy O‘zbekiston qo‘ng‘irotlari qanjig‘ali bo‘limining qorag‘ursoq urug‘ining bir tarmog‘i – qarg‘a. Surxon vohasi turkmanjuzlari jilontamg‘ali bo‘limining qarg‘a degan urug‘i bor. Farg‘ona vodiysida ham bu urug‘ borligi aniqlangan.

T.Nafasovning izohiga ko‘ra, qarg‘a – aslida totem, muqaddas hisoblangan jonzod (qush). Mo‘g‘ulcha kerey (kerayit urug‘i shu so‘zdan) qarg‘a, totem urug‘ nomiga aylangan. Totem ifodalovchi so‘z (qarg‘a) etnonimga o‘tish jarayonida -li affiksi qo‘shilgan. Qishloq nomiga turkmanjuzlarning urug‘i nomi asos bo‘lgan [7: 241].

Hayronshex – Qamashi tumanidagi quduq nomi. Tarkibi: hayron+shex. *Hayron* – urug‘ nomi, etnonim. Aslida *ayron* bo‘lgan. *H* tovushi orttirilgan. A.L.Xromov *shax>shix* leksemalari tojik tilida cho‘qqi, qoya ma’nosini anglatishini qayd etadi [15: 19]. “Farhangi zaboni tojiki”da *shax>shix* so‘zi tog‘, tog‘ tizmasi, tog‘ etagi, notekis joy ma’nosini bildirishi keltirilgan [16: 2, 573]. Ushbu gidronimni hayron/ayron urug‘i vakillari yashagan tog‘li joydagi quduq deya izohlash mumkin.

Hayronshiq – Dehqonobod tumanidagi buloq nomi. Tarkibi: hayron+shiq. Ikkalasi ham etnonim. Hayron/ayron va shiq urug‘lari qo‘shilishi natijasida *hayronshiq* etnonimi paydo bo‘lgan. *Hayronshiq* – shu urug‘ga tegishli, shu urug‘ vakillari foydalanadigan buloq, suv manbasi.

Xulosa. Etnogidronimlar xalqimiz o‘tmishi, dunyoqarashi, madaniyati, ma’naviyatining, qadimiy ajdodlarimiz tarixining bebaho mulkidir. Etnonim va etnogidronimlar uzoq davr taraqqiyotini boshdan kechirgan bo‘lib, ularda qadimiy turkiy qabila va urug‘lar, o‘zbeklarning ko‘hna davr ajdodlari amal qilgan urf-odatlar, falsafiy-diniy e’tiqodlar, qadimiy madaniyat izlari, so‘z yasalish modellari, usullari o‘z ifodasini topgan.

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O‘ZBEK TILI MATNLARIDA SAVOL GENERATSIYASIDA STATISTIK, NEYRON USUL VA TRANSFORMERLARDAN FOYDALANISH

Xamrayeva Shahlo Mirdjonova,
Filologiya fanlari doktori, professor v.b
shaxlo.xamrayeva@navoiy-uni.uz
Nasriddinova Iroda Sayfiddin qizi,
Toshkent davlat o‘zbek tili va adabiyoti universiteti magistrant
irodanasriddinova3@gmail.com

Annotatsiya. *So‘nggi yillarda sun’iy intellekt texnologiyalari, xususan tabiiy tilni qayta ishlash (NLP) yo‘nalishidagi izlanishlar o‘zbek tili uchun yangi istiqbollar ochmoqda. Ushbu maqolada o‘zbek tili matnlari asosida savol generatsiyasi (Question Generation — QG) jarayoni tahlil qilinadi. Tadqiqotda uchta asosiy yondashuv — statistik, neyron va transformer modellarining o‘zbek tili uchun moslashish imkoniyatlari solishtirilgan. Har bir yondashuvning afzallik, kamchiliklari va ularning o‘zbek tili qurilishi, morfologiyasi hamda so‘z tartibi kabi lingvistik xususiyatlarga ta’siri keng yoritilgan. Shuningdek, maqolada tilning agglutinativ tabiati, qo‘shimchalarning ko‘pligi va sintaktik erkinlikning savol generatsiyasi tizimlariga keltiradigan muammolari amaliy misollar bilan ko‘rsatib berilgan. Tadqiqot natijalari shuni ko‘rsatadiki, o‘zbek tilida samarali savol generatsiyasi uchun turli metodlarni birlashtiruvchi gibrid yondashuv eng maqbul yo‘nalish hisoblanadi: statistik modellarning birliklarni aniqlashdagi aniqligi, neyron modellar orqali semantik bog‘lanishlarni o‘rganish hamda transformer yo‘nalishlarining kontekstni chuqur tahlil qilish qobiliyatini integratsiyalash orqali yuqori sifatli, tabiiy va grammatik jihatdan to‘g‘ri savollarni hosil qilish mumkinligi aniqlangan.*

Kalit so‘zlar: *savol generatsiyasi, tabiiy tilni qayta ishlash, statistik model, neyron tarmoq, transformer, mT5, mBART, semantik tahlil*

ПРИМЕНЕНИЕ СТАТИСТИКИ, НЕЙРОННЫХ МЕТОДОВ И ТРАНСФОРМАТОРОВ ПРИ ГЕНЕРАЦИИ ВОПРОСОВ В ТЕКСТАХ НА УЗБЕКИСТАНСКОМ ЯЗЫКЕ

Аннотация. *В последние годы исследования в области технологий искусственного интеллекта, в частности обработки естественного языка (ОБЛ), открыли новые перспективы для узбекского языка. В данной статье анализируется процесс генерации вопросов (ГВ) на основе узбекских текстов. В исследовании сравнивается адаптивность трех основных подходов – статистического, нейронного и трансформерного – к узбекскому языку. Подробно рассматриваются преимущества и недостатки каждого подхода, а также их влияние на лингвистические особенности, такие как структура, морфология и порядок слов узбекского языка. В статье также на практических примерах иллюстрируются проблемы, которые агглютинативная природа языка, обилие суффиксов и синтаксическая свобода создают для систем генерации вопросов. Результаты исследования показывают, что гибридный подход, сочетающий различные методы, является наиболее оптимальным направлением для эффективной генерации вопросов на узбекском языке: было установлено, что путем интеграции точности статистических моделей в идентификации единиц, изучения семантических связей с помощью нейронных моделей и способности трансформеров к глубокому анализу контекста, можно генерировать высококачественные, естественные и грамматически корректные вопросы.*

Ключевые слова: *генерация вопросов, обработка естественного языка, статистическая модель, нейронная сеть, трансформер, mT5, mBART, семантический анализ.*

USE OF STATISTICS, NEURAL METHODS AND TRANSFORMERS IN QUESTION GENERATION IN UZBEKISTAN LANGUAGE TEXTS

Abstract. *In recent years, research in artificial intelligence technologies, in particular natural language processing (NLP), has opened up new prospects for the Uzbek language. This article analyzes the process of question generation (Question Generation – QG) based on Uzbek texts. The study compares the adaptability of three main approaches – statistical, neural and transformer models – to the Uzbek language. The advantages and disadvantages of each approach and their impact on linguistic features such as the structure, morphology and word order of the Uzbek language are widely covered. The article also illustrates the problems that the agglutinative nature of the language, the abundance of suffixes and syntactic freedom pose to question generation systems with practical examples. The results of the study show that a hybrid*

approach combining various methods is the most optimal direction for effective question generation in the Uzbek language: it was found that by integrating the accuracy of statistical models in identifying units, the study of semantic connections through neural models, and the ability of transformer directions to deeply analyze the context, it is possible to generate high-quality, natural and grammatically correct questions.

Keywords: *question generation, natural language processing, statistical model, neural network, transformer, mT5, mBART, semantic analysis.*

Kirish. Sun'iy intellekt va tabiiy tilni qayta ishlash (NLP) texnologiyalarining jadal takomillashuvi o'zbek tili matnlarini avtomatik tahlil qilish, mazmunini anglash va qayta ishlash jarayonlarini yangi bosqichga ko'tardi. Kompyuter lingvistikasida matn bilan ishlash usullarini rivojlantirish muhim vazifa bo'lib, ayniqsa, savol generatsiyasi — berilgan matndan mantiqan izchil va grammatik jihatdan aniq savollar yaratish texnologiyasi bugungi kunda alohida e'tibor talab etuvchi yo'nalish sifatida qaralmoqda. Savol generatsiyasi ta'lim, til o'rgatish, avtomatik test tuzish, matn tahlili kabi ko'plab sohalarda amaliy ahamiyat kasb etadi. Masalan, biror o'quv matnidan avtomatik tarzda savollar tuzish orqali o'quvchining matnni tushunish darajasini baholash yoki test tuzish jarayonini soddalashtirish mumkin. Shu bilan birga, bu texnologiya pedagoglar uchun o'quv jarayonini avtomatlashtirish va individuallashtirish imkoniyatlarini yaratadi. Masalan: matn asosida avtomatik savollar hosil qilib, talabalarning matnni tushunish darajasini baholash, interaktiv mashqlar va testlarni tezkor tuzish mumkin. Bundan tashqari, xorijliklar uchun o'zbek tilini o'rganishda QG tizimlari katta qulaylik tug'diradi. Bunday tizimlar o'quvchilarga matn mazmuniga asoslangan mashqlar, savol-javobli topshiriqlar va kontekstual o'rganish imkonini beradi va bu esa tilni tabiiy kontekstda o'zlashtirishni osonlashtiradi.

Adabiyotlar sharhi. O'zbek tili matnlari asosida savol generatsiya qilish (Question Generation, QG) tabiiy tilni qayta ishlash (NLP) sohasidagi muhim vazifa bo'lib, ta'lim, test tizimlari va suhbat botlarida qo'llaniladi. Ushbu mavzu bo'yicha jahonda qator ilmiy va amaliy ishlar qilingan, ammo o'zbek tilida bu muammo borasida maxsus tadqiqotlar deyarli mavjud emas. Statistik modellar savol generatsiyani ehtimollik va qoidalarga asoslangan holda amalga oshiradi. Masalan, n-gramm modellar yordamida so'zlar ketma-ketligini oldindan aniqlash usuli o'zbek tilida savol generatsiyasi bilan bog'liq til modellarini yaratishda muhim o'rin tutadi, lekin u bevosita QG jarayonida qo'llanilmaydi. B.Elov, N. Xudayberganov va M. Primova o'zbek tilidagi matnlar korpusiga tayangan holda unigram va n-gramm modellardan foydalanib, Laplas silliqlash texnikasi orqali so'z ehtimollarini yanada aniqroq hisoblashga erishgan.[1, 130] Bunday yondashuv savol generatsiyasi uchun matnni chuqur tahlil qilishda asosiy tayanch vazifa bajaradi. Heilman va Smith [2, 609] statistik metod orqali savollarni generatsiya qilishni taklif qilgan va bu metodni o'zbek tili matnlariga (masalan, korpusdagi adabiyot va darsliklarga) qo'llash mumkin. Bu usulning muhim kamchiliklaridan biri shundaki, o'zbek tili agglutinativ bo'lgani uchun statistik modellar ko'p hollarda kontekstni to'liq qamrab ololmaydi. Shunga qaramay, bunday modellar tez ishlashi va resursni juda kam talab qilishi bilan amaliy jarayonlarda ahamiyatli bo'lib qoladi. Neyron tarmoqlar, xususan, RNN va LSTM modellari, gap tarkibidagi so'zlar tartibini hisobga olgan holda savol yaratishda ancha samarali ishlaydi. Zhou va boshqalar matndan savol yaratish uchun neyron encoder–decoder modellardan foydalanishni taklif qilgan [3, 50]. Ushbu yondashuvni o'zbek tiliga moslashtirish jarayonida esa CBOW (Continuous Bag of Words) modeli so'zlarni bashorat qilishda qo'l keladi. Bundan tashqari, Du va Cardie o'qish tushunchasiga tayangan neyron yondashuvlarni savol generatsiyasi jarayonida qo'llab, yaxshi natijalarga erishgan [4, 1342]. O'zbek tilidagi sentiment tahlili va morfologik tahlil (masalan, fe'lni aniqlash) bo'yicha olib borilgan neyron tadqiqotlar ham bu jarayonni yanada kuchaytiradi. Neyron modellarning afzalligi shundaki, ular kontekstni ancha yaxshi hisobga oladi, biroq o'zbek tilida katta korpusning mavjud emasligi ularni samarali o'qitishni ma'lum darajada qiyinlashtiradi. Transformerlar (BERT, T5) self-attention mexanizmi orqali kontekstni chuqur tahlil qiladi va Savol generatsiyasida eng samarali metodlardan biridir. Vaswani va hammualliflari tomonidan yozilgan "Attention is All You Need" maqolasida transformer arxitekturasining asosini yaratgan bo'lib, bu yondashuv savol generatsiyasida ham keng qo'llanila boshlagan [5, 5998]. Masalan, Du va boshqalar transformerga asoslangan modellarni QG jarayonida muvaffaqiyatli sinovdan o'tkazgan. O'zbek tiliga oid maxsus tadqiqotlar hozircha kam, biroq tilning turkiy guruhga mansubligi sababli turk tilidagi savol generatsiyasi ishlari, jumladan, K. Soleymanzadehning [6, 82] tadqiqoti o'zbek tiliga moslashtirilishi mumkin. T5 modeli savol-javob juftliklari asosida savol yaratishda keng ishlatiladi va bu usulni o'zbek tilidagi korpuslarda, ta'limiy matnlarda qo'llash imkoniyati juda yuqori. Guo va hammualliflari [7, 8041] esa neyron QG bo'yicha yozgan sharhlarida transformerlarni gibrid modellar uchun samarali yechim sifatida tavsiya qilgan. Transformerlarga asoslangan ko'p tilli modellar, masalan, mBERT o'zbek tilini qisman qamrab oladi, biroq yuqori sifatli natija uchun aynan o'zbek tilida oldindan o'qitilgan modellarga ehtiyoj katta.

Tadqiqotlar shuni ko‘rsatadiki, statistik yondashuvlar o‘zbek tilidagi korpuslarni tayyorlash va infratuzilmani shakllantirishda muhim rol o‘ynaydi. Neyron modellarning afzalligi matn kontekstini to‘g‘ri tahlil qilishida bo‘lsa, transformer modellari savol generatsiyasining umumiy sifatini sezilarli darajada yaxshilaydi.O‘zbek tilidagi asosiy muammo katta va sifatli annotatsiya qilingan korpuslarning yetishmasligidadir. Kelajakda statistik va transformer usullarini birlashtirgan gibrid modellarning yaratilishi, shuningdek, o‘zbek tiliga mos BERT modellarini rivojlantirish katta imkoniyatlar ochadi. Ta’limiy matnlar, xususan, darsliklar asosidagi izlanishlar esa QG tizimlarini yanada samarali bo‘lishiga olib keladi. O‘zbek tili bo‘yicha bu yo‘nalishdagi izlanishlar asta-sekin shakllanib boryapti. Bunga tilning o‘ziga xos jihatlari, murakkab qo‘shimchalar tizimi, so‘zlarning ko‘p shakllanishi va gap tuzilishining erkinligi sabab bo‘ladi. Shu omillar savol generatsiyasini boshqalarga qaraganda biroz murakkablashtiradi. Shuning sababli samarali natija olish uchun faqat bitta yo‘nalishga tayanish to‘g‘ri emas. Odatda, statistik usullar, neyron modellar va transformerlardan birgalikda foydalanilganda ancha barqaror yechim hosil bo‘ladi.

So‘nggi yillarda ayrim tadqiqotlar matnning ichki tuzilishini tahlil qilish, masalan, so‘zlarni bo‘g‘inlarga ajratish, o‘zakni aniqlash yoki oddiy leksik tahlil kabi masalalarga ko‘proq e’tibor qaratgan. Ammo savol generatsiyasi singari murakkab va yuqori darajadagi semantik jarayonlar hali yetarlicha chuqur o‘rganilmagan. Buning asosiy sababi o‘zbek tilining o‘ziga xos ichki qurilishidadir. O‘zbek tili agglutinativ til bo‘lgani uchun so‘z ma’nosi turli grammatik qo‘shimchalar orqali o‘zgarib boradi va ko‘p hollarda bitta so‘zning o‘zida bir nechta grammatik ma’no jamlanib ketadi. Masalan, “qilolmayotganmidingiz?” shaklida zamon, shaxs, inkor yoki so‘roq kabi belgilar bir joyda to‘planadi. Shuning uchun savol generatsiyasi jarayonida har bir qo‘shimchaning aniq vazifasini to‘g‘ri ajratib olish muhim. Shu bilan birga, o‘zbek tilining sintaktik erkinligi ham vazifani murakkablashtiradi. Gapdagi so‘z tartibi o‘zgarishi mumkin, lekin ma’no saqlanib qoladi. Masalan, “O‘quvchi kitobni o‘qidi” va “Kitobni o‘quvchi o‘qidi” mazmun jihatidan. Bu holat, ayniqsa, badiiy matnlarda ko‘proq uchraydi. She’riy nutqda ma’noni kuchaytirish yoki ohangni o‘zgartirish uchun qo‘llaniladigan inversiya – so‘z tartibini buzish ham ko‘p uchraydi. Masalan, “Tashna yashadik biz nurga, ziyoga, Qayon ketmoqdasan, ey uchqur zamon?” kabi satrlarda odatiy tartib buzilgan bo‘lsa-da, mazmun aniq saqlanadi. Bunday holatlar savol generatsiyasi tizimlari uchun qo‘shimcha muammo tug‘diradi, chunki model grammatik qurilma bilan birga matndagi badiiy va emotsional ohangni ham hisobga olishi kerak bo‘ladi. Shu sababli sintaktik erkinlikni yoki inversiyani to‘g‘ri aniqlash uchun tizimda chuqur semantik tahlil imkoniyatlari bo‘lishi zarur.

O‘zbek tilida sinonimik shakllar, ko‘makchilar va bog‘lovchilar orqali ma’no o‘zgarishi tez-tez uchraydi. Bu matndan asosiy ma’lumotni ajratish va undan savol yaratishni yanada qiyinlashtiradi. Shuning uchun o‘zbek tilida savol generatsiyasini samarali yo‘lga qo‘yish uchun bir nechta yondashuvni birlashtirish maqsadga muvofiq: statistik usullar umumiy qonuniyatlarni beradi, neyron modellar ma’no munosabatlarini o‘rganadi, transformerlar esa kontekstni chuqur tushunishga yordam beradi. Bunday uyg‘unlashgan yondashuv murakkab morfologiyaga ega tillarda savol yaratish jarayonini ancha tabiiylashtiradi. Statistik usullar savol generatsiyasining ilk bosqichida eng ko‘p qo‘llangan yondashuv bo‘lib, matndagi so‘zlar ketma-ketligining ehtimolliklarini o‘rganishga tayangan. Masalan, n-gram modellari “o‘zbek tili” yoki “savol generatsiyasi” kabi bog‘lanmalarni qayd qilib, ular asosida savol andozalarini shakllantiradi. Biroq o‘zbek tilining ko‘p shaklli so‘zlari va erkin so‘z tartiblari statistik modellar aniqligini pasaytiradi. Shu sababli statistik yondashuvlar o‘zbek tili uchun asosan boshlang‘ich bosqichlarda foyda beradi. Ular so‘z chastotasini tahlil qilish, savol andozalarini aniqlash va matnni ehtimollik asosida baholash kabi vazifalarda qo‘l keladi. Bu usullar savol generatsiyasi tizimini yaratishda ma’lumotni tayyorlash va asosiy birliklarni ajratib olishga yordam beradi. Ammo bugungi kunda statistik modellar o‘zlari bilan cheklanib qolmaydi. Ular ko‘pincha neyron yondashuvlar yoki transformer modellar bilan birgalikda qo‘llanadi, chunki zamonaviy tizimlar statistik qonuniyatni semantik tahlil bilan uyg‘unlashtirib ishlaydi. Xalqaro tajriba ham shuni ko‘rsatadiki, yangi neyron modellar aslida statistik tamoyillarni yanada chuqurroq darajada davom ettiradi. Shu bois o‘zbek tilida avtomatik savol yaratish tizimlarini ishlab chiqishda statistik metodlar (n-gram, HMM, chastotaviy tahlil) bilan zamonaviy neyron modellarni birgalikda qo‘llash eng to‘g‘ri yondashuv hisoblanadi. Ushbu yo‘nalishning shakllanishida, avvalo**,** P. F. Brown, J. Cocke, S. A. Della Pietra, V. J. Della Pietra, R. L. Mercer singari IBM tadqiqotchilarining ishlari sabab bo‘lgan. Ularning “*The Mathematics of Statistical Machine Translation*” [8, 263] nomli ishida tabiiy til birliklari o‘rtasidagi bog‘lanishlar ehtimollik modellariga asoslanib izohlangan. Dastlabgi avtomatik savol yaratish tizimlari qoidaga asoslangan yoki shablon asosida ishlagan bo‘lsa**,** Xinya Du, Junru Shao va Claire Cardie (2017) o‘zlarining “*Learning to Ask: Neural Question Generation for Reading Comprehension*” [4, 311] nomli maqolasida savol generatsiyasini neyron tarmoq yordamida amalga oshirganlar. Ularning tadqiqotida attention mexanizmi va sequence-to-sequence (seq2seq) qo‘llanilgan. Shunga qaramay, mazkur modelning asosida ham statistik modellar (so‘z chastotasi, kontekst ehtimolligi va n-gram strukturalari) yotadi. Shunday

qilib, neyron yondashuvlar aslida statistik metodlarning chuqurroq, parametrga asoslangan shakli sifatida rivojlangan.

Statistik modellar tabiiy tilni qayta ishlashda muhim bosqich bo‘lsa-da, ular matndagi keng kontekstni anglash, uzoq masofali bog‘lanishlarni ko‘rish va chuqur semantik ma’noni aniqlash imkoniyatlariga ega emas edi. Shu sababli neyron tarmoqlarga asoslangan yondashuvlar NLP sohasida yangi davrni boshlab berdi. Statistik usullar oldindan belgilangan qoidalarga tayanadigan bo‘lsa, neyron modellar tilni ko‘p misollar orqali o‘zini o‘zi “o‘rganadi”. 2013-yilda T.Mikolov va uning jamoasi tomonidan yaratilgan Word2Vec modeli aynan shu o‘zgarishning boshlanishiga sabab bo‘ldi va keyingi yirik neyron yondashuvlarga yo‘l ochdi. Modelning ikki asosiy arxitekturasi Continuous Bag of Words (CBOW) va Skip-gram – so‘zlarning kontekstdagi o‘zaro munosabatlarini o‘rganishga xizmat qiladi [9, 10]. CBOW modeli kontekstdagi so‘zlarga qarab markaziy so‘zni topishga harakat qilsa, Skip-gram buning teskarisini bajaradi u berilgan so‘zdan kelib chiqib atrofdagi kontekstni bashorat qiladi. Bu jarayon natijasida mazmuni yaqin bo‘lgan so‘zlar bir-biriga yaqin joylashuviga ega bo‘ladi. Masalan, “kitob – o‘qish”, “talaba – dars”, “ona – bola” kabi semantik jihatdan bog‘liq juftliklar model fazosida bir-biriga yaqin ko‘rinadi. Shu tufayli neyron modellar semantik o‘xshashlikni aniqlash, parafrazalarni topish yoki mos so‘zlarni almashtirish kabi vazifalarni ancha tabiiy bajaradi. Keyingi yillarda yaratilgan GloVe (Global Vectors for Word Representation, Pennington, Socher, Manning) [10, 1532] modeli Word2Vec’da mavjud bo‘lgan lokal kontekst bilan bir qatorda, butun matn korpusidagi global statistik bog‘lanishlarni ham hisobga olish imkonini bergan. Bu esa so‘zlar orasidagi semantik va sintaktik aloqalarni yanada aniqroq tahlil qilish uchun sharoit yaratgan. Shuningdek, FastText (Bojanowski va boshqalar) [11, 135] modeli so‘zlarning ichki morfologik tuzilishini, ya’ni asos, qo‘shimcha, morfema kabi birliklarni ham o‘rganishga imkon bergan. Model so‘zlarni avval kichik n-gram bo‘laklarga ajratib o‘rganadi. Shu yo‘l bilan o‘zbek, turk, qozoq kabi agglutinativ tillarda uchraydigan ko‘p shakllilikni ham hisobga oladi. Masalan, “kitob”, “kitobim”, “kitoblar”, “kitoblaringizdagi” kabi turli shakllar modelda bir xil semantik o‘zakka yaqin vektorlarda joylashadi. Umuman olganda, word embedding yondashuvlari tilni raqamli fazoda ifodalash uchun yangi imkoniyatlar yaratdi bunda so‘zlarning semantik va morfologik jihatlari modelning o‘zi tomonidan o‘zlashtiriladi. Bu jihat an’anaviy statistik yondashuvlarga nisbatan ancha ustunligini ko‘rsatadi. Neyron modellarni qadrlaydigan asosiy jihatlardan biri shuki, ular o‘z-o‘zini o‘rgatish xususiyatiga ega: ularga oldindan qoida yozib berish shart emas. Qoidaga asoslangan tizimlarda: “gapda “kim” bo‘lsa, savol shaxsga oid bo‘ladi” yoki “fe’l paytga ishora qilsa, savol “qachon” bilan boshlanadi” kabi qoidalar qo‘lda yoziladi. Neyron yondashuvlarda esa bu kabi birliklar model tomonidan o‘zi topiladi. Masalan, model “Anvar o‘qishga ketdi” gapini ko‘p bor uchratganida u o‘zi “Kim o‘qishga ketdi?” savoli bilan bu gap orasidagi bog‘lanishni tushunib oladi. Hech kim unga “bunday holatda “kim” deb so‘raladi” deb o‘rgatmaydi. Shu sababli bu jarayon “self-learning” (o‘z-o‘zini o‘rganish) yoki “representation learning” (taqdimotni o‘rganish) deb ataladi.

Xulosa qilib aytganda, neyron yondashuvlar savol generatsiyasi tizimlarining sifatini yangi bosqichga ko‘targan asosiy yo‘nalishlardan biridir. Ular statistik modellarga qaraganda murakkabroq bo‘lsa-da, o‘zbek tili uchun savol yaratish tizimini ishlab chiqishda aynan neyron modellar, xususan, seq2seq va attention asosidagi arxitekturalar eng istiqbolli yechim sifatida ko‘riladi. Neyron modellar NLP sohasida katta natijalarga erishgan bo‘lsa-da, ularning ilk shakli seq2seq (encoder–decoder) arxitekturasi ayrim kamchiliklarga ega bo‘lgan. Asosiy muammo shundan iborat ediki, model uzun matnlar bilan ishlayotganda oldingi ma’lumotlarni yetarli darajada eslab tura olmasdi, ya’ni matnning boshida aytilgan fikrlar bilan keyingi qismdagi gaplar o‘rtasidagi bog‘lanish to‘liq saqlanmas edi. Bu esa matnni qayta ishlash jarayonida izchillikning pasayishiga va ayrim mantiqiy uzilishlarga olib kelishi mumkin edi. Shu kamchiliklarni bartaraf etish maqsadida 2017-yilda Vaswani va hammualliflari tomonidan “Attention Is All You Need” nomli ishda yangi Transformer modeli taklif etgan [5, 5998]. Transformerlarning asosiy kuchi self-attention mexanizmidadir. Bu mexanizm modelga har bir so‘zni butun kontekst bilan solishtirib, uning gapdagi ahamiyatini aniqlash imkonini beradi: so‘zning ma’nosi faqat yonidagi birliklarga qarab emas, balki butun gapdagi barcha so‘zlar bilan bog‘liq holda tahlil qilinadi. Natijada, matnning chuqur semantik mazmunini aniqroq anglash imkoniyati paydo bo‘ladi. Transformer modellarining savol generatsiyasidagi asosiy ustunliklari ularning matnni chuqur darajada anglay olishida namoyon bo‘ladi. Bu modellar semantik kontekstni to‘liq idrok etadi, uzoq masofadagi bog‘lanishlarni eslab qoladi va parallel qayta ishlash imkoniyati tufayli tezroq o‘qitiladi. Eng muhim jihati shundaki, oldindan o‘qitilgan (pre-trained) arxitekturalar yordamida ular ma’lumot kam bo‘lgan tillarga ham oson moslashtirilishi mumkin. Shu sababli transformerlar savol generatsiyasi uchun eng samarali va zamonaviy yondashuvlardan biri hisoblanadi. Savol generatsiyasi jarayonida transformer arxitekturasi, ayniqsa, encoder–decoder tipidagi modellar T5 yoki BERT juda samarali ishlaydi. Bu modellar avval kiruvchi matnni tahlil qilib kontekstni aniqlaydi (encoder

bosqichi), so‘ng shu kontekstga tayangan holda yangi savol – yaratadi (decoder bosqichi). T5 modeli matndan savol yaratish jarayonini oddiy text-to-text vazifa sifatida ko‘radi.

Masalan: Kirish: “Ona nonushta tayyorladi.”

Chiqish: “Kim nonushta tayyorladi?”

Bu jarayonda model quyidagicha ishlaydi: avval, “Ona nonushta tayyorladi.” jumlasini tahlil qilib, undagi asosiy ma’lumotlarni, harakatni bajargan shaxsni “Ona” va uning amalini “nonushta tayyorladi” ajratib oladi. Keyin shu ma’lumotlarga tayangan holda savol shaklini yaratadi: shaxs “Ona” bo‘lgani uchun u savol tarkibida “Kim” so‘zi bilan almashtiriladi. Natijada, tizim yangi gapni “Kim nonushta tayyorladi?” savolini avtomatik ravishda hosil qiladi. Bunday modellar matnning konteksti, sintaktik tuzilishi va semantik ma’nosini bir vaqtning o‘zida tahlil qilgani uchun savol generatsiyasida eng yuqori sifatga erishgan. Shuning uchun Xinya Du va Claire Cardie ilgari taklif qilgan seq2seq yondashuvlaridan keyingi tadqiqotlar asosan transformer asosidagi modellar (T5, BERT, GPT, mT5 va mBERT)ga o‘tgan. O‘zbek tili uchun ham transformer modellaridan foydalanish katta imkoniyatlar yaratadi. Birinchidan, ko‘p tilli modellar — mBERT, mT5, XLM-R xalqaro korpuslarda o‘qitilgan bo‘lib, ularning ichida o‘zbek tili ham mavjud. Bu modelni noldan o‘qitishga hojat qoldirmaydi, balki tayyor pre-trained modelni o‘zbekcha matnlar bilan fine-tuning qilish kifoya bo‘ladi. Ikkinchidan, transformerlarda morfologik tahlilni bevosita kontekst orqali o‘rganish xususiyati mavjud. Shu sababli ular o‘zbek tilidek agglutinativ tillarda ham yaxshi natija beradi. Masalan, “bola”, “bolalar”, “bolalaringizdagi” kabi shakllar model fazosida bir-biriga yaqin semantik vektorlarda joylashadi. Natijada, tizim savol yaratishda shakl farqiga emas, asosiy mazmunga tayanadi. Bu jihat an’anaviy statistik modellarda qiyin bo‘lgan murakkab morfologiyani avtomatik o‘rganishga yordam beradi.

Xulosa qilib aytganda, transformer arxitekturasi savol generatsiyasi tizimlarini yangi bosqichga olib chiqqan texnologiyalardan biridir. U matnning semantik mazmunini chuqur anglash, kontekstni to‘liq qamrab olish va morfologik jihatdan moslashish kabi imkoniyatlari bilan ajralib turadi. Shu sababli bu yondashuv o‘zbek tili uchun ham katta salohiyat yaratadi. Yetarli hajmdagi o‘zbekcha korpuslar shakllantirilgan taqdirda, transformer modellaridan foydalanib yuqori aniqlikka ega avtomatik savol generatsiyasi tizimlarini yaratish mumkin. Har bir yondashuvning samaradorligi, aniqligi va qo‘llanish doirasi mavjud resurslar, ma’lumotlar hajmi va tilning o‘ziga xos lingvistik xususiyatlariga bog‘liq. Quyida savol generatsiyasining uch asosiy yo‘nalishi statistik, neyron va transformer modellari o‘zaro taqqoslanadi. Jadvalda ularning afzallik va kamchiliklari hamda o‘zbek tili uchun qay darajada moslashishi mumkinligi ko‘rsatilgan.

Yondashuvlar	Afzalliklari	Kamchiliklar
Statistik yondashuvlar	➢ Tezkor ishlaydi ➢ Kam resurs talab qiladi ➢ TushunarliKichik ma’lumotlar to‘plamida samarali ➢ O‘zbek tilining grammatik qoidalarini qo‘llash oson	➢ Murakkab savollar generatsiya qila olmaydi ➢ Kontekstni chuqur tushunmaydi ➢ Sinonimiya va polisemiya muammolari mavjud ➢ Aniqlik past ➢ Qo‘lda sozlash talab qiladi
Neyron yondashuvlar	➢ Kontekstni yaxshiroq tushunadi ➢ Murakkab savollar yarata oladi ➢ Grammatik jihatdan to‘g‘ri savollar yarata oladi ➢ Avtomatik o‘rganish qobiliyati mavjud ➢ Uzun so‘z ketma-ketliklarini qayta ishlay oladi	➢ Katta ma’lumotlar to‘plami talab qiladi ➢ Hisob-kitob resurslari ko‘p ➢ O‘qitish uzoq vaqt oladi ➢ O‘zbek tilida yetarli ma’lumot yo‘q
Transformer modellari	➢ Eng yuqori aniqlik ➢ Kontekstni eng chuqur tushunish ➢ Transfer learning imkoniyati ➢ Multilingual modellar o‘zbek tilida ishlaydi ➢ Turli turdagi savollarni generatsiya qiladi	➢ Juda ko‘p resurs talab qiladi ➢ Maxsus uskunalar (GPU) zarur ➢ O‘qitish qimmat ➢ O‘zbek tilida fine-tuning talab qilinadi

Tadqiqot natijalari shuni ko‘rsatdiki, savol generatsiyasi uchun yagona mukammal yondashuv yo‘q. O‘zbekcha matnlardan savol generatsiya qilishda har bir yondashuvning o‘ziga xos ijobiy va salbiy tomonlari bor. Statistik metodlar savol shaklini tez aniqlaydi, ammo ma’no chuqurligini yetarlicha aks ettira olmaydi. Neyron yondashuvlar semantik tahlilni kuchaytirib, savolning mazmunini aniqroq tushunishga yordam beradi. Transformer modellar esa kontekstni chuqur tahlil qilib, grammatik va mantiqan to‘g‘ri savollar yaratishga imkon beradi. Uchala yondashuvning afzalliklarini birlashtirgan gibrid usul esa o‘zbek

tili matnlari uchun eng yaxshi natijani beradi va yaratilgan savollar kontekstga mos tabiiy va mazmunan aniq bo‘lib chiqadi. Gibrid yondashuvni takomillashtirish muhim. Chunki statistik modellarning tezligi, neyron transformerlarda esa chuqur kontekstni tushunish imkoniyati kuchli. Agar shu uchala tomonning eng yaxshi sifatlarini bitta tizimga jamlash mumkin bo‘lsa, o‘zbek tilida savol generatsiyasi ancha tabiiy, aniq va samarali bo‘ladi. O‘zbek tili uchun, avvalo, katta hajmdagi korpuslar yaratish juda zarur. Chunki savol generatsiyasi bo‘yicha ishonchli model tayyorlash uchun bunday ma’lumotlar juda katta rol o‘ynaydi. Korpus qancha katta bo‘lsa, turli yondashuvlarni solishtirish ham ancha osonlashadi, xatolar aniq ko‘rinadi va har bir metodning imkoniyatini real baholash imkoni paydo bo‘ladi.

Xulosa qilib aytganda, bu borada qilinayotgan ishlar o‘zbek tilining kompyuter lingvistikasidagi o‘rnini yanada mustahkamlash, tabiiy tilni qayta ishlash jarayonlarida o‘zbek tilining mustaqil, yuqori samarali modellarini shakllantirish va sun’iy intellekt sohasida milliy yechimlar yaratishga xizmat qiladi. O‘tkazilgan tadqiqot natijalari o‘zbek tili matnlari asosida savol generatsiyasi jarayonining nazariy va amaliy poydevorini shakllantiradi. Shu bilan birga, mavzu hali ko‘plab istiqbolli yo‘nalishlarni qamrab oladi va kelgusida yanada chuqurroq tadqiqotlarni talab qiladi. Tahlillar shuni ko‘rsatadiki, o‘zbek tilining agglutinativ tuzilishi va murakkab morfologiyasi sababli savol generatsiyasi jarayoni alohida yondashuv talab qiladi. Amaliy natijalar ushbu uch metodning ustun tomonlarini birlashtirgan gibrid yondashuviyaxshi natija berishini tasdiqlaydi. Bunday integratsiya statistik tahlilning qat’iyligi, neyron modellarning semantik mohiyatni anglay olishi va transformerlarga xos chuqur kontekst tahlilini bir tizimda uyg‘unlashtiradi.

Kelgusida yirik va sifatli o‘zbekcha korpuslar yaratish, multimodal savol generatsiyasi yo‘nalishini rivojlantirish hamda gibrid arxitekturalarni optimallashtirish ushbu sohaning asosiy vazifalaridan biri bo‘lib qoladi. Umuman olganda, o‘zbek tili uchun savol generatsiyasi texnologiyalarining shakllanishi nafaqat ilmiy, balki ta’lim, test tizimlari va sun’iy intellekt sohalari uchun ham katta amaliy ahamiyatga ega.

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ASPEKTUAL SEMANTIKANI KONTEKSTUAL BOYITISHNING O'ZIGA XOS XUSUSIYATLARI

Qudratov Laziz Farxodovish,
Mustaqil tadqiqotchi Samarqand davlat chet tillar instituti

Annotatsiya. *Ushbu maqolada aspektual ma'no qanday qilib gaplar darajasidagi haqiqat shartlaridan tashqariga chiqib, diskurs darajasidagi talqinlarni yaratishda faol ishtirok etishi ko'rib chiqiladi. Rasmiy semantika, kognitiv pragmatika va diskurs tahlilidan olingan nazariy ma'lumotlarga tayanib, maqolada aspektual markerlar va aspektual zaryadlangan leksik elementlar kengaytirilgan matnlarda voqealarni aks ettirish, vaqtinchalik ramkalash, xulosa zanjirlash va ritorik tashkilotga hissa qo'shishi ta'kidlanadi. Tasviriy matn tahlillari va o'zaro nazariy sintez orqali tadqiqot aspektual semantikaning kontekstual boyitilishi morfosintaktik kodlash, leksik Aktionsart, ravish modifikatsiyasi va yuqori darajadagi diskurs strategiyalari o'rtasidagi o'zaro ta'sirni o'z ichiga olgan ko'p qatlamli hodisa ekanligini ko'rsatadi. Maqola lingvistik tavsif uchun metodologik oqibatlarni bayon qilish va kelajakdagi empirik tadqiqotlar uchun yo'nalishlarni taklif qilish bilan yakunlanadi.*

Kalit so'zlar: *aspektuallik; aspektual semantika; kontekstual boyitish; nutq tahlili; vaqt tuzilishi; voqea tasviri; rivoyat vaqtliligi; xulosa chiqarish jarayonlari; matn dinamikasi; pragmatik funktsiyalar*

SPECIFIC FEATURES OF THE CONTEXTUAL ENRICHMENT OF ASPECTUAL SEMANTICS

Abstract. *This article examines how aspectual meaning extends beyond clause-level truth-conditions to participate actively in the construction of discourse-level interpretations. Drawing on theoretical accounts from formal semantics, cognitive pragmatics, and discourse analysis, the paper argues that aspectual markers and aspectually charged lexical items contribute to event representation, temporal framing, inferential chaining, and rhetorical organization in extended texts. Through illustrative textual analyses and cross-theoretical synthesis, the study demonstrates that contextual enrichment of aspectual semantics is a multilayered phenomenon involving interaction among morphosyntactic encoding, lexical Aktionsart, adverbial modification, and higher-order discourse strategies. The article concludes by outlining methodological implications for linguistic description and offering directions for future empirical research.*

Key words: *aspectuality; aspectual semantics; contextual enrichment; discourse analysis; temporal structure; event representation; narrative temporality; inferential processes; textual dynamics; pragmatic functions.*

ОСОБЕННОСТИ КОНТЕКСТУАЛЬНОГО ОБОГАЩЕНИЯ АСПЕКТУАЛЬНОЙ СЕМАНТИКИ

Анотация. *В данной статье рассматривается, как аспектуальное значение выходит за рамки условий истинности на уровне предложений и принимает активное участие в построении интерпретаций на уровне дискурса. Опираясь на теоретические подходы формальной семантики, когнитивной прагматики и дискурсивного анализа, в статье утверждается, что аспектуальные маркеры и аспектуально нагруженные лексические единицы способствуют репрезентации событий, временному фреймингу, выстраиванию цепочки выводов и риторической организации в обширных текстах. С помощью иллюстративного текстового анализа и кросс-теоретического синтеза исследование показывает, что контекстуальное обогащение аспектуальной семантики представляет собой многослойное явление, включающее взаимодействие морфосинтаксического кодирования, лексического Aktionsart, адвербиальной модификации и дискурсивных стратегий более высокого порядка. В заключение статьи излагаются методологические выводы для лингвистического описания и предлагаются направления для будущих эмпирических исследований.*

Ключевые слова: *аспектуальность; аспектуальная семантика; контекстуальное обогащение; дискурсивный анализ; временная структура; репрезентация событий; нарративная темпоральность; процессы вывода; текстовая динамика; прагматические функции.*

Kirish. Aspektuallik an’anaviy ravishda tillarning voqealar va holatlarning ichki vaqtinchalik tuzilishini kodlashiga bog‘liq bo‘lib, voqeaning davom etayotgan yoki tugallanganligini, odatiyligini,

takrorlanishini (iterativ), yoki boshlanishini (inchoative) aniqlashga xizmat qiladi. Ushbu nuqtai nazar asosiy semantik kategoriyalardan biri bo‘lib, klassik tadqiqotlarda aspekt ko‘pincha gap darajasidagi operator sifatida talqin qilinadi, u vaqtga nisbatan haqiqat-shartli tarkibni o‘zgartirish vazifasini bajaradi (Comrie, 1976; Vendler, 1967). Biroq, faqat gap darajasida ko‘rilgan aspekt tushunchasi aspektual ma’lumotlarning kengaytirilgan nutq doirasidagi funksiyalarini yetarlicha qamrab olmaydi.

Haqiqiy matnlarda aspektual tanlovlar o‘quvchilarga voqealarning ketma-ketligi, sababiy bog‘liqlik, fon va oldingi voqealarni ajratish, voqealarning markaziyligi yoki periferikligi hamda rivoyatlarning ritorik ritmi va sur’atini anglash imkonini beradi. Shu nuqtai nazardan, aspektual morfologiya va leksik vositalar (Aktionsart) matnning faqat literal, haqiqatga asoslangan ma’nosini emas, balki uning pragmatik va diskursiv qatlamlarini ham shakllantiradi.

Ushbu maqola aspektual semantikaning kontekstual boyitilishini tadqiq qiladi. Kontekstual boyitish deganda aspektual elementlarning – grammatik morfologiya, leksik Aktionsart, va aspektga sezgir ravishlar – taklif qilinmagan, ya’ni inferensial va diskurs tashkilotiga xizmat qiluvchi ma’nolarni yaratishdagi ishtiroki tushuniladi. Asosiy da’vo shundaki, aspektual tasvirlar faqat morfologik yoki leksik shaklda mavjud bo‘lib qolmay, balki ular pragmatik kontekst, rivoyat nuqtai nazari, leksik semantika va gaplararo munosabatlar bilan o‘zaro ta’sir orqali boyitiladi. Natijada, matnning semantik qatlamlari murakkablashadi: o‘quvchi yoki tinglovchi aspektual ma’lumotni kengaytirib, sababiy bog‘liqlikni anglaydi, voqealarni markaziy va periferal ravishda ajratadi, vaqtinchalik taxminlar hosil qiladi va inferensial xulosalarni shakllantiradi.

Kontekstual boyitish jarayoni bir nechta qatlamlarni o‘z ichiga oladi. Birinchidan, morfosintaktik qatlamda fe’lning aspektual morfemalari va ularning variantlari voqea vaqtini va yakunlanganlik darajasini belgilaydi. Ikkinchidan, leksik Aktionsart voqealarni turkumlash va ular orasidagi temporal-aksiologik farqlarni aniqlash imkonini beradi (masalan, faoliyat, yutuq, holat va voqea turlari). Uchinchidan, adverbial va kontekstual qo‘shimchalar (suddenly, gradually, still, already kabi) voqealarning davomiyligi, tezligi va kutilgan natijalarini modulyatsiya qiladi. To‘rtinchidan, diskursiv va pragmatik qatlam – bu o‘quvchiga aspektual ma’lumotni inferensial tarzda boyitish, voqealarni hikoya strukturasi doirasida tartiblash va ritorik maqsadlar bilan ishlatish imkonini beradi.

Maqolaning tuzilishi quyidagicha: avvalo, aspektual tadqiqotlar bo‘yicha qisqacha adabiyotlar sharhi taqdim etiladi, so‘ngra formals va pragmatik tahlil vositalarini birlashtirgan nazariy asos bayon qilinadi. Keyingi bo‘limda kontekstual boyitish mexanizmlarini misollar orqali tushuntiruvchi matn tahlillari beriladi. Shuningdek, metodologik oqibatlar va potentsial empirik strategiyalar – korpus tahlili, eksperimental va computational tadqiqotlar – muhokama qilinadi. Yakuniy qismda esa nazariy va amaliy xulosalar bilan maqola o‘z nihoyasiga yetadi.

Shu tariqa, aspektual semantika endi faqat fe’lning morfologik yoki gap darajasidagi vaqtni belgilovchi operatori sifatida emas, balki kengaytirilgan matn va diskurs kontekstida ma’nolarni boyituvchi va strukturalashtiruvchi dinamik vosita sifatida tushunilishi kerak. Bu yondashuv, lingvistik tahlil, stilistika va pragmatika sohalarida yangi tadqiqot imkoniyatlarini ochadi va nutqning semantik va pragmatik qatlamlari o‘rtasidagi o‘zaro bog‘liqlikni chuqurroq tushunishga yordam beradi.

Adabiyotlar va tahlil metodlari. Aspektuallik bo'yicha tadqiqotlar rasmiy semantika, tipologiya, psixolingvistika va rivoyat tadqiqotlarini qamrab oladi. Komri (1976) va Smit (1997) asosiy kategoriyalarni (perfektiv va imperfektiv; telik va atelik) yaratdilar. Vendler (1967) va Dowty (1979) Aktionsart turlarini va ularning semantik oqibatlarini ajratib ko'rsatishdi. Yaqinda nashr etilgan rasmiy ishlar (Klein, 1994; Giorgi & Pianesi, 1997; Verkuyl, 1993) temporal va aspektual operatorlarni va ularning zamon bilan o'zaro ta'sirini aniqladi.

Gap-diskurs interfeysida Hopper (1982) aspektning diskurs ahamiyatini ta'kidladi: progressiv va perfektiv morfosintaksis qanday qilib oldingi va orqa fonni ko'rsatishi mumkin. Biber va boshqalar (2002) va Brinton (1988) aspektual foydalanish janrlar va registrlar bo'yicha qanday o'zgarishini hujjatlashtirib, morfologik tanlovlarni matn funktsiyalari bilan bog'laydilar. Hikoya nazariyasida Reyxenbax va diskursga asoslangan yondashuvlar (masalan, Reyxenbax; Klein) aspektual profillar hikoya vaqti va sur'atini qanday yaratishini ko'rib chiqish uchun kengaytirildi (Behrens, 2005; Vikner, 2014).

Pragmatik hisob-kitoblar xulosa va dolzarblikka e'tibor qaratadi: aspektual tanlovlar so'zma-so'z mazmundan oshib ketadigan taxminlar, taxminlar va xulosa zanjirlarini qo'zg'atishi mumkin (Hacquard; boshqalar). Kognitiv va korpusga asoslangan tadqiqotlar shuni ko'rsatadiki, aspekt boyitilgan voqea modellarini yaratish uchun leksik semantika va ravishlar bilan o'zaro ta'sir qiladi (Smit; psixolingvistikada Bok va Uorren). Birgalikda, bu yo'nalishlar aspektuallikni ham grammatik ma'no, ham diskursni tashkil etuvchi resurs sifatida ko'rib chiqadigan sintezni talab qiladi.

Natijalar va muhokama.

- Ushbu maqola uchta analitik nuqtai nazarni birlashtiradi:

- 1. Rasmiy semantik operatorlar: hodisa vaqtlari va mos yozuvlar vaqtlari bo'yicha vaqtinchalik miqdoriylikni o'zgartiradigan aspektual morfemalar va operatorlar (nomukammal, mukammal, progressiv, odatiy, mukammal) (Klein, 1994; Giorgi & Pianesi, 1997).

2. Leksik va Aktionsart hissalari: mumkin bo'lgan aspektual talqinlarni cheklaydigan va ravishlar va argumentlar bilan o'zaro ta'sir qiluvchi fe'l sinflari (holatlar, faoliyatlar, yutuqlar, yutuqlar) (Vendler, 1967; Dowty, 1979).

3. Diskurs-pragmatik boyitish: aspektual ishoralar kontekstda qanday talqin qilinishini shakllantiruvchi xulosa jarayonlari (Gricean va neo-Gricean pragmatikasi), axborot tuzilishi (mavzu/izoh, diqqat markazi/fon) va ritorik tashkilot (hikoyaning oldingi rejasi, tushuntirish, baholash) (Hopper, 1982; Biber va boshqalar, 2002).

Bu darajalar orasidagi o'zaro ta'sir pragmatik boyitish sikllari orqali sodir bo'ladi: aspektual shakllar dastlabki voqea profilini (rasmiy semantika + Aktionsart) belgilaydi, uni tinglovchilar/o'quvchilar kontekstual ishoralar (temporal ravishlar, oldingi/keyingi gaplar, dunyo bilimlari) yordamida boyitadi. Keyin bu boyitilgan tasvir nutq darajasidagi strukturaga qaytadi (masalan, keyingi aspektual shakllarni tanlash) va matn bo'ylab dinamik aspektual traektoriyalarni yaratadi.

4. Matn tahlillari: misollar va mexanizmlar

Quyida aspektual semantikaning nutqda boyitilishining asosiy mexanizmlarini ko'rsatuvchi qisqartirilgan tahlillar keltirilgan.

4.1 Oldingi va orqa fon

Progressiv shakllar aniq yutuqlar aralashadigan fonni yaratadigan hikoya segmentlarini ko'rib chiqing:

U shisha singanida o'qiyotgan edi.

Bu yerda progressiv o'qiyotgan edi, davom etayotgan sahnani yaratadi; mukammal parchalangan oldingi o'rinni egallaydi va bu keskin o'zgarishga olib keladi. Gap darajasidagi haqiqat shartlaridan tashqari, progressiv o'quvchini keyingi aniq voqealarni buzuvchi sifatida talqin qilishga tayyorlaydi. Boyitish pragmatikdir: progressiv morfologiyadan kelib chiqadigan davomiylik parchalanuvchi natijani keltirib chiqaradi, bu esa sababiy xulosalar va hissiy reaksiyalarga ta'sir qiladi.

4.2 Xulosa zanjiri va sababiylik

Aspektual tanlovlar sababiylik haqidagi xulosalarga ruxsat berishi mumkin. Perfektiv shakllar ketma-ketligida o'quvchilar ko'pincha yakun va natija haqida xulosa chiqaradilar:

He finished the report, handed it in, and left.

Mukammal yutuqlar ketma-ketligi tugallangan loyiha va uning oqibatlari haqida xulosa chiqarishga undaydi. Agar bir xil fe'llar odatiy jihatdan paydo bo'lsa, taxmin qilingan ma'no o'zgaradi (odatiy va bir martalik bajarilish). Shunday qilib, aspektual profillar voqealar ketma-ketliklarining sababiy rivoyatlarga qanday integratsiya qilinishini ko'rsatib beradi.

4.3 Vaqtinchalik ramkalash va kutish

Mukammal va mukammal jihatlar kutilgan natijalarni tuzadigan vaqtinchalik bog'lanishlarni yaratishi mumkin. Yangiliklar reportaj uslubini ko'rib chiqing: Qo'mita taklifni ma'qulladi. A'zolar keng qo'llab-quvvatlash haqida xabar berishdi. Hozirgi tugallangan zamon hozirgi zamon bilan bog'liqligini tasdiqladi, bu esa o'quvchini oqibatlar yoki joriy harakatlarni kutishga undaydi. Shuning uchun aspektual morfologiya tomonidan ishlab chiqarilgan vaqtinchalik ramkalash ma'lumotlarning nutq darajasida tashkil etilishiga va keyingi takliflarning ahamiyatiga hissa qo'shadi.

4.4 Leksik-grammatik o'zaro ta'sir

Leksik Amallar aspektual boyitishni cheklashi yoki kuchaytirishi mumkin. Masalan, muvaffaqiyat fe'llari (masalan, yetib borish, portlash) progressiv talqinga qarshilik ko'rsatadi, ammo darhol aniq oldingi holatni yaratadi. Faoliyat fe'llari (masalan, yugurmoq, yozmoq) jarayonlarni modellashtirish uchun progressiv jihat bilan muammosiz birlashadi. Ravishlar (masalan, to'satdan, asta-sekin, allaqachon) birgalikda paydo bo'lganda, ular boyitilgan talqinni yanada modulyatsiya qiladi, ko'pincha hikoya qilish sur'atini yoki baholash pozitsiyasini o'zgartiradi.

4.5 Kengaytirilgan matnlarda pragmatik va ritorik effektlar

Argumentativ yoki tushuntirish nutqida aspektual tanlovlar baholash pozitsiyasiga ta'sir qiladi. Yozuvchilar oldingi topilmalarni tegishli asos sifatida taqdim etish uchun mukammal konstruksiyalardan foydalanishlari mumkin (Tadqiqotchilar buni ko'rsatdilar...), shu bilan argumentativ kuchni kuchaytiradi. Xuddi shunday, odatiy aspektual konstruksiyalar aniq holatlarni kengroq da'volarga umumlashtirishi va ritorik ishontirishga hissa qo'shishi mumkin.

1. Metodologik oqibatlar va empirik yo'nalishlar

Kontekstual boyitishni o'rganish rasmiy tahlil, korpusga asoslangan taqsimot tadqiqoti va eksperimental pragmatikani birlashtirgan aralash usullarni talab qiladi. Tavsiya etilgan metodologiyalar quyidagilarni o'z ichiga oladi:

• Korpus tahlili: takrorlanuvchi nutq funktsiyalarini aniqlash uchun janrlar bo'yicha aspektual shakllarning taqsimot naqshlarini o'rganing (hikoya va akademik nasr) (Biber va boshqalar, 2002).

• Annotatsiya sxemalari: gap darajasidagi jihatni, leksik Aktionsartni, ravish modifikatsiyasini va nutq funktsiyasini (oldingi/orqa fon, sababiy bog'liqlik, kutish) aks ettiruvchi ko'p bosqichli annotatsiyalarni ishlab chiqish. Annotatorlararo ishonchlilik juda muhim bo'ladi.

• Eksperimental tadqiqotlar: aspektual ishoralarning onlayn xulosa chiqarish va vaqtinchalik model yaratishga qanday ta'sir qilishini tekshirish uchun gap/diskursni yakunlash vazifalaridan, ko'zni kuzatish yoki ERP o'lchovlaridan foydalaning.

• Hisoblash modellashtirish: o'quvchilar morfosintaktik ishoralarni kontekst bilan qanday birlashtirib, boyitilgan voqea tasvirlarini yaratishini simulyatsiya qiladigan Bayes yoki xususiyatlarga asoslangan modellarni qo'llang.

Bu usullar tillar va registrlar bo'yicha kontekstual boyitish darajasi va dispersiyasini aniqlashga yordam beradi va interfeys cheklovlarini yoritadi.

Xulosa. Aspektuallik shunchaki gaplar darajasidagi vaqtinchalik operatordan ko'proq narsani anglatadi: bu kengaytirilgan matnlarning ritorik va xulosa arxitekturasida ishtirok etadigan faol semantik va pragmatik resursdir. Kontekstual boyitish morfosintaksis, leksik semantika, ravish modifikatsiyasi va nutq strategiyalarining o'zaro ta'siridan kelib chiqadi. Shuning uchun, aspektual ma'noning keng qamrovli hisobi aspektual ishoralarning gaplar bo'ylab va nutqning kengroq qismlari orqali voqealarni ifodalash, sur'at, sabab-oqibat va ishontirishga yo'naltirilishiga qanday qo'llanilishini hisobga olishi kerak. Kelajakdagi tadqiqotlar boyitish parametrlarini xaritalash va tillararo umumlashtirishlarni sinab ko'rish uchun korpus naqshlari, nazorat ostidagi tajribalar va rasmiy modellashtirishni birlashtirgan holda empirik triangulyatsiyani amalga oshirishi kerak. Bunday ishlar matn darajasida vaqtinchalik strukturaning ma'noga qanday hissa qo'shishini tushunishimizni takomillashtiradi va oxir-oqibat semantika, pragmatika va nutq tadqiqotlarini birlashtiruvchi nazariyalarni rivojlantiradi.

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THE ROLE OF STYLISTIC DEVICES IN THE MANIFESTATION OF LEXICAL ECONOMY

Saidov Khayrulla Shavkatovich,
Associate professor of English linguistics department of Bukhara state University (PhD)
x.sh.saidov@buxdu.uz
Bekmurodova Marjona Ozod qizi,
1st year student of master degree, Bukhara State University

Abstract. *Lexical economy, understood as the tendency of language users to convey maximum meaning through minimal linguistic form, constitutes a core principle in modern linguistics. This study examines the role of stylistic devices in enhancing lexical economy, focusing particularly on how figurative and condensed linguistic structures allow speakers and writers to express complex ideas more efficiently. Although lexical economy is often associated with technical, journalistic, and conversational discourse, stylistic devices reveal that the phenomenon is equally central to creative and rhetorical language use. By analyzing the interplay between stylistic compression, semantic density, this article demonstrates that devices such as metaphor, metonymy, ellipsis, and allusion significantly reduce linguistic redundancy while increasing expressive precision. Through a qualitative methodology that synthesizes theoretical perspectives from cognitive linguistics, stylistics, and discourse analysis, the study highlights how stylistic devices rely on shared cultural knowledge and cognitive schemas to compensate for reduced lexical content. The results demonstrates that stylistic devices not only economize lexical expenditure but also enhance rhetorical impact, and the interpretive engagement of readers. The findings suggest that lexical economy should be understood not merely as a quantitative reduction of linguistic material but as a strategic mechanism shaped by stylistic creativity.*

Keywords: *Lexical economy, stylistic devices, metaphor, compression, semantic density, discourse, cognitive linguistics.*

LEKSIK TEJAMKORLIKNING NAMOYON BO‘LISHIDA USLUBIY VOSITALARNING O‘RNI

Annotatsiya. *Leksik tejamkorlik deganda, tildan foydalanuvchilarning minimal lisoniy shakl orqali maksimal ma’noni ifodalash tendensiyasi tushuniladi va u zamonaviy tilshunoslikning asosiy tamoyilini tashkil etadi. Ushbu tadqiqotda uslubiy vositalarning leksik tejamkorlikni oshirishdagi o‘rni ko‘rib chiqiladi, ayniqsa, tasviriy va qisqartirilgan til tuzilmalari so‘zlovchi va yozuvchilarga murakkab g‘oyalarni yanada samarali ifodalash imkonini berishiga e’tibor qaratiladi. Garchi leksik tejamkorlik ko‘pincha texnik, publitsistik va so‘zlashuv nutqi bilan bog‘liq bo‘lsa-da, stilistik vositalar bu hodisaning ijodiy va ritorik tildan foydalanish uchun bir xil darajada markaziy ekanligini ko‘rsatadi. Ushbu maqolada uslubiy siqilish va semantik zichlik o‘rtasidagi o‘zaro bog‘liqlikni tahlil qilish orqali metafora, metonimiya, ellipsis va alluziya kabi vositalar til ortiqchaligini sezilarli darajada kamaytirishi, ayni paytda ekspressiv aniqlikni oshirishi ko‘rsatib berilgan. Kognitiv tilshunoslik, stilistika va diskurs tahlilining nazariy qarashlarini umumlashtiruvchi metodologiyasi orqali tadqiqot stilistik vositalarning kamaygan leksik tarkibni to‘ldirish uchun umumiy madaniy bilimlar va kognitiv sxemalarga tayanishini ta’kidlaydi. Natijalar shuni ko‘rsatadiki, uslubiy vositalar nafaqat leksik sarflarni tejaydi, balki nutqiy ta’sirchanlikni va o‘quvchilarning faolligini oshiradi. Natijalar shuni ko‘rsatadiki, leksik tejamkorlikni faqat lingvistik materialning miqdoriy qisqarishi sifatida emas, balki stilistik ijodkorlik tomonidan shakllantirilgan strategik mexanizm sifatida tushunish kerak.*

Kalit so‘zlar: *Leksik tejamkorlik, stilistik vositalar, metafora, kompressiya, semantik zichlik, diskurs, kognitiv tilshunoslik.*

РОЛЬ СТИЛИСТИЧЕСКИХ СРЕДСТВ В ПРОЯВЛЕНИИ ЛЕКСИЧЕСКОЙ ЭКОНОМИКИ

Аннотация. *Лексическая экономия, понимаемая как тенденция пользователей языка передавать максимальный смысл посредством минимальной языковой формы, составляет основной принцип современной лингвистики. В данном исследовании рассматривается роль стилистических*

приемов в повышении эффективности лексики, с особым акцентом на том, как образные и сжатые языковые структуры позволяют говорящим и писателям более эффективно выражать сложные идеи. Хотя лексическая экономия часто ассоциируется с техническим, публицистическим и разговорным дискурсом, стилистические приемы показывают, что это явление в равной степени центрально для творческого и риторического использования языка. Анализируя взаимодействие стилистического сжатия и семантической плотности, эта статья демонстрирует, что такие приемы, как метафора, метонимия, эллипсис и аллюзия, значительно уменьшают лингвистическую избыточность, одновременно повышая экспрессивную точность. Через качественную методологию, синтезирующую теоретические взгляды когнитивной лингвистики, стилистики и дискурсного анализа, в исследовании подчеркивается, как стилистические приемы опираются на общие культурные знания и когнитивные схемы для компенсации уменьшенного лексического содержания. Результаты показывают, что стилистические приемы не только экономят лексические затраты, но и повышают риторическую эффективность и интерпретационную вовлеченность читателей. Результаты предполагают, что лексическую экономию следует понимать не просто как количественное сокращение лингвистического материала, а как стратегический механизм, формируемый стилистическим творчеством.

Ключевые слова: *Лексическая экономия, стилистические приемы, метафора, сжатие, смысловая плотность, дискурс, когнитивная лингвистика.*

The concept of lexical economy has long fascinated linguists because it touches upon a universal tendency in language: the drive to express ideas with the least amount of linguistic effort while still preserving clarity, expressiveness, and communicative efficiency. From the earliest theoretical discussions in classical rhetoric to contemporary research in cognitive linguistics, scholars have observed that human interaction favors linguistic structures that deliver meaning compactly without overburdening the communicative channel. In recent decades, the phenomenon has gained renewed attention as the digital era transforms communication practices and encourages concise forms of expression, revealing that lexical economy is not merely a linguistic curiosity but a pervasive organizing principle within modern discourse landscapes. Within this framework, stylistic devices occupy a particularly intriguing position because they condense thought not through structural reduction alone but through creative manipulation of meaning, cultural associations, and cognitive shortcuts that allow a few words to carry extensive interpretive weight.

The introduction of stylistic devices into discussions of lexical economy highlights a deeper dimension of linguistic efficiency: figurative expressions, allusions, ellipses, and other stylistic constructions are inherently economical because they rely on shared conceptual knowledge, cognitive schemas, and cultural memory. When a speaker uses a metaphor such as “time is money,” the utterance achieves lexical economy not by reducing sentence length but by activating a rich network of conceptual associations that extend far beyond the literal wording. Such examples show that stylistic devices achieve economy by shifting communicative effort from explicit linguistic encoding to implicit inferential interpretation, thereby transforming language into a cooperative process of meaning construction. This aspect of stylistic economy has attracted increasing scholarly attention because it challenges traditional assumptions that economy pertains primarily to structural compression or word-count reduction.

Furthermore, lexical economy demonstrates that the human cognitive system favors linguistic mechanisms that balance communicative sufficiency with cognitive efficiency. Stylistic devices serve this balance by enabling readers or listeners to retrieve complex cultural, emotional, and contextual meanings through minimal linguistic signals, revealing that lexical economy operates not only within language structure but also within language processing. Contemporary linguistics views these processes through the lens of relevance theory, cognitive metaphor theory, and discourse pragmatics, all of which emphasize the interplay between linguistic form and mental representation. This interplay becomes particularly visible in stylistic expressions, where condensed language must rely on shared frames, analogical reasoning, and inferential decoding, thereby making lexical economy a collaborative achievement between text and audience.

This study focuses on the relationship between stylistic devices and lexical economy because this intersection reveals essential insights about how meaning is packaged, transmitted, and interpreted. While lexical economy is often associated with technical terminology, journalistic brevity, or conversational reduction, stylistic devices demonstrate that economy can also enhance aesthetic appeal, rhetorical power, and emotional expressiveness. For example, allusion allows a writer to evoke entire historical events, literary narratives, or ideological concepts through a single name or phrase, thereby showcasing how economy operates within artistic and expressive language. Similarly, ellipsis reduces linguistic material while relying

on contextual cues to maintain coherence, illustrating a direct form of structural economy. These devices confirm that lexical economy is not synonymous with simplification but rather reflects strategic linguistic compression that allows meaning to be transmitted more effectively.

Thus, the introduction lays the foundation for an interdisciplinary exploration that views stylistic devices as vehicles for lexical economy. By analyzing the cognitive, rhetorical, and communicative mechanisms underlying these devices, the study seeks to illuminate how stylistic creativity contributes to linguistic efficiency and how lexical economy enriches stylistic expression. The subsequent sections build upon this premise by reviewing relevant literature, outlining methodological approaches, presenting analytical findings, and discussing the broader implications of stylistic economy in contemporary linguistic theory.

Research on lexical economy has been shaped by several linguistic traditions, each contributing unique perspectives to the phenomenon of minimizing linguistic material while maximizing meaning. Early structuralist approaches treated economy as a systemic feature of language organization, emphasizing the principle that linguistic structures tend toward simplicity and efficiency in order to lighten the cognitive and articulatory load on speakers [1]. Later, functionalists expanded this view by arguing that economy results from communicative pressures that encourage speakers to adopt shorter, more predictable, and more inferentially rich forms when interacting in real time [2]. These early insights provided the groundwork for subsequent discussions linking economy with stylistic expression, although stylistic devices were initially seen as deviations from linguistic norms rather than integral components of linguistic efficiency.

With the rise of cognitive linguistics, scholars such as Lakoff and Johnson reframed metaphors and other stylistic devices as fundamental cognitive mechanisms that structure conceptual thought rather than optional artistic embellishments [3]. This development brought stylistic devices into the center of linguistic analysis and opened new pathways for understanding their economic functions. Metaphors, for example, were shown to condense complex conceptual mappings into short linguistic expressions, thereby performing semantic compression that directly contributes to lexical economy. Research also revealed that metonymy performs a similar function by replacing descriptive phrases with single terms that point to associated conceptual domains, illustrating that seemingly ornamental devices have a deeply economical function.

Studies in pragmatics further enriched this discussion by introducing the concept of inferencing. Scholars working within relevance theory argued that language achieves efficiency by prompting hearers to infer meaning rather than encoding all details explicitly, and stylistic devices exemplify this principle by encouraging rich inferential processes triggered by minimal linguistic input [4]. These insights positioned lexical economy within a broader communicative framework, highlighting its dependence on shared knowledge, cultural schemas, and cognitive accessibility. Consequently, devices such as irony and allusion gained prominence in economy-centered analyses because they rely on implicit knowledge to convey meanings that would otherwise require extensive explanation.

Research in stylistics has also demonstrated that lexical economy contributes to literary aesthetics. Literary scholars observed that poets and novelists routinely employ stylistic devices to condense narrative complexity, thematic content, and emotional depth into compact linguistic forms, thereby enabling readers to interpret multilayered meanings from limited textual material [5]. This phenomenon is particularly evident in poetic imagery, where a single metaphor can evoke sensory impressions, thematic associations, and emotional undertones simultaneously. The stylistic compression found in poetry and rhetoric exemplifies how lexical economy enhances artistic expression rather than diminishing it.

In addition, discourse analysts have noted that lexical economy plays an essential role in digital communication, where stylistic devices such as emojis, acronyms, and intertextual references function as highly economical meaning-making tools [6]. Although these devices differ from classical stylistic constructs, they share the same principle of conveying complex meanings through abbreviated linguistic or symbolic forms, demonstrating the continued relevance of lexical economy in contemporary communicative contexts.

Taken together, the literature shows that stylistic devices significantly contribute to lexical economy by enabling semantic density, inferential richness, and rhetorical impact through minimal linguistic form. While earlier studies tended to treat economy and style as separate phenomena, contemporary research integrates them within a unified framework that views stylistic devices as strategic mechanisms of linguistic efficiency. This study builds on these insights by examining stylistic devices specifically in the context of lexical economy and analyzing how they operate within English discourse.

This study employs a qualitative analytical methodology grounded in theoretical linguistics, cognitive semantics, and stylistic analysis. The approach focuses on examining how stylistic devices function as mechanisms of lexical economy within English discourse. Rather than relying on quantitative corpus data,

the methodology prioritizes interpretive analysis of selected linguistic examples drawn from literary texts, journalistic discourse, and everyday communication. This decision aligns with the study's objective of exploring conceptual and functional relationships between stylistic devices and economy, which require detailed examination of meaning structures rather than frequency distribution.

The analysis begins by identifying stylistic devices that inherently exhibit properties of linguistic compression. These include metaphor, metonymy, ellipsis, allusion, synecdoche, and other forms of semantic condensation. Each device is examined in terms of its cognitive, semantic, and communicative mechanisms in order to determine how it contributes to lexical economy. For example, metaphors are analyzed through the lens of conceptual blending, focusing on how two conceptual domains merge into a single linguistic form that communicates complex relations with minimal wording. Metonymy is examined for its ability to replace lengthy descriptive expressions with a single referential term by exploiting part-whole or association-based relationships. Ellipsis is studied as a structural device that omits retrievable linguistic material, requiring contextual inference.

The methodology also draws on discourse analysis to contextualize stylistic economy within communicative situations. This aspect examines how shared cultural knowledge, intertextual references, and discourse conventions allow stylistic devices to convey condensed meanings effectively. The interpretive process considers how readers reconstruct omitted or implied content, thereby completing the communicative act through inferential processing rather than explicit linguistic material. This inferential engagement is a central indicator of lexical economy and forms an important criterion for evaluating each stylistic device.

Additionally, the methodology incorporates insights from cognitive linguistics to analyze how mental schemas, conceptual metaphors, and mapping structures facilitate economy. By connecting linguistic form to cognitive processing, the study explores why certain stylistic devices are particularly effective at reducing linguistic redundancy. The analysis is supported by paraphrasing techniques that contrast compressed stylistic expressions with their expanded literal equivalents. This comparison illustrates the degree of linguistic economy achieved through stylistic compression.

Overall, the methodological framework integrates theoretical reasoning with textual analysis to reveal the mechanisms through which stylistic devices manifest lexical economy. By focusing on qualitative depth rather than quantitative breadth, the study aims to provide a detailed and comprehensive understanding of the phenomenon in its linguistic, cognitive, and stylistic dimensions.

Results. The analysis reveals that stylistic devices consistently demonstrate lexical economy by condensing complex meanings into compact linguistic forms. Several representative examples were examined across literary, journalistic, and conversational contexts in order to determine how stylistic compression functions within English discourse. The findings indicate that metaphors and metonymic expressions exhibit the highest degree of semantic density because they rely on conceptual mapping and associative reasoning to transfer meanings across domains. For instance, the metaphor “the world is a stage” condenses an entire philosophical perspective on human behavior into a short expression that carries dramatic, existential, and cultural connotations. When expanded literally, the same idea would require several sentences to articulate, thus demonstrating the inherent economy of metaphorical language.

Similarly, metonymy demonstrates lexical economy by allowing a single lexical item to represent a broader concept based on contiguity. Expressions such as “the White House issued a statement” illustrate how an institution, its members, and its authority can be referenced through a single term. This replacement eliminates the need for lengthy descriptions while relying on shared cultural knowledge to ensure interpretability. The analysis also found that ellipsis contributes to structural economy by allowing omitted elements to be reconstructed from contextual cues. Elliptical structures such as “He can sing, she dance” illustrate how verbs or auxiliaries can be omitted without compromising meaning, illustrating a direct form of linguistic compression.

Table 1. Stylistic Devices and Their Economizing Functions

Stylistic Device	**Economizing Mechanism**	**Example**
Metaphor	Condenses conceptual mappings into minimal linguistic form	“Time is money.”
Metonymy	Replaces descriptive phrases with associated referents	“Hollywood announced …”
Ellipsis	Omits retrievable elements for structural compression	“You coming?”

These examples reveal that stylistic devices tap into shared knowledge systems that enable interpretive economy. Readers reconstruct implied meanings by drawing on cultural familiarity, inferential reasoning, and cognitive schemas, thereby reducing the burden on explicit linguistic encoding. The analysis further

indicates that allusion is uniquely powerful because it compresses entire narratives or historical events into a single referential expression. An allusion such as "a Herculean task" invokes mythological associations of strength, struggle, and endurance, allowing the writer to convey multilayered meaning through a single adjective.

Table 2. Comparative Length Between Stylistic and Literal Expressions

Expression Type	Average Word Count	Meaning Conveyed
Figurative/Stylistic Expression	2–4 words	High semantic density, inferentially rich
Literal/Expanded Expression	10–20+ words	Explicit but less efficient

The data illustrate that stylistic expressions significantly reduce lexical expenditure while maintaining or even increasing communicative richness. The difference in word count between figurative and literal expressions underscores how stylistic devices function as efficient communicative strategies.

Analysis further shows that stylistic economy is context-dependent: the effectiveness of compression increases when the audience possesses sufficient background knowledge to decode implicit meanings. In literary texts, this interplay between linguistic compactness and interpretive openness enhances aesthetic and rhetorical impact. In journalistic discourse, economy results in rapid information transmission, while in everyday communication, it facilitates conversational efficiency. Across all genres, stylistic devices act as linguistic shortcuts that retain expressive power.

The results suggest that stylistic devices represent a fundamental mechanism through which lexical economy manifests in English discourse, not only by reducing the number of linguistic units used but also by increasing the efficiency and depth of meaning conveyed. This finding challenges traditional views that treat economy as a purely structural or quantitative phenomenon, demonstrating instead that economy emerges from the dynamic interaction between linguistic form, cognitive processing, and contextual inference. The interpretive engagement required by stylistic devices transforms lexical economy from a passive structural tendency into an active communicative strategy that relies on shared cultural knowledge and cognitive accessibility.

Furthermore, the findings reinforce the cognitive linguistic argument that figurative language is not merely ornamental but central to conceptual organization. Metaphors, metonymies, and allusions achieve economy by mobilizing mental schemas that compress complex conceptual relationships into compact linguistic signals. This process emphasizes that economy must be understood in relation to cognitive effort: while stylistic devices reduce linguistic material, they increase interpretive involvement, creating a balanced communicative exchange between speaker and listener.

Another important implication concerns the adaptability of lexical economy across genres. Literary texts use stylistic compression to intensify aesthetic experience; journalistic discourse employs it to ensure brevity and clarity; everyday communication uses it to maintain conversational efficiency. Despite these differences, the underlying mechanism remains consistent: stylistic devices serve as linguistic instruments that condense meaning through patterned cognitive associations.

Finally, the findings suggest that technological and cultural changes continue to expand the relevance of stylistic economy. Digital communication, with its preference for brevity and symbolic expression, amplifies the importance of stylistic devices that economize lexical content. As a result, lexical economy increasingly appears not as an optional linguistic strategy but as a defining feature of contemporary communication shaped by cognitive, stylistic, and technological forces.

Conclusion. This study has explored the role of stylistic devices in the manifestation of lexical economy, demonstrating that stylistic constructions are central to how English speakers and writers achieve communicative efficiency. Through theoretical analysis supported by textual examples, the study showed that metaphors, metonymies, ellipses, and allusions provide mechanisms for condensing meaning into minimal linguistic form while maintaining or enhancing expressive richness. These findings underscore that lexical economy is not limited to formal, technical, or conversational registers but is equally fundamental to expressive and aesthetic dimensions of language.

The conclusion emphasizes that lexical economy arises through collaborative interaction between linguistic form and cognitive interpretation. Stylistic devices rely on shared cultural knowledge and conceptual schemas that allow speakers to compress meaning, and listeners to expand it inferentially. This mutual dependence reveals that lexical economy is deeply embedded in human cognition and communication. Furthermore, the study highlights that stylistic devices contribute not only to brevity but also to rhetorical effectiveness, memorability, and conceptual coherence.

Given the evolving nature of communication in the digital age, lexical economy is likely to become even more prominent. Stylistic devices will continue to play a crucial role in shaping how meaning is packaged and transmitted across multimodal platforms. Future research may expand this inquiry by

examining corpus-based data, cross-linguistic comparisons, or cognitive processing studies that further illuminate the intricate connection between stylistic creativity and linguistic economy.

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O‘ZBEK VA INGLIZ TILLARIDA FRAZEOLOGIK BIRLIKLARNING SEMANTIK-PRAGMATIK XUSUSIYATLARI: QIYOSIY-CHOG‘ISHTIRMA TAHLIL

Tashpulatova Dilnoza Xolmirza qizi,
Fan va Texnologiyalar Universiteti PhD, v.v.b. dotsent
(Toshkent, O‘zbekiston)

Annotatsiya. *Ushbu maqolada o‘zbek va ingliz tillaridagi frazeologik birliklarning semantik, pragmatik va lingvomadaniy jihatlari qiyosiy-chog‘ishtirma yondashuv asosida tadqiq etiladi. Frazeologizmlar xalq mentaliteti, dunyoqarashi, tarixiy tajribasi va ijtimoiy qadriyatlarini aks ettiruvchi barqaror nutq birliklari bo‘lib, ikki turli til tizimini solishtirish orqali ularning o‘xshash va farqli tomonlarini aniqlash mumkin. Tadqiqot jarayonida frazeologizmlarning ichki forma va tashqi formalari, semantik maydonlari, madaniy motivatsiyasi, ekspressivligi, baholovchi komponentlari hamda nutqiy vaziyatda bajaradigan funksiyalari o‘rganildi. Natijada ingliz va o‘zbek tillaridagi frazeologizmlarning umumiy universal xususiyatlari bilan birga, milliy-madaniy tafovutlari, tarjimada ekvivalentlik muammolari, nutqiy konnotatsiya va pragmatik farqlari yoritildi. Mazkur maqola filologiya, tarjimashunoslik, lingvokulturologiya va amaliy til o‘qitish sohalari uchun ahamiyatlidir.*

Kalit so‘zlar: *frazeologiya, barqaror birikma, qiyosiy tilshunoslik, semantika, pragmatika, mentalitet, lingvomadaniyat, tarjima.*

СЕМАНТИКО-ПРАГМАТИЧЕСКИЕ СВОЙСТВА ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ УЗБЕКИСТАНА И АНГЛИЙСКОГО ЯЗЫКА: СОПОСТАВИТЕЛЬНО-СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ

Аннотация. *В данной статье проводится сопоставительный анализ семантических, прагматических и лингвокультурных особенностей фразеологических единиц узбекского и английского языков. Фразеологизмы отражают менталитет, мировоззрение, исторический опыт и социальные ценности народа. Сравнение двух различных языковых систем позволяет выявить как универсальные элементы, так и национально-специфические особенности. В исследовании рассмотрены внутренняя и внешняя форма фразеологических единиц, их семантическое поле, культурная мотивация, экспрессивность, оценочность и коммуникативные функции. В результате выявлены ключевые сходства и различия, проблемы эквивалентности при переводе и особенности использования фразеологизмов в речи. Статья имеет научную значимость для филологии, переводоведения, лингвокультурологии и методики преподавания языка.*

Ключевые слова: *фразеология, устойчивое выражение, сопоставительная лингвистика, семантика, прагматика, менталитет, лингвокультура, перевод.*

SEMANTIC-PRAGMATIC PROPERTIES OF PHRASEOLOGICAL UNITS IN UZBEKISTAN AND ENGLISH: COMPARATIVE-COMPARATIVE ANALYSIS

Abstract. *This article presents a comparative analysis of the semantic, pragmatic, and linguocultural features of phraseological units in Uzbek and English. Phraseological expressions reflect the mentality, worldview, historical experience, and social values of a nation. By comparing two different linguistic systems, both universal characteristics and national-specific features are revealed. The study examines the internal and external structure of idioms, their semantic fields, cultural motivation, expressiveness, evaluative components, and communicative functions. The findings demonstrate the similarities and differences between Uzbek and English idioms, highlight translation equivalence issues, and uncover pragmatic distinctions. The article is significant for the fields of philology, translation studies, linguoculturology, and language teaching.*

Keywords: *phraseology, idiom, comparative linguistics, semantics, pragmatics, mentality, linguoculture, translation.*

Kirish. Frazeologiya tilshunoslikning barqaror rivojlanayotgan sohalaridan biri bo‘lib, u tilning eng murakkab, ko‘p qatlamli va madaniy jihatdan boy qatlamini – frazeologik birliklarni o‘rganadi. Frazeologizmlar har qanday tilning milliy-madaniy xotirasi, tarixiy dunyoqarashi va fikrlash tizimini aks

ettiruvchi lisoniy birlik sanaladi. Ular xalqning hayot tarzi, turmush tajribasi, etnik an'analari, e'tiqodi va tarixiy tajribasini mujassamlashtiradi.

Ingliz va o'zbek tillari genealogik jihatdan turli til oilalariga mansub bo'lsa-da (ingliz tili – german tillar guruhiga, o'zbek tili – turkiy tillar oilasiga), ularning frazeologik sistemalari ko'plab umumiyliklar va o'ziga xos farqlarni namoyon etadi. Bu umumiyliklar inson tafakkuri va ijtimoiy tajribaning universalligiga asoslangan bo'lsa, farqlar esa milliy mentalitet va madaniyat bilan bog'liq.

Frazeologik birliklarni qiyosiy o'rganish:

- til va madaniyat munosabatini ochib berish;
- tarjimadagi ekvivalentlik muammolarini aniqlash;
- til o'qitishda madaniy kompetensiyani shakllantirish;
- lingvokulturologiyada konseptlararo farqlarni aniqlash

kabi vazifalarni bajaradi.

Mazkur tadqiqot aynan shu vazifalarni bajarishga qaratilgan bo'lib, o'zbek va ingliz frazeologiyasini semantik, pragmatik va lingvomadaniy jihatdan chuqur tahlil qiladi.

Adabiyotlar sharhi. Frazeologiya bo'yicha ilmiy tadqiqotlar 20-asrdan boshlab shakllanib, turli ilmiy maktablar tomonidan boyitilgan.

1. Jahon frazeologiya maktabi

A.V. Kunin frazeologiyani mustaqil fan sifatida shakllantirib, frazeologik birliklarning tasnifi, struktur va semantik xususiyatlari, idiomalarning qayta tiklanmasligi kabi nazariy tamoyillarni ishlab chiqqan. Uning asarlari ingliz frazeologiyasi bo'yicha asosiy manba hisoblanadi.

V.N. Telia frazeologiyani lingvomadaniy tamoyillar asosida o'rgangan. Uning fikricha frazeologizmlar milliy mentalitetni o'zida aks ettiruvchi madaniy kodlardir.

R. Moon esa korpus lingvistikasiga asoslangan frazeologiyani rivojlantirgan bo'lib, ingliz tilidagi frazeologizmlarning real qo'llanishi, variantlari, konnotatsiyasi va nutqiy kontekstdagi o'zgarishlarini empirik jihatdan o'rgangan.

2. O'zbek frazeologiyasi bo'yicha tadqiqotlar

O'zbek tilshunosligida frazeologiya masalalari **A. Abdullayev**, **Sh. Rahmatullayev**, **N. Mahmudov**, **A. Nurmonov**, **S. Ahmedova**, **F. Safarov** kabi olimlar tomonidan keng o'rganilgan. Ular o'zbek frazeologiyasining lingvokulturologik tabiatini, grammatik tuzilishini, etimologiyasini hamda tarjima jarayonidagi muammolarini yoritgan.

3. Zamonaviy yondashuvlar

Hozirgi tadqiqotlar frazeologiyani:

- kognitiv lingvistika nuqtai nazaridan,
- pragmatik yondashuv asosida,
- madaniy konseptlar doirasida,
- multimodal diskursda,
- korpus lingvistikasida

o'rganmoqda.

Shunday qilib, mavjud manbalar frazeologik birliklarning qiyosiy tahlilini ilmiy muammo sifatida qo'llab-quvvatlaydi va mazkur maqolaning dolzarbligini asoslaydi.

Metodologiya. Tadqiqot quyidagi metodlar asosida olib borildi:

1. Qiyosiy-chog'ishtirma metod

Bu metod o'zbek va ingliz frazeologizmlarining tuzilishi, semantikasi, pragmatik vazifalari va madaniy komponentlari o'rtasidagi farqlarni aniqlashda qo'llanildi.

2. Deskriptiv metod

Frazeologik birliklarning ichki va tashqi formasi, leksik tarkibi, sintaktik modeli tasviriy tahlil orqali yoritildi.

3. Semantik tahlil

Frazeologizmlarning yadro ma'nosi, konnotatsiyasi, ekspressiv komponentlari o'rganildi.

4. Pragmatik tahlil

Idiomalarning nutqiy vaziyatda bajaradigan vazifalari (emotsiya, baho berish, yumshatish, kinoya va boshqalar) tahlil qilindi.

5. Tarjima tahlili

Frazeologik birliklarning tarjimada ekvivalentlari, ekvivalentlik darajalari, semantik yo'qotishlar aniqlash orqali tarjima strategiyalari ishlab chiqildi.

Natijalar.

1. Ingliz va o'zbek frazeologiyasidagi umumiyliklar

Inglizcha ibora	O‘zbekcha ekvivalenti	Umumiy mazmun
to lose one’s head	boshini yo‘qotmoq	sarosimaga tushmoq
my hands are tied	qo‘lim bog‘liq	imkon yo‘q
to break one’s heart	yuragini ezmoq	qattiq xafa qilmoq

Bu umumiyliklar inson psixologiyasi va tajribasining universalligidan dalolat beradi.

2. Milliy-madaniy farqlar

Ingliz frazeologiyasida:

- dengizchilik obrazlari: *to be at sea*
- hayvonot olamiga oid metaforalar: *a wolf in sheep’s clothing*
- shahar hayoti: *to hit the road*

O‘zbek frazeologiyasida:

- dehqonchilik obrazlari: *yerga qaragan*
- jamoaviylik konseptlari: *elga yarashmoq*
- sharqona axloqiy qadriyatlar: *yuragi keng*

3. Semantik-pragmatik farqlar

- Ingliz frazeologiyasida ekspressivlik pastroq, lo‘ndalik kuchli:
  - *to feel blue* – xafalamoq
- O‘zbek frazeologiyasida emotsionallik yuqori:
  - *qon yutmoq, jonini hovuchlab*

4. Tarjimadagi ekvivalentlik muammolari

To‘liq ekvivalentlar:

- *to take one’s time* – shoshilmaslik

Qisman ekvivalentlar:

- *a piece of cake* – juda oson

Ekvivalentsiz iboralar:

- *the elephant in the room* – barchaga ma’lum bo‘lsada aytilmayotgan muammo

Bunday iboralarni tavsifiy tarjima qilish talab etiladi.

Muhokama.

1. Mentalitet farqlari frazeologiyada

- O‘zbek madaniyatida jamoaviylik kuchli → frazeologizmlar ko‘pincha sotsial mazmunli.
- Ingliz madaniyatida individualizm ustun → idiomlar o‘ziga tayanuvchanlikni ifodalaydi (*stand on your own feet*).

2. Obrazlarning madaniy motivatsiyasi

O‘zbek tilida yer, suv, tabiat obrazlari ko‘p bo‘lsa, ingliz tilida dengiz, shamol va urban obrazlar ustun.

3. Idiomalarning emotsional kuchi

O‘zbek iboralari poetik va kuchli:

- *yuragi orqaga tortmoq, ko‘ngli qora*

Ingliz tilida obraz yumshoqroq:

- *under the weather, on cloud nine*

4. Tarjima strategiyalari

Frazeologizmlarni tarjima qilishda:

- funksional ekvivalentlik,
- kontekstual moslik,
- stilistik ohang mosligi asosiy mezon bo‘lishi kerak.

Xulosa. O‘zbek va ingliz tillaridagi frazeologik birliklarning qiyosiy tahlili ularning semantik va pragmatik tabiatida ham umumiy, ham milliy xususiyatlar mavjudligini ko‘rsatdi. Har ikki tilda frazeologizmlar inson ruhiy holati, ijtimoiy munosabatlari va kundalik hayot tajribasini ifodalovchi muhim til birliklari bo‘lib, ular xalqning tarixiy-madaniy qarashlarini o‘zida mujassamlashtiradi. Shunga qaramay, frazeologizmlarning shakllanishida har bir xalqning turmush tarzi, urf-odati va dunyoqarashi muhim rol o‘ynaydi.

Tadqiqot natijalari shuni ko‘rsatdiki, ingliz frazeologiyasida lo‘ndalik va pragmatiklik ustun bo‘lsa, o‘zbek frazeologiyasida obrazlilik, emotsionallik va poetiklik kuchliroq. Semantik motivatsiya nuqtai nazaridan ingliz tilida dengizchilik, shahar hayoti va texnologiya bilan bog‘liq metaforalar ko‘p uchrasa, o‘zbek tilida tabiat, dehqonchilik va ijtimoiy birlikka oid obrazlar yetakchilik qiladi. Bu milliy mentalitet va tarixiy tajribaning tilga bevosita ta’siridan dalolat beradi.

Pragmatik jihatdan ham farqlar seziladi: ingliz idiomlarida baho berish ko‘pincha bilvosita shaklda ifodalansa, o‘zbek frazeologiyasida emotsional va ochiq ifodalar ustun. Tarjima jarayonida ko‘plab frazeologizmlar to‘liq ekvivalentga ega bo‘lmagani uchun funksional ekvivalent yoki tavsifiy tarjima strategiyasidan foydalanish zarur bo‘ladi.

Yakun qilib aytganda, ingliz va o‘zbek frazeologiyasining qiyosiy o‘rganilishi tilning madaniy asoslarini anglash, ekvivalentlik darajasini aniqlash, tarjimashunoslikda aniq strategiyalarni belgilash hamda til o‘qitishda madaniy kompetensiyani rivojlantirish uchun muhim ilmiy ahamiyatga ega. Ushbu tadqiqot kelgusida frazeologik korpuslarni tuzish, konseptual metaforalar asosidagi tahlillarni kengaytirish va intermadaniy kommunikatsiya bo‘yicha amaliy qo‘llanmalar yaratishga ilmiy asos bo‘lib xizmat qiladi.

Tadqiqot natijalari shuni ko‘rsatadiki:

1. O‘zbek va ingliz frazeologiyalari universal va milliy xususiyatlarni mujassamlashtiradi.
2. Ingliz idiomlari lo‘nda va pragmatik bo‘lsa, o‘zbek iboralari emotsional va obrazli.
3. Frazeologizmlarni tarjima qilish murakkab jarayon bo‘lib, semantik emas, funksional-pragmatik ekvivalent tanlash muhim.
4. Frazeologizmlar til va madaniyat o‘rtasidagi eng muhim ko‘prikdir.

Mazkur maqola qiyosiy tilshunoslik, tarjimashunoslik, lingvokulturologiya fanlari uchun amaliy va nazariy ahamiyat kasb etadi.

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EXPRESSION OF LEXICAL ECONOMY THROUGH STYLISTIC DEVICES IN ENGLISH AND UZBEK LANGUAGES

Saidov Khayrulla Shavkatovich,
Associate professor of English linguistics department of Bukhara state University (PhD)
x.sh.saidov@buxdu.uz
Salohiddinova Umida Nurali qizi,
1st year student of master degree, Bukhara State University

Abstract. *This study investigates the phenomenon of lexical economy—the tendency of language users to express maximum meaning with minimum linguistic effort—as it is manifested through various stylistic devices in two typologically distinct languages: English and Uzbek. Lexical economy is not merely a feature of casual speech but a deliberate strategic choice in both literary and formal discourse, serving functions ranging from enhanced aesthetic appeal and conciseness to mnemonic efficiency and rhetorical impact. The research posits that while the general principle of linguistic optimization is universal, the specific stylistic and structural means employed to achieve it differ significantly between the Germanic English language, with its predominantly analytical structure, and the Turkic Uzbek language, characterized by its agglutinative morphology. A comparative analysis of selected texts, including literary excerpts and media discourse, reveals that devices such as ellipsis, zeugma, and condensation are central to economy in English, often leveraging syntactic omission.*

Keywords: *Lexical economy, Stylistic devices, Contrastive stylistics, English language, Uzbek language, Condensation, Linguistic typology, Rhetorical efficiency.*

ВЫРАЖЕНИЕ ЛЕКСИЧЕСКОЙ ЭКОНОМИИ С ПОМОЩЬЮ СТИЛИСТИЧЕСКИХ СРЕДСТВ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *В данном исследовании изучается феномен лексической экономии — тенденция носителей языка выражать максимальное значение с минимальными языковыми усилиями — как он проявляется в различных стилистических приемах в двух типологически различных языках: английском и узбекском. Лексическая экономия — это не просто особенность разговорной речи, а преднамеренный стратегический выбор как в литературном, так и в формальном дискурсе, выполняющий функции, варьирующиеся от повышения эстетической привлекательности и краткости до мнемонической эффективности и риторического воздействия. В исследовании утверждается, что, хотя общий принцип языковой оптимизации универсален, конкретные стилистические и структурные средства, используемые для его достижения, значительно различаются между германским английским языком с его преимущественно аналитической структурой и тюркским узбекским языком, характеризующимся агглютинативной морфологией. Сравнительный анализ выбранных текстов, включая литературные отрывки и медиа-дискурс, показывает, что такие приемы, как эллипсис, зевгма и конденсация, играют центральную роль в экономии в английском языке, часто используя синтаксическое опущение.*

Ключевые слова*: Лексическая экономия, Стилистические приемы, Контрастивная стилистика, Английский язык, Узбекский язык, Конденсация, Лингвистическая типология, Риторическая эффективность.*

INGLIZ VA O‘ZBEK TILLARIDA LEKSIK TEJAMKORLIKNI STILISTIK VOSITALAR ORQALI IFODALASH

Annotatsiya. *Ushbu tadqiqot leksik tejamkorlik hodisasini - til foydalanuvchilarining minimal lingvistik harakat bilan maksimal ma'noni ifodalash tendentsiyasini o'rganadi, chunki u ikki tipologik jihatdan bir-biridan farq qiluvchi tillarda: ingliz va o'zbek tillarida turli stilistik vositalar orqali namoyon bo'ladi. Leksik tejamkorlik shunchaki tasodifiy nutqning o'ziga xos xususiyati emas, balki adabiy va rasmiy nutqda qasddan strategik tanlov bo'lib, estetik jozibadorlik va ixchamlikdan tortib mnemonik samaradorlik va ritorik ta'sirgacha bo'lgan funktsiyalarni bajaradi. Tadqiqot shuni ko‘rsatadiki, lingvistik optimallashtirishning umumiy tamoyili universal bo‘lsa-da, unga erishish uchun qo‘llaniladigan o‘ziga xos stilistik va strukturaviy vositalar asosan tahliliy tuzilishga ega bo‘lgan german ingliz tili bilan aglyutinativ*

morfologiyasi bilan ajralib turadigan turkiy o‘zbek tili o‘rtasida sezilarli darajada farqlanadi. Tanlangan matnlarni, shu jumladan adabiy parchalar va ommaviy axborot vositalarini qiyosiy tahlil qilish shuni ko'rsatadiki, ellipsis, zeugma va kondensatsiya kabi qurilmalar ingliz tilida tejamkorlik qilishda markaziy o'rinni egallaydi va ko'pincha sintaktik kamchiliklardan foydalanadi.

Kalit so‘zlar: *Leksik tejamkorlik, Stilistik vositalar, Kontrastiv stilistika, Ingliz tili, O‘zbek tili, Kondensatsiya, Lingvistik tipologiya, Ritorik samaradorlik.*

The perennial tension between expressive richness and communicative efficiency constitutes one of the most dynamic and fascinating areas of linguistic inquiry, leading to the concept of lexical economy—a fundamental principle suggesting that language tends towards minimizing the form of an utterance while maximizing its informational content. This drive for parsimony is not a modern innovation but a deeply rooted tendency observed throughout the history of human language, reflecting a cognitive imperative to optimize the use of processing resources. The realization of this economy, however, is not uniform across languages; rather, it is intricately mediated by the specific typological characteristics, morphological complexity, and syntactic structures of individual linguistic systems. This research embarks on a detailed comparative analysis of how this principle of lexical economy is systematically expressed and strategically deployed through a range of recognized stylistic devices in two profoundly different linguistic systems: the globally influential, predominantly analytical English language and the regionally significant, highly agglutinative Uzbek language. Understanding these differences provides crucial insights not only into the structural constraints and potentials of each language but also into the universal cognitive mechanisms underlying effective and aesthetic communication.

The significance of studying lexical economy extends beyond mere linguistic description, penetrating the core of rhetorical theory and stylistics. In literary and persuasive contexts, the economical use of language transcends simple brevity; it becomes a powerful stylistic tool that can heighten emotional intensity, create rhythm, foster intellectual engagement, and achieve sophisticated nuance that prolixity often obscures. Devices such as ellipsis, aposiopesis, asyndeton, zeugma, and various forms of condensation are deliberate choices made by writers and speakers to compress meaning, forcing the recipient to actively participate in the construction of the full message. This active processing, often involving the swift retrieval of contextual or shared knowledge, contributes significantly to the impact and memorability of the utterance, a phenomenon central to effective communication and artistic expression. The stylistic employment of economy thus transforms a basic principle of efficiency into a sophisticated means of artistic and rhetorical power.

English, with its relatively fixed word order and reliance on auxiliary words and prepositions for grammatical function, often achieves economy through syntactic omission and the clever use of lexical substitution. The analytical nature of English allows for the deletion of predictable or redundant elements (e.g., the omission of the auxiliary verb in a coordination, or the noun in a nominal phrase where context is clear), creating a crispness highly valued in modern communication. In contrast, the Uzbek language, a member of the Turkic family, utilizes a rich agglutinative morphology where multiple suffixes, each carrying specific grammatical or derivational meaning, can be attached to a single root. This structural feature provides a vastly different pathway to economy. A single complex Uzbek word can often convey the semantic equivalent of an entire phrase or even a short clause in English, consolidating information in a manner that maximizes density. For instance, the concept of "through my reading" might be compressed into a single, morphologically loaded word in Uzbek, representing a form of internal, morphological condensation that is less available to English.

This comparative study seeks to delineate the specific stylistic devices favored by each language for achieving maximal economy, identifying both universal tendencies and language-specific manifestations. The hypothesis guiding this research is that while the cognitive goal of minimal effort, maximal effect remains constant, the analytical structure of English will foreground economy realized through syntactic and phraseological devices, focusing on external omission and substitution, whereas the agglutinative structure of Uzbek will prioritize morphological and internal devices, focusing on compression and fusion. By systematically analyzing parallel instances of high lexical economy in diverse text types, this research aims to provide a robust linguistic framework for understanding the stylistic implications of structural differences. Furthermore, the findings are intended to contribute meaningfully to pedagogical practice, particularly in second language acquisition and translation studies, where the efficient and stylistically appropriate rendering of condensed expressions remains a significant challenge, thus underscoring the vital importance of this investigation for contemporary linguistic scholarship.

The concept of lexical economy is deeply rooted in the broader principles of linguistic efficiency, often discussed in terms of Zipf's Law, which posits an inverse relationship between the frequency of a word and its length, suggesting a systemic tendency towards minimizing effort [1]. This foundational idea sets the stage for examining how the principle of economy moves beyond simple frequency to encompass deliberate stylistic choices made by language users. Traditional stylistics has long recognized various figures of speech that inherently involve reduction or omission, such as ellipsis and aposiopesis, classifying them primarily as rhetorical devices that enhance engagement and aesthetic quality [2]. However, more contemporary approaches, informed by cognitive linguistics, view these devices not just as ornaments but as manifestations of a cognitive drive for optimal processing, where the speaker assumes the listener can infer the omitted information with minimal cognitive load, effectively maximizing the utility of shared context [3].

Research focusing specifically on English stylistics has extensively cataloged the mechanisms of lexical economy, frequently emphasizing the crucial role of syntactic omission in achieving conciseness. For example, studies on conversational and journalistic English highlight the prevalence of ellipsis in coordinated clauses and comparative structures, where common auxiliary verbs, subjects, or entire noun phrases are systematically deleted [4]. Furthermore, the power of devices like zeugma and syllepsis is often cited as a pinnacle of condensation, wherein a single governing word (usually a verb or an adjective) is made to serve multiple, sometimes semantically disparate, clauses or phrases. This mechanism not only saves words but also creates a unique intellectual and often humorous effect, reflecting the English language's inherent flexibility within its generally rigid SVO (Subject-Verb-Object) word order [5]. The analytical structure of English, which relies heavily on separate function words, is thus shown to employ economy by strategically eliminating the most redundant of these function words or by maximizing the semantic scope of content words.

In contrast, the literature examining Uzbek stylistics and lexical economy, while less globally dispersed, points towards significantly different mechanisms owing to its Turkic and agglutinative nature. Works in Turkic linguistics underscore the density and informational packing capacity of morphology as the primary source of economy [6]. In Uzbek, the extensive system of case markers, tense/aspect/modality suffixes, and possessive markers allows for the compression of grammatical relations and semantic nuances into a single, often long, word. A single verb form can encode the subject, object, tense, aspect, and mood, a process that inherently economizes on the need for separate pronouns and auxiliary verbs that English requires. Moreover, Uzbek utilizes nominalization and complex compound formations with great stylistic effect, transforming entire clauses into compact noun phrases that function as subjects or objects in a larger sentence, a powerful form of semantic condensation that is structurally distinct from English condensation [7]. This body of work suggests that economy in Uzbek is fundamentally an internal, morpheme-level phenomenon, demonstrating how language typology directly dictates the preferred mechanisms of linguistic efficiency.

The cross-linguistic study of these phenomena has often been framed within the broader context of linguistic universals and variation. Some scholars argue that while the formal expressions of economy vary—English favoring syntactic deletion and Uzbek favoring morphological fusion—the underlying cognitive goal of minimizing the linear flow of information remains universal [8]. Translation studies further illuminate the challenges and systemic differences, noting that maintaining the stylistic impact of a highly condensed expression (e.g., a striking zeugma in English) often requires an expansive, explanatory phrase in Uzbek, and vice versa, where a highly condensed Uzbek nominal construction might need to be unpacked into a full subordinate clause in English [9]. This confirms that the density of information and the locus of economy (syntax vs. morphology) are structurally non-equivalent. The current study is designed to bridge this gap by systematically contrasting the *stylistic* deployment and rhetorical functions of these distinct mechanisms, moving beyond mere structural description to a full functional and comparative analysis of lexical economy in these two distinct language systems.

This study employs a qualitative, contrastive stylistic methodology, specifically designed to analyze the mechanisms by which lexical economy is achieved through stylistic devices in both English and Uzbek. The primary goal of the methodology is to move beyond a simple inventory of rhetorical figures and to systematically compare the *structural locus* and *rhetorical function* of condensation and omission in texts drawn from both languages. The research corpus was constructed deliberately to ensure comparability of textual function and stylistic intent, minimizing the confounding variables associated with different text types.

Corpus Selection and Data Collection

The corpus comprises three main categories of text for each language:

1. Literary Prose: Excerpts from 20th and 21st-century novels and short stories known for their complex and deliberate stylistic choices (e.g., works by Hemingway and Woolf in English, and prominent Uzbek writers like Cholpon and Abdulla Qodiriy). This category provides examples of aesthetic and narrative condensation.

2. Journalistic/Media Discourse: Editorials, political commentary, and feature articles from high-quality national newspapers and online news outlets. This category provides examples of efficiency in formal, informational communication.

3. Proverbs and Idiomatic Expressions: A selection of commonly used maxims and fixed phrases. These serve as examples of highly conventionalized, context-independent lexical economy.

For each language, a total of approximately 50,000 running words were selected for detailed analysis. The selection process prioritized passages where an observable stylistic device of economy—defined as a non-standard linguistic configuration that reduces the expected or canonical word count without reducing the semantic content—was demonstrably present.

The analytical procedure involved a three-stage, sequential process:

1. Identification of Economic Devices (Internal Analysis): In the English sub-corpus, researchers meticulously tagged and categorized instances of syntactic ellipsis (e.g., gapping, stripping), zeugma/syllepsis, asyndeton, brachylogy (general condensation), and compounding used stylistically. In the Uzbek sub-corpus, the focus was on identifying instances of morphological condensation (e.g., highly suffix-loaded verbs and nouns), clausal nominalization (turning a subordinate clause into a dense nominal phrase), contextual reference/omission specific to SOV structure, and complex word formation used for semantic fusion.

2. Structural and Functional Annotation (Comparative Analysis): Each identified instance of lexical economy was subjected to a detailed structural and functional annotation.

- Structural Locus: Annotating *where* the economy occurred (e.g., English: phrase level, clause level omission; Uzbek: morpheme level, word level fusion).
- Semantic Recovery: Analyzing what information was omitted or fused and how the reader/listener successfully recovers the full intended meaning (e.g., reliance on shared world knowledge, immediate syntactic context, or inherent morphological rules).
- Stylistic Function: Determining the primary rhetorical effect of the economy (e.g., rhythm creation, character depiction, heightened drama, concise reporting, intellectual wit).

3. Quantification and Comparative Mapping: The frequency of the major types of devices was tallied across the respective sub-corpora to identify the statistically dominant pathways to economy in each language. This quantitative layer provides the empirical basis for the comparative discussion, mapping the preferred strategies against the typological profile of each language. For instance, the frequency of zeugma in English was compared against the frequency of high-density morphological condensation in Uzbek. This comparative mapping allows for a robust discussion on how typological structure (analytical vs. agglutinative) constrains and enables different forms of stylistic parsimony.

The rigorous application of this contrastive methodology ensures that the findings are grounded in empirical textual evidence and provide a principled basis for generalizing about the systemic differences in achieving lexical economy in English and Uzbek.

The systematic application of the contrastive stylistic methodology to the English and Uzbek corpora yielded significant results, distinctly demonstrating how the typological structures of each language predispose them to utilizing different stylistic devices for achieving lexical economy. The analysis confirms the hypothesis that English relies heavily on syntactic omission, while Uzbek leverages morphological fusion.

In the English corpus, the most prominent forms of lexical economy were consistently characterized by the strategic omission of elements predictable from the immediate linguistic context, exploiting the language's analytical structure and reliance on fixed constituent order.

Stylistic Device	**Dominant Structural Locus**	**Frequency of Occurrence (Normalized per 10,000 words)**	**Primary Stylistic Function**
Gapping Ellipsis	Coordinated Clauses (Verb omission)	18.5	Pacing, Rhythm, Dramatic effect
Zeugma/Syllepsis	Phrasal/Clausal (Governing word serves multiple dependents)	12.1	Wit, Condensation of disparate ideas, Semantic density
Asyndeton	Serial Constructions	25.8	Intensity, Swiftness, Feeling of

	(Conjunction omission)		immediacy

Table 1: Dominant Stylistic Devices for Lexical Economy in the English Corpus

The results presented in Table 1 clearly indicate that Asyndeton was the most frequent device, particularly in journalistic and descriptive prose, reflecting a drive for rapid informational flow. For example, a typical instance involved the listing of actions or characteristics without coordinating conjunctions: *"The air was thick, heavy, silent, oppressive."* This omission of 'and' between items is a classic case of lexical economy that speeds up the reading pace and intensifies the cumulative effect. Gapping ellipsis, such as *"He took the bus, and she [took] the train,"* was pervasive in literary dialogue, contributing to the naturalistic, rapid-fire rhythm of conversation. Most distinctively, Zeugma served as a powerful form of semantic compression. An example from the literary corpus: *"She opened the door and her heart."* This single verb 'opened' governs both a literal physical action and a figurative emotional state, compressing two distinct propositions into a highly impactful, economical structure. In English, the economy is thus largely extralexical, achieved by reducing the number of words necessary to form a syntactically complete utterance.

Uzbek: Economy Through Morphological Fusion

In the Uzbek corpus, the most frequent economic devices were predominantly characterized by the internal condensation of grammatical and semantic information within individual word forms, fully utilizing the agglutinative morphological system.

Stylistic Device	**Dominant Structural Locus**	**Frequency of Occurrence (Normalized per 10,000 words)**	**Primary Stylistic Function**
High-Density Verbal Morphology	Verb Form (Multiple Tense/Aspect/Modality/Subject suffixes)	21.3	Efficiency, Nuance, Precise relational encoding
Clausal Nominalization	Subordinate Clause to Noun Phrase	15.6	Informational Packing, Syntactic Condensation
Contextual Implicit Reference	Subject/Object Omission (Due to rich verbal agreement)	10.9	Flow, Naturalness, Reliance on Discourse Context

Table 2: Dominant Stylistic Devices for Lexical Economy in the Uzbek Corpus

As shown in Table 2, the primary mechanism of economy in Uzbek is High-Density Verbal Morphology. The single word *"o'qiyotganingizdan"* (from a verb root meaning 'to read') translates roughly as "from the fact that you are reading," where the multiple suffixes encode the present continuous tense, the second-person singular possessive, and the ablative case, all fused onto a single stem. This single word accomplishes the semantic work that requires a relative clause, a pronoun, an auxiliary verb, and a preposition in English. This is a profound form of intralexical economy. Furthermore, Clausal Nominalization was a highly effective stylistic tool in complex formal prose, converting entire subordinate ideas into dense nominal phrases that streamline the main clause. For instance, the equivalent of "The fact that the government decided..." can be condensed into a single nominal complex, making the Uzbek sentence structure fundamentally denser and more economical in word count. Contextual Implicit Reference is also prevalent; because the verb is morphologically marked for the subject, the explicit subject pronoun is often dropped for stylistic conciseness and fluidity, a systemic option unavailable in the same way to English.

In summary, the comparative analysis robustly demonstrates that while both languages strive for maximal meaning with minimal form, English achieves this primarily by *leaving things out* at the sentence level (external economy), whereas Uzbek achieves this primarily by *packing things in* at the word level (internal economy), structurally reflecting their fundamental typological differences.

Discussion. The findings from the comparative analysis of English and Uzbek texts provide a critical linguistic framework for understanding how the universal cognitive drive for lexical economy is realized through language-specific stylistic strategies. The core insight is that language typology acts as a powerful determinant, constraining the available options for stylistic manipulation and, consequently, dictating the preferred forms of condensation and omission. The observed divergence between the predominant use of syntactic omission in English and morphological fusion in Uzbek is not a random stylistic preference but a systemic reflection of their underlying structural designs.

The reliance of English on devices like zeugma, gapping ellipsis, and asyndeton underscores the efficiency of its analytical structure. In English, grammatical relations are primarily signaled by word order and the use of independent function words. Consequently, the greatest opportunity for lexical saving lies in the strategic removal of syntactically predictable or redundant elements—specifically, function words, auxiliary verbs, or repeating content words—that do not carry core semantic weight, allowing the fixed word

order to maintain the structural integrity of the message. The stylistic impact of these English devices often relies on surprise and wit, particularly with zeugma, which leverages the semantic ambiguity of a single content word to govern multiple objects. The economy achieved is thus transparently a matter of *omission*; the reader/listener must mentally "fill in" the missing parts based on the immediate context, making it a high-effort, high-reward processing strategy that enhances engagement. The stylistic brevity achieved is characterized by a lean, rapid flow, reflecting the demands of modern communication for speed and directness.

Conversely, the pervasive use of high-density verbal morphology and clausal nominalization in Uzbek demonstrates the efficiency inherent in its agglutinative structure. In Uzbek, grammatical information is encoded not by separate words but by morphemes fused onto a root. This structure allows for an extreme degree of information packing, where an entire semantic and grammatical unit can be condensed into a single word form. The economy achieved here is not about *omitting* a word but about *fusing* the semantic and functional load of multiple words into one. Stylistically, this results in a high degree of textual density and compactness, where the conciseness is realized not in the number of syllables or words but in the highly economical functional load of each word. For example, a single, morphologically rich Uzbek verb can convey the exact same informational content as an entire subordinate clause in English. This internal economy allows Uzbek prose to build complex, nuanced relationships between ideas with fewer major constituents than would be possible in an analytical language.

The comparison also has significant implications for translation theory and cognitive processing. A key challenge in translating an economical English text (e.g., one filled with zeugma) into Uzbek is that the rhetorical effect of "wit through omission" is often lost, requiring the translator to "unpack" the condensed idea into two full, explicit clauses, thereby sacrificing lexical economy for semantic clarity. Similarly, translating a morphologically dense Uzbek sentence into English requires the translator to convert a single packed word into a phrase or even a clause, losing the density and compactness. This highlights that lexical economy is not linearly transferable across different typological systems; the concept of "brevity" is structurally relative. The functional analysis confirms that while both languages successfully minimize form, the *mechanism* (external vs. internal) and the *primary stylistic effect* (witty brevity vs. informational density) remain distinct, underscoring the deep relationship between a language's form and its characteristic rhetorical expression.

Conclusion. This comprehensive comparative stylistic analysis has investigated the expression of lexical economy through stylistic devices in English and Uzbek, establishing a clear link between a language's typological structure and its preferred mechanisms for achieving expressive conciseness. The research rigorously demonstrated that while the cognitive drive for maximizing meaning with minimal form is a universal feature of human communication, its stylistic realization is profoundly language-specific.

The analysis of the English corpus revealed that lexical economy is predominantly achieved through syntactic omission, utilizing devices such as gapping ellipsis, asyndeton, and, most effectively, zeugma. These devices capitalize on the language's analytical structure by strategically omitting predictable, often function-related, elements. The resulting stylistic effect is characterized by rapid pace, dynamic rhythm, and a specific intellectual wit, where conciseness is achieved by requiring the reader to actively infer the suppressed or shared information. This represents an extralexical strategy of economy, leveraging the stability of word order to maintain clarity despite structural incompleteness.

Conversely, the analysis of the Uzbek corpus consistently highlighted the centrality of morphological fusion as the dominant mechanism for lexical economy. By fully utilizing its agglutinative nature, Uzbek employs devices such as high-density verbal morphology and clausal nominalization to compress the semantic and grammatical load of entire phrases or clauses into single, complex word forms. This represents an intralexical strategy, where conciseness is achieved through the dense packing of information within the boundaries of the word itself. The stylistic result is a text characterized by exceptional informational density and compactness, showcasing an elegance born from morphological efficiency.

The findings strongly support the conclusion that the systemic differences between analytical English and agglutinative Uzbek directly dictate their stylistic pathways to economy. English favors condensation by *leaving things out* at the phrase or clause level, whereas Uzbek favors condensation by *fusing things in* at the word or morpheme level. This differentiation is crucial for contrastive stylistics, confirming that the very concept of *stylistic parsimony* is structurally relative. This study contributes significantly to the fields of comparative linguistics and stylistics by providing empirical evidence for the systemic interplay between a language's typological design, its rhetorical potential, and the universal principles of communicative efficiency. Further research could explore the acquisition and processing speed differences of these two types

of economic structures across native speakers and L2 learners, providing a cognitive dimension to the present stylistic and structural findings.

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O‘ZBEK VA EVROPA PUNKTUATSION TIZIMLARINING UMUMIY VA O‘ZIGA XOS TIPOLOGIK XUSUSIYATLARI HAMDA ASOSIY PRINSIPLARI

Turayeva Dilbar Meyliyevna,
Iqtisodiyot va pedagogika universiteti f.f.f.d. (PhD), dotsent
0009-0005-9438-1397
dilbarturayeva9977@gmail.com

Annotatsiya. *Ushbu maqolada o‘zbek va Yevropa punktuatsion tizimlari qiyosiy tahlil qilinib, ularning umumiy va o‘ziga xos tipologik xususiyatlari yoritiladi. Tadqiqotda punktuatsiya belgilarining grammatik, semantik va pragmatik vazifalari, shuningdek, turli madaniy va lingvistik an’analardagi qo‘llanish mezonlari tahlil qilinadi. Yevropa tillaridagi tinish belgilarining shakllanish tarixi hamda o‘zbek tilidagi punktuatsiya tizimining rivojlanish bosqichlari solishtirilib, umumiylik va farqlar ilmiy asosda ko‘rsatib beriladi. Maqola til tizimlarining tipologik jihatlarini ochib berish va punktuatsiya nazariyasini chuqurroq anglashga xizmat qiladi.*

Kalit so’zlar: *punktuatsiya, tipologiya, o‘zbek tili, Yevropa tillari, tinish belgilari, qiyosiy tahlil, pragmatika.*

GENERAL AND SPECIFIC TYPOLOGICAL FEATURES AND CORE PRINCIPLES OF UZBEK AND EUROPEAN PUNCTUATION SYSTEMS

Abstract. *This article provides a comparative analysis of the punctuation systems of Uzbek and European languages, highlighting their general and specific typological features. The study examines the grammatical, semantic, and pragmatic functions of punctuation marks, as well as the principles of their use across different linguistic and cultural traditions. The historical formation of European punctuation and the developmental stages of the Uzbek punctuation system are compared to identify similarities and differences. The article contributes to a deeper understanding of language system typology and the theoretical foundations of punctuation.*

Key words: *punctuation, typology, Uzbek language, European languages, punctuation marks, comparative analysis, pragmatics.*

ОБЩИЕ И СПЕЦИФИЧЕСКИЕ ТИПОЛОГИЧЕСКИЕ ОСОБЕННОСТИ, И ОСНОВНЫЕ ПРИНЦИПЫ УЗБЕКСКОЙ И ЕВРОПЕЙСКИХ ПУНКТУАЦИОННЫХ СИСТЕМ

Аннотация. *В данной статье проводится сравнительный анализ узбекской и европейских пунктуационных систем, раскрываются их общие и специфические типологические особенности. Исследование охватывает грамматические, семантические и прагматические функции знаков препинания, а также особенности их использования в различных культурных и лингвистических традициях. Сопоставляется историческое формирование европейской пунктуации и этапы развития узбекской системы пунктуации, выявляются сходства и различия. Статья способствует более глубокому пониманию типологии языковых систем и теории пунктуации.*

Ключевые слова: *пунктуация, типология, узбекский язык, европейские языки, знаки препинания, сопоставительный анализ, прагматика.*

Kirish. Tinish belgilari har bir til semiotik tizimining asosiy tarkibiy qismi hisoblanib, tafakkur mahsulining mantiqiy, grammatik, intonatsion bo‘laklarini ajratib berish uchun xizmat qiladi. Tilshunoslikda tinish belgilari va ularning evolyutsiyasi xususida so‘z borar ekan, olimlarni ikki jihat – bu muayyan punktuatsion belgining umumiy taraqqiyotiga xosmi yoki g‘oyaviy etnik – milliy – xususiy taraqqiyotiga xosmi degan savol qiziqtiradi. L.M.Kolsova aynan shu jihatlariga urg‘u berib, tinish belgilarini “yozma nutqqa xos fenomen va tilning yordamchi axborot uzatish vositasi hisoblanib, tilning umumiy rivojlanish qonunlari va “subyektiv” lingvistik tafakkurning xususiyatlariga bo‘ysungan holda muntazam o‘zgarib, rivojlanib boradigan hodisa”[1] deb ta’riflagan edi. Bu ikki omil, bir tomondan, turli xalqlarning tillarda tinish belgilarining vazifasi, qo‘llanilishi va g‘oyaviy etnik – milliy — xususiyligini ochib berishni dolzarb masala qilib qo‘ysa, ikkinchi tomondan, hozirgi globallashuv, ommalashuv va muayyanlashuv jarayonlarining kuchayishi bilan bog‘liq ravishda punktuatsiyaning umumiy, tipologik jihatdan ahamiyatli mezonlariga ham e’tiborni oshirmoqda.[2] Shu nuqtayi nazardan zamonaviy tilshunoslikda bir qator yevropa

tillari uchun xos bo‘lgan punktuatsion me’yorlarni modernizatsiya qilish, tinish belgilarining kommunikativ imkoniyatlari, til iste’molchilarining samarali muloqot o‘rnatishiga yo‘nalgan kommunikativ-pragmatik jihatlariga e’tibor oshmoqda.

Metodologiya. O‘zbek, rus va *ingliz* tillari garchi genetik jihatdan turli asosli bo‘lsa-da, ularning punktuatsion tizimi yagona mantiqiy-grammatik asosga tayanadi. Shu nuqtayi nazardan ushbu tillar punktuatsiyasida umumlashtiruvchi xususiyatlar bilan birga xususiy evolyutsiyasining so‘nggi bosqichlariga xos g‘oyaviy-etnik o‘ziga xosliklar ham kuzatiladi. O‘zbek puktuatsiyasining umumiy nazariy asoslarining shakllanishida rus punktuatsiyasi muhim rol o‘ynagan bo‘lsa, keyingi taraqqiyotiga ingliz punktuatsiyasining ta’siri kuchayib bormoqda. Buning asosiy sabablari sifatida quyidagilarni ko‘rsatish mumkin:

birinchidan, ingliz tilining xalqaro maydondagi rad etib bo‘lmas maqomi;

ikkinchidan, internet asrida sun’iy intellekt tili sifatida iste’mol doirasining behad kengaygani, global tarmoqdagi matnlar, virtual muloqot tili sifatida yetakchilik qilishi;

uchinchidan, eng asosiysi, yengillik, soddalik, qulaylikka o‘ch bo‘lgan XXI asr kishisining manfaatlarini qoniqtirishi, zamonaviy ingliz punktuatsiyasining o‘ta soddalashgani.

Bu o‘zbek tilshunosligida ayni paytda sun’iy intellekt tili deb tan olingan, dunyo tillari ichida iste’mol doirasi keng bo‘lgan tillar punktuatsion tizimi va o‘zbek punktuatsiyasini bog‘lovchi umumiy jihatlar, shuningdek, ularning mustaqil taraqqiyoti bilan bog‘liq nazariy va amaliy jihatlarini o‘zbek yozuvi va punktuatsiyaga tarixan tutash bo‘lgan rus, ingliz punktuatsiyasi bilan umumiy, birgalikdagi taraqqiyoti hamda milliy-etnik taraqqiyoti bilan bog‘liq xususiy jihatlarini qiyosiy o‘rganish zaruratini yuzaga keltirdi.

Sir emaski, bugungi internet asrida ham dunyoning aksariyat tillari, xususan, global tarmoqdagi matnlar, virtual muloqot tili uchun ham XV asrda italyan noshirlari – Manutsiylar tomonidan ixtiro qilingan va XX asr boshlarida M.Smotritskiy, M.V.Lomonosov, Y.K.Grotlar tomonidan **umumiy nazariy asoslari** ishlab chiqilgan gap sintaktik qurilishiga asoslangan punktuatsion sistema deyarli o‘zgarishsiz amal qilib kelmoqda. Biroq shuni aytib o‘tish kerakki, garchi bir umumiy qonuniyatga asoslansa-da, tinish belgilari taraqqiyotining so‘nggi bosqichlarida muayyan til taraqqiyoti bilan bog‘liq turli omillarga bog‘liq ravishda punktuatsiya amaliyotida ham, nazariyasida ham biri ikkinchisidan ajralgan **xususiy punktuatsion me’yorlar** shakllandi.

Natijalar. Tinish belgilarining *umumiy me’yorlari* deganda qanday me’yorlar nazarda tutiladi? Punktuatsiyaning milliy taraqqiyoti nimalarda aks etadi? Milliy punktuatsion me’yorlarga asoslangan matnlar tarjimasi jarayonida qanday muammolarga duch kelinadi?

Boshqa tillarda bo‘lgani kabi o‘zbek tilshunosligida ham me’yorshunoslik maktabi mavjud bo‘lib, unda tilning leksik, frazeologik, imloviy, uslubiy va boshqa me’yorlari atroflicha tadqiq etilgan. Xususan, E.Begmatov va A.Mamatovlar “Adabiy norma nazariyasi” kitobida lisoniy normaning jahon tilshunosligi – chex (Praga tilshunoslik maktabi), ingliz, rus, nemis tilshunosliklari va turkiyshunoslikda o‘rganilishiga diqqat qaratar ekan, umumiy va xususiy me’yorlarga ham to‘xtaladi. Umumiy me’yor deganda barcha tillarga, hech bo‘lmaganda qardosh tillarga tegishli me’yorlar, xususiy me’yorlar deganda muayyan tilga tegishli me’yorlar, ya’ni umuman tillar va milliy til doirasida amal qiladigan qonuniyatlar nazarda tutiladi.[3] A.Mamatovning “Hozirgi zamon o‘zbek adabiy tilida leksik va frazeologik norma muammolari” deb nomlangan monografiyasida ham umumiy va xususiy me’yorlarga shu nuqtayi nazardan yondashiladi.[4] Taniqli me’yorshunos S.A.Karimov esa umumiy va xususiy me’yorga til va nutq dixotomiyasi nuqtayi nazaridan qaraydi. U umumiy tilshunoslik qarashlari nuqtayi nazaridan tillardagi ma’lum qoidalargina bir-biriga mos kelishi, til elementlarining barcha tillar uchun umumiy bo‘lgan ko‘rinishlari haqida faqat qardosh tillar doirasidagina gap bo‘lishi mumkinligi, shuning uchun umumiy me’yor tushunchasini bir til doirasida izohlash maqsadga muvofiqligi, o‘zbek tili me’yorlarini turkiy tillar me’yorlariga nisbatan olib qarab, uni xususiy me’yor deb aytilishi shartli ekanini ta’kidlaydi: “Umumiy me’yor til vositalari va imkoniyatlari tizimida ma’lum tilda so‘zlashuvchi omma uchun tushunarli bo‘lgan, jamoa ko‘nikmasiga asos bo‘lgan vositalar yig‘indisi”,[5] “Xususiy me’yor umumiy me’yorning nutq tiplari va shakllaridagi hamda tilning shakllaridagi konkret ko‘rinishi”.[5] Albatta, S.Karimov bu o‘rinda, asosan, leksik va frazeologik me’yorlarni nazarda tutadi. Gap punktuatsion me’yorlar haqida ketar ekan, masalaga E.Begmatov va A.Mamatovlar nuqtayi nazaridan yondashish talab etiladi.

Ma’lumki, ilk tinish belgilarining paydo bo‘lishiga, asosan, nutqning zaruriy bo‘laklari – qismlarini ajratish ehtiyoji sabab bo‘lgan va asosiy vazifasi ham shundan iborat bo‘lgan. Shuning uchun ishning avvalgi bobida ko‘rib o‘tilganidek, tinish belgilari tarixining ilk davri *ajratish bosqichi* deb nomlangan. Keyingi bosqichlarga o‘tganda garchi tinish belgilari funksional jihatdan ancha taraqqiy etgan – stilistik, sintaktik, semantik xarakterdagi xususiyatlar va ma’noda mavjud bo‘lgan nozik qirralarni yozma nutqqa aks ettirishning muhim vositalaridan biriga aylangan bo‘lsada, hanuz nazariy punktuatsiya ularning vazifasiga ko‘ra ikki guruhini ajratadi:

1) ajratish vazifasini bajaruvchi tinish belgilari;
2) chegaralash vazifasini bajaruvchi belgilar.[6]

Zamonaviy punktuatsiya tinish belgilarini qo‘llashning umumiy me’yorlari sifatida punktuatsiya taraqqiyotining aynan ana shu ilk bosqichlarida amalda bo‘lgan va aksariyat yozuvlar uchun hanuz amal qilib kelayotgan qoida-qonuniyatlarni tan oladi. Bu qoidalar barqaror bo‘lib, deyarli o‘zgarmaydi.

Zamonaviy ingliz tili punktuatsion tizimini nazariy va amaliy jihatlarini tadqiq qilgan L. Arapiyeva har qanday tilning punktuatsiyasini o‘rganishda tinish belgilarining ikki asosiy funksiyasiga diqqat qaratish lozimligini ta’kidlaydi:

1) yozuvda sintaktik munosabatlarni aks ettirish bilan bog‘liq avvaldan ma’lum bo‘lgan aniq, barqaror va umumiy o‘xshash (adekvat)funksiyalari;

2) yozma nutqqa mansub bo‘lgan, muayyan ko‘rinishlardagina uchraydigan, hali keng o‘rganilmagan, faqat bir tilga mansub bo‘lgan individual (okkazional) funksiyalari[7].

Ushbu tasnifda tinish belgilarining “avvaldan ma’lum bo‘lgan umumiy o‘xshash (adekvat), barqaror va aniq funksiyalari” – bu biz nazarda tutayotgan **jahonning aksariyat yozuvlari uchun amal qiladigan umumiy me’yorlarga**, “faqat shu tilga mansub bo‘lgan uslubiy funksiyalari” esa tinish belgilari taraqqiyotining muayyan til, yozuv bilan bog‘liq **milliy taraqqiyoti – xususiy qo‘llanishlariga** aloqador. L.U.Arapiyeva ham tinish belgilarining bu ikki jihati punktuatsiyaning umumiy ilmiy asoslari va milliy taraqqiyoti bilan bog‘liq xususiy ilmiy me’yorlariga aloqadorligiga urg‘u beradi va o‘z fikrlariga L.V.Shcherbaning tasnifida tinish belgilarini funksional xosligiga ko‘ra “fransuzcha”, “nemischa” kabi turlarga ajratilishini asos qilib keltiradi. Bu bilan u yoki bu tinish belgilarining milliy taraqqiyotida sintaksis yoki semantikaga nisbatan ustunlik berilishiga diqqat qaratadi.[7]

Muhokama. Ma’lumki, qadimgi slavyan interpunksiyasi yunon an’analariga asoslangan bo‘lsa, zamonaviy rus va ingliz punktuatsiyasi nemis punktuatsiyasiga juda yaqin va ko‘p jihatdan uning an’analariga qat’iy amal qiladi. Xususan, Y.Grotning mashhur “Russkoye pravopisaniye”si nemis punktuatsiyasi asosida yozilgan.[8] Nemis punktuatsiyasi eng murakkab va eng aniq punktuatsiya bo‘lib, nazariy jihatdan ancha mukammal ishlangan. Bunda Bekkerning “Ausführliche Deutsche Grammatik” (Frankfurt, 1842) grammatikasi, shuningdek, nemis punktuatsiyasi tarixi va tavsifini yoritishda Bielingning “Das Prinzip der Deutschen Interpunction” (Berlin, 1886) asari muhim rol o‘ynagan. Zamonaviy rus punktuatsion tizimi XI-XIX asrlar, ingliz punktuatsion tizimi VIII-XIX asrlar oralig‘ida to‘la shaklanadi. Qadimgi ingliz (lotin) va rus qo‘lyozmalari punktuatsiyasini qiyosiy o‘rgangan N.N.Orexova rus punktuatsiyasi taraqqiyotida janubiy slavyan an’analari, yunon yozuvi, yevropa matbaachiligi, ayniqsa fransuz matbachiligi muhim rol o‘ynaganini ta’kidlaydi. Uningcha, rus va ingliz punktuatsion tizimi XIX asr oxirlariga qadar deyarli yagona asosga tayangan. Chunki tinish belgilarining qo‘llanishi me’yoriylashayotgan, ya’ni Yevropada matbaachilik shakllanayotgan davrda umumiy an’analarga tayanish, tinish belgilarini qo‘llashda yagona qonuniyatlarning amal qilishi noshirlar ishini ham osonlashtirar edi.[9]

Rus va ingliz punktuatsion tizimlarining rivojlanish dinamikasini maxsus o‘rgangan M.S.Vlasov o‘z kuzatishlari asosida tinish belgilari tizimining *umumiy hamda maxsuslashgan, muvofiq va o‘ziga xos, maxsus (ideoetnik) xususiyatlariga* diqqat qaratgan edi.

Shu bilan birga jahon tilshunosligida punktuatsion sistemaning umumiy taraqqiyotini tan olmaslik, aniqrog‘i, punktuatsion me’yorlar shakllanishida muayyan tillarning hamkorligiga qarshi chiqish hollari ham uchraydi. M.S.Vlasov ayrim ingliz olimlari, xususan, B.Jounsning “ingliz punktuatsiyasi allaqachonlar shakllangan mustaqil funksional orfografik tizim” (“…*an orthographic system in its own right*…”) degan fikriga e’tiroz bildiradi va, umuman, jahon tilshunosligida punktuatsiyaga bunday qarashlar allaqachon mavjud ekani, xususan, J.Nanbergning monografiyasidabirinchi marta bu fikr ilgari surilganini ta’kidlaydi[10].

Xulosalar. O‘zbek punktuatsiyasi nazariy asoslarining shakllanishida ham, amalda qo‘llana boshlashida ham rus punktuatsiyasi, kirill yozuvining ta’siri katta bo‘ladi. Aniqrog‘i, hozirgi o‘zbek punktuatsiyasi rus punktuatsiyasi negizida shakllangan. Qolaversa, keng tarqalgan tillar uchun tanlangan mezonlar shu til negizida ilmiy me’yorlarini shakllantirgan boshqa tillar uchun ham birdek amal qiladi. Masalan, hozirgi punktuatsion tizimning aksariyat tinish belgilari, jumladan, so‘roq, undov, qo‘shtirnoq, ko‘p nuqta kabilar o‘zbek tiliga rus tili orqali o‘zlashgan. Shuningdek, rus punktuatsiyasi ilmiy-nazariy jihatdan ancha ishlangan va sistemalashgan bo‘lganligi uchun o‘zbek tilidagi punktuatsiya qoidalarining ayrimlari ham rus punktuatsiyasi qoidalariga asoslanib tuzilgan. Bu tinish belgilarining o‘zbek tilida paydo bo‘lish tarixi bilan bog‘liq. Ma’lumki, XIX asrning oxirgi choragidan Chor Rossiyasining Markaziy Osiyoga kirib kelishi bilan bog‘liq holda matbaachilik taraqqiy eta boshlaydi. “... dastlab tinish belgilari gazeta va jurnallarda kam miqdorda qo‘llangan, ularning vazifasi ham konkret bo‘lmagan; keyinchalik tinish belgilarining vaqtli matbuotda qo‘llanish doirasi kengaygan va ishlatilishi muayyan sistemaga kirgan”.[11]

Bu davrda yevropa yozuvlariga xos amaldagi tinish belgilari tizimining shakllanish tarixini tahlil qilishda o‘sha davrning asosiy rasmiy nashri, o‘zbek vaqtli matbuotining qaldirg‘ochi 1870-yil 28-apreldan 1917-yilning boshlariga qadar – salkam yarim asr davomida muntazam chop etilgan “Turkiston viloyatining gazeti” manba bo‘lib xizmat qiladi. K.Nazarov ushbu gazetaning o‘sha davr o‘zbek madaniyati, o‘zbek adabiy tili va o‘zbek grafikasining namunasi sifatida ham muhim tarixiy hujjat ekani, o‘zbek yozuv madaniyatining yanada rivojlanishi va takomillashuvida, o‘zbek adabiy tili me’yorlarining sayqallanishida muhim amaliy ahamiyatga ega bo‘lganini ta’kidlaydi. Gazetaning til xususiyatlarini o‘rganish o‘zbek tili tarixi uchun, o‘zbek yozuv madaniyati – yozma nutq madaniyati, jumladan, o‘zbek yozuv madaniyatining ajralmas qismi bo‘lmish o‘zbek punktuatsiyasi tarixi, uning shakllanishi va rivojlanishi, taraqqiyot qonunlarini o‘rganishda ham muhim ahamiyat kasb etganiga alohida diqqat qaratadi. Albatta, o‘zbek matbuotida, aniqrog‘i, “Turkiston viloyatining gazeti”da tinish belgilarining barchasi bir vaqtda qo‘llana boshlamagan. Zaruratga ko‘ra dastlab tire (1871-yil, 20-sonidan boshlab), keyin ko‘p nuqta (1872-yil 18-sondan), qavs (1873-yil 6-son), nuqta dastlab interval – bo‘sh joy ko‘rinishida, keyinchalik, aniqrog‘i, 1875-yildan bezak belgisi – yulduzcha ko‘rinishidagi shakllarda, 1881-yildan hozirgi shaklida qo‘llana boshlagan. Qo‘shtirnoq 1881-yildan, so‘roq belgisi, undov belgisi, vergul, ikki nuqta va nuqtali vergul 1901-yildan gazeta sahifalarida paydo bo‘lgan. O‘z-o‘zidan, ularning qo‘llanilishi ham rus tili uchun amalda bo‘lgan me’yorlarga asoslangan. Zero, B.Bahriddinova ta’kidlab o‘tganidek, “qoidalashtirishda ko‘p o‘rinlarda punktuatsiyaning umumiy me’yorlari (punktuatsion kalka)dan kelib chiqilgan”.[13] Shu sababdan o‘zbek va rus punktuatsion tizimida g‘oyaviy-etnik xususiyatlarga qaraganda umumiy o‘ziga xosliklar ustunlik qiladi.

Har bir til punktuatsiyasining lingvistik asosini shu til sintaktik qurilishining ritmik-intonatsion xususiyatlari tashkil etadi. Shu bois fonetik, morfologik, sintaktik xususiyatlariga ko‘ra bir-biridan tubdan farqlanuvchi hind-yevropa tillari, turkiy tillarning aksariyatida tinish belgilarining soni, shakli, hatto funksiyasida umumiy jihatlar ko‘p. Ularning aksariyatida tinish belgilarini qo‘llashning ilmiy asoslarini ajratish, uning zaminida punktuatsiya tamoyillarini belgilash hamda qoidalarni ishlab chiqishda tafovut deyarli sezilmaydi.

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A COMPARATIVE PRAGMATIC ANALYSIS OF POLITICAL DISCOURSE IN ENGLISH AND UZBEK

Turgunboev Rustamjon Ilkhomjon ugli,
Teacher of English Philology Faculty
Uzbekistan State World Languages University
r.turgunboyev@uzswlu.uz

Abstract. *This article examines the pragmatic features of political discourse in English and Uzbek, focusing on speech acts, implicature, presupposition, politeness strategies, pragmatic markers, and persuasive techniques. By analysing contemporary political speeches, parliamentary statements, and media addresses, the study identifies similarities and differences in how political messages are constructed and communicated across cultures. The findings reveal that English discourse emphasizes directness and institutional framing, while Uzbek discourse prioritizes collectivism, respect, and cultural continuity. The study contributes to cross-linguistic pragmatics, offering insights for scholars, translators, and practitioners in political communication and intercultural studies.*

Key words: *political discourse, pragmatics, speech acts, implicature, politeness, persuasive techniques, English, Uzbek*

INGLIZ VA O‘ZBEK TILLARIDA SIYOSIY DISKURSNING QIYOSIY PRAGMATIK TAHLILI

Annotatsiya. *Ushbu maqolada ingliz va o‘zbek tillaridagi siyosiy diskursning pragmatik xususiyatlari o‘rganilib, nutqiy aktlar, implikatura, presuppozitsiya, xushmuomalalik strategiyalari, pragmatik belgilar va ishontirish usullariga e’tibor qaratilgan. Zamonaviy siyosiy nutqlar, parlament bayonotlari va ommaviy axborot vositalaridagi chiqishlarni tahlil qilish orqali tadqiqot turli madaniyatlarda siyosiy xabarlarning tuzilishi va yetkazilishidagi o‘xshashlik va farqlarni aniqlaydi. Tadqiqot natijalari shuni ko‘rsatadiki, ingliz diskursida to‘g‘ridan-to‘g‘rilik va institutsional asosga e’tibor qaratiladi, o‘zbek diskursida esa jamoaviylik, hurmat va madaniy uzviylikka ustuvorlik beriladi. Tadqiqot tillararo pragmatikaga hissa qo‘shib, olimlar, tarjimonlar va amaliyotchilar uchun siyosiy muloqot va madaniyatlararo tadqiqotlar bo‘yicha tushunchalar taqdim etadi.*

Kalit so‘zlar: *siyosiy diskurs, pragmatika, nutq harakatlari, implikatura, odob-axloq, ta’sirchan texnikalar, ingliz tili, o‘zbek tili*

СРАВНИТЕЛЬНЫЙ ПРАГМАТИЧЕСКИЙ АНАЛИЗ ПОЛИТИЧЕСКОГО ДИСКУРСА НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *В данной статье рассматриваются прагматические особенности политического дискурса в английском и узбекском языках, с акцентом на речевые акты, импликатуру, пресуппозицию, стратегии вежливости, прагматические маркеры и методы убеждения. Анализируя современные политические выступления, парламентские заявления и обращения в СМИ, исследование выявляет сходства и различия в том, как политические сообщения конструируются и передаются в разных культурах. Результаты показывают, что в английском дискурсе акцент делается на прямоте и институциональном оформлении, в то время как в узбекском дискурсе приоритет отдается коллективизму, уважению и культурной преемственности. Исследование вносит вклад в межъязыковую прагматику, предлагая ценные наблюдения для ученых, переводчиков и практиков в области политической коммуникации и межкультурных исследований.*

Ключевые слова: *политический дискурс, прагматика, речевые акты, импликатура, стратегии вежливости, методы убеждения, английский язык, узбекский язык*

Introduction. In recent decades, political communication has already become one of the most widely studied areas within linguistics and pragmatics. Global political events, expanding media platforms, and the rise of digital communication have significantly transformed the way political messages are created, interpreted, and disseminated. These shifts have increased scholarly interest in understanding how politicians use language not only to inform but also to persuade, legitimize power, construct identity, and influence public opinion. Political discourse, therefore, serves as a dynamic field where linguistic choices reflect social values, cultural norms, and ideological intentions.

A comparative study of English and Uzbek political discourse is especially relevant today. Both languages function in distinct socio-political environments, yet they share universal communicative strategies such as persuasion, justification, mitigation of criticism, and strengthening solidarity with the audience. At the same time, each political culture demonstrates its own pragmatic preferences — for example, the use of honorific forms in Uzbek, or the tendency toward directness and explicitness in English political rhetoric. By examining similarities and differences, we can better understand how linguistic pragmatics interacts with national political traditions.

The analysis presented in this article focuses on key pragmatic features that shape political discourse in English and Uzbek, including speech acts, implicature, politeness strategies, pragmatic markers, and persuasive techniques. The study also draws on recent works by contemporary researchers who have contributed to the study of political linguistics over the last decade. Through this contrastive perspective, the article aims to identify which pragmatic mechanisms are shared across cultures and which are culturally specific.

Research methods. The object of this study is political discourse as used in contemporary English- and Uzbek-language political communication, particularly speeches, press briefings, parliamentary statements, and public addresses. The subject of the study consists of the pragmatic features employed within this discourse: speech acts (such as promises, warnings, and appeals), pragmatic markers, presupposition, implicature, politeness strategies, and rhetorical persuasion techniques. The research is based on a combination of qualitative and comparative linguistic methods. The descriptive method is used to identify and characterize pragmatic elements in sample texts. The comparative method enables the contrastive analysis between English and Uzbek political communication. The pragmatic analysis method is applied to examine implicit meanings, persuasive intentions, and communicative strategies. The contextual method helps to interpret linguistic units within specific political, cultural, and social contexts. Finally, discourse analysis is used to observe how language constructs power relations, ideology, and social alignment. These methods together provide a comprehensive framework for examining the pragmatic mechanisms that shape political messages in two typologically different languages.

Literature review. Research on political discourse has expanded considerably in the last fifteen years, with scholars focusing on how linguistic practices shape power relations, ideology, and public perception. In English-language political linguistics, one of the influential works is Chilton's revisited model of political cognition and spatial metaphor (Chilton, 2014), which highlights how political arguments rely on conceptual positioning. Similarly, Wodak's updated discourse-historical approach (Wodak, 2015) offers a comprehensive framework for understanding how political narratives draw on collective memory, identity, and intertextuality. More recent studies, such as Musolff (2021), emphasize metaphorical patterns in political argumentation, particularly in relation to crisis communication.

Pragmatic aspects of political speech have also been explored by scholars such as Fetzer (2018), who examines dialogicity and interactional norms in parliamentary debates, and Ilie (2020), who analyzes the role of rhetorical questions and evaluative language in persuasive political strategies. Research on speech acts in political settings has been enriched by studies of promises, threats, and commitments in institutional communication (Seara & Oliveira, 2019). These works highlight how pragmatic phenomena operate across political environments.

In Uzbek linguistics, interest in political discourse has grown as the country's political communication landscape has become more open and public. Scholars such as R. Sayfullayeva (2016) and B. Mengliev (2018) have examined pragmatic and sociolinguistic properties in Uzbek public communication, including honorification, address patterns, and persuasion. More recent research has addressed political rhetoric after the years of reform (Shodmonov, 2021; Akhmedova, 2022), focusing on how new communicative styles — more dialogic, transparent, and emotionally resonant — shape political speech in modern Uzbekistan.

Comparative studies between English and Turkic languages have also emerged in recent years. For example, Atayev (2020) analyzes pragmatic markers across Turkic political speeches, noting tendencies toward solidarity-building and collective identity formation, while Nurmanova (2019) discusses modal expressions and their persuasive effects in cross-cultural political communication. Although direct comparisons between English and Uzbek political discourse remain limited, the existing studies provide valuable insights for building a broader comparative framework.

Overall, contemporary scholarship demonstrates that political discourse in both English and Uzbek contexts shares global tendencies — such as personalization, emotional framing, and strategic ambiguity — while remaining deeply shaped by local cultural norms and political traditions. This literature forms the foundation for the comparative analysis developed in the following sections.

Discussion and analysis of pragmatic features. The pragmatic features of political discourse in English and Uzbek reflect both universal communicative strategies and culturally specific patterns rooted in political traditions, rhetorical norms, and audience expectations. In this section, key pragmatic mechanisms — speech acts, implicature, presupposition, politeness strategies, pragmatic markers, and persuasive techniques — are examined comparatively.

Speech Acts in Political Communication; Political discourse across languages relies heavily on performative and directive speech acts. In English political speeches, directives such as *"We must act," "Let us move forward,"* or *"I call upon the nation"* are commonly used to mobilize public support. These calls often appear in institutional settings like parliaments, debates, or televised addresses. They tend to be explicit and direct, reflecting a communication style where clarity and assertiveness are valued.

In Uzbek political discourse, directive speech acts usually take softer, more inclusive forms. Expressions like *"biz birgalikda erishamiz," "xalqimiz bilan birga,"* or *"keling, izchil davom etaylik"* demonstrate collective orientation. Instead of commanding, the speaker positions themselves as part of the group. This reflects cultural norms emphasizing unity, respect, and collective responsibility. Even commitments and promises often appear with modal expressions such as *"intilamiz," "harakat qilamiz,"* which balance assertiveness with humility.

Thus, while both languages use directive and commissive acts, English tends to foreground explicit intention, whereas Uzbek commonly employs collective and mitigated expressions.

Implicature and Strategic Ambiguity; Implicature is central to political discourse because politicians frequently avoid direct statements that could be interpreted in multiple ways. English political communication often uses indirect formulations to maintain flexibility, such as *"We are exploring possible solutions"* or *"Some options remain on the table."* These statements suggest action without committing to specifics. Scholars like Musolff (2021) note that such vagueness enables politicians to shift their stance without appearing inconsistent.

Uzbek political speeches also employ implicature, but often with culturally embedded expressions. Phrases like *"muammolar bor, lekin imkoniyatlar ham yetarli"* or *"bu borada izchil choralar ko'riladi"* subtly acknowledge challenges while signaling optimism. The implicit meaning is reassurance rather than avoidance. Ambiguity here functions less as a political shield and more as a politeness strategy aimed at maintaining social harmony.

In both languages, implicature serves pragmatic goals, but the balance between strategic vagueness and cultural politeness differs.

Presupposition and Framing Strategies; Presupposition helps politicians shape the audience's worldview by presenting certain ideas as already shared or accepted. English political discourse frequently embeds presuppositions through structures like *"We must continue our efforts"* (assuming efforts are ongoing and positive), or *"As you all know"* (asserting shared knowledge). These serve to strengthen authority and legitimacy.

Uzbek political communication also uses presupposition to reaffirm unity and national values. Statements such as *"xalqimizning azaliy orzusi," "tarixiy islohotlarni davom ettiramiz,"* or *"barchamizga ma'lumki"* appeal to collective memory. These presuppositions create a sense of continuity and shared cultural heritage, reinforcing the legitimacy of proposed actions.

The framing function of presupposition is therefore universal, but English tends to frame issues in terms of institutional continuity, while Uzbek frames rely on cultural and moral continuity.

Politeness Strategies and Cultural Norms; English political discourse typically balances positive politeness (creating closeness with the audience) with negative politeness (respecting autonomy). Politicians often use indirectness, hedges, and conditional statements — *"I believe," "It seems," "We might consider"* — especially in debates or interviews. These strategies aim to soften claims and prevent face-threatening acts.

In contrast, Uzbek political culture traditionally relies on honorific forms, respectful address, and collective alignment with the audience. Phrases such as *"hurmatli yurtdoshlar," "aziz vatandoshlar,"* or *"muhim masalani siz bilan muhokama qilamiz"* reflect strong positive politeness patterns. Respect is encoded not only lexically but also through tone and rhythm. Direct criticism is often softened with preliminary compliments or acknowledgments, consistent with Uzbek communicative norms.

While English politeness often protects individuality and institutional balance, Uzbek politeness emphasizes respect, unity, and social cohesion.

Pragmatic Markers and Their Functions; Pragmatic markers help structure political speeches and manage interaction with the audience. In English, markers like *"well," "you see," "actually," "now,"* and *"in fact"* guide the listener and highlight argumentative shifts. Modern English speeches also adopt

conversational markers to sound more relatable — a trend noted in contemporary political communication research.

Uzbek political discourse uses markers such as *"demak," "albatta," "shubhasiz," "yana bir bor ta'kidlayman," "eng muhimi"*. These serve to emphasize key points, create smooth transitions, or reinforce commitment. Many markers signal respect or reassurance, reflecting cultural communication preferences.
Both languages rely on markers, but English uses them to achieve conversational naturalness, while Uzbek uses them to underline respect, certainty, and emphasis.

Persuasive Techniques and Emotional Framing; Persuasion is central to political rhetoric. English political persuasion often relies on statistical evidence, policy comparisons, and future-oriented arguments — *"data shows," "experts agree," "our plan will reduce costs."* Emotional appeals exist but are typically balanced with rational justification.

Uzbek political persuasion increasingly incorporates narratives of national development, social stability, and moral responsibility. Appeals to unity, progress, and shared cultural values frequently appear in speeches. Emotional framing is more explicit, reflecting cultural expectations that political leaders express empathy and reassurance.

Despite differences, both languages employ storytelling, repetition, contrast frames, and future promises, although the emotional intensity and cultural grounding vary.

Findings and their interpretation. The comparative analysis of English and Uzbek political discourse reveals several key pragmatic similarities and differences. First, the study found that **speech acts** in English political communication tend to be more direct, especially in environments such as parliamentary debates and press conferences. English politicians frequently use assertives ("We will ensure…," "The government must act…") to project authority and clarity. In contrast, **Uzbek political discourse** employs more indirect and softening strategies, reflecting cultural norms of collectivism and respect. Speech acts in Uzbek discourse often appear as collective commitments ("Biz birgalikda…," "Yurtimiz ravnaqi yo'lida…") rather than individual declarations.

Second, the data show that **implicature and presupposition** play different roles in the two languages. English political discourse often uses implicature to avoid overcommitment or to maintain strategic ambiguity ("We are considering several approaches…"). Uzbek politicians, however, rely more heavily on presuppositions that reinforce shared cultural values, national unity, and continuity with tradition. Such presuppositions function as tools for strengthening social cohesion and legitimacy.

Third, **politeness strategies** differ significantly across the two political cultures. English discourse typically employs negative politeness ("We respect your concerns…") and institutional deference. Uzbek discourse demonstrates positive politeness and honorification ("Hurmatli yurtdoshlar," "Aziz deputatlar"), emphasizing social harmony and national solidarity. This reflects deeper cultural expectations regarding interpersonal respect and formal address.

Fourth, the analysis indicates differences in the use of **pragmatic markers**. English political speeches include frequent markers such as "well," "you know," and "actually," which serve to manage discourse flow and create interpersonal alignment. Uzbek political discourse uses markers like "demak," "xulosa qilib aytganda," and "shuningdek" to emphasize logic, transition, and collective reasoning.

Finally, **persuasive strategies** differ in their dominant orientation. English politicians rely heavily on statistical evidence, institutional authority, and logical framing. Uzbek political discourse, while increasingly incorporating facts and data, still relies substantially on cultural appeals, shared identity, and references to national development goals. These findings collectively illustrate how political communication practices are shaped by cultural expectations, institutional traditions, and linguistic norms in both contexts.

Conclusion. The comparative pragmatic analysis of English and Uzbek political discourse demonstrates that political language reflects not only political goals but also the cultural and social values of each society. English political discourse is generally characterized by directness, institutional framing, and a reliance on logical persuasion. Conversely, Uzbek political discourse prioritizes collectivism, respect, and symbolic references to shared national identity.

The study confirms that pragmatics — particularly speech acts, implicatures, presuppositions, politeness strategies, and pragmatic markers — plays a central role in shaping how political meanings are constructed and interpreted. While globalization has encouraged some convergence in discourse practices, fundamental cultural differences remain visible in how politicians negotiate power, build trust, and persuade audiences.

These findings contribute to cross-linguistic pragmatics and offer practical implications for translators, political analysts, and students engaged in intercultural communication. Understanding how

political meanings are encoded in different languages can enhance communication effectiveness, prevent misinterpretation, and support more nuanced political discourse analysis in multilingual contexts.

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TIL, ONG, MADANIYAT O'RTASIDAGI MUNOSABAT ZAMONAVIY TILSHUNOSLIK SOHALARINING YUZAGA KELISHI ASOSI SIFATIDA

Tursunov Mirzo Maxmudovich,
Buxoro davlat universiteti, ingliz tilshunosligi kafedrasi dotsenti, f.f.f.d.(PhD)
m.m.tursunov@buxdu.uz

Annotatsiya. *Ushbu maqolada muallif zamonaviy tilshunoslikning yangi sohalari hisoblangan lingvomadaniyatshunoslik, lingvopragmatika, psixolingvistika, lingvoaksiologiya, sotsiolingvistika kabilarning paydo bo'lishiga sabab bo'lgan omillarga to'xtalib o'tadi. Bu jarayonda asosiy o'rinni egallaydigan masala til, inson ongi, madaniyat, jamiyat kabi tushunchalarni o'zaro bog'lab, umumiy bir integratsiyaga soluvchi zanjir sanaladi. Insonning jamiyatda yashashi uning boshqa insonlar bilan muloqotga kirishishiga sabab bo'luvchi asosiy omil ekanligi, shaxsning tug'ilishidan boshlab, olamni, dunyoni, tevarak-atrofni o'rganishi hamda o'zning mentaliteti, madaniyati asosida olamning lisoniy manzarasini hosil qilishi, nutq so'zlaganda, yuqorida sanab o'tilgan unsurlardan foydalanishi, mazkur lisoniy hamda nolisoniy masalalar tilshunoslikning keng jabhalarida tadqiq qilinishi muhokama qilinadi.*

Kalit so'zlar: *konvergensiyalar, kishilik jamiyati, dunyoqarash kategoriyalari, modellashtiruvchi tizim, lingvistik gipotezalar, olamning lisoniy manzarasi, ekstralingvistik omillar, kognitivlik hodisalari, ijtimoiy-tarixiy omillar, ijtimoiy munosabatlar, nutq aktlari, voqeliklar.*

THE RELATIONSHIP BETWEEN LANGUAGE, CONSCIOUSNESS, AND CULTURE AS THE BASIS FOR THE EMERGENCE OF MODERN LINGUISTICS

Abstract. *In this article, the author examines the factors that led to the emergence of new fields of modern linguistics, such as linguoculturology, linguopragmatics, psycholinguistics, linguo-axiology, and sociolinguistics. In this process, the chain connecting such concepts as language, human consciousness, culture, and society plays a key role. It is discussed that a person's life in society is the main factor that calls for their communication with other people, that a person studies the world, the environment from birth and creates a linguistic picture of the world based on his mentality, culture, uses the above-mentioned elements when making a speech, these linguistic and extralinguistic issues are studied in a wide field of linguistics.*

Keywords: *convergences, human society, worldview categories, modeling system, linguistic hypotheses, linguistic picture of the world, extralinguistic factors, cognitive phenomena, socio-historical factors, social relations, speech acts, realities.*

ВЗАИМОСВЯЗЬ МЕЖДУ ЯЗЫКОМ, СОЗНАНИЕМ И КУЛЬТУРОЙ КАК ОСНОВА ВОЗНИКНОВЕНИЯ СОВРЕМЕННОЙ ЛИНГВИСТИКИ

Аннотация. *В этой статье автор рассматривает факторы, которые привели к появлению новых областей современного языкознания, таких как лингвокультурология, лингвопрагматика, психолингвистика, лингвоаксиология и социолингвистика. В этом процессе ключевую роль играет цепочка, связывающая такие понятия, как язык, человеческое сознание, культура, общество. Обсуждается, что жизнь человека в обществе является основным фактором, вызывающим его общение с другими людьми, что человек изучает мир, окружающую среду с рождения и создает языковую картину мира на основе своего менталитета, культуры, использует вышеупомянутые элементы при произнесении речи, эти лингвистические и экстралингвистические вопросы изучаются в широких областях лингвистики.*

Ключевые слова: *конвергенции, человеческое общество, категории мировоззрения, моделирующая система, лингвистические гипотезы, языковая картина мира, экстралингвистические факторы, когнитивные явления, социально-исторические факторы, социальные отношения, речевые акты, реальности.*

Kirish. Qadimgi antik davrlardan boshlab, olimlar til va uning atrofidagi unsurlar, unga aloqador boshqa fanlar va tamoyillar xususida doimiy tarzda muhokamalar olib borishgan hamda lison ilmining jamiyatdagi asosiy markaziy tushunchalaridan biri ekanligini ta'kidlab, til butun kishilik jamiyatida, kishilar

o‘rtasidagi turli munosabatlarni normalashtiruvchi, ularning hayot tarzini belgilovchi, sotsiumlarning kelajak avlodlar uchun mavjud bo‘lishini, axborot almashinuvini ta’minlovchi birlik sifatida qaralgan.

Til madaniyatning informatsion tabiatini ifodalovchi eng samarali vosita sanaladi, zero til murakkab, to‘xtovsiz rivojlanadigan axborot tizimi bo‘lish bilan birgalikda madaniyatning to‘liq, mukammal ifoda birligi hamda o‘zini-o‘zi tasvirlovchi belgi hamdir. Shu o‘rinda til tabiiy hamda sun’iy turlarga bo‘linishini ta’kidlab o‘tishimiz zarur, bu esa til va madaniyat o‘rtasidagi munosabatlarga bir qator o‘ziga xos yangi xarakterli xususiyatlarga e’tibor qaratish zarurligini bildiradi.

Maqolaning asosiy maqsadi til, inson ongi hamda madaniyat kabi zamonaviy tilshunoslik terminlarining yangi lisoniy sohalarning paydo bo‘lishidagi o‘rni va munosabatini tahlil qilish sanaladi. Bu jarayonni amalga oshirish uchun komponent, diskursiv, kognitiv tahlil metodlardan foydalaniladi.

Metodologik asos. Tabiiy tillar hamda tabiiy madaniyatlar tarixiy o‘zgarishlar, assimilyatsiyalar, konvergensiyalar, muomaladan chiqish, yo‘qolib qolish, halok bo‘lish kabi murakkab va qarama-qarshi jarayonlarni boshidan o‘tkazishi mumkin. Ammo shu bilan birgalikda aynan tabiiy tilning logosi va toposida, o‘zgarishlarida madaniyat olamining to‘liq ko‘rinishlari barcha aspektlarda (axloq-odob, nyuanslar, madaniyat dinamikasi) aks etadi [1]. Shu o‘rinda kishilik jamiyatida sun’iy tillarning ham ko‘payib borish tendensiyasiga guvoh bo‘lmoqdamiz va bu jarayonni to‘xtatishning imkoni yo‘q, qanchalik zamonaviy texnologiyalar taraqqiy topaversa, sun’iy tillar ham o‘z-o‘zidan paydo bo‘laveradi, ilm-fan tili, dasturlashtirish, kriptografiya, shartli belgilar tili va hokazo. Misol uchun, kishilik jamiyatida avtomashinalar soni ko‘payishi oqibatida yo‘l transport harakatini tartibga solish ehtiyoji paydo bo‘ldi hamda insoniyat sun’iy tilni vujudga keltirdi, haydovchi va yo‘lovchilar, ya’ni jamiyat a’zolari bir-birlari bilan to‘g‘ridan-to‘g‘ri kommunikatsiyaga kirishmasalarda shartli belgilar asosida bir-birlarini tushuna oladilar, muloqotda insonlarning bir-birini tushunishi uning asosiy maqsadi, sharti ekanligi hammamizga ma’lum. Sun’iy tillarning asosiy xarakterli xususiyatlari ularning ma’no chegarasi aniq belgilanganligidadir, zero agar shunday chiziq qo‘yilmaganida edi murakkab ilm-fanga doir tizimlar - robototexnologiya, sun’iy intellekt va hokazolarning ishlash va boshqarish jarayonida ma’lumotlarni almashtirish, bo‘rttirish, noto‘g‘ri talqin qilish kabi holatlar yuz berishi butun vaziyatni izdan chiqishiga hamda salbiy holatlar yuzaga kelishiga sabab bo‘lishi mumkin bo‘lar edi.

Tabiiy tillar shubhasiz insonlarning madaniyatini o‘zida saqlovchi, uni rivojlantiruvchi, kelajak avlodlarga yetkazuvchi samarali vosita sanaladi, ularda madaniyat hamda uning ma’noviy olami to‘liq va aniq, mukammal tarzda aks ettiriladi. Aynan shunday holatda madaniyat hamda til murakkab hamda yagona birlikni hosil qilib, ko‘plab aloqalar hamda munosabatlarda bir-birlarini ifoda etishadi, mana shunday fenomenlarni o‘rganish teng ravishda madaniyatshunoslik [2] hamda lingvistika, filologiya tomonidan amalga oshiriladi [3].

Til ham madaniyat, ham tabiat hodisasi sifatida mavjud. Shubhasiz, til madaniyatning tarkibiy qismi bo‘lib, insoniyatning ijtimoiy tarixidagi eng muhim yutuqlaridan biri sanaladi. Lekin boshqa tomondan tilning materiyasida insonning biologik tabiati namoyon bo‘ladi. Shu o‘rinda ko‘p narsa nutqiy faoliyatning fiziologik va psixofiziologik imkoniyatlari bilan aniqlanganligini eslatib o‘tish joiz. Masalan, dunyoning barcha tillarida unli va undoshlar hamda ko‘plab tovushlar almashinuvi zanjirining mavjudligi madaniyat bilan emas, tabiat bilan bog‘liqdir. Binobarin, inson faqat unlilar yoki undoshlarning o‘zi bilan nutq hosil qila olmaydi. Tabiat til strukturasining teran xususiyatlarini hamda matnni hosil qilish va uni qabul qilish qonuniyatlarini aniqlaydi [4]. Madaniyat esa tilning mazmun jihatini aniqlaydi. Insonning nutqiy faoliyati tug‘mami yoki keyin shakllanganmi? degan savol haligacha munozarali bo‘lib qolmoqda. Mashhur rus tilshunosi G.O.Vinokurning “tilni o‘rganayotgan har qanday tilshunos, albatta, tanlagan tili uning mahsuloti bo‘lgan o‘sha madaniyatning tadqiqotchisiga aylanadi” degan tezisi tilshunoslikning fan sifatida belgilanishidan boshlab tasdiqlanib kelinmoqda. I.Gerderning 1770-yilda yozilgan “Tilning kelib chiqishi haqida talqin” asarida inson faoliyatidagi to‘rt asosiy hodisa: til, madaniyat, jamiyat va milliy ruh bir-biri bilan bog‘langan. Professor Nizomiddin Mahmudov “Tilning mukammal tadqiqi yo‘llarini izlab...” nomli maqolasida “til” va “madaniyat” tushunchalari haqida quyidagilarni yozadi: “Til va madaniyat deganda, ko‘pincha, “nutq madaniyati” deyiladigan muammo assotsiativ holda esga tushsa-da, bu ikki o‘rindagi madaniyatning aynanligini aslo ko‘rsatmaydi. Til va madaniyat deganda, odatda, (to‘g‘risi ham shu) til orqali u yoki bu madaniyatni yoki aksincha, madaniyatni o‘rganish orqali u yoki bu tilni tushuntirish nazarda tutiladi, aniqroq aytadigan bo‘lsak, lingvokulturologiyadagi madaniyatning ma’nosi “aqliy-ma’naviy yoki xo‘jalik faoliyatida erishilgan daraja, saviya (nutq madaniyati)” emas, balki “kishilik jamiyatining ishlab chiqarish, ijtimoiy va ma’naviy-ma’rifiy hayotida qo‘lga kiritgan yutuqlari majmui (madaniyat tarixi, o‘zbek madaniyati)” demakdir” [5] V. Fon Gumboldning “tilda xalq ruhi aks etadi”, “Til – madaniyat ko‘zgusi bo‘lib, o‘tmish madaniyatlari qiyofasini, sezgi va dunyoqarash kategoriyalarini aks ettiradi” degan fikri ham aynan til va madaniyat o‘rtasidagi bevosita yaqin aloqaga ishoradir. N.I.Tolstoy madaniyat va til o‘rtasidagi

munosabatni butun va uning qismi o‘rtasidagi munosabat sifatida ko‘rish mumkin, deb aytgan edi. Tilni, ayniqsa, adabiy til va xalq og‘zaki ijodi tili haqida gap ketganda, bir-birini almashtirib bo‘lmaydigan tushunchalar bo‘lmagan madaniyat tarkibiy qismi yoki madaniyat quroli sifatida ko‘rish mumkin. Shu bilan birga, til umuman madaniyatga nisbatan avtonomdir degan firklarni ham ko‘p guvohi bo‘lamiz.

Muhokama va natijalar. Tilning tabiatiga aloqador fikrlarni bildirish bo‘yicha mashhur tilshunos Uorfning ishlari kishi diqqatini o‘ziga tortadi, dastlabki maqolalarida olim tilning kognitiv, inson ongi bilan aloqasi, munosabatiga oid gipotezalarni anchagina ehtiyotkorlik bilan bildirgan. Uorf tilning tabiatini teosofiyada qo‘llaniladigan “shaklsiz planosti” deb nomlangan termin bilan bog‘laydi, shu bilan birgalikda “shaklsiz”lik ichki strukturaning mavjud emasligi bilan emas, balki tashqi hamda vizual formalarning yo‘qligi bilan izohlanadi. Tilning bunday “shaklsiz”lik tabiati joy-joyiga qo‘yuvchi, tartibga soluvchi tamoyillari asosida yoki kombinator sxema sifatida tushunilishi mumkin [6]. Boshqa ilmiy ishlarida tilning o‘ziga xos xarakterli xususiyatlarini ta’riflashda olim falsafa, psixologiya, matematika, fizika, ximiya va boshqa fanlardan olingan tushunchalardan foydalanadi: “formula”, “o‘zaro aloqa”, “munosabat”, “struktura”, “geshtalt”, “konfiguratsiya”, “tartibga solish”, “tartib”, “kontaktlilik” [7]. Tilni izohlashda qo‘llanilgan terminlar sonining ko‘pligi Uorfning lison tabiati bo‘yicha dastlabki maqolalarida aniq to‘xtamga kelmaganligini isbotlaydi, biroq keyinchalik u tilning inson ongi bilan chambarchas bog‘liq ekanligiga, til shunchaki struktura emasligiga ishona boshlagan. Uorf “tilni munosabatlar tizimi sifatida tushunish uchun inson har kun ta’kidlanadigan fikr – tilni leksik birliklar majmui sifatida bilishni to‘xtatish kerak” deb hisoblaydi. Olimning fikricha har bir til - bu ulkan va unikal modellashtiruvchi tizim (pattern-system), u madaniyat yordamida belgilangan forma va kategoriyalarni o‘z ichiga olgan bo‘lib, ular yordamida inson nafaqat muloqotga kirishadi, balki individ uchun u atrofdagi voqealarga munosabatni bildiruvchi vosita hamdir, munosabatlar hamda fenomenlarni qabul qiladi yoki rad etadi, turli mulohazalar yordamida o‘z ongining binosini quradi .

Haqiqatan ham inson tug‘ilganidan boshlab, uni o‘rab olgan turli olam, tabiat unsurlarini o‘rgana boshlaydi, oila a’zolari, jamiyatdagi qoidalar uni ma’lum bir yo‘nalishda tarbiya olib ulg‘ayishiga zamin yaratadi, yer yuzida qancha til mavjud bo‘lsa shuncha madaniyat bor, inson umri davomida shakllanib kelgan madaniy kodlari, jamiyatdagi ijtimoiy mavqei, hattoki iqtisodiy holati, kelib chiqishi, tarixi va hokazolarga asoslanib, ularga tayangan holda u yoki bu masala yuzasidan subyektiv fikrini bildira oladi. Inson ongidagi tushuncha, g‘oya va firklar uning qaysi va qanday leksik birliklardan foydalanishini ta’minlaydi. Shu o‘rinda zamonaviy tilshunoslikda ko‘p muhokama qilinadigan Sepir-Uorflarning lingvistik gipotezalari haqida so‘z yuritsak.

Yetuk tilshunoslar Edvard Sepir hamda Benjamin Uorflarning nazariyasi asosida shakllantirilgan mazkur Sepir-Uorf gipotezasi yoki lisoniy nisbiylik nazariyasi tilning inson ongi va madaniyatiga ta’sirini muhokama qiladi. Lingvistik nisbiylik tushunchasi etnolingvistika fanining asosiy tushunchalaridan biri bo‘lib, tilni turli kontekstlarda o‘rganib, uning madaniyat bilan munosabatlarini tadqiq qiladi. Ushbu termin Sepir-Uorf gipotezasining ham yadrosi sanaladi. Mazkur mashhur lisoniy gipotezaning asosiy g‘oyasi inson biladigan til uning ongiga, o‘ylashiga, atrofidagi olam xususida ma’lum bir xulosaga kelishiga zamin yaratadi, ya’ni turli joylarda yashaydigan insonlar turli olamning lisoniy manzarasiga ega bo‘lishadi, ular dunyo to‘g‘risida turlicha fikrlashadi, dunyoning turli kategoriyalariga ega bo‘lishadi, zamon, makon, mulk xususida bir-biridan tamomila farq qiladigan tushuncha va g‘oyalar ularning miyalarida paydo bo‘ladi, til bizga imkon berganicha u yoki bu masala yuzasidan fikr bildira olamiz. Oddiygina “qor” leksik birligiga uzoq Antarktika muzliklarida yashaydigan qabila kishilari bilan Afrikada istiqomat qiladigan insonlarning munosabatlari bir-biridan tamomila farq qilishi mumkin, mazkur tushunchani atashda biri yuzlab so‘zlarni ishlatib, uning turli shakllarini turlicha nomlasa, afrikalik oddiygina yagona leksik birlikni qo‘llaydi, demak, biz atrofimizdagi borliqni tilimiz imkon berganicha tushunamiz hamda undagi obyektlarni ataymiz. Sapir-Uorf gipotezasi bo‘yicha ikkita asosiy tamoyil mavjud, birinchisi, insonning tafakkurini, o‘ylashini, g‘oyalarini, tushunishini til belgilashini ta’kidlaydi, ikkinchisida til bilan birgalikda madaniyatga aloqador an’analar hamda ekstralingvistik omillar ham kishi ongiga ta’sir o‘tkazishi ta’kidlanadi.

Murojaat vositalarining nutqlarda qanday qo‘llanilishining o‘zi insonlarda qanday kognitivlik hodisalari amalga oshishi mumkinligini ko‘rsatadi. Kognitivlik nuqtai nazardan qaralganda, murojaat shakllari inson ongida olamni qanday idrok qilishiga bog‘liq bo‘lib, har bir tilning o‘ziga xos milliy manzarasi shakllangan. A.V. Kravchenko fikriga ko‘ra, olam manzarasi insonning tabiiy va ijtimoiy muhitiga bog‘liq bo‘lgan biologik va ijtimoiy-tarixiy omillarga asoslanadi . Til bu omillarni aks ettiruvchi yagona tizim bo‘lib, har bir etnosda o‘ziga xos dunyo tasavvuri shakllangan. Tilda murojaat shakllari orqali so‘zlovchi o‘zining shaxsiy va ijtimoiy idrokini ifodalaydi. Wilhelm von Humboldt tilni xalqning fikrini ifodalovchi vosita sifatida ko‘rsatgan va har bir til jamoasi muloqot jarayonida milliy o‘ziga xoslikni aks ettirishini ta’kidlagan. Ingliz va o‘zbek tillarida bu milliy o‘ziga xoslik turli xil ijtimoiy munosabatlarda

murojaat shakllari orqali ifodalanadi. Tilga nisbatan kognitiv yondashuvning farqlovchi xususiyati til yaxlit hodisaning faqat bir qismi ekanligini tushunish sanaladi. Kognitivlik fani bilim tuzilmalarining, lingvistikadan fan sifatida foydalangan holda, til yordamida bu tuzilmalarga aralashish imkonini berib, shakllanishi va faoliyati bilan bog‘liq jarayonlarni o‘zaro birlashtiradi.

Tilni noto‘g‘ri ishlatish, mos bo‘lmagan leksik birliklardan foydalanish shubhasiz tinglovchi, o‘quvchi, tomoshabin va hokazolarni chalg‘itishi, turli tushunmovchiliklarni paydo qilishi mumkin, lekin tilning qonun-qoidalari, normalariga rioya qilgan holda qo‘llash samarali muloqotni olib borishni ta’minlaydi. Tilni qo‘llash esa insonning nazariy fikrlashini shartlaydi, bu fikr nafaqat katta yoshdagi odamlarga tegishli balki yosh bolalarga ham, zero juda kichik yoshdan inson ongi ularni turli yo‘nalishlarda mulohaza qila olishini ta’minlaydi, misol uchun, ikki yoki uch yoshli bolani tibbiyot muassasasiga bir necha marta olib borsangiz, uchinchi yoki to‘rtinchi safardan keyin bola ongida ushbu tashkilot xususida ma’lum bir obraz, tushuncha paydo bo‘ladi-ki, u binoni ko‘rgan zahoti salbiy emotsialarini yig‘i ko‘rinishida ifodalay boshlaydi yoki uni davolash maqsadida muolajalarni olib boradigan oq xalatli hamshiralar ham bola ongida qandaydir bir salbiy tushunchalarni aks ettiradi va natijada u xodimlarga nisbatan salbiy munosabatba bo‘lishini ularni ko‘rgan zahoti yig‘lashni boshlashidan bilib olish mumkin bo‘ladi, aksincha qandaydir bir istirohat bog‘idagi attraksionlarni ko‘rsa bola xursand bo‘la boshlaydi, u yoki bu obyekt, holat, inson xususida ijobiy konnotatsiyalar unda juda erta shakllana boradi, inson butun umri davomida atrofdagi olamni o‘zi bilgan yoki bilmagan holatda tahlil qilib, unga baho berib boradi, pirovardida uning miyasida minglab madaniy, ijtimoiy, iqtisodiy masalalarga oid ijobiy, salbiy shakllardagi kodlar, obrazlar, tushunchalar shakllanib boradi, nutq davomida ularni qo‘llashi uning qaysi davr, zamon, makon, joy, hudud, madaniyat, jamiyatga tegishli ekanligini bildirib turadi. Shu nuqtai nazardan til o‘ta muhim, shu bilan birgalikda murakkab mexanizm hisoblanib, bizning ichki olamimizda to‘planib boriladigan g‘oya va tushunchalarni, ifodalarni tashqi olamga olib chiqishga, turli muloqotlarni olib borishga imkon beruvchi ishlanma yoki ta’bir joiz bo‘lsa, doimiy ishlab turadigan, harakatdagi apparat hisoblanadi.

Til nafaqat og‘zaki tarzda ifoda etiladigan vosita, balki insonning ichki dunyosigagina tegishli bo‘lgan nutqlarni ham shakllantirishga ma’sul sanaladi. Ichki nutq bu faqat tafakkurga xizmat ko‘rsatadigan nutq hisoblanib, boshqa nutq turlariga o‘xshab, muloqotni amalga oshirishni ta’minlay olmaydi. Ichki nutqga ko‘plab misollarni keltirishimiz mumkin, misol uchun biror bir telekanalning ko‘rsatuvlar dasturini gazetadan o‘qiyotgan odamning ma’lum bir ichki mulohazalari mavjud bo‘ladi, xonada yana bir nechta odam o‘tirgan bo‘lsada, u o‘ziga-o‘zi Chorshanba kuni soat 8:00da u yoki bu dasturni tomosha qila olishi, uning qiziqligiga urg‘u berishi mumkin yoki boshqa ko‘rsatuvni ko‘rgani, takror ko‘rishdan foyda yo‘qligini o‘ziga-o‘zi uqtiradi, inson ichki nutqni yakka holda olib borishi hamda unda turli nutq aktlaridan foydalanishi ham mumkin, bu tilning naqadar keng imkoniyatlarga ega ekanligidan dalolat beradi.

Ichki nutq ham insonning umumiy faoliyati, hayotida muhim o‘rin egallaydi, zero, insonning ongida juda ham ko‘plab tushuncha, fikr, g‘oya, o‘ylovlar mavjud, ularni nutqga aylantirishdan oldin kishi chuqur mushohada qiladi, o‘zining miyasida ma’lumotlar bazasini yaratadi, unda qanchalik bilim, manbalar ko‘proq bo‘lsa, inson tajribasi shunchalik ko‘p bo‘ladi hamda muloqotga mazmunli kirishish imkoniyati oshadi, bir so‘z bilan aytganda til insonning o‘z faoliyatini rejalashtirishining asosiy materiali hisoblanadi. Til ichki nutqda insonning asosiy firklash quroli bo‘lish bilan birgalikda uning turli funksiyalarini muvofiqlashtiradi. Madaniyatli jamiyatda insonlar o‘zlarini qonun, qoida, tartibga asosan to‘g‘ri tutishlarini ichki nutqlarida muhokama, mushohada qilishadi hamda shu asosda insonlar bilan kommunikatsiyaga kirishishadi, inson ongi ichki nutq yordamida turli normalarga tayangan holda kishining xulq-atvorini qanday bo‘lishini belgilaydi.

Shu o‘rinda inson ongida shakllanadigan hamda til yordamida nutqga qo‘llaniladigan bilim modeli sanaladigan obrazning ramzdan farqli jihatlarini tilga olib o‘tsak. Ramz arabcha so‘z bo‘lib, belgi, imo, ishora; laqab, taxallus kabi ma’nolarni ifodalaydi. Odatda, biror g‘oya, tushuncha, hodisa kabilarni ifodalovchi, eslatuvchi shartli belgi, ishoradir. Masalan, kabutar – tinchlik ramzi; Vatanga sadoqat ramzi va h.k. Ramz moddiy narsalar va voqeliklarning belgi yoki obraz tarzida ifodalangan mazmunidir. Uning mohiyatini mantiq doirasida aniq ta’riflash qiyin. U idrok etuvchi sub’yektning qizg‘in faoliyatiga mo‘ljallangan serma’no tizimdir. Ramziy faoliyat faqat inson tafakkuriga xosdir. Til, mif, din va fan, umumiy tarzda aytilsa, ramziy shakllardan iborat bo‘lib, ular vositasida inson o‘zini qurshagan muhitni tartibga soladi. E’tiborli jihati shundaki, ramzning ma’nosi faqat insonlar muloqoti doirasidagina amalda mavjud bo‘ladi. Ramzlar keng iste’molliligi nuqtai nazaridan alohida ajralib turadi, ular ijtimoiy-siyosiy, iqtisodiy, madaniy, ma’rifiy-ma’naviy sohada ham, fanda ham, san’at, chunonchi, badiiy adabiyotda ham keng qo‘llaniladi. Ramz – tashqi dunyoning turli madaniyat vakillari ichki dunyosi, ongi, tafakkuri va ruhidagi aksidir. Ramz belgi bo‘lib, uning dastlabki ma’nosidan boshqa ma’no uchun shakl sifatida foydalaniladi. Agarda oddiy belgi insonga ma’nolarning predmetlar olamiga kirish imkoniyatini bersa, ramz

ma’noviy munosabatlarning predmetlar mavjud bo‘lmagan olamiga kirish imkoniyatini beradi. Ramz insonning anglab bo‘lmaydigan botiniy tomoniga murojaat qiladi. Ramzni o‘z predmeti bilan aloqasini yo‘qotgan ma’no sifatida tasavvur qilish mumkin. Ijtimoiy muloqot tizimida muayyan obyektlar, masalan, predmet, harakat, hodisa, matn, tasvir, hayvon, o‘simlik, rang, raqam va h.k. ramz bo‘lib xizmat qiladi.

Ramzga oid juda ko‘plab ta’riflar mavjud. Ular orasida eng ahamiyatlisi semiotikada berilgan ta’rifdir. Unda ifodalanishicha, ramz atamasi ikkita asosiy tushunchani bildiradi:

1) rasmiy ravishda qabul qilingan rasmli belgi, ya’ni muassasa tomonidan shartli ravishda qabul qilingan rasmli ko‘rinish. Bunda jamoa a’zolarining shartli kelishuvi bilan muayyan rasmli belgi yoki ko‘rinish qabul qilinadi. Ta’kidlash o‘rinliki, grafik belgi ham shu guruhga mansubdir; 2) semiotik ma’nodagi ramz shunday belgidirki, uning asosiy tarkibidan boshqa predmetning shakli sifatida foydalanishni nazarda tutadi. Ramz voqea-hodisa yoki predmetning mohiyatini ifodalovchi obyekt yoki so‘zdir. Insoniyat o‘z tarixining ilk davrlarida dunyoni ramzlar orqali qabul qilgan, tabiat bilan ramzlar orqali munosabatda bo‘lgan. Shunga ko‘ra inson tilini to‘la ma’noda ramzlar tili deyish mumkin. Ramz metaforik evolyusiyaning tabiiy natijasidir.

Xulosa. Umuman olganda, atrofimizdagi olamda mavjud bo‘lgan u yoki bu fenomen asosida inson miyasida shakllanadigan ramz, timsol, obraz, prototip, stereotip, tushuncha, fikr, g‘oya va hokazolar kishining miyasi mahsulotidir, aynan kishi ongida mazkur belgilar yaratiladi hamda nutq yordamida ekplisit tarzda ifodalanadi. Kishilik jamiyatida ongli mavjudotlar hisoblanadigan insonlar yoshligidan jamiyat ma’qullaydigan hamda jamiyat belgilagan normalarga asosan tarbiya qilinadi. Insonlar u yoki bu tushuncha, obyekt, hudud, joy, mamlakat, inson xususidagi obrazlarni ichki dunyosida o‘zining kognitiv qobiliyati yordamida yaratadi, albatta unga turli ichki va tashqi omillar ta’sir qilishi mumkin, biroq fenomen haqidagi asosiy qaror, uning umumiy obrazi baribir insonning o‘zining dunyoqarashi, mentaliteti, madaniyati, ijtimoiy kelib chiqishi va hokazolar asosida shakllantiriladi. Bolaligidan inson miyasida singdiriladigan turli tushunchalar uning madaniyati, mentaliteti asosida shakllanadi hamda u muloqotga kirishish jarayonida aynan shu lisoniy vositalar, omillar yordamida nutqni amalga oshiradi; shu sababli ham zamonaviy tilshunoslikda madaniyatshunoslik, kognitivistikaga aloqador sohalarning ravnaq topishi tabiiy jarayondir.

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HUQUQIY MA’LUMOT TIZIMLARIDA AVTOMATIK SAVOL-JAVOB MEXANIZMLARI: NAZARIYA VA AMALIYOT

Hamroyeva Shahlo Mirdjonovna,
Toshkent davlat o‘zbek tili va adabiyoti universiteti
prof.v.b., Filologiya fanlari doktori (DSc)
shahlo.xamrayeva@navoiy-uni.uz
Umarova Nozimaxon Qobil qizi,
Toshkent davlat o‘zbek tili va adabiyoti universiteti
1-bosqich magistratura talabasi
nozimaumarova10302000@gmail.com

Annotatsiya. *Ushbu maqolada huquqiy savol-javob tizimlari (Legal Question Answering — LQA)ning shakllanishi, texnologik asoslari va zamonaviy rivojlanish bosqichlari tahlil qilinadi. Tadqiqotda qoidaga asoslangan, ma’lumotga asoslangan, neyron, kombinatsion, ontologik, RAG va yirik til modellariga tayanuvchi yondashuvlar solishtiriladi. LQA tizimlarining arxitekturasi, NLP, IR, Knowledge Graph, reasoning va answer generation komponentlarining roli yoritilgan. Shuningdek, LQA tizimlarining amaliy qo‘llanilishi — huquqiy konsultatsiya, sud hujjatlarini tahlil qilish va huquqiy hujjatlar bilan ishlash jarayonlaridagi imkoniyatlari ko‘rib chiqiladi. Texnik muammolar, hallutsinatsiya xavfi, huquqiy javobgarlik, ma’lumot yetishmasligi va tilga bog‘liq cheklovlar asosiy kamchilik sifatida ko‘rsatilgan.*

Kalit so‘zlar*: huquqiy savol-javob tizimlari; tabiiy tilni qayta ishlash;ma’lumotlar qidiruvi; transformer modellar; RAG-arxitektura; huquqiy ontologiya; sun’iy intellect, gollyutsinatsiya.*

АВТОМАТИЧЕСКИЕ ВОПРОСНО-ОТВЕТНЫЕ МЕХАНИЗМЫ В ПРАВОВЫХ ИНФОРМАЦИОННЫХ СИСТЕМАХ: ТЕОРИЯ И ПРАКТИКА

Аннотация*. В статье рассматриваются теоретические и технологические основы систем юридического вопросно-ответного анализа (Legal Question Answering — LQA), а также их современная эволюция. Проанализированы подходы, основанные на правилах, данных, нейронных сетях, гибридных моделях, онтологиях, RAG-архитектуре и больших языковых моделях. Описана архитектура LQA-систем, включая компоненты NLP, IR, Knowledge Graph, семантического вывода и генерации ответов. Особое внимание уделено практическому применению LQA в юридическом консультировании, анализе судебных решений и автоматизации работы с правовыми документами. Указаны ключевые проблемы: ограниченность данных, языковые особенности, риск галлюцинаций, вопросы юридической ответственности и технические ограничения.*

Ключевые слова*: юридические вопросно-ответные системы; обработка естественного языка; информационный поиск; трансформерные модели; RAG-архитектура; правовая онтология; искусственный интеллект, галлюцинация.*

AUTOMATIC QUESTION-ANSWER MECHANISMS IN LEGAL INFORMATION SYSTEMS: THEORY AND PRACTICE

Abstract. *This article examines the theoretical foundations and technological evolution of Legal Question Answering (LQA) systems. It provides a comparative analysis of rule-based, data-driven, neural, hybrid, ontology-driven, RAG-based, and large language model approaches. The paper outlines the multi-stage architecture of LQA systems, including NLP components, information retrieval, knowledge representation through legal ontologies and knowledge graphs, semantic reasoning, and answer generation. Practical applications of LQA—such as legal consulting, judicial decision analysis, and automated document processing—are discussed. Key challenges are highlighted, including data scarcity, language-specific limitations, hallucination risks, legal responsibility, and computational constraints.*

Keywords*: legal question answering systems; natural language processing; information retrieval; transformer models; RAG architecture; legal ontology; artificial intelligence, hallucination.*

Kirish. Jahonda huquqiy savol-javob tizimlari (Legal Question Answering — LQA) so‘nggi yillarda sun’iy intellekt (AI) va tabiiy tilni qayta ishlash (Natural Language Processing — NLP) texnologiyalarining

jadal rivojlanishi natijasida sezilarli darajada taraqqiy etdi. Ushbu tizimlar foydalanuvchi tomonidan kiritilgan huquqiy savollarga avtomatik yoki yarim avtomatik tarzda javob topish uchun qonun hujjatlari, sud qarorlari, huquqiy maqolalar va me'yoriy bazalarni chuqur tahlil qiladi. Bunday tizimlarda javoblar kirish ma'lumotlari va yechimni qanday ifodalashi, shuningdek, reyting funksiyasi bilan shakllantiriladi.[1, 6] LQA tizimlari huquqiy axborotni izlash, tahlil qilish va foydalanuvchiga eng mos, aniq hamda kontekstga mos javobni taqdim etish orqali advokatlar, sudyalar, huquqshunoslar, shuningdek, oddiy fuqarolar faoliyatini yengillashtiradi. Bunday tizimlar yordamida murakkab qonun matnlaridan kerakli ma'lumotni topish uchun sarflanadigan vaqt kamayadi, inson xatosi ehtimoli esa ancha qisqaradi. Shu sababli, LQA tizimlari zamonaviy raqamli huquqiy infratuzilmaning muhim tarkibiy qismiga aylanib bormoqda.

Huquqiy savol-javob tizimlari tabiiy tilni qayta ishlash va huquqiy informatika sohalarining kesishgan nuqtasida shakllangan murakkab tizimlar hisoblanadi. Ularning asosiy vazifasi foydalanuvchining huquqiy mazmundagi savoliga huquqiy manbalar asosida aniq, izchil va huquqiy jihatdan to‘g‘ri javob taqdim etishdir. Ilk huquqiy ekspert tizimlari 1980-2000-yillar oralig'ida shakllangan bo‘lib, ular mantiqiy qoidalar va bilim bazalari asosida qurilgan. Masalan, HYPO [2] va CABARET [3] tizimlari AQSh qonunchiligidagi sud ishlarini tahlil qilib, qoidaviy mulohazalar orqali huquqiy masalalarga javob berishga uringan. Bu tizimlarda ma'lumotlar mantiqiy ifodalar (if–then qo‘shilmalari) shaklida saqlangan, javoblar esa belgilangan qonun qoidalarini solishtirish orqali yaratilgan. Ushbu tizimlarning afzalligi javoblar izohli va tushunarli bo‘lgan, kamchiligi esa tizim moslashuvchan bo'lmagan, yangi qonunlar yoki tildagi noaniqliklarga moslasha olmagan. 2000–2017-yillar oralig‘ida ma'lumotga asoslangan (data-driven) yondashuvlar shakllandi. Tadqiqotchilar ma'lumotlar qidiruvi (IR — Information Retrieval) va mashinaviy o‘rganish (ML — Machine Learning) usullarini qo‘llay boshladilar. Misol uchun, COOLIE (yillik huquqiy axborot qidiruvi musobaqasi) ishtirokchi tizimlari TF-IDF/BM25 kabi IR usullariga tayangan. Ushbu uslublar turkumi yechim uchun aniq javob, manba yoki tegishli m'lumotlarni o'z ichiga olgan maxsus paragrafni to'g'ri aniqlash asosida ishlaydi. Ushbu davrda tizimlar ma'lumotga tayanadigan bo‘ldi, biroq ular hali ham tilning semantik murakkabligini to‘liq anglay olmasdi. [1,12] 2018-yildan boshlab BERT (Devlin et al., 2018) arxitekturasi asosida huquqiy savol-javob tizimlarida yangi davr boshlandi.[3] Transformer asosidagi modellar kontekstni chuqur tahlil qilishi, uzun huquqiy matnlardan mazmunni ajratib olish imkonini berdi. Masalan, DiscoLQA Yevropa qonunchiligida discource-aware transformer tizimi zero-shot rejimida savollarga javob beradi. 2022–2025-yillarda tadqiqotlar multi-modal, multi-lingual va retrieval-augmented generation (RAG) tizimlarga e'tibor qaratmoqda. Bundagi loyihalardan biri ChatLaw eng yirik huquqiy LLM bo'lib, tashqi bilim bazalari/vektor DB bilan integratsiya qilinadi. Tahlillar natijalari shuni ko‘rsatadiki, huquqiy savol-javob tizimlarining rivojlanishi qoidaviy modellar orqali boshlangan bo‘lsa, bugungi kunda ular transformer va generativ sun'iy intellekt asosidagi murakkab tizimlarga aylangan. Ammo, hali ham tilning huquqiy xususiyatlari, semantik noaniqlik, hamda qonunlarning dinamik o‘zgaruvchanligi kabi muammolar tizimlarning mukammalligiga to‘sqinlik qilmoqda.

Demak, mazkur tadqiqotning maqsadi — huquqiy savol-javob tizimlarining nazariy asoslari, texnologik komponentlari va amaliy qo‘llanilishini tahlil qilish, ularning samaradorlik mezonlarini baholash va kelgusidagi rivojlanish istiqbollarini aniqlashdan iborat. Tadqiqot ob'ekti sifatida — tabiiy tilni qayta ishlashga asoslangan huquqiy informatsion tizimlar, predmeti sifatida esa ularning arxitektura modellarini, semantik ishlov berish usullarini va baholash mexanizmlarini olish mumkin. Shu tariqa, ushbu maqola LQA tizimlarining rivojlanish yo‘nalishlarini, mavjud muammolarini ilmiy nuqtayi nazardan yoritishga qaratilgan.

Asosiy qism. Huquqiy savol-javob tizimlari murakkab ko‘p bosqichli arxitekturaga ega bo‘lib, tabiiy tilni qayta ishlash, mavjuda ma'lumotlarni ifodalash, hujjatlarni qidirish va javob generatsiyasini o‘z ichiga oladi. Zamonaviy tadqiqotlarda ushbu tizimlar odatda retrieval-based, reasoning-based va generative modellar kombinatsiyasi asosida yaratiladi.

Huquqiy savol-javob tizimlari odatda quyidagi metodologik yondashuvlardan biri asosida quriladi:

1. Qoidaga asoslangan (Rule-based) Huquqiy mantiqiy qoidalar, if-then strukturasi asosida ishlaydi. Bunday yondashuvlar tushunarli va izohli natijalar beradi, ammo moslashuvchan emas, katta bilim bazasi talab qiladi.
2. Ma'lumotga asoslangan (Data-driven / Statistical). Mashinaviy o‘rganish algoritmlari orqali hujjat va savol o‘xshashligini aniqlaydi, masalan: TF-IDF, SVM, Random Forest, Logistic Regression. Bunday yondashuv bilan tizim ko‘p ma'lumot bilan ishlay olsa-da, semantik tahlil ancha zaifdir.
3. Neyron va transformer asosidagi (Neural / Deep Learning). Bunda tizim BERT, RoBERTa, GPT, T5 kabi modellar asosida matnni kontekstli vektor sifatida qayta ishlaydi. Shu sabasli tilning semantik strukturasini yaxshi anglay oladi, ammo ko‘p hisoblash resursi va katta korpus talab qiladi.
4. Kombinatsiyalashgan (Hybrid) so'nggi avlod huquqiy tizimlari uchun keng foydalanilayotgan yondashuvlardan biri bo'lib, kki yoki undan ortiq yondashuvlarni birlashtiradi. Bunday yondashuvning

afzalliklari shundaki, tizim yuqori aniqlikka erishadi, turli huquqiy kontekstlarda ishlay oladi, hallutsinatsiya ehtimoli kamayadi, kengroq savollar qamrab olinadi. Kamchiliklari esa resurs talabi kattaligi, umumiy aniqlik pasayishi va javobni generatsiya qilish jarayoni murakkabligidadir.

5. Bilimga asoslangan (Knowledge-based / Ontology-driven) yondashuv. Bu yondashuvda huquqiy ma'lumotlar ontologiyalar va bilim graflari (Knowledge Graph) yordamida mantiqiy tuzilmaga keltiriladi. Tizim qonunlar, tushunchalar va ularning o'zaro bog'lanishlarini formal tarzda ifodalaydi (masalan, RDF, OWL orqali). Bunday yondashuv asosida yaratilgan tizimlar tushunchalararo semantik bog'lanishlarni aniqlash imkonini beradi, natijalar izohlanadi va tushunarli bo'ladi, lekin ontologiya yaratish murakkab va katta mehnat talab qiladi, avtomatik yangilanish esa qiyin.

6. Retrieval-Augmented Generation (RAG) asosidagi yondashuv. Bu usul retrieval (qidiruv) va generation (javob yaratish) bosqichlarini birlashtiradi. Avvalo, tizim IR moduli yordamida eng mos huquqiy hujjatlarni topadi, so'ngra GPT yoki T5 kabi model bu hujjatlar asosida javobni generatsiya qiladi. Bu yondashuvning afzalligi javoblar kontekstga asoslanadi, aniqlik yuqori, hallutsinatsiya kamayadi. Kamchiligi esa IR moduli va generativ model o'rtasida sinxronizatsiya talab etiladi, hisoblash murakkabligi yuqori darajada bo'ladi.

7. Graph-based yoki Graph Neural Network (GNN) yondashuvi. Bu yondashuvda qonun moddalari, tushunchalar va ularning o'zaro aloqalari graf sifatida modellashtiriladi. GNN modellar (GraphSAGE, GAT, GCN) orqali qonunlar orasidagi mantiqiy va semantik bog'lanishlar o'rganiladi. Bunda murakkab huquqiy bog'lanishlarni modelga singdirish mumkin va shu tufayli tushunchalararo munosabatlarni tahlil qilish qulaylashadi. Ammo graf strukturasini yaratish murakkab, modelni o'qitish esa katta resurs talab qiladi.

8. Large Language Model (LLM) asosida uzluksiz o'rganish (Continual / Adaptive Learning) yondashuvi. Bu yondashuv GPT-4, Llama, Claude kabi yirik til modellarini huquqiy korpuslar asosida fine-tuning yoki RAG bilan birgalikda qo'llashga asoslanadi. Model yangi qonun va hujjatlar paydo bo'lganda moslashuvchan tarzda yangilanadi. Zamonaviy kontekstni o'zlashtiradi, yangi qonunlarga tez moslashadi, foydalanuvchi savollariga tabiiy javob beradi, lekin bu yondashuvda ma'lumotlar xavfsizligi va maxfiyligi masalalari, model hajmining kattaligi asosiy kamchiliklardan bo'lib qolmoqda. [1,3-10]

Huquqiy savol-javob tizimlari murakkab ko'p bosqichli arxitekturaga ega bo'lib, tabiiy tilni qayta ishlash, mavjuda ma'lumotlarni ifodalash, hujjatlarni qidirish va javob generatsiyasini o'z ichiga oladi. Zamonaviy tadqiqotlarda ushbu tizimlar odatda retrieval-based, reasoning-based va generative modellar kombinatsiyasi asosida yaratiladi. Huquqiy savol-javob tizimining samaradorligiga uning texnologik komponentlari ham katta ta'sir ko'rsatadi. Masalan, NLP komponenti savollar va huquqiy matnlarni lingvistik jihatdan tahlil qilish jarayonini amalga oshiradi. Ushbu bosqichda matnni tokenlarga ajratish (tokenization), so'z turkumlarini aniqlash (POS-tagging) hamda nomlangan obyektlarni aniqlash (Named Entity Recognition) kabi usullar qo'llaniladi. Bunda SpaCy, Stanza va BERT-NER kabi ilg'or NLP texnologiyalaridan foydalaniladi. Information Retrieval (IR) komponenti foydalanuvchi tomonidan berilgan savolga mos qonun moddasini aniqlash va topish vazifasini bajaradi. Bu jarayonda BM25, DPR, ElasticSearch va FAISS kabi qidiruv va indekslash algoritmlaridan foydalaniladi. Knowledge Representation komponenti qonun va normativ hujjatlar mazmunini mantiqiy shaklda ifodalashga xizmat qiladi. Ushbu bosqichda huquqiy bilimlar Knowledge Graph va Ontology asosida (xususan, OWL va RDF formatlarida) tasvirlanadi. Semantic Reasoning komponentining asosiy vazifasi huquqiy tushunchalar o'rtasidagi semantik bog'lanishlarni aniqlash va ular asosida mantiqiy xulosalar chiqarishdan iborat. Bu jarayonda Rule-based logic va Graph-based reasoning yondashuvlaridan foydalaniladi. Answer Generation komponenti tizim tomonidan topilgan ma'lumotlar asosida izchil, kontekstga mos va mantiqan to'liq javobni shakllantiradi. Ushbu jarayonda GPT, T5, Llama, RAG hamda BERT-QA kabi ilg'or til modellaridan foydalaniladi. Evaluation Metrics komponenti esa tizimning natijalarini baholash uchun mo'ljallangan bo'lib, u Precision, Recall, F1-score, BLEU va ROUGE kabi standart metrikalar yordamida samaradorlikni o'lchaydi. [5][6]

Huquqiy savol-javob tizimlarining umumiy arxitekturasi uch asosiy bosqich mavjud:

1. Savolni tahlil qilish (Question Understanding) Foydalanuvchi tomonidan kiritilgan savol tabiiy tilda bo'ladi (masalan: *"Ish beruvchi homilador xodimni ishdan bo'shatishi mumkinmi?"*). Bu bosqichda eng avval matndan asosiy tushunchalar (entities) ajratiladi (masalan, *ish beruvchi*, *homilador xodim, ishdan bo'shatish* kabi). Keyin semantik rol tahlili (semantic role labeling) va nominal tanish (NER) bajariladi. Bosqich yakunida savol intentsional turlarga ajratiladi (masalan, "ruxsat beriladimi?", "qanday tartibda?", "qaysi moddaga ko'ra?").

2. Huquqiy bilim bazasidan qidirish (Legal Document Retrieval) Ushbu bosqichda tizim savolga mos qonun moddalari, qarorlar yoki sud hujjatlarini topadi. Bunda qidiruv uchun vektorli ifodalar (Word2Vec, BERT embedding, SBERT) qo'llanadi. BM25, Dense Passage Retrieval (DPR), yoki RAG (Retrieval-

Augmented Generation) algoritmlari yordamida savol va hujjat o‘xshashligi aniqlanadi va natijada tizim foydalanuvchining savoliga tegishli bir nechta huquqiy hujjatlarni topadi.

3. Javob yaratish (Answer Generation and Reasoning). Topilgan hujjatlar asosida tizim javobni shakllantiradi. Bu bosqichda ikki yondashuv mavjud: Extractive QA va Generative QA. Extractive QA model matndan javobni so‘zma-so‘z ajratib oladi (masalan, Legal-BERT, RoBERTa-Legal). Generative QA model matndan asosiy g‘oyani tushunib, tabiiy til shaklida yangi javob yaratadi. Bu yondashuvda transformer arxitekturasi (BERT, GPT, T5, Falcon, Mistral) asosiy texnologik baza hisoblanadi.

Xuddi shunday arxitektura asosida huquqiy savol-javob tizimining amaliy ishlash bosqichlari quyidagi ketma-ketlikda amalga oshiriladi:

1. Input preprocessing → matnni tozalash, tokenlash, normalizatsiya.
2. Question classification → savol turi (definition, permission, penalty, procedure) aniqlanadi.
3. Legal retrieval → tegishli qonun moddalari qidiriladi.
4. Context selection → topilgan matnlar orasidan eng mos segment tanlanadi.
5. Answer extraction / generation → model javobni ajratadi yoki generatsiya qiladi.
6. Post-processing & justification → javob huquqiy manba bilan bog‘lanadi (masalan, “Mehnat kodeksi 25-moddasiga binoan…”).

Huquqiy tizimlarning samaradorligi an’anaviy NLP metrikalari bilan emas, huquqiy aniqlik darajasi bilan ham o‘lchanadi. Shuning uchun quyidagi mezonlar ishlatiladi:

Mezoni	Tavsifi
Precision / Recall / F1-score	To‘g‘ri topilgan javob ulushi
BLEU / ROUGE	Generativ javoblar sifatini baholash
Legal relevance score	Javobning huquqiy manbaga moslik darajasi
Explainability rate	Javobni tushuntirish darajasi
Consistency	Bir xil savollarda izchil javob bera olish

Huquqiy savol-javobga asoslangan tizimlar dunyo miqyosida **huquqiy maslahatchilar**, **adliya xizmatlari**, va **fuqarolarga mo‘ljallangan huquqiy axborot tizimlari**da keng qo‘llanilmoqda. Bu tizimlar foydalanuvchiga qonuniy savollarga tezkor, asosli va hujjatlar bilan mustahkamlangan javob taqdim etishni maqsad qiladi. Bunday tizimlarning amaliy qo‘llanish sohalariga quyidagilarni misol keltirish mumkin:

a) Huquqiy maslahat (Legal Consulting) tizimlari

Sun’iy intellekt asosida ishlovchi chat-tizimlar foydalanuvchilarga dastlabki huquqiy maslahat berish uchun ishlatilmoqda. Masalan, DoNotPay (AQSh) “robot advokat” sifatida tanilgan va AI dan foydalanib foydalanuvchilarga jarima, shikoyat, shartnoma bekor qilish va to‘lov nizolarini avtomatik hal qilishda yordam beradi. Tizim asosan iste’molchilar huquqlariga e’tibor qaratgan bo’lib, yirik ma’lumotlar bilan ham ishlay oladi. DoNotPay IR+Template+LLM arxitekturali *semi-automated legal assistance system*, ya’ni huquqiy ma’lumotlarni qidirish, shablon tanlash va tabiiy tilde javob yaratish bosqichlarini birlashtirgan tizimdir. Tizim ishlash jarayonida foydalanuvchi veb-interfeysda muammo turini tanlaydi. Chatbot sodda savollar orqali kontekstni tushunishga harakat qiladi va ma’lumot oladi va javob generatsiyasiga kirishadi. Shundan so’ng tizim tanlangan muammo turi va qoidalar asosida hujjat, ariza yoki shablon tayyorlaydi. Foydalanuvchi jarayon so’ngida hujjatni yuklab olishi yoki tizim bilan hamkorlikda uni elektron tarzda yuborishi mumkin bo’ladi. Tizim arzonroq va tezkorroq xizmatlar taklif qiladi, bu orqali esa advokatlik xizmatidan foydalanishga qurbi yetmaydigan foydalanuvchilar uchun o’z yechimlarini taklif qiladi. DoNotPay klassik LQA tizimlari (masalan, COLIEE yoki Legal-BERT modellariga asoslangan yondashuvlar) bilan texnik jihatdan o’xshash, ammo amaliy yo’nalishda soddalashtirilgan shaklda ishlab chiqilgan. Bunday tizimlarning asosiy ustunligi advokat yoki yurist bilan bevosita bog‘lanmasdan, tezkor va bepul maslahat olish imkoniyati mavjudligidir. Lekin AI chatbotlarni huquq sohasi uchun qo’llashda qonunchilik, etik va mas’uliyat jihatidan yangi muammolar paydo bo’lmoqda, masalan, litsenziyasiz huquqiy xizmat ko’rsatish, javobgarlik va foydalanuvchi huquqlari himoyasi kabi. [7]

b) Sud hujjatlarini tahlil qilish va qarorlarni prognozlash

Sun’iy intellekt sud qarorlarining mavjud pretsedentlariga asoslanib yangi ishlar bo‘yicha ehtimoliy natijani taxmin qila oladi. Masalan, 2013-yilda AQShda tashkil etilgan huquqiy texnologiya startapi bo‘lib, sun’iy intellekt yordamida huquqiy izlanish, matn tahlili va hujjatlarni avtomatik tahlil qilish jarayonlarini soddalashtirishga mo‘ljallangan tizim Casetext. Casetext arxitekturasi klassik Legal Question Answering (LQA) tizimlarining zamonaviy, kengaytirilgan shakli hisoblanadi. U uchta asosiy texnik qatlamdan iborat:

1. Ma’lumot bazasi (Legal Corpus). AQSh sud qarorlari, federal qonunlar, pretsedentlar va sharhlar saqlanadi. (10 million hujjat)

2. NLP va IR moduli. Foydalanuvchi so‘rovini semantik jihatdan tahlil qiladi, tegishli sud qarorlarini aniqlaydi. Transformer asosidagi model (BERT, Legal-BERT, CaseLawBERT) + FAISS vektor qidiruvi asosida ishlaydi.

3. Generativ modul (CoCounsel LLM). Tahlil natijasini inson tilida va huquqiy dalillar bilan izohlangan shaklda qaytaradi. Bu jarayonda GPT-4 API (Retrieval-Augmented Generation prinsipi) dan foydalanadi.

Casetext 2023-yilda o‘zining CoCounsel nomli AI-yordamchisini taqdim etdi. U GPT-4 asosida ishlaydi va sud qarorlari va qonunlar bo‘yicha kontekstual izlanish, katta hajmdagi kontrakt yoki da’vo hujjatlarini avtomatik tahlil qilish, sud jarayoniga tayyorlanishda dalillarni jamlash, shartnomalardagi muhim bandlarni aniqlash va xatarlarni baholash kabi vazifalarni bajaradi. CoCounsel foydalanuvchining so‘rovini tahlil qilib, CaseLawBERT kabi modeldan olingan bilimlar bilan GPT-4 generativ imkoniyatlarini birlashtiradi, ya’ni klassik LQA tizimining LLM + RAG evolyutsiyasidir. Bu tizim DoNotPay singari ommaviy chatbotlardan farqli ravishda professional advokatlik amaliyotiga mos, huquqiy dalillarga tayangan AI platforma sifatida e’tirof etilgan. [8]

c) Huquqiy hujjatlar bilan ishlashni avtomatlashtirish

Huquqiy QA tizimlari nafaqat savol-javob, balki shartnomalarni tekshirish, hujjatlar yaratish, va xavf tahlili uchun ham ishlatilmoqda. Misol uchun, ROSS Intelligence. Bu 2015-yilda Andrew Arruda, Jimoh Ovbiagele va Pritesh Maniar tomonidan Kanadada tashkil etilgan sun’iy intellekt asosidagi huquqiy izlanish platformasi bo’lib, tizimning asosiy g‘oyasi advokatlar, yuristlar va huquqshunoslarga tabiiy tilda yozilgan savollar orqali huquqiy manbalardan kerakli ma’lumotni topishda yordam berishdir. ROSS o‘z faoliyatini “*Google for Lawyers*” (advokatlar uchun Google) shiori bilan boshlagan, ya’ni foydalanuvchi tabiiy tilda savol yozadi, tizim esa javob sifatida relevant sud qarorlari, qonun moddalarini va sharhlarni avtomatik topib beradi. Ushbu platforma IBM ning mashhur Watson AI texnologiyasi asosida qurilgan va machine learning, natural language understanding (NLU) hamda information retrieval mexanizmlarini birlashtirgan. ROSS tizimi retrieval-based LQA tizimi bo‘lib, generativ model emas — u huquqiy ma’lumotni aniq manbalardan olishga asoslanadi. ROSS Intelligence huquqiy LQA tizimlarining data-driven evolyutsiyasini namoyon etdi. U IBM Watson platformasining huquqiy versiyasi sifatida retrieval + semantic ranking kombinatsiyasini qo‘llagan ilk yirik tijorat tizimlaridan biri bo‘ldi. Tizim bazasida 10 milliondan ortiq AQSh sud qarorlari saqlanadi. [9]

Kamchiliklar va muammolar. Huquqiy QA tizimlari texnologik jihatdan rivojlangan bo‘lsa-da, ular bir qator **huquqiy, texnik va axloqiy muammolar**ga duch kelmoqda. **Bulardan biri huquqiy ishonchlilik muammosi bo’lib,** sun’iy intellekt modeli yaratgan javob **huquqiy jihatdan to‘g‘rilik va aniqlikni kafolatlay olmaydi**. AI tahlilchi rolida bo‘lishi mumkin, biroq huquqiy mas’uliyatni zimmasiga olmaydi. AI ba’zida “gollyutsinatsiya” hodisasini keltirib chiqaradi – ya’ni mavjud bo‘lmagan qonun yoki modda ixtiro qilishi mumkin. [10]

Shuningdek, ko‘pgina mamlakatlarda huquqiy hujjatlar **ochiq ma’lumot sifatida e’lon qilinmagan**, bu esa modelni o‘qitish jarayonini qiyinlashtiradi va **ma’lumot yetishmasligi muammosini keltirib chiqaradi.** O‘zbekiston, Qozog‘iston, va boshqa davlatlarda **ruxsatsiz foydalanish cheklovlari** mavjud.

Ko‘pgina LQA modellar ingliz tilida o‘qitilgan. Milliy qonunchilik yoki o‘zbekcha huquqiy tilda **semantik o‘ziga xoslik** sababli modellar xato javoblar beradi va bu til va kontekst muammolarini keltirib chiqaradi. **Axloqiy va huquqiy mas’uliyat jihatdan olib qaraganda esa, a**gar tizim noto‘g‘ri maslahat bersa, **kim javobgar bo‘ladi** — ishlab chiquvchi, foydalanuvchi yoki davlat organimi? Bu savol bugungi kunda xalqaro miqyosda eng dolzarb muammolardan biridir. Masalan, aynan shunaqa muammo DoNotPay bilan kuzatilgan. Advokatlik yoki huquqiy maslahat xizmatini to’liq almashtirishga da’vo qiluvchi bu tizim aynan shu xizmatlari tufayli 2024-yilda Federal Trade Comission tomonidan 193 ming dollar miqdorida jarimaga tortilgan. [11]

Modelning kontekst uzunligi chegaralanganligi (masalan, BERT uchun 512 token), transformer modellar ko‘p hisoblash resursini talab qilishi, yirik korpuslar bilan ishlashda xotira va tezlik muammolari mavjudligi texnik cheklovlarni keltirib chiqaradi.

Yechimlar. Huquqiy savol-javob tizimlarining rivojlanishiga bir qator texnik va lingvistik cheklovlar ta’sir ko‘rsatadi. Avvalo, huquqiy tilning murakkabligi va semantik noaniqlik modellar uchun aniq kontekstni aniqlashni qiyinlashtiradi. Ushbu muammoni kamaytirish uchun BERT, LLM kabi modellarni moslashtirish hamda bilim graflari bilan integratsiya zarur. Shuningdek, low-resource tillarda ma’lumotlar kamligi va qonunlarning tez-tez yangilanishi LQA tizimlarining to‘liq ishlashiga to‘sqinlik qiladi; sintetik ma’lumot generatsiyasi va ko‘p tilli modellar bu borada samaraliroq yechim sifatida taklif etiladi. Bundan

tashqari, AI tizimlarida bias, etik xavflar va gollyutsinatsiy hodisasi mavjud bo‘lib, ular huquqiy xatolarga olib kelishi mumkin. Bu xavflarni kamaytirish uchun RAG mexanizmi, izohlanadigan AI (XAI) yondashuvlari va fairness monitoringi muhim ahamiyatga ega. Yirik modellar uchun talab etiladigan hisoblash resurslari va infratuzilma cheklovlari esa cloud-yechimlar va mavjud legal platformalar bilan chuqur integratsiyani talab qiladi. Shuningdek, LQA tizimlarini yanada samarali qilish uchun ochiq huquqiy korpuslar yaratish; har bir mamlakat qonunlari uchun alohida milliy modellar ishlab chiqish; o‘zbek, rus, ingliz tillari o‘rtasida huquqiy ma’lumot almashuvini osonlashtirish uchun ko‘p tilli modellardan foydalanish kabi yechimlarni taklif qilish mumkin.

Xulosa. Huquqiy sun’iy intellekt tizimlari, xususan huquqiy savol-javob (LQA) platformalari, so‘nggi yillarda huquqshunoslik, informatika va tabiiy tilni qayta ishlash sohalarining kesishgan nuqtasida shakllangan ilg‘or yo‘nalishlardan biri sifatida e’tirof etilmoqda. Tadqiqot natijalari shuni ko‘rsatadiki, ushbu tizimlar huquqiy axborotni avtomatik tahlil qilish, izlash va izohli shaklda taqdim etish imkonini yaratadi, natijada huquqshunos va advokatlarning ish yukini kamaytiradi va huquqiy xizmatlarning sifatini oshiradi.

Avvalgi bosqichlarda huquqiy tizimlar ko‘proq qoidaga asoslangan (rule-based) yondashuvga tayanib, if–then tuzilmalar asosida ishlagan bo‘lsa, keyinchalik ma’lumotga asoslangan (data-driven) va statistik IR modellarining paydo bo‘lishi bilan tahlil chuqurligi oshdi. Shu jarayon huquqiy savol va hujjatlar o‘rtasidagi o‘xshashlikni aniqlashda TF-IDF va BM25 kabi metodlarning samaradorligini ko‘rsatdi. Transformer arxitekturasi esa bu jarayonni yangi bosqichga olib chiqdi — tilning kontekstual, sintaktik va semantik tuzilmasini chuqur tahlil qilish imkonini berdi. Ayniqsa, Legal-BERT va CaseLawBERT kabi modellar huquqiy matnlarda mavjud murakkab semantik aloqalarni aniqlashda yuqori natijalarga erishgan.

Retrieval-Augmented Generation (RAG) va Large Language Models (LLMs) asosidagi yondashuvlar esa zamonaviy huquqiy sun’iy intellekt tizimlarining eng ilg‘or bosqichini ifodalaydi. Masalan, Casetext platformasining CoCounsel tizimi yoki ROSS Intelligence kabi platformalar huquqiy axborotni qidirish, tahlil qilish va inson tilida generatsiya qilishni yagona ekotizimga birlashtirgan. Bu tizimlar nafaqat matnni tahlil qiladi, balki qonuniy dalillarga tayanib, izohli va kontekstli javoblar beradi.

Biroq, tadqiqotlar shuni ko‘rsatadiki, bu tizimlar hali ham gollyutsinatsiya, huquqiy javobgarlik, axborot xavfsizligi va maxfiylik, resurslari cheklangan tillar uchun yetarli ma’lumotlar bazasining yo’qligi kabi muammolardan holi emas.

Shu bilan birga, istiqbolda mahalliylashtirilgan huquqiy sun’iy intellekt tizimlarini yaratish, masalan, O‘zbekiston qonunlari va sud hujjatlari asosida o‘qitilgan LQA yoki RAG modellarini ishlab chiqish yo‘nalishi katta ilmiy va amaliy ahamiyatga ega bo‘ladi. Bu nafaqat huquqshunoslar, balki oddiy fuqarolarga ham huquqiy axborotga tez, tushunarli va ishonchli tarzda kirish imkonini beradi.

Shunday qilib, huquqiy savol-javob tizimlari bugungi kunda huquq sohasining raqamli transformatsiyasida markaziy o‘rinni egallamoqda. Ularning rivojlanishi huquqshunoslik fanining informatsion texnologiyalar bilan uyg‘unlashuvi, qonunchilikni tushunish va qo‘llash jarayonining yangi bosqichga ko‘tarilishini anglatadi. Yaqin kelajakda bu tizimlar inson-advokatning raqibi emas, balki ishonchli hamkori sifatida shakllanadi.

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AYRIM GEOGRAFIK TERMINLARNING SINONIMIYA XUSUSIYATLARI

Xabibulloyeva Gulchexra Komiljonovna,
Denov tadbikorlik va pedagogika instituti mustaqil tadqiqotchisi
gulchehrahabibulloyeva@gmail.com
Habibulloyeva Sohiba Komiljon qizi,
Denov tadbirkorlik vapedagogika instituti talabasi
sohibahabibulloyeva@gmail.com

Annotatsiya. *Ushbu maqolada geografik terminologiyaning lingvistik asoslari, xususan, o'zbek tilidagi sinonimik qatorlarning shakllanishi va rivojlanish xususiyatlari atroflicha tahlil qilingan. Muallif globallashuv va texnologik taraqqiyot natijasida tilga kirib kelayotgan o'zlashma so'zlarning terminologik bazani boyitishdagi o'rniga to'xtalib o'tgan. Tadqiqotning asosiy qismi «davlat», «mamlakat», «yurt», «diyor» va «o'lka» kabi ma'nodosh so'zlarning etimologik hamda uslubiy farqlarini yoritishga bag'ishlangan. Xususan, «davlat» so'zining siyosiy-boshqaruv ma'nosi va «mamlakat»ning hududiy-madaniy tushuncha ekanligi ilmiy asoslab berilgan. Shuningdek, maqolada mutlaq va nisbiy sinonimlar tasnifi keltirilib, baynalminal atamalar (masalan, «fauna», «urbanizatsiya») va ularning milliy muqobillari o'rtasidagi parallel qo'llanilish holatlari ko'rib chiqilgan. «Materik» va «qit'a» tushunchalarining ko'pincha noto'g'ri sinonim sifatida qo'llanilishi tanqid qilinib, ularning geologik va hududiy farqlari aniq misollar orqali ochib berilgan. Maqola soha mutaxassislari va tilshunoslar uchun terminlarni aniq qo'llash bo'yicha muhim tavsiyalarni o'z ichiga oladi.*

Kalit so'zlar: *Geografik terminologiya, lingvistika, sinonimlar, mutlaq va nisbiy sinonim, davlat, mamlakat, o'lka, materik, qit'a, terminologik aniqlik.*

ОСОБЕННОСТИ СИНОНИМИИ ОТДЕЛЬНЫХ ГЕОГРАФИЧЕСКИХ ТЕРМИНОВ

Аннотация. *В данной статье рассматриваются актуальные вопросы развития географической терминологии в тесной связи с лингвистикой, а также процесс формирования синонимических рядов в узбекском языке. Автор анализирует влияние технологического прогресса и заимствований из других языков на обогащение словарного запаса. Основное внимание в работе уделено разграничению семантических и стилистических оттенков таких понятий, как «государство» (davlat), «страна» (mamlakat), «край» (o'lka) и «родина» (yurt). В статье подробно объясняется, что «государство» носит политико-правовой характер, тогда как «страна» и «край» относятся к физико-географическим и культурным категориям. Также классифицируются абсолютные и относительные синонимы, рассматривается параллельное использование интернациональных терминов (например, «фауна», «ландшафт») и их национальных эквивалентов. Особый акцент сделан на частой ошибке отождествления терминов «материк» и «континент», где автор четко разграничивает геологическое и антропогенное значение этих слов. Статья призывает к точности в использовании научной терминологии для предотвращения смысловых искажений в академической и публичной речи.*

Ключевые слова: *географическая терминология, синонимия, узбекский язык, абсолютные и относительные синонимы, государство, страна, край, материк, континент.*

SYNONYMIC FEATURES OF CERTAIN GEOGRAPHICAL TERMS

Abstract. *This article provides a comprehensive analysis of the evolution of geographical terminology and the nuances of synonymy within the Uzbek language. It explores how technological advancement and linguistic borrowing contribute to the expansion of vocabulary, leading to complex synonymic variations. The author offers a detailed comparative study of closely related terms such as «davlat» (state), «mamlakat» (country), «yurt» (homeland), and «o'lka» (region), highlighting their distinct semantic and stylistic differences. Specifically, the paper delineates the political sovereignty implied by «state» versus the cultural and physical-geographical connotations of «country» and «region.» The distinction between absolute and relative synonyms is examined, along with the usage of international terms like «fauna» or «urbanization» alongside their native equivalents. Furthermore, the article addresses common misconceptions in terminology, particularly the scientific difference between «mainland» (materik) and «continent» (qit'a),*

explaining why they are not interchangeable in a strict scientific context. The study emphasizes the importance of terminological precision for geographers and linguists alike to ensure accurate scientific communication.

Keywords: *Geographical terminology, linguistics, synonyms, absolute and relative synonyms, state, country, region, mainland, continent, terminological accuracy.*

Kirish. Geografiya sohasida atamalar va terminlar aniq, lo‘nda va tushunarli bo‘lishi talab etiladi. Shu bilan birga, turli hududlarda yoki turli manbalarda bir xil tabiiy va ijtimoiy-geografik obyektni ifodalash uchun bir nechta sinonim terminlar ishlatilishi ham uchrab turadi. Masalan, daryo, soy, vodiy kabi tabiiy obyektlarni nomlashda turli sinonimlar mavjud bo‘lib, ular ma’nan o‘zaro yaqin bo‘lsa-da, kontekstga ko‘ra farqlanishi mumkin. Bu holat geografik leksikada terminlarning tarixiy, madaniy va mintaqaviy xususiyatlarini ko‘rsatadi.

Sinonimiya geografik terminologiyada nafaqat lingvistik qiziqish uyg‘otadi, balki ilmiy muloqotda aniqlik va tushunarlilikni ta’minlashda muhim rol o‘ynaydi. Geografik terminlarning sinonimlari turli hududiy yoki xalqaro manbalarda bir xil obyektni ifodalashda yordam beradi, lekin shu bilan birga noto‘g‘ri ishlatilganda ma’no chalkashligiga sabab bo‘lishi mumkin. Shu sababli terminologik aniqlikni saqlash va sinonimik birliklarni to‘g‘ri kontekstda qo‘llash geografik tadqiqotlarda dolzarb masala hisoblanadi.

Shuningdek, geografik terminlarning sinonimik xususiyatlari tilning o‘ziga xos tarixiy rivojlanishi bilan chambarchas bog‘liq. Ayrim terminlar qadimiy til qatlamlaridan olingan bo‘lib, ular bugungi kunda ham ma’no jihatidan bir-biriga yaqin bo‘lsa-da, ishlatilish doirasi va konteksti bilan farq qiladi. Misol uchun, “tog‘” va “tizma” kabi so‘zlar tabiiy landshaftni ifodalashda sinonim bo‘lishi mumkin, lekin ma’lum hududlarda yoki ilmiy ishlarda ularning qo‘llanishi turlicha bo‘ladi.

Geografik terminologiya hozirgi vaqtda nafaqat geografiya fani doirasida balki, tilshunoslik va ijtimoiy fanlarning aksariyati bilan uzviy bog‘liq holda rivojlanib bormoqda. Biz bilamizki, vaqt o‘gan sari texnologiya taraqqiylashadi, tilning tarkibida yangi so‘zlar kirib keladi. Xuddi shuningdek, geografik terminologiyada ham vaqt o‘tgani sayin, texnologiya orqali boshqa tillardan va qo‘shni davlat tillaridan yangi o‘zlashgan so‘zlar ham kirib keladi, ayni shu hodisa tillarda sinonimiya xususiyatlarning rivojlanishiga va ortishiga sabab bo‘ladi. O‘zbek tili Oltoy til oilasiga mansub va bu oiladagi turkiy tillarda aksariyat so‘zlar bir-biriga o‘xshash va yaqin.

Sinonim so‘zi grekchadan olingan bo‘lib, “bir nom” degan ma’noni anglatadi. So‘zlarning ma’nolari bir-biriga juda ham yaqin bo‘ladi lekin yozilishi boshqacha bo‘lgan so‘zlarga sinonim so‘zlar deyiladi. Qolaversa, “sinonim” so‘ziga O‘zbek tilining izohli lug‘atida quyidagi ta’rif ham berilgan: “Sinonim- bu shakli har xil, ma’nosi esa bir xil yoki bir oz farq qiladigan so‘zlar va til birliklari hisoblanadi”.[1] Sinonimlarni nutqimizda ishlatishimizdan maqsad bu - ular nutqimizda bir xil so‘zlarni qayta takrorlashimizdan saqlaydi, nutqimiz mazmunini chuqurroq ochib, jilokor qilib beradi. Shu sababli ham sinonimlarni tilimizda tez-tez amalda qo‘llab turamiz. Bizning O‘zbek tilida geografik terminlar ingliz, lotin, rus, arab, fors va boshqa tillardan o‘zlashib kirib kelgan. Masalan, birgina davlat so‘zining – el, mamlakat, yurt, diyor,o‘lka kabi sinonimlari mavjud. Tilda bir so‘z bir ma’noni anglatishi mumkin bir necha so‘z ham bir ma’noni anglatadi. Masalan: yuz, bet, aft, chehra, oraz, ruxsor so‘zlarining ma’nolari bir xil faqat bu so‘zlar uslubiy jihatdan bir-biridan farq qiladi, bularning ma’nolari bir xil bo‘lgani bilan ularni har doim bir-birlarining o‘rinlarida qo‘yib ishlatolmaymiz. [3]

Tadqiqot metodologiyasi. Mazkur maqolada geografik terminologiya va undagi sinonimiya hodisasini o‘rganishda zamonaviy tilshunoslik metodlaridan kompleks tarzda foydalanildi. Jumladan, terminlarning ma’no qirralari va leksik xususiyatlarini aniqlashda tavsifiy tahlil, mavjud so‘zlarning o‘zaro o‘xshash va farqli tomonlarini solishtirishda qiyosiy-semantik tahlil, murakkab terminologik birliklarni chuqur o‘rganishda analiz va ularni umumlashtirishda sintez usullaridan samarali foydalanildi. Tadqiqot davomida o‘zbek tilidagi geografik atamalar, xususan, «davlat», «mamlakat», «yurt», «o‘lka» hamda «materik» va «qit’a» kabi tushunchalarning ilmiy va badiiy uslubdagi qo‘llanilishi, shuningdek, o‘zlashma va tub so‘zlar o‘rtasidagi munosabatlar tizimli yondashuv asosida o‘rganildi. Tanlangan metodlar tadqiqot natijalarining ilmiy asoslanganligini ta’minlashga, sinonimik qatorlardagi nozik farqlarni aniqlash va tahlil qilishga xizmat qildi.

Shuningdek, izohli lug‘atlar va ilmiy manbalar asosida leksikografik tahlil, atamalarning kelib chiqishini o‘rganishda esa etimologik tahlil usullari ham qo‘llanildi. Bu esa tadqiqot natijalarining amaliy va nazariy ahamiyatini yanada oshirdi.

Natijalar va muhokama. Sinonimlarning mohiyatini to‘g‘ri anglash uchun ikki hodisani bir-biridan farqlash kerak: tushuncha va so‘z, uning o‘zaro munosabati; so‘z va uning ma’nolari, har bir so‘zning ma’no qirrasi. Tushuncha, predmet, belgi, voqea, hodisa, harakat haqida kishining tasavvuri bo‘lib, so‘z uning tilda

namoyon bo‘lishi. Tushuncha so‘zga, so‘z esa tushunchaga to‘la ravishda mos kelavermaydi. Masalan, yuz, aft bashara, chehra so‘zi bir tushunchani ifodalaydi, ammo ma’nosi bir xil emas, bir-biridan farq qiladi. Ma’nosi bir xil so‘zning bittasi tilda yashaydi, boshqalari esa iste’moldan chiqib ketadi. So‘z esa tushunchaning har bir tomonini qamrab ololmaydi, balki uning mohiyatini va muhim tomonini aks ettiradi. Tushunchaning boshqa tomoni va xususiyati o‘zga so‘z bilan ifodalanadi. Sinonimlar qo‘shimcha ma’no anglatish anglatmasligiga ko‘ra ikki guruhga bo‘linadi.[1]

a) ma’noviy(nisbiy) sinonim

b) to‘liq (absolyut) sinonim.

Agar asos ma’no ham, uslubi ham qo‘shimcha ma’no ham bir-biriga to‘g‘ri kelsa, to‘liq sinonim hisoblanadi, ya’ni har qanday holatda ham bir-birining o‘rnini to‘liq qoplaydi, masalan: huquqshunos-yurist bir tilning o‘zidagi so‘zlar to‘liq sinonim bo‘la olmaydi, uni bir-biridan ozgina farqi bo‘ladi uslubiy jihatdan. Agar asos ma’nosi bir xil bo‘lib qo‘shimcha, ma’nolari boshqacha bo‘lsa, uslubiy jihatdan bir-birining o‘rnida qo‘llab bo‘lmasa, nozik farqlari - hajmi, uslubi, hissiy bo‘yog‘i mavjud bo‘lsa - ularni ma’noviy sinonim deymiz. Masalan nam, ho‘l, shalabbo. Sinonimlik hodisasi faqat bir turkum doirasidagina bo‘ladi. Sinonimlar har xil shaklda bo‘ladi. Biz ularni ma’nosiga qarab bilishimiz mumkin. Masalan, geografik terminlardan yuqorida “davlat” so‘zining bir necha sinonimlarini ko‘rgan edik. Ulardan “davlat” va “mamlakat” so‘zlari eng yaqin juftlik hisoblanadi, ya’ni kundalik nutqimizda va axborotlarda aksariyat hollarda bir-birining o‘rnida mutlaq sinonimdek ishlatilaveradi, biroq aslida ular ham ma’noviy sinonimlardir. Chunki, “davlat” so‘zi - siyosiy boshqaruv tizimidagi hokimiyatni, suverenitetni ifodalaydi(davlat ramzlari, davlat chegarasi va h.k.). [2]“Mamlakat” so‘zi esa - hududiy birlik, xalq va tabiatni o‘z ichiga olgan geografik va madaniy tushuncha hisoblanadi (mamlakat tabiati, mamlakat sanoati). Lekin, og‘zaki nutqda (masalan, “O‘zbekiston go‘zal- mamlakat”, yoki “O‘zbekiston - erkin davlat”) har ikkisini ham o‘rnini almashtirib ishlatsak bo‘ladi, faqat siyosiy va ilmiy matnlarda to‘liq sinonim bo‘la olmaydi. [8]

“Yurt” va “diyor” so‘zlari ham bir qarashda bir-biriga juda yaqin va to‘liq sinonimga o‘xshashi mumkin, ammo ular ham nisbiy sinonimlar sanaladi. “Yurt” so‘zi insonlar istiqomat qiladigan vatan, tug‘ilgan joy ma’nosida keladi. “Diyor” so‘zi esa ko‘p hollarda kitobiy, badiiy, she’riy uslubga xos, lekin kundalik hayotimizda “Men diyorimni sog‘indim” deyishdan ko‘ra “Men yurtimni sog‘indim” deb ishlatganimiz ma’qul.

“Mamlakat” va “o‘lka” so‘zlari ham nisbiy sinonimlar hisob;lanadi. Ularning ham o‘rtasida jiddiy farq bor, masalan, “mamlakat” siyosat va chegara masalasida ishlatilib, siyosiy-geografik tushuncha sanaladi. Mamlakatning aniq davlat chegaralari, poytaxti va hukumati bor. Uni xaritada tasvirlashning imkoni bor. Masalan, O‘zbekiston, Tojikiston, Fransiya va boshqalar. “O‘lka” so‘zi esa ko‘proq tabiiy-geografik va tarixiy tushunchadir. Uning chegaralari panjaralar bilan emas, balki tabiiy komplekslar – tog‘, daryo, iqlim bilan belgilanadi. Masalan, Sibir, Turkiston, Orolbo‘yi, Uzoq Sharq o‘lkalari va boshqalar. Shu o‘rinda, bir chalkashlikka duch kelishimiz mumkin, ba’zi hollarda hajm masalasi borasida gap ketganda, “o‘lka” so‘zi mamlakatga qaraganda yoki katta yoki kichik bo‘lishi mumkin. Masalan, O‘zbekiston mamlakat, uning ichida bir necha o‘lka bo‘lishi mumkin, Orolb`oyi o‘lkasi, Surxon o‘lkasi. Ba’zan “o‘lka” so‘zi bir necha mamlakatni qamrab olgan ham bo‘lishi mumkin, masalan, Turkiston o‘lkasida bir nechta mustaqil davlatlar mavjud – O‘zbekiston, Qozog‘iston, Tojikiston, Qirg‘iziston, Turkmaniston va boshqalar. Agar nutqda xaritadagi davlat nazarda tutilsa, “mamlakat”, agar iqlim, tabiat, hayvonot dunyosi va tarixiy hudud haqida gap ketsa – “o‘lka” so‘zini qo‘llash joizdir.

Geografik terminologiyada mutlaq sinonimlar kamdan-kam uchraydi. Sababi, fan har bitta tushuncha uchun ma’lum bir nom bo‘lishini talab qiladi. Shunga qaramay, o‘zbek tilida Baynalminal (chet tilidan kirgan) termin (atamalar) va ularning ona tilimizdagi muqobil variantlari parallel ravishda ishlatiladi. Ularni shartli ravishda mutlaq sinonimlar deb qo‘llash mumkin, chunki ular bitta narsaning yoki tushunchaning aynan bir xil ma’nosini beradi.

Masalan, “fauna” - “hayvonot dunyosi”, “urbanizatsiya” – “shaharlashuv”, “aysberg” – “muz tog‘i” va hokazolar. Bu so‘zlar darsliklarda, ilmiy ish va adabiyotlarda bir-birining o‘rnida qo‘llanilishi mumkin. Qolaversa, Rus, Yevropa tillari va Arab, Fors tillaridagi ayrim terminlar ham ikki xil ko‘rinishda (kelib chiqqan tilidagi ko‘rinishi -zamonaviy, O‘zbek tilidagi tarjimasi - an’anaviy), ammo ma’no bir xil ko‘rinishda qo‘llanilgani sababli har ikkisini ham ishlatilishi o‘rinli hisoblanadi. Misol uchun, “gorizont” – “ufq”, “karta” – “xarita”, “masshtab” – “miqyos”. Shuningdek, iqlimshunoslik va tuproqshunoslikda keng ishlatiladigan “arid” termini ham bunga yaqqol misol bo‘la oladi. Asli kelib chiqishi lotin (aridus) va fransuz tillariga borib taqaladigan ushbu so‘z, hozirgi kunda o‘zbek tilidagi ilmiy manbalarda va adabiyotlarda “arid iqlim” yoki “arid mintaqalar»” shaklida faol ishlatilib kelinmoqda. Vaholanki, ona tilimizda ushbu terminning ma’nosini to‘liq va aniq ifodalab beruvchi “qurg‘oqchil” so‘zi mavjud bo‘lib, u eng maqbul

sinonim hisoblanadi. Kundalik og‘zaki nutqimizda esa bu tushunchani “quruq” so‘zi orqali ham ifodalashimiz mumkin. Demak, bu o‘rinda “arid – qurg‘oqchil – quruq” ko‘rinishidagi sinonimik qator hosil bo‘ladi. Bunda “arid” so‘zi ko‘proq ilmiy tasniflarda (klassifikatsiyada), “qurg‘oqchil” so‘zi adabiy va ilmiy tilda, “quruq” so‘zi esa umumiy tavsiflashda qo‘llanilishi bilan o‘zaro farqlanadi.[10]

Ba’zan nutqimizda geografik terminlarning sinonimlarni o‘z o‘rnida to‘g‘ri qo‘llamaymiz. Shunday terminlardan biri bu – “materik” va “qit’a” terminlaridir. Ular aslida ikki xil tushuncha sanaladi. Materik – bu okeanlar bilan ajralgan (geologik tektonik plitalar asosida) katta quruqlik, materik o‘z atrofidagi orollarni qamrab olmaydi. Qit’a- esa inson tomonidan ajratilgan, asosiy quruqlik va uning atrofidagi orollarni qamrab oladi. Masalan, Afrika materigi - materik atrofidagi Madagaskar orolini o‘z tarkibiga olmaydi, ammo Afrika qit’asi tarkibiga Madagaskar oroli qamrab olinadi. Ammo biz ularni bir xil deb, sinonim sifatida ishlatamiz, aslida ikki tushuncha bir-biriga sinonim emas.[5]

Xulosa. Ayrim hududiy birliklarni ifodalovchi terminlar, masalan, “mintaqa”, “hudud”, “territoriya”, “maydon”, “region” va “rayon” so‘zlarini nutqimizda qo‘llashda ham chalkashliklarga duch kelishimiz mumkin. Aslini olganda ular orasidagi tafovut quyidagicha farqlanadi. [7]

“Mintaqa” va “region” so‘zlari deyarli bir xil ma’noni ifodalaydi, faqat birisi arab ikkinchisi lotin tilidan kirib kelgan. Ularni Mutlaq sinonim deb atasak bo‘ladi. Masalan, “Markaziy Osiyo mintaqasi” – “Markaziy Osiyo regioni” bir xil ma’noda ishlatiladi.

“Hudud” va “territoriya” so‘zlarini esa nisbiy sinonimlar desak o‘rinlidir. “Hudud” so‘zi arab tilidan kirib kelgan va umumiy ma’noda- chegara , joy ma’nosida ishlatiladi. “Territoriya” so‘zi esa lotin tilidan kirib kelgan bo‘lib, siyosiy-ma’muriy va aniq chegaralangan joyga nisbatan ishlatiladi.[10]

“Rayon” so‘zi esa rus tilidan kirib kelgan bo‘lib, avvalgi ma’muriy birlik tuman so‘zi o‘rnida ishlatilgan, ammo hozirda esa iqtisodiy hudud tushunchasi o‘rnida “iqtisodiy rayon” shaklida ishlatiladi. “Maydon” so‘zi esa ko‘proq yuzani(kvadrat kilometrni) bildiradi. Masalan, “qazilma maydoni”, “ekin maydoni” kabi holatlarda “hudud” so‘zi o‘rnida qo‘llaniladi.

Ushbu maqolada ayrim geografik terminlarning sinonimiya xususiyatlari tahlil qilindi va ularning ilmiy-amaliy ahamiyati yoritildi. Tadqiqot shuni ko‘rsatdiki, geografik terminlarning sinonimligi ilmiy muloqotda aniqlik va tushunarlilikni ta’minlashda muhim rol o‘ynaydi. Bir xil tabiiy yoki ijtimoiy-geografik obyektni ifodalash uchun ishlatiladigan turli sinonim terminlar mintaqaviy, tarixiy va madaniy jihatlarni aks ettiradi. Shuningdek, terminlarning ishlatilish doirasi va konteksti ularning ma’nosini aniqlashda hal qiluvchi ahamiyatga ega ekanligi aniqlangan. Ba’zi terminlar qadimiy til qatlamlaridan kelib chiqqan bo‘lib, ular bugungi kunda ham sinonim birlik sifatida ishlatiladi, ammo ilmiy ishlarda yoki mintaqaviy tadqiqotlarda ularning qo‘llanishi farqlanishi mumkin. Natijada, geografik terminologiyada sinonimiya tizimini chuqur o‘rganish, terminlarning mantiqiy va kontekstga mos qo‘llanishini ta’minlash, shuningdek, ilmiy va ta’limiy jarayonlarda aniq va tushunarli ifodani yaratish uchun zarur ekanligi tasdiqlandi. Ushbu tadqiqot geografik leksika va terminologik aniqlikni rivojlantirishga, shuningdek, ilmiy muloqotda terminlarni to‘g‘ri ishlatishga xizmat qiladi.

Xulosa qilib aytganda, terminologiyada sinonimiyaning ko‘pligi har doim ham yaxshi emas. Chunki ilm-fanda “bir so‘z – bir ma’no” jumlasi ya’ni terminologik aniqlik tamoyili bo‘lishi muhim. Kelgusida yosh tilshunoslar tomonidan muqobil yangi boshqa bir ma’noni beruvchi terminlar taklif qilinishi ham mumkin. Bunday innovatsion takliflar orqali tilimizni ilmiy bazasini kuchaytirishimizga ehtiyoj bor albatta.

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MITIGATSIYA VOSITALARNING GENDER NUTQIDA TAHLILI

Xoshimova Nargiza Abdullayevna,
Qo ʻqon davlat universiteti mustaqil tadqiqotchisi,
Filologiya fanlari falsafa fanlari doktori (PhD)

Annotatsiya. *Ushbu maqolada zamonaviy pragmalingvistika doirasida muhim oʻrin tutuvchi mitigatsiya hodisasi gender nutqi misolida tahlil qilinadi. Tadqiqot ingliz, rus va oʻzbek tillarida qoʻllaniladigan mitigatsiya vositalarining oʻxshash va farqli jihatlarini aniqlashga qaratilgan. Maqolada turli tillardagi nutq yumshatish strategiyalari, ularning genderga xos qoʻllanish xususiyatlari hamda kommunikativ samaradorlikka ta'siri yoritiladi. Olingan natijalar mitigatsiya vositalarining madaniy-lingvistik omillar bilan bogʻliqligini va ular gender nutqidagi pragmatik funksiyalarini koʻrsatib beradi.*

Kalit soʻzlar: *mitigatsiya vositalari, yumshatish, niqoblash, gender nutqi, xushmuomalalik kategoriyasi, soʻzlovchi, tinglovchi, muloqot.*

ANALYSIS OF MITIGATION DEVICES IN GENDER SPEECH

Abstract. *This article analyzes the phenomenon of mitigation, which holds a significant place in modern pragmalinguistics, through the lens of gendered speech. The study aims to identify the similarities and differences in mitigation devices used in English, Russian, and Uzbek languages. The article examines various speech-softening strategies, their gender-specific features, and their impact on communicative effectiveness. The findings highlight the relationship between mitigation devices and cultural-linguistic factors, revealing their pragmatic functions within gendered communication.*

Keywords: *mitigation devices, mitigation, masking, gender speech, politeness category, speaker, listener, communication.*

АНАЛИЗ МИТИГАЦИОННЫХ СРЕДСТВ В ГЕНДЕРНОЙ РЕЧИ

Аннотация. *В данной статье анализируется феномен митигации, который занимает важное место в современной прагмалингвистике, на примере гендерной речи. Исследование направлено на выявление сходств и различий митигативных средств в английском, русском и узбекском языках. В статье рассматриваются стратегии смягчения высказываний, особенности их использования, обусловленные гендерными факторами, а также их влияние на коммуникативную эффективность. Полученные результаты демонстрируют связь митигативных средств с культурно-лингвистическими особенностями и раскрывают их прагматические функции в гендерной речи.*

Ключевые слова: *приемы смягчения, смягчение, маскировка, гендерная речь, категория вежливости, говорящий, слушающий, коммуникация.*

Kirish. Mazkur maqolada nutqiy atlarda ifoda etilgan ma'noni yumshatish vositalar haqida fikr yuritiladi. Mitigatsiya nutqni yumshatish vosita hisoblanib, xorijiy tilshunos olimalr tomonidan atroflicha oʻrganilgan. Rus tilshunosligida ham mazkur vosita muloqot jarayonida salbiy fikr, buyruq gaplarni yumshatish maqsadida qoʻllanilib, "kommunikatsivnoye smyagcheniye" termini ostida yuritiladi. Oʻzbek pragmalingvistikasida mazkur vositaga hali beri keng e'tibor qaratilgani yoq. Ma'lumki, har qaysi til o 'z yumshatish vosutalar bilan farqlanishi mumkin. Mazkur maqola turli tizimli tillarda yumshatish vositalarning leksik hamda sintaktik vositalar orqali namoyon boʻlishi, ularning oʻxshash va farqli jihatlari oʻrganiladi.

Adabiyotlar tahlili. Gender nutqida xushmuomalalik madaniyatini tadqiq qilar ekanmiz, mitigatsiya jarayonni ham tahlilga tortish diqqatga sazovor masalalaridan deb oʻylaymiz. Mitigatsiya soʻzi (mitigation lat.) lotin tilidan kelib chiqib, yumshatish, chidamli yoki mayin qilish ma'nosini beradi[15]. Ba'zi tadqiqotlarda mitigatsiya xushmuomalalik madaniyati tarkibida koʻrilsa-da, ayrimlarda esa ushbu hodisani alohida aspekt sifatida oʻrganilishi tavsiya etiladi[4]. Mitigatsiya nutqni yumshatish uchun qoʻllanar ekan, rus tilshunoslikda "kommunikatsivnoye smyagcheniye" termin ostida yuritiladi. Ushbu terminni biz oʻzbek tilshunosligiga tarjima qilmasdan olib kirishni tavsiya etmoqdamiz. Chunki tarjimada ushbu soʻz bergan ma'no toʻliq ifodasini topmadi. Chunki mitigatsiyaning vazifasi nafaqat nutqni yumshatishdan iborat, balki nutqadagi ma'lumotning yolgʻon emas, chinligiga ishontisrishdir. Shuning uchun oʻzbek tilida mitigatsiyani rus tilidagi termin kabi "nutqni yumshatish vositasi" deb taklif qilsak, mazkur vositaning vazifasini toʻliq qamrab olmagan boʻlamiz.

Biz mitigatsiya jarayoni xushmuomalik aspektini u yoki bu tarzda ifoda etganligi sababli xushmuomala madaniyatining bitta omili sifatida o‘rganish maqsadga muvofiqroq deb o‘ylaymiz. Mitigatsiyani T.V.Larina xushmuomalik tamoyiliga yaqin deb, xushmuomala – etiket kategoriyasi, mitigatsiya – muloqot kategoriyasi sifatida izohlaydi[14]. Mitigatsiya xushmuomalalik aspekti sifatida nizolarni bartaraf etishga ko‘mak beradi. O‘zining yumshatish kuchi bilan insonga salbiy etadigan ifodalarni pasaytirib beradi.

Jahon tilshunosligida mitigatsiyani B.Freyzer[10], D.Flauerdyu[9], M.Langner[13], K.Kaffi[6] tadqiqiga e’tiborlarini qaratsa, rus tilshunosligida S.S.Taxtarova[2], S.Karaulovalarning[1] izlanishlarida ko‘zga tashlanadi.

Natija va uning muhokamasi. Biz mitigatsiya vositalari xushmuomalalik tamoyillariga rioya qilishda qanday ko‘mak berishi mumkinligini ko‘rib chiqamiz.

Odatda mitigatsiya yoqimsiz ifodalarning illokutiv kuchini pasaytirish yoki yumshatish uchun qo‘llanadi[10]. Aksariyat xorijiy olimlar mitigatsiyani illokutiv aktning salbiy ta'sirini kamaytirish uchun qo‘llanishini ta'kidlagan[4]. Gladvel mitigatsiya ifoda etilgan nutqni bezatib berishini ta'kidlaydi[8]. Frezer mitigatsiyaning ikki turini ajratadi: so‘zlovchi o‘z ego (self-serving) va tinglovchi egosidan (altruism) yondashish[10]. Boshqacha qilib aytaganda, o‘z ego orqali yondashish so‘zlovchining xushmuomalalikka intilishi, o‘zini qo‘pol qilib ko‘rsatishdan chekinishi nazarda tutiladi. Tinglovchi egosi orqali yondashish, ya'ni altruistik yondashuv suhbatdoshni yomon xabar eshitishdan asraganlikni ifodalaydi. Shuningdek, mitigatsiya qo‘llash hajmiga ham bog‘liq bo‘lishi mumkin, masalan: propozitsiyaga ko‘ra qo‘pol, yoqimsiz gapni yoki muammoni darajasini kamaytirish (bushes), illokutsiyaga ko‘ra fikrni yumshatish (hedges), deyktik ifodaga ko‘ra niqoblash (shields) funktsiyalarga ega bo‘ladi.

Propozitsiya ko‘ra mitigatsiyaning turi yoqimsiz gapni yoki muammoning salbiy darajasini kamaytirib, uzr so‘rash ma'nosini o‘z tarkibida pardalashtiradi. Shuning uchun ingliz tilidagi ushbu atama “buta” ma'nosini beradi, ya'ni buta kabi atrof-muhitni qoplash xususiyatni ushbu termin ko‘chma ma'noda ifodalaydi. Nutq propozitsiyasiga ko‘ra mitigatsiya turi muammo darajasini kamaytirish uchun shaxsiy olmoshlar orqali ifodalanadi, ya'ni suhbatdosh o‘zini qo‘pol qilib ko‘rsatishdan chekinishini namoyon etadi. Bularga modal fe'llar yoki tahmin, fikr bildiruvchi fe'llar orqali ifoda etiladigan mitigatsiya vositalarini kiritish mumkin: *I think, I guess, if I could, if I can.* Mitigatsiyaning keyingi turi nutqning illokutsiyasiga asosan yumshatish turidir. Odatda maslahat berilganda, shikoyat, norozilik bildirilganda, iltimos, rad etish ifoda etilganda qo‘llanadi va tinglovchining “alter” holatiga murojaat etiladi, ya'ni ikkinchi shaxs olmoshlar orqali nutqda ifodalanadi: *you know, if you like, if you want, as you wish*. Deyktik niqoblash turdagi mitigatsiya orqali so‘zlovchi o‘z fikrini to‘g‘ridan-to‘g‘ri ifodalamasdan, qandaydir manbaga murojaat qilish orqali fikrni ifoda etishni talab qiladi[4].

Hozirgi zamon pragmalingvistika fanida mitigatsiya vositalari keng miqyosda o‘rganilib propozitsiya va illokutsiyaga ko‘ra ajratilishi tavsya etiladi. Lekin ilk bor “hejinglash” (hedging) G.Lakoff tomonidan lisoniy kontekstda ta’riflanib, uning vazifasini aytilgan ifodaning aniq qilmasligida deb belgilaydi. G.Lakoff bu vositani diskurs belgilar qatoriga kiritib, xushmuomalalik tamoyillarining aks etilishiga ko‘mak berishini ta’kidlaydi[12]. R.Karter “hejinglash”ni noaniq til sifatida e’tirof etadi[7]. S.Ivata esa uning ifodani yumshatish ushun qo‘llanilishini ta’kidlaydi[11]. Ko‘rinadiki, ushbu tushuncha ilk bor lisoniy kontekstda bitta nom bilan yuritilib, keyngi tadqiqotlarda “hejinglash”(hedging) mitigatsiya vositasi sifatida ifoda etiladi va mitigatsiya esa qo‘llanish vazifasiga ko‘ra qo‘pol ifodani yumshatish, yoqimsiz ifodani niqoblash, muammoni kamaytirish kabi turlariga bo‘linganligi ko‘zga tashlanadi.

K.Byuler so‘zlovchining o‘z egosi va tinglovchiga, ya'ni “alter”ga mo‘ljallangan muloqot turi doimo saqlanishi haqida fikr yuritadi[5]. S.S.Taxtarova esa o‘z egosiga moslangan muloqot turli nizolarga olib borishini, “alter”ga moslangan muloqot esa samarali hamkorlikni talab qilishini ta'kidlagan[2].

K.Kaffiga ko‘ra mitigatsiyalar ikkita vazifa bajaradi: muloqotning samarali o‘tishini belgilaydi hamda muloqot jarayonida psixologik qulaylik yaratadi[6]. S.S.Taxtarova mitigatsiyaning muloqot jarayonida muloqot muvozanatini saqlash uchun mo‘ljallanganligini ta'kidlaydi[2]. Mitigatsiyaninng vazifasi nizoga olib kelmaslik, suhbatdoshni ma'qullash, gapiga rozilik bildirishdir. Mitigatsiya xushmuomalalik ifodasidagi rozilik bildirish, suhbatdoshni ma’qullash tamoyillariga rioya qilishni nazarda tutganligi uchun xushmuomalalikning bitta aspekti sifatida ta’riflash joiz.

Mitigatsiya tilning leksik va grammatik tizimiga asosan turli vositalardan iborat bo‘lishi mumkin. Biz quyida mitigatsiya vositalarini ingliz, rus va o‘zbek tillariga asosan turlarini ko‘rib chiqamiz. Mitigatsiya vositalari har bir tilda farqlanishi va milliy xususiyati bilan ajralib turadi.

Ingliz tilida mitigatsiya grammatik qatlamda ko‘chma gaplar; shaxsni ko‘rsatmaydigan gaplar; tasdiq gaplar; fikr, tahmin bildiruvchi fe'llar; fikr, tahmin bildiruvchi sifat va ravishlar; modal fe'llar; noaniq

olmoshlar; kirish so‘zlar; leksik qatlamda evfemizm, litotalar orqali namoyon bo‘ladi. Bularning har birisi mitigatsiya vositalari hisoblanadi.

Mitigatsiya vositalarining xususiyatlarini e'tiborga olib, biz ularni ikki katta lisoniy va pragmatik guruhlarga ajratamiz. Lisoniy guruhga leksik, grammatik va so‘z birikmalar, iboralardan tashkil topgan vositalar, pragmatik vositalarga esa diskursiv yumshatish belgilarini kiritish mumkin.

Pragmatik mitigatsiya vositalari muloqotchilar o‘rtasidagi kommunikatsiv masofani qisqartirishga xizmat qiladi.

Rus tili grammatik jihatdan ingliz tiliga yaqinroqdir. Shuning uchun rus tilida mitigatsiya vositalariga ingliz tilida keltirilgan vositalarni kiritish mumkin.

O‘zbek tilida modal fe'llardan tashqari ingliz tilida keltirilgan mitigatsiya vositalarini ko‘rsatish mumkin.

Mitigatsiya vositalari gender nutqida o‘zgacha qo‘llanadi. Ayrim vositalar ham erkak, ham ayol nutqiga xosdir, lekin ba'zi vositalar faqat bitta jins nutqiga taalluqligi bilan ajralib turadi.

Mitigatsiya esa xushmuomalalikning bitta jarayoni sifatida talqin etilib, odatda, noto‘g‘ri yoki nomaqbul javob berishdan qochish, salbiy javobni yumshatish hamda muammoning jiddiyligini kamaytirish maqsadida qo‘llanadi. Har qaysi tilda mitigatsiya vositalari farqlanadi.

Biz quyida mitigatsiya vositalarini uchta tilda tasniflab, gender nutqida ushbu vositalarning qo‘llanishiga e'tibor beramiz.

Tasdiq-inkor so‘roq gaplar ingliz tilida mitigatsiyaning sintaktik vositasi sifatida ko‘p qo‘llanadi. Rus va o‘zbek tillarda ham tasdiq-inkor gaplar mavjud, mitigatsiya vazifasini o‘tasa-da, lekin ushbu ikki tilda ko‘p qo‘llanmaydi. Ingliz tilida tasdiq-inkor so‘roq gaplar mitigatsiya sifatida tasdiqlangan ifodaning kuchini pastlatish uchun qo‘llanadi. Sintaktik ifodalanishi bilan birga intonatsiyaning ko‘tarilishiga asosan tasdiq gap ma'nosining kamaytirilishi yanada oshadi. Izlanishlarimizdan tasdiq-inkor gaplardan ko‘proq ayollar foydalanishi kuzatildi: *– You enjoy teaching, don’t you? – said Miss Bulstrode./ Sizga o‘qituvchilik yoqadi, shundaymi? – dedi Miss Balstrod* (Cat among the Pigeons, Agatha Christie).

–You’ve got ideas already, haven’t you?/ Sizda g‘oyalaringiz bor, shunday emasmi? (Cat among the Pigeons, Agatha Christie). Ayollar o‘z nutqida tasdiq- inkor so‘roq gaplardan foydalanishini biz ularning ikkilanishiga, gaplariga tinglovchilarning tasdig‘i, maqullashi kerakligida deb izohlaymiz.

Nutqni yumshatish vositalariga modal fe'llar: *may, might, should, can, could, would/ не могли бы, не можете, можете* direktiv nuqiy aktlarning buyruq berish intentsiyasini kamaytirish hamda xushmuomalalik darajasini ko‘tarish uchun qo‘llanadi. Ingliz va rus tillarda modal fe'llarning qo‘llanishi ushbu tillarning grammatik qoidalariga ko‘ra farqlanadi. Ingliz tilida modal fe'llar xushmuomalalik darajasiga ko‘ra turlicha qo‘llanishi mumkin. Masalan, *can, may, might, could, should* xushmuomalalikning turli darajasini ko‘rsatadi. Rus tilida xushmuomlalik *бы, ли* yuklama, modal fe'llarning inkor gaplarda qo‘llanishi ham kuzatiladi. O‘zbek tilida direktiv gaplarda buyruq kuchini kamaytirish maqsadida ...*olasizmi* sintaktik konstruktsiyalar qo‘llanadi, bu esa rus va ingliz tillarida *мочь/may/can* modal fe'llariga to‘g‘ri keladi:

*Eshikni **ocha olasizmi?** Eshikni ochib **qoya olasizmi?***	***Не могли бы** вы открыть дверь?*	***Can** you open the door?*
*Eshikni ochib **qo‘ya olmaysizmi?***	***Можете** открыть дверь?*	***Could** you open the door?*
Eshikni ohib qo‘yishga qarshi emasmisiz?	***Не с/можете** открыть дверь?*	*Will you open the door?*
	Откроешь/Откроете дверь?	*Don’t you mind opening the door?*
	Вы дверь открыть сможете?	
	Не против лы вы открыть дверь?	

Quyidagi dialogik nutqda erkakning iltimosiga ayol kishi o‘z nutqida *ladno* mitigatsiya vositasini qo‘llamoqda. Mazkur vosita nutqning illokutsiyasiga ko‘ra rad etish mazmunini yumshatib beradi.

– *Давай поговорим.*

– *Не сейчас, **ладно.*** (“Obruchalnoye koltso” teleserialidan)

Ayol kishining nutqida doimo suhbatdoshning “ego”siga mo‘ljallangan mitigatsiya vositalari qo‘llanishi uchraydi.

*–Ravshan aka, – dedi Feruza uning gapini bo‘lib. – Sizga birinchi bo‘lib qo‘ng‘iroq qilganimni noto‘g‘ri tushundingiz, **shekilli**. **Mayli,** uzr.*

– Feruzaxon! – Ravshan jon holatda go‘shakni changallab oldi. (O‘tkir Hoshimov)

Mazkur nutqda mitigatsiyaning ikkita vositasi qo‘llanmoqda: *shekilli* va *mayli. Shekilli* vositasi ifoda etilgan nutqning qat'iy ohangini pasaytirib berib, taxminni ko‘rsatmoqda. *Mayli* propozitsiyaga ko‘ra mitigatsiya, o‘z qiziqishidan chekinish, suhbatdoshning mavqesini, obro‘ini ko‘tarish maqsadida qo‘llanadi.

Ikki ham dialogda ayol kishi o‘z nutqining qat'iyligini turli mitigatsiya vositalari orqali pasaytirib, yumshatib bergan. Mazkur mitigatsiya vositalarining qo‘llanishi nizo holatiga olib kelmaganligini kuzatish mumkin.

Xulosa. Xulosa qilib aytish joizki bugungi kunda mitigatsiya vositalarini o‘rganish muloqotda turli nizolarni bartaraf etishga ko‘mak beradi. O‘zbek tilida qo‘llanadigan mitigatsion vositalarni boshqa tillarda muloqot jarayonida qo‘llanadigan yumshatish vositalar bilan taqqoslash tillarning o‘ziga xos qirralarini morfemik, leksik hamda sintaktik qatlamlarda namoyon etadi.

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O'ZBEK VA NEMIS XALQLARINING ZAMONAVIY BAYRAMLARI BILAN BOG'LIQ LEKSIK BIRLIKLAR

Yunusaliyeva Nozimaxon Zuxriddin qizi,
Farg'ona davlat universiteti Chet tillari fakulteti nemis tili yo'nalishi 23.113 guruh talabasi
ORCID: https://orcid.org/0009-0007-9208-5708
nozimaxon57@gmail.com

Annotatsiya. *Ushbu maqolada o'zbek va nemis xalqlarining zamonaviy bayramlari bilan bog'liq leksik birliklarning lingvokulturologik xususiyatlari chuqur tahlil etiladi. Tadqiqotda har ikki xalqning bayram nomlari, bayram jarayoniga xos rasm-rusumlar, tabrik so'zlari va ular orqali ifodalanadigan milliy qadriyat va ma'naviy tushunchalar o'rganiladi. Shuningdek, globalizatsiya sharoitida bayram leksikasida yuzaga kelgan o'zgarishlar, yangi so'zlar va zamonaviy nutqiy birliklar ham solishtirma asosda tahlil qilinadi. O'zbek va nemis xalqlarining bayram madaniyatidagi umumiyliklar ijtimoiy birdamlik, insoniy qadriyatlarni e'zozlash kabi jihatlar, farqliliklar esa milliy mentalitet, tarixiy taraqqiyot va diniy dunyoqarash bilan bog'liq ekanligi yoritiladi. Tadqiqot natijalari bayram leksikasining til va madaniyat o'rtasidagi uzviy bog'liqlikni ochib beradi.*

Kalit so'zlar: *zamonaviy bayramlar, leksik birliklar, nemis tili, o'zbek tili, lingvokulturologiya, madaniyat, an'ana, rasm-rusumlar, milliy qadriyatlar, ramzlar.*

ЛЕКСИЧЕСКИЕ ЕДИНИЦЫ, СВЯЗАННЫЕ С СОВРЕМЕННЫМИ ПРАЗДНИКАМИ УЗБЕКСКОГО И НЕМЕЦКОГО НАРОДОВ

Аннотация. *В данной статье проводится углубленный анализ лексических единиц, связанных с современными праздниками узбекского и немецкого народов, с позиции лингвокультурологии. В исследовании рассматриваются названия праздников, обряды и традиции, поздравительные выражения, а также культурные и духовные ценности, отражённые в праздничной лексике. Кроме того, внимание уделяется влиянию глобализационных процессов на обновление и изменение праздничного словаря, появлению новых терминов и форм поздравлений. Обнаруженные сходства и различия в праздничной культуре народов объясняются историческими условиями, менталитетом и религиозными взглядами. Полученные результаты подчёркивают тесную взаимосвязь между языком и культурой в процессе формирования современной праздничной лексики.*

Ключевые слова: *современные праздники, лексические единицы, немецкий язык, узбекский язык, лингвокультурология, культура, традиции, обряды, национальные ценности, символика.*

LEXICAL UNITS RELATED TO MODERN HOLIDAYS OF THE UZBEK AND GERMAN PEOPLES

Abstract. *This article provides an in-depth analysis of the lexical units associated with modern holidays of the Uzbek and German peoples from a linguocultural perspective. The research examines the names of holidays, traditional rituals, congratulatory expressions, and the cultural and spiritual values embedded in holiday-related vocabulary. Additionally, the study highlights the influence of globalization on contemporary festive terminology, including the emergence of new lexical forms and expressions. The identified similarities between the two cultures reflect shared human values and social cohesion, while differences are linked to historical development, national mentality, and religious worldview. The findings demonstrate the strong interrelation between language and culture in shaping modern holiday vocabulary.*

Keywords: *modern holidays, lexical units, German language, Uzbek language, linguoculturology, culture, traditions, rituals, national values, symbolism.*

Kirish. Bayramlar inson hayotida shu qadar muhim mustahkam o'rin egallaganki, ularni nishollamaydigan hech shaxs, oila, jamiyat topilmaydi. Shuningdek har bir millat va elat xalqlarning taraqqiyot jarayonida shakllangan bayramlari mavjud. Ushbu bayramlarni o'tkazish va tashkil qilish usullari yildan yilga o'zgarib, yangilanib, zamonaviylashib boraveradi. Bayramlarsiz insonlarning hayoti mutlaqo zerikarli va tassavvur qilib bo'lmaydigan bo'ldi. Xalq hayotini eng zavqli va maroqli tomonlarini aks

ettiruvchi narsa bu bayramlardir. Bayramlar o‘tkazilish jihatidan sintetik shaklga ega bo‘lib, uni tayyorlashda tarixiy shaxslar, xalq qahramonlarining timsollari ishtirokidagi sahna ko‘rinishlar, teatrlashtirilgan lavhalar, fan, madaniyat, san’at arboblari bilan uchrashuvlar,konsert dasturlari, spektakllar, dorboz va qiziqchilarning chiqishlari, sport o‘yinlari va musobaqalari, turli amaliy, tasviriy san’at asarlari, shuningdek, bolalar texnik to‘garak ishtirokchilari, tomonidan yasalgan texnik vositalarning ko‘rgazmalari kabi ko‘plab shakl va usullarini birlashtiradi.O‘zbek xalqining bayramlari g‘oyat rang- barangdir. Zamonaviy bayramlar sirasiga Mustaqillik, Konstitutsiya, Yangi yil, Xotin qizlar bayrami, Xotira va qadrlash kuni, Navro‘z, O‘qituvchilar kuni bayramlari kiritiladi. Navro‘z bayrami ham qadimiy, ham zamonaviy bayram sifatida belgilanishi mumkin.Mustaqillik kuni va Konstitutsiya kuni vatanparvarlik, yurtga sadoqat tuyg‘ularini, vatan himoyachilar kuni (14 – yanvar) mardlik va fidoiylik fazilatlarini tarbiyalashga, O‘qituvchi va murabbiylar kuni, Xotira va qadrlash kuni avlodlar o‘rtasidagi bog‘liqlik, o‘zaro hurmat, mehr- muhabbat, insoniy ehtirom va qadr- qimmatni mustahkamlashga xizmat qiladi. Bu bayramlar yurtimizda rasmiy bayram sifatida qadrlanadi, ular orasida Mustaqillik bayrami o‘ziga xosligi bilan ajralib turadi. Bu lug‘aviy birliklar “marosim”, “bayram”, “zamonaviy” singari birlashtiruvchi semalarga ega.Masalan: Bu bayram bilan daxldor tushunchalar tarkibida tantana, karnay-surnay, sayl, istiqlol, hurlik, farovonlik leksik birliklari umumlashtirildi. Jumladan, istiqlol, hurlik, farovonlik ifodalari “abstraktlik”, “ ma’naviylik” semasi bilan, ozodlik, to‘kislik leksemalari paradigmasida tursa, “tantana”, “bayram” semalari bilan ushbu qatordan joy oladi. Garchi ushbu birliklarda “urf-odat” semasi ustunlik qilmasa-da, ularning semantik strukturasida bayram marosimi bilan bog‘liq belgi mavjud. Shunga ko‘ra bu semalar chegara sema sifatida gavdalanadi.

Adabiyotlar tahlili. Ma’lumki, 1993-yil 29-dekabr kuni O‘zbekiston Respublikasining Qonuniga binoan “14-yanvar – Vatan himoyachilari kuni” deb e’lon qilindi. Vatan himoyachilari kunini ko‘tarinki va ta’sirchan ruhda, haqiqiy xalq bayrami sifatida, yangicha shaklda tashkil etish to‘g‘risida Muhtaram Yurtboshimiz Shavkat Miromonovich Mirziyoyev tomonidan 2021 –yil 21—noyabr ” “O‘zbekiston Respublikasi Qurolli Kuchlari tashkil etilganligining 30 yilligi hamda Vatan himoyachilari kunini nishollashga tayyorgarlik ko‘rish va o‘tkazish chora-tadbirlari to‘g‘risida “gi F-4 farmoyishi qabul qilindi.14- yanvar Vatan himoyachilar bayrami bilan bog‘liq leksik birliklarga : “armiya”, “qurolli kuchlar”, “harbiy xizmat”, “muhofaza”, “vatanparvarlik”, “mudofaa” kabi so‘zlar kiradi.Ana endi nemis xalqining zamonaviy bayramlariga nazar soladigan bo‘lsak:Nemis xalqi ham o‘zbek xalqi singari juda ko‘p zamonaviy bayramlar, urf –odatlari mavjud. Masalan:Germaniyada odatda mana shu bayranlar nishollaniladi. Germaniyaning mustaqillik (birlik) kuni 3-oktabr, Mehnat(hosildorlik) kuni 1-may, (Oktoberfest) ya’ni Oktabr bayrami, onalar kuni, (Valentinstag) sevishganlar kuni,)(Karneval) karnaval.3-oktabr kuni Germaniya milliy bayrami- Birlik kuni (Sharq va G‘arbiy Germaniyaning birlashuvi). U butun mamlakat bo‘ylab ochiq havoda o‘tkaziladigan festival va konzertlar bilan birga keladi. N.A. Yudina o‘z asarida “ Muttertag” ya’ni onalar kuni haqida quyidagi satrlarni yozadi: “Den Muttertag feiert man am zweiten Sonntag im Mai. Er geht auf den sogennanten “ Mothering Sunday” in Englang zurück. Es war ursprünglich ein Familienbesuchstag, an dem sich die Familie traf. In Deutschland feiert man dieses Fest seit 1922 regelmäßig.Die Mutter darf und soll sich an diesem Tag wirklich ausruhen. Sie soll sich an diesem Tag freuen und bekommt besonders viel Aufmerksamkeit und Geschenke”.Ya’ni, Onalar kuni may oyining 2 - yakshanbasida nishollaniladi.Bu bayram iglizlardan “onalarning yakshanba kuni” degan nom bilan nemis xalqiga kirib kelgan. Bu bayram oldindan oilaga tashrif, ya’ni oila uchrashish kuni sifatida nishollanilgan.Bu bayram Germaniyada 1922-yildan buyon doimiy bayram qilingan. Quyidagi so‘zlar ushbu bayramga oid leksemalar bo‘la oladi.“Überraschung”, (Kutilmagan holat) “Geschenke”,(Sovg'alar) Ausruhe” ,(Dam olish) “Familienbesuchstag” (Oilaga tashrif buyurish Kuni, yani oila bilan uchrashuv Kuni) Bayram ijtimoiy-madaniy hayot ko‘zgusi sifatida har bir xalqning ijtimoiy-iqtisodiy yutuqlarini ham keng namoyish qila oladi. Bayramda vujdga keladigan ko‘tarinki kayfiyat kishilarni ertangi kunga umid bog‘lashga, kelajakka ishonch bilan qarashga undaydi. Shunday ekan doimo bayramlarimizni saqlab qolish va davom ettirishga, yangidan yangi bayramlar kashf etishdan to‘xtamasligimiz kerak.

Tadqiqot metodologiyasi. Ushbu tadqiqotda o‘zbek va nemis xalqlarining zamonaviy bayramlariga oid leksik birliklar lingvokulturologik tahlil asosida o‘rganildi. Tadqiqot jarayonida solishtirma-tarixiy metod orqali bayramlarning kelib chiqish tarixi va ular bilan bog‘liq leksik birliklarning shakllanish omillari aniqlanib, deskriptiv-lingvistik metod yordamida o‘zbek va nemis tillaridagi bayram nomlari, tabrik so‘zlari va rasm-rusumlarni ifodalovchi leksik birliklarning mazmuni batafsil tahlil qilindi. Lingvokulturologik yondashuv esa bayram leksikasida xalq mentaliteti, qadriyatlari va ma’naviy dunyoqarash qanday aks etishini o‘rganishga imkon berdi. Shuningdek, korpus va lug‘aviy manbalar bilan ishlash orqali o‘zbek va nemis tilidagi rasmiy manbalar, matbuot materiallari, internet nashrlari hamda til korpuslari asosida misollar tanlab olindi. Tadqiqot davomida sotsiollingvistik kuzatish ham qo‘llanilib, bayram leksikasining hozirgi zamonda jamiyatdagi qo‘llanish holati va nutqiy dinamikasi baholandi. Shu tariqa, qo‘llangan metodlar

bayram leksikasining til va madaniyat tizimidagi o‘rnini aniqlash va uning lingvokulturologik xususiyatlarini chuqur o‘rganishga imkon berdi.

Natija va tahlil. Tadqiqot natijalari o‘zbek va nemis xalqlarining zamonaviy bayram leksikasida umumiylik va farqlilik birgalikda mavjud ekanligini ko‘rsatdi. Umumiy jihatlar orasida avvalo ijtimoiy birdamlik g‘oyasi alohida ajralib turadi, chunki har ikkala xalq bayramlarni oilaviy yig‘inlar, jamiyatda mehr-oqibat va bag‘rikenglik kabi qadriyatlar asosida nishonlaydi. Masalan, o‘zbek tilida *“Navro‘z muborak!”*, nemis tilida esa *“Frohe Ostern!”* kabi tabriklar bayramning mazmunini ifodalaydi. Shuningdek, bayram nutqida duolar va ezgu tilaklarning ustuvorligi ham umumiylikni ko‘rsatadi: o‘zbek tilida *“Baxt, sog‘lik, baraka tilayman”*, nemis tilida esa *“Alles Gute und Gesundheit!”* (“Barcha ezguliklar va sog‘lik tilayman”) shaklida ifodalanadi. Bayramlar bilan bog‘liq ramz va timsollar ham umumiylikni namoyon qiladi: Navro‘zda sumalak va ko‘klam, Rojdestvada esa archa va shamchiroqlar bayram madaniyatining asosiy belgilaridir.Farqliliklar esa asosan diniy rang, tarixiy-madaniy konnotatsiyalar va zamonaviy nutqdagi o‘zgarishlarda namoyon bo‘ladi. O‘zbek bayramlarida islomiy unsurlar, masalan, Ramazon hayiti va Qurbon hayiti an’anaviy tarzda saqlangan bo‘lsa, nemis bayramlarida nasroniy madaniyati kuchli ta’sir ko‘rsatadi, bunda Weihnachten va Ostern bayramlari asosiy o‘rinni egallaydi. Til birliklarida ham farqlar mavjud: o‘zbek tilidagi bayram leksikasida tabiat, yangilanish va ezgulik ramzlari kuchli aks etadi, nemis tilida esa diniy timsollar, oilaviy iliqlik va sovg‘a madaniyati ko‘proq ifodalanadi. Shu bilan birga, globalizatsiya va zamonaviylashtirish jarayonlari natijasida nutqdagi o‘zgarishlar ham kuzatiladi. O‘zbek tilida *“Happi New Year”, “Holat bayramlari”* kabi inglizcha ta’sirlar kuchaygan bo‘lsa, nemis tilida *“Silvester-Party”* va *“Event-Kultur”* kabi gibrid birliklar faol qo‘llanilmoqda. Shu tarzda, tadqiqot natijalari o‘zbek va nemis xalqlari bayram madaniyatining bir-biriga yaqin va bir-biridan farq qiluvchi jihatlarini aniqlab, bayram leksikasining til, madaniyat va jamiyat o‘rtasidagi murakkab va uzviy bog‘liqligini yoritadi.

Xulosa. Tadqiqot natijalariga ko‘ra, o‘zbek va nemis xalqlarining zamonaviy bayramlari bilan bog‘liq leksik birliklar xalqning milliy mentaliteti, tarixiy tajribasi, diniy qadriyatlari va madaniy dunyoqarashini o‘zida mujassamlashtiradi. Bayram leksikasi har ikki tilda ham jamiyatni birlashtiruvchi, insoniy qadriyatlarni yuksaltiruvchi va ijobiy emotsiyalarni ifodalovchi semantik maydonni tashkil etadi. Shu bilan birga, bayram leksikasi milliy identifikatsiya vositasi sifatida ham ahamiyat kasb etadi: u o‘zbek va nemis xalqlarining an’anaviy qadriyatlari, tarixiy merosi va madaniy xususiyatlarini saqlab qolishga yordam beradi. Tadqiqot shuni ko‘rsatdiki, globalizatsiya va zamonaviy texnologiyalar ta’sirida bayram leksikasida yangilanayotgan terminlar, zamonaviy tabrik shakllari, gibrid so‘zlashuv birliklari va xalqaro nutqiy birliklar faol qo‘llanilmoqda, bu esa tilning dinamik rivojlanishiga ham hissa qo‘shadi. Shu sababli, zamonaviy bayramlarga oid leksik birliklarni tahlil qilish til va madaniyat o‘rtasidagi uzviy munosabatni yanada chuqurroq ochib berishga imkon yaratadi. Bundan tashqari, o‘zbek va nemis xalqlarining bayram leksikasini solishtirma o‘rganish madaniy aloqalarni mustahkamlash, xalqlararo kommunikatsiyani rivojlantirish va lingvokulturologik tadqiqotlarda yangi yo‘nalishlarni aniqlash uchun muhim ilmiy asos bo‘lib xizmat qiladi. Shu tariqa, bayram leksikasi nafaqat tilshunoslik va madaniyatshunoslik, balki ijtimoiy va etnopedagogik tadqiqotlarda ham o‘rganiladigan muhim fenomen sifatida namoyon bo‘ladi.

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РУССКАЯ ФРАЗЕОЛОГИЯ И ОСОБЕННОСТИ ЕЁ УСВОЕНИЯ В УСЛОВИЯХ БИЛИНГВИЗМА: СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ РУССКОЙ И УЗБЕКСКОЙ ФРАЗЕОЛОГИИ

Аминова Рохила Хамидовна,
Преподаватель кафедры русского языка и литературы,
Денауский институт предпринимательства и педагогики

Аннотация. *Статья посвящена анализу русской фразеологии и её усвоению билингвами в условиях узбекско-русского двуязычия. Особое внимание уделяется сопоставлению структурно-семантических особенностей русских и узбекских фразеологизмов, а также психолингвистическим аспектам их освоения учащимися, для которых русский язык не является родным. Продемонстрированы типичные интерференционные явления, возникающие при переносе узбекских устойчивых выражений на русскую почву, и описаны механизмы формирования фразеологической компетенции у билингвов. На основе сравнительного анализа предлагаются выводы о необходимости опоры на национально-культурный компонент как ключевой фактор успешного усвоения фразеологических единиц русского языка.*

Ключевые слова: *фразеология; билингвизм; сопоставительный анализ; русский язык; узбекский язык; интерференция; культурный компонент; фразеологическая компетенция.*

RUSSIAN PHRASEOLOGY AND ITS ASSIGNMENT IN THE CONTEXT OF BILINGUISM: A COMPARATIVE ANALYSIS OF RUSSIAN AND UZBEK PHRASEOLOGY

Abstract. *This article analyzes Russian phraseology and its acquisition by bilinguals in the context of Uzbek-Russian bilingualism. Particular attention is paid to comparing the structural and semantic features of Russian and Uzbek phraseological units, as well as the psycholinguistic aspects of their acquisition by students for whom Russian is not their native language. Typical interference phenomena arising during the transfer of Uzbek set expressions to Russian soil are demonstrated, and the mechanisms for the development of phraseological competence in bilinguals are described. Based on the comparative analysis, conclusions are drawn about the need to rely on the national-cultural component as a key factor in the successful acquisition of phraseological units of the Russian language.*

Keywords: *phraseology; bilingualism; comparative analysis; Russian language; Uzbek language; interference; cultural component; phraseological competence.*

RUS FRASEOLOGIYASI VA UNING BILANGIZLIK KONTEKSTINDA BERISHI: RUS VA O‘ZBEK FRASEOLOGIYASINI QIYOSSIY TAHLIL

Annotatsiya. *Ushbu maqolada rus frazeologiyasi va uning ikki tillilar tomonidan o‘zlashtirilishi o‘zbek-rus ikki tilliligi kontekstida tahlil qilinadi. Rus tili va o‘zbek tilidagi frazeologik birliklarning strukturaviy-semantik xususiyatlarini, shuningdek, rus tili ona tili bo‘lmagan o‘quvchilar tomonidan o‘zlashtirilishining psixolingvistik jihatlarini qiyoslashga alohida e’tibor beriladi. O‘zbek turkumi iboralarining rus zaminiga ko‘chishida yuzaga keladigan tipik interferensiya hodisalari ko‘rsatilib, ikki tilda frazeologik kompetensiyaning shakllanish mexanizmlari bayon etilgan. Qiyosiy tahlil asosida rus tilining frazeologik birliklarini muvaffaqiyatli o'zlashtirishning asosiy omili sifatida milliy-madaniy komponentga tayanish zarurligi to'g'risida xulosalar taklif etiladi.*

Kalit so'zlar: *frazeologiya; ikki tillilik; qiyosiy tahlil; rus tili; o'zbek tili; aralashuv; madaniy komponent; frazeologik kompetentsiya.*

Введение. Русская фразеология является одной из наиболее культурно насыщенных подсистем языка, и именно эта особенность делает её усвоение особенно сложным для билингвов, чья лингвокогнитивная база сформирована под воздействием иной культурной традиции. В условиях узбекско-русского двуязычия проблема усиливается тем, что многие устойчивые выражения двух языков опираются на различающиеся образные модели: если русская фразеология строится преимущественно на антропоцентрических, бытовых и историко-бытовых ассоциациях, то узбекская характеризуется опорой на восточную поэтику, семантику этико-социальных отношений и формульность традиционных афористических выражений. По этой причине даже при хорошем

владении русским языком носители узбекского нередко испытывают затруднения в интерпретации фразеологических единиц, основанных на культурно чуждых им образах.

Проблематика усвоения фразеологии становилась объектом изучения в трудах российских и зарубежных исследователей, однако особенности билингвального восприятия устойчивых выражений в контексте узбекско-русского двуязычия до сих пор остаются недостаточно исследованными. Между тем именно сопоставление двух фразеологических систем позволяет выявить структурные и семантические закономерности, определяющие характер интерференции, и предложить методики её преодоления. В данной работе предпринимается попытка рассмотреть фразеологию не только как лингвистическое явление, но и как часть культурной памяти, которая формирует индивидуальное восприятие мира, а следовательно, и способы интерпретации языковых образов.

Анализ литературы и методология. Лингвистические исследования, посвящённые фразеологии, в большинстве случаев опираются на классические труды Н. М. Шанского, Д. О. Добровольского, А. Н. Баранова, которые подробно описывают структурно-семантические особенности устойчивых выражений и метафорические механизмы их функционирования. В узбекской лингвистике аналитическую базу в этой области составляют работы А. Хожиева, Ш. Рахматуллаева, а также исследования, появившиеся в последние годы в связи с растущим интересом к двуязычию и межкультурной коммуникации. Однако анализ существующих публикаций показывает, что большинство авторов рассматривают фразеологию в рамках одного языка, в то время как сопоставительное направление, позволяющее выявить скрытые механизмы интерференции между двумя разными культурными системами, освещено фрагментарно.

Среди работ, посвящённых билингвизму, можно отметить исследования Л. В. Щербы, Е. М. Верещагина, В. Г. Костомарова, которые подчёркивают роль фоновых знаний и культурных концептов в процессе интерпретации устойчивых выражений. Эти идеи особенно актуальны для узбекско-русского контекста, где различия в культурных кодах оказывают прямое влияние на качество усвоения фразеологии. Тем не менее в узбекской научной среде отсутствует систематизированный анализ того, как именно билингвы воспринимают и воспроизводят русские фразеологизмы, какие ошибки допускают и какие факторы способствуют их корректному освоению.

Обзор научной литературы позволяет заключить, что исследование требует интеграции структурного, семантического и культурологического подходов, что и определило выбор методологии данного исследования.

Методологическая база исследования включает сопоставительный анализ, направленный на выявление образных, структурных и семантических расхождений между русскими и узбекскими фразеологическими единицами, а также психолингвистический анализ восприятия фразеологизмов билингвами. Материалом исследования послужили 120 русских и 110 узбекских фразеологических выражений, отобранных по принципу высокой частотности и максимальной культурной маркированности. Кроме того, использовались данные наблюдения за речью студентов-билингвов, обучающихся на русскоязычных программах, а также результаты анкетирования, направленного на выявление затруднений в интерпретации русских устойчивых выражений.

Методы включали компонентный анализ, выявляющий структуру внутренней формы фразеологизма; контекстуальный анализ, позволяющий определить прагматические условия употребления; и лингвокультурологический подход, направленный на изучение культурных кодов, лежащих в основе образных моделей. Такой комплекс позволил реконструировать не только семантические особенности выражений, но и показать, каким образом билингв интерпретирует их, исходя из собственной культурной картины мира.

Результаты. Полученные данные подтверждают, что около 60 % ошибок билингвов при употреблении русских фразеологизмов связаны с буквальным переносом узбекских устойчивых выражений на русский язык. Например, выражение *ko‘nglini olish*, которое в узбекском языке имеет широкий спектр значений, связанных с поддержкой эмоционального состояния собеседника, нередко переводится дословно, что приводит к коммуникативным недоразумениям. Русские выражения, связанные с бытовыми предметами и реалиями («зарубить на носу», «дело табак»), также вызывают трудности, поскольку требуют знаний, выходящих за рамки лексического значения.

Анализ сопоставительных данных показал, что лишь около 25 % русских фразеологизмов имеют полные эквиваленты в узбекском языке. При этом значительная часть эквивалентов носит частичный характер: совпадение отмечается на уровне смысла, но расхождение наблюдается в образной структуре. Например, узбекское выражение *bag‘ri keng* и русское «широкая душа» сходны в

оценочном значении, однако образная база различается. Такие различия приводят к тому, что билингв, усваивая русское выражение, не всегда ощущает его культурный оттенок.

Результаты анкетирования показали, что наибольшие трудности вызывают идиомы, связанные с историко-бытовыми реалиями, а также метафорические выражения, построенные на моделях, имеющих слабое соответствие в узбекской традиции. Вместе с тем билингвы успешно усваивают выражения, совпадающие на уровне метафоры или эмоционального содержания.

В ходе проведённого сопоставительного анализа русской и узбекской фразеологии, а также экспериментального изучения особенностей её усвоения в условиях билингвизма были получены следующие научно значимые результаты.

Прежде всего, установлено, что значительная часть русских фразеологических единиц находит в узбекском языке либо полные, либо частичные семантические эквиваленты. К первой группе относятся устойчивые выражения, совпадающие по переносному значению и функционально-стилистическим характеристикам при различии образной основы. Например, русское выражение *«держать язык за зубами»* соотносится с узбекским *«tilini tiymaq»*, что свидетельствует о общности когнитивных механизмов фразеообразования при национально-специфическом образном оформлении. Наличие таких соответствий значительно облегчает процесс интерференции и способствует положительному переносу при усвоении русской фразеологии билингвальными учащимися.

В то же время выявлена обширная группа фразеологических единиц, не имеющих прямых эквивалентов в узбекском языке. Эти единицы обладают выраженной культурно-исторической маркированностью и отражают реалии русской языковой картины мира (*«дело в шляпе»*, *«играть первую скрипку»*, *«бить баклуши»*). Результаты наблюдений показывают, что именно такие фразеологизмы вызывают наибольшие затруднения у билингвов, поскольку их усвоение требует не только знания значения, но и понимания культурного контекста, метафорической основы и прагматической функции употребления.

Анализ речевой продукции билингвальных обучающихся позволил установить типичные ошибки при использовании русских фразеологических единиц. Среди них доминируют:

1. калькирование узбекских фразеологизмов при построении русских устойчивых выражений;
2. семантическое упрощение фразеологизмов;
3. нарушение лексической и грамматической закреплённости компонентов. Так, нередко фиксировались случаи буквального перевода узбекских фразеологических конструкций, что приводило к появлению нефразеологичных и стилистически некорректных высказываний в русском языке.

Экспериментальные данные также показали, что уровень усвоения русской фразеологии у билингвов напрямую зависит от степени осознанного сопоставления двух языковых систем. Обучающиеся, работавшие с переводными и сопоставительными комментариями, демонстрировали более высокий уровень точности и уместности употребления фразеологических единиц в речи. Это подтверждает эффективность контрастивного подхода в обучении фразеологии в билингвальной аудитории.

Кроме того, выявлено, что фразеологизмы с универсальными концептами (труд, речь, ум, чувства, межличностные отношения) усваиваются быстрее и устойчивее, чем единицы, отражающие национально-специфические реалии. Данный факт указывает на важную роль когнитивных универсалий в формировании фразеологической компетенции у билингвов.

В целом результаты исследования свидетельствуют о том, что русская фразеология в условиях русско-узбекского билингвизма усваивается неоднородно и требует целенаправленной методической поддержки. Систематическое сопоставление русских и узбекских фразеологических единиц, опора на национально-культурный комментарий и развитие метаязыкового сознания обучающихся значительно повышают эффективность освоения русской фразеологии и способствуют формированию полноценной коммуникативной компетенции на втором языке.

Обсуждение. Сравнительный анализ демонстрирует, что интерференция в процессе усвоения русской фразеологии обусловлена прежде всего несоответствием образных структур. Узбекская фразеология, обладая богатой этико-поведенческой семантикой, формирует у носителей склонность к интерпретации устойчивых выражений через призму социальных отношений. Русская же фразеология, в большей степени опирающаяся на бытовые, физиологические и исторические образы, требует иной когнитивной подготовки. Отсюда — затруднения, возникающие при восприятии выражений, чья внутренняя форма не имеет прямых аналогов в узбекской картине мира.

Важным выводом является то, что билингв демонстрирует успешное усвоение тех фразеологических единиц, где метафорическая модель универсальна. Это свидетельствует о том, что процесс обучения должен быть направлен не на механическое запоминание выражений, а на выявление универсальных образных схем и сравнение их с национально специфическими моделями. Формирование фразеологической компетенции требует активного включения культурологического компонента и межъязыковой рефлексии, стимулирующей способность учащегося к метафорическому мышлению.

Заключение. Исследование показало, что усвоение русской фразеологии в условиях узбекско-русского билингвизма представляет собой многоуровневый процесс, требующий опоры не только на лингвистические знания, но и на культурологическую подготовку. Сопоставительный анализ выявил значительные расхождения в образных структурах двух языков, которые стимулируют интерференцию. Эффективность обучения возрастает при использовании методик, основанных на сопоставительном анализе, культурных комментариях и моделировании ситуаций межкультурной коммуникации. Фразеологическая компетенция билингва может быть сформирована лишь при условии систематической работы с образными моделями, лежащими в основе устойчивых выражений, и осознания их связи с культурным контекстом.

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РОЛЬ САМОКОРРЕКЦИИ В ПРОФЕССИОНАЛЬНОЙ ПОДГОТОВКЕ ПЕРЕВОДЧИКОВ

Жалилова Лола Жалиловна,
Доцент кафедры английского литературоведения и переводоведения,
БухГУ, Узбекистан
l.j.jalilova@buxdu.uz

Аннотация. *В условиях стремительного развития цифровых технологий и глобализации профессиональная подготовка переводчиков требует не только овладения языковыми и техническими навыками, но и формирования метакогнитивных умений. Одним из ключевых компонентов такой подготовки выступает самокоррекция - способность обучающегося самостоятельно выявлять и устранять ошибки, анализировать собственную деятельность и повышать качество перевода. В данной статье рассматривается роль самокоррекции как инструмента формирования профессиональной компетентности переводчика.*

Ключевые слова: *самокоррекция, профессиональная компетентность переводчика, обратная связь, концептуальные ошибки, виды переводческих ошибок.*

TARJIMONLARNI KASBIY TAYYORLASHDA O‘Z-O‘ZINI TUZATISHNING ROLI

Annotatsiya. *Ushbu maqolada tarjimonning kasbiy kompetentligini shakllantirish vositasi sifatida o‘z-o‘zini tuzatishning roli tahlil qilinadi. Raqamli texnologiyalarning jadal rivojlanishi va globallashuv sharoitida tarjimonlarni kasbiy tayyorlash nafaqat lingvistik va texnik ko‘nikmalarni egallashni, balki metakognitiv qobiliyatlarni rivojlantirishni ham talab qiladi. Bunday tayyorgarlikning asosiy tarkibiy qismlaridan biri bu o‘z-o‘zini tuzatish bo‘lib, u o‘quvchining xatolarni mustaqil aniqlash va tuzatish, o‘z faoliyatini tahlil qilish hamda tarjima sifatini oshirish qobiliyatini anglatadi.*

Kalit so‘zlar: *o‘z-o‘zini tuzatish, tarjimonning kasbiy kompetentligi, fikr-mulohaza, kontseptual xatolar, tarjima xatolarining turlari.*

THE ROLE OF SELF-CORRECTION IN THE PROFESSIONAL TRAINING OF TRANSLATORS

Abstract. *This article examines the role of self-correction as a tool for developing the translator’s professional competence. In the context of rapid digital technology development and globalization, professional translator training requires not only mastery of linguistic and technical skills but also the development of metacognitive abilities. One of the key components of such training is self-correction - the learner’s ability to independently identify and eliminate errors, analyze their own performance, and improve translation quality.*

Keywords: *self-correction, professional competence of the translator, feedback, conceptual errors, types of translation errors.*

Введение. Самокоррекция является важным элементом профессионального роста переводчика, способствуя развитию критического мышления, формированию адекватной самооценки и повышению качества переводческой деятельности. Внедрение методов самокоррекции в образовательный процесс позволяет студентам осознанно подходить к обучению, формировать устойчивые профессиональные установки и эффективно адаптироваться к требованиям современной переводческой практики. Самокоррекция - это способность обучающегося самостоятельно выявлять и исправлять ошибки в процессе обучения. В контексте подготовки переводчиков она играет ключевую роль в формиовании профессиональной компетентности, критического мышления и устойчивой самооценки.

Исследование Евгении Думиной показало, что развитие самокоррекции тесно связано с формированием адекватной самооценки у студентов, осваивающих переводческую деятельность. Это способствует успешному профессиональному самоопределению и готовности к решению сложных задач. [1.105] Самокоррекция помогает студентам осознать свои сильные и слабые стороны, что важно для формирования индивидуального переводческого стиля и повышения качества перевода. В условиях цифрового обучения студенты могут использовать онлайн-платформы для анализа и редактирования собственных переводов. Это усиливает автономность и способствует развитию навыков самоконтроля. Исследование Валерии Колады выявило, что адекватность самооценки и

способность к самокоррекции напрямую влияют на качество профессиональной самопрезентации переводчиков, особенно в рамках итоговой аттестации. [2.66]

Обсуждение. Правильный перевод выражения возможен только тогда, когда выбран наиболее подходящий вариант. Ошибка в данном случае возникает при неправильном выборе. Основные типы ошибок, которые могут допускать переводчики-стажёры в учебной сфере: ошибки отвлечения внимания (distraction errors), ошибки пробелов (gap errors) и концептуальные ошибки (conceptual errors). В идеале все виды переводческих ошибок можно отнести к этим трём макрокатегориям. Некоторые из наиболее популярных методов устранения указанных проблем: самокоррекция, переформулировка, повторение, использование жестов, коррекция со стороны сверстников.

Для начала важно обеспечить эффективное использование методов обратной связи, применяя принципы Генетт (2012). Согласно им, как недостаточное руководство, так и чрезмерная коррекция могут привести к нерешительности и беспокойству учащихся. [3.117]

Переводчикам необходимы независимые знания для выявления различных типов ошибок с помощью повышенной осведомленности. Критическая самооценка необходима для развития мировоззрения и навыков переводчика. Важность ошибок при переводе, стремясь воспринимать их не просто как препятствия, которые необходимо преодолеть, но как неотъемлемые и сложные компоненты любого языка, заслуживающие уважения и внимания со стороны профессионалов (Хименес, 2006). [4.45] Мы будем настаивать на важности как исправления ошибок, так и самих ошибок. В мире, где перевод становится все более многогранным, где глобальная культура приобретает все большее значение и где информационная грамотность, и машинный перевод занимают центральное место, переводчикам важно иметь прочную основу для полноценного выполнения своей работы. Понимание важности ошибок является важнейшим аспектом этой основы. Рассмотрим концептуальные ошибки (ошибки понимания культурных реалий). Непонимание культурного контекста: *“He brought a casserole to the potluck”* (*“Он принёс запеканку на вечеринку”) - Потлак* - это формат совместного ужина, а не просто «вечеринка». Неверная интерпретация культурных норм: *“She bowed politely” (“Она поклонилась с уважением”)* - в западном контексте это может быть театральным жестом, а в восточном - нормой приветствия. Игнорирование прагматических различий: *“You must come to dinner”* (*“Вы обязаны прийти на ужин”)* - в английском это приглашение, а в русском звучит как приказ.

Часто встречаются ошибки пробелов (недостаток знаний о культурных реалиях). Неизвестные реалии: *“Thanksgiving” - “День благодарения”* - без пояснения теряется смысл праздника для аудитории, не знакомой с американской культурой. Непереведённые культурные идиомы: *“He’s a real Benedict Arnold” - оставлено без перевода* - требуется пояснение: историческая фигура, символ предательства в США. Непонимание культурных табу: перевод шутки, связанной с религией или смертью, без адаптации может вызвать негативную реакцию.

Следующая макрокатегория – это ошибки отвлечения внимания (невнимательность к культурным деталям): Пропущенные культурные маркеры: *“She wore a kimono to the ceremony” - “Она надела одежду на церемонию”* - Упущен важный культурный элемент “*kimono*”. Неправильный выбор обращения: *“Dear Professor Smith” - “Дорогой профессор Смит”* - в русском академическом контексте предпочтительнее *“Уважаемый профессор Смит”*. Смешение культурных реалий: Перевод британской школьной системы как американской: *“Year 10” - “10-й класс”* это неэквивалентные уровни образования.

Однако, если мы рассмотрим языки и их кардинальные различия, мы можем определить концептуальную ошибку как неточность, возникающую всякий раз, когда переводчик работает с выражениями, которые трудно предложить на языке перевода или которые вообще не имеют эквивалента на языке перевода. Если, как предполагает Дюпри (Duprey, 2013), переводчики систематизируют и обобщают процесс соединения двух языков в качестве культурных посредников, то из этого следует, что, помимо расширения возможностей и подотчетности профессионалов, мы также должны решать проблемы, связанные с самими языками. [5.234]Это можно увидеть, например, на примере терминов, связанных с культурой, которые создают разрыв между возможными решениями при переводе.

В качестве примера мы можем вспомнить слово “изба” – деревянное грубое русское жилое помещение, предназначенное для сельской местности, квадратной формы. Английского эквивалента (хижина, shack, hut, house?) нет просто потому, что этого понятия нет в английской культуре. Риск здесь заключается в том, что культурное значение может быть сильно подорвано, особенно в глобальном обществе, где новой нормой должны стать четкие и адекватные переводы (Haokip, 2021). [6.]Переводчики должны руководствоваться своим личным пониманием текста, чтобы предложить

решение, используя различные приемы: перифраз (“изба, то есть историческое русское жилье”), в виде сноски или глоссария в качестве предисловия. Как макрокатегория, концептуальные ошибки включают в себя многие из наиболее распространенных заблуждений, которые могут возникнуть в процессе перевода. Некоторые примеры представлены редко используемыми словами и выражениями, например, диалектные формы и сленг; имена собственные (сегодня в основном остаются непереведенными, но в прошлом нередко можно было встретить итальянские книги, в которых говорилось о Гульельмо Шекспире, а не о Уильяме. Мы можем согласиться с выводами Абдолмалеки (2012) о том, что имена собственные лучше не переводить или, в лучшем случае, транслитерировать, поскольку их перевод в другой культуре может привести к недоразумениям и часто звучит неестественно. [7.]Кроме того, эволюция имен глубоко укоренилась в культурном и историческом контексте; например, Иван не является эквивалентом Джона или Джованни, и это различие следует уважать.

Мы согласимся с Демиром (2021), согласно которому исправление ошибок обязательно должно быть ориентировано на субъективность; не следует пренебрегать никакими методами исправления ошибок, но наиболее подходящий из них должен быть преобладающим в зависимости от реакции, предпочтений и общих особенностей будущего переводчика. [8]

Благодаря самокоррекции учащиеся могут приходить к собственным выводам в своем личном темпе и с большей вероятностью запомнят исправление и применят его в будущем, поскольку оно возникло из их собственных логических размышлений. Это имеет первостепенное значение для разработки методов и стратегий решения проблем для студентов, которые со временем станут профессиональными переводчиками, поскольку логика и критическое мышление станут одними из движущих сил их карьерного роста.

Несколько иной формой самокоррекции, основанной на сотрудничестве учителя и ученика, является переформулировка. Это можно описать как практику повторения одного и того же сообщения, предложенного учеником преподавателем, но путем правильного его перефразирования, следуя стилю, грамматике и словарному запасу, которые считаются наиболее подходящими в данной ситуации. Благодаря этому, как и при самокоррекции, исправляется сама ошибка без явного привлечения к ней внимания; это поможет преподавателю - позитивно вмешаться в процесс обучения с помощью того, что Вардеккер и Мидема (1997) называют критической педагогикой, то есть современного и коммуникативного подхода к процессу обучения. Переводчикам необходимы независимые знания для выявления различных типов ошибок с помощью повышенной осведомленности. Критическая самооценка необходима для развития мировоззрения и навыков переводчика. [9]

Самокоррекция играет важную роль в случае с работой переводчика над текстом, содержащим культурно специфические реалии (например, идиомы, пословицы, религиозные термины). После первого варианта перевода он осознаёт, что буквальный перевод не передаёт смысла и адаптирует выражения с учётом целевой аудитории. Самокоррекция также важна в процессе работы с корпусами. Когда переводчик использует параллельный корпус для перевода научной статьи, он сравнивает свой перевод с аналогичными примерами в корпусе, замечает стилистические несоответствия и корректирует текст. В результате, развивается способность к жанровому стилевому соответствию и обоснованному выбору лексики. Рассмотрим следующие примеры где при переводе культурных реалий используется транслитирация: New York city mayor Eric Adams, who will leave office at the end of the year, is visiting Tashkent. He met with the capital’s ***hokim*** (mayor) Shavkat Umurzakov to discuss issues of city development and infrastructure modernization. - Мэр Нью-Йорка Эрик Адамс, который покинет пост в конце года, посещает Ташкент. На встрече с ***хокимом*** столицы Шавкатом Умурзаковым обсуждались развитие двух городов и вопросы модернизации инфраструктуры, – *здесь перевод слова* ***«хоким»*** дополняется эквивалентом ***«mayor***». https://www.gazeta.uz/ru/2025/11/20/nyc-mayor-eric-adams-in-tashkent/. [10]

В данном примере используется описательный перевод и эквивалентный в случае с примером *settlement of Kanka* - *городище Канка.* ST. *Devoriy suratlar* aniqlandi. Ular qadimgi ***Qanqa shahri*** shahristonida joylashgan katta ***karvonsaroy*** hududida topilgan. - ***The frescoes*** were found at the site of a large caravanserai located within the *ancient settlement of Kanka.-Фрески найдены на территории крупного* караван-сарая*, расположенного в городище Канка.* https://www.gazeta.uz/ru/2025/11/11/monument/ [10]

The issue of digitizing migration services was also considered during the presentation. ST. Taqdimotda migratsiya xizmatlarini raqamlashtirish masalasi ham ko‘rib chiqildi. “***Xorijda ish***” platformasida 25 turdagi xizmat taqdim etilmoqda, joriy yil boshidan buyon 524 ming fuqaro onlayn

xizmatlardan foydalangan. - Currently, the **Horijda Ish (Employment Abroad)** platform provides 25 types of services, and 524,000 citizens have used online services this year. - В ходе презентации также рассмотрен вопрос цифровизации миграционных услуг. На платформе ***«Хоришда иш»*** предоставляются 25 видов услуг, с начала года онлайн-услугами воспользовались 524 тысячи граждан. https://www.gazeta.uz/oz/2025/11/18/labor-migration/ [10] – здесь, при переводе названия платформы также используется транслитирация, а в английском переводе дополняется дословным переводом. В данном примере название исторического памятника также дополняется дословным переводом: Transforming ***Ichan-Kala*** (***Inner Castle***) complex in Khiva into the world's only immersive and smart city-museum, harmonizing residents' lifestyles, retail outlets, service points and communication systems with the historical environment - Преобразование комплекса «***Ичан-Кала***» в Хиве в единственный в мире иммерсивный и «умный» город-музей с гармонизацией образа жизни населения, торговых пунктов, точек обслуживания и системы коммуникации с исторической средой. https://www.gazeta.uz/ru/2025/11/20/tourism/ [10]

В данном примере используется калькирование: Toshkentda Shanxay hamkorlik tashkiloti Mintaqaviy aksilterror tuzilmasining (***ShHT MATT***) XI xalqaro konferensiyasi ochildi.Forum 10 yil oldin davra suhbati shaklida boshlangandi. Ayni paytda unda ***BMT***ning aksilterror tuzilmalari, ***YeXHT***, Interpol, ***MDH*** Aksilterror markazi, ***KXSHT*** vakillari ishtirok etmoqda. Bu yilgi munozaralar oqibatlarga emas, balki sabablarga qaratilmoqda. - В Ташкенте в четверг открылась XI международная конференция Региональной антитеррористической структуры Шанхайской организации сотрудничества (***РАТС ШОС***). В мероприятии участвуют представители антитеррористических структур ***ООН, ОБСЕ***, Интерпола, Антитеррористического центра ***СНГ, ОДКБ***. Директор Исполкома ***РАТС ШОС*** Уларбек Шаршеев сказал журналистам, что обсуждения фокусированы на причинах, а не следствиях. https://www.gazeta.uz/ru/2025/11/20/sco-rats/ [10] Данные примеры из газеты могут быть использованы в параллельном корпусе, работа с которым позволит переводчикам развить навык самокоррекции.

Заключение. Самокоррекция является важным элементом профессионального роста переводчика, способствуя развитию критического мышления, формированию адекватной самооценки и повышению качества переводческой деятельности. Внедрение методов самокоррекции в образовательный процесс позволяет студентам осознанно подходить к обучению, формировать устойчивые профессиональные установки и эффективно адаптироваться к требованиям современной переводческой практики. Самокоррекция - это не просто технический навык, а важный элемент профессионального становления переводчика. Она способствует развитию критического мышления, формированию устойчивой самооценки и повышению качества переводческой деятельности.

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O'ZBEK VA NEMIS XALQLARINING DINIY BAYRAM BILAN BOG'LIQ LEKSIK BIRLIKLAR TADQIQI

Yunusaliyeva Nozimaxon Zuxriddin qizi,
Farg'ona davlat universiteti Chet tillari fakulteti nemis tili yo'nalishi 23.113 guruh talabasi
ORCID: https://orcid.org/0009-0007-9208-5708
nozimaxon57@gmail.com

Annotatsiya. *Ushbu maqolada o'zbek va nemis xalqlarining diniy bayramlari bilan bog'liq leksik birliklarning semantik, madaniy va etnolingvistik xususiyatlari tahlil qilinadi. Har ikki xalqda bayram marosimlari, ularning o'ziga xos so'z boyligi, xalq og'zaki ijodidagi qo'llanilishi, shuningdek, diniy qadriyatlarning til orqali ifodalanish uslublari o'rganiladi. Tadqiqot davomida o'zbek xalqining Ramazon hayiti, Qurbon hayiti kabi muqaddas bayramlaridagi leksik birliklar bilan nemis xalqining Pasxa (Easter), Nikolaustag (Nikolaus kuni), Weihnachten (Rojdestvo) kabi diniy bayramlaridagi til birliklari qiyoslanadi. Shuningdek, bu leksik birliklar xalqning urf-odatlari, e'tiqodlari va madaniy tafakkuri bilan bog'liq holda tahlil qilinadi.*

Kalit so'zlar: *Ramazon hayiti, Qurbon hayiti, hayitlik, ro'za, ziyofat, Pasxa, Nikolaustag, Weihnachten, shirinliklar, mo'ri, an'ana, diniy leksika.*

ИССЛЕДОВАНИЕ ЛЕКСИЧЕСКИХ ЕДИНИЦ, СВЯЗАННЫХ С РЕЛИГИОЗНЫМИ ПРАЗДНИКАМИ УЗБЕКСКОГО И НЕМЕЦКОГО НАРОДОВ

Аннотация. *В данной статье рассматриваются семантические, культурные и этнолингвистические особенности лексических единиц, связанных с религиозными праздниками узбекского и немецкого народов. Особое внимание уделяется анализу обрядов, традиций и религиозных терминов, отражающих духовные ценности и мировоззрение обоих народов. В частности, сопоставляются лексические единицы, употребляемые в праздниках Рамазан хайит, Курбан хайит у узбеков и Пасха (Easter), Николаустаг (День Николая), Рождество (Weihnachten) у немцев. Исследование выявляет как общие черты, так и культурно-специфические различия в употреблении религиозной лексики.*

Ключевые слова: *Рамазан хайит, Курбан хайит, пост, праздник, Пасха, Николаустаг, Рождество, сладости, камин, религиозная лексика, традиции.*

RESEARCH ON LEXICAL UNITS ASSOCIATED WITH RELIGIOUS FESTIVALS OF THE UZBEK AND GERMAN PEOPLES

Abstract. *This article explores the semantic, cultural, and ethnolinguistic features of lexical units associated with religious holidays of the Uzbek and German peoples. The study analyzes how these lexical items reflect the nations' cultural traditions, spiritual beliefs, and worldview through language. Special attention is given to comparing the lexical expressions used during Uzbek holidays such as Ramazon Hayit (Eid al-Fitr) and Qurbon Hayit (Eid al-Adha) with those of German holidays such as Easter (Pascha), Nikolaustag (St. Nicholas Day), and Weihnachten (Christmas). The analysis reveals similarities and differences in the linguistic representation of religious traditions in both cultures.*

Keywords: *Ramazon Hayit, Qurbon Hayit, Eid, fasting, celebration, Easter, Nikolaustag, Weihnachten, sweets, chimney, traditions, religious vocabulary.*

Kirish. Ma'lumki, bayramlar insoniyat bosib o'tgan yo'lini teran anglashga, ertangi kun uchun rejalar tuzishga, kelajakka umid bog'lashga yordam berdi. Shu boisdan ham bayram arafasida kishilar bir birlarini tabriklashadi, yaxshi istaklar bildirishadi. Bayramlar vaqtning monotonligini (birxilligini) buzib, unda muayyan "shodlik sur'ati"ni baxsh etadi. Shu sababli, qadimdan bayramlar vaqtning o'ziga xos o'lchovi hisoblanadi va har bir xalqning o'ziga yarasha bayram, urf -odat, ananalari mavjud. Bayramlar har bir xalq hayotida nafaqat quvonch va bayramona kayfiyat manbai, balki ma'naviy, madaniy va ijtimoiy qadriyatlarni ifodalovchi muhim ramzdir. Ular xalqning tarixiy tajribasi, urf-odatlari, diniy e'tiqodlari, estetik didi va ijtimoiy ongini aks ettiradi. Shu bois, bayram timsollari folklorda keng tarqalgan bo'lib, qo'shiq, she'r, afsona va ertak kabi og'zaki ijod namunalarida o'ziga xos ifoda topadi. Folklor tadqiqotlari ko'rsatadiki,

bayram timsollari nafaqat bayram kunidagi quvonchni yetkazadi, balki xalqning ruhiy va ijtimoiy hayotidagi muhim qadriyatlarni, o‘zaro munosabatlar me’yorlarini va tarixiy xotirani ham ifodalaydi.

O‘zbek xalqiga xos diniy bayramlar, etiqodlar ayrim xollarda irim-sirimlar natijasida shakllangan. Diniy bayramlar sifatida musulmon xalqlari jumladan, o‘zbeklar ham Xayit(iyd) bayramini nishollaydilar.

Bu bayram mustaqillikka erishganimizdan so‘ng yurtimizda ham keng ko‘lamda, umumxalq bayrami sifatida nishollanib kelinmoqda.

Adabiyotlar tahlili va tadqiqot metodologiyasi. So‘nggi yillarda bayram metaforalari va ramzlarining o‘rganilishi lingvistik, etnolingvistik, kognitiv tilshunoslik va madaniyatshunoslik sohalarida yangi yondashuvlar orqali rivojlandi. O‘zbek tilidagi tadqiqotlarda Sh. Qo‘qonov va R. Islomova bayram ramzlarining xalq ongidagi ijtimoiy-madaniy funksiyalarini o‘rganib, ularning oilaviy va jamiyatga xos qadriyatlarni mustahkamlashdagi rolini ta’kidlagan. Ularning tadqiqotlarida bayram ramzlarining yosh avlod ongida ham mehr-oqibat, hamjamiyat birligi va madaniy merosni saqlashga xizmat qilishi ko‘rsatib o‘tilgan. Nemis tilshunosligida esa S. Meyer va B. Schneider bayram metaforalari va ramzlarining milliy identitetni shakllantirishdagi ahamiyatini, shuningdek, ularning adabiyot, folklor va diniy an’anadagi ifodalarini tadqiq qilgan. Ularning ishlanmalari bayram ramzlarining jamiyatning tarixiy va diniy ongida qanday aks etishini yoritadi va ularni milliy-madaniy kontekstda tushunish imkonini beradi.

Biz hayit bayrami deb atayotgan bayram arab tilida ,,iyd” ya’ni,, takror kelish" ma’nolarini anglatadi. Bu bayram qayta qayta kelgani uchun mazkur nom bilan atalgan. Ba’zi ulamolar bu bayram insonlarga ularning qiyinchilik va g‘am tashvishlarga qaramasdan har yili ularga xursandchilik va shodlik bilan qayta qayta kelgani uchun,, iyd” deb nomlangan deb tushuntiradilar.

Mazkur bayram yilda ikki marta o‘tkaziladi.

1.Qurbon hayiti.

2.Ramazon hayiti.

Har ikkila bayram ham O‘zbekistonda rasmiy bayram sifatida belgilangan. “O‘zbek xalqi bayramlari kitobida” ro‘za hayiti marosimi haqida, jumladan, shunday fikr beriladi: “Ramazon yakunida islomning kata bayramlaridan biri – Ro‘za hayiti boshlanadi. Bu hayit ramazon oyi so‘ngida ro‘za tutish tamom bo‘lganidan so‘ng 10- shavval oyining dastlabki 3 kuni ichida nishollanadi.

Shunga ko‘ra bu bayramlar bilan bog‘liq turlicha tadbirlar ham mavjud. Xayit bayrami bilan bog‘liq tushunchalar tarkibiga arafa, xayit, namoz, xayriya, sadaqa, xayitlik, yo‘qlov, yasanish, kelinsalom, (Toshkent), lug‘aviy birliklari kiradi. Yuqorida takidlaganidek, ushbu birliklar dastlabki atash manosi orqali ko‘zga tashlanishi bilan birga, ushbu guruh doirasida “bayram”, “diniy” semalarga ega bo‘ladi. Masalan, arafa leksemasi “vaqt”, “avval”, semalari orqali keyin, oldin, bugun leksemalari bilan bir paradigmani tashkil etsa, “diniy”, “kun” semalari orqali bayram, xayit leksemalari bilan bir qatorda turadi.

Bundan tashqari, Ramazon (ro‘za) xayiti bilan bog‘liq ayrim marosimlar mavjud. Bularning aksariyati ramazon oyida o‘tkaziladi. Iftorlik, ramazon aytish, fitr sadaqa, Laylatur-qadr, Tarovih namozi kabilar.

Iftorlik lug‘aviy birligi “marosim”, “yig‘in”, “diniy”, “ehson”, “ziyofat”, “kechki” semalariga ega. Mazkur birlikni fitr-sadaqa ifodasi bilan qiyos etamiz.

Ushbu lug‘aviy birliklar “diniy”, “ehson” semalari bilan umumiy bo‘lsa, “marosim”, “yig‘in”, “ziyofat”, “kechki” (iftorlik) hamda “o‘lchov”(fitr-sadaqa) seamalari bilan o‘zaro zidlanadi. Chunki, odatda, “fitr-sadaqaning o‘lchovi 2,5kg bug‘doy yoki shu miqdordagi qiymatga ega bo‘lgan pul bilan belgilanadi.

Muqaddas dinimizda uchta ulug‘ bayram mavjud:

1. Iyd ul-fitr. Bu bayram har yili shavvol oyining birinchi kuni nishollanadi.
2. Iyd ul-azho. Bu bayram har yili Zulhijja oyining o‘ninchi kuni nishollanadi.
3. Haftalik bayram. Har haftaning Juma kuni musulmonlar uchun bayram hisoblanadi.

Ikki Hayit bayrami kunlari haqida hadisi sharifda bunday deyilgan.

Anas roziyallohu anhudan rivoyat qilinadi: Rasullulloh sollallohu alahyi vasallam Madinaga keldilar. Ularning (Madinaliklarning) o‘ynab hordiq chiqaradigan ikki kunlari bor edi. U zot alayhissalom: “Bu ikki kun qanday kun”, dedilar. Madinaliklar: “Biz johiliyatda bu ikki kunda o‘ynab hordiq chiqarar edik”, deyishdi. Shunda Rasullulloh alayhi vasallam: “Albatta Alloh taollo sizlarni bu ikkisidan yaxshiroq kunlarga almashtirdi, iydul azho va iydul fitr ", dedilar.(Imom Abu Dovud rivoyat qildilar)[4.76]

Nemis xalqi diniy bayramlarining tarixiga nazar solsak, Pasxa (ivritcha – o‘tmoq) - yaxudiylar va xristianlarning bahor bayramidir. Qadimdan ko‘chmanchi semit qabilalari pasxani chorva mollarning bahorgi bolalash vaqtida bayram qilganlar. Bu qabilalarning o‘troqlashishi va dehqonchilik bilan shug‘ullanishi natijasida pasxa o‘rim-yig‘im bayramiga aylangan. Pasxa yaxudiylarning yillik bayramlari ichida eng e’tiborlisi bo‘lgan. Bu bayram xristianlarning Pasxasidan farqli o‘laroq, yahudiylarning Misrdagi Fir’avn qulligidan qutilib chiqqanlari (taxminan miloddan avvalgi Vlll asr) munosabati bilan nishollanadi. Xristianlikda bu bayram Isoning tug‘ilishi to‘g‘risidagi rivoyat bilan bog‘liq bo‘lib pravoslablarning asosiy

bayrami hisoblanadi. Bayram kunlari sanasini hisoblab chiqish uchun jadvallar (pasxaliya) tuzilgan. Pasxa pravoslab cherkovida Yuliy taqvimi bo‘yicha (eski hisobda) 22 - martdan 23 - aprelgacha bo‘lgan davr; g‘arbiy xrsitianlarda - Gregoriy taqvimi bo‘yicha 26- martdan 23- aprelgacha bo‘lgan davrga to‘g‘ri keladi.

Natija va muhokama. Pasxa haqiqatan ham yilning eng uzun dam olish kunlarimi yoki issiq janubda dam olish uchun yetarlimi degan savollar doimo berib kelingan. Rojdestvo bezaklarining yulduzlarini olib tashlash va ularni gullaydigan shoxlardagi chiroyli dekorativ tuxumlar bilan almashtirish uchun sabab bo‘ladi. Pasxa eng muhim xristian bayrami hisoblanadi. Dunyo bo‘ylab 2,2 milliard masihiylar ushbu kunni nishollaydilar.

Pasxa tug‘ilishni, yangi hayotning boshlanishini anglatib kelgan..

“Ostern” (Pasxa) bayrami uchun tuxumlardan maxsus uyda rangli bezatilgan daraxtlar Fisih daraxtlari deb ataladi.

Fisih Jumasi (Karfreitag) juma kuni boshlanadi. Bundan tashqari, juma kuni bo‘lgani kabi, “sokin Jum”(Karfreitag) ham deyiladi.

Kechqurun shanba kuni Fisih shanbasida qishning oxirgi timsoli bo‘lgan olovlar yondiriladi. Ushbu olovda barcha salbiy hislar yoqilganligiga ishonib kelganlar.

Masihning yakshanba kuni Germaniyaning barcha aholisi bayramona oilaviy nonushta uchun yig‘iladilar. Va undan keyin bolalar bo‘yalgan tuxumlar va kichik sovg‘alar (Kinder surprise) izlaydilar. Ularni ota-onalari bir kun avval yashirgan bo‘ladilar.“Zafaronlar” Germaniyada Pasxaning ramzlaridan biri. Pasxa quyoni va tuxum bayramning asosiy ramzi hisoblanadi. Germaniyda o‘sha kuni “Masih tirildi” deb aytish odat emas. U yerda ular “Merri Fisih” so‘zlari orqali bir - birlari bilan salomlashishlari odat tusini olgan. Nemis xalqining yana bir diniy bayrami Nikolas kuni hisoblanadi. Sank Nikolaus haqiqatdan ham yashagan va Rojdestvo avliyosiga aylandi. U 6-dekabrda vafot etdi va 1222 yil aynan shu kuni uni xotirlab eslashadi. Unda ko‘p yaxshi amallar va hatto mo‘jizalar borligi aytiladi.Kunlarning birida bir qop tillani bir kambag‘al qizning uyiga mo‘ri orqali tashlab ketadi. Bazi tillalar kamin oldida turgan poyabzalga tushadi. Afsonalarga qaraganda: Nikolaus har yili bolalarga mo‘ri orqali tushib kamin oldiga yoki eshikda osig‘liq turgan paypoqqa sovg‘alar tashlab ketgan.Ushbu diniy bayram bilan bog‘liq lesik birliklarni quyidagilar tashkil qiladi.“Tür”(eshik), “Schuhe” (oyoq kiyim), “Süssigkeiten”(shirinliklar), “Socken”(paypoqlar), “Schornstein”(mo‘ri). Til har bir millatning ko‘zgusi, uning haqiqiy sarchashmasidir. Til bor ekan millat barhayotdir. Abdulla Avloniy aytganidek: “Har bir millatning dunyodagi borlig'ini ko‘rstadurg‘on oynai hayoti tili va adabiyotidir. Milliy tilni yo‘qotmak millatning ruhini yo‘qotmakdir. “O‘zbek va nemis xalqlarining an’analari va urf-odatlari, jumaladan bayramlari va ular bilan bog‘liq leksik birliklarni tadbiq etish zamonaviy tilshunoslikning dolzarb masalalaridan biri.

Xulosa. O‘zbek va nemis xalqlarining diniy bayramlari, ularning kelib chiqishi, marosimlari va bayramlar bilan bog‘liq lingvistik birliklar tahlili shuni ko‘rsatadiki, bayramlar faqatgina quvonch va shodlik timsoli emas, balki xalqning ma’naviy-ruhiy hayoti, tarixiy xotirasi, dunyoqarashi va madaniy merosining muhim qismi hisoblanadi. O‘zbek xalqidagi Ramazon va Qurbon hayiti kabi diniy bayramlar, shuningdek, nemis xalqlaridagi Pasxa va Nikolaus kuni kabi marosimlar jamiyatning qadimiy e’tiqodlari, turmush tarzi, urf-odatlari hamda diniy qarashlarining davomiyligini namoyish etadi.

Tadqiqotlar ko‘rsatdiki, har bir bayram o‘ziga xos ramzlar, metaforalar va leksik birliklar tizimiga ega bo‘lib, ular xalq tilida, folklorida va madaniy ongida mustahkam o‘rin egallagan. Masalan, o‘zbek tilidagi “arafa”, “iftorlik”, “xayitlik” kabi birliklar diniy-semiy yuklamaga ega bo‘lsa, nemis tilidagi “Ostern”, “Karfreitag”, “Schornstein”, “Socken” kabi so‘zlar mazkur xalqlarning qadriyatlari va marosim tafsilotlarini aks ettiradi.Qiyosiy tahlil shuni ko‘rsatadiki, har ikki xalq bayramlarni oilaviy birlikni mustahkamlovchi, mehr-oqibat va saxovat tuyg‘ularini kuchaytiruvchi, yosh avlodni milliy qadriyatlarga hurmat ruhida tarbiyalovchi muhim ijtimoiy institut sifatida qabul qiladi. Bayram ramzlarining til sistemasida o‘ziga xos semantik maydon hosil qilishi esa til va madaniyatning uzviy bog‘liqligini yanada yaqqol namoyon etadi.Shu bois, o‘zbek va nemis xalq bayramlarining lingvokulturologik tadqiqi nafaqat madaniyatlararo tafovut va o‘xshashliklarni aniqlashga xizmat qiladi, balki xalqlar o‘rtasidagi madaniy muloqot, o‘zaro tushunish va hurmatni mustahkamlashda ham muhim ahamiyat kasb etadi. Ushbu tadqiqot bayramlar bilan bog‘liq leksik birliklarning xalqning tarixiy-madaniy tajribasi, ruhiyati va milliy o‘zlikni anglash jarayonidagi o‘rni naqadar beqiyos ekanini ko‘rsatadi.

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ADABIY TIL UCHUN YOZUVNING AHAMIYATI

Shaniyazov Jenisbay Ungarbaevich,
O‘zbekiston davlat san’at va madaniyat instituti Nukus filiali
O‘quv ishlari bo‘yicha direktor o‘rinbosari
filologiya fanlari nomzodi, dotsent

Annotatsiya. *Ushbu maqolada qoraqalpoq tili va yozuvining tarixiy rivojlanishi, uning og‘zaki va yozma shakllari hamda funksiyalari tahlil qilinadi. Tilning og‘zaki shakli jonli muloqot va fikr almashish uchun xizmat qilsa, yozma shakli vaqt va makondan mustaqil tarzda axborot yetkazish va saqlash imkonini beradi. Yozuvning rivojlanishi jarayonlari lotin alifbosiga asoslangan qoraqalpoq yozuvining shakllanishi va rus grafikasi asosida yangi tizimga o‘tishi orqali o‘rganiladi. Maqolada shuningdek, qoraqalpoq yozuvini lotin va rus grafikasiga o‘tkazish jarayonidagi ilmiy, ijtimoiy va madaniy omillarga ham to‘xtalib o‘tiladi.*

Kalit so‘zlar: *turkiy tillar, leksika, so‘zlar, rivojlanish tarixi, og‘zaki nutq, terminlar.*

ЗНАЧЕНИЕ ПИСЬМЕННОСТИ ДЛЯ ЛИТЕРАТУРНОГО ЯЗЫКА

Аннотация. *В данной статье анализируется историческое развитие каракалпакского языка и письменности, а также их устные и письменные формы и функции. Устная форма языка служит для живого общения и обмена мыслями, тогда как письменная форма позволяет передавать и сохранять информацию независимо от времени и пространства. Процессы развития письменности рассматриваются через формирование каракалпакской письменности на основе латинского алфавита и последующий переход на новую систему на основе русской графики. В статье также рассматриваются научные, социальные и культурные факторы, связанные с переходом каракалпакской письменности на латинскую и русскую графику.*

Ключевые слова:*. тюркские языки, лексика, слова, история развития, устная речь, термины.*

THE SIGNIFICANCE OF WRITING FOR THE LITERARY LANGUAGE

Abstract. *This article analyzes the historical development of the Karakalpak language and its writing system, as well as their oral and written forms and functions. The oral form of the language serves for live communication and the exchange of ideas, while the written form enables information to be transmitted and preserved independently of time and space. The processes of writing development are examined through the formation of the Karakalpak writing system based on the Latin alphabet and the subsequent transition to a new system using Russian orthography. The article also addresses the scientific, social, and cultural factors involved in the transition of the Karakalpak writing system to the Latin and Russian scripts.*

Key words: *Turkic languages, lexicon, words, history of development, oral speech, terms.*

Kirish. Har bir xalq orasida muloqot qilish vazifasini bajaradigan til ikki xil yo‘l bilan yuzaga chiqadi va ikki xil ko‘rinishga ega bo‘ladi. Og‘zaki va yozma odatda tabiiy holatda odamlarning fikr almashishi og‘zaki tarzda amalga oshadi. Tilning barcha qonuniyatlari shu jonli so‘zlashuv tilida ko‘rinadi. Shuning bilan birga tilning yozma ko‘rinishi ham juda katta ahamiyatga ega bo‘ladi. Yozuv odamning fikrini xohlagan masofaga yetkazish uchun yoki uni uzoq vaqtlar saqlash maqsadida paydo bo‘ldi va yozuvning asosiy vazifasi ham vaqt va makonga bog‘liq bo‘ladi. Yozuv orqali og‘zaki so‘zlashda mumkin bo‘lmagan narsalar amalga oshadi. Og‘zaki nutq ovoz yetadigan joylardagina amalga oshadi. Yozuvda esa vaqt va makon jihatidan chegaralanish bo‘lmaydi. To‘g‘ri, so‘nggi davrlarda texnikaning o‘sishi bilan og‘zaki nutqning ham makon va zamon jihatidan ko‘lami kengaydi. Radio yoki telefon aloqasi orqali juda katta masofaga og‘zaki nutqni yetkazish mumkin, magnitofonga yozib olish orqali og‘zaki nutqni juda uzoq vaqtgacha saqlash mumkin va h.k.

Adabiyotlar tahlili va metodologiya. Yozuv qurollari bo‘lib harflar, raqamlar, tinish belgilari xizmat qiladi. Eng qadimgi yozuv juda sodda bo‘lgan. Yozuvning boshlanishi rasmlar bo‘lgan. Rasm orqali odamlar fikr-mulohazalarni ifodalashga uringan. Bunday yozuvni tasviriy yozuv deb atashgan. Tasviriy yozuvda yakka so‘zlar ko‘rinishga ega bo‘lmaydi, unda yaxlit voqea, haqida umumiy ma’lumot beriladi. Yozuv taraqqiyotining keyingi bosqichida insoniyat tafakkuri yanada murakkablashib, axborotni ifodalashda shartli belgilar va ramzlardan foydalanish boshlangan. Bu belgilar endi alohida predmet yoki hodisaning tasvirini emas, muayyan tushuncha, fikr va mazmunni anglatishga xizmat qilgan. Natijada yozuvning yangi turi

tushuncha yozuvi shakllangan. Ushbu yozuv tizimi rasm yozuviga tayangan holda vujudga kelib, uning mantiqiy davomi sifatida keyinchalik paydo bo‘lgan hamda insonning fikrni umumlashtirib ifodalash imkoniyatlarini kengaytirgan.

1926-yil Boku shahrida bo‘lib o‘tgan dastlabki turkologik qurultoydan so‘ng turkiy tilli xalqlarni yangi lotinlashgan alifboga o‘tkazish uchun ommaviy harakat kuchaydi. Shu munosabat bilan 1927-yil iyul oyida Qoraqalpog‘iston viloyat partiya qo‘mitasi byurosining qaroriga muvofiq yangi alifboning viloyat qo‘mitasi tuzilib, uning rahbari etib viloyat ijroiya qo‘mitasining raisi yozuvchi va tilchi Qosim Avezov tayinlandi.

Tahlil va muhokama. So‘nggi vaqtlarda bu qo‘mita lotin alifbosi asosida yangi alifboni ishlab chiqish va qoraqalpoq yozuvini lotin alifbosiga o‘tkazishni amalga oshirish bo‘yicha yetakchi markaz bo‘lib qoldi. Qosim Avezovning, Sayfulg‘abit Majitovning va b. bevosita ishtirokida va rahbarligida tuzilgan lotinlashtirilgan qoraqalpoq alifbosining dastlabki loyihasi 1928-yil 30-iyunda Qoraqalpog‘iston avtonomiyaga respublika viloyati hukumatining muhokamasiga taqdim etildi.

1928-yilning oxirida lotin grafikasiga asoslangan yangi qoraqalpoq alifbosi tasdiqlandi. 1928-30 yillar davomida qoraqalpoq yozuvini butunlay yangi lotinlashgan alifboga o‘tkazish amalga oshirildi.

1931-yilda Qoraqalpog‘istonda Qoraqalpog‘iston Kompleks ilmiy tadqiqot instituti tashkil etilib, unda etnologik, lingvistik seksiya tuzildi. Qoraqalpoq tili, adabiyoti va etnografiyasini o‘rganish bo‘yicha ish yuritish aynan shu seksiyaga yuklatilgan edi. Shu davrda etnologik-lingvistik seksiya asosan qoraqalpoq tili bo‘yicha materiallar to‘plash va alifboni hamda orfografiyani takomillashtirish masalalari bilan shug‘ullandi.

Qoraqalpoq yozma adabiy tilining rivojlanish davri qoraqalpoq yozuvi lotinlashtirilgan alifboga o‘tgan vaqtdan boshlab asosan qoraqalpoq adabiyoti bo‘yicha yangi materiallarni to‘plash, respublikaning maktablari uchun o‘quv qo‘llanmalari va darsliklar tuzish, alifbo va orfografiyani takomillashtirish, ijtimoiy va tabiiy fanlarning ayrim sohalari bo‘yicha ilmiy-texnik terminologiya masalalarini ishlab chiqish bilan xarakterlanadi.

1932-yil sentyabr oyida To‘rtko‘l shahrida birinchi orfografik konferensiya bo‘lib, unda G.Alparov, G.Ubaydullayev va Ayimbetovlar tuzib chiqqan yangi orfografik qoidalar qabul qilindi va tasdiqlandi. Yozuvning qat’iy qoidalarini belgilab chiqish qoraqalpoq tili yozuvidagi fonetik, grammatik me’yorlarni ishlab chiqish va standartlashtirish jihatidan qoraqalpoq adabiy tilining yanada rivojlanishiga yordam beradi. So‘zlarning to‘g‘ri yozilishida ularning aytilishi va eshitilishi hisobga olinmasdan, shuning bilan birga boshqa ayrim holatlar ko‘zda tutiladi. Xususan, ayrim yodgorliklarning grafik qoidalar asosida aytilgandek bo‘lib yozilavermasligi tilning tarixiga, yozuvning etimologik, morfologik, an’anaviy tamoyillariga, ya’ni imlo qoidalariga bog‘liq bo‘ladi.

Imlo ilmiy adabiyotlarda orfografiya deb yuritiladi. Orfografiya so‘zlardagi unli va undosh tovushlarning, o‘zak va qo‘shimchalarning, yordamchi va qo‘shma so‘zlarning bir xil to‘g‘ri yozilishi haqidagi, ko‘chma va bosh harflarning to‘g‘ri qo‘llanilishi haqidagi qoidalar to‘plami. Yozuvda ma’lum imlo qoidalariga asoslangandagina hamma bir xil savodli yozuvga erishishi mumkin. Imlo qoidalariga qat’iy rioya qilish tilning fonetik, leksik, grammatik qoidalarini saqlash bilan barobar. Tovushlar to‘g‘ri talaffuz etilmasa, so‘zlar to‘g‘ri tanlanib ishlatilmasa, grammatik shakllardan o‘rinli foydalanish. Imlo qoidalarini tuzishda fonetik, morfologik (etimologik), tarixiy (an’anaviy) tamoyillarga asoslaniladi.

Fonetik prinsip hozirgi qoraqalpoq tilining imlosida katta ahamiyatga ega. Chunki juda ko‘p so‘zlar qanday aytilsa, shunday yoziladi. So‘zlardagi tovushlarning o‘zlariga tegishli bo‘lgan grafik belgilari bilan ifodalanishi fonetik prinsip asosida bo‘ladi. Masalan: bola, ota, taroq, sana va h.k. so‘zlardagi harflar ularning talaffuzi bilan mos keladi. Barcha so‘zlardagi aytilishi va yozilishi mos kelavermaydi.

Masalan: jonqa, to‘ng‘i, jambadi, isembedi, boshchi, yassin va h.k. tarzida aytilgani bilan jonqa, to‘ng‘i, yonbadi, ishonmadi, boshchi, yassin, bo‘lib bu so‘zlarning o‘zaklari to‘liq saqlanib yoziladi. Klup, akttip, pedagog, Ivanop, Asqarop tarzida aytilishiga qaramasdan, ular klub, aktiv, pedagog, Ivanov bo‘lib yoziladi; dialektik xususiyatlariga bog‘liq sendan, seller, kunner, qullar va h.k. bo‘lib aytilishiga qaramasdan ular senler, kunlar bo‘lib yoziladi; qarag‘oy, alagel, saralat, boralmaydi tarzida aytiladigan so‘z birikmalari yozilganda qora qo‘y, ola kel, sariq ot, bora olmaydi bo‘lib, har bir so‘zning o‘zining odatdagi butunligi saqlanib yoziladi. Bunday bo‘lib aytilishiga qarab emas, balki so‘zning o‘zagi va qo‘shimchaning odatdagi butunligini saqlab yozilishi morfologik prinsip asosida bo‘ladi. Morfologik tamoyilni adabiyotlarda etimologik tamoyil deb ham atashadi. Qoraqalpoq tilida tengday, yonma-yon ishlatiladigan shamol-shamol, soli-sholi, sag‘al-shag‘al, aylan-aylan, jiynal-jiylon, qiynal-qilon turidagi so‘zlar uchraydi. Yozuvda ularning dastlabkilarini (shamol, sholi, sag‘al, aylan, yig‘nal, qiynal) qo‘llash an’anaga aylanib ketgan. So‘zlarning bunday bo‘lib yozilishi tarixiy (an’anaviy) prinsipga asoslanadi. Yuqoridagi misollarning ayrimlaridan morfologik prinsipni ham anglash mumkin. Masalan: yig‘ilish so‘zining o‘zagi jiy, undan jiyin, jiyna, jiynal,

yig‘ilish morfemalar yasaladi; qiynalish so‘zi haqida ham shunday deyish mumkin. Shunday qilib, jiyin so‘zidan jiyna, qiyin so‘zidan qiyna yasaladi; a - fe’l yasovchi qo‘shimcha bo‘ladi.

Demak qoraqalpoq tilida jiyla, qiyla deb aytilmas ekan, yozuvda ham unday (jiynalis, qiynaliw) bo‘lmasligi kerak. Shakli bir xil bo‘lgan ba’zi omonim so‘zlar yozuvda qo‘shimcha shartli belgi bilan belgilanishi mumkin. Masalan: olma (ot) - olma (fe’l), salma (ot), salma (fe’l), atlas (material), atlas (geografik atlas) va h.k. Bu so‘zlar nutqda unlilarning paytli yoki passiv aytilishi bilan farqlansa, yozuvda ular unlisining ustiga payt belgisini qo‘yish orqali ajratiladi. Yozuvdagi bunday prinsip differensiya prinsipi deyiladi. Qoraqalpoq tilining imlosida fonetik va morfologik prinsiplarga asoslanib ko‘pchilik yozuv qoidalari tuzilgan. Shuning uchun ham yozuvdagi morfologik, ayniqsa, fonetik tamoyil bosh tamoyillar hisoblanadi.

Xulosa. Lotin alifbosi uning xalqni tez vaqt ichida ommaviy savodxon qilish ishini rivojlantirishdagi juda katta ahamiyatiga qaramasdan qoraqalpoq adabiy tilining bundan buyon ham jo‘shqin rivojlanishiga muvofiq kelishiga qaramasdan qoraqalpoq yozuvini rus grafikasi asosida tuzilgan alifboga o‘tkazish masalasi kun tartibida o‘rtaga qo‘yilgan edi. Rus grafikasi asosida yangi yozuv tizimiga o‘tish bo‘yicha ishni tashkil etish markazi. 1940-yilda tashkil etilgan Qoraqalpog‘iston til va adabiyot ilmiy-tadqiqot instituti bo‘ldi.

1940-yil dekabr oyining oxirida Qoraqalpoq davlat nashriyoti qoraqalpoq tilining alifbosini va orfografik qoidalarini to‘plagan, unga qo‘shimcha tarzda “Qoraqalpoq tilining qisqacha orfografik lug‘ati”ni nashr etdi. Qoraqalpoq yozuvining rus grafikasi asosida yangi tizimga o‘tishi qoraqalpoq xalqining o‘z xohishiga muvofiq ixtiyoriy tarzda amalga oshirilmadi. Rus grafikasi asosida yangi yozuvning yaratilishi qoraqalpoq milliy yozuvi va milliy adabiy tilini rivojlantirish tarixida yangi bosqich bo‘ldi.

Qoraqalpoq xalqining yurtimizning boshqa xalqlari bilan madaniy aloqasini kuchaytirdi. Shunday qilib qoraqalpoq adabiy tilining shakllanishi va oyoqqa turib ketish davri asosan qoraqalpoq xalqining davlatining shakllanish davriga to‘g‘ri keladi.

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“HUJJAT” TERMININING INGLIZ TILIDA AKS ETTIRILISHI HAMDA ULARDAGI USLUBIY O‘ZIGA XOSLIKLARI

Turdiyev Islomjon Mamadaminovich,
ToshDO‘TAU Xorijiy tillar kafedrasi katta o‘qituvchisi

Annotatsiya. *Ushbu maqolada o‘zbek tili ish yuritish muhitida keng foydalaniladigan faol terminlardan biri “hujjat” terminining ingliz tilidagi shu kontekstida qanday variyantlarda qo‘llanilishi va ularning o‘zbek tilidan ingliz tiliga tarjimada namoyon bo‘lishida yuzaga keladigan muammoli holatlar hamda ularga ayrim takliflar to‘g’risida so‘z boradi. Muammoning dolzarbligi misollar bilan asoslangan hamda ularga yechim aniq taklif qilingan. Shu bilan birga tadqiqotning ishonchliligiga uning O‘TIL va ingliz izohli lug’atlaridan foydalanilganligi bilan asoslanadi.*

Kalit so‘zlar: *variantdoshlik, hujjat, paper, document, file, variantdoshlik, qayd.*

THE REFLECTION OF THE TERM "DOCUMENT" IN ENGLISH AND THEIR STYLE-BASED CHARACTERISTICS

Abstract. *This article discusses one of the most frequently used active terms in the Uzbek administrative context, namely the term* ***“hujjat”*** *(document), focusing on the variants in which it is used in English within this context and the problematic issues that arise in its translation from Uzbek into English. The relevance of the problem is substantiated through examples, and clear solutions are proposed. In addition, the reliability of the study is ensured by the use of the* Explanatory Dictionary of the Uzbek Language *and authoritative English explanatory dictionaries.*

Keywords: *variant synonymy, document, paper, file, record*

ОТРАЖЕНИЕ ТЕРМИНА «ДОКУМЕНТ» В АНГЛИЙСКОМ ЯЗЫКЕ И ЕГО СТИЛИСТИЧЕСКИЕ ХАРАКТЕРИСТИКИ

Аннотация. *В данной статье рассматривается один из наиболее активно используемых терминов в узбекской делопроизводственной среде — термин* ***«hujjat»*** *(документ), а также варианты его употребления в английском языке в данном контексте и проблемные ситуации, возникающие при его переводе с узбекского языка на английский. Актуальность проблемы обоснована на конкретных примерах, по которым предложены чёткие пути решения. Кроме того, надёжность исследования подтверждается использованием* Толкового словаря узбекского языка *и авторитетных английских толковых словарей.*

***Ключевые слова*:** *вариантность, документ, paper, document, file, record*

Kirish. Bugungi zamonaviy dunyoda ko‘plab tillar o‘z mavqeyini mustahamlash borasida turli amaliy choralar amalga oshirishayotganiga qaramasdan, xalqaro munosabatlar yana bir pog’ona ko‘tarilganligi sababidan tillararo tarjimaning ahamiyati yanada ko‘tarilmoqda. Ushbu tarjimalar adabiyot, fan-texnologiya, kinochilk sanoati kabi sohalar bilan birgalik yana bir muhim soha bo‘lmish ish yuritishda aniqlik va tushunarlilikni talab qilishi shubhasiz. Bugungi kundagi keng iste’molda bo‘lgan jahon tillaridan biri ingliz tili bo‘lib, butun dunyoda har bir tashkilotda, albatta, mahalliy tilda berilgan rasmiy ma’lumotning ekvivalenti sifatida ingliz tilida berilishi barchaga ma’lum. Bundan tashqari qayd etish joizki, ingliz tili savodxonligi ham kundan kunga turli elat va millatlarda yil sayin oshib bormoqda. Ammo, hattoki ingliz tilidan ma’lum darjadagi bilimga ega bo‘lgan kishi ham rasmiy hujjatlarni shaxsiy maqsadda tarjima qilganda ayrim qiyinchiliklarga duch kelishi mumkin.

Asosiy qism. Turli tarjima lug’atlarida *“hujjat”* termining muqobil sifatida *“document”* beriladi. Ularning o‘xshash hamda farqli jihatlarini tahlil qilishdan avval ularning izohli lug’atda qanday semalarni ifodalashini ko‘rib chiqish maqsadga muvofiqdir. Avvalo hujjat termining O‘TIL lug’atida quyidagicha berilishini ko‘ramiz [1]:

Yuqoridagi izohlardan ko‘rinib turibdiki “hujjat” uch asosiy semaga ega bo‘lib ularni turli lingvistik va adabiy ma’no ko‘chirish vositalarisiz anglatadigan ma’nolari berilgan. O‘zbek tilidan farqli o‘laroq ingliz tili hind-yevropa oilasiga tegishliligi sababidan uning ingliz tilidagi adekvat tarjimasi sifatida beriladigan “document” ning ko‘chma ma’noda va (yoki) boshqa so‘zlar bilan ishlatilish holatlari kzatiladi. Masalan hujjat ma’nosida “paper” ishlatilishi mumkin.

Izoh.uz saytida **hujjat** so'zining izohi va ma'nolari

hujjat

So'zni do'stlar bilan ulashing

ot

1. Kimsaning kimligini (shaxsiyatini), mashg'ulotini, biror tashkilotga a'zoligini tasdiqlovchi guvohnoma (pasport, guvohnoma, talabalik bileti, a'zolik bileti va shu kabilar).

- Erkak kishi ichkariga kirdi va soat cho'ntagidan hujjatini olib ko'rsatdi. *O'.Umarbekov, Yoz yomg'iri*
- Muhiddinning o'rta maktabni kumush medal bilan tamomlagani, agronomiya maktabida o'qigani haqidagi hujjatlarni ko'zdan kechirib, bir chekkaga surib qo'ydi. *R. Fayziy, Cho'lga bahor keldi*
- Inspektor hujjatlarimni sinchiklab tekshirdi. *S. Siyoyev, Yorug'lik.*

2. Biror ish-faoliyat yoki narsaga haq-huquq va shu kabilarni ko'rsatuvchi, tasdiqlovchi ish qog'ozi.

- Ertalab borib, jo'nash uchun kerakli hujjatlarni oldi. *Shuhrat, Shinelli yillar*
- Qumqishloqqa ishga borasiz. Men hujjat yozib beraman. *H. G'ulom, Mash'al*
- Xo'jabekov — rais, Saidg'ozi — uning qo'l ostida yurgan kichik bir odam., barcha hujjatlarda Xo'jabekovning qo'li. *S. Anorboyev, Oqsoy*
- Ular savdo-sotiq hujjatini rasmiylashtirgach, haqiqiy ziyofat boshlanib ketdi. *K. Yashin, Hamza*

3. Ilmiy, ijtimoiy yoki tarixiy ahamiyatga ega bo'lgan yozuvlar, suratlar, asar yoki adabiyotlar.

- Urxun-Yenisey yozuvlari eng qimmatli tarixiy hujjatlardir.
- Umid keliboq professorning maqolasini yozishga kirishib ketdi. Kitoblar titdi, gazetalarda bosilgan hujjatlarni o'qib chiqdi. *Mirmuhsin, Umid*
- Hozir shahrimizda ana shu muhim hujjat katta qiziqish bilan muhokama etilmoqda. *Gazetadan*

The border guards asked to see my **papers** – chegarachilar mening **hujjatlarimni** ko'rishni so'radilar.

Holbuki, paper-qog'oz, gazeta ma'nolariga ega bo'lsada ayrim holatlarda hujjat ma'nosinini anglatishini ushbu misolda yaqqol ko'rishimiz mumkin.

"Hujjat"ning ingliz tilidagi muqobili "document" esa "Oxford English dictionary" da quyidagicha beriladi [2].

document *noun*

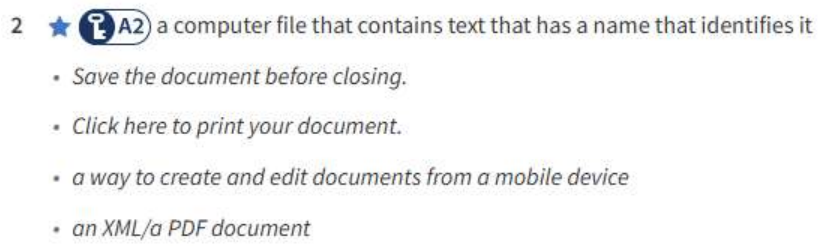
A2 OPAL W

/'dɒkjumənt/

/'dɑ:kjumənt/

1 ★ A2 an official paper, book or electronic file that gives information about something, or that can be used as evidence or proof of something

- *Please read and **sign** the attached **document**.*
- *Please e-sign the document and email it back.*
- *This is an important legal document.*
- *The child is identified only by the initial 'M' in **court documents**.*
- *Keep your passport and other **travel documents** in a secure place.*
- *According to **documents released** yesterday, he was paid over £1 million last year.*
- *to publish/produce a document*
- *Copies of the relevant documents must be filed at court.*
- *to table/submit a document*
- *a **leaked/forged document***
- *a **classified/confidential/secret document***
- *a **consultation/policy document***



Ko‘rinib turibdiki, ikkala izohli lug’atda ham ushbu tushunchani aniq va tiniq mazmun ifodalaydi. Ammo ularning qo‘llanilishida va kontekst ta’sirida ayrim o‘zgarishlarga duch kelish mumkin. Apostil, diplom, sertifikat kabi o‘zlashma so‘zlardan farqli o‘laroq, uning ekvivalenti borligi qo‘llashda bir muncha aniqlikka erishishga yordam beradi. *Ingliz va o‘zbek tillarida ish yuritish atamalarini o‘rganish ish yuritish va hujjatlarni tayyorlashning turli jihatlarida qo‘llaniladigan lug‘at va terminologiyani o‘rganishni nazarda tutadi. Ushbu tadqiqot sohasi tilshunoslar, tarjimonlar, terminologlar va ofis bilan bog‘liq sohalardagi mutaxassislar uchun samarali muloqot va hujjatlarning ravshanligini ta’minlash uchun muhimdir*[3].

“Hujjat” so‘zi ingliz tilida **kontekstga qarab turli variantlarda** tarjima qilinadi. Quyida **asosiy variantlar**, ularning **ma’nosi**, **qaysi holatda ishlatilishi** va **tahlili** berilgan.

Asliyatda: *Sudda u davlat huquqni muhofaza qiluvchi organlari xodimlari uni harbiy xizmat shartnomasiga imzo qo‘yishga aldaganini, bu hujjatlarni esa “deportatsiya **hujjatlari**” deb taqdim etishganini aytdi*.

Tarjimada: *In court, he stated that State law enforcement officers deceived him into signing a military service contract, claiming it was “deportation **documents**”.* [4]

Asliyatda: *Politsiya undan **hujjatlarini** so‘radi.*

Tarjimada*: The police asked for his* **papers**.

Asliyatda: *Uning jinoiy **hujjatni** ko‘rib chiqildi.*

Tarjimada*: His criminal* **record** *was reviewed.*

Asliyatda: *Sizning jinoiy **hujjatlaringiz** ko‘rib chiqilmoqda.*

Tarjimada*: Your* **file** *is being processed.*

Ko‘rinib turibdiki birgina *“hujjat”* terminining *paper, record, file* kabi bir qancha ekvivalentlari bo‘lib ular ham keng iste’molda qo‘llaniladi. Globallashuv va fan-texnika taraqqiyoti sharoitida terminlar tarjimasi alohida ahamiyat kasb etmoqda. Turli soha matnlarining bir tildan ikkinchi tilga o‘girilishida ko‘pincha bitta termin uchun bir nechta tarjima varianti mavjud bo‘ladi. Ushbu hodisa **variantdoshlik** deb ataladi. Variantdoshlik terminologik tarjimaning tabiiy, ammo murakkab jihatlaridan biri bo‘lib, tarjimonning bilim darajasi, kontekstni anglash qobiliyati va uslubiy sezgirligiga bevosita bog‘liq.

Variantdoshlik tushunchasi

Variantdoshlik — bu bitta termin yoki tushunchaning ma’no jihatidan yaqin, ammo shaklan yoki usluban farq qiluvchi bir nechta tarjima variantlariga ega bo‘lishidir. Masalan, o‘zbek tilidagi **“hujjat”** so‘zi ingliz tilida *document, paper, record, file* kabi variantlarda berilishi mumkin. Ularning barchasi umumiy tushunchaga xizmat qilsa-da, qo‘llanish doirasi va uslubiy bo‘yoqlari bilan farqlanadi.

Variantdoshlikning yuzaga kelish sabablari

Terminlar tarjimasida variantdoshlik bir necha omillar ta’sirida paydo bo‘ladi:

Kontekst omili. Termin ma’nosi ko‘pincha matn kontekstida aniqlanadi. Bir xil termin huquqiy, ilmiy yoki og‘zaki nutqda turlicha tarjima qilinishi mumkin.

Soha farqi. Bir termin turli fan yoki amaliy sohalarda boshqa-boshqa ma’nolarni ifodalashi mumkin. Masalan, *record* so‘zi huquqshunoslikda *“qayd”*, musiqa sohasida esa *“yozuv”* ma’nosida keladi.

Til tizimidagi tafovutlar. Manba til va maqsad tilining leksik va semantik imkoniyatlari bir xil emas. Shu sababli bitta aniq ekvivalent topish har doim ham oson bo‘lmaydi.

Tarjima an’anasi va norma. Ayrim variantlar vaqt o‘tishi bilan me’yorlashadi, boshqalari esa muayyan maktab yoki tarjimonlar doirasida qo‘llanadi.

Variantdoshlikning ijobiy va salbiy jihatlari

Variantdoshlikning ijobiy tomoni shundaki, u tarjimonga moslashuvchanlik beradi, ya’ni terminni aynan kerakli uslub va vaziyatga mos holda tanlash imkonini yaratadi. Biroq salbiy jihati ham mavjud: noto‘g‘ri tanlangan variant mazmunni buzishi, tushunmovchilik yoki terminologik noaniqlikka olib kelishi mumkin. Ayniqsa, ilmiy va huquqiy matnlarda bu holat jiddiy oqibatlarga sabab bo‘lishi ehtimoli bor [5].

Tarjimon uchun variant tanlash mezonlari

Termin tarjimasida to‘g‘ri variantni tanlash uchun tarjimon quyidagilarga e’tibor qaratishi lozim:

- ✓ matnning funksional uslubi (ilmiy, rasmiy, publitsistik, og‘zaki);

- ✓ termin qo‘llanayotgan soha;
- ✓ maqsad auditoriya;
- ✓ terminologik lug‘atlar va amaldagi standartlar.

Xulosa. Xulosa qilib aytganda, terminlar tarjimasida variantdoshlik — muqarrar va murakkab hodisa. U tarjimondan nafaqat til bilimini, balki soha bilimini va tahliliy tafakkurni ham talab etadi. To‘g‘ri tanlangan termin varianti matn aniqligi va tushunarliligini ta’minlasa, noto‘g‘ri variant butun mazmunni xiralashtirishi mumkin. Shu bois terminologik tarjimada variantdoshlik masalasi doimo e’tibor markazida bo‘lishi zarur.

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СПОСОБЫ ВЫРАЖЕНИЯ КАТЕГОРИИ ВРЕМЕНИ В РУССКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Исмоилова Шахриноз Ботир кизи,
Преподаватель Бухарского государственного педагогического института

Аннотация. *Статья сравнивает способы выражения временных форм глагола в русском и узбекском языках. Анализируются настоящие, прошедшие и будущие времена, а также вспомогательные средства их образования. В русском языке глаголы изменяются по лицам, числу и роду, в узбекском — по временным суффиксам. Будущее время в русском языке может выражаться в сложной форме, в узбекском — с помощью глагола «bo‘lmoq» или суффиксов. Статья показывает сходства и различия двух языков и может быть полезна при изучении языка.*

Ключевые слова: времена глагола, русский язык, узбекский язык, настоящее время, прошедшее время, будущее время.

WAYS OF EXPRESSING THE CATEGORY OF TIME IN RUSSIAN AND UZBEK LANGUAGES

Abstract. *This article compares the ways of expressing verb tenses in Russian and Uzbek. It analyzes the present, past, and future tenses, including auxiliary means of formation. In Russian, verbs change according to person, number, and gender, while in Uzbek, tenses are formed using suffixes. Future tense in Russian can be expressed in a compound form, whereas in Uzbek it is formed using the verb “bo‘lmoq” or suffixes. The article highlights similarities and differences between the two languages and can be useful for language learning.*

Keywords: *verb tenses, Russian language, Uzbek language, present tense, past tense, future tense.*

RUS VA O‘ZBEK TILLARIDA ZAMON KATEGORIYASINI IFODALASH USULLARI

Annotatsiya. *Ushbu maqola rus va o‘zbek tillarida fe’l zamonlarini ifodalash usullarini solishtiradi. Hozirgi, o‘tgan va kelasi zamonlarning grammatik tuzilishi va qo‘shimcha vositalari tahlil qilinadi. Rus tilida fe’llar shaxs, jins va songa qarab o‘zgaradi, o‘zbek tilida esa zamon qo‘shimchalari asosida shakllanadi. Shu bilan birga, kelasi zamon rus tilida murakkab shaklda ifodalanadi, o‘zbek tilida esa “bo‘lmoq” fe’li yoki qo‘shimchalar yordamida hosil qilinadi. Maqola ikki til o‘rtasidagi o‘xshashlik va farqlarni ko‘rsatib, til o‘rganishda qo‘llanilishi mumkin.*

Kalit so‘zlar: *fe’l zamonlari, rus tili, o‘zbek tili, hozirgi zamon, o‘tgan zamon, kelajak zamon.*

Введение. В процессе изучения языка важную роль играет сравнение грамматических структур. В частности, правильное понимание и использование времён глаголов является одним из основных навыков для носителя языка. Времена глаголов играют важную роль не только в определении времени действия, но и в придании чёткого смысла в общении. Каждый язык имеет свою собственную грамматическую систему, посредством которой действие выражается в настоящем, прошедшем или будущем времени. Русский и узбекский языки предоставляют интересную возможность для сравнения в этом отношении, поскольку оба языка прошли разные исторические и культурные пути развития.

Глаголы в русском языке изменяются в зависимости от лица, рода и числа. Например, глагол прошедшего времени имеет отдельные формы для мужского и женского пола, в то время как будущее время выражается в простых и сложных формах. В то же время глагол настоящего времени также изменяется в зависимости от лица, что снижает неоднозначность в общении. В узбекском языке времена глаголов обычно выражаются с помощью суффиксов: для настоящего времени используются суффиксы «-adi», «-yapti», для прошедшего времени — «-di», а для будущего времени — суффиксы «-ajak», «-moq» или «bolmoq». Кроме того, в узбекском языке глаголы не претерпевают значительных изменений в зависимости от лица, что облегчает изучение языка.[1]

В данной статье представлен глубокий анализ грамматических и семантических особенностей выражения времён глаголов в русском и узбекском языках. Подробно рассматриваются способы образования настоящего, прошедшего и будущего времён, их образование с помощью вспомогательных средств, а также различия между двумя языками. Кроме того, статья помогает

изучающим язык правильно и точно использовать времённые формы глаголов в общении, сравнивая их.

Сравнение категорий времён в русском и узбекском языках важно не только для лингвистики, но и для практики педагогики, перевода и преподавания иностранных языков. С их помощью можно определить структуру, правила и особенности двух языков. Это, в свою очередь, способствует уменьшению ошибок в изучении языка и развитию коммуникативных навыков.

Были подчеркнуты актуальность темы, цель исследования и важность сравнения времён глаголов. В следующих разделах каждая форма настоящего, прошедшего и будущего времени анализируется отдельно, а сходства и различия между русским и узбекским языками показаны на примерах. Таким образом, статья служит не только для научного исследования, но и для практического применения.

Методика исследования. Сопоставительное изучение времён глаголов в русском и узбекском языках в настоящее время является одним из важных направлений языкознания. Существует ряд классических и современных источников по этой теме. Например, труды В. В. Виноградова по грамматике русского языка глубоко освещают формирование системы глагола и категории времени. Исследования Виноградова показывают изменения времён глаголов в русском языке – настоящего, прошедшего и будущего – в зависимости от лица, рода и числа. В узбекском языкознании в работах Ш. Ходжаева, Г. Норматова и других учёных анализируется система выражения времён глаголов с помощью суффиксов. В них отмечается простота категории времени в узбекском языке, ограниченность её изменения в зависимости от лица, использование глагола «to be» или суффиксов времени в образовании будущего времени. В то же время современные исследования показывают и педагогическую значимость сопоставления времён глаголов в русском и узбекском языках при изучении языков. В научной литературе сопоставление времён глаголов анализируется по двум основным направлениям: первое – это изучение морфологической структуры (прилагательных, глагольных форм, сложных и простых времён), а второе – изучение семантико-прагматических аспектов (связи действия со временем, снижения неоднозначности, использования в коммуникативном контексте). С учётом этих аспектов статья основана на системном показе сходств и различий между двумя языками.[2]

Также использованная в исследовании литература служит руководством для студентов и изучающих языки. Научные статьи, учебники, словари и интернет-ресурсы, сравнивающие времена глаголов в русском и узбекском языках, составляют теоретическую основу исследования. Опираясь на эти источники, статья сочетает морфологический, семантический и коммуникативный анализ.

Ключевую роль в данном исследовании играют сопоставительно-аналитические методы. С помощью сопоставительного метода сопоставляются времена глаголов в русском и узбекском языках, определяются их морфологические и семантические особенности. Этот метод используется для детального показа сходств и различий между двумя языками. Второе основное направление исследования – корпусный анализ. В данном случае из текстов русского и узбекского языков собираются глагольные времена, изучаются их частотность, способы образования и контекстуальные функции. Например, анализируется использование глаголов настоящего времени в текстах повседневного общения, прошедшего времени – в рассказах и статьях, а будущего времени – при выражении планов и прогнозов.

В исследовании также используется сопоставительно-лингвистический подход. Этот подход позволяет сравнить глагольные времена русского и узбекского языков по морфологическим суффиксам, вспомогательным глаголам и изменениям, связанным с лицом. При этом анализируется семантический аспект: как глагольные времена влияют на время действия и снижают неопределенность.

В исследовании также используются методы анализа примеров и их визуализации с помощью таблиц и диаграмм. Этот метод помогает более четко понять различия между двумя языками и представляет научную информацию в удобной для читателя форме. Таким образом, методология состоит из следующих этапов:

1. Формирование теоретической базы исследования (анализ научной литературы).
2. Морфологический и семантический анализ глагольных времён.
3. Сбор корпуса русских и узбекских текстов и их изучение.
4. Выявление сходств и различий путём сопоставления.
5. Представление результатов в виде визуального и текстового анализа.

Научная основа методологии и её разделение на чёткие этапы повышают достоверность исследования. При этом такой подход позволяет рассматривать сопоставление глагольных времён не только с теоретической, но и с практической точки зрения.

Результаты и их обсуждение. Результаты исследования позволили нам сравнить морфологические и семантические аспекты глагольных времён в русском и узбекском языках. Анализ выявил, как три основных времени – настоящее, прошедшее и будущее – используются в грамматических системах обоих языков.

В русском языке настоящее время глаголов изменяется в зависимости от лица, числа, а иногда и рода. Например, глагол «читать» изменяется следующим образом:

Я читаю – Мен ўқияпман

Ты читаешь – сен ўқийяпсан

Он/Она читает – у ўқийяпти [3]

В этом случае форма глагола адаптируется к лицу и числу, что служит для придания чёткого смысла в общении.

В узбекском языке глаголы настоящего времени обычно образуются с помощью суффиксов -ади, -япти:

Я читаю

Ты читаешь

Он читает[4]

Следует отметить, что в узбекском языке глагол меньше изменяется по лицам; он чаще выражается с помощью суффиксов времени. Этот аспект демонстрирует морфологическое различие между двумя языками: в русском языке форма глагола сложнее, а в узбекском — проще.

В русском языке прошедшее время глагола образуется с помощью суффикса -л и изменяется по родам и числам:

Читала (женский род)

Читали (для множественного числа)

Они читали

Он читал

Она читала

В узбекском языке прошедшее время выражается суффиксом -ди:

Я читал

Он работал

Анализ показывает, что в узбекском языке нет смены рода и числа глагола, используется только суффикс в зависимости от лица. Поэтому в узбекском языке формы прошедшего времени морфологически упрощены, в то время как в русском они больше подчиняются грамматическим правилам.

Будущее время в русском языке выражается в простых и сложных формах:

Простые: Я пойду – Я иду

Сложные: Я буду читать – Я читаю

Сложная форма образуется с помощью вспомогательного глагола «быть» + инфинитив. Это демонстрирует сложную морфологическую структуру будущего времени.

В узбекском языке будущее время образуется следующими способами:

С помощью добавления: Я читаю → Я хочу прочитать[5]

Анализ показывает, что в узбекском языке при образовании будущего времени используется сочетание глагола и вспомогательного глагола «быть», тогда как в русском языке ведущую роль играет сложная конструкция. Таким образом, будущее время в русском языке морфологически сложнее, а в узбекском — проще.

Семантически в обоих языках время действия определяется через времена глаголов. При этом морфологические различия, связанные с лицом и родом в русском языке, уменьшают неоднозначность и создают чёткий контекст в общении. В узбекском языке основную роль играют суффиксы времени, форма глагола меньше изменяется в зависимости от лица.

С прагматической точки зрения, когда будущее время используется в русском языке в сложной форме, оно точнее выражает план или предсказание. В узбекском языке, из-за простоты будущего времени, иногда может возникать неоднозначность, основанная на контексте, но это обусловлено структурной простотой языка. В ходе анализа были составлены таблицы и диаграммы для сравнения времён глаголов. С их помощью наглядно показаны различия между лицом, числом, родом и суффиксами времени. Также на текстовых примерах была проанализирована частотность

употребления глаголов в повседневном общении. Результаты показывают, что в узбекском языке чаще используются глаголы в настоящем и прошедшем времени, а будущее время – для выражения планов и прогнозов. В русском языке употребление всех трёх времён равномерно распределено в зависимости от контекста.

По результатам анализа были сделаны следующие основные выводы относительно выражения времён глаголов в русском и узбекском языках:

Морфологические различия:

В русском языке форма глагола изменяется в зависимости от лица, рода и числа.

В узбекском языке форма глагола в основном образуется с помощью суффиксов времени и мало меняется в зависимости от лица.

Будущее время: В русском языке существуют сложные и простые формы, в сложной форме используется вспомогательный глагол. В узбекском языке будущее время проще и образуется с помощью глагола «быть» или суффикса времени.

В обоих языках оно служит для определения времени действия.

В русском языке морфологические различия, связанные с лицом и родом, обеспечивают ясность коммуникации.

В русском языке, когда будущее время используется в сложной форме, план и предсказание выражены чётко.

В узбекском языке будущее время контекстно-зависимо из-за своей простоты, что иногда может приводить к двусмысленности.

Результаты исследования служат руководством для изучающих язык и преподавателей.

Сравнение времён глаголов позволяет уменьшить количество ошибок в общении и развить коммуникативные навыки.[6]

Сравнение времён глаголов в русском и узбекском языках важно не только для лингвистики, но и для практического изучения языка, перевода и педагогики. Анализ показывает, что морфологические и семантические различия между двумя языками являются аспектами, которые следует учитывать при изучении языка. В то же время сочетание простоты времен в узбекском языке и сложной их формации в русском языке позволяет исследователям и преподавателям разрабатывать новые подходы.

Выводы. В данном исследовании сравнивались времена глаголов в русском и узбекском языках с точки зрения морфологического, семантического и прагматического аспектов. Результаты анализа показали, что в обоих языках времена глаголов являются основным средством выражения времени действия, однако существуют существенные различия в способах их образования и употребления.

Согласно результатам морфологического анализа, глаголы в русском языке изменяются в зависимости от лица, рода и числа, что способствует созданию чёткого контекста в общении. Например, прошедшее время глагола может образовываться отдельно для мужского и женского пола, в то время как будущее время выражается посредством простых и сложных конструкций. В то же время настоящее время глагола также претерпевает морфологические изменения в зависимости от лица, что снижает коммуникативную неоднозначность.

В узбекском языке времена глаголов образуются преимущественно с помощью суффиксов. Настоящее время выражается глаголами «-ади», «-япти», прошедшее время — глаголами «-ди», а будущее время — глаголами «-ажак», «-мок» или «булмок ». В то же время в узбекском языке глагол не претерпевает значительных изменений в зависимости от лица, что делает изучение языка простым и удобным.

Семантический анализ показал, что в обоих языках времена глаголов играют важную роль в определении точного времени действия. В русском языке морфологические различия, связанные с лицом и родом, обеспечивают ясность в общении и помогают понять, кто выполняет действие. В узбекском же языке основную роль играют суффиксы времени, но поскольку изменения в зависимости от лица ограничены, основную роль играет контекст.

С прагматической точки зрения, при использовании будущего времени в сложной форме в русском языке планы или прогнозы выражаются чётко, что снижает неоднозначность общения. Из-за простоты будущего времени в узбекском языке иногда может возникать контекстно-зависимая неоднозначность, но это обусловлено морфологической простотой языка. В то же время глаголы настоящего и прошедшего времени широко используются в повседневном общении и обеспечивают студентам практическое изучение языка.

Результаты исследования также важны с педагогической точки зрения. Сравнение времен глаголов помогает изучающим язык понимать грамматическую структуру, уменьшает количество ошибок в общении и развивает коммуникативные навыки. С помощью примеров и сравнений студентам были показаны способы более легкого изучения времен глаголов в русском и узбекском языках.

Исследование также помогло выявить сходства и различия между двумя языками. Глаголы настоящего времени морфологически близки в двух языках, но в узбекском они имеют более простую форму. В то время как в русском языке глаголы прошедшего времени имеют сложную форму, зависящую от рода и числа, в узбекском языке это не так. Будущее время в русском языке выражается в сложных и простых формах, а в узбекском оно образуется с помощью глагола «быть» и суффиксов. В заключение отметим, что сравнение времён глаголов в русском и узбекском языках важно не только для лингвистики, но и для педагогики и изучения языков. Исследование проливает свет на морфологические и семантические особенности двух языков, служа практическим руководством для изучающих язык и преподавателей. В то же время, сложная морфология русского языка и простота узбекского позволяют разрабатывать новые подходы к изучению этих двух языков.

В будущем результаты данного исследования могут быть использованы для обучения времёнам глаголов с помощью более углублённых педагогических методов и объяснения морфологических и семантических различий между двумя языками. Кроме того, исследование послужит основой для разработки интерактивных упражнений, учебных программ и образовательных ресурсов, основанных на сравнении времён глаголов.

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ИЗУЧЕНИЕ БЕЗЛИЧНЫХ ПРЕДЛОЖЕНИЙ В СТУДЕНЧЕСКОЙ АУДИТОРИИ. (ИЗ ОПЫТА РАБОТЫ)

Ким Светлана Федоровна,
доцент, Самаркандский государственный университет
имени Ш. Рашидова,
Институт языков и культур народов
Центральной Азии.

Аннотация. *В статье рассматриваются методические рекомендации по изучению односоставных безличных предложений в студенческой аудитории, цель которых – рассмотреть на занятиях все структурно-семантические типы безличных конструкций и раскрыть богатство языковых средств, способность выражать такие тонкие смысловые отношения, передать которые не могут двусоставные предложения.*

Ключевые слова: *субстантив, лексическая и грамматическая семантика, морфологизованный, неморфологизованный, предикативный, атрибутивный признак.*

ABOUT SOME RECOMMENDATIONS FOR STUDYING IMPERSONAL SENTENCES IN THE STUDENT AUDIENCE (FROM WORK EXPERIENCE)

Abstract. *The article presents the methodological recommendations for the study of one-part impersonal sentences in the student audience, the purpose of which is to consider all the structural and semantic types of impersonal constructions in the classroom and to reveal the richness of language means, the ability to express such subtle semantic relations that two – part sentences cannot convey.*

Keywords: *substantive, lexical and grammatical semantics, morphologized / non-morphologized, predicative / attributive attribute.*

TALABALAR AUDITORIYASIDA SHAXSSIZ GAPLARNI O‘RGANISH (ISHLASH TAJRIBASIDAN)

Annotatsiya. *Maqolada talabalar auditoriyasida bir tarkibli shaxssiz gaplarni o‘rganishga doir metodik tavsiyalar ko‘rib chiqiladi. Ushbu tavsiyalarning maqsadi —mashg‘ulotlar jarayonida shaxssiz konstruksiyalarning barcha strukturaviy-semantik turlarini tahlil qilish hamda ikki tarkibli gaplar orqali ifodalab bo‘lmaydigan nozik ma’no munosabatlarini yetkazish imkonini beruvchi til vositalarining boyligini ochib berishdan iborat.*

Kalit so‘zlar: *substantiv, leksik va grammatik semantika, morfologiyalashgan, morfologiyalashmagan, predikativ, atributiv belgi.*

Введение. Односоставные безличные предложения вызывают немало вопросов у студентов, но, пожалуй, этот тип предложений, как никакой другой, показывает богатство языковых средств русского языка, его способность выражать самые тонкие смысловые оттенки не только с помощью лексического и фразеологического состава языка, но и путем использования их арсенала синтаксических конструкций.

Односоставные безличные предложения являются ярким выразительным средством русского языка. Часто они выступают как синтаксические синонимы двусоставных предложений, отличаясь от них нередко большей степенью эмоциональности, экспрессивными оттенками, а также сферой употребления.

Стремление студентов найти в любом предложении подлежащее и сказуемое и находить их даже там, где их нет и быть не может, обусловлено, на наш взгляд, тем, что, преподаватель, объясняя строение безличных предложений, во-первых, не акцентирует внимание студентов на способах выражения грамматической основы разновидностей безличных предложений – главного члена, соотносительного по структуре (по своей форме) со сказуемым, выражаемым определенными, свойственными только безличным предложениям формами глагола, а также другими частями речи, в частности, словами категории состояния, модальными словами ***можно, нужно, нельзя, надо***, словом

нет, во-вторых, спорадически, спонтанно проводит (а то и вовсе не проводит) сравнительно-сопоставительный структурный анализ грамматической основы всех типов односоставных глагольных предложений, тогда как именно способ выражения главного члена является ярким дифференциальным структурным показателем этого вида предложений.

Методология исследования. Как же организовать занятия со студентами, посвященные безличным предложениям, чтобы раскрыть им многообразную, разветвленную семантическую структуру данных синтаксических конструкций, подчеркнув их не только структурно-семантические, но и стилистические свойства, и добиться осознанных ответов при определении структурных и семантических особенностей этих предложений?

Прежде чем перейти к нашим рекомендациям по изучению данного типа односоставных предложений, обратим внимание студентов:

1. на отличие главного члена глагольных односоставных предложений, безличных в частности, по форме совпадающего со сказуемым, и главного члена – сказуемого – двусоставного предложения.

Разница их в том, что сказуемое двусоставного предложения соотносится всегда с подлежащим, которое грамматически подчиняет сказуемое, в нем выражается признак, отнесенный к субъекту действия. Что же касается главного члена односоставного предложения, то он является всегда независимым, выраженный в нем признак не отнесен к субъекту предложения. «Поэтому, – считает Лекант П. А., – называть такой член сказуемым неправильно» и предлагает при анализе грамматической основы глагольного односоставного предложения пользоваться термином «главный член» [1, 19]. Мы вслед за ученым называем его «главный член в форме сказуемого», т.е. лишь по структуре (а не по семантике) соотносительный со сказуемым;

2. на трудности при разграничении предложений односоставных и двусоставных.

Для студентов трудности вызывают безличные предложения, в состав которых входит:

1) обращение (его довольно часто принимают за подлежащее): ***Сын,*** тебе ***не испытать*** моих трудностей! Студенты не видят при анализе подобных предложений, что отсутствует грамматическая связь между словоформами ***сын*** и ***испытать***, что не свойственно для подлежащего и сказуемого, между которыми всегда наблюдается грамматическое согласование. Запятая, стоящая при обращении, также никак не влияет на ход рассуждения студентов при определении: подлежащее это или обращение?

2) прямое дополнение, совпадающее с формой именительного падежа: ***Стянуло лицо.*** Внимание студентов в таких случаях обращено на форму выражения члена предложения, тогда как следует сосредоточиться на семантике предложения: не ***лицо*** совершает действие ***стянуло*** –оно испытывает это действие;

3) косвенное дополнение в форме дательного или творительного падежа: ***Не бывать*** **ему** в гостиной! Студенты определяют подлежащее словоформу ***ему*** как подлежащее ***(он*** же совершает действие ***не бывать,*** утверждают они***)*** и совершенно забывают о том, что подлежащее имеет свою, закрепленную за ним форму выражения – форму именительного падежа.

Определяя тип данных предложений по составу, преподаватель должен обратить внимание студентов на то, что в безличном предложении грамматического подлежащего нет и быть не может, тогда как производитель действия (субъект) довольно часто указан в дополнении – форме дательного или творительного падежа: … ***Мне хочется*** *вам нежное «люблю»* ***сказать***. ***Запахнет*** *смолистой* ***смолой.*** *Никуда* ***вам нельзя скрыться*** *от гибели, Никуда* ***вам нельзя уйти*** *от врага* [2].

На первых занятиях, посвященных безличным предложениям, внимание студентов должно быть направлено на ознакомление со способами выражения грамматической основы, представленной одним главным членом в форме сказуемого.

Понятие безличного предложения можно раскрыть путем сопоставления соотносительных личных и безличных конструкций:

Личные (двусоставные)	**Безличные (односоставные)**
Воздушная ***волна разрушила*** несколько зданий.	Воздушной **волной** ***разрушило*** несколько зданий.
Ребенок сладко ***спит*** в уютной колыбели.	**Ребенку** сладко ***спится*** в уютной колыбели.
В городе на улицах ***было*** хорошее ***освещение***.	В городе на улицах ***не было*** хорошего **освещения.**

При сопоставительном анализе данных предложений выясняется, что предложения с правой стороны не имеют подлежащего – грамматического лица – и самой своей структурой не допускают его вставки, однако субъект (производитель) действия назван в дополнении – форме косвенного

падежа: творительного, дательного, родительного. Следовательно, эти предложения тождественны с двусоставными по семантике (смыслу) и различны по способу ее выражения. При замене в двусоставных предложениях формы именительного падежа косвенной падежной формой изменяется тип предложения по составу: перед нами предстает односоставное безличное предложение, где нет грамматического лица – подлежащего, но есть формально выраженный в косвенном падеже – дополнении – субъект (производитель) действия.

Обсуждение. Более детально наблюдать структурные особенности трех структурных типов безличных предложений также позволяет ниже приведенная таблица:

Способ выражения главного члена	**Факультативный компонент**	**Примеры**
1.личный глагол в безличном значении	прямое дополнение и косвенное дополнение в твор.падеже	***Водой*** (т.п.) ***снесло*** деревянный мост (в.п) = 2-усоставному предложению
2.безличный глагол с суффиксом -ся	косвенное дополнение в дат.падеже	***Пете(***д.п.)***хочется поступить*** в институт =2-усоставному предложению
3.безличные формы глаголов ***быть, стать, хватать,недоставать с не***, указывающие на отсутствие чего-либо	косвенное дополнение в родит.падеже	В этих местах ***не было*** грибов (р.п.) = 2-усоставному предложению (без не)

Следует снова обратить внимание студентов, что в структурных типах рассматриваемых безличных предложений при главном члене – глаголе-сказуемом по форме – может находиться дополнение – прямое или косвенное – которое так же, как и главный член позволяет правильно определить семантику безличного предложения.

Закрепить данные сведения можно путем выполнения грамматических заданий: 1. Выведите из состава данных предложений форму именительного падежа, заменив ее косвенной падежной формой. Что при этом изменится? 2. Данные односоставные предложения трансформируйте в двусоставные. Каким образом вы этого добьетесь? 3. Определите в данных предложениях грамматическое лицо. Каким членом предложения оно являяется? Трансформируйте их в другой тип предложения по составу, сохранив их семантику. 4. Составьте одноставные безличные предложения по данным опорным компонентам**:** 1. **дат. субъекта возврат. гл.** 2. **косв. пад. отриц. гл. род. субъекта.** 3. **творит. субъекта гл. в безл. знач. винит. объекта**. 4. **творит. субъекта гл.в безл. знач.** .

Далее переходим к рассмотрению безличных конструкций со словами категории состояния в сочетании с инфинитивом или без него.

В роли главного члена –	
слово категории состояния на –о	**слово категории состоянияна -о в сочетании с инфинитивом**
1.***Жалко*** солнышко мне, ***жалко*** месяц, ***Жалко*** тополь над низким окном…	***Любить*** лишь ***можно*** только раз…
2.Как ***хорошо*** кругом…	**Грустно *жить*** оплаканной невесте…
3.У нас здесь теперь ***неспокойно…***	***Хорошо*** с любимой на поле ***затеряться…***
4. ***Тихо, тихо*** в божничном углу…	Нищету твою ***видеть больно*** И березам, и тополям..
5.Вам ***больно***, Анна, за ваш хуторской разор?	Не очень ***жестко спать*** там на скамейке…
6. ***Не нужны*** мне кобыл корабли и паруса вороньи…	Но все же в плохие минуты ***приятно*** друзей ***иметь...***

7. ***Обидно*** мне за ваши пьяные дебоши…	Так ***приятно*** и так ***легко*** мне ***видеть*** мать и тоскующих кур..[2].

В ходе анализа выясняем: главный член в этих конструкциях выражается словом категории состояния на **-о** или оно выступает в сочетании с инфинитивом и характеризует состояние окружающей среды или человека (физическое или нравственное).

Для закрепления данных безличных предложений можно дать следующие задания: 1. Определите способ выражения главного члена безличных предложений. Замените его, где это возможно, словом категории состояния в сочетании с инффинитивом или без него. 2. Составьте предложения со словами категории с семантикой а) состояния человека; б) состояния окружающей среды; в) состояния природы. 3. Трансформируйте данные безличные предложения со словами категории состояния в двусоставные. Изменится ли при этом семантика предложений? 4. Определите в предложениях субъект действия. В каком члене предложения он представлен? Возможно ли отразить его в подлежащем? Изменится ли при этом тип предложения по составу?

Со следующим типом безличных предложений студентов можно ознакомить, предложив им составить предложения с несколькими отрицательными местоименными и вопросительными словами (местоимениями и наречиями) с ударной **НЕ** – приставкой или **НЕ** – частицей в косвенных падежах с предлогами или без них:

Нам **не**зачем встречаться.	**Не** с кем посоветоваться.
Негде присесть.	**Не** о чем нам говорить.
Некогда отдыхать.	**Не**чем заменить.
Некуда деться.	**Не**чего делать.
Неоткуда взяться успехам.	**Не** с кого спрашивать.

Под руководством преподавателя студенты приходят к выводу: структурной особенностью этих безличных предложений является наличие в составе предложения отрицательного слова с ударной **не-**, которое не допускает употребления грамматического подлежащего (ф.им.п.) и, следовательно, является показателем безличного предложения.

Для определения грамматического, модального в частности, значения студентам следует предложить таблицу с рядом безличных конструкций:

1. Нам теперь ***стоять*** в ремонте; Тут вам ***поворачивать***… (долженствование)	Мне ***бы*** только ***смотреть*** на тебя..; Мне ***бы уснуть*** на часок; ***Сдать бы*** экзамен на отлично; ***Вернуться бы*** хоть ненадолго в детство (желательность)
2. ***Заглянуть*** в глаза и, как другу, ***пожать*** крепче руку, и по имени *назвать*, и удачу ***пожелать*** (желательность)	Как ***бы*** нам в яму ***не угодить***; Как ***бы не ошибиться*** в своих прогнозах (опасение, предостережение)
3. С совестью ***не разминуться***; Лицом к лицу лица ***не увидать***; Мне некого ***позвать*** и не с кем ***поделиться*** (невозможность)	Вам *бы* только гуманные науки ***преподавать,*** а **не *стрелять*** (целесообразность)
4. ***Быть*** в дороге беде (неизбежность)	Вам ***бы*** только *отдыхать* и не ***работать***! (сожаление)
5. На носки ***не наступать***; Тут ***поставить*** кровать (требование)	
Реальное действие (нет частицы бы)	Желаемое действие (есть частица бы)

Студенты должны ответить на ряд вопросов, которые помогут им разобраться в структуре этих предложений: 1. Чем выражен главный член предложения? 2. Как вы думаете, действие в этих предложениях реальные (происходят) или нереальные (не происходят в действительности)? 3. Каким модальным глаголом вы определите нереальные действия?

Отвечая на данные вопросы, студенты под руководством преподапвателя должны прийти к заключению: в предложениях слева действия реальные, на самом деле происходящие в действительности, справа – нереальные, они желаются, мыслятся как действия желаемые, которые произойдут при определенных условиях. Структурным показателем этих значений – реальность /

нереальность действия – является частица **бы**: её наличие в предложении указывает на реальность действия, отсутствие – ирреальность действия.

Сравнительно-сопоставительную характеристику всех типов односоставных глагольных предложений можно провести со студентами на основе разработанных в процессе проводимых занятий алгоритмов и таблиц:

Разграничение безличных и инфинитивных предложений по семантике

Вывод. ***Разграничение безличных и инфинитивных предложений по структуре***

1. Выделите грамматическую основу односоставного глагольного предложения.
2. Определите, чем выражен главный член предложения.

Вывод:

Семантическая структура безличных и инфинитивных предложений

Тип 1о-состав-ого глаг-ого безл-ого предлож-я	**Способ выражения главного ЧП**	**Семантика предложения**	**Примеры**
Безличное предложение	а) безл. глагол; б)лич. гл. в безличном значении; в) в форме 3-го л. ед. ч. наст. и буд. времени изъяв. накл. и прош. вр. ед. числа изъявит. и условного наклонения; г) модальное сл. с инф-ом; д) слово кат. состояния с инфинитивом; е) слово *нет;* ж) кр.ф.страдат. причастия ед.ч.ср.р. в соч.с инф.и без него.	Подлежащего нет и быть не может, подстановка подлежащего (грамматического лица) невозможна, хотя субъект действия может быть назван в дательном, творительном субъекта, выполняющего функцию дополнения.	а) **Темнеет** в березовых рощах.Уже **светает**,краской тараканьей пахнет. б) Суховатой липой **Пахнет** от колес. в) Мне **хотелось бы**, как мальчишке,**кувыркаться** по золоту трав. г) Но **не любить** тебя, не верить **невозможно**. д) **Тихо** в чаще можжевеля по обрыву. Скучно мне с тобой,Сергей Есенин,Подымать глаза... е) Коль **нет** цветов среди зимы,Так и **грустить** о них **не надо**. ж) **Суждено** изначально мне Взлететь в немую тьму [2].
Инфинитивное предложение	независимый а) инфинитив; б) быть + имя в косвенном падеже; в) инфинитив + отрицательное слово	По семантике тождественны безличным предложениям с реальной/ирреальной модальностью.	Низкий дом с голубыми ставнями, **Не забыть** мне тебя никогда. **Быть беде**! **Быть** великой **потере**! Теперь **бы брызнуть** в небо Вишневым соком стих…

Семантическая структура односоставных глагольно-личных предложений

Тип глагольно-личного предложения	**Способ выражения главного ЧП**	**Семантика предложения**	**Примеры**

Определенно-личное предложение	а) 1 и 2-е лицо ед. и мн. числа настоящего и будущего времени изъявительного наклонения; б)форма глагола повелительного наклонения	Действие соотносится с субъектом действия. Мыслится конкретное лицо: ты, вы, я, мы. Их подстановка в качестве одлежащего возможна	**Восстань, прозри** и **выжди**! Неосказуем (автор.) рок. **Ходи**, мой сын, **живи** без крова, **Зорюй** и **полднюй** у куста. **Еду** на баркасе, **Тычусь** в берега. **Пойду** в скуфье смиренным иноком…[2].
Обобщенно-личное предложение	а) 2-е лицо ед. и мн.ч. изъявительного наклонения ; б) глагол в повелительном наклонении; в) 3-е лицо мн. числа изъявительного наклонения	Действие соотносится с обобщенным лицом, лицом вообще: ты, вы как обобщенное лицо. Подстановка субъекта действия возможна	Хорошую лошадь со двора **не сгонишь.** Никуда **не скроешься** от гибели, Никуда **не уйдешь** от врага. Лицом к лицу лица **не увидишь (не увидать)** [2].
Неопределенно-личное предложение	а) 3-е лицо мн. числа настоящего и будущего времени изъявительного наклонения; б) форма мн. числа прошедшего времени изъяв. наклонения; в) форма мн. числа условного наклонения	Действие соотносится с неопределенным лицом мн. числа. Его подстановка (они, люди, дети и т.д.) в качестве подлежащего возможна	Ах, что за лошадь! Её, наверное, в Германии **купили.** **…Похоронят меня кое-как.** Мимо окон тебя **понесут** хоронить. …До рекрутства горе **маяли**, А теперь сполна **гульнут** [2].

Завершая изучение всех структурно-семантических типов безличных предложений, студенты должны прийти к следующим выводам:

1. грамматическая основа в безличных предложениях представлена одним главным членом в форме сказуемого. В них нет подлежащего, и самой своей структурой они не допускают его вставки, тогда как производитель действия (субъект) довольно часто указан в дополнении – форме дательного или творительного падежа;

2. выделяется пять структурно-семантических типов безличных предложений: 1) главный член в форме сказуемого выражен в них: 1) личным глаголом в безличном значении; 2) безличным глаголом с пофлексивным суффиксом -**ся**; 3) безличными формами глаголов ***быть, стать, хватать, недоставать с не,*** указывающие на отсутствие чего-либо; 4) словом категории состояния в сочетании с инфинитивом или без него; 5) отрицательными местоименными и вопросительными словами (местоимениями и наречиями) с ударной ***не*** – приставкой или частицей в косвенных падежах с предлогами или без них в сочетании с инфинитивом;

3. безличные предложения позволяют выразить разнообразную семантику: состояние природы, окружающей среды, психическое и физическое состояние человека, восприятия, переживания, модально-волевые отношения людей; отсутствие кого- или чего-либо в описываемой ситуации; оценку действия.

4. Студенты должны увидеть и понять: односоставные безличные предложения, как никакой другой тип, показывают богатство языковых средств русского языка, они способны выражать самые тонкие смысловые отношения, функционально-стилистические и эмоционально-экспрессивные оттенки, которые не могут быть переданы двусоставными предложениями.

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SPEECH ACT THEORY WITHIN CONTEMPORARY LINGUISTICS

Solieva Munavvar Ahmadovna,
Teacher of the Department of English Linguistics, Bukhara State University
m.a.soliyeva@buxdu.uz

Abstract. *The article examines speech act theory as a significant component of contemporary linguistic pragmatics. The study is based on the principle that the minimal unit of communication is not the sentence, but the realization of a communicative act such as assertion, question, request, or apology. The paper outlines the main theoretical objectives of speech act theory, including the expansion of linguistic analysis beyond sentence-level semantics, the explanation of discourse coherence, and the consideration of communicative intention, context, and social convention. Attention is given to the distinction between general speech act theory and linguistic speech act analysis, as well as to different approaches to the classification and realization of speech acts. The analysis also addresses a number of theoretical limitations related to dialogic interaction, contextual variability, and listener response. It is concluded that speech act theory functions most effectively when integrated with discourse analysis, cognitive linguistics, and socially oriented approaches to language.*

Keywords: *speech act theory, linguistic pragmatics, illocutionary force, discourse coherence, communicative intention.*

ZAMONAVIY TILSHUNOSLIKDA NUTQ AKTI NAZARIYASI

Annotatsiya. *Maqolada nutq aktlari nazariyasi zamonaviy lingvistik pragmatikaning muhim tarkibiy qismi sifatida tahlil qilinadi. Tadqiqot insoniy muloqotning minimal birligi gap emas, balki tasdiqlash, savol berish, iltimos yoki uzr kabi kommunikativ aktning amalga oshirilishi ekanligi tamoyiliga asoslanadi. Ishda nutq aktlari nazariyasining asosiy nazariy vazifalari, jumladan, lingvistik tahlilni gap darajasidan tashqariga kengaytirish, diskurs yaxlitligini izohlash hamda kommunikativ niyat, kontekst va ijtimoiy me'yorlarni hisobga olish masalalari yoritiladi. Umumiy nutq aktlari nazariyasi va lingvistik nutq aktlari tahlili o'rtasidagi farq, shuningdek, nutq aktlarini tasniflash va amalga oshirishga oid yondashuvlar ko'rib chiqiladi. Dialogik o'zaro ta'sir, kontekst o'zgaruvchanligi va tinglovchi reaksiyasini izohlash bilan bog'liq ayrim nazariy cheklovlar ham qayd etiladi. Xulosa qilib aytganda, nutq aktlari nazariyasi diskurs tahlili, kognitiv lingvistika va ijtimoiy yo'naltirilgan yondashuvlar bilan integratsiyada samarali faoliyat ko'rsatadi.*

Kalit so'zlar: *nutq aktlari nazariyasi, lingvistik pragmatika, illokutsion kuch, diskurs yaxlitligi, kommunikativ niyat,*

ТЕОРИЯ РЕЧЕВЫХ АКТОВ В СОВРЕМЕННОЙ ЛИНГВИСТИКЕ

Аннотация. *В статье анализируется теория речевых актов как важный компонент современной лингвистической прагматики. Исследование основывается на положении о том, что минимальной единицей коммуникации является не предложение, а реализация коммуникативного акта, такого как утверждение, вопрос, просьба или извинение. В работе рассматриваются основные теоретические задачи теории речевых актов, включая расширение лингвистического анализа за пределы семантики предложения, объяснение связности дискурса, а также учет коммуникативного намерения, контекста и социальных норм. Проводится разграничение между общей теорией речевых актов и лингвистическим анализом речевых актов, а также описываются подходы к их классификации и реализации. Отмечаются отдельные теоретические ограничения, связанные с описанием диалогического взаимодействия, вариативности контекста и реакции адресата. Делается вывод о том, что теория речевых актов наиболее продуктивна в рамках интеграции с дискурс-анализом, когнитивной лингвистикой и социально ориентированными теориями языка.*

Ключевые слова: *теория речевых актов, лингвистическая прагматика, иллокутивная сила, связность дискурса, коммуникативное намерение.*

Introduction. Speech act theory is based on the idea that the minimal unit of human communication is not the sentence itself, but the performance of an action such as asserting, questioning, ordering, explaining, apologizing, or thanking. This perspective aligns with broader tendencies in modern linguistics to move

beyond sentence-level analysis and to account for communicative factors that cannot be fully captured by traditional semantic description.

Linguists associate speech act theory with several major goals: extending linguistic analysis beyond purely formal methods while retaining analytical rigor; explaining strategies of verbal influence; applying the principle of compositionality to discourse; accounting for discourse coherence; linking clarity of expression with communicative effectiveness; developing taxonomies and metalanguages for lexical description; incorporating communicative intentions and social consequences into pragmatics; refining theories of paraphrase; identifying relations between language-specific and universal illocutionary acts; and expanding truth-conditional semantics to units larger than the sentence. Within linguistic research, a distinction is made between the general theory of speech acts—which classifies and relates speech acts independently of linguistic form—and linguistic speech act analysis, which examines how speech acts are realized through concrete linguistic means. Different theoretical traditions emphasize different aspects of speech acts, including choice within a language's semantic potential, planning and intentionality, social conventions, contextual framing, and interactional goals. Across these approaches, speech acts are characterized as elementary units of communication, as links between verbal and nonverbal behavior, and as mechanisms that connect sentence meaning with speaker intention. They play a central role in distinguishing explicit content from implied meaning, structuring discourse, and shaping social relations. At the same time, scholars note important limitations of the theory, including difficulties in formalizing intentions, accounting for dialogue dynamics, integrating listener responses, and avoiding excessive abstraction. As a result, contemporary linguistics views speech act theory not as a finished model, but as an evolving framework whose explanatory power depends on its integration with discourse analysis, pragmatics, social theory, and cognitive approaches to language.

Literature review and methodology. Since its formulation in the works of J. L. Austin and J. R. Searle, speech act theory has played a central role in reorienting linguistic inquiry toward language as a form of action. Rather than treating sentences as autonomous carriers of meaning, this approach emphasizes the performance of communicative acts—such as assertions, questions, requests, or promises—as the fundamental units of human interaction. This shift has proven especially influential in pragmatics, discourse analysis, and interdisciplinary studies of communication. The appeal of speech act theory lies in its capacity to bridge linguistic structure with communicative intention, social convention, and contextual interpretation. It has been applied to a wide range of problems, including discourse coherence, indirect meaning, rhetorical effectiveness, computational modeling of dialogue, and the description of speech verbs. At the same time, the theory has faced sustained criticism concerning its scope, formalization, and ability to account for real-life communicative dynamics, particularly in extended discourse and dialogic interaction. Speech act, the minimum unit of speech activity, singled out and studied in the theory of speech acts - a doctrine that is the most important part of linguistic pragmatics. One of the provisions of the theory of speech acts is that the minimum unit of human communication is not a sentence or statement, but "the implementation of a certain type of act, such as a statement, a question, an order, a description, an explanation, an apology, gratitude, congratulations, etc. " This attitude turned out to be consonant with those views in modern linguistics, which are characterized by the desire to go beyond the sentence, to expand the scope of linguistic analysis [6, 41]. Such an expansion of the research outlook is not an end in itself, but a means of "unloading" the semantic description of the sentence and text, removing from it some components of the general communicative order.

Analysis and discussion. Linguists associate the theory of speech acts with a broad range of theoretical and methodological expectations. One of its primary aims is to move beyond material accessible to purely linguistic methods, while at the same time developing a sufficiently reliable analytical apparatus. The theory is also expected to explain and describe strategies of speech influence on the basis of its fundamental, or atomic, concepts. A further goal involves extending G. Frege's principle of compositionality to the domain of speech interaction, that is, establishing structures and transformation rules that make it possible to derive an interpretation of an entire communicative act from the interpretation of its constituent parts. Closely related to this is the task of explaining and formally demonstrating how a set of seemingly independent utterances can form a coherent discourse. Another important objective concerns the relationship between clarity of expression and effectiveness of communicative influence: rhetorical theory traditionally links the transparency of illocutionary realization to perlocutionary effect, and speech act theory is expected to offer recommendations for the reliable achievement of rhetorical goals. In addition, the theory aims to provide a taxonomy of speech means and a metalanguage suitable for lexicographic description, particularly in the analysis of verbs of speech. It also seeks to expand the scope of pragmatics by incorporating communicative intentions, as well as the psychological and behavioral reactions of addressees during interaction, and by examining the social consequences of communicative acts in terms of relations of

dependence and equivalence. Another line of inquiry involves deepening the theory of paraphrase by accounting not only for logical relations between semantically close sentences, but also for their communicative properties. Furthermore, speech act theory aspires to establish correspondences between the repertoire of utterance acts in particular languages and illocutionary acts of a universal nature. Finally, it attempts to extend truth-conditional semantics to units larger than the sentence by treating the denotation of a message as the function performed by an utterance, a function determined by situational factors and by the form of the utterance itself. Within a general linguistic approach to speech act theory, two closely related but distinct domains may be identified. On the one hand, there is speech act theory proper, which focuses on the analysis, classification, and interrelation of speech acts independently of the linguistic means used to realize them. On the other hand, there is linguistic speech act analysis, which aims to establish systematic correspondences between speech acts and concrete linguistic units. In the former domain, the question of whether communicative goals and intentions can be realized in specific communicative situations is not central. In the latter, linguistic material serves as the point of departure, and it is here that linguistics locates its primary field of empirical investigation.

Different scholars emphasize different aspects of the concept of the speech act that are particularly relevant for linguistic theory. M. Halliday, for instance, views the speech act as the selection of one option from a network of interrelated alternatives that together constitute the semantic potential of a language. In speaking, individuals choose among such options as assertion or question, generalization or specification, repetition or the introduction of new information [3, 135]. This approach contrasts with views of language as a fixed system of rules or formal prescriptions and instead conceptualizes language as a system of choices that can be evaluated differently by speakers. From this perspective, the speech act is closely linked to speech planning and represents a complex phenomenon in which cognitive functions interact with interpersonal ones, with varying degrees of prominence depending on the communicative situation.

Across different linguistic frameworks, a number of core characteristics of the speech act are consistently highlighted. The successful performance of a speech act is associated with what is traditionally described as the modus of the sentence, that is, its performative component. A speech act is generally treated as an elementary unit of speech, consisting of a sequence of linguistic expressions produced by a single speaker and interpretable by at least one other competent language user. It is often understood as the final action in a series of related actions and may vary in its degree of universality, with universal speech acts being distinguished from those that are socially or culturally conditioned. The universal properties of speech acts are contrasted with language-specific ones, particularly in the distinction between perlocutionary effects, which are considered universal, and illocutionary forces, which may be realized differently across languages. This distinction opens a new perspective on the study of linguistic universals.

A speech act may exceed the boundaries of a sentence or, conversely, constitute only a part of it, as in the case of nominal phrases that can function as acts of description with varying degrees of success. Speech acts also serve to link verbal and non-verbal behavior and, when viewed as surface structures, are not derived from hidden representations but instead constitute the immediate reality of speech, including textual cohesion and usage conventions governed by grammar. The notion of the speech act makes it possible to distinguish between explicit text and implicit subtext and is closely connected to the concept of frames in models of speech activity. These models account for ritualized sequences of speech acts interpreted on the basis of shared world knowledge, metaconditions related to frame selection, and the anticipated actions of communicative participants.

A typical function of a speech act is to influence the addressee’s thoughts during the interpretation of an utterance. More generally, speech acts are characterized by cooperative, conscious, and rational interaction among participants, which allows for the formulation of criteria of relevance and acceptability at a macro-level not reducible to sentence grammar. Speech act theory therefore incorporates pragmatic notions of context and of the roles of speaker and addressee into grammatical description, with these roles being regulated by the conventions and norms of particular societies. Understanding an utterance involves processes of everyday deductive inference, which raises fundamental questions about the relationship between grammatical structure and thought. Consequently, comprehension cannot be limited to literal meaning alone, as it necessarily involves identifying the communicative purpose and illocutionary force of the utterance. In this sense, the speech act functions as a mediating link between sentence and utterance. An additional issue is emphasized by A. Davison, who observes that in certain sentences quantifiers and adverbial expressions within the logical structure modify indicators of illocutionary force. This observation underscores the close interdependence of pragmatic and syntactic approaches to speech acts and is further supported by the phenomenon of so-called modalized speech acts. From this perspective, grammatical description cannot remain neutral with respect to speech act theory but must implicitly incorporate it.

Contemporary attempts to refine speech act theory proceed in several directions. Scholars seek to move beyond the analysis of isolated speech acts and to situate them within broader communicative structures that reflect the dynamics of real interaction, including turn-taking, communicative breakdowns, repairs, and stylistic adjustments. At the same time, criticism has been directed at the tendency to treat context merely as a hypothetical construct, which obscures the creative and emergent aspects of everyday language use. Another challenge lies in bridging the gap between communicative intentions and the socially accepted means of their expression, since without this connection the meaning of a speech act remains indeterminate. It has also been noted that syntactic and semantic properties of sentences as abstract units cannot, outside actual communicative practice, determine their appropriateness for specific speech acts. Furthermore, the need to clarify foundational concepts is frequently emphasized, as imprecise usage of theoretical terminology in applied analyses may lead to a loss of analytical rigor. Finally, increasing attention is being paid to the interactive nature of communication, which depends not only on the speaker's intentions but also on the evolving relationship between speaker and listener.

Conclusion. In sum, the theory of speech acts occupies an important but still evolving position within contemporary linguistics. Many of the shortcomings identified by critics can be attributed not to fundamental theoretical failure, but to the theory's ongoing development and its attempts to account for increasingly complex aspects of communicative behavior. Speech act theory has proven highly productive in drawing attention to language as action, in highlighting the role of intention, context, and social convention, and in expanding linguistic analysis beyond sentence-level structures. At the same time, its limitations underscore the need for integration with discourse analysis, interactional linguistics, cognitive models, and social theory. Rather than functioning as a self-sufficient explanatory framework, speech act theory should be understood as a component of a broader interdisciplinary approach to language and communication. When situated within such an integrated perspective, it continues to offer valuable insights into the mechanisms of meaning-making, the dynamics of interaction, and the social consequences of linguistic action.

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MADANIYATLARARO KONTEKSTDA XORIJIY TIL MULOQOTINING XUSUSIYATLARI

Mansurova Gulbahor Maxdiyevna,
Qarshi davlat texnika universiteti, Xorijiy tillar kafedrasi dotsenti

Annotasiya. *Mazkur maqolada xorijiy tillarni, xususan, nemis tilini o‘qitish va baholash jarayonini kompetensiyaga asoslangan hamda madaniyatlararo yondashuvlar nuqtai nazaridan takomillashtirish masalalari yoritilgan. Maqolada zamonaviy ta’lim sharoitida xorijiy tilni o‘zlashtirish jarayoni faqat lingvistik bilimlarni egallash bilan cheklanmasdan, balki talabalarning real kommunikativ vaziyatlarda til vositalaridan samarali foydalanish qobiliyatini rivojlantirishga yo‘naltirilishi zarurligi asoslab berilgan. Maqolada madaniyatlararo kommunikativ kompetensiya xorijiy tilni egallashning ajralmas tarkibiy qismi sifatida talqin qilinib, uning shakllanishi talabalarning tilni madaniyatlararo muloqot vositasi sifatida anglashiga va qo‘llay olishiga xizmat qilishi asoslangan. Nemis tilini o‘qitish va baholashda madaniyatlararo yondashuvni tizimli joriy etish ta’lim jarayonining samaradorligini oshirish hamda raqobatbardosh, global fikrlovchi mutaxassislarni tayyorlashga xizmat qilishi ta’kidlangan.*

Kalit so`zlar: *xorijiy til ta’limi, nemis tili, baholash tizimi, kompetensiyaga asoslangan yondashuv, madaniyatlararo muloqot, kommunikativ kompetensiya.*

ОСОБЕННОСТИ ОБЩЕНИЯ НА ИНОСТРАННЫХ ЯЗЫКАХ В МЕЖКУЛЬТУРНОМ КОНТЕКСТЕ

Аннотация. *В данной статье рассматриваются вопросы совершенствования процесса обучения и оценивания иностранных языков, в частности немецкого, с точки зрения компетентностного и межкультурного подходов. В статье обосновывается необходимость того, чтобы процесс освоения иностранного языка в современных образовательных условиях не ограничивался только приобретением языковых знаний, но также был направлен на развитие у учащихся способности эффективно использовать языковые средства в реальных коммуникативных ситуациях. В статье межкультурная коммуникативная компетенция рассматривается как неотъемлемая составляющая освоения иностранного языка, а её формирование основывается на том, что она способствует пониманию и умению учащихся использовать язык как средство межкультурной коммуникации. Подчеркивается, что систематическое внедрение межкультурного подхода к обучению и оцениванию немецкого языка повысит эффективность образовательного процесса и подготовит конкурентоспособных, глобально мыслящих специалистов.*

Ключевые слова: *обучение иностранным языкам, немецкий язык, система оценивания, компетентностный подход, межкультурная коммуникация, коммуникативная компетенция.*

FEATURES OF FOREIGN LANGUAGE COMMUNICATION IN AN INTERCULTURAL CONTEXT

Abstract. *This article examines the improvement of foreign language teaching and assessment, particularly German, from the perspective of competency-based and intercultural approaches. The article substantiates the need for foreign language acquisition in modern educational settings to be not limited to the acquisition of linguistic knowledge but also to the development of students' ability to effectively use language tools in real-life communicative situations. The article considers intercultural communicative competence as an integral component of foreign language acquisition, and its development is based on the fact that it promotes students' understanding and ability to use language as a means of intercultural communication. It is emphasized that the systematic implementation of an intercultural approach to teaching and assessing German will improve the effectiveness of the educational process and prepare competitive, globally minded professionals.*

Keywords: *foreign language teaching, German language, assessment system, competency-based approach, intercultural communication, communicative competence*

Kirish. Ta’lim globallashuv va axborotga keng kirish imkoniyatlari ustuvor bo‘lgan zamonaviy jamiyat sharoitida shaxsning mehnat bozorida muvaffaqiyatli faoliyat yuritishini ta’minlovchi eng muhim ijtimoiy qadriyatlardan biri hisoblanadi. Shu bois bugungi kunda ta’lim shaxsiy kamolotning asosiy omili

hamda bitiruvchilarning ijtimoiy barqarorligi va kasbiy muvaffaqiyatini ta’minlovchi muhim kafolat sifatida e’tirof etilmoqda. O‘zbekiston Respublikasida ta’lim tizimini modernizatsiya qilish davlat siyosatining ustuvor yo‘nalishlaridan biri bo‘lib, u milliy taraqqiyot strategiyalari va xalqaro ta’lim standartlariga moslashuv jarayonida izchil rivojlanib bormoqda. Xususan, oliy ta’lim tizimida amalga oshirilayotgan islohotlar xalqaro tajribani, jumladan, Yevropa mamlakatlarida shakllangan ta’lim modellari va kompetensiyaga asoslangan yondashuv tamoyillarini bosqichma-bosqich joriy etishga qaratilgan. Mazkur jarayon doirasida O‘zbekiston oliy ta’lim muassasalarida ko‘p bosqichli ta’lim tizimini takomillashtirish, ta’lim dasturlarini mehnat bozori talablariga moslashtirish hamda akademik mobillikni rivojlantirishga alohida e’tibor qaratilmoqda. Shu bilan birga, oliy ta’limning an’anaviy, bilimga yo‘naltirilgan paradigmasi asta-sekin talaba markazli ta’lim modeli bilan almashib, bunda talabalar tomonidan bilimlarni yod olish emas, balki ularni mustaqil tahlil qilish va amaliy faoliyatda qo‘llash ustuvor ahamiyat kasb etmoqda. Avvalgi ta’lim modelida tayyor bilimlarni uzatish asosiy vazifa bo‘lgan bo‘lsa, hozirgi bosqichda talabalarning mustaqil fikrlashini rivojlantirish, kasbiy kompetensiyalarini shakllantirish hamda ularning shaxsiy va professional o‘sishini ta’minlash asosiy maqsad sifatida belgilangan. Natijada, O‘zbekiston ta’lim tizimida yuqori malakali, raqobatbardosh va zamonaviy mehnat bozori talablariga mos kadrlarni tayyorlash kompetensiyaga asoslangan yondashuv orqali samarali amalga oshirilmoqda.

Adabiyotlar tahlili va metodologiya. O.A. Obdalovaning ilmiy qarashlariga ko‘ra, oliy ta’lim muassasalari talabalarining mehnat bozorida raqobatbardoshligini ta’minlash oliy ta’lim tizimi oldida turgan ustuvor vazifalardan biri hisoblanadi. Mazkur maqsadga erishish talabalarda yuqori darajada tashkil etilgan fikrlashni shakllantiruvchi asosiy kompetensiyalarni rivojlantirish orqali amalga oshiriladi [9,120]. Xususan, samarali og‘zaki va yozma muloqot qobiliyatlarini egallash, tanqidiy fikrlash asosida muammolarni tahlil qilish hamda asoslangan qarorlar qabul qilish ko‘nikmalarini rivojlantirish muhim ahamiyat kasb etadi. Shuningdek, kasbiy mas’uliyat va professionallik talabaning kasbiy yetukligini belgilovchi muhim omil sifatida namoyon bo‘ladi. Bunda mutaxassislikka oid tizimli va analitik fikrlash qobiliyati nazariy bilimlarni amaliy faoliyat bilan uyg‘unlashtirishga xizmat qiladi. Shu bilan birga, jamoada ishlash va professional muhitda samarali hamkorlikni yo‘lga qo‘ya olish qobiliyatlari bitiruvchilarning ijtimoiy va kasbiy moslashuvini ta’minlashda muhim o‘rin tutadi. Ta’lim tizimidagi global o‘zgarishlar muqarrar ravishda til ta’limi mazmuni va uni tashkil etish hamda baholash mexanizmlarida ham sezilarli yangilanishlarni talab etmoqda. Ayniqsa, XX asrning so‘nggi o‘n yilliklarida xorijiy tillarni o‘qitish metodikasi kommunikativ-kognitiv yondashuv doirasida rivojlanib, tilni muloqot vositasi sifatida egallash ustuvor maqsadga aylangan. Mazkur yondashuv til o‘rganish jarayonini baholash tizimining ham qayta ko‘rib chiqilishiga olib keldi.

Nemis tilini o‘qitish va baholash tizimi ham aynan kommunikativ yondashuv hamda kompetensiyaga asoslangan ta’lim tamoyillari asosida shakllangan bo‘lib, u o‘rganuvchilarning real kommunikativ vaziyatlarda til vositalaridan foydalanish qobiliyatini aniqlashga yo‘naltirilgan. Bunda baholash jarayoni faqat grammatik bilimlar va leksik zaxirani tekshirish bilan cheklanmay, balki tinglab tushunish, o‘qib tushunish, yozma va og‘zaki nutq ko‘nikmalarining rivojlanganlik darajasini kompleks baholashni nazarda tutadi. E.I. Passov tomonidan ta’kidlangan xorijiy tilni egallashning kognitiv, rivojlantiruvchi, ta’limiy va akademik jihatlari nemis tili baholash tizimida ham o‘z aksini topadi. Xususan, baholash jarayonida til bilan bog‘liq madaniy bilimlarning mavjudligi, o‘quvchining nutqiy faoliyatni amalga oshirish qobiliyati, ijtimoiy-madaniy qadriyatlarga munosabati hamda tilni muloqot vositasi sifatida amaliy qo‘llash ko‘nikmalari e’tiborga olinadi [7].

Tahlil va muhokama. Yevropa Kengashi tomonidan ishlab chiqilgan Til o‘rganish va o‘qitish bo‘yicha umumiy Yevropa ma’lumotnoma doirasi (CEFR) nemis tili baholash tizimining metodologik asosi hisoblanadi. Mazkur doira doirasida lingvistik, sotsiolingvistik, pragmatik, diskursiv, strategik va madaniyatlararo kompetensiyalar nemis tilini o‘zlashtirish darajasini aniqlashda muhim mezon sifatida qaraladi. Shu asosda tashkil etilgan baholash tizimi o‘rganuvchilarning nafaqat til tizimini bilish darajasini, balki ularning turli madaniyat vakillari bilan samarali muloqot qila olish qobiliyatini ham aniqlashga xizmat qiladi. Natijada, nemis tili baholash tizimi zamonaviy til ta’limining asosiy talablariga mos holda, o‘quvchilarning kommunikativ kompetensiyasini har tomonlama rivojlantirish va obyektiv baholashga yo‘naltirilgan bo‘lib, u ta’lim jarayonining samaradorligini oshirishda muhim pedagogik vosita sifatida namoyon bo‘ladi. V.V. Safonova tomonidan ilgari surilgan chet tilidagi kommunikativ kompetensiya tushunchasi O‘zbekiston Respublikasida xorijiy tillarni o‘qitish bo‘yicha amalda joriy etilgan kompetensiyaga asoslangan ta’lim yondashuvi bilan uyg‘unlashadi. Olimning ta’kidlashicha, o‘quvchi nutqiy xatti-harakatlarini bir tilli va ikki tilli muloqotning funksional omillariga mos ravishda kommunikativ jihatdan maqbul tarzda o‘zgartira olish imkonini beruvchi lingvistik, nutqiy va sotsiomadaniy bilim, ko‘nikma hamda malakalarni egallashi zarur. Mazkur yondashuv O‘zbekiston ta’lim standartlarida

belgilangan kommunikativ kompetensiyani shakllantirish talablariga to‘liq mos keladi va “ikki madaniyatli mahorat” tushunchasi orqali tilni madaniyatlararo muloqot vositasi sifatida egallashni nazarda tutadi [6].

A.N.Shukin tomonidan ajratib ko‘rsatilgan grammatik, pragmatik, strategik va sotsiomadaniy komponentlar O‘zbekiston Respublikasida xorijiy tillar bo‘yicha Davlat ta’lim standartlarida belgilangan asosiy nutqiy kompetensiyalar bilan uzviy bog‘liqdir. Xususan, grammatik komponent til tizimini egallashga, pragmatik komponent nutqiy vaziyatga mos muloqot olib borishga, strategik komponent kommunikativ muammolarni hal etishga, sotsiomadaniy komponent esa milliy va madaniy xususiyatlarni hisobga olgan holda muloqot qilishga xizmat qiladi. Ushbu komponentlar uyg‘unligi O‘zbekiston ta’lim tizimida xorijiy tilni o‘qitish jarayonida belgilangan kommunikativ natijalarga erishish imkonini beradi [11].

Tadqiqotlar tahlili shuni ko‘rsatadiki, chet tilidagi kommunikativ kompetensiya tuzilmasi lingvistik, sotsiolingvistik, sotsiomadaniy, pragmatik, diskursiv va strategik kompetensiyalarni o‘z ichiga oluvchi murakkab tizimdan iborat bo‘lib, aynan shu yondashuv O‘zbekiston oliy va umumiy o‘rta ta’lim tizimida xorijiy tillarni o‘qitishda asos qilib olinmoqda. Davlat ta’lim standartlarida xorijiy tilni egallash darajasi tinglab tushunish, o‘qish, yozish va gapirish ko‘nikmalarining integratsiyalashgan rivoji orqali baholanadi.

Ko‘pgina tadqiqotchilar fikriga ko‘ra, madaniyatlararo kommunikativ kompetensiya kommunikativ kompetensiyaning tarkibiy qismi sifatida shaxsning muloqotning ijtimoiy va vaziyatiy kontekstiga moslashish qobiliyatini kengaytiradi. Bu holat O‘zbekiston Respublikasining xorijiy tillar ta’limi konsepsiyasida belgilangan ochiq, tolerant va global fikrlovchi shaxsni shakllantirish maqsadlariga mos keladi. Shu bilan birga, muloqot jarayoni faqat og‘zaki nutq bilan cheklanmay, uning samaradorligi til bilimlari darajasi, madaniy muhit, nutqiy va ijtimoiy odob-axloq me’yorlari hamda ekstralingvistik omillar bilan belgilanadi. Til o‘z so‘zlashuvchilari dunyoqarashi bilan chambarchas bog‘liq bo‘lib, muayyan lingvistik hamjamiyat madaniyatining asosiy jihatlarini aks ettiradi. S.K. Gural ta’kidlaganidek, til, dunyoqarash va shaxsning milliy madaniyat sub’ekti sifatida shakllangan tafakkuri o‘rtasidagi o‘zaro aloqalar xorijiy tilni o‘qitish va baholash jarayonida alohida ahamiyat kasb etadi [8, 44]. Natijada, Safonova, Milrud va Gural tomonidan ilgari surilgan nazariy qarashlar O‘zbekiston Respublikasida xorijiy tillarni o‘qitishning zamonaviy konsepsiyasi, Davlat ta’lim standartlari va kompetensiyaga asoslangan baholash tizimi bilan mantiqan uyg‘unlashib, xorijiy tilni samarali egallashga yo‘naltirilgan metodik asosni tashkil etadi. Ko‘plab zamonaviy tadqiqotchilar madaniyatlararo muloqotni o‘rgatish jarayonida kommunikativ to‘siqlarni, xususan nutqni ishlab chiqish va muloqotni idrok etishdagi qiyinchiliklarni hisobga olish zarurligini ta’kidlaydilar. Ushbu to‘siqlar, asosan, muayyan til doirasida har bir so‘zning leksik va frazeologik birikish imkoniyatlarining o‘ziga xosligi bilan bog‘liqdir. Tadqiqotlarda qayd etilishicha, aynan shu omil madaniyatlararo muloqot jarayonida tushunmovchiliklarga sabab bo‘lishi mumkin.

Madaniyatlararo muloqot jarayonidagi yana bir muhim qiyinchilik turli xalqlarning real voqelikdagi hodisa va predmetlar haqidagi madaniy tasavvurlari o‘rtasidagi tafovut bilan bog‘liqdir. Ushbu tasavvurlar mos tillardagi ekvivalent leksik birliklarda mustahkamlanadi. Tadqiqotchilarning fikriga ko‘ra, madaniy to‘siqlarni bartaraf etish til to‘siqlariga nisbatan yanada murakkab jarayon hisoblanadi. Turli madaniyat vakillarining kommunikativ xulq-atvori va nutqiy me’yorlari muloqot jarayonini sezilarli darajada murakkablashtirishi mumkin. Milliy-madaniy rang-baranglikka ega bo‘lgan madaniyat komponentlariga an’analar, kundalik hayot madaniyati, jamiyatda qabul qilingan xulq-atvor va muloqot me’yorlari, atrofdagi olamni idrok etishning milliy o‘ziga xos xususiyatlarini aks ettiruvchi dunyoning milliy manzarasi hamda badiiy madaniyat kiradi. Bundan tashqari, milliy til va madaniyat tashuvchisining shaxsiy xususiyatlari, jumladan, milliy xarakter, emotsional holat va tafakkur uslubi ham madaniyatlararo muloqotda muhim rol o‘ynaydi. Shu bois muloqot jarayonida kommunikantlarning madaniy mansubligi va milliy-psixologik xususiyatlarini hisobga olish zarur.

Xorijiy tillarni o‘qitish amaliyotida madaniyatlararo yo‘nalishga bo‘lgan qiziqish, ayniqsa, lingvistik ta’lim sohasida yaqqol namoyon bo‘lmoqda. Madaniyatlararo muloqotni o‘qitish metodologiyasi va lingvodidaktikaning nazariy asoslari jadal rivojlanib, madaniyatlararo kompetensiyaning mazmuni va tuzilmasiga oid turli yondashuvlar shakllanmoqda. Ma’lumki, turli madaniyat vakillari ishtirok etadigan muloqot jarayonida shaxsiy tajriba va madaniy normalar axborotni idrok etish, kodlash va dekodlash jarayonlariga bevosita ta’sir ko‘rsatadi. Shu sababli madaniyatlararo muloqotni o‘rgatishda, avvalo, fon bilimlarga ega bo‘lish va madaniy jihatdan xos bo‘lgan omillarni to‘g‘ri talqin qila olish ko‘nikmalarini shakllantirish muhim ahamiyat kasb etadi. Bu yondashuv mahalliy va xorijiy olimlar tomonidan keng qo‘llab-quvvatlanadi. Sh,Sobirovning ta’kidlashicha, madaniyatlararo muloqot jarayonining mohiyatini anglash faqat ushbu muloqotda ishtiok etuvchi kodlarning tarkibiy qismlarini chuqur tushunish orqali mumkin bo‘ladi [5]. Xorijiy tilni o‘qitish maqsadlariga erishishda kognitiv lingvistika yondashuviga tayanish muhim bo‘lib, ushbu yo‘nalish tilni axborotni ifodalash va qayta ishlashga xizmat qiluvchi umumiy kognitiv mexanizm sifatida talqin etadi. Shu nuqtai nazardan, madaniyatlararo muloqot ko‘nikmalarini rivojlantirish

jarayonida adekvat til vositalarini tanlash va ularning autentik nutqda qo‘llanish me’yorlarini bilish muhim o‘rin tutadi. Bu me’yorlar esa turli lingvomadaniyatlarda real voqelikni idrok etishdagi farqlar bilan belgilanadi. Madaniyatlararo muloqotni o‘qitish jarayoni talabalar turli lingvomadaniy hamjamiyatlarga xos bo‘lgan nutqiy va kommunikativ me’yorlarni farqlashni, ularni anglashni hamda vaziyat kontekstini hisobga olgan holda til vositalaridan to‘g‘ri va samarali foydalanishni o‘rgangandagina muvaffaqiyatli kechadi. Bu esa lingvopragmatik tahlilga oid tegishli bilim va ko‘nikmalarni shakllantirish orqali o‘rganilayotgan til egalari bilan umumiy kommunikativ bilimlar bazasini yaratishga xizmat qiladi.

Chet tilini o‘qitish jarayonining madaniyatlararo yo‘nalishi talabalarni boshqa madaniyat vakillarining konseptual tizimi, dunyoqarashi, maqsadli til so‘zlovchilarining qadriyat yo‘nalishlari hamda muloqotning ijtimoiy-madaniy konteksti bilan tanishtirish orqali amalga oshiriladi. Jumladan, nemis tilida rasmiy va norasmiy muloqotning aniq farqlanishi (*Entschuldigen Sie, könnten Sie mir bitte helfen? – Kechirasiz, iltimos, menga yordam bera olasizmi?*) talabalardan sotsiolingvistik me’yorlarni hisobga olishni talab etadi. Bunday yondashuv talabalarning haqiqiy xorijiy til nutqini to‘g‘ri tushunish va talqin qilish uchun samarali strategiyalarni shakllantirishga yo‘naltirilgan lingvodidaktik muhitni yaratishga xizmat qiladi. Zamonaviy mutaxassislarni tayyorlash jarayonida chet tilini o‘qitishga professional faoliyatning madaniyatlararo jihatini integratsiyalash ta’lim jarayonini turli madaniyat vakillari o‘rtasidagi o‘zaro ta’sir xususiyatlarini hisobga olgan holda tashkil etishni talab etadi. Masalan, nemis madaniyatida punktuallik muhim qadriyat hisoblanib, bu holat til birliklarida ham aks etadi (*Der Unterricht beginnt um 9:00 Uhr. Bitte seien Sie pünktlich – Dars soat 9:00 da boshlanadi. Iltimos, o‘z vaqtida keling*). Bunday misollar talabalarni madaniyatlararo muloqot sharoitida yuzaga keladigan kommunikativ va kasbiy muammolarni hal etishga tayyorlaydi.

Chet tilini o‘qitishda madaniyatlararo komponentni ta’lim maqsadi va mazmunining alohida tarkibiy qismi sifatida ajratib ko‘rsatish muhimdir. Madaniyatlararo yo‘naltirilgan xorijiy tilni o‘zlashtirish madaniyatlararo kommunikativ kompetensiyani rivojlantirish uchun asos bo‘lib xizmat qiladi. Xususan, nemis tilida fikrni ochiq va aniq ifodalash me’yor hisoblanadi (*Ich bin mit diesem Vorschlag nicht einverstanden – Men bu taklifga qo‘shilmayman*), bu esa ayrim madaniyatlar vakillari uchun noodatiy bo‘lishi mumkin va strategik kompetensiyani talab etadi. Madaniyatni bevosita o‘rgatib bo‘lmasligi, uni faqat real madaniyatlararo muloqot amaliyoti orqali o‘zlashtirish mumkinligi sababli, o‘qituvchi talabalar uchun ushbu ko‘nikmalarni rivojlantiruvchi sharoitlarni yaratishi zarur. Universitet ta’lim muhitida bu jarayon xorijiy til muloqotini o‘qitishda yaratilgan lingvodidaktik muhit orqali amalga oshiriladi. Masalan, akademik muloqotda lavozim va ijtimoiy rolni til orqali to‘g‘ri ifodalash muhimdir (*Herr Professor, ich hätte eine Frage zu Ihrer Vorlesung – Professor janoblari, ma’ruzangiz bo‘yicha savolim bor edi*).

Xulosa. Ta’lim jarayonining ushbu xususiyatlari madaniyatlararo muloqot ko‘nikmalarini shakllantirishda xorijiy til muloqotini o‘rgatishning hal qiluvchi ahamiyatga ega ekanini ko‘rsatadi. Muloqot vaziyatlarini modellashtirish, kommunikantlar rollarini aniqlash va real sharoitlarga yaqinlashtirish orqali talabalar nutqning uslubiy va leksik vositalarini to‘g‘ri tanlash hamda samarali muloqot strategiyalarini ishlab chiqish imkoniyatiga ega bo‘ladilar. Shu bois ta’lim jarayonini tashkil etishda madaniyatlararo muloqotni rivojlantiruvchi faol va interaktiv o‘qitish usullaridan foydalanish maqsadga muvofiqdir. Nemis tilini baholash tizimi Yevropa Kengashi tomonidan ishlab chiqilgan CEFR doirasi asosida o‘rganuvchilarning lingvistik, sotsiolingvistik, pragmatik va madaniyatlararo kompetensiyalarini kompleks baholashga yo‘naltirilgani bilan ajralib turadi. Ushbu yondashuv O‘zbekiston Respublikasida joriy etilgan kompetensiyaga asoslangan ta’lim modeli va Davlat ta’lim standartlari bilan mantiqan uyg‘unlashadi. Madaniyatlararo kommunikativ kompetensiya xorijiy tilni egallashning ajralmas tarkibiy qismi ekanligi asoslandi hamda uni shakllantirish talabalarning real kommunikativ vaziyatlarda til vositalaridan adekvat foydalanish qobiliyatini rivojlantirishga xizmat qiladi. Xulosa qilib aytganda, nemis tilini o‘qitish va baholashda madaniyatlararo yondashuvni tizimli joriy etish ta’lim jarayonining samaradorligini oshirish, raqobatbardosh va global fikrlovchi mutaxassislarni tayyorlash uchun muhim metodik asos bo‘lib xizmat qiladi.

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