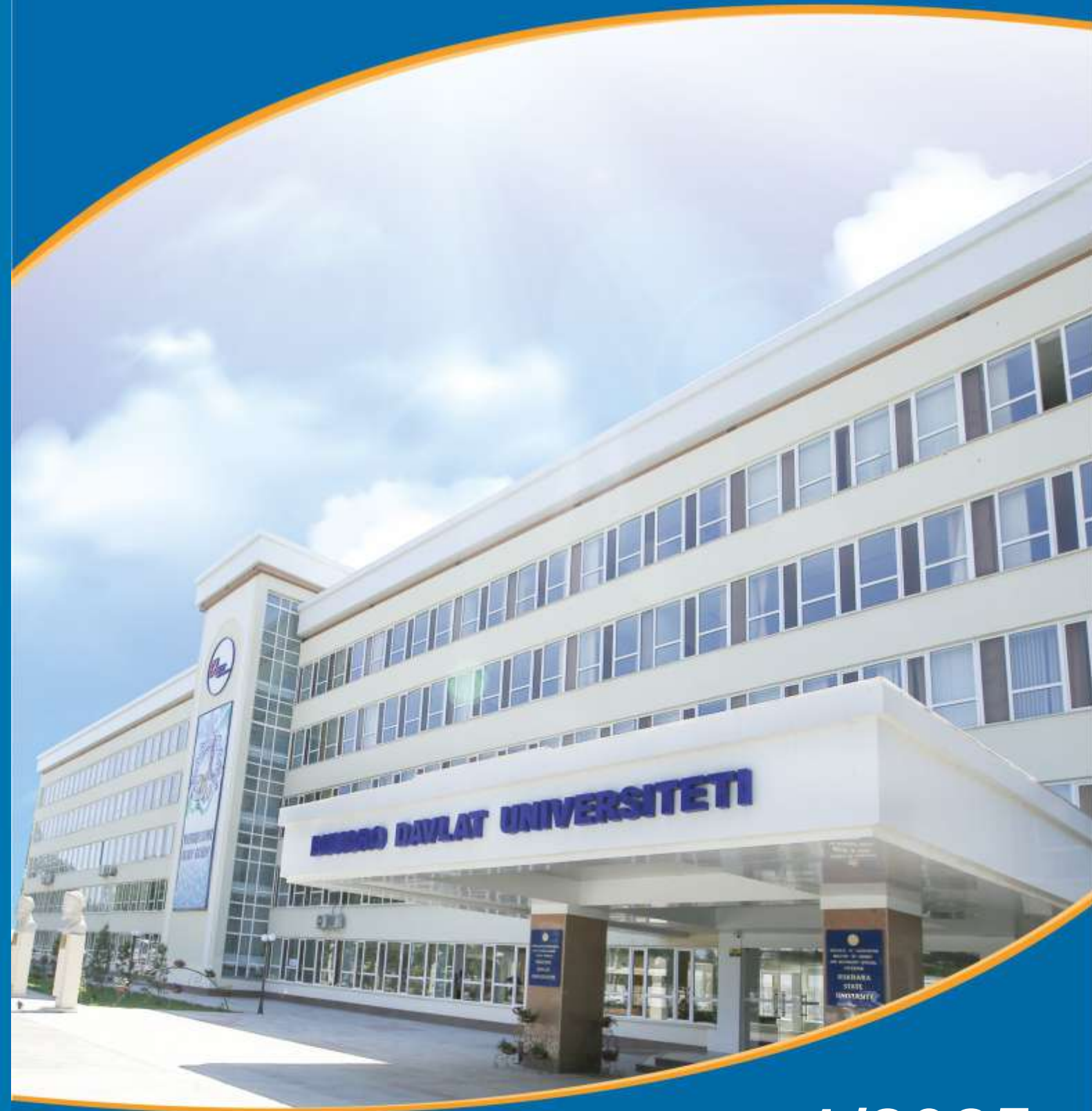




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## GENDER ASYMMETRY IN LANGUAGE: CULTURAL AND LINGUISTIC REFLECTIONS IN UZBEK, RUSSIAN, AND ENGLISH

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**Abstract.** This article explores the relationship between language and gender in Uzbek, Russian, and English, focusing on how linguistic structures reflect and reinforce gender roles and societal norms. It examines lexical asymmetry, the gendering of professional terminology, and cultural perceptions expressed through metaphors and idiomatic expressions. A key emphasis is placed on color symbolism and how it conveys gendered values. The study highlights the prevalence of double standards and the systemic coding of masculinity as superior in language, while femininity is often diminished to youth, appearance, or domesticity.

**Keywords:** gender asymmetry, linguistic inequality, Uzbek language, Russian language, English language, color symbolism, gender roles, societal norms, inclusive language.

### TILDA GENDER ASIMMETRIYASI: O'ZBEK, RUS VA INGLIZ TILLARIDA MADANIY VA LINGVISTIK AKSLAR

**Annotatsiya.** Ushbu maqola o'zbek, rus va ingliz tillarida til va gender o'rtasidagi munosabatlarni o'rganadi, ayniqsa, til strukturasi gender rollari va jamiyatdagi normalarni qanday aks ettirishi hamda mustahkamlashiga e'tibor qaratadi. Unda leksik asimmetriya, professional terminologiyaning genderlanishi va metaforalar hamda idiomatik iboralar orqali ifodalanadigan madaniy qarashlar tahlil qilinadi. Maqolada ranglar ramziy ma'nosi va ularning gender qadriyatlarini qanday aks ettirishiga alohida urg'u berilgan. Tadqiqotda "ikki standart" holati va til tizimida erkaklikning ustunlik sifatida kodlanishi, ayollik esa ko'pincha yoshlik, tashqi ko'rinish yoki uy ishlari bilan cheklanishi ta'kidlanadi.

**Kalit so'zlar:** gender asimmetriyasi, lingvistik tengsizlik, o'zbek tili, rus tili, ingliz tili, ranglar ramziy ma'nosi, gender rollari, ijtimoiy normalar, inklyuziv til.

### ГЕНДЕРНАЯ АСИММЕТРИЯ В ЯЗЫКЕ: КУЛЬТУРНЫЕ И ЛИНГВИСТИЧЕСКИЕ ОТРАЖЕНИЯ В УЗБЕКСКОМ, РУССКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

**Аннотация.** Данная статья изучает взаимосвязь между языком и гендером в узбекском, русском и английском языках, с особым акцентом на то, как языковая структура отражает и укрепляет гендерные роли и общественные нормы. Рассматриваются лексическая асимметрия, гендеризация профессиональной терминологии, а также культурные взгляды, выраженные через метафоры и идиоматические выражения. В статье уделено особое внимание символике цветов и тому, как она передаёт гендерные ценности. Исследование подчёркивает явление «двойных стандартов» и систематическое кодирование мужского как превосходящего, в то время как женское часто сводится к молодости, внешнему виду или домашней деятельности.

**Ключевые слова:** гендерная асимметрия, лингвистическое неравенство, узбекский язык, русский язык, английский язык, символика цветов, гендерные роли, общественные нормы, инклюзивный язык.

**Introduction.** The intricate relationship between language and culture has been a subject of scholarly interest for decades, with gender serving as a pivotal element in linguistic and cultural studies. The manifestation of gender within language reflects not only the structural and semantic aspects of communication but also the deeply ingrained social and cultural constructs that shape our understanding of gender roles. Linguistic studies have shown that language is a powerful medium through which cultural norms, stereotypes, and ideologies are perpetuated and reinforced.

This paper explores the cultural-linguistic dimensions of gender representation, focusing on how language serves as a bridge between societal perceptions and individual identity. By examining the concept

of "cultural codes" as proposed by scholars like R. Lakoff and V. V. Krasnix, the study seeks to shed light on the ways linguistic and cultural elements intersect to construct gendered identities. The analysis spans the physical, cognitive, and linguistic codes embedded within language, offering insights into how gender stereotypes are reflected and challenged across different cultural frameworks.

**Main part.** The study of gender in linguistics often reveals the interplay between societal norms and linguistic structures. Researchers who analyze gender-related aspects of language consider its social and cultural underpinnings, situating their investigations within the framework of cultural linguistics. This approach allows scholars to explore the reciprocal relationship between language and culture from a gendered perspective.

Language operates as a medium for both transmitting and shaping cultural values, reflecting societal expectations regarding gender roles. As R. Lakoff posits, gender is a social and cultural construct, which necessitates considering the participants' social status and ethnocultural traditions when examining the features of verbal communication. Different cultural spaces employ distinct codes, as highlighted by Krasnix, who describes cultural codes as frameworks that shape and organize perceptions, evaluations, and classifications of the surrounding environment.

Cultural codes, deeply rooted in archetypal representations, often differentiate between "male" and "female" concepts through culturally specific attributes. Despite their universal applicability, these codes exhibit national and cultural nuances that vary across linguistic communities. These codes manifest within language and cultural consciousness, illustrating how language functions as both a repository and a vehicle for transmitting cultural identity. In this way, language not only preserves the criteria of national culture but also actively participates in its formation and perpetuation.

Biomorphic codes serve as a significant aspect of cultural linguistics, reflecting gendered perceptions and societal norms through metaphors and idiomatic expressions linked to biological and natural imagery. These codes illustrate how cultural narratives and linguistic structures intertwine to frame the characteristics and roles attributed to women and men within a given society. In particular, biomorphic codes provide a lens to examine how language metaphorically constructs the identity and morality of individuals, often reinforcing gender stereotypes and cultural expectations.

In many cultures, women are often associated with natural and animal imagery that emphasizes their perceived physical and moral characteristics. For instance, in Uzbek, Russian, and English cultures, the metaphor of a "snake" represents deceitfulness and treachery, commonly attributed to women. In Uzbek, the expression *ko'kragida ilon boqish* ("nurturing a snake in the bosom") portrays someone harboring a treacherous person, often with a gendered implication. Similarly, Russian employs the term *змея подколодная* ("snake under the grass"), while English uses the phrase *snake in the grass* to describe a deceptive individual, frequently linked to female characters in literature and popular culture. These idiomatic expressions reflect an enduring association between women and negative attributes like cunningness and betrayal.

Another prominent example of biomorphic coding is the metaphor of the "cuckoo," symbolizing neglectful motherhood. In Uzbek, the term *ko'kqush* refers to a mother who abandons her children, paralleling the Russian *кукушка* and the English *cuckoo mother*. This metaphor not only captures societal condemnation of maternal neglect but also reflects a broader cultural tendency to judge women harshly for any deviation from traditional maternal roles. The imagery of the cuckoo, a bird known for leaving its eggs in the nests of other birds, reinforces the expectation that women prioritize caregiving and family responsibilities above all else.

Similarly, metaphors related to insects such as "butterfly" and "dragonfly" are used to describe women who are perceived as frivolous or morally loose. In Uzbek culture, *kechki kapalak* ("night butterfly") refers to a woman of questionable morals, akin to the Russian *ночная бабочка* and the English *night butterfly*. Likewise, *стрекоза* ("dragonfly") in Russian and its counterparts in other languages signify a lighthearted or superficial woman. These metaphors not only assign negative connotations to women but also reinforce societal expectations regarding their behavior and lifestyle choices.

In contrast, biomorphic codes associated with men often highlight strength, leadership, and dominance. For example, the idiomatic expressions *xujayin* (Uzbek: "master" or "leader"), *Хозяин положения* (Russian: "master of the situation"), and *master of the situation* (English) depict men as authoritative figures who command respect and control their circumstances. Such phrases underscore the cultural valorization of masculine traits such as power, decisiveness, and reliability, aligning with traditional gender roles that position men as protectors and providers.

Biomorphic codes also extend to animal metaphors that reflect physical attributes and moral judgments. In Russian, terms like *корова* ("cow") and *лошадь* ("horse") are used to describe women with

larger body types, often with derogatory undertones. Conversely, metaphors such as *лебедь* ("swan") or *лебёдушка* ("little swan") connote grace and beauty, highlighting the societal emphasis on physical appearance for women. Uzbek culture similarly employs metaphors such as *asal* ("honey") to praise a woman's sweetness and attractiveness or *jodugar* ("witch") to denounce cunning and malicious behavior.

These biomorphic representations reveal how language perpetuates cultural norms and expectations regarding gender. While often reflective of longstanding traditions, such metaphors also expose the limitations of societal perceptions, particularly in their tendency to reduce individuals to simplistic, often prejudiced, archetypes. Understanding these codes provides critical insight into how language both mirrors and shapes the cultural landscape of gender roles.

The use of metaphors to describe women reveals significant cultural variations, reflecting distinct societal norms and attitudes. Across languages and cultures, metaphoric expressions offer insights into how women are perceived and categorized, often highlighting both positive and negative traits. In English, Russian, and Uzbek, metaphors are employed to characterize women based on their appearance, behavior, and moral attributes, often reinforcing traditional gender norms.

In English, metaphoric expressions such as "honey" symbolize sweetness and attractiveness, portraying women as pleasant and appealing. Conversely, terms like "shrew" denote aggression, stubbornness, and unpleasantness, revealing the negative connotations attached to assertive or non-compliant women. Similarly, expressions like "restless girl" and "boring person" use descriptive combinations of adjectives and nouns to highlight traits such as unease, monotony, or emotional instability. These linguistic constructions underscore the dual expectations placed on women to be both dynamic and entertaining while maintaining poise and composure. Animal-based metaphors in English, such as "snake" and "mouse," further reinforce gender stereotypes by associating women with cunningness or timidity, respectively, while terms like "harpy" evoke imagery of aggression and severity.

Russian culture similarly employs a wide array of metaphors to describe women, reflecting societal attitudes that blend admiration and critique. Positive expressions like *медок* ("honey") convey charm and sweetness, often highlighting physical attractiveness. At the same time, terms such as *стерва* ("shrew") or *скандальная женщина* ("quarrelsome woman") depict women who challenge societal expectations of docility or restraint in a negative light. Animal metaphors, such as *змея* ("snake") or *ворона* ("crow"), mirror English expressions by emphasizing traits like cunning, talkativeness, or restlessness. Meanwhile, terms like *гарпия* ("harpy") paint a picture of overly assertive or harsh women, further showcasing the negative stereotyping of women who deviate from traditional roles.

In Uzbek culture, metaphors similarly convey a blend of admiration and criticism. Positive expressions like *asal* ("honey") symbolize sweetness and beauty, echoing the English and Russian equivalents. However, terms such as *janjalkash ayol* ("quarrelsome woman") or *sayoq ayol* ("unrestrained woman") are used to critique women perceived as disruptive or morally lax. Additionally, metaphors involving animals, such as *ilon* ("snake") or *ko'kqush* ("cuckoo"), depict women as deceitful or neglectful, reinforcing negative stereotypes tied to specific behaviors or social roles. Unique to Uzbek culture are idiomatic expressions that use local terms to describe women's traits, emphasizing the cultural specificity of these metaphoric constructs.

While these metaphoric expressions vary across cultures, they collectively illustrate a tendency to frame women's identities within restrictive, often stereotypical, boundaries. The interplay of positive and negative connotations reveals a duality in how societies perceive and value women, oscillating between admiration for traditionally feminine qualities and criticism of behaviors that challenge conventional norms. These cultural variations highlight the role of language as both a reflection and reinforcement of societal attitudes toward gender.

In Uzbek culture, colors carry distinct connotations when used to describe women, reflecting societal values and judgments. **Black**, for instance, often bears a negative meaning. Expressions like "qorayib ketgan ayol" (a woman whose reputation has been tarnished) or "uyatsiz ayol" (shameless woman) convey disapproval and moral condemnation. On the other hand, **blue** or "ko'k" in Uzbek, is generally associated with positive attributes such as purity and sincerity. Phrases like "ko'zlari ko'k" (blue-eyed) or "osmondan yog'dudek kelgan" (as radiant as a ray from the sky) are used to praise beauty and charm in women.

This duality of color symbolism is not unique to Uzbek culture. In Russian, **black** can also denote negativity, with terms like "чёрная репутация" (blackened reputation) implying moral decline. Conversely, **blue** or "голубой" is often associated with calmness and nobility, though its use to describe women specifically is less prominent than in Uzbek. Similarly, in English, **black** is frequently linked to darkness and mystery but can also carry a sophisticated undertone, as in "the lady in black," depending on the context.

**Blue**, however, often connotes calmness and depth, as seen in "blue-eyed girl," which can imply innocence or beauty.

These symbolic uses of color also intersect with the concept of societal double standards. In Uzbek culture, actions considered inappropriate for women are often overlooked or even celebrated when performed by men. For instance, a man described as "ayolparast" (a man who enjoys the company of women) is seldom criticized harshly, whereas women with similar behaviors face societal censure. This contrast illustrates how perceptions of morality and social roles are deeply gendered and encoded in language, with colors serving as metaphors for broader cultural judgments.

**Conclusion.** The examination of gender perceptions and language in Uzbek, Russian, and English cultures reveals the deep entrenchment of societal norms and stereotypes within linguistic frameworks. Language serves as both a reflection and a reinforcement of societal values, shaping how gender roles and identities are constructed and perceived. The analysis of lexical asymmetry, double standards, and gendered connotations—particularly through colors and professional terminology—highlights the disparities in how men and women are valued and represented across cultures.

In Uzbek culture, expressions and metaphors rooted in tradition often favor male dominance, relegating women to roles that emphasize morality, beauty, or domesticity. Similar trends are evident in Russian and English, where language encodes gender-specific expectations, such as associating masculinity with power and authority, while femininity is often linked to youth, appearance, or subservience. These patterns are not merely linguistic quirks; they mirror historical and cultural dynamics that have long defined gender relations.

However, language is not static; it evolves with societal shifts. The increasing focus on gender equality worldwide has sparked significant changes, encouraging more inclusive and neutral terminology. For instance, terms like "chairperson" or "firefighter" in English challenge traditional gender norms embedded in language. Similarly, in Uzbek and Russian, there is a growing recognition of the need to update linguistic norms to reflect the changing roles of women in society.

The road to achieving linguistic and gender equality is not without challenges. Deep-seated cultural traditions, resistance to change, and the slow adaptation of language to reflect modern realities require persistent effort. Ultimately, the interplay between language and gender underscores the power of words to shape social realities. As cultures continue to evolve, so too must their languages, ensuring that linguistic expressions of gender reflect and reinforce principles of equality and mutual respect. The journey toward achieving this balance is ongoing, but with continued awareness and advocacy, meaningful progress is both achievable and inevitable.

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**PERIFRAZALAR OLAMNI IDROK ETISH USULI SIFATIDA***Ahmadova Umidaxon Shavkat qizi,**Buxoro davlat universiteti, O‘zbek tilshunosligi va jurnalistika**kafedrasi dotsenti, f.f.f.d. (PhD)**u.s.ahmadova@buxdu.uz**uaxmadova477@gmail.com**<https://orcid.org/0000-0002-6395-9812>*

**Annotatsiya.** Maqolada olamning lisoniy manzarasi, avvalo, tilning grammatik qatlamida namoyon bo‘lishi, har bir tilning o‘ziga xos grammatik tuzilishi lisoniy manzaraning xilma-xil bo‘lishida asos vazifasini bajarishi, tilning madaniy jihatdan yoritilishida ham lisoniy manzaraning aks etishi haqida mushohada yuritilgan. Perifrazalar obyektning o‘ziga xos xususiyatlarini osongina tanib olish, olamning lisoniy manzarasini yoritishda tasvirlash obyektini aniqlashni osonlashtirish vazifasini bajarishi asoslangan.

**Kalit so‘zlar:** til, olam, kontekst, manzara, perifraza, omil, inson, o‘zbek tili, ingliz tili, rus tili, qadriyat, madaniyat, tarix, urf-odat, nutq, mohiyat.

**ПЕРИФРАЗЫ КАК МЕТОД ВОСПРИЯТИЯ МИРА**

**Аннотация.** В статье приводятся рассуждения о том, что языковая картина мира проявляется, прежде всего, в грамматическом слое языка, что специфическая грамматическая структура каждого языка выступает в качестве основы многообразия языкового ландшафта, что языковая картина отражается и в культурном освещении языка. В основе лежит то, что перифразы выполняют задачу лёгкого распознавания особенностей объекта, облегчения идентификации объекта изображения при освещении языковой картины мира.

**Ключевые слова:** язык, вселенная, контекст, пейзаж, перифраза, фактор, человек, узбекский язык, английский язык, русский язык, ценность, культура, история, традиция, речь, сущность.

**PERIPHRASES AS A METHOD OF PERCEPTION OF THE WORLD**

**Abstract.** In the article observes the linguistic landscape of the universe, first of all, its manifestation in the grammatical layer of the language, the fact that each language's own grammatical structure serves as a basis for the diversity of the linguistic landscape, and the reflection of the linguistic landscape even in the cultural illumination of the language. Peripherals are based on the task of easily recognizing the specifics of an object, facilitating the identification of the imaging object when illuminating the linguistic landscape of the universe.

**Keywords:** language, universe, context, landscape, periphery, factor, human, Uzbek, English, Russian, value, culture, history, tradition, speech, essence.

**Kirish.** Ko‘pincha, nutqimizda fikrlarimizni yetarli darajadagi mazmun va ifodalilikni ta‘minlab beruvchi so‘zlar yetishmaydi. Odatda, biz nutqimiz to‘g‘ri va mantiqiy bo‘lishi uchun takrorlardan xoli bo‘lishini ta‘minlashga harakat qilamiz. Buning uchun so‘zlovchining so‘z boyligi yuqori bo‘lishi talab etiladi. Aksariyat hollarda ortiqchalilikdan, takrorlardan xalos bo‘lish uchun olmoshlardan, sinonimik qatorlardan foydalanish ma‘qul ko‘riladi. Biroq, bu doim ham yetarli bo‘lmasligi mumkin. Bunday vaziyatlarda o‘ta samarali ifoda vositalariga murojaat qilish kutilgan natijani berishi o‘z isbotini topgan.

Darhaqiqat, biz kundalik nutqimizda bir necha bor bunday vositalarga murojaat qilamiz. Jumladan: “o‘rmon qiroli” (sher), “kumush parcha” (qor), “rozalik manbayi” (konditsioner) va boshqalar. Bu bilan biz bir tushunchani bir necha tushunchalar yordamida ifodalash, uni to‘g‘ridan-to‘g‘ri emas, balki bilvosita nomlash imkonini beruvchi lingvistik vositalardan foydalanamiz.

Inson tomonidan olamni idrok etish turli vositalar yordamida amalga oshiriladi. Xususan, Alloh tomonidan ato etilgan sezgi organlari, nutqiy muloqot, hissiy olam kabilar shular jumlasidandir. Ular orasida inson nutqi muhim ahamiyat kasb etib, olamning lisoniy manzarasini hosil qilishda ishtirok etuvchi omil sanaladi. Olamning lisoniy manzarasi, avvalo, tilning grammatik qatlamida namoyon bo‘lib, har bir tilning o‘ziga xos grammatik tuzilishi lisoniy manzaraning xilma-xil bo‘lishida asos vazifasini bajaradi. Masalan, o‘zbek tilida egasi ifodalanmagan gaplarning mavjudligi, ingliz tilida fe‘lning, odatda, ot (subject)dan keyin

kelishi, to'liq hamda no to'liq fe'llarga ajralishi va boshqalar. Bu turli tillarning dunyoni idrok etish usullarining farqini ochib beradi. Tilning so'z boyligi va ma'nolarni ifodalash usullari dunyoni anglash hamda uning turli jihatlarini ta'riflash imkoniyatini kengaytiradi. Misol uchun, ba'zi tillarda ranglarni ifodalash uchun ko'proq so'zlar mavjud bo'lib, bu ularning dunyoning ranglarini farqlash qobiliyatini aks ettiradi. Yoki hayvonlarga xos ovozlarning turli tillarda turlicha tadqiq etilishi xalqlarning olamni anglashdagi lisoniy qobiliyatiga asoslanadi. Tilning metaforik qurilishi va obrazli tasvirlarning vujudga kelishi ham bizning olamni idrok etishdagi tafakkurimizni va tasavvurimizni yoritishda muhim rol o'ynaydi. Chunonchi, tong otishi metaforasi yangi hayot, yangi umidlarning boshlang'ich nuqtasi o'laroq tasvirlansa, tun metaforik obrazi orqali hayotning nihoyaga yetishi, vaqt o'tishi kabi tasvirlar yuzaga keltiriladi.

**Tadqiqot metodi.** Olamning lisoniy manzarasini anglashda tilning madaniy jihatdan o'ziga xosligiga e'tibor qaratiladi. Chunki madaniyatlar xilma-xil, qadriyatlar turlicha. Til madaniyatning ajralmas qismi sanalib, u elatning milliy tarixi, qadriyatlari, urf-odat-u an'analari, dunyoqarashini aks ettiradi. Har bir tilga xos til vositalari mavjud bo'lgani kabi tasviriy ifodalarning ham tillar orasida o'ziga xos ko'rinishlari mavjudligi olamning lisoniy manzarasini anglashda asosiy omil bo'lib xizmat qiladi. Xususan, rus tilidagi mavjud perifrastik birliklar ham o'zbek tilidagi tasviriy ifodalar kabi bir xil funktsiya bajaradi. Shaxs yoki tushunchaning ikkinchi nomi sifatida qo'llanuvchi perifrazalar nutq tasvirini, inson hissiyotlarini aks ettirish, satira va yumor vazifasini namoyon etish, qo'shimcha effekt hosil qilish uchun foydalaniladi. Nutqiy muloqotda perifrazalarni qo'llash orqali qo'shimcha ma'lumot berish, so'zning sinonim variantini hosil qilish mumkin. Jumladan, o'zbek tilidagi "*mamlakat egasi*" tasviriy ifodasi qiroлга nisbatan qo'llansa, rus tilida ushbu birlik "lord" tushunchasi orqali aks ettiriladi.

O'zbek tilshunosligida perifraza xususidagi ilmiy va nazariy ma'lumotlarni M.Mirtojiyev [4], I.E.Umirov "O'zbek tili perifrazalari" mavzusidagi nomzodlik dissertatsiyasi [5], S.Shodiyev "Parafrazalar va ularning derivatsion xususiyatlari" [6] maqolasida, D.Aytboyevning "O'rin-joy bildirgan perifrazalarda motivlashuv", "Konkret shaxslarni anglatuvchi perifrazalarda motivlashuv", "Sarlavhada perifrazalar" kabi maqolalarida [1, 2, 3] kuzatish mumkin.

Perifraza – matnni zerikishdan xalos qilishning ajoyib usuli. Bundan tashqari, bu juda "xavfsiz" vosita, deyish mumkin. Ayniqsa, perifrazalar G'arb mamlakatlarida juda mashhur. U yerda biron-bir sababga ko'ra sudga murojaat qilish odat tusiga kirgan, soha vakillari, ko'pincha, o'z so'zlariga ehtiyot bo'lishlari kerakligi sababli, ular bajonidil perifrazalardan foydalanadilar. Chunki, tasviriy ifodalar kerakli ma'lumotni yetkazish imkonini beradi va shu bilan birga turli ayblovlarini keltirib chiqaradigan noxush vaziyatlarning oldini oladi. Bu ularning nutqini yumshatishga yordam berishi bilan birga nutqni maqsaddan uzoqlashtirmaydi ham.

Perifrazalarni hayotga, ya'ni matnlarga kiritishni boshlashdan oldin, ushbu nutqni ifodalash vositalari ikki asosiy guruhga bo'linganligini ko'rib chiqish lozim:

1) hech qanday qo'shimcha tushuntirishsiz idrok etilishi mumkin bo'lgan keng tarqalgan perifrazalar: *hayvonlar shohi* (sher), *o'rmon malikasi* (archa), *to'rt oyoqli do'stlar* (uy hayvonlari), *pichoq va bolta ishchilari* (qaroqchilar), *qanotli do'stlar* (qushlar) va h.k.;

2) matniy perifrazalar: ma'nosini faqat o'zi qatnashib kelayotgan kontekstlar ichidagina anglash mumkin bo'lganlari: o'zbek *avtomobil sanoatining g'ururi* ( RAVON...), *Qodiriyning o'gay qizi* (Zaynab) va shu kabilar.

Agar birinchisi tushuntiruvchi so'zni talab qilmasa, ikkinchisida o'quvchi birinchi navbatda nima aytilayotganini aniq tushunishi kerak va shundan keyingina keng ommaga tarqalishiga erishish mumkin bo'ladi. Aks holda, bu kabi namunalarni hamma birdek tushunmasligi va ularning qo'llanish doirasi faqatgina shu matn bilan chegaralanib qolishi mumkin.

Bundan tashqari, bitta matndagi turli xil obyektlarni bir xil perifrazalar bilan bezatish noo'rindir. Bu o'quvchini chalg'itish bilan birga so'zlarning tasvirlash qobiliyatini susaytiradi va uning imkoniyat darajasini toraytiradi. Masalan, ham eman, ham chinor daraxtiga nisbatan "*yashil do'st*" iborasini qo'llash nomlanayotgan obyektlardan birining ikkinchisiga nisbatan ahamiyatini biroz pasaytiradi.

Shuni ham ta'kidlash joizki, perifrazalarning ko'pligi ham aqliy faoliyatga nojo'ya ta'sir qilishi mumkin. Soha mutaxassislari bu borada bir yoki ikkita tavsiflovchi ibora yetarli deb hisoblaydilar. Bundan tashqari, ulardan yonma-yon foydalanmaslik tavsiya etiladi.

**Muhokama.** Perifraza biror narsani to'g'ridan-to'g'ri ifodalash o'rniga aylanma yoki bilvosita ifodalash usulidan foydalanadi. Tabiiyki, bu oddiy tushunchani tasvirlash uchun zarur bo'lgandan ko'ra ko'proq so'zlardan foydalanishni o'z ichiga oladi. Ulardan foydalanish yozuvchilarga yanada murakkab va nozik ma'no yaratishlariga yoki o'z yozuvlarida "chuqurlik" hamda mantiqiylikni yetkazishlariga ko'maklashadi. Jumladan, ayrim obyektlarning shaxs lisoniy olamida idrok etilish holatini kuzataylik: "*Osmondagi yorqin va porloq shar*" – bu quyoshning perifrazasi bo'lib, quyosh haqidagi oddiy tushunchani tasvirlash uchun bir nechta so'zlardan foydalanilgan. "*O'rmon qiroli*" – bu sher uchun qo'llanilgan perifraza

bo'lib, ulug'vorlik va kuch-qudrat tuyg'usini uyg'otish uchun yanada murakkab tavsiflovchi iboradan foydalanilgan. "Tokning suyuq oltini" – bu sharob ichimligining perifrasi bo'lib, ichimlikning boyligi va qadr-qimmatini yetkazish uchun ko'proq she'riy va hayajonli tavsifdan foydalanilgan. "Hech qachon uxlamaydigan shahar" – bu perifarazada Nyu-York shahri nazarda tutilmoqda. Shaharning energiyasi va jo'shqinligini uyg'otish uchun mana shunday tavsiflovchi iboradan foydalanilgan.

Perifraza obyektning o'ziga xos xususiyatlarini osongina tanib olishga yordam beradi. Muayyan hodisalarni obrazli tarzda tasvirlab, ularning ayrim o'ziga xos xususiyatlarini bo'rttirib, tasvirlash obyektini aniqlashni ososlashtiradi. Yozuvchi obyekt yoki hodisa nomini ongimizda hayotning yorqin manzarasini yaratuvchi muhim belgilarning tavsifi bilan almashtirib perifrardan foydalanadi. Ko'chma ifoda tushuncha yoki hodisaning ma'nosini saqlab, boshqa narsa haqida gapiradi. Masalan, "ko'k sayyora" – yer, "ikkinchi non" – kartoshka, "qo'ziqorinlar shohi" – oq qo'ziqorin, "cho'l kemasi" – tuya, "oq oltin" – paxta, "qora oltin" – neft, ko'mir, "kichik birodarlarimiz" – hayvonlar, "hayot oqshomi" – keksalik, "abadiy shahar" – Rim, "po'lat karavot" – temiryo'l, "millionlar o'yini" – futbol va h.k.

Tilda perifrardan unumli foydalanish ekspressivlikning kuchayishi, nutqning jonli, hissiyotli bo'lishini ta'minlab beruvchi omil hisoblanadi. Masalan, oddiy nutqda qo'llanuvchi "Oy chiqdi" jumlasini ushbu tilda majoziylik va hissiylikni ta'minlash maqsadida "Osmonda *tungi yulduz* paydo bo'ldi" tasviriy ifodasi orqali tasvirlansa, mazmun yanada chiroyliroq jaranglaydi. Obyekt yoki hodisalarga xos ma'lum sifatni ham ta'kidlab ko'rsatish uchun tasviriy ifodalardan foydalanish maqsadga muvofiq. Masalan, "xalq dushmani" perifrasi "xalq manfaatiga qarshi chiqqan odam" perifrasi nisbatan ma'no jihatidan kuchliroq.

Perifrazaning mohiyati obyekt yoki hodisaning bevosita nomini almashtirishda ko'rinadi. Bunday to'g'ridan-to'g'ri nom yo'qligiga qaramay, biz, odatda, u yoki bu muallif tomonidan ishlatiladigan perifrallarining ma'nosini yaxshi anglaymiz. Zero, muallif, ko'pincha, o'z perifrallarini ushbu xususiyatni ta'kidlash chizig'i bo'ylab quradi. Qadimda yozuvchilar perifrallarga tez-tez murojaat qilganlar. Chunki, ular buni yanada nafis ifoda usuli deb hisoblashgan.

Tarixiy perifrallar ham obyekt yoki hodisani ifodalashda tarixiy voqelik hamda raqamlarga asoslangan holda ishlatiladi. Jumladan:

*Imperator Aleksandr I - "Yevropani ozod qiluvchi"*

*Rossiya - "buyuk islohotlar mamlakati"*

Qo'shimcha sifatida aytishimiz mumkinki, tasviriy ifodalarning allegorik ko'rinishi ham mavjud, ular mavhum tushunchalarni yetkazish uchun qo'shimcha tasvirdan foydalanish orqali aks ettiriladi, jumladan, baxt ma'nosini ifodalash uchun ushbu tilda "baxt qushi", o'lim ma'nosini tasvirlash uchun "qora farishta" tasviriy ifodalari nutqiy muomala jarayonida tez-tez qo'llanadi. Metaforik perifrardan majoziy ma'noda muqoyasa hosil qilish uchun keng foydalaniladi:

*Yurak – ruh o'chog'i*

*Bosh – fikrlar hukmdori.*

Satira va yumor yaratishda tasviriy ifodalardan foydalanish rus tiliga xos ifoda uslubi sanaladi. Masalan, majoziy ma'noda qo'llanuvchi "past odam" (pastkash) ifodasini ushbu tilda "U *boletus qo'ziqoriniga o'xshab kichkina* edi" tarzida qo'llash tilning uslubiy jihatlarini ochib berishga xizmat qiladi. Nutqqa tasvir, emotsionallik bag'ishlashda, ma'noga satirik va yumoristik ruh bag'ishlashda tasviriy ifodalarning o'rni beqiyosdir. Ular tilning ekspressiv imkoniyatlarini kengaytirib, boy va ko'p qirrali matnlar yaratish imkonini beradi. Bundan tashqari, rus xalqi tafakkurida ayrim obyekt turlari quyidagicha idrok etiladi (1.-jadvalga qarang):

1-jadval.

**Rus lisoniy manzarasida ayrim obyekt turlarining perifrastik idrok etilishi**

T/r	Birlik	Perifraza
1	Kitob	"bilim manbayi", "bebaho xazina", "inson tafakkuri yodgorligi", "donishmandlik posboni".
2	Gul	"bog' malikasi", "tabiat mo'jizasi", "quyosh nuri", "xushbo'y sovg'a".
3	Vaqt	"hayot daryosi", "oqayotgan qum", "to'xtovsiz dushman", "go'zal on".
4	Sevgi	"nozik ehtiros", "sehrli tuyg'u", "abadiy alanga", "ma'naviy birlashma".

Bundan tashqari, ingliz tili ham perifrallarga boy til hisoblanadi. Ingliz tilida perifraza turli maqsadlarga xizmat qiladi: tilni nafislik, urg'u va stilistik o'zgaruvchanlik bilan boyitib, uning o'ziga xos xususiyatlarini ochib beradi. Ingliz tilida mavjud perifrallarga namunalar keltiramiz (2-jadvalga qarang):

## Ingliz lisoniy manzarasida ayrim obyekt turlarining perifrastik idrok etilishi

T/r	Soʻz	Perifrazasi
1	Quyosh	“osmon shari”, “sistemamizning yulduzi” yoki “kun shari”
2	Sevgi	“Kupid oʻqi”, “ehtiros olovi” yoki “hissiyotlar simfoniyasi”
3	Oʻlmoq	“yaxshiroq joyga ketgan” yoki “kesib oʻtgan”
4	Ovqatlanmoq	“pazandalik lazatlari”
5	Qirol	“saltanat hukmdori”, “monarx” yoki “suveren”

**Xulosa.** Perifrazalar uslubni yaxshilashga xizmat qiladi. Badiiy matnni aks ettirishda uslubiy nafislik bagʻishlash, murakkablik baxsh etish maqsadida perifrazalardan foydalanish nutqning noziklik va jozibadorligini taʼminlaydi. Bundan tashqari, nutq aniqligiga erishish ham perifrazalarga yuklangan vazifalardan biri hisoblanadi. Ushbu tilning oʻziga xos xususiyatlaridan biri shuki, diplomatik vaziyatlarda ham tasviriy ifodalardan foydalanish mumkin, bu nutqqa xushmuomalaik va bilvosita tilga urgʻu berish mazmunini namoyon etadi. Yozuvchilar jonli tasvirlar yaratish, yaratilgan voqelikka shubha-gumonlarni qoʻshish yoki oʻziga xos his-tuygʻularni yetkazish uchun perifrazadan foydalanadilar. Perifraza ohangni koʻtarish uchun rasmiy yozuvlarda, nutqlarda va adabiy asarlarda keng tarqalgan. Ingliz tarixiy yozma adabiyoti namunalarida original perifrazalar qoʻllangan: – “*Ushbu gʻalati voqealarga boy tarixni tugatadigan oxirgi sahna – bu ikkinchi bolalik va shunchaki unutilish, tishsiz, koʻzsiz, taʼmsiz, hamma narsasiz*” (ikkinchi bolalik – oʻlim, Shekspir).

Perifraza maʼlum bir maʼno uchun zarur boʻlganidan koʻra koʻproq soʻzlarni qamrab oladi. Ular, koʻpincha, keraksiz deb hisoblansa-da, baʼzan maʼlum sabablarga koʻra (ayrim holatlarda yashirin gaplar va evfemizmlar kabi yoki gapning sheʼriy bezaklari uchun) foydali deb topiladi. Hattoki, ayrim insonlar, travmatik miya shikastlanishi natijasida yuzaga keladigan til buzilishi oqibatida nutqlarida kerakli soʻzlarni topishga qiynaladilar. Bunday vaziyatlarda ular nutqlarida maʼlum maʼnoga erishish maqsadida perifrazadan foydalanishlari mumkin.

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**Annotatsiya.** Ushbu maqolada medialingvistika sohasi va uning asosiy tushunchalaridan biri bo'lgan "mediadiskurs" terminiga oid bir qator tilshunoslarning fikr-mulohazalari tahlil etiladi. Shuningdek, mediadiskursning zamonaviy publitsistik janrlardagi ta'siri batafsil yoritiladi. Maqola davomida mediadiskursning turli klassifikatsiyalari keltiriladi va bu tushunchaning zamonaviy OAVdagi o'rni va ahamiyati xususida xulosa chiqariladi. Xususan, mediadiskursni yanada chuqurroq o'rganish uchun kelgusi tadqiqot yo'nalishlari taklif etiladi.

**Kalit so'zlar:** medialingvistika, media, diskurs, mediadiskurs, ommaviy axborot diskursi, mediamatn, publitsistik janr.

### КОНЦЕПЦИЯ МЕДИЙНОГО ДИСКУРСА В СОВРЕМЕННЫХ ПУБЛИЦИСТИЧЕСКИХ ЖАНРАХ

**Аннотация.** В данной статье анализируются мнения ряда лингвистов относительно термина «медиадискурс», который является одним из основных понятий медиалингвистики. Также подробно освещается влияние медиадискурса на современные публицистические жанры. В статье приводятся различные классификации медиадискурса и делается вывод о роли и значении этого понятия в современных СМИ. В частности, для более глубокого изучения медиадискурса предлагаются будущие исследовательские направления.

**Ключевые слова:** медиалингвистика, медиа, дискурс, медиадискурс, дискурс средств массовой информации, медийный текст, публицистические жанры.

### THE CONCEPT OF MEDIA DISCOURSE IN MODERN PUBLICISTIC GENRES

**Abstract.** This article analyzes the opinions of several linguists regarding the term "mediadiscourse", which is a key concept in the field of media linguistics. Additionally, it discusses the impact of mediadiscourse on contemporary journalistic genres in detail. Throughout the article, various classifications of mediadiscourse are presented, and conclusions are drawn about its significance and role in modern mass media. Specifically, potential research directions for further exploration of mediadiscourse are suggested.

**Key words:** media linguistics, media, discourse, media discourse, mass media discourse, media text, publicistic genres.

**Kirish.** Ommaviy axborot vositalari, zamonaviy texnologiya asrida medianing o'rni, ahamiyati beqiyosdir. Hayotimizning har bir jabhasida faollashib bormoqda. Nisbatan yangi hisoblangan *media*, *mediadiskurs* kabi tushunchalar ta'sir doirasi kengligi sababli foydalanish kundan-kunga ommalashmoqda. Bu esa eng, avvalo, til faoliyatiga ta'sir etmasdan qolmaydi va tilshunoslikda media sohasini lingvistik jihatdan tadqiq etuvchi *medialingvistika* paydo bo'lishiga asos bo'ldi.

Medialingvistika "media-ommaviy axborot vositalari" va "lingvistika-tilshunoslik" atamalarining o'zaro bir nuqtada tutashuvidan hosil bo'ladi. Tilshunoslikdagi ushbu yangi soha ommaviy axborot vositalari tilini lingvistik jihatdan o'rganadi, tadqiq etadi [1,45]. Termindan o'ziga xos ikki asosiy komponent— «media» (ommaviy media) va «lingvistika», media-lingvistikaning obyekti ommaviy kommunikatsiya sohasida tilning ishlatilishini o'rganishdir. Boshqacha qilib aytganda, media-lingvistika mass-media sohasidagi til foydalanishini tadqiq etadi [2,15]. Umumiy qilib aytish mumkinki, medialingvistika ikki sohasini xususiyatlarini birlashtira olgan sohadir.

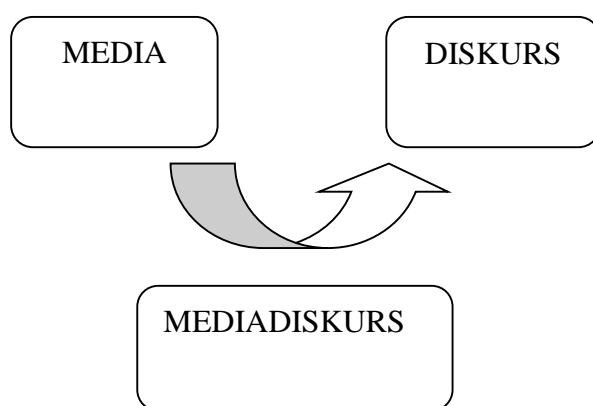
"Ingliz va o'zbek tillarida ommaviy axborot vositalari leksikasining qiyosiy tadqiqi"ga bag'ishlangan maqolada medialingvistika ommaviy kommunikatsiya ishtirokchilarining nutqiy xulq-atvorini va uni mediamatnlarning muayyan sohalari, teksturalari va janrlariga ajratilishini o'rganuvchi media nutq fanini o'z ichiga oladi deb ta'rif berilgan [3,225].

Media lingvistikasining asosiy nazariy asosi ommaviy axborot vositalari matni – *mediadiskurs*, *mediamatn* tushunchalari hisoblanadi. *Mediadiskurs* haqida soʻz yuritishdan oldin “media” va “diskurs” soʻzlari maʼnosini tahlil qilish kerak.

**Media** – aloqa vositasi sifatida insonlarning kommunikatsiya jarayonlarini amalga oshirishga koʻmaklashuvchi barcha unsurlarni: televideniye, radio, gazeta, jurnal, umumfoydalaniladigan internet saytlarini oʻz ichiga qamrab oladi [1,45]. “**Media**” soʻzi maʼlumot yoki axborotni bir manbadan boshqa manzilga uzatish, saqlash va yetkazib berish uchun ishlatiladigan turli kanallarni ifodalaydi. Agar maʼlumot katta auditoriyaga moʻljallangan boʻlsa, bunday kanal *ommaviy axborot vositasi* deb ataladi [4,42].

**Diskurs** bu – jarayon, insoniy faoliyat turi. U lisoniy va yuzlab nolisoniy omillarning mushtarak shaklda bir maqsad yoʻlida voqelanishidir. Boshqa bir manbada diskurs lotincha “*discursus*” - muhokama soʻzidan olingan boʻlib, hissiy, bevosita, intuitiv, yaʼni muhokama talab bilimdan farqli oʻlaroq, muhokama orqali vosita bilan hosil qilinadigan mantiqiy dalil - isbotli bilim demakdir. Sodaroq qilib aytganda, bu taʼrifda diskursning muhokama qilish, suhbat qilish maʼnosi ilgari suriladi [5,1167].

**Mediadiskursni** media, yaʼni ommaviy axborot vositalariga aloqador faoliyatlar uchun umumiy nom deb atash mumkin. Media taʼsir etish koʻlamining kengligi va qator xususiyatlari tufayli har doim diqqat markazida turadi. Shuning uchun ham media diskurs keng muhokama qilinadigan mavzuga aylangan.



**1-rasm.**

**Adabiyotlar tahlili va metodlar.** Rus tilshunosligida N.V. Poplavskaya, Y.A. Yeryomina, O.A. Yakinova, F.B. Beshukova, T.N. Astaxova, A.A. Kuvichko, O.A. Gavrikova, Yu.V. Gazinskaya va Y.V. Dobronichenko kabi mutaxassislar tomonidan mediadiskurs va uning turli tillardagi xususiyatlari chuqur oʻrganilgan. Jahon tilshunosligida esa S.P. Grynyuk, N. Sana, A.B. Hafiz, K. Maria, F. Zikra, N. Huma, A. OʻKeeffe, A.A. Shaugenova, I.B. Luidmila, P. Ganna, M. Ivan, G. Andrii va O. Sade kabi tadqiqotchilar ham ushbu mavzu boʻyicha qiziqarli va muhim izlanishlar olib borganlar.

Ushbu ilmiy izlanishlar mediadiskursning oʻziga xos xususiyatlarini turli tillar va madaniyatlar kontekstida tahlil qilishga qaratilgan boʻlib, bu sohada yangi bilimlarni shakllantirishga yordam beradi. Natijada, mediadiskursni yanada chuqurroq tushunishga va uning amaliyotda qoʻllanilishiga katta hissa qoʻshadi.

Media diskursini keng maʼnoda, media — yangiliklar vositalari, nashriyotchilar va boshqalar — muayyan mavzularni qanday yoritishi va omma orasida qanday muhokamalarni yaratishi sifatida tushunish mumkin [4,46].

Grechixin M.V. mediadiskursni madaniyatning "koʻzgusi" deb taʼriflaydi. Shuningdek, media-diskurs ommaviy ongning xususiyatlarini aks ettiradi va uni shakllantiradi. Shu sababli, media-diskurs nafaqat kognitiv va kommunikativ hodisa, balki ijtimoiy ahamiyatga ega boʻlgan tasvirlar va baholarni yaratish va tarqatish orqali ommaviy ongni boshqaradigan ijtimoiy tartibga soluvchi mexanizm sifatida tan olingan [6,11].

Mediadiskurs sohasida qator izlanishlar olib borgan Anne OʻKeeffe media diskursi — bu televizor va gazetalardan boshlab, efirga uzatilgan va chop etilgan media orqali haqiqiyatning qanday aks ettirilishini ifodalovchi keng atama deb ataydi [7,2].

I.A. Kojemyakin tomonidan *mediadiskurs*ga ikki xil yondashuv asosida taʼrif berilgan va mediadiskurslarni turlarga ajratish borasida ham fikrlar berib oʻtilgan. Birinchi yondashuvga koʻra, *media diskurs* ommaviy axborot vositalari maydoniga xos boʻlgan maxsus ogʻzaki-aqliy faoliyatdir. Ushbu yondashuv media diskursni til ishlatilishi va uning amalga oshirilish kommunikativ sohasi kabi diskurs turidir. Ikkinchi yondashuv esa *mediadiskurs* ommaviy axborot vositalari tomonidan ishlab chiqarilgan va

media maydonida amalga oshiriladigan har qanday diskurs ekanligini bildiradi. Shu bois, ommaviy axborot shakllanishi, talqin qilinishi va efirga uzatilishining o'ziga xosligiga ko'ra siyosiy, diniy va ilmiy mediadiskurslarga bo'lishimiz mumkin. Ya'ni I.A.Kojemyakinning yondashuvlariga ko'ra, dastlabki ta'rifda mediadiskursning kommunikativ xususiyatlariga urg'u berilgan holda maxsus mediaga aloqador jarayonlarni mediadiskurs deb atash mumkin. Ikkinchi ta'rifga ko'ra media sohasidagi barcha jarayonlar uchun mediadiskurs termini qo'llash mumkin [8,14].

T.G.Dobrosklonskayaning “Медиалингвистика: системный подход к изучению языка СМИ” kitobida *mediadiskurs* ommaviy kommunikatsiya sohasidagi nutq faoliyati jarayonlari va mahsulotlarining to'plami bo'lib, ularning o'zaro ta'sirining barcha murakkabligi va xilma-xilligini ifodalaydi. Funktsional jihatdan belgilangan diskurslarni, shu jumladan mediadiskursni o'rganishda, diskurs tushunchasining "matn" tushunchasidan ajratilganligini hisobga olish zarur ekanligi aytib o'tadi. Diskurs, asosan, og'zaki nutq bilan bog'liq bo'lib, “hayotga singgan nutq” sifatida qaraladi, matn esa yozma nutq bilan bog'liq bo'ladi deya ta'riflanadi [9,52].

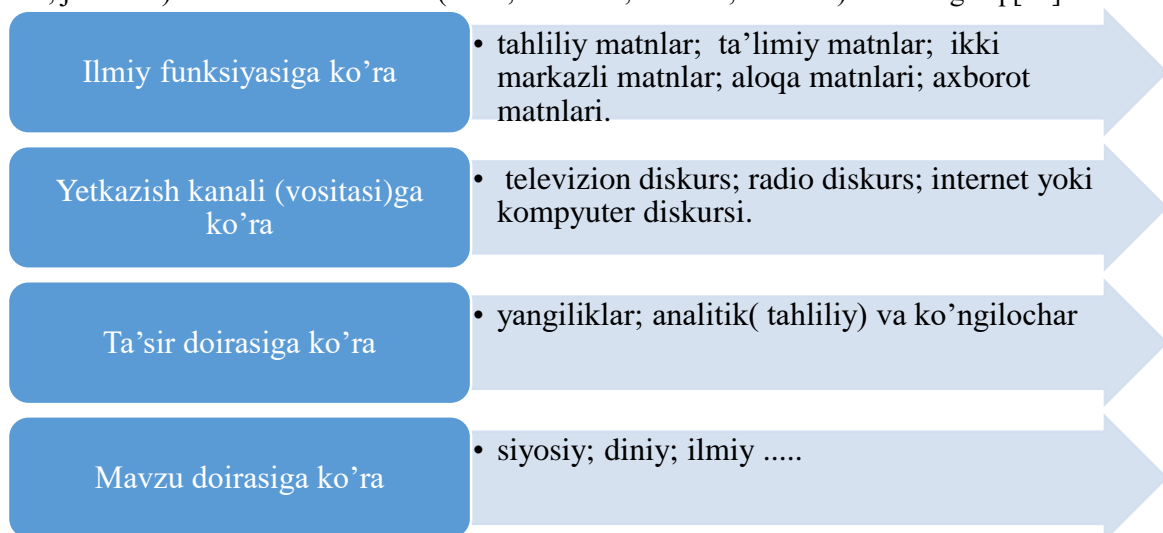
**Muhokama va natijalar.** Medialingvistikaning asosiy nazariy asosi ommaviy axborot vositalari matni, ya'ni: *mediadiskurs*, *mediamatn* tushunchasi bo'lib, unda *mediamatn* ko'p qatlamli, ko'p bosqichli hodisani ifodalovchi lingvistik va media xususiyatlarning dialektik birligi sifatida qaraladi [10,480].

Mediadiskurs va mediamatn terminlari qo'llanish doirasi bir-biriga yaqin. Media matn mediadiskursni tushinishda muhim ahamiyatga ega. U media diskursga nisbatan aniq bir tushuncha bo'lib, zamonaviy jamiyatda media oqimini tartibga solishga yordam beradi. Media matn, mediadiskursning alohida birligi sifatida, ommaviy auditoriyaga mo'ljallangan, og'zaki va media elementlarining uyg'unligi bilan ajralib turadigan va pragmatik yo'nalishga ega bo'lgan matn turi sifatida ta'riflanadi. Bu ikki tushunchani farqlash uchun T.G.Dobrosklonskaya tomonidan keltirilgan izohlarni keltirish mumkin.

“Matn”— bu xabar, “mediamatn” — xabar va kanal, “mediadiskurs” esa aloqaning barcha komponentlari bilan birlashtirilgan xabar [11,152] shaklidagi izohi farqlashga yordam beradi. Unga ko'ra anglashiladiki, mediadiskurs mediamatnga nisbatan kattaroq tushunchani anglatadi. Mediamatn ommaviy axborot vositalaridagi xabarlar matni deb hisoblasak, mediadiskurs esa barcha mediamatnlarining birlashtirilgan faoliyatidir.

Zamonaviy ilmiy tadqiqotlarda “publitsistik uslub” atamasi tobora ko'proq “mediadiskurs” atamasi bilan almashtirilmoqda, bu atama axborot texnologiyalari rivojlanishi bilan birga ommaviy axborot vositalari amaliyoti va ommaviy axborot vositalari makonida faoliyat yurituvchi tilning bosqichma-bosqich murakkablashuvini aks ettiradi.

*Media diskurs (ommaviy axborot diskursi)* – bu mediada amalga oshiriladigan *nutq faoliyatining* bir turi bo'lib, u ommaviy kommunikatsiya (televizion, radio, Internet, chop etilgan matbuot va boshqalar orqali) orqali auditoriyani ijtimoiy hayotning turli sohalari haqida xabardor qilishga qaratilgan. Bu zamonaviy media lingvistikasining o'ziga xos va maxsus kategoriyasidir, bu maxsus usul, vosita va tahlil texnikalarini o'z ichiga oladi. U, birinchi navbatda, media kanallarining kengayishi – chop etilgan kontent (gazetalar, jurnallar) va interaktiv material (radio, televizor, internet, reklama) bilan bog'liq [12].



2-rasm. Mediadiskursning ilmiy funksiyasiga ko'ra, ta'sir etishiga ko'ra, mavzu doirasiga ko'ra va yetkazish kanali(vositasi)ga ko'ra klassifikatsiyasi

Mediadiskurslarni 2-rasmda ko'rsatilganidek: **ilmiy funksiyasiga ko'ra, ta'sir etishiga ko'ra, mavzu doirasiga ko'ra va yetkazish kanali(vositasi)**ga ko'ra turlarga ajratib tahlil etish mumkin.

Mediadiskurs va uning turli jihatlari ko'plab tilshunos olimlar tomonidan o'rganilmoqda. Poplavskaya Nataliya tomonidan jahon adabiyoti va tilshunosligida mediadiskursga, uni tadqiq etishga qiziqish qator sabablar bilan izohlanadi va quyidagicha yoritilgan. Media – qulay va boy ma'lumotlar manbayidir. Tildagi mavjud mediamatnlarida esa nafaqat jamiyat madaniyati aks etib unga ta'sir etadi, balki ijtimoiy hodisalarni va stereotiplarni namoyon etadi. Shuningdek, OAV (media) matnlari hayotning madaniy-marifiy, ijtimoiy-siyosiy sohalariga o'zining bevosita va bilvosita ta'sirini ko'rsatadi [13,8].

Axborot asrida media makoni uch turdagi mediadiskursdan iborat: **yangiliklar, analitik( tahliliy) va ko'ngilochar**. Dastlabki ikki turidagi mediadiskurslarning asosiy maqsadi jamoatchilik fikrini shakllantirish bilan uzviy va chambarchas bog'liq. Yangiliklar nutqi ma'lumot beruvchi sifatida xizmat qilsa, analitik mediadiskurslar ishonitiradi va shuning uchun inson ongi va tafakkuriga chuqur ta'sir ko'rsata oladi. Analitik media diskurs, *ta'sir etishni* maqsad qilib yaratilgan uning bosh strategiyasi sifatida, jamiyat va insonlarning ideologiyasini shakllantirishda muhim o'ringa ega [14,3 ].

Media diskursini kommunikativ *ta'sirni yetkazish kanallari* bo'yicha uch asosiy turga bo'lish mumkin:

- 1) televizion diskurs;
- 2) radio diskurs;
- 3) internet yoki kompyuter diskursi [ 15,128].

*Ilmiy funksiyasiga ko'ra*, asosan, besh turdagi mediadiskurslarni ajratib ko'rsatadilar: 1) tahliliy matnlar 2) ta'limiy matnlar 3) ikki markazli matnlar 4) aloqa matnlari 5) axborot matnlari [12 ].

I.A.Kojemyakin tomonidan berilgan mediadiskurs haqidagi fikrlari asosida mediadiskursning *mavzu doirasiga ko'ra siyosiy, diniy va ilmiy* kabi turlarga ajratib tahlil etish mumkin [8,15 ].

**Xulosa.** Bugungi kunda publitsistik janrlar: ma'ruza, intervyu, reportaj, essay va boshqalar ommaviy axborot vositalarida keng qo'llaniladi va ularning har biri o'ziga xos xususiyatlarga ega. Mediadiskurs tushunchasi zamonaviy publitsistik janrlarda muhim o'rin egallaydi. Har bir janrda mediadiskurs, ya'ni media orqali fikr almashish va muloqot amalga oshiriladi. Ma'ruza janrida mediadiskurs auditoriya bilan o'zaro aloqani ta'minlashga xizmat qilsa, intervyu janrida bu jarayon muhim ahamiyat kasb etadi, chunki muallif savollar berib, suhbatdoshning fikrlarini tinglash orqali ma'lumotlarni yanada boyitadi.

Publitsistik janrlarda mediadiskurs kommunikatsiyaning samarali vositasi sifatida xizmat qiladi. U o'zaro aloqani kuchaytiradi, muhokamalarni rag'batlantiradi va jamiyatdagi muhim masalalarni yoritishda muhim ahamiyatga ega. Bunga qo'shimcha ravishda, mediadiskurs yangi fikrlar va g'oyalarni paydo qiladi, bu esa media mazmunini yanada rivojlantiradi.

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## THE MAIN ROLE OF STRESS IN COMPOUND WORDS IN ENGLISH AND UZBEK

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**Abstract.** *This article discusses compound nouns in English and Uzbek and the use of stress in them. The phonetic features of compound nouns can serve as a sign in distinguishing them from a word combination. Differences in the use of stress in English and Uzbek, their specific features are analyzed.*

**Keywords:** *compound word, phonetics, graphics, word combination, syntactic, component, stress.*

## ИНГЛИЗ ВА ЎЗБЕК ТИЛЛАРИДАГИ ҚЎШМА СЎЗЛАРДА УРҒУНИНГ ЎРНИ

**Аннотация.** *Ушбу мақолада инглиз ва ўзбек тилларидаги қўшма отлар ва уларда урғунинг қўлланилиши ёритилган. Қўшма отларнинг фонетик хусусиятлари уларни сўз бирикмасидан фарқлашда белги бўлиб хизмат қилиши мумкин. Инглиз ва ўзбек тилларида урғунинг қўлланилишидаги фарқлар, уларнинг ўзига хос хусусиятлари таҳлилга тортилган.*

**Калит сўзлар:** *қўшма сўз, фонетика, график, сўз бирикмаси, синтактик, компонент, урғу.*

## РОЛЬ УДАРЕНИЯ В СЛОЖНЫХ СЛОВАХ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ

**Аннотация.** *В этой статье обсуждаются сложные слова в английском и узбекском языках и использование в них ударения. Фонетические особенности сложных существительных могут служить знаком отличия их от словосочетания. Анализируются различия в употреблении ударения и их особенности в английском и узбекском языках.*

**Ключевые слова:** *сложное слово, фонетика, графика, словосочетание, синтаксис, компонент, ударение.*

**Introduction.** Despite the fact that it is very difficult and complicated to distinguish a compound word from a word combination, a lot of work has been done on this problem in linguistics. One of them is O.S. Akhmanova's doctoral dissertation "On the distinction between a word and a word combination". In distinguishing compound words from word combinations, semantic, grammatical (meaning and form) signs, as well as phonetic signs, are used [5]. One of the characteristic features of compound words is that they are subject to one main stress, which is on the last syllable of the last element. Each word in the composition of a word combination is stressed. The presence of a connecting stress in English can be considered a clear indicator of unity: 'bluebell (compare: 'blue 'bell), 'blackboard (compare: 'black 'board).

**The main part.** If the word does not have sufficient phonetic characteristics, then in such cases an important factor distinguishing a compound word from a word combination is the degree of connection of its elements. If we take into account that compound words grow out of word combinations, we can find grammatical subordination in their formation patterns. For example: double quotation marks - double quotation marks. In order for a compound word to form, more than one lexical unit must lose its independence and be unified semantically, phonetically (graphic in writing), syntactically, and equated to one word.

However, it is often difficult to prove in practice that such unification has occurred. We can speak of a compound (separately formed) only if the main emphasis and the parts are freely combined and there are combinations that lead to their unlimited interchangeability: 'milk 'jug, 'water 'jug, 'glass 'jug, 'china 'jug; e'mergency 'exit, e'mergency 'ration, e'mergency 'landing, e'mergency 'store.

Considering such compounds as 'Glass 'bottle, 'stone 'bottle, 'water 'bottle, 'milk 'bottle, we see that their parts can be freely interchanged, but the parts in the word 'bluebottle' 'meat fly' cannot be freely interchanged. This compound has one main, connecting emphasis: the meaning of the word 'blue bottle' does not consist of the meanings of its constituent parts, it is idiomatic.

All of these features serve as the basis for including the word 'blue bottle' in the list of compound words. In cases where there is no free interchange of elements, the presence of two accents cannot be a distinguishing feature ('fountain 'pen). If we assume that the parts of the compounds steelpen, goldpen are

freely interchangeable, this cannot be said about fountain 'pen. The same can be said about 'hay 'fever (compare: 'hay-making, 'haymarket). There is also reason to say that words of the type 'fountain'pen belong to compound words.

However, there are a number of problems in this matter that have not yet been resolved. The word 'fountain' pen can be included in the list of compound words, because its first element, the noun 'fountain, has partially changed. It retains the (continuity) meaning component.

However, the compound ambulance car cannot be called a compound word, because its parts have fully retained their lexical meaning. In English, compound nouns generally have one strong stress, and in some cases, one stress is also used to distinguish the internal meaning of the word.

In Uzbek, compound nouns are subject to one main stress, and logical stress falls on the compound noun as a whole, not on its components. In a compound word, each word in its composition is stressed. In this respect, a compound noun also differs from a compound word.

In Uzbek, phonetic changes in compound nouns can be seen in the following cases: *искаптопар, билагузук, Сотволди, босволди* (a type of melon). The unity of many compound nouns is determined by the single stress. We can see this in the following example. For example: 'blackboard'black 'board 'blackbird 'black 'bird 'strong-box 'strong 'box Only the first element of many compound nouns is stressed.

For example: 'copy-book, 'football, 'holiday, 'raincoat, 'tea-cup, 'time-table, 'trolley-bus. In some languages, words are characterized by a strong stress. This also serves to distinguish compound nouns from word combinations. In English, the strong stress usually falls on the first component, and the second component is characterized by a weaker stress. Compare: 'door-knob "door knob", 'upkeep "repair".

Some compound nouns do not accept the above rule and their second components are unstressed. Compare: although the second stem "man" in compound nouns such as gentleman "gentleman" (polite person), Frenchman "Frenchman", milkman "milkman" is the same, in the words gentleman ['jɛntlmn], Frenchman ['frentmn] the first element is strongly stressed. In the word Milkman ['milk,mən], the first element is strongly stressed, while the second is weakly stressed. Some types of compound nouns, especially those whose components consist of a verb and a preposition, have the stress on the second component: without, ...sɪz, upon, ...gə, sʊdɪgə.

Therefore, if the words in the compound are always strongly stressed, we consider the words used with weaker stress as components of the compound noun. For example: 'ice-cream ['aɪs,kri:m] is a compound noun, but 'ice cream ['aɪs 'kri:m] is a compound. Despite the fact that there is no difference in denotative meanings between these two words, they are expressed in this way [4].

However, when a word combination occurs as the first part of a compound word, it retains all the main accents: in the word a wild animal house ['waɪld-'ɛnɪml-'haʊs], the distribution of accents indicates that the word house is a compound word component: the remaining parts of this composition are formed on the basis of other signs and features. There is no change in the stem during compounding, but the compound words acquire a new accentuation pattern. For example, key and hole, hot and house, blue and bottle, each of these words has its own accent, but when the stems of these words are combined to form a new compound noun in the form of keyhole, hothouse, bluebottle, these words acquire a different accentuation pattern, a connecting accent, in their first components. How these words are pronounced individually is very important, because they can undergo various changes in the accentuation pattern during speech.

One of the most common reasons for this is emphasis, that is, the separation of one of the elements of the word. For example: under'writer and under'taker. In some cases, the change in the accentuation pattern depends on the position of the word in the sentence: 'bow window, 'dormer window and 'lattice window.

The connecting accent (' - ') pattern in the first component is characteristic of most compound nouns. Compound adjectives have two accents (' - '-). For example: 'gray-'green, 'easy-'going.

This accent does not always indicate the compound word, as it can also depend on the phrase accent or the syntactic function of the compound word. For example: light-headed, hard-boiled, when used in the attributive case, have a single accent, but in other cases, both elements are equally stressed, that is, the accent changes depending on the distribution of the word. The placement of accent in compound nouns depends on the possibilities of its elements being compatible with other words and being contrasted with them. For example: 'dining- table - 'writing table, 'inkpot - 'teapot, classroom - bathroom, the first elements are contrasted and therefore the stress falls on these parts. In the word mankind, two types of stress can be observed. If the connecting stress falls on the first syllable, then this word means men, males and is an antonym to the word womankind.

If the stress falls on the second syllable as in man'kind, then it means humanity, humanly. In compound nouns where the second component is formed in an analogous way, such as 'dining-table, 'writing table, the stress falls on the first component. When such compounds occur one after the other, an implicit

contrast (internal opposition) arises to completely distinguish them from other similar phenomena. For example: 'passenger train, 'freight train, ex'press train. Summarizing all the considerations considered above, the phonetic sign cannot be considered as a basis for the classification of word formation. However, it can be used productively as an auxiliary sign with other signs. The grammatical signs used to distinguish compound nouns are expressed differently in different languages, but in some languages such signs are absent at all. There can be many intermediate phenomena between a word and a word combination, so it is impossible to determine a clear boundary between them. The forms that we include in the list of compound nouns reflect the difference between a word in a particular language and a word combination, its specific features.

However, in such cases, despite the fact that the stress is the same, they are not words, but word combinations. It is important to note that in certain types of words, stress helps to distinguish the meaning of compound nouns that have the same form: 'bookcase – a piece of furniture with shelves for books; `book `case – a paper cover for books; man' kind – the human race; `mankind – men, as distinguished from women. In English, compound nouns have three main accentuation patterns: Strong or connecting stress on the first component. `honeymoon, `doorway.

Double stress: Strong stress on the first component and a weaker secondary stress on the second component: 'blood-,vessel, 'mad-doctor (psychiatrist), 'washing-,machine. In compound nouns, these two accentuation patterns are more widely used, and in many cases they have the power to sharply distinguish the compound noun from the phrase. However, when a word combination occurs as the first part of a compound word, it retains all the main accents: in the word a wild animal house ['wajld-'eniml-'haws], the distribution of accents indicates that the word house is a compound word component: the remaining parts of this composition are formed on the basis of other signs and features. There is no change in the stem during compounding, but the compound words acquire a new accentuation pattern. For example, key and hole, hot and house, blue and bottle, each of these words has its own accent, but when the stems of these words are combined to form a new compound noun in the form of keyhole, hothouse, bluebottle, these words acquire a different accentuation pattern, a connecting accent, in their first components. How these words are pronounced individually is very important, because they can undergo various changes in the accentuation pattern during speech. This feature is especially noticeable when the arrangement of words is similar and in the distributional model of word combinations. For example: a 'greenhouse - a glass house for cultivating delicate plants, a 'green 'house - a house that is painted green; a 'dancing girl - a dancer, a 'dancing 'girl - a girl who is dancing; a 'mad -, doctor - a psychiatrist, a 'mad 'doctor- a doctor who is mad. In the n+n word formation model, where the arrangement of words does not allow distinguishing between compound nouns and word combinations, word meanings are more clearly seen through the accentuation model of compound nouns. Equal stress on both components: 'arm-'chair, 'grass-'green.

However, the accentuation model, in particular, the model with two equal stresses, is not always a sufficient basis for distinguishing compound words from word combinations. Unlike equal stresses in word combinations, compound words have a connecting stress. The connecting stress is not always the same. As I.P. Ivanova writes, "... Along with the presence of one stress in compound words, there are many such structures that naturally give rise to questions and misunderstandings about the placement of stress or stresses in them" [2]. The connecting stress corresponds to one or two-order stress. It can

*be so strong that even the second element loses its significance, that is, the ounds in it can be reduced, as in sunday ['sAndi] `or weakened. In this case, the second component retains its essence: birthday ['bɜ:θdeɪ]. There may be cases when both components of a compound word retain the accent: 'gas-'stove, 'half'pay, 'loaf-'sugar, 'new-'comer. Sometimes accent is also used to distinguish the internal meaning of the word.*

*As an example, we can cite the word mankind considered above and the following examples [1]. 'overwork – excess or additional work 'over 'work – severe fatigue 'bookcase – bookcase book 'case – cover* Also, accent alone may not be able to perform the function of a cohesive sign. Phonetic and orthographic unity strengthens the cohesion of the components of a compound word. The presence or absence of such unity, that is, the presence of two accents or the separate writing of words, serves as evidence to limit the possibility of including the combination of two roots in the list of compound words.

Modern language is constantly replenished with such lexical units that even readers (magazine readers) and researchers encounter them for the first time. And when they do, they encounter them only in print, which excludes the use of phonetic signs.

Summarizing all the considerations considered above, the phonetic sign cannot be considered as a basis for the classification of word formation. However, it can be used productively as an auxiliary sign with other signs. The grammatical signs used to distinguish compound nouns are expressed differently in different

languages, but in some languages such signs are absent at all. There can be many intermediate phenomena between a word and a word combination, so it is impossible to determine a clear boundary between them. The forms that we include in the list of compound nouns reflect the difference between a word in a particular language and a word combination, its specific features. Perhaps, for the sake of understanding the language, they more often express the random nature of the formation of compound words than words like home-made, home-bred, custom-built, government-owned, factory-packed, and therefore appear in the form of more closely related words pronounced with two accents (in the predicative case). In compound words of the crest-fallen type, the accent always falls on the first part" [3].

Also, according to all other signs, completely similar units receive different accents depending on the "speech feeling". This, in turn, depends on how the speaker of the language perceives the meaning of two lexical units - a fully syncretized (syncretized) meaningful unit or, conversely, the succession of two semantically independent units.

Naturally, this sign serves as a good tool for theoretical and practical phonetics and as an aid to the semantic and other characteristics of the compound word. In many cases, the phonetic feature alone is not enough and structural, graphic, and other features are needed to indicate the indivisibility of words. Summarizing all the considerations considered above, the phonetic sign cannot be considered as a basis for the classification of word formation. However, it can be used productively as an auxiliary sign with other signs. The grammatical signs used to distinguish compound nouns are expressed differently in different languages, but in some languages such signs are absent at all. There can be many intermediate phenomena between a word and a word combination, so it is impossible to determine a clear boundary between them. The forms that we include in the list of compound nouns reflect the difference between a word in a particular language and a word combination, its specific features.

However, it can be used effectively as an auxiliary feature with other features. The grammatical features used to distinguish compound nouns are expressed differently in different languages, but in some languages such features are absent at all. There can be many intermediate cases between a word and a word combination, so it is impossible to draw a clear boundary between them. The forms that we include in the list of compound nouns show the difference between a word in a particular language and its specific features.

**Conclusion.** In terms of meaning, compound nouns are more focused on a specific purpose than a compound. For example: blackbird "blackbird" is a compound noun that means the name of a specific type of bird, black bird "black bird" has a limited, narrow meaning, unlike the compound noun that means the name of any bird of the same color. The attempt to use the distinction that allows us to distinguish compound nouns from compound nouns is one of the most common mistakes. We cannot accurately determine the meanings of compound nouns by this criterion.

The thing is that many word combinations are very similar in meaning to the meaning of any compound noun: in the word combinations a queerbird "strange person" (slang: strange bird) and meat and drink "most important" (slang: food and drink), the words bird and meat have a special meaning, as in the compound nouns jailbird "a serious criminal" (prison bird) and sweetmeats "sweetmeats" (slang: sweet food).

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## LINGUOPRAGMATIC CONDITIONING OF THE POLITENESS CATEGORY IN THE WORKS OF ULUGBEK HAMDAM AND ZADIE SMITH

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**Abstract.** The article examines how politeness strategies are linguistically constructed and pragmatically applied in different communicative contexts, and the role of social status, cultural norms, and relationship dynamics in the formation of politeness. Based on a detailed analysis of dialogue and interaction in the novels "The Silent Witness" (Ulugbek Hamdam) and "White Teeth" (Zadie Smith), significant cross-cultural differences in the use of politeness in Uzbek speech are revealed, with more formal and hierarchical structures, while English literary speech is shaped by flexibility and multicultural influences. The article also shows the dynamic interaction between language, culture, and social relations in the construction of politeness in literary texts.

**Keywords:** Linguopragmatics, politeness strategies, English literary discourse, Uzbek literary discourse, social status, indirectness.

## ULUG'BEK HAMDAM VA ZADI SMIT ASARLARIDA XUSHMUOMALALIK KATEGORIYASINING LINGVOPRAGMATIK SHARTLANISHI

**Annotatsiya.** Maqolada xushmuomalalik strategiyalari lingvistik jihatdan qanday tuzilganligi va turli kommunikativ kontekstlarda pragmatik tarzda qo'llanilishi, xushmuomalalikni shakllantirishdagi ijtimoiy mavqe, madaniy me'yorlar va munosabatlar dinamikasining roli o'rganiladi. "Jim guvoh" (Ulug'bek Hamdam) va "Oq tishlar" (Zadie Smit) romanlaridagi dialog va o'zaro munosabatlarning batafsil tahliliga asoslanib, o'zbek nutqida xushmuomalalikdan foydalanishda madaniyatlararo sezilarli farqlar ochib berilgan, ko'proq rasmiy va iyerarxik tuzilmalar, ingliz adabiy nutqi esa moslashuvchanlik va ko'p madaniyatli ta'sirlar bilan shakllanadi. Shuningdek, maqolada adabiy matnlarda xushmuomalalik qurilishida til, madaniyat va ijtimoiy munosabatlar o'rtasidagi dinamik o'zaro ta'sir ko'rsatilgan.

**Kalit so'zlar:** lingvopragmatika, xushmuomalalik strategiyalari, ingliz adabiy nutqi, o'zbek adabiy nutqi, ijtimoiy mavqe, bilvositalik.

## ЛИНГВОПРАГМАТИЧЕСКАЯ ОБУСЛОВЛЕННОСТЬ КАТЕГОРИИ ВЕЖЛИВОСТИ В ТВОРЧЕСТВЕ УЛУГБЕКА ХАМДАМА И ЗАДИ СМИТА

**Аннотация.** В статье рассматривается лингвистическая структура стратегий вежливости и их прагматическое применение в различных коммуникативных контекстах, роль социального статуса, культурных норм и динамики отношений в формировании вежливости. Основываясь на подробном анализе диалога и взаимоотношений в романах "Тихий свидетель" (Улугбек Хамдам) и "Белые зубы" (Задие Смит), выявлены значительные межкультурные различия в использовании вежливости в узбекской речи, более формальные и иерархические структуры, в то время как английская литературная речь формируется гибкостью и мультикультурными влияниями. Также в статье показано динамическое взаимодействие языка, культуры и социальных отношений в построении вежливости в литературных текстах.

**Ключевые слова:** лингвопрагматика, стратегии вежливости, английский литературный дискурс, узбекский литературный дискурс, социальный статус, косвенность.

**Introduction.** Politeness involves treating others with kindness, consideration, and manners, even in challenging situations. It means being mindful of others' feelings and needs and taking care to communicate in a way that is appropriate and considerate.

The importance of politeness in language as a reflection of a person's character in establishing communication and human social interaction. This encourages the need to conduct research related to the use of speech in building students' character.

Politeness strategy exists for the purpose that the communication system, process, and end result can provide the comfort and cooperation that each participant wants to achieve in the communication process. Politeness is a form of interaction that takes into account the feelings of the listener so that speakers can apply the type of communication interaction that remembers calculations well (Murliati, 2013). Politeness becomes an important aspect, especially when individuals want to maintain their social life communication. Submission of inappropriate strategies will lead to misunderstandings and make communication produce failed products, and not achieve satisfaction from speakers and listeners (Pishghadam & Navari, 2012). Politeness strategies are used to provide control over the type of communication given by paying attention to the atmosphere and relationship between the speaker and the listener. That includes using the right type of delivery, eliminating harsh words, and intonation that creates misunderstandings. Politeness strategies are presented to warn individuals as language-producing figures to be careful in interacting so that listeners and interaction participants do not experience misunderstandings. Politeness is an important aspect in maintaining good communication of every individual in the social environment.

The prerequisites for human cooperation and the production of social order are the basis and foundation of politeness (Brown and Levinson, 1987). Politeness also gives identity to the individual to know and state whether one is a good individual or not. Politeness is shown from the way someone speaks and uses their language in communicating. Communicating well and politely is an individual skill to be able to present information, feelings, opinions, and ideologies as wisely as possible (Widdowson, 2002). According to Chaer and Agustina (1995), language and communication is also a product of the human mind. Hence, it becomes the individual's ability to know and understand aspects of language and awareness of the surrounding environment which is something that cannot be changed or permanent. If politeness is carried out by individuals in social life, individuals can present a more peaceful and harmonious social life. Individuals can also be known as individuals who are polite in speaking and behaving. Hence, individuals need strategies to convey politeness in communicating.

Politeness is a critical component of communication that ensures social harmony and mutual respect among individuals. In linguistics, politeness has been studied extensively, with a focus on how it is expressed across different cultures, social contexts, and communicative settings. One of the major frameworks for studying politeness in language is Brown and Levinson's *Politeness Theory* (1987), which posits that speakers engage in strategies to maintain their interlocutors' "face" (the image of self that is projected in interaction). According to this theory, politeness can be expressed through strategies like hedging, indirectness, mitigation, and the use of honorifics and polite formulas [1, 75].

### **Literature Review and Purpose of the Study.**

While these strategies are universal, the way politeness is expressed varies greatly across different cultures. This variation is especially pronounced in literary discourse, where the construction of politeness reflects broader societal values, norms, and social hierarchies. In this article, we examine the politeness strategies used in the works of two modern authors: Ulugbek Hamdam, an Uzbek writer, and Zadie Smith, a British author. By analyzing the dialogues and speech acts in Hamdam's *"The Silent Witness"* and Smith's *"White Teeth"*, we aim to explore how politeness is conditioned by cultural values and how social status, context, and character relationships influence the use of politeness in their literary works.

This article will provide insights into the linguistic and pragmatic aspects of politeness, shedding light on the sociocultural factors that shape communication in different literary traditions. We will also highlight the key similarities and differences between politeness in English and Uzbek literary discourse, offering a comparative perspective on how language reflects culture in literary texts.

Brown and Levinson (1987) states that humans can work together because of the role of politeness in communication between humans. Individuals are advised to carry out appropriate politeness strategies, so that there are no misunderstandings that make cooperation fail to achieve. Politeness theory, introduced by Brown and Levinson (1987), asserts that politeness involves two types of face: *positive face*, the desire to be liked and respected, and *negative face*, the desire to be free from imposition. They propose that individuals use various politeness strategies to manage these faces in communication. Positive politeness strategies aim to enhance the listener's positive face, showing deference or solidarity, while negative politeness strategies focus on minimizing imposition and avoiding intrusion on the listener's autonomy. Over the years, these strategies have been adapted and critiqued by scholars, particularly in relation to cultural and social differences [1, 98].

In Uzbek society, respect for social hierarchies and age is highly valued, and this is reflected in the use of politeness strategies in the language. In contrast, English-speaking societies, especially in contemporary multicultural contexts, tend to employ more flexible and context-dependent politeness strategies. Despite this, politeness remains essential in managing social relations and in preventing conflict.

In literature, politeness is not just a linguistic tool but also a cultural and social mechanism that reflects and reinforces social dynamics, such as power, gender, and status. Scholars such as Holmes (1995) and Leech (2014) have explored how politeness strategies differ based on cultural context and how these strategies are embedded in discourse. The role of politeness in literary discourse is especially significant because it helps to define relationships between characters, mark power dynamics, and create tension or harmony in the narrative [3, 55].

The primary purpose of this article is to analyze the linguistic and pragmatic strategies used by characters in *The Silent Witness* and *White Teeth*, exploring how these strategies reflect the social structures, cultural norms, and interpersonal relationships present in each work. We aim to compare how politeness is pragmatically employed in English and Uzbek literary traditions and examine the ways in which these works portray social interactions.

**Materials and Methods of research.** The primary materials for this article include two novels: “*The Silent Witness*” by Ulugbek Hamdam and “*White Teeth*” by Zadie Smith. These texts were selected because they present complex social dynamics, and their characters frequently engage in dialogue that reveals the use of politeness strategies in various contexts.

The methodology for this paper involves a qualitative analysis of the dialogue and character interactions within the two novels. The main steps include:

1. **Dialogue and Speech Act Analysis:** Identifying direct and indirect speech acts, politeness strategies such as mitigation, hedging, and indirectness, as well as the use of formal or informal address forms.

2. **Contextual Analysis:** Examining the social and cultural context of each interaction, including the social status, gender, and relationship of the characters involved. This allows us to understand how politeness strategies are influenced by these factors.

3. **Pragmatic Framework:** Using Brown and Levinson’s politeness theory as the theoretical framework for analyzing the dialogues. This framework helps to categorize strategies of positive and negative politeness, as well as the various forms of mitigation employed by characters.

4. **Cross-Cultural Comparison:** Drawing comparisons between the use of politeness in English and Uzbek cultures by analyzing how language reflects power relations, gender roles, and societal expectations in both literary traditions.

Politeness is also conceptualized and expressed very differently in different cultures. The role of code-switching in the expression of politeness is also relevant in cross-cultural analyses, as illustrated, for example in a study of how London Greek-Cypriot women exploit the fact that directness is more acceptable in Greek than in English, and thus code-switch to Greek to express positive politeness in ethnically appropriate ways. Greek words, phrases, and clauses are inserted in English macro-structures to soften the effect of a direct criticism, for instance, or an expression of irritation or a demand for a response is interactionally managed by shifting to Greek.

According to Geoffrey Leech, there is a politeness principle with conversational maxims similar to those formulated by Paul Grice. He lists **six maxims**: tact, generosity, approbation, modesty, agreement, and sympathy. The first and second form a pair, as do the third and the fourth.

The **tact maxim** states: “Minimize the expression of beliefs which imply cost to other; maximize the expression of beliefs which imply benefit to other.” The first part of this maxim fits in with Brown and Levinson’s negative politeness strategy of minimizing the imposition, and the second part reflects the positive politeness strategy of attending to the hearer’s interests, wants, and needs. For example:

- Could I interrupt you for a second?
- If I could just clarify this then.

Leech’s **generosity maxim** states: “Minimize the expression of beliefs that express or imply benefit to self; maximize the expression of beliefs that express or imply cost to self.” Unlike the tact maxim, the maxim of generosity focuses on the speaker, and says that others should be put first instead of the self. For example:

- You relax and let me do the dishes.
- You must come and have dinner with us.

The **approbation maxim** states: “Minimize the expression of beliefs which express dispraise of other; maximize the expression of beliefs which express approval of other.” It is preferred to praise others and if this is impossible, to sidestep the issue, to give some sort of minimal response (possibly through the use of euphemisms), or to remain silent. The first part of the maxim avoids disagreement; the second part intends to make other people feel good by showing solidarity. For example:

- I heard you singing at the karaoke last night. It sounded like you were enjoying yourself!
- Gideon, I know you’re a genius – would you know how to solve this math problem here?



The **maxim of modesty** is one of the six maxims proposed by Leech (1983) in his PP (politeness principle) meaning to minimize praise or to maximize dispraise of self. The modesty maxim states: "Minimize the expression of praise of self; maximize the expression of dispraise of self." For example:

- Oh, I'm so stupid – I didn't make a note of our lecture! Did you?

The **agreement maxim** runs as follows: "Minimize the expression of disagreement between self and other; maximize the expression of agreement between self and other." It is in line with Brown and Levinson's positive politeness strategies of "seek agreement" and "avoid disagreement", to which they attach great importance. However, it is not being claimed that people totally avoid disagreement. It is simply observed that they are much more direct in expressing agreement, rather than disagreement. For example:

- A: I don't want my daughter to do this, I want her to do that.
- B: Yes, but ma'am, I thought we resolved this already on your last visit.

The **sympathy maxim** states: "Minimize antipathy between self and other; maximize sympathy between the self and other." This includes a small group of speech acts such as congratulation, commiseration, and expressing condolences – all of which is in accordance with Brown and Levinson's positive politeness strategy of attending to the hearer's interests, wants, and needs. For example:

- I am sorry to hear about your father.

These maxims vary from culture to culture: what may be considered polite in one culture may be strange or downright rude in another. Whether we realize it or not, these maxims can be found in daily conversations.

### Results and Discussion.

#### *Politeness in Ulugbek Hamdam's "The Silent Witness"*

In "*The Silent Witness*", politeness strategies are shaped by the traditional, hierarchical nature of Uzbek society, where respect for elders and social status is paramount. The characters frequently employ indirectness and formal address forms to convey respect and maintain social harmony. This is particularly evident in the dialogues between younger characters and older authority figures. For example, when a young protagonist addresses an older family member, the use of indirect speech is common:

#### Example 1:

*Young character:* "Perhaps, if it's not too much trouble, I could help with the preparations?"

*Older character:* "I would appreciate your assistance, though I must say that you've already done much."

In this example, the young character uses indirect language ("perhaps" and "if it's not too much trouble") to mitigate the imposition of requesting help, while the older character acknowledges the assistance with deference [2, 156].

Another key feature of politeness in Hamdam's work is the use of proverbs and metaphorical expressions, which serve to soften potentially face-threatening acts. For instance, in a tense conversation about a family dispute, one character may use a proverb to avoid directly confronting another character:

#### Example 2:

*Character A:* "You know what they say: 'A wounded lion is still dangerous.'"

*Character B:* "Yes, but sometimes it's better to let the wound heal than to pick at it."

This use of proverbs demonstrates how politeness in Uzbek discourse often involves indirectness and avoidance of direct confrontation, in line with social expectations to preserve harmony [2,182].

#### *Politeness in Zadie Smith's White Teeth.*

In contrast, the use of politeness in *White Teeth* is more flexible and context-dependent. Smith's novel portrays a multicultural, post-colonial society where politeness strategies are often shaped by individual relationships rather than rigid societal norms. Characters from different ethnic backgrounds exhibit varying degrees of politeness depending on the context and the social dynamics between them.

For example, when a character from a higher social class interacts with someone from a lower class, indirectness is often used to avoid imposition, but there is also a greater degree of familiarity and casualness in their speech. One striking example is the interaction between Archie's working-class character and his more upper-class neighbor, who tries to convey politeness but with less formal language:

#### Example 3:

*Neighbor:* "You know, Archie, it's not always about who you know, but who knows you."

*Archie:* "I suppose that's true. But sometimes, it's just about getting along, eh?" [5, 90]

In this exchange, the neighbor uses a phrase that hedges the imposition and introduces an indirect suggestion. Archie, however, uses a more informal response, emphasizing the equality of their relationship.

In *White Teeth*, humor and irony are often employed as polite strategies to ease tension or express disagreement without openly confronting the other person. A good example is the dialogue between the characters of Samad and his wife, who often use sarcastic humor to mask underlying tension:

**Example 4:**

*Samad*: “Of course, darling. I’ll just sit back and let the world pass me by while you save it.”

*His wife*: “That’s the plan, love. You relax; I’ll handle the tough stuff” [5, 102].

The sarcasm here serves as a polite way of deflecting the argument, with both characters using humor to navigate their disagreements without openly threatening each other’s face.

**Cultural and Pragmatic Differences.**

The comparison between the two texts highlights significant differences in the use of politeness. In Hamdam’s Uzbek context, politeness is formal, indirect, and steeped in cultural respect for authority and age. Conversely, in Smith’s British context, politeness is more conversational and flexible, reflecting a multicultural society where politeness is often tailored to the relationship and context rather than strictly following hierarchical norms.

**Conclusion.** This article has shown that while politeness is a universal aspect of human communication, its expression in literary discourse is shaped by cultural and social factors. By analyzing Ulugbek Hamdam’s *The Silent Witness* and Zadie Smith’s *White Teeth*, we have illustrated how politeness strategies are linguistically conditioned by the social structures, cultural norms, and relational dynamics in each work. In Uzbek literature, politeness is more formal and hierarchical, reflecting the respect for elders and authority figures. In contrast, English literary discourse, particularly in multicultural contexts, shows more flexibility in the use of politeness, where context and relationships play a more significant role.

By examining politeness as a linguistic and social phenomenon, the article will deepen our understanding of the complex interplay between language, power, and identity in literature, highlighting how authors use politeness to both reflect and challenge social hierarchies and cultural expectations. Ultimately, this article will contribute to the broader field of pragmatics, sociolinguistics, and literary analysis, offering new insights into the ways language shapes and is shaped by the societies in which it is used.

The findings suggest that while politeness remains a key feature of communication in both English and Uzbek cultures, the strategies and their social functions differ significantly across these two cultural traditions. Future research could further explore how politeness is conveyed in different genres of literature, expanding the comparison to include other cultures and languages.

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## SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK PROVERBS

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**Abstract.** *This study examines somatic phraseological units and somatisms in English and Uzbek proverbs, and sheds light on their cultural significance and linguistic nuances. Somatisms, which include expressions involving body parts, are not only important in enriching the language, but also serve as a mirror reflecting the values, beliefs and emotional landscapes of society. This study aims to reveal similarities and differences in the use of somatic idioms through a comparative analysis of proverbs in both languages, and how these idioms capture cultural perceptions of the human body and experience.*

**Keywords:** *culture, proverbs, phraseological units, somatisms, metaphor, lexical, semantic meanings, anthropocentric paradigm.*

### INGLIZ VA O'ZBEK MAQOLLARIDAGI SOMATIK FRAZEOLOGIK BIRLIKLAR

**Annotatsiya.** *Ushbu tadqiqot ingliz va o'zbek xalq maqollaridagi somatik frazeologik birliklar va somatizmlarni o'rganadi hamda ularning madaniy ahamiyati, shuningdek, tilshunoslik nuqtayi nazaridan alohida jihatlarni ochib beradi. Somatizmlar, ya'ni tana qismlari bilan bog'liq bo'lgan iboralar, nafaqat tilni boyitishda muhim rol o'ynaydi, balki jamiyatning qadriyatlarini, e'tiqodlari va hissiy dunyosini aks ettiruvchi o'ynaydi o'xshashdir. Ushbu tadqiqotning maqsadi, ikki tildagi (ingliz va o'zbek) misollar orqali somatik iboralarning qo'llanilishidagi o'xshashliklar va farqlarni aniqlash, shuningdek, bu iboralar inson tanasi va tajribasiga oid madaniy tasavvurlarni qanday aks ettirishi haqida ma'lumot berishdan iborat.*

**Kalit so'zlar:** *madaniyat, maqollar, frazeologik birliklar, somatizmlar, metafora, leksik ma'no, semantik ma'no, antropocentrik paradigma.*

### СОМАТИЧЕСКИЕ ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ В АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦАХ

**Аннотация.** *Данное исследование изучает соматические фразеологизмы и соматизмы в английских и узбекских народных пословицах и раскрывает их культурное значение, а также отдельные аспекты с лингвистической точки зрения. Соматизмы, то есть выражения, связанные с частями тела, не только играют важную роль в обогащении языка, но и подобны зеркалу, отражающему ценности, убеждения и эмоциональный мир общества. Целью данного исследования является выявление сходств и различий в использовании соматических выражений на примерах из двух языков (английского и узбекского), а также предоставление информации о том, как эти выражения отражают культурные представления о человеческом теле и опыте.*

**Ключевые слова:** *культура, пословицы, фразеологические единицы, соматизмы, метафора, лексические, семантические значения, антропоцентрическая парадигма.*

**Introduction.** Culture is closely related to the phraseological units of the language, and it is difficult to imagine any language without somatic words. Each country has its own somatic components that reflect its own cultural nuances and values in its phraseological expressions. Somatic phraseological units, often called somatisms, are simple word combinations with multiple meanings that form one of the oldest layers of vocabulary in any language. The growing interest of scientists in somatic phraseology is due to its dual nature, both in terms of expression and content. In particular, somatic phraseologisms show two opposite polarities: on the one hand, they cover abstract concepts, on the other hand, they are closely related to the physical experiences of a person.

The components of these phraseological units, as well as their general meaning, are inextricably linked with the description and description of people and their activities. This connection emphasizes the role of somatic expressions in conveying cultural values, feelings, and experiences. By studying somatic phraseological units in English and Uzbek, we gain valuable insights into how different cultures perceive and express the relationship between the body and the broader human experience.

In Uzbek and English, phraseological units containing somatisms show a high frequency and show different structural models. The prevalence of these units can be attributed to the basic aspects of human nature, which tend to understand themselves as part of a larger, holistic view of the world. This trend reflects people's unique and often simplistic understanding of themselves and their surroundings

These somatic expressions serve as a means for people to articulate complex ideas, emotions, and experiences by connecting them to physical and bodily imagery. The high frequency of such phraseological units underscores their importance in everyday language, as they facilitate communication and help individuals navigate their social and cultural realities. By examining the various structural models of somatic phraseological units, we can uncover the ways in which different cultures utilize these expressions to encapsulate shared human experiences and perceptions, ultimately enriching our understanding of both language and culture.

**Literature analysis.** The term “soma”, originating from Greek, translates to “body”. Estonian scholar F. Vack was the first to introduce the concept of “somatic” into the field of linguistics. This term is commonly employed by researchers when discussing idiomatic expressions that reference body parts. Somatic phrases, or somatisms, serve as a rich area of study in linguistics, as they highlight the connections between language, culture, and human experience, often reflecting how societies conceptualize the body in relation to broader themes such as identity, emotion, and social interaction.

The term “phraseological somatism” was first introduced by E.M. Mordkovich in his exploration of the Russian language, particularly in his work titled “Semantic-thematic groups of somatic phraseologisms”. In this study, Mordkovich highlighted the significance of body-related expressions in understanding linguistic structures and cultural concepts within a specific language.

Similarly, Logan Smith, an English scholar, supports this perspective by noting the extensive range of phraseological expressions that incorporate body parts in the English language. He argues that these expressions enrich the language, providing it with a more figurative and expressive quality. By examining somatic phraseologies in both Russian and English, researchers can gain insights into how different cultures utilize bodily imagery to convey complex ideas, emotions, and social dynamics.

Somatic phraseological compounds possess a unique semantic structure that allows them to transcend their individual lexical meanings, resulting in somatic expressions that are processed holistically within the combination. The key attributes that characterize somatic phraseological combinations can be outlined as follows:

**Complete Meaning:** Somatic phraseological phrases convey a complete, unified meaning that goes beyond the literal definitions of their components. They encapsulate complex ideas and emotions that reflect cultural values and human experiences.

**Frequency in Language:** Somatic phraseological compounds are commonly found in both everyday language and literary texts. Their prevalence highlights the integral role these expressions play in communication and cultural expression.

**Cultural and Historical Context:** Somatic phraseological combinations often incorporate national, cultural, and historical traits, enriching the language with figurative and emotional expressions. This cultural dimension allows for a deeper understanding of the societal norms and values reflected in these phrases.

**Metaphorical Utilization:** The elements of somatic phraseological units are metaphorically employed to generate expressions that function cohesively as a whole. These units can also serve as constituents within larger sentences, enhancing the expressiveness of the language while maintaining their figurative significance.

**Discussion.** Somatisms are frequently employed in language, with “hand” being the most commonly used term. Following closely in frequency are “head”, “eye”, “face”, “foot”, “nose”, “finger”, and “heart”. Other somatisms, such as “leg”, “arm”, “back”, “bone”, “brain”, “ear”, “tooth”, “skin”, “shoulder”, “neck”, and “tongue”, are utilized less often, yet they possess significant phrase-forming potential.

According to researchers M.A. Pekler and A.D. Rakhshstein, an analysis of the most common nouns in Russian phraseological units reveals that out of the 17 most frequent lexical somatisms are related to body parts. In comparison, 11 out of 17 corresponding English nouns are also somatisms. The order of frequency in Russian includes “eye”, “hand”, “head”, “leg”, “tongue”, “nose”, “ear”, “heart”, “blood”, and “shoulder”, while in English, the order is “eye”, “hand”, “head”, “foot”, “tongue”, “nose”, “ear”, “heart”, “blood”, and

“shoulde”. The expression “to have something at one’s fingertips” (or “besh qo‘ldek bilmoq” in Uzbek) illustrates the intuitive understanding and accessibility associated with bodily imagery in language. Such phrases convey not only literal meanings but also the deeper implications of familiarity and ease of access.

Human body organs can be classified in various ways based on different criteria. One common classification distinguishes between sensory organs, which receive information from the external environment, and other bodily parts that serve different functions. For instance, sensory organs such as the eyes, ears, and nose are responsible for perceiving sights, sounds, and smells, respectively. In contrast, organs like the stomach, shoulders, and legs do not participate in sensory perception but are crucial for other bodily functions, such as digestion, mobility, and support.

This distinction highlights how language employs somatic expressions to articulate complex human experiences, emotions, and functions. By utilizing terms related to specific body parts, speakers can convey intricate ideas about knowledge, perception, and interaction with the world around them, reinforcing the significant role that bodily imagery plays in both communication and cultural understanding.

The somatism “mouth” in English phraseological units illustrates its versatility and the various contexts in which it can be used. In these expressions, the meanings associated with “mouth” often highlight actions related to speaking or refraining from speech. For example:

“Keep one’s mouth shut” translates to “tilini tiyib yurmoq” in Uzbek, conveying the idea of restraining oneself from speaking or remaining silent.

“Open one’s mouth” translates to “og‘zini ochmoq”, which refers to the act of beginning to speak or expressing oneself verbally.

The somatism “hair” in English phraseological units showcases a range of expressions that convey various meanings and emotional states. Here are a few examples:

“One’s hair stood on end” translates to “teppa sochi tikka bo‘lmoq” in Uzbek, which signifies a state of fear or heightened anxiety, often associated with a strong emotional reaction such as terror or surprise.

“To tear one’s hair out” translates to “sochini yulmoq”, an expression that conveys frustration or exasperation, often in situations where one feels overwhelmed or at a loss.

Additionally, individual hair strands carry distinct meanings:

“A hair” or “one hair” can refer to something small or insignificant. The phrase “to split hairs” translates to “mayda-chuyda narsalardan ayb topmoq”, indicating the act of nitpicking or focusing on trivial details.

The phraseological units in both Uzbek and English that feature somatisms denoting lower limbs often convey various meanings related to walking and movement. However, these expressions can also express semantics unrelated to physical movement. For example:

“Dig in one’s heels” translates to “qat‘iy rad javobini bermoq” in Uzbek, indicating a refusal to change one’s mind or position, symbolizing determination and stubbornness.

“Stick in one’s heels” translates to “qaysarlik qilmoq”, which similarly conveys a sense of obstinacy or resistance.

The phrase “on a friendly footing” translates to “do‘stona munosabatda”, reflecting amicable relationships and interactions without any reference to physical movement.

In addition to lower limbs, the torso is represented by various somatisms, including terms such as neck, shoulders, back, body, breast, and their Uzbek equivalents (bo‘yin, orqa, yon, qorin, yelka, ko‘krak, tana). Examples of expressions using these somatisms include:

“Put something on someone’s shoulders”, which translates to “birovning yelkasiga yuklamoq”, meaning to burden someone with responsibility.

“Break your neck” translates to “bo‘ynini sindirmoq”, which may refer to a severe physical injury or can be used metaphorically to denote extreme effort or risk.

“Stand up with your chest” translates to “ko‘kragini kerimoq”, symbolizing confidence or pride.

These expressions illustrate how somatic imagery in language enriches communication by conveying a range of meanings, both physical and metaphorical, related to human experience and interaction. The use of bodily terms helps articulate emotions, social relationships, and individual attributes, highlighting the interconnectedness of language, culture, and physicality.

**Conclusion.** The study of somatic phraseological units in English and Uzbek proverbs reveals a rich tapestry of linguistic expression that incorporates cultural values, human experiences, and universal themes. Somatisms, or expressions that use body-related terminology, serve as powerful tools for communication and allow speakers to express complex emotions, social interactions, and cultural norms in a vivid and interconnected way.

In both languages, somatic expressions are distinguished by the ability to express not only physical actions and situations, but also abstract concepts such as determination, stubbornness, emotional stability. The frequent use of specific body parts such as the hand, head, and heart emphasizes the importance of these organs in representing human experience, reflecting a common understanding of the body as a metaphorical frame of reference. For example, expressions related to mouth often refer to communication, while expressions related to feet and legs usually involve movement and progress.

In addition, the comparative analysis of English and Uzbek somatic phraseological units reveals both similarities and differences in how cultures conceptualize the body and its relationship to the world. While some somatic expressions may have similar meanings across languages, others exhibit unique cultural nuances that illuminate distinct perspectives on emotions and social dynamics.

The findings underscore the importance of somatic phraseological units as a linguistic phenomenon that transcends mere vocabulary. These expressions enrich both languages by providing depth and color to everyday communication, reinforcing the idea that language is not only a tool for expressing thoughts but also a reflection of cultural identity and collective human experience.

The study of somatic phraseological units in English and Uzbek proverbs enhances our understanding of how language operates within a cultural context. It encourages us to appreciate the intricate ways in which bodily imagery informs our interactions, emotions, and social relationships, ultimately revealing the profound connections between language, culture, and the human condition. As we continue to explore the significance of somatisms in various languages, we gain valuable insights into the shared and unique elements of human expression, fostering a greater appreciation for the diversity of linguistic and cultural heritage.

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**MINERALOGICAL TERMS IN ENGLISH AND UZBEK LANGUAGES: THEIR ETYMOLOGY AND STYLISTIC FUNCTIONS****Radjabova Dilnoza Anvarovna,***Doctor of Philosophy (PhD) in Philological Sciences**Tashkent University of Information Technologies**named after Mukhammad al-Khwarazmi**dilnozarakjabova064@gmail.com*

**Abstract.** *Currently, scientific research identifying specific linguocognitive, linguocultural features of the nomination of mineralogical units as the main factors in developing world linguistics is becoming important. A scientifically detailed study of the system of names of precious stones and minerals actively used in a separate terminology system for this industry is necessary to develop mineralogical industry vocabulary. This requires a linguocognitive and linguocultural analysis of mineralogical terms in the context of unrelated languages, determining their characteristics. The general principles of the nomination of precious stones in the context of different languages—special terms that are linguistically insufficiently interpreted—the structure, semantics, and synonymous relations of mineralogical units, the processes of neologization and archaization, and the linguistic classifications of mineralogical units are still waiting for their study. The West and the East are fundamentally different from each other in socio-cultural terms, and a careful study of the bilingual system of names of precious stones and minerals reflecting these cultures determines the relevance of the topic.*

**Keywords:** *the names of gemstones, mineralogical terms in linguistics, stylistic functions of mineral names, the etymology of mineralogical terms in English and Uzbek, metaphors.*

**INGLIZ VA O‘ZBEK TILLARIDA MINEROLOGIK TIL BIRLIKLARI: ULARNING ETIMOLOGIYASI VA STILISTIK VAZIFALARI**

**Annotatsiya.** *Minerologik til birliklarining lingvokognitiv va lingvomadaniy xususiyatlarini aniqlashga bag‘ishlangan ilmiy tadqiqotlar jahon tilshunosligi rivojlanishining asosiy omillari sifatida muhim ahamiyat kasb etmoqda. Shu asosda ingliz va o‘zbek tillaridagi mineralogiya soha leksikasining taraqqiy etishi, mazkur sohaning alohida terminosistemasida faol qo‘llaniladigan qimmatbaho tosh va ma‘dan nomlari tizimini ilmiy jihatdan atroflicha tadqiq qilish, minerologik atamalarni qardosh bo‘lmagan tillar kesimida lingvokognitiv va lingvokulturologik jihatdan tahlil qilish, xususiyatlarini aniqlashni taqozo etadi. Buning mantiqiy natijasi sifatida turli tillar kesimida qimmatbaho toshlar nominatsiyasining umumiy tamoyillari – maxsus terminlar lingvistik jihatdan izohlanishi, tarkibiy tuzilishi, semantikasi va sinonimik munosabatlari, neologizatsiya va arxaizatsiya jarayonlari, minerologik birliklarning lisoniy tasniflarining yo‘qligi hamda bir-biridan ijtimoiy-madaniy jihatdan tubdan farq qiluvchi G‘arb va Sharq madaniyatini aks ettiruvchi ikki tildagi qimmatbaho tosh va ma‘dan nomlari tizimini atroflicha tadqiq etish tilshunoslik sohasida ustuvorlik va dolzarblik kasb etdi.*

**Kalit so‘zlar:** *qimmatbaho tosh nomlari, minerologik til birliklari, ma‘dan nomlari, minerologik til birliklari etimologiyasi, metafora.*

**МИНЕРАЛОГИЧЕСКИЕ ТЕРМИНЫ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ: ИХ ЭТИМОЛОГИЯ И СТИЛИСТИЧЕСКИЕ ФУНКЦИИ**

**Аннотация.** *Научные исследования, посвящённые определению лингвокогнитивных и лингвокультурологических особенностей единиц минералогического языка, приобретают важное значение как основные факторы развития мировой лингвистики. Исходя из этого, развитие лексики области минералогии в английском и узбекском языках требует всестороннего научного исследования системы названий драгоценных камней и руд, активно используемых в отдельной терминосистеме данной области, лингвокогнитивного и лингвокультурологического анализа минералогических терминов в разрезе неродственных языков, определения их особенностей. Логическим результатом этого является то, что общие принципы номинации драгоценных камней в разрезе разных языков - лингвистическая интерпретация специальных терминов, структура, семантика и синонимические отношения, процессы неологизации и архаизации, отсутствие*

*лингвистических классификаций минералогических единиц, а также тщательное исследование системы названий драгоценных камней и минералов на двух языках, отражающих культуры Запада и Востока, которые принципиально отличаются друг от друга в социально-культурном аспекте, приобрели приоритет и актуальность в области лингвистики.*

**Ключевые слова:** названия драгоценных камней, минералогические термины в лингвистике, стилистические функции названий минералов, этимология минералогических терминов на английском и узбекском, метафоры.

**Introduction.** In English linguistics, J. F. Kunz, A. J. Dubman, M. Abekassis, R. J. Blanche, A. Cassandra, I. B. Linda, Ch. Morris, J. Boswell, and R. Chambers investigated the linguistic and cultural features of the names of precious stones and minerals.

The names of precious stones and minerals have not been thoroughly researched linguistically in Uzbek linguistics. The amount of research on the semantic aspects of the stone names conducted from a separate monographic approach is minimal. Some studies conducted on this approach by A. Azam, B. Khasanova, E. Bazarova, and Z. Kadyrova can be listed.

Russian linguists M.N. Nikolashvili, G. Smith, O.A. Metelkina, and N.V. Bubnova conducted scientific research on the names and types of precious stones in Russian. M. N. Nikolashvili presents five monographs on the terminology of this field: “A Beautiful Stone in the Russian Picture of the World”, “Nomination of precious stones in the Russian language: etymology, activity, typology”, “Physical properties of Russian gemstones from a linguistic point of view”, “A beautiful stone in the Russian picture of the world”, “Names of precious stones in the Russian language of the XIX–XXI centuries”. [1]

The monograph “Physical Characteristics of a Gemstone from a Linguistic Point of View” by Russian scientist M.N. Nikolashvili is devoted to an urgent topic in which the names of precious stones are analyzed based on their specifics (color, shape, transparency, etc.). In his book, the scientist classified precious stones and minerals according to their physical properties and color. The object of Nikolashvili's research is the names of precious stones, their corresponding crystals, and aggregates, expressed in Russian in special lexemes or phrases.

O.A. Metelkina's research revealed the lexical and semantic field “precious stones and metals” in modern Russian and described the content and structure of the components of this field. In her research, the scientist tried to explain how precious stones and metals occupy a place in the consciousness of a modern person using elements of a cognitive approach. In her opinion, the lexical and semantic field of “precious stones and metals” unites names that have a common character: rarity, beauty, and value. [2]

**Materials and methods.** Today, we observe that the lexical layer of a language has also been impacted by the process of globalization. It becomes clear that there are lexical units from a different linguistic layer as we compare the names of precious stones and minerals to other lexical items. The majority of technical and scientific terminology has Greek or Latin roots, which is well recognized. The majority of these expressions allude to the absorption layer, as we discovered while examining the origin of the names of precious stones and minerals. The names of minerals are derived from Persian (azurite) and Greek (beryl), Latin (garnet), French (turquoise), German (quartz), Arabic (talc), Persian (azurite), and Spanish (platinum).

Based on the results of our research, it is worth noting that only a few names of minerals originated from the original English words. In particular, if we look at the etymology of the names of the stones “gold” and “silver”, according to some sources, the word “gold” began to be used in writing in about 725, and this word refers to the Old English language and means “yellow.” Other sources, however, write that “gold” comes from the German word “gulba”, belonging to the Indo-European language family, which means “to shine, to be yellow.”

“seolfor” or “siolfor” are Old English variants of the word “silver”, which in turn, originated from the German word “silubra”, belonging to the Indo-European family. We can say that the meaning of the word “silver” remains unknown to science.

As already mentioned, most of the names of precious stones and minerals in English come from Greek, Latin, and other languages. We have tried to present them in the following table:

**Table 1.**

**The etymology of the names of precious stones and minerals in English**

<i>Mineral</i>	<i>Name origin</i>	<i>Meaning</i>
Gypsum	gypsos (Greek)	Plaster
Limonite	leimón (Greek)	Meadow
Barite	barus (Greek)	Heavy



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Anhydrite	anhydros (Greek)	without water
Cinnabar	zinjifrah (Persian)	Lost
Pyrite	pyr (Greek)	Fire
Albite	albus (Latin)	White

Along with all lexical units, the names of precious stones and minerals have their etymological history in the Uzbek language. Their ancient, well-known method of translation from one language to another and its change in form and meaning can be seen in the following examples:

**Table 2.**

**The etymology of the names of precious stones and minerals in Uzbek**

<i>Mineral</i>	<i>Name origin</i>	<i>Meaning</i>
Oltin (gold)	oltun (Uzbek)	night redness
Ametist (amethyst)	ametist (Greek)	not drunk
Granat (garnet)	granatus (Latin)	Seed
Dur (pearl)	durr(un) (arab)	marvaridning yirik donasi
Nefrit (nephrite)	nephros (Greek)	Kidney
Olmos (diamond)	adamas (Greek)	Invincible
Gavhar (pearl)	javhar (Persian)	precious stone
Billur (crystal)	bolur (Persian)	white translucent stone
Bronza (bronze)	bronze, birinj (French)	yellow copper

The examples in the tables indicate that the main part of the names of precious stones and minerals in English and Uzbek vocabulary are lexemes borrowed from other languages. Mineralogical units that are borrowed from *Greek* and *Latin* occupy large volumes; there are also samples of *Persian*, *Arabic*, and *French* languages.

We all know that all the words present in our language have a certain meaning, but only those words that represent the concept have a lexical meaning. There are several types of lexical meaning, which in linguistics are interpreted as primary meaning and derived meaning, nominative meaning and figurative meaning, primary meaning, and subordinate meaning. Here is the definition given to the word “mineral” in the explanatory dictionary of the Uzbek language: MA’DAN-kon, yerosti boyliklari; metal 1. mineral 2. metal 3. ruda [3].

In the explanatory dictionary of the English language, the word “mineral” is defined as MINERAL - 1. a valuable or useful chemical substance that is formed naturally in the ground 2. A chemical that your body needs to stay healthy [4]. As can be seen, the primary meaning of the word “*mineral*” is “*subsoil, metal*” in both language areas.

In the course of our research, we turned to the “British National Corpus” [5] and “Corpus of Contemporary American English” [6] (1990–2019) to determine the extent of the use of names of precious stones and minerals in oral and written English, the result of the analysis showed that “gold”, “silver”, “diamond”, “opal”, “emerald”, and “iron” are commonly used names of minerals that can be found in oral speech, newspapers, magazines, scientific and non-academic texts, as well as in literary texts. Here below are the statistics of the names of the most common minerals used in speech (*gold, silver, and diamond*) according to American and British corpus linguistics:

*The scope of the names of precious stones and minerals in the oral and written speech of the English language*

<b>BRITISH NATIONAL CORPUS</b>							
	ALL	SPOK	FICTION PROSE/ POETRY	MAG	NEWS PAPER	NON- ACADEMIC	ACADEM.
<b><i>GOLD</i></b>	7454	380	1602 64/1535	1007	1432	1064	560
<b><i>SILVER</i></b>	4906	189	1635 58/1577	760	543	566	237
<b><i>DIAMOND</i></b>	1630	176	344 10/333	141	218	334	87

<b>CORPUS OF CONTEMPORARY AMERICAN ENGLISH (1990-2019)</b>									
	All	Spoken	Fiction	MAG	NEWS	BLOG	WEB	TV/M	ACAD
<b><i>GOLD</i></b>	73949	5202	13251	12099	12243	9392	8953	8469	4340
<b><i>SILVER</i></b>	43141	2127	11280	6814	6556	5391	4840	3878	2255
<b><i>DIAMOND</i></b>	14850	1194	2528	2981	2158	1190	1389	2275	1135

As can be seen from the statistics above, the names of precious stones and minerals are most often used in a literary text; therefore, the names of precious stones and minerals are not only terms related to geology but also metaphorical, euphemistic, and periphrastic analogies in a literary text, as well as symbols of evaluation and value.

**Discussion and results.** During the analysis of literary texts, we noticed that the names of precious stones and minerals were used not only in the meaning of “*a valuable chemical substance*” or “*rare metal*” but also in the meaning of *wealth, youth, beauty, bravery, courage*, and other semantic meanings in both languages:

1. *The liquid drops of tears that you have shed  
Shall come again, transform'd to orient pearl.* [7]
2. *As pearls from diamonds dropp'd* [8]
3. *For thy mind is a very opal.* [9]
4. *His heart like an agate with your print impress'd.* [10]
5. *She is a pearl, whose price hath launch'd above a thousand ships.* [11]
6. *“I saw her coral lips to move [12]  
And with her breath she did perfume the air.  
Sacred and sweet was all I saw in her”.*

In the above examples, the great English writer Shakespeare makes beautiful comparisons with the names of precious stones: *tears are compared to pearls; eyes to diamonds; changeable mind to opal; unkind heart to agate; a beautiful princess to pearl; lips to coral.*

Below are some examples from Uzbek literary texts where writers skillfully used metaphors with the names of gemstones: *olmos yoshlar – diamond tears; quyoshning oltin ipi – golden threads of the sunshine; feruza osmon – emerald sky.*

*Lovullaydi shafaqlar yal-yal,  
Nechun hayol qotmish ko'zingda.  
Kiprigingda yosh olmos-olmos,  
Nechun cho'mding uyquga qayta.* [13]

*Yomg'ir...gung daraxtlar boshini egar,  
Yomg'ir...anglaganga hamma sirlar fosh.  
Ko'kning juldurvoqi ko'ylaklariga,  
Oltin ipda yamoq soladi quyosh.* (Mekhrinoz Abbosova)

*“Uning yarim ochiq ko'zlari musaffo, feruza osmonga qadalgan edi...”* [14]

There are various manifestations of the use of words with a figurative meaning in speech. The comparison of two things or concepts serves as the basis for transfers, which transfer the name of one to the other to improve imagery, expressiveness, and accuracy. Examples of these connections are similarity, community, and kinship.

In almost all major cases, the means of artistic representation acquire an emotionally expressive coloring in speech. From the means of artistic representation involving the names of precious stones in English oral and written texts, many examples of metaphors, comparisons, irony, and epithets can be cited. The scope of epithets and adjectives involving the names of precious stones and minerals is quite wide. Let's have a look at them in the following examples: *diamond eyes, sapphire ocean, sapphire-tinted skies, crystal eyes, crystal tears, silver-haired, golden hair, golden sun, golden years, ruby wine, emerald island, emerald meadows, amethyst castles*, etc. It can be observed that the adjectives in these combinations serve as a figurative description of the properties inherent in a thing, phenomenon, or concept. As written in the Uzbek encyclopedia: “An adjective is not just a means of decorating a sentence or phrase; it is connected with the content and manifests itself in logical, psychological, linguistic, and literary aspects of speech”.

*emerald sky, emerald trees, the sapphire ocean, crystal tears, sapphire eyes, amber hair, coral lips, coral ears, pearly teeth, crystal eyes, her eyes diamonds, pearls from diamonds dropped, she is a pearl, golden threads of sunshine* are beautiful examples of metaphors with precious stone names, where skilled writers were able to produce remarkable examples of expressive, figurative speech. Here, metaphor is used to show the relation between the dictionary and contextual logical meanings based on the affinity or similarity of certain properties or features of the two corresponding concepts.

During our research, we explored excellent samples of similes with precious stone names in both languages. A *simile* is a figure of speech that involves a comparison between two unlike entities. In the simile, unlike the metaphor, the resemblance is explicitly indicated by the connective words “*like*” or

“as...as” in English, while in Uzbek suffixes and words like *-dek*, *-day*, *-simon*, *-namo*, *kabi*, *singari*, *misoli*, and *o'xshash* are used.

In English literature, *lips as red as rubies*, *she is like a diamond in the sky*, *as red as a ruby*, *skies as turquoise*, *as beautiful as a pearl*, *eyes like diamonds*, *blue as sapphire*, *as solid as iron* are similes with the names of precious stones that are frequently used in English literature. In Uzbek literature, similes like “*marjondek lablar*” (*lips like coral*), “*feruzadek ko'm ko'k osmon*” (*the sky as blue as turquoise*), “*go'yo billurdek ko'zlar*,” (*eyes like crystal*) and “*yoqut kabi lablar*” (*lips like ruby*) are used to achieve a greater symbolic effect. Moreover, similes help to better persuade, educate, and captivate readers, and they help the thing being described be understood more clearly.

In the sentence “*Upon her nose, all o'er embellished with rubies, carbuncles, sapphires...*” [15] the English writer Shakespeare skillfully uses irony with the names of precious stones. To portray the shortcomings of the hero's face, the writer turns to precious stones, that is, portrays the shortcomings with something beautiful. It was these precious stones that the writer chose to accurately express the shape, hardness, and color of acne on Nel's face, and beard and managed to awaken the reader's imagination. [16]

As can be seen from the above examples, the competent use of figurative language in the speech process, in which the names of precious stones and minerals are involved, makes our speech touching and attractive. It also demonstrates the artistic and aesthetic abilities of a writer or speaker in front of the reader and the audience.

When comparing the usage of metaphors with the names of precious stones and minerals in English and Uzbek, we identified their similarities and differences. Combinations such as *oltin quyosh* - *golden sun*, *oltin kuz* - *golden autumn*, *oltin bosh* - *golden head*, *oltin yaproqlar* - *golden leaves*, *yoqut lablar* - *ruby lips*, *yoqut yonoqlar* - *ruby cheeks*, *kumush sochlar* - *silver hair*, *gavhari imon* - *the pearl of great price*, *feruza osmon* - *turquoise sky*, *quyoshning oltin iplari* - *golden threads of sunshine*, *marjon lablar* - *coral lips*, *marjon tishlar* - *coral teeth*, *billur ko'zlar* - *crystal eyes* are translated the same in both languages, and they perform similar stylistic functions.

**Conclusion.** Every language is unique, and each language has particular features that make it different from others. It is noteworthy that certain phrases related to minerals that are commonly found in literary works of one language do not appear in other languages. Comparisons like *the opal mind*, *amber hair*, *a heart like an agate*, *sapphire eyes*, *the chrysalides of sunrise*, *coral ears*, *sapphire Ocean*, *carbuncle eyes*, *sapphire-tinted skies*, *amethystine locks* are frequently used in English literature; however, we cannot find them in Uzbek literature. Whereas comparing *parents and teachers to pearl*, *bride and groom to gold and silver*, and *behavior to ruby* is typical for the mentality of the Uzbek nation, these comparisons are common in Uzbek literary texts.

**Acknowledgement.** Along with other lexical units, there are units related to a foreign language layer among the names of precious stones and minerals. During the analysis of the etymology of the names of precious stones and minerals in Uzbek and English languages, it was observed that most of these terms belong to the Greek and Latin languages, and most of them relate to the assimilation layer. At first, although units of Greek and Latin occupied large volumes, many borrowings from Persian, Arabic, and French also accumulated.

The names of precious stones and minerals are most often used in a literary text; therefore, the names of minerals are not only terms related to geology but also expressed in an artistic text as metaphorical, euphemistic, peripheral means of comparison, as well as symbols of evaluation and value. The competent use of means of artistic representation, in the process of which the names of precious stones and minerals are involved, makes our speech touching and attractive. It also demonstrates the artistic and aesthetic abilities of a writer or speaker in front of the reader and the audience. In English and Uzbek literary texts authors figuratively employed the names of precious stones and minerals to give particular expressiveness to words. The use of words in a figurative sense, together with their meaning, also serves as an inexhaustible resource for ensuring the expressiveness of speech.

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## THE ROLE OF PRAGMATICS IN FACILITATING THE UNDERSTANDING OF LITERARY TEXTS

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**Abstract.** *The study explores how pragmatic principles help readers better interpret and understand literary texts. While traditional literary analysis focuses on structural, thematic, and stylistic elements, pragmatics addresses the contextual and implied meanings behind words. Concepts such as implicature, deixis, and speech acts are analyzed to show how they contribute to the interpretation of literature. By applying pragmatic tools, readers can bridge the gap between literal language and intended meaning, thus enhancing comprehension. This article demonstrates the role of pragmatics in making literature more accessible, supported by case studies of classical and modern texts.*

**Keywords:** *pragmatics, literature, interpretation, implicature, context, comprehension.*

### BADIIY MATNLARNI TUSHUNISHNI OSONLASHTIRISHDA PRAGMATIKANING ROLI

**Annotatsiya.** *Mazkur tadqiqot pragmatik tamoyillar o'quvchilarga adabiy matnlarni yaxshiroq talqin qilish va tushunishda qanday yordam berishini o'rganadi. An'anaviy adabiy tahlil asosan tuzilma, mavzu va uslubiy elementlarga e'tibor qaratgan bo'lsa, pragmatika so'zlarning kontekstual va bilvosita ma'nolarini o'rganadi. Implikatura, deixis va nutq aktlari kabi tushunchalar adabiyot talqiniga qanday hissa qo'shishini ko'rsatish uchun tahlil qilinadi. Pragmatik vositalarni qo'llash orqali o'quvchilar so'zma-so'z tilda ifodalanmagan, lekin maqsad qilingan ma'nolar o'rtasidagi tafovutni bartaraf etishi mumkin, bu esa tushunishni yanada oshiradi. Ushbu maqola klassik va zamonaviy matnlar misolida pragmatikaning adabiyotni yanada tushunarli qilishdagi rolini ko'rsatadi.*

**Kalit so'zlar:** *pragmatika, adabiyot, talqin, implikatura, kontekst, tushunish.*

### РОЛЬ ПРАГМАТИКИ В ОБЕСПЕЧЕНИИ ПОНИМАНИЮ ХУДОЖЕСТВЕННЫХ ТЕКСТОВ

**Аннотация.** *Исследование посвящено тому, как прагматические принципы помогают читателям лучше интерпретировать и понимать литературные тексты. В то время как традиционный литературный анализ сосредотачивается на структурных, тематических и стилистических элементах, прагматика изучает контекстуальные и подразумеваемые значения слов. Анализируются такие концепции, как импликатура, дейксис и речевые акты, чтобы показать, как они способствуют интерпретации литературы. Используя прагматические инструменты, читатели могут преодолеть разрыв между буквальным языком и подразумеваемым смыслом, тем самым улучшая понимание. В статье демонстрируется роль прагматики в облегчении восприятия литературы на примере классических и современных текстов.*

**Ключевые слова:** *прагматика, литература, интерпретация, импликатура, контекст, понимание.*

**Introduction.** Literary texts often contain layers of meaning that require the reader to engage actively beyond the surface of the words. This complexity, achieved through indirect speech, figurative language, and context-specific references, can make literature challenging to understand. The field of **pragmatics**, a branch of linguistics concerned with the interpretation of meaning in context, offers valuable tools for overcoming such difficulties. Here's a deeper exploration of how pragmatics can enhance the understanding of literature:

1. Contextual Interpretation: Pragmatics emphasizes the importance of context in understanding meaning. Literary texts often contain layers of meaning that depend on the context in which they are situated—historical, cultural, and social. Understanding the background helps readers discern implicit messages, themes, and character motivations.

2. Implicature and Inference: Much of what is conveyed in literature is not explicitly stated. Pragmatic theory, especially Grice's Maxims (quantity, quality, relation, and manner), aids readers in making inferences. For instance, characters may imply feelings or thoughts through actions or dialogue, and recognizing these implicatures enriches the reading experience.

3. **Speech Acts:** Pragmatics also focuses on speech acts—how utterances function in communication. In literature, dialogue serves various purposes, such as making promises, giving orders, or expressing emotions. Analyzing these speech acts reveals the intricacies of interpersonal relationships and character dynamics.

4. **Deixis:** Deictic expressions (words like "here," "now," "you," and "I") anchor the text in its narrative and conversational context. Understanding deixis helps readers grasp the perspectives from which characters speak, thus deepening their connection to the narrative voice and character development.

5. **Irony and Ambiguity:** Literary texts often employ irony and ambiguity, which require a pragmatic approach for effective comprehension. Recognizing when a statement is meant to be taken ironically (or not) and understanding nuance involves a sophisticated understanding of context and speaker intention.

6. **Intertextuality:** Pragmatics also deals with how texts relate to one another (intertextuality). Recognizing allusions, references, and dialogues with other texts, and why it is said, with attention to the speaker's intent, the hearer's understanding allows readers to construct deeper meanings and appreciate a literary work's place within a broader literary tradition or cultural discourse.

7. **Reader Response Theory:** Finally, pragmatics aligns with reader response theories that emphasize the active role of readers in creating meaning. Each reader's background, experiences, and context influence how they interpret texts, highlighting the subjective nature of literary understanding. Pragmatics examines not just what is said but how, when, and the situational context.

This article aims to explore the role of pragmatics in facilitating an easier understanding of literary texts. It argues that pragmatic tools such as **implicature**, **deixis**, and **speech acts** help readers uncover hidden meanings and interpret complex literary expressions. Through examples from Shakespearean drama and modernist poetry, the discussion will show how pragmatics provides a framework for deeper literary comprehension.

## Literature Review.

### Pragmatics and Meaning Construction

Pragmatics focuses on how meaning is constructed in interaction, with emphasis on speaker intention and listener inference. **Paul Grice's theory of implicature** highlights how communication often relies on what is implied rather than explicitly stated. **John Searle's speech act theory** explains how utterances are not only statements but actions that perform functions such as promising, commanding, or apologizing. **Stephen Levinson's work on pragmatics** also emphasizes the role of context and shared knowledge in constructing meaning.

Pragmatics is an integral area of linguistics that delves into how meaning is constructed through interaction, emphasizing the interplay between speaker intention and listener inference. The theories developed by prominent scholars in the field—such as Paul Grice, John Searle, and Stephen Levinson—provide insightful frameworks for understanding this complex process.

At its core, pragmatics examines how speakers communicate intentions beyond literal meanings. The notion of implicature, as proposed by Paul Grice, plays a pivotal role in this regard. Grice posited that conversational implicatures arise when the speaker relies on the listener to infer unstated meanings based on shared assumptions and context. For instance, a speaker might say, "It's quite chilly in here," intending to imply that the listener should close a window. The effectiveness of this communication hinges on the listener's ability to interpret the implicature, reflecting their grasp of social norms and contextual cues.

Grice developed a set of conversational maxims—Quantity, Quality, Relation, and Manner—to elucidate how effective communication typically occurs. These maxims guide the expectations in conversations:

- Quantity: Providing the right amount of information.
- Quality: Not stating falsehoods or lacking adequate evidence.
- Relation: Staying relevant to the topic at hand.
- Manner: Being clear and orderly in communication.

When these maxims are flouted, it can lead to implicatures or misunderstandings, which are significant in the analysis of literary texts. The author may intentionally break these rules to create layered meanings or to develop complex character interactions.

John Searle expanded on the notion of meaning by introducing the concept of speech acts, asserting that language is not just a vehicle for conveying information but also for performing actions. His classification breaks speech acts into:

- Locutionary Acts: The actual utterance and its literal meaning.
- Illocutionary Acts: The intended effect of the utterance (e.g., requesting, promising).
- Perlocutionary Acts: The response or effect the utterance has on the listener.

Understanding these distinctions enriches the analysis of literary dialogues, where characters may utilize speech acts to manipulate situations, influence others, or express unvoiced emotions.

Stephen Levinson emphasized the importance of context and shared knowledge in constructing meaning. Context encompasses not only the physical and temporal setting of an interaction but also the cultural, social, and historical background that shapes understanding. Levinson's concept of "common ground"—the shared information between speaker and listener—underscores how effective communication relies on participants' assumptions and knowledge. In literary analysis, this shared knowledge can involve prior texts, cultural references, or genre conventions, which are vital in understanding the underlying themes and character motivations. For instance, in a novel that references classic literature, an understanding of those works can enhance the reader's grasp of themes, enhancing their engagement with the text.

Deictic expressions are terms that hinge on context, such as pronouns ("I", "you") and adverbs ("here", "now"). Understanding deixis is crucial for proper interpretation, as the reference points can shift dramatically across different narratives or scenes. In literature, authors often play with deixis to manipulate perspective and create tension, thereby guiding the reader's focus and interpretation.

Politeness theory, developed by sociolinguists like Brown and Levinson, also intersects with pragmatics. It explains how social hierarchies and relationships influence communication styles. Understanding these nuances is essential when analyzing characters' dialogues and interactions within literary texts, offering insights into their dynamics, power struggles, or emotional undercurrents.

**Applications in Literary Texts.** In literary studies, these pragmatic principles are crucial. Many works of literature employ ambiguity, indirect references, and speech that carries meaning beyond the literal words. For instance, poems often imply emotions through metaphor and deixis, requiring the reader to interpret meaning from context. Similarly, characters in novels and plays perform speech acts that reveal intentions and emotions subtly.

**Challenges in Understanding Literary Texts.** One of the challenges of reading literature is dealing with **ambiguity** and **implicit meanings**. Literary texts are often open to multiple interpretations, with meaning hidden between the lines. Pragmatics offers tools to understand these subtleties by focusing on how readers infer unstated meanings based on context and prior knowledge.

**Methodology.** This study employs **qualitative textual analysis** to demonstrate the application of pragmatics in literary texts. A selection of examples from Shakespeare's *Hamlet* and T.S. Eliot's *The Waste Land* will illustrate how concepts like implicature, deixis, and speech acts contribute to comprehension. The analysis will focus on how these pragmatic principles reveal meaning that may not be obvious on the surface.

## Analysis and Discussion

**Deixis in Literary Texts.** Deixis refers to words that depend on context for their meaning, such as "here," "there," "now," "you," and "that." In literature, deixis situates characters and events within a specific time or place. For example, in Shakespeare's plays, characters often use **temporal and spatial deixis** to position themselves in relation to others or events.

In *Hamlet*, phrases like "now might I do it" and "this is the very coinage of your brain" are deictic markers that direct the audience's attention to specific moments or objects. Understanding these references helps the reader follow the shifts in time and space, enhancing comprehension of the plot.

**Implicature and Hidden Meanings.** Grice's concept of **implicature** shows how meaning often goes beyond what is explicitly stated. In *Hamlet*, the protagonist's words are frequently loaded with hidden meanings. When Hamlet says, "I am but mad north-north-west: when the wind is southerly, I know a hawk from a handsaw," he implies that his madness is strategic and not genuine. The reader must infer this from the context, as the literal words alone do not reveal the full meaning.

Similarly, in T.S. Eliot's *The Waste Land*, multiple voices and fragmented images create a sense of ambiguity. Through implicature, Eliot suggests themes of disillusionment and cultural decay without explicitly stating them. Readers must use contextual clues to piece together the implied meanings, making pragmatic analysis essential for understanding the poem.

Grice's concept of implicature reveals the multifaceted nature of meaning, demonstrating that what is unsaid often carries as much weight as explicit statements. This principle is vividly illustrated in Shakespeare's *Hamlet*, where the protagonist's language is richly imbued with hidden meanings that demand careful interpretation. For instance, when Hamlet asserts, "I am but mad north-north-west: when the wind is southerly, I know a hawk from a handsaw," he conveys a profound implication about the nature of his madness. The phrase suggests that his apparent insanity is, in fact, a calculated façade—a strategic performance rather than a genuine state of mind. The depth of this meaning relies heavily on the context, requiring the audience to infer Hamlet's intentions from the interplay of words and situation rather than from their literal interpretation.

Similarly, in T.S. Eliot's *The Waste Land*, the use of multiple voices and fragmented imagery engenders a rich tapestry of ambiguity. Through the intricate layering of meaning, Eliot evokes themes of disillusionment, cultural decay, and the existential crises of the modern world without resorting to direct exposition. The poem's fragmented structure challenges readers to navigate through disjointed thoughts and images, identifying connections and themes that are not overtly articulated. The employment of implicature in Eliot's work compels audiences to engage more deeply with the text, piecing together the overarching narrative of despair and disillusionment, while simultaneously reflecting on their own interpretative processes.

In both *Hamlet* and *The Waste Land*, the use of implicature is essential for unlocking the complexities of the texts. These hidden meanings call upon readers to bring their own contextual understanding and analytical skills into play, transforming the act of reading into an engaging exploration of linguistic nuance. A pragmatic analysis allows us to appreciate the richness of these literary works, revealing an intricate web of emotions, themes, and reflections on the human condition that transcend the surface of language. Through this lens, we uncover not only the characters' motivations and societal critiques but also the timeless dialogue between text and reader, enhancing our grasp of literature's power to convey profound truths in subtle, multifaceted ways.

**Speech Acts and Performed Intentions.** Searle's **speech act theory** explains how utterances do more than convey information—they perform actions. In literature, speech acts can reveal characters' intentions and motivations. For example, in *Hamlet*, Claudius's public speeches function as declarations of power, while his private prayers are acts of guilt and repentance. Recognizing these speech acts helps the reader understand the complexity of Claudius's character.

In modern texts, speech acts often serve to **reveal interpersonal dynamics**. In Eliot's *The Waste Land*, the fragmented conversations between characters are speech acts that convey estrangement and disconnection. Analyzing these utterances pragmatically allows readers to grasp the underlying emotional tensions.

### Case Studies/Examples

**Hamlet's Soliloquy: "To Be or Not to Be".** Hamlet's famous soliloquy exemplifies how pragmatics can enhance literary interpretation. The monologue is filled with **indirect speech acts** and implied meanings. Hamlet's pondering on life and death is not merely philosophical but reflects his inner turmoil and indecision. Through **implicature**, the audience infers that Hamlet's words are not just reflections but expressions of deep emotional conflict. Understanding these nuances requires a pragmatic approach that considers Hamlet's intentions and the context of his speech.

Hamlet's soliloquy "To Be or Not to Be" is a rich text that exemplifies the application of pragmatics in literary interpretation, and its complexity invites deeper analysis of indirect speech acts, implicature, and contextual elements.

1. Context and Background: The soliloquy occurs in Act 3, Scene 1, amidst Hamlet's profound psychological struggle following his father's death and his mother's hasty remarriage. The context of Elizabethan tragedy, which often grapples with themes of fate, consciousness, and moral dilemmas, shapes the audience's understanding. Hamlet, as a character, embodies Renaissance humanism—questioning existence, morality, and the nature of action.

2. Implicature and Indirect Speech Acts: In this soliloquy, Hamlet's famous existential question, "To be or not to be," serves as an indirect speech act. While ostensibly a philosophical musing, it implies a profound internal conflict about existence and the value of life versus death. The phrase is not just a question but an expression of Hamlet's struggle with the futility of life and the fear of the unknown in death.

- Illocutionary Acts: By posing his query, Hamlet performs an illocutionary act of contemplation, revealing his inner turmoil and creating a dialogue not only with himself but with the audience. The audience, therefore, engages with Hamlet's psychological state, inferring deeper meanings behind his rhetorical questions.

- Perlocutionary Effects: The impact on the audience varies; some may sympathize with Hamlet's distress, while others may find themselves disturbed by the depth of his despair. This duality demonstrates the power of implicature—what is unsaid carries weight and conveys emotional gravitas through the subtext.

3. Thematic Considerations: The soliloquy addresses existential themes that transcend time, making it a universal exploration of human distress. Hamlet's reflection on suffering—"To suffer the slings and arrows of outrageous fortune"—evokes a sense of shared human experience, allowing audiences to empathize with his plight. The contrast between action and inaction further drives the tension within the text. By contemplating not just his own death but the suffering of life itself, Hamlet's contemplation represents a broader human condition.



4. Deictic Elements: Hamlet's use of deictic expressions—such as “I” and “Thou”—anchors the soliloquy in a personal and immediate context. The “I” refers to Hamlet's subjective experience, emphasizing his isolation and alienation. As he reflects on mortality, “the undiscovered country,” Hamlet places himself at the center of the existential crisis, creating a direct line between the character and the audience.

5. Politeness and Social Context: The social and political context of the Danish court adds another layer to the pragmatics of the soliloquy. Hamlet's hesitation to act against King Claudius reflects not only his moral concerns but also the expectation of social norms regarding behavior and duty. His inner conflict embodies a struggle between private desire for revenge and public expectation for loyalty to the crown—a tension that can be explored through sociopragmatic lenses.

6. Hamlet's Use of Rhetoric: Rhetorical devices—such as antithesis, metaphor, and repetition—enhance the soliloquy's complexity. The antithesis in the juxtaposition of “to be” and “not to be” encapsulates the conflict between life and death, prompting the audience to reflect on their own choices and fears. Metaphors, such as “the slings and arrows,” illustrate the painful experiences of life in vivid imagery, deepening the emotional resonance of Hamlet's plight.

7. Audience Inference and Emotional Impact: The effect on the audience is profound and multifaceted. Shakespeare's choice to present Hamlet's vulnerability invites the audience into a highly personal reflection on the nature of existence, making them active participants in the emotional landscape. The pragmatic approach encourages an exploration of how Hamlet's soliloquy resonates with contemporary issues of mental health, moral ambiguity, and the search for meaning.

**T.S. Eliot's *The Waste Land*.** Eliot's poem relies heavily on **deixis** and fragmented speech acts to create a sense of disorientation. Phrases like “I will show you fear in a handful of dust” evoke emotional responses through indirect language. The reader must infer the meaning of these images from the cultural and historical context. Pragmatic analysis helps uncover the themes of despair and fragmentation that run throughout the poem.

**Conclusion.** This article has shown that pragmatics plays a vital role in facilitating the understanding of literary texts. Concepts such as **deixis, implicature, and speech acts** allow readers to interpret meaning beyond the literal words, revealing deeper layers of intention, emotion, and context. Pragmatics bridges the gap between the reader and the text, making literature more accessible and enriching the reading experience.

By applying pragmatic tools, readers can engage with literature more effectively, uncovering hidden meanings and appreciating the subtle complexities of language. Thus, pragmatics serves as a valuable framework for literary studies, offering insights that enhance both academic analysis and personal enjoyment.

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## TRANSLATION OF RELIGIOUS PRAYERS IN ENGLISH AND UZBEK LANGUAGES AND THEIR CORPUS ANALYSIS

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**Abstract.** This article is designed to enrich the knowledge of religious supplications both in English and Uzbek for native and non-native speakers. Plus, it assists to put forward the idea of analyzing comparative translations. At the end, after gathering almost 100 religious prayers, it compiles "Supplications Corpus" in [www.sketchengine.com](http://www.sketchengine.com)

**Keywords:** supplication corpus, khair, Jazakallah, may, supplications, duas, Lord, Corpus analysis, seek refuge, pardoning, generous, al-Bukhari, Quran, surah, al-Baqarah, Tirmidhi, SketchEngine.

## ПЕРЕВОД РЕЛИГИОЗНЫХ МОЛИТВ НА АНГЛИЙСКИЙ И УЗБЕКСКИЙ ЯЗЫКИ И ИХ КОРПУСНЫЙ АНАЛИЗ

**Аннотация.** Эта статья предназначена для обогащения знаний о религиозных молитвах как на английском, так и на узбекском языках как для носителей языка, так и для не носителей. Кроме того, это способствует выдвигению идеи анализа сравнительных переводов. В конце концов, собрав почти 100 религиозных молитв, он составил "Корпус молитв" на сайте [www.sketchengine.com](http://www.sketchengine.com).

**Ключевые слова:** корпус молитв, хайр, Джазакаллах, май, мольбы, дуа, Господь, анализ корпуса, поиск убежища, прощение, щедрый, аль-Бухари, Коран, сура, аль-Бакара, ат-Тирмизи, SketchEngine

## DINIY DUOLARNING INGLIZ VA O'ZBEK TILLARIDAGI TARJIMASI VA ULARNING KORPUS TAHLILI

**Annotatsiya.** Ushbu maqola ikkala (ham ingliz ham o'zbek) tillardagi mahalliy va nomahalliy tilda so'zloovchi odamlar uchun diniy duolar bilimini boyitishga mo'ljallangan. Shuningdek, qiyosiy tarjimalarning tahlilini g'oyasini ham ilgari surishda yordam beradi. Ushbu maqola so'ngida esa, taxminan 100lab duolarni to'plaganidan so'ng, [www.sketchengine.com](http://www.sketchengine.com) da "Supplications Corpus" ni yaratiladi.

**Kalit so'zlar:** duolar jamlanmasi, Xayr, Jazakalloh, may, duolar, rabb, korpus tahlili, afv etish, Sahih, al-Buxoriy, Qur'on, Baqara, Termiziy, SketchEngine.

**Introduction.** This article is devoted to covering the content of religious prayers that are directly and indirectly entering Modern English from Arabic, their analysis of translation in 2 languages—Uzbek and English. We all know that it would be correct if we consider that the increasing demands on the study of Arabic and the prayers in it day by day in the world, as well as the desire of people to understand Islamic prayer and the sentences in it, were the impetus for the creation of this article.

Below we managed to sum up more than about 90 English-Language Islamic Quran and Hadith prayers and include them in the Corpus program:

1. "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.
2. O Allah, indeed You are Pardoning, [Generous,] You love pardon, so pardon me
3. Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!
4. Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

5. Praise be to Allah Who has fed us and given us drink and made us Muslims. I ask You (Allah) for forgiveness.
6. I ask Allah for forgiveness.(three times) O Allah, You are As-Salam and from You is all peace, blessed are You, O Possessor of majesty and honour.' AS-Salam: The One Who is free from all defects and deficiencies.
7. Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable. (To be said after giving salam for the fajr prayer)
8. We have been given rain by the grace and mercy of Allah. Al-Bukhari 1:205, Muslim 1:83
9. Sufficient for us is Allah, and [He is] the best Disposer of affairs.
10. All praise belongs to Allah Who has restored us back to life after causing us to die; and to Him shall we return.
11. In the name of Allah, I trust in Allah; there is no might and no power but in Allah
12. I seek refuge in Allah from the outcast Shaitan
13. In the name of Allah of whom there is no God except him.
14. Allah grant me Your love and the love of those whose love will benefit me with You. O Allah, whatever you have provided me of that which I love, then make it strength for me for that which You love. O Allah, and what you have kept from me of that which I love, then make it for me a period of rest in that which You love.
15. Allah, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell-Fire. (Muslim)
16. Allah! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to (senile) geriatric old age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter.(Bukhari)
17. Allah! Indeed I, I ask of You, guidance, piety and chastity and to be free of depending upon anyone (except You)
18. Allah! Forgive all my sins, whether few or more, the first and the last, the apparent and the hidden.(Muslim)
19. Allah! The One Who turns the hearts, turn my heart towards Your obedience. (Muslim)
20. Allah! Benefit me through what You teach me and teach me what is beneficial for me and increase me in knowledge. (Ibn Majah)
21. Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You.
22. Allah! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire.
23. None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne
24. My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.
25. Our Lord, forgive me and my parents and the believers the Day the account is established.
26. (In the name of Allah). O Allah, I take refuge with you from all evil and evil-doers.
27. And 'remember' when Abraham raised the foundation of the House with Ishmael, 'both praying,' "Our Lord! Accept 'this' from us. You are indeed the All-Hearing, All-Knowing."
28. "Our Lord! Make us both 'fully' submit to You<sup>1</sup> and from our descendants a nation that will submit to You. Show us our rituals, and turn to us in grace. You are truly the Acceptor of Repentance, Most Merciful.
29. Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire."
30. Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people.
31. We make no distinction between any of His messengers." And they say, "We hear and obey. 'We seek' Your forgiveness, our Lord! And to You 'alone' is the final return.
32. Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people.

33. Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver 'of all bounties'.
34. Our Lord! You will certainly gather all humanity for the 'promised' Day—about which there is no doubt. Surely Allah does not break His promise.
35. Our Lord! We have believed, so forgive our sins and protect us from the torment of the Fire.
36. Our Lord! We believe in Your revelations and follow the messenger, so count us among those who bear witness.
37. My Lord! Grant me—by your grace—righteous offspring. You are certainly the Hearer of 'all prayers.'
38. Our Lord! Forgive our sins and excesses, make our steps firm, and grant us victory over the disbelieving people.
39. Our Lord! You have not created 'all of' this without purpose. Glory be to You! Protect us from the torment of the Fire.
40. Our Lord! Indeed, those You commit to the Fire will be 'completely' disgraced! And the wrongdoers will have no helpers.
41. Our Lord! Grant us what You have promised us through Your messengers and do not put us to shame on Judgment Day—for certainly You never fail in Your promise.
42. Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace.
43. Our Lord! We believe, so count us among the witnesses.
44. Allah, our Lord! Send us from heaven a table spread with food as a feast for us—the first and last of us—and as a sign from You. Provide for us! You are indeed the Best Provider.
45. Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers.
46. Our Lord! Do not join us with the wrongdoing people.
47. In Allah we trust. Our Lord! Do not subject us to the persecution of the oppressive people, and deliver us by Your mercy from the disbelieving people.
48. My Lord, I seek refuge in You from asking You about what I have no knowledge of, and unless You forgive me and have mercy on me, I will be one of the losers
49. Remember' when Abraham prayed, "My Lord! Make this city 'of Mecca' secure, and keep me and my children away from the worship of idols.
50. Our Lord! You certainly know what we conceal and what we reveal. Nothing on earth or in heaven is hidden from Allah.
51. My Lord! Be merciful to them as they raised me when I was young.
52. Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal.
53. My Lord! Uplift my heart for me, and make my task easy, and remove the impediment from my tongue so people may understand my speech,
54. My Lord! Increase me in knowledge.
55. My Lord! Do not leave me childless, though You are the Best of Successors.
56. My Lord! Allow me a blessed landing, for You are the best accommodator.
57. then, my Lord, do not count me among the wrongdoing people.
58. They are' those who pray, "Our Lord! Bless us with 'pious' spouses and offspring who will be the joy of our hearts, and make us models for the righteous.
59. So Solomon smiled in amusement at her words, and prayed, "My Lord! Inspire me to 'always' be thankful for Your favours which You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into 'the company of' Your righteous servants.
60. Lot prayed, "My Lord! Help me against the people of corruption.
61. My Lord! Bless me with righteous offspring.
62. believers! Turn to Allah in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow, on the Day Allah will not disgrace the Prophet or the believers with him. Their light will shine ahead of them and on their right. They will say, "Our Lord! Perfect our light for us, and forgive us. 'For' You are truly Most Capable of everything.
63. And Allah sets forth an example for the believers: the wife of Pharaoh, who prayed, "My Lord! Build me a house in Paradise near You, deliver me from Pharaoh and his 'evil' doing, and save me from the wrongdoing people.
64. My Lord! Forgive me, my parents, and whoever enters my house in faith, and 'all' believing men and women. And increase the wrongdoers only in destruction.

65. You already have an excellent example in Abraham and those with him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone." The only exception is when Abraham said to his father, "I will seek forgiveness for you," adding, "but I cannot protect you from Allah at all." 'The believers prayed,' "Our Lord! In You we trust. And to You we 'always' turn. And to You is the final return." - The Clear Quran (Mustafa Khattab)

66. "Zaid bin Arqam (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) would supplicate: "Allahumma inni a'udhu bika minal-'ajzi wal-kasali, wal-bukhli wal-harami, wa 'adhabil-qabri. Allahumma ati nafsi taqwaha, wa zakkiha Anta khairu man zakkaha, Anta waliyyuha wa maulaha. Allahumma inni a'udhu bika min 'ilmin la yanfau', wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min da'watin la yustajabu laha' [O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]."

[Muslim].

67. Ibn 'Abbas (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma laka aslamtu, wa bika amantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asartu wa ma a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhhiru, la ilaha illa Anta (O Allah! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allah! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: "La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through Allah)."

[Al-Bukhari and Muslim].

68. 'Aishah (May Allah be pleased with her) reported:

The Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika min fitnatin-nari, wa 'adhabin-nari, wa min sharri-ghina wal-faqri (O Allah! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)."

[Abu Dawud and At- Tirmidhi].

69. Ziyad bin 'Ilaqah reported:

My uncle Qutbah bin Malik (May Allah be pleased with him) said that the Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika min munkaratil-akhlaqi, wal-a'mali, wal- ahwa'i (O Allah! I seek refuge in You from undesirable manners, deeds, and aspirations)."

[At-Tirmidhi].

Reference : Riyad as-Salihin 1482

In-book reference : Book 16, Hadith 18

70. Shakal bin Humaid (May Allah be pleased with him) reported:

I asked: "O Messenger of Allah, teach me a prayer." He (ﷺ) said, "Say: Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi (O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions)."

[Abu Dawud and At- Tirmidhi].

Reference : Riyad as-Salihin 1483

In-book reference : Book 16, Hadith 19

71. Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal-barasi, wal- jununi, wal- judhami, wa sayyi'il-asqami' (O Allah! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases)."

[Abu Dawud].

Reference : Riyad as-Salihin 1484

In-book reference : Book 16, Hadith 20

72. Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal- ju'i, fa-innahu bi'sad-daji'u; wa a'udhu bika minal-khiyanati, fa- innaha bi'satil-bitanah' [O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait]."

[Abu Dawud].

Reference : Riyad as-Salihin 1485

In-book reference : Book 16, Hadith 21

73. 'Ali (May Allah be pleased with him) reported:

A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of Allah (ﷺ) taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allah will surely pay it for you. Say: 'Allahumm-akfini bihalalika 'an haramika, wa aghnini bifadlika 'amman siwaka (O Allah! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You)."

[At- Tirmidhi].

Reference : Riyad as-Salihin 1486

In-book reference : Book 16, Hadith 22

74. 'Imran bin Husain (May Allah be pleased with them) reported:

The Prophet (ﷺ) taught my father two statements to recite in his Du'a. These are: "Allahumma al-himni rushdi, wa a'idhni min sharri nafsi (O Allah! Inspire in me guidance and deliver me from the evils within myself)."

[At-Tirmidhi].

Reference : Riyad as-Salihin 1487

In-book reference : Book 16, Hadith 23

75. Abul-Fadl Al-'Abbas bin 'Abdul-Muttalib (ra) reported:

I asked the Messenger of Allah (ﷺ) to teach me a supplication. He (ﷺ) said, "Beg Allah for safety (from all evils in this world and in the Hereafter)." I waited for some days and then I went to him again and asked him: "O Messenger of Allah Teach me to supplicate something from Allah." He said to me, "O Al-'Abbas, the uncle of Messenger of Allah! Beseech Allah to give you safety (Al-'afiyah ) in this life and in the Hereafter."

[At- Tirmidhi].

Reference : Riyad as-Salihin 1488

In-book reference : Book 16, Hadith 24

76. Shahr bin Haushab reported:

I asked Umm Salamah (May Allah be pleased with her), "O Mother of the Believers! Which supplication did the Messenger of Allah (ﷺ) make frequently when he was in your house?" She said: "He (ﷺ) supplicated frequently: 'Ya muqallibal-qulubi, thabbit qalbi 'ala dinika (O Controller of the hearts make my heart steadfast in Your religion)."

[At- Tirmidhi].

Reference : Riyad as-Salihin 1489

In-book reference : Book 16, Hadith 25

77. Abud-Darda' (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "One of Prophet Dawud's supplications was: 'Allahumma inni as'aluka hubbaka, wa hubba man yuhubbuka, wal-'amalalladhi yuballighuni hubbaka. Allahumm-aj'al hubbaka ahabba ilayya min nafsi, wa ahli, wa minal-ma'il-baridi (O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water)."

[At- Tirmidhi].

Reference : Riyad as-Salihin 1490

In-book reference : Book 16, Hadith 26

78. Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Recite frequently: 'Ya Dhal-Jalali wal-Ikram! (O You, Possessor of glory and honour)."

[At- Tirmidhi].

Reference : Riyad as-Salihin 1491

In-book reference : Book 16, Hadith 27

79. Abu Umamah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) made many supplications which we did not memorize. We said to him: "O Messenger of Allah! You have made many supplications of which we do not remember anything." He said, "Shall I tell you a comprehensive prayer? Say: 'Allahumma inni as'aluka min khairi ma sa'alaka minhu nabiiyuka Muhammadun sallallahu 'alaihi wa sallam. Wa 'a'udhu bika min sharri mas-ta'adha minhu nabiiyuka Muhammadun sallallahu 'alaihi wa sallam. Wa Antal-Musta'anu, wa 'alaikal-balaghu, wa la hawla wa la quwwata illa billah (O Allah, I beg to You the good which Your Prophet Muhammad (ﷺ) begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammad (ﷺ) sought refuge. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allah the Exalted, the Great.'"

[At- Tirmidhi]

Reference : Riyad as-Salihin 1492

In-book reference : Book 16, Hadith 28

80. Ibn Mas'ud (May Allah be pleased with him) reported:

One of the supplications of the Messenger of Allah (ﷺ) was: "Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil- jannati, wannajata mina-nar (O Allah! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire)."

[Al-Hakim].

Reference : Riyad as-Salihin 1493

In-book reference : Book 16, Hadith 29

81. Abud-Darda' (May Allah be pleased with him) reported:

I heard the Messenger of Allah (ﷺ) saying, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too.'"

[Muslim].

Reference : Riyad as-Salihin 1494

In-book reference : Book 16, Hadith 30

82. Abud-Darda' (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: 'A meen! May it be for you, too.'"

[Muslim].

Reference : Riyad as-Salihin 1495

In-book reference : Book 16, Hadith 31

83. Usamah bin Zaid (May Allah be pleased with them) reported:

The Messenger of Allah (ﷺ) said, "He who is favoured by another and says to his benefactor: 'Jazak-Allah khairan (may Allah reward you well)' indeed praised (the benefactor) satisfactorily."

[At-Tirmidhi].

Reference : Riyad as-Salihin 1496

In-book reference : Book 16, Hadith 32

84. Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted."

[Muslim].

Reference : Riyad as-Salihin 1497

In-book reference : Book 16, Hadith 33

85. Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications in prostrations."

[Muslim].

Reference : Riyad as-Salihin 1498

In-book reference : Book 16, Hadith 34

86. Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ), "The supplication of every one of you will be granted if he does not get impatient and say (for example): 'I supplicated my Rubb but my prayer has not been granted!'"

[Al-Bukhari and Muslim].

87. The narration of Muslim is: "The supplication of a slave continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient." It was said: "O Messenger of Allah! What does growing impatient mean?" He (ﷺ) said, "It is one's saying: 'I supplicated again and again but I do not think that my prayer will be answered.' Then he becomes frustrated (in such circumstances) and gives up supplication altogether."

Reference : Riyad as-Salihin 1499

In-book reference : Book 16, Hadith 35

88. Abu Umamah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) was asked: "At what time does the supplication find the greatest response?" He (ﷺ) replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers."

[At-Tirmidhi].

Reference : Riyad as-Salihin 1500

In-book reference : Book 16, Hadith 36

89. 'Ubadah bin As-Samit (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Whenever a Muslim supplicates Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." The Messenger of Allah (ﷺ) said, "Allah is more plentiful (in responding)."

[At-Tirmidhi].

Reference : Riyad as-Salihin 1501

In-book reference : Book 16, Hadith 37

90. Ibn 'Abbas (May Allah be pleased with them) said:

The Messenger of Allah (ﷺ) used to say when he was in distress: "La ilaha illallahu-Azimul-Halim. La ilaha illallahu Rabbul-'Arshil-'Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-'Arshil- Karim. (None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne)."

[Al-Bukhari and Muslim].

Reference : Riyad as-Salihin 1502

In-book reference : Book 16, Hadith 38

91. 'Abdur-Rahman bin Abu Bakr (May Allah be pleased with them) reported:

The Companions of As-Suffah were poor people. The Prophet (ﷺ) said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abu Bakr (May Allah be pleased with him) took three people with him while Messenger of Allah (ﷺ) took ten. Abu Bakr (May Allah be pleased with him) took his supper with the Prophet (ﷺ) and stayed there till he offered the 'Isha' prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahman (Abu Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abu Bakr (May Allah be pleased with him) (my father) rebuked me. Then he said to them: "Please eat. By Allah! I will never eat the meal." 'Abdur-Rahman added: Whenever we took a morsel of the meal, the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abu Bakr (May Allah be pleased with him) called his wife and said: "O sister of Banu Firas! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abu Bakr (May Allah be pleased with him) started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet (ﷺ). That food remained with him. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he (ﷺ) divided us into twelve groups and every group was headed by a man. Allah knows how many men were under the command of each leader. Anyhow, all of them ate of that meal.

[Al-Bukhari and Muslim].

There are some more narrations in both Al-Bukhari and Muslim with very minor differences in wordings and in details.

Reference : Riyad as-Salihin 1503

In-book reference : Book 16, Hadith 39



92. Jabir bin Samurah (May Allah be pleased with them) said:

The inhabitants of Kufah complained to 'Umar (May Allah be pleased with him) against Sa'd bin Abu Waqqas (May Allah be pleased with him) and 'Umar (May Allah be pleased with him) appointed 'Ammar (May Allah be pleased with him) as Governor of Kufah in his place. Their complaint was that he did not even conduct As-Salat (the prayers) properly. 'Umar (May Allah be pleased with him) sent for Sa'd and said to him: "O Abu Ishaq, the people claim that you do not offer the Salat properly." Sa'd replied: "By Allah! I observe Salat according to the Salat of the Messenger of Allah (ﷺ), and I make no decrease in it. I prolong Qiyam (standing) in the first two Rak'ah in Maghrib and 'Isha' prayers and shorten in the last ones." 'Umar (May Allah be pleased with him) said: "This is what I thought of you, O Abu Ishaq!" Then he sent with him a man (or some men) to Kufah to investigate the matter about him (from the people of Kufah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banu 'Abs, a man, with the name of Usamah bin Qatadah and surname Abu Sa'dah, stood up and said, "Sa'd bin Abu Waqqas did not participate in Jihad and he did not distribute the spoils equitably and did not judge justly." On this Sa'd said: "I shall make three supplications in respect of him: O Allah! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa'd."

'Abdul-Malik bin 'Umair (a subnarrator) said: I saw this man with eyebrows hung over his eyes as a result of his old age and he walked aimlessly, following young girls and winking at them.

[Al-Bukhari and Muslim].

Reference : Riyad as-Salihin 1505

In-book reference : Book 16, Hadith 41

93. 'Urwah bin Az-Zubair (May Allah be pleased with him) reported:

Arwa bint Aus brought a suit against Sa'id bin Zaid bin 'Amr bin Nufail (May Allah be pleased with him). She complained to Marwan bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'id said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allah (ﷺ)." Marwan asked him: "What did you hear from the Messenger of Allah?" He said, "I heard the Messenger of Allah (ﷺ) saying, 'He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurrection'." Marwan said to him: "I don't seek proof from you after this." Sa'id supplicated: "O Allah! If she is a liar, deprive her of her eye sight and cause her to die in her land." 'Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died."

[Al-Bukhari and Muslim].

In another narration of Muslim, Muhammad bin Zaid bin 'Abdullah bin 'Umar said that he had seen Arwa blind, feeling for on the walls with her hand and saying: "I am ruined by the curse of Sa'id." Later she fell in a well in the same disputed land and died.

Reference : Riyad as-Salihin 1506

In-book reference : Book 16, Hadith 42

94. Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) sent an espionage mission of ten men under the leadership of 'Asim bin Thabit Al-Ansari (May Allah be pleased with him). They proceeded till they reached Al-Had'ah, a place between 'Usfan and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks. When 'A sim and his companions came to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Asim bin Thabit (May Allah be pleased with him) said: "By Allah! I will not come down to be under the protection of disbelievers. O Allah! convey this news to our Prophet (ﷺ)." Then the infidels shot arrows at them till they killed 'Asim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: "This is the beginning of first betrayal. By Allah! I will not go with you. I have a good example in these (martyrs)." So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib and Zaid bin Ad- Dathina with them and sold them as slaves in Makkah. This incident took place after the battle of Badr.

Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin 'Abd Manaf. It was Khubaib who had killed Al-Harith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Harith resolved to kill him.

When Khubaib (May Allah be pleased with him) got wind of this plot, he borrowed a razor from one of Al- Harith's daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: "Are you afraid that I will kill him? No, I will never do that." She later remarked (after Al-Khubaib got martyred): "By Allah! I never saw a prisoner better than Khubaib." She added: "By Allah! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a boon which Allah bestowed upon Khubaib."

When they took him out of the Haram of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two Rak'ah of voluntary prayer. They allowed him and he offered two Rak'ah prayer. Then he said: "Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allah! Count their number; slay them one by one and spare not one of them." He then recited these poetic verses:

'I do not care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah's sake. If Allah so desires, He will bless, the amputated limbs of the torn body.'

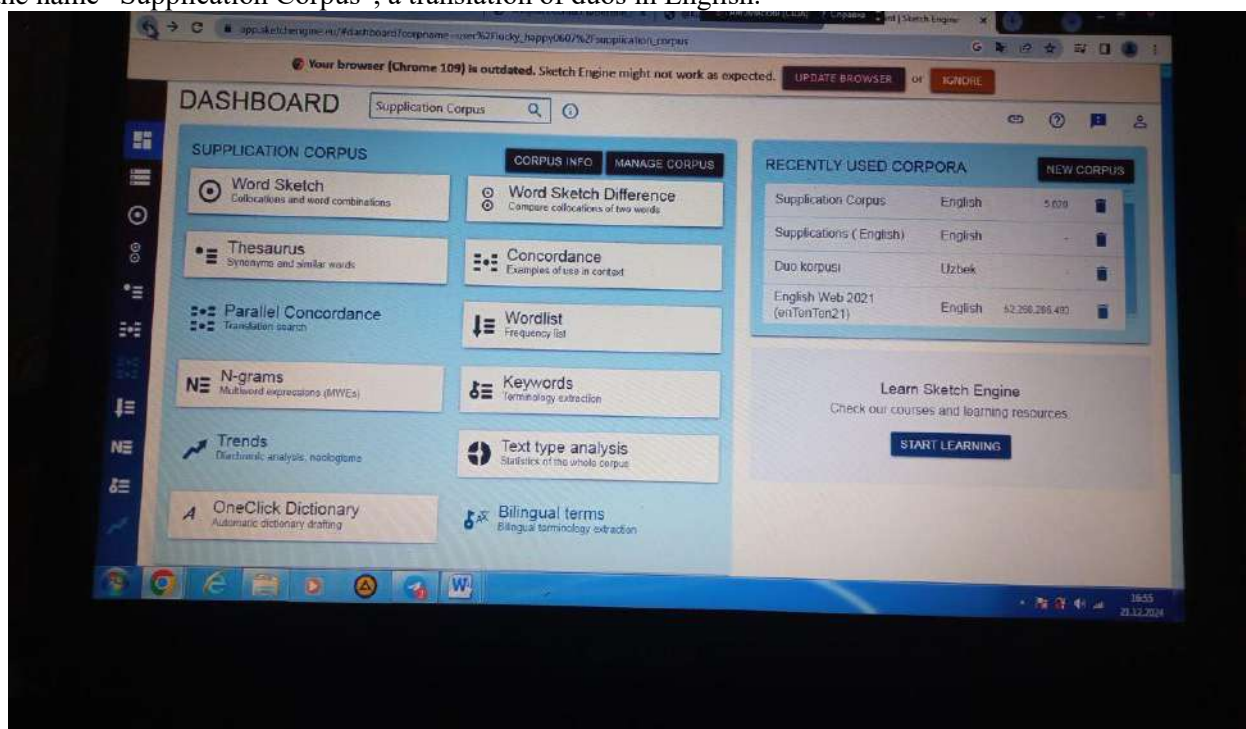
Then the son of Al-Harith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two Rak'ah of voluntary prayer. On that day the Messenger of Allah (ﷺ) informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that 'Asim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) 'Asim had killed one of their chiefs. So Allah sent a swarm of wasps, resembling a shady cloud, to hover over the body of 'Asim and to shield him from their messengers, and thus they could not cut off anything from his body."

[Al- Bukhari].

Reference : Riyad as-Salihin 150

In-book reference : Book 16, Hadith 45

- **Conclusion.** These above-mentioned prayers from the Quran and Hadith Sketchengine.eu :
- <https://www.sketchengine.eu/> was registered from the program and a new corpus was created with the name "Supplication Corpus", a translation of duos in English.



Although there were various difficulties in the process of creating this corpus , after creating it, our goal was realized, we think that the nave was touching.

Reason:

- From the Group 10-1qt123(comparative linguistics and linguistic transliteration) of the Graduate Department of BSU , a list of these Islamic terms was presented to them, and when asked for their translation, even despite the degree c1 of the students involved, they were unaware of the translation of the

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words given, only 2 students were aware of the translation of some words.(*Khair, Wudu (wudhu), isha, maghrib, fadjr, salah*, etc.

- For this reason, there was a need for the idea of Corpus creation in relation to these terms.

We also hope that the information given in this article, a compilation of Islamic prayers, borrowed words from Arabic into English have provided enough information to all those in this field if.

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## MAIN FEATURES OF PRAGMATICS IN LANGUAGE AND LINGUISTICS

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**Abstract.** *This article focuses on the importance of language and pragmatics, the various opinions and theories of linguists were analyzed about language and pragmatics. In addition, the results achieved during the research will partially contribute to the development of the field of linguistics. While language provides a systematic framework for conveying messages, pragmatics examines the situational factors that shape understanding, how meaning often emerges from the interaction between linguistic expression and symbols in context. Language performs a certain task only when it is manifested as a means of speech, that is, speech. It is necessary to express one's attitude and understand the interlocutor's attitude in the certain speech.*

**Keywords:** *language, pragmatics, context, communication, meaning, thought, perception, pragmalinguistics.*

### TIL VA LINGVISTIKADA PRAGMATIKANING ASOSIY XUSUSIYATLARI

**Annotatsiya.** *Ushbu maqolada til va pragmatikaning ahamiyatiga qaratilgan bo'lib, tilshunos olimlarning til va pragmatika haqidagi turli fikr va nazariyalari tahlil qilindi. Bundan tashqari tadqiqot jarayonida erishilgan natijalar lingvistika sohasining rivojlanishiga qisman hissa qo'shadi. Til xabarlarini yetkazish uchun tizimli asosni taqdim etsa-da, pragmatika tushunishni shakllantiradigan vaziyat omillarini, ma'no ko'pincha lingvistik ifoda va kontekstdagi belgilar o'rtasidagi o'zaro ta'sirdan qanday kelib chiqishini o'rganadi. Lison so'zlashish vositasi, ya'ni nutq sifatida namoyon bo'lgandagina ma'lum vazifani bajaradi. Muayyan nutq jarayonida o'z munosabatini bildirish va suhbatdoshning munosabatini tushunish zarur, aynan pragmatika oddiy ma'noda madaniyat, aloqa, ikkinchi tillarda esa madaniyatlararo aloqa hisoblanadi.*

**Kalit so'zlar:** *til (lison), pragmatika, kontekst, muloqot, ma'no, tafakkur, tushuncha, pragmalingvistika.*

### ОСНОВНЫЕ ОСОБЕННОСТИ ЯЗЫКА И ПРАГМАТИКИ В ЛИНГВИСТИКЕ

**Аннотация.** *В данной статье основное внимание уделяется важности языка и прагматики, а также анализируются различные мнения и теории лингвистов о языке и прагматике. Кроме того, результаты, достигнутые в ходе исследования, частично будут способствовать развитию области языкознания. В то время как язык обеспечивает систематическую основу для передачи сообщений, прагматика исследует ситуационные факторы, которые формируют понимание, и то, как значение часто возникает в результате взаимодействия между языковым выражением и символами в контексте. Язык выполняет определённую задачу только тогда, когда он выступает как средство речи, т.е. речь. Необходимо выразить своё отношение и понять отношение собеседника в процессе определённой речи.*

**Ключевые слова:** *язык, прагматика, контекст, коммуникация, смысл, мысль, восприятие, прагмалингвистика.*

**Introduction.** Language is a remarkable tool that transcends mere words, it is the cornerstone of human interaction, enabling us to express thoughts, emotions, and ideas. However, understanding language goes beyond its grammatical structure and vocabulary. It encompasses the nuances of pragmatics—the study of how context influences the interpretation of meaning. Pragmatics examines the social, cultural, and situational factors that shape our communicative exchanges, highlighting that meaning is often derived not just from what is said, but from how and when it is said. Language exists as both an activity and a product of activity at the same time. In fact, V. Humboldt says, “Language is not a product of activity (ergon), but activity (energia).” Language as an activity is a historical concept, while language as a product is a modern concept. More precisely, language as an activity is speech, speech activity, and realization in the speech process. Language is always related to human life and social activities. Someone who is engaged in language

research is involuntarily engaged in self-knowledge, because the essence of the phenomenon of linguistic activity - its performer - is determined by the person and this person entering into a social, interpersonal relationship.

Pragmatics is a special branch of linguistics, which studies the selection of linguistic units in the communication process, their use, and the impact of these units on the communication participants. Studying the pragmatic features of linguistic activity and the factors that create these features is important for determining the social nature of language. It can be said that the initial period of the development of the language system began with pragmatics. A pragmatic approach to learning a foreign language has taken its place among other existing approaches. Naturally, it cannot be said that there are no issues of interest to linguists in this field, which is currently relevant. Pragmatics is defined as an aspect of linguistics that studies the relationship between thought, speaker and context (verbal and extra-linguistic). Pragmatics, Greek "pragma" - work, action, is actually a philosophical concept, it is a tool that studies the relationship between characters and their participants in a specific speech process, and nowadays language representatives use certain words and semantic constructions. It is considered as the level of expressing one's attitude and understanding the interlocutor's attitude, that is, reacting based on the existing situation.

**Literature review.** Different views of linguists on language and pragmatics were studied in the process of analysis and clarification of the main content of the article. The views of English linguists, Morris Ch. Leech, Uzbek linguists, Hakimov M., Safarov Sh.S. and other theories were analyzed.

### **Results and their analysis.**

Language and pragmatics are closely intertwined fields within linguistics that explore how meaning is constructed and understood in communication. Language is related to society and a means of communication between people. It is the most important means of communication of the individual society and serves the society.

When referring to the meaning and origin of the term "language", one cannot ignore F. De Saussure, the famous linguist of the 19th-20th centuries, who first distinguished the concepts of "language", "speech" and "speech activity". In the complex of speech processes, F. De Saussure emphasizes two aspects - language and speech. According to him, "...Language is a grammatical system and vocabulary, that is, a set of language tools without which speech communication is impossible. Language as a lexical and grammatical system exists in the mind of an individual belonging to any linguistic community. Language is a social product, a means of mutual understanding between people, it does not depend on the individual."

Language is closely related to thinking, and just as it is impossible to express thoughts without language, language cannot form its expression without thinking. The integral connection between language and thinking can be seen more clearly in the following points of F. De Saussure: "...Language can be compared to a sheet of paper: thought is its surface, sound is its back, its back is impossible to cut the surface side without cutting back side; therefore, in language, it neither separates thought from sound, nor sound from thought; it can only be achieved by abstraction, which inevitably leads to psychology or philology." Therefore, based on the above definitions, language as a linguistic category can be defined as follows: Language is a system of universal signs formed under interaction and communication and capable of expressing any new content.

Language is a system of communication that uses symbols (such as words and gestures) to convey meaning. It encompasses various components:

Phonetics and Phonology - the sounds of language;

Morphology - the structure of words;

Syntax - the rules governing sentence structure;

Semantics - the study of meaning in language, including word meanings and sentence meanings.

Pragmatics, on the other hand, focuses on how context influences the interpretation of meaning. It examines how language is used in real situations and how speakers and listeners understand each other beyond the literal meanings of words.

The notion of pragmatics is associated with the names of famous philosopher scientists, CH. Pirs, W. DJames, D. Dyun, CH. Morris. Sign system and linguistic sign ideas about functionality are discussed, and the main ones about semiotics concepts are defined, differences between syntax, semantics and pragmatics are mentioned in their work (XIX the end of the century and the beginning of the 20th century). Pragmatics is based on the ideas of the above scientists was formed, as a scientific term was introduced by the American scientist CH. Morris.

The formation of linguistic pragmatics is connected with the philosophical views of L. Wittgenstein, precisely in his works, pragmatics as an independent field of theoretical semiotic research is defined. Later linguistic pragmatics was widely distributed in European and Russian linguistics and scientific research was

carried out. Initially, CH. Morris divided semiotics into three directions: semantics, syntax and pragmatics, later a German scientist Georg Klaus, unlike other linguists, from a semiotic point of view shows the four directions of language: syntax, semantics, sigmantics and pragmatics. Pragmatics is the effect of a sign on a person, it studies influence on the way of thinking, morals, and feelings. There are different views on pragmatics.

Key concepts in pragmatics include:

Context - the physical, social, and cultural circumstances surrounding a conversation that affect meaning;

Speech acts - actions performed via speaking, such as requesting, apologizing, or promising.

Implicature - what is suggested in an utterance even if it is not explicitly stated (e.g., "Can you pass the salt?" implies a request).

Deixis - words or phrases that require contextual information to convey meaning (e.g., "here", "there", "you", "me").

Politeness theory - how speakers manage social relationships through language, including strategies for maintaining face and politeness.

While semantics provides the building blocks of meaning, pragmatics adds layers of interpretation based on context, speaker intentions, and social dynamics. For example, the sentence "It's cold in here" could be a simple observation or a request to close a window, depending on the context and tone of voice.

In particular, in this sentence, "This room is bright, isn't it?" There are many meanings: firstly, that the speaker has not been in this room before, secondly, that the previous rooms are dark, thirdly, that the speaker wants to make a good impression on the host, and the speaker wants to attract host's attention.

Moreover, there are also different meanings in the following sentence, "He is going to the competition, too". In particular, it can be understood that the speaker is a bit surprised by the speech and that he is not evaluating the situation, that the situation in the sentence happened suddenly and the speaker is against it. If the same sentence is changed to "He is going to the competition", the meaning of the sentence will change completely. The speaker has a neutral attitude towards him. So, the word "too" has a pragmatic meaning in addition to its grammatical meaning. Thus, the listener must be aware of the communicative situation in order to understand this situation. In oral communication, it is very important to use non-verbal means of communication so that the pragmatic desire of each speaker is understandable. At first glance, words used in any additional meaning may have a different effect on the listener. It is related to previous circumstances or events. A simple word between communicators can accelerate the whole situation during the speech. Undoubtedly, the main purpose of the communication process is to transmit and receive information. It is for this reason that social communication is a mutual information-meaning cooperation performed by people through symbols based on different definitions of the communication phenomenon. However, the purpose of communication is not limited to simply exchanging information, the purpose of information transmission is to influence the partner, to convince them of something, to subjugate them, to encourage them to act. These meanings are the result of speech activity performed by the speaker.

In linguistics, the study of cases about pragmatics is called pragmalinguistics. It is defined as follows: "Pragmalinguistics is the use of language and language system, activated in the speech situation (context), theory about speech acts, conversational (spoken speech) analysis theory, the field that studies linguistic means of expressing interpersonal relations". Although there are various points and cases about pragmalinguistics, researchers agree with the following ideas:

the basis of the description of communicative activity is the concept of activity;

language is a means of interacting participants of the verbal communication;

the realization of linguistic activity is directly related to the communication context

All of them can be a subject of specific areas of pragmalinguistics.

**Conclusion.** In conclusion, the study of language and pragmatics reveals the intricate relationship between linguistic structures and the contextual factors that shape communication. While language provides the foundational elements of syntax, semantics, and phonetics, pragmatics enriches our understanding by highlighting how meaning is influenced by context, speaker intentions, and social dynamics. This interplay allows for a nuanced comprehension of human interaction, emphasizing that effective communication extends beyond mere words to include the subtleties of context and interpersonal relationships.

Understanding life, studying it, takes place by collecting and assimilating information. The level of knowledge of a person is also determined by the amount of information acquired by a person in a certain period. The development of scientific thinking leads to the achievement of completely different practical results based on relying on new theoretical ideas. It can be said that the initial period of language system development begins with pragmatics. After all, language primarily serves the speaker's personal desire and

benefit. It is important to study the aspects of language related to the creator of speech, because speaking in a language is not simply a matter of composing sentences in that language, but in this regard, it is the performance of a certain type of social activity.

Language is closely related to thinking, and just as it is impossible to express thoughts without language, language cannot form its expression without thinking. Studying the pragmatic features of linguistic activity and the factors that create these features is important for determining the social nature of language. A pragmatic approach to learning a foreign language has taken its place among other existing approaches. Naturally, it cannot be said that there are no issues of interest to linguists in this field, which is currently relevant. Pragmatics is defined as an aspect of linguistics that studies the relationship between thought, speaker and context (verbal and extralinguistic).

As we continue to explore these fields, we gain deeper insights into how we convey meaning, navigate social interactions, and ultimately connect with one another in diverse and meaningful ways. Understanding both language and pragmatics is essential for effective communication, as it allows individuals to navigate the complexities of social interaction and convey meaning accurately.

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## O'ZBEK VA TURKMAN TILLARIDA SINONIMLARNING LINGVISTIK XUSUSIYATLARI

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**Annotatsiya.** Maqolada o'zbek va turkman tillaridagi sinonimlarning leksik-semantik, morfologik va uslubiy tabiati o'rganilgan. Sinonimik qatorlarning shakllanish mexanizmlari, shu jumladan ichki so'z yasash qonuniyatlari va tashqi olingan so'zlarning ta'siri tahlil qilingan. Sinonimlarning turli nutq uslublarida qo'llanilishining funksional jihatlari ko'rib chiqilgan. Frazeologik sinonimlarning tarkibiy tuzilishi va semantik o'zgarishlariga alohida e'tibor qaratilgan. Taqqosiy tahlil natijasida tarixiy va madaniy rivojlanish hamda til tizimi xususiyatlari ta'sirida yuzaga kelgan umumiy tendensiyalar va farqlar aniqlangan. Tadqiqot materiallari leksikografik va ilmiy manbalarga asoslanadi.

**Kalit so'zlar:** o'zbek tili, turkman tili, sinonimiya, leksik semantika, so'z yasash, morfologiya, uslubiyat, frazeologiya, taqqosiy tilshunoslik, turkologiya.

## ЛИНГВИСТИЧЕСКИЕ ОСОБЕННОСТИ СИНОНИМОВ В УЗБЕКСКОМ И ТУРКМЕНСКОМ ЯЗЫКАХ

**Аннотация.** В статье проводится исследование лексико-семантической, морфологической и стилистической природы синонимов узбекского и туркменского языков. Анализируются механизмы формирования синонимических рядов, включая внутренние закономерности словообразования и влияние внешних заимствований. Рассматриваются функциональные аспекты употребления синонимов в различных стилях речи. Особое внимание уделяется фразеологическим синонимам, их структурной организации и семантическим вариациям. В результате сопоставления выявлены общие тенденции и отличия, обусловленные как историко-культурным развитием, так и особенностями языковой системы. Материал исследования основывается на данных лексикографических и научных источников.

**Ключевые слова:** узбекский язык, туркменский язык, синонимия, лексическая семантика, словообразование, морфология, стилистика, фразеология, сравнительная лингвистика, туркология.

## LINGUISTIC FEATURES OF SYNONYMS IN UZBEK AND TURKMEN LANGUAGES

**Abstract.** The article examines the lexical-semantic, morphological, and stylistic nature of synonyms in the Uzbek and Turkmen languages. It analyzes the mechanisms of synonym formation, including internal word-formation patterns and the influence of external borrowings. Functional aspects of synonym usage in various speech styles are considered. Special attention is given to phraseological synonyms, their structural organization, and semantic variations. The comparative analysis identifies common trends and differences influenced by historical and cultural development as well as the specifics of the linguistic systems. The research material is based on lexicographic and scientific sources.

**Keywords:** Uzbek language, Turkmen language, synonymy, lexical semantics, word formation, morphology, stylistics, phraseology, comparative linguistics, Turkology.

**Kirish.** O'zbek va turkman tillaridagi sinonimiya turkiy til tizimining umumiy qonuniyatlarini ham, har bir tilning o'ziga xos xususiyatlarini ham o'zida aks ettirishi bilan lingvistik tadqiqotlarning muhim obyekti hisoblanadi. Sinonimik qatorlarning shakllanishi ichki til mexanizmlarining o'zaro ta'siri, jumladan, so'z yasalishi va semantik derivatsiya, shuningdek, o'zlashmalar va madaniy-tarixiy rivojlanish kabi tashqi omillar bilan bog'liq.

O'zbek va turkman tillaridagi sinonimlarning qiyosiy tahlili ularning semantik tuzilishi, morfologik modellari va stilistik funksiyalarining o'ziga xos xususiyatlarini aniqlash imkonini beradi. Bu tadqiqot, ayniqsa, leksik variativlik masalalari ham nazariy, ham amaliy jihatdan dolzarb bo'lib qolayotgan umumiy turkologiya kontekstida muhim ahamiyat kasb etadi.



Tadqiqotning maqsadi o'zbek va turkman tillaridagi sinonimiyaning struktur, semantik va stilistik jihatlariga e'tibor qaratgan holda lingvistik xususiyatlarini aniqlashdan iborat. Tadqiqotning vazifalari sinonimlarning turlari, ularning vazifalari va yasaliş usullarini tahlil qilish, shuningdek, ikki til o'rtasidagi o'xshashlik va farqlarni aniqlashdan iborat.

**Adabiyotlar sharhi.** O'zbek va turkman tillaridagi sinonimiya turkiy tillarning leksik-semantik tizimini o'rganishda muhim ilmiy tadqiqot obyekti sifatida e'tiborga olinadi. Ushbu mavzu o'zining dolzarbligi bilan turkiy tillarning umumiy va xususiy leksik qonuniyatlarini ochib berishda, ularning milliy va madaniy o'ziga xosliklarini aniqlashda alohida ahamiyatga ega. Sinonimlarning turkiy tillar, xususan, o'zbek va turkman tillarida shakllanish mexanizmlari, ularning semantik tuzilishi va stilistik faoliyati hozirgi zamon leksikografiyasi va lingvistik tadqiqotlarning diqqat markazida bo'lib kelmoqda.

O'zbek va turkman tillarini qiyosiy o'rganish sinonimlarning semantik tuzilishini chuqurroq anglash, ularning o'zaro aloqadorligi va farqlarini aniqlashda muhim manba hisoblanadi. Ushbu tillarning qiyosiy tahlili ularning umumiy leksik-semantik qonuniyatlarini belgilashga, shuningdek, ularning tarixiy-madaniy rivojlanishida aks etgan o'ziga xos xususiyatlarni qayd etishga xizmat qiladi. Masalan, o'zbek tilidagi sinonimlarning shakllanishida arabcha va forscha so'zlarning ta'siri kuchli bo'lgan bo'lsa, turkman tilida mahalliy dialektlarning roli kattaroq ahamiyat kasb etadi. Ushbu jarayonlarni lingvistik jihatdan tahlil qilish o'z navbatida tillararo o'zaro ta'sirni, madaniy va ijtimoiy omillarni chuqurroq o'rganish imkoniyatini beradi.

Bundan tashqari, sinonimik qatorlarning stilistik faoliyati, ya'ni ularning nutqda turli uslubiy vazifalarni bajarishi, tilning funksional boyligini namoyon etadi. O'zbek va turkman tillarida sinonimik birliklarning nutq uslublariga bog'liq holda qo'llanishi ularning uslubiy vazifalarini aniqlashda alohida ahamiyatga ega. Masalan, adabiy tilning rasmiy, badiiy va og'zaki nutq uslublarida sinonimlarning tanlanishi va qo'llanilishi o'ziga xos bo'lib, bu jarayon til o'ziga xosligining muhim ko'rsatkichlaridan biri hisoblanadi.

Shuningdek, mazkur mavzuning tadqiqi nafaqat nazariy jihatdan, balki amaliy ahamiyatga ham ega. Xususan, o'zbek va turkman tillarining leksik tizimini qiyosiy o'rganish natijalari asosida sinonimlarning universal va milliy xususiyatlarini aniqlash, bu esa lug'atlar tuzishda, tarjima ishlarini takomillashtirishda va til o'qitish jarayonida qo'llash imkonini beradi. Ushbu yo'nalishda olib boriladigan tadqiqotlar o'z navbatida turkiy tillar o'rtasidagi o'zaro yaqinlik va farqlarning yanada chuqurroq tahliliga hissa qo'shadi.

Yuqorida qayd etilgan jihatlar sinonimiyaning o'rganishni faqat lingvistik doirada cheklab qolmay, balki madaniyatshunoslik, tarix va sotsiologiya kabi fanlar bilan ham bog'liq holda tahlil qilishni talab etadi. Bu esa o'zbek va turkman tillarini nafaqat qiyosiy lingvistik doirasida, balki kengroq madaniy-milliy doirada o'rganishning ilmiy qiymatini oshiradi.

Tadqiqotlarda sinonimik qatorlar ham so'z yasaliş jarayonlari va semantik derivatsiya kabi ichki til omillari, ham o'zlashmalar va tillararo aloqalar bilan bog'liq tashqi omillar ta'sirida shakllanishi qayd etilgan[1]. O'zbek va turkman tillaridagi sinonimlar semantik, struktur va funksional belgilariga ko'ra tasniflanadi, bu esa ularning nutqda qo'llanish xususiyatlarini chuqurroq tushunishga imkon beradi[2].

Leksik-semantik tahlil shuni ko'rsatadiki, har ikki tildagi sinonimlar mutlaq ma'nodan tortib, to uslubiy jihatdan belgilangan ma'nolarning keng doirasini qamrab oladi. Masalan, o'zbek va turkman tillarida bir xil tushunchani ifodalash uchun sinonimik qatorlarning turli shakllari qo'llaniladi, bu so'z yasash modellarining xususiyatlari bilan bog'liq[1]. Sinonimik qatorlarda ma'lum leksemalarning ustunligi muhim jihat bo'lib, bu ularning qo'llanish chastotasi va stilistik neytralligiga bog'liq[1].

Morfologik tahlil affiksatsiya, reduplikatsiya va qo'shiluvchanlikning sinonimlarni hosil qilishda faol qo'llanilishini tasdiqlaydi. O'zbek tilida so'z ma'nosining tusini o'zgartiruvchi affikslar, masalan, turli darajadagi intensivlikdagi sinonimlarni hosil qilish uchun keng qo'llaniladi. Turkman tili, o'z navbatida, sinonimik ma'nolarni ifodalash uchun qo'shma so'zlardan faol foydalanishni namoyish etadi [5].

Frazeologik sinonimlar madaniy-tarixiy xususiyatlarni aks ettiruvchi barqaror til birliklari bo'lganligi sababli alohida tadqiqot yo'nalishi hisoblanadi. Har ikki tilda ham frazeologizmlar keng sinonimik variativlikka ega bo'lib, ular turli stilistik va emotsional tusga ega bo'lgan tushunchalarni yetkazish imkonini beradi. Masalan, o'zbek tilida mehnat bilan bog'liq frazeologizmlar "mehnat qilish" va "jon kuydirish" kabi variantlarni o'z ichiga oladi, turkman tilida esa "zähmet çekmek" va "alny çümek" ekvivalentlarini taklif qiladi [6].

Kontekstual tahlil shuni ko'rsatadiki, har ikki tildagi sinonimlar nutq uslubiga qarab turli vazifalarni bajaradi. Rasmiy ish uslubida sinonimlar uslubiy betaraflik va aniqlikka intiladi, badiiy va so'zlashuv nutqida esa ular hissiy ifodani kuchaytirish va obrazlilikni yaratish uchun ishlatiladi [7].

O'zbek va turkman tillaridagi sinonimiyaning qiyosiy tahlili ularning bir sinonimik qator doirasida semantik ma'nolarni kengaytirishga moyilligi kabi umumiy xususiyatlarini va grammatik xususiyatlar va madaniy-tarixiy kontekst bilan bog'liq farqlarini aniqlash imkonini beradi. O'zbek tili fors va arab tillaridan

sinonimlarni o'zlashtirishga ko'proq moyil bo'lsa, turkman tili ko'proq arxaik turkiy shakllarni saqlab qoladi, bu, ayniqsa, tabiat va an'anaviy turmush tarzi bilan bog'liq leksikada seziladi [8].

Zamonaviy adabiyotlar tahlili o'zbek va turkman tillaridagi sinonimiyani, ayniqsa, ularning nutqda qo'llanilishi, so'z yasash xususiyatlari va uslubiy farqlanishi jihatidan yanada kengroq o'rganish zarurligini tasdiqlaydi. Bu tadqiqotlar turkiy tillarda leksikaning amal qilish qonuniyatlari haqidagi tasavvurlarni kengaytirish imkonini beradi.

**Materiallar va metodlar.** O'zbek va turkman tillaridagi sinonimlarning lingvistik xususiyatlarini tadqiq etishda turli manbalardan olingan ma'lumotlardan foydalanildi. Tadqiqotning asosiy materiali sifatida o'zbek va turkman tillari sinonimlari lug'atlari, jumladan, "O'zbek tili sinonimlari lug'ati" va "Turkman tili sinonimlari so'zlugi" tanlangan. Qo'shimcha ravishda badiiy adabiyot, publitsistika va rasmiy-amaliy nutq matnlari jalb qilindi. Og'zaki nutqdan namunalari lingvistik kuzatish usuli bilan to'plangan.

Ishda sinonimik qatorlarni aniqlash, dominantlarni ajratish va ma'nolarning semantik ottenkalarini aniqlash uchun leksik-semantik tahlildan foydalanildi. Morfologik tahlil sinonimlar, jumladan, o'zak, affiksial va murakkab shakllarning yasash usullarini o'rganishga imkon berdi. Uslubiy tahlil turli nutq uslublarida sinonimlarning vazifalarini aniqlash, shuningdek, ularning turli janrga mansub matnlarda taqsimlanishini aniqlashga qaratildi. Kontekstual tahlil turg'un so'z birikmalari va frazeologik birliklar tarkibidagi sinonimlarni tadqiq etishni ta'minladi. O'zbek va turkman tillaridagi umumiy qonuniyatlar va o'ziga xos xususiyatlarni aniqlash uchun qiyosiy metod qo'llanildi.

Matnli ma'lumotlarga ishlov berish qo'lda misollar tanlash va sinonimik qatorlarni tasniflash uchun jadvallar tuzish orqali amalga oshirildi. Metodlar majmuasining qo'llanilishi tahlilning obyektivligi va tizimlilikini ta'minladi.

**Natijalar va muhokama.** O'zbek va turkman tillaridagi sinonimlarning lingvistik xususiyatlarini tadqiq etish jarayonida ularning leksik-semantik, morfologik va stilistik tuzilishidagi asosiy qonuniyatlar aniqlandi. Mazkur tadqiqot natijalari ushbu tillar orasidagi tarixiy-madaniy bog'liqlikni, ularning o'ziga xos xususiyatlarini va umumiy jihatlarni kengroq yoritishga imkon berdi.

Tadqiqot jarayonida aniqlangan asosiy jihatlardan biri har ikki tildagi sinonimik qatorlarning shakllanishidir. O'zbek tilida sinonimik qatorlarning tarkibi arab va fors tillaridan o'zlashgan so'zlarning ko'pligi bilan ajralib turadi. Bu esa tarixiy jarayonlarda O'zbekiston hududida arab madaniyati va islom dinining keng tarqalganligidan dalolat beradi. Masalan, **muhabbat – sevgi – ishq** qatori bu so'zlarning o'zbek tilida qanchalik faol qo'llanishini ko'rsatadi.

Turkman tilida esa sinonimik qatorlarning asosiy elementlari asli turkiy ildizga ega so'zlardan tashkil topadi. Bu jihat turkman tilining arxaiklashganligini va tashqi ta'sirga kamroq uchraganligini tasdiqlaydi. Masalan, turkman tilida **sevgi – yşk – yürek** qatori uchraydi, bu esa tilning tabiiy rivojlanishi davomida mustaqil leksik asoslarni saqlab qolish tendensiyasidan dalolat beradi.

Shuningdek, har ikki tildagi sinonimlar o'zlarining semantik funksiyalari bo'yicha bir-biridan farqlanadi. O'zbek tilida ko'pincha sinonimlarning bir elementi asosiy, dominant vazifasini bajaradi va boshqa sinonimlar uning sinonimik sohasiga bo'ysunadi. Turkman tilida esa sinonimlarning semantik roli ko'proq teng vaznda taqsimlanadi.

Sinonimlarning morfologik tuzilishi va shakllanish usullari ham har ikki til uchun o'ziga xos jihatlarga ega. O'zbek tilida sinonimlar asosan affiksatsiya orqali shakllanadi. Bu usul orqali so'zlarning turli morfologik variantlari hosil qilinadi. Masalan, **yaxshi – yaxshilash – yaxshilik** qatorida o'zagiga qo'shimcha qo'shish orqali turli semantik ma'nolar hosil qilinadi.

Turkman tilida esa asosan o'zak yoki asoslarning qo'shilishi orqali qo'shma so'zlar hosil qilinadi. Bu usul tilning mustaqil ravishda yangi so'zlarni yaratish qobiliyatini ko'rsatadi. Masalan, **aydymçy – aйдymçylar** kabi misollar bu uslubning turkman tilida qanday ahamiyatga ega ekanligini aks ettiradi. Ushbu yondashuv ayniqsa kasbiy nutq va so'zlashuv uslublarida keng tarqalgan.

Bundan tashqari, har ikki tildagi sinonimlarning shakllanishida tarixiy omillar muhim ahamiyat kasb etadi. O'zbek tilida arab va fors tillarining kuchli ta'siri tufayli ko'proq affiksatsiyaga asoslangan usullar rivojlangan bo'lsa, turkman tilida mustaqil turkiy asoslarni saqlab qolishga bo'lgan intilish kuchli ekanligi kuzatiladi.

Sinonimlarning stilistik jihatlari bo'yicha ham o'zbek va turkman tillari sezilarli darajada farq qiladi. O'zbek tilida sinonimlar ko'pincha emotsional va ekspressiv ma'nolarni ifodalashda faol ishlatiladi. Masalan, **do'st – jigar – birodar** qatorida sinonimlar emotsional-ekspressiv vazifani bajaradi. Bu holat, ayniqsa, badiiy adabiyotda keng namoyon bo'ladi.

Turkman tilida esa sinonimlarning stilistik qo'llanilishi ko'proq neytral va arxaik tusga ega. Masalan, **dost – gardaş – yar** qatorida sinonimlar ko'proq an'anaviy leksik bazaga tayanadi. Bu farq ikki tilning madaniy va ijtimoiy kontekstdagi rivojlanish yo'nalishlariga mos keladi. O'zbek tilining zamonaviylikka

moyilligi va ekspressiv elementlarni tezroq qabul qilishga tayyorligi bilan izohlanadi. Turkman tili esa o'zining an'anaviy uslubiy xususiyatlarini saqlab qolishga intiladi.

Mazkur tadqiqot natijalari ikki tilda sinonimlarning shakllanishi va rivojlanishini aniqlashga imkon berdi. Ularning leksik, morfologik va stilistik xususiyatlari bo'yicha o'ziga xos jihatlarni qiyosiy tahlil qilish orqali turkiy tillar orasidagi bog'liqlik va farqlarning ilmiy asoslarini aniqlash mumkin bo'ldi.

Bu jarayonda o'zbek tilida dominant vazifasini bajaruvchi sinonimlarning faol ishlatilishi va ularning til tizimidagi roli o'rganildi. Turkman tilida esa sinonimlarning tenglik asosida ishlatilishi va an'anaviy uslubiy shakllarini saqlab qolish tendensiyalari kuzatildi.

Yakuniy xulosa sifatida, har ikki tilning sinonimlariga xos bo'lgan xususiyatlarni o'rganish turkiy tillarning rivojlanishida umumiy va maxsus jarayonlarni yoritish imkonini berdi. Ushbu tadqiqot natijalari lingvistika sohasidagi kelgusidagi izlanishlar uchun muhim ahamiyat kasb etadi.

1-jadval.

O'zbek va turkman tillaridagi sinonimlarning qiyosiy misollari

Xarakteristika	O'zbek tili	Turkman tili
Tub sinonimlar	ko'z – nigoh – qarash	göz – seret – nazar
Hosila sinonimlari	yaxshi – yaxshilash – yaxshilik	gowy – gowulaşmak – gowulyk
Qo'shma so'zlar qo'shiqchi	qo'shiqchi – qo'shiqboz	aydymçy – aýdymçylar
Dominant so'zlardagi o'zlashmalar	muhabbat – sevgi – ishq	söýgi – yşk – ýürek
Asl turkiy dominantalar	og'il – o'g'lon – bola	ogul – çaga – çagajyk
Neytral stilistika	mehnat – ish – faoliyat	zähmet – iş – hereket
Emotsional-ekspressiv	do'st – jigar – birodar	dost – gardaş – ýar
So'zlashuv bo'yog'i	ertakchi – hikoyachi – so'zchi	gürrünçi – hekaýatçy – aýdypberiji

**Xulosa.** Olingan natijalar o'zbek va turkman tillarida sinonimlarning variativlik darajasi yuqori ekanligini ko'rsatadi. Har ikkala til umumiy turkiy ildizlarga ega bo'lishiga qaramay, ularning leksik-semantik va stilistik xususiyatlaridagi farqlar o'ziga xos tarixiy va madaniy omillar ta'sirida shakllangan. O'zbek tili o'zlashma so'zlarning integratsiyasiga yuqori moslashuvchanlikni namoyon etib, zamonaviylik va globallashuv jarayonlari bilan uyg'unlashishda o'z leksik boyligini oshirgan. Bunda arabcha, forscha va ruscha o'zlashmalar o'zbek tilining leksik tizimida faol rol o'ynagan. Turkman tili esa an'anaviy leksik bazaning barqarorligini saqlab qolgan holda, mahalliy leksik birliklarning uzviyligini ta'minlab kelmoqda. Bu esa uning milliy o'ziga xosligi va leksik mustaqilligini mustahkamlaydi.

Sinonimlarning morfologik xususiyatlarini tahlil qilish shuni ko'rsatadiki, o'zbek tilida affiksatsiya jarayonlari faol bo'lib, yangi sinonimlarning shakllanishida affiksoidlarning qo'llanilishi keng tarqalgan. Turkman tilida esa asosan qo'shma so'zlarning ustunligi kuzatiladi, bu esa uning morfologik tuzilishi barqarorligini aks ettiradi. Ushbu jarayonlar sinonimlarning leksik va morfologik shakllanish mexanizmlarida ikkala tilning o'ziga xos usullaridan foydalanishini tasdiqlaydi.

Bundan tashqari, o'zbek va turkman tillarida sinonimlarning funksional qo'llanilishi ham o'ziga xos xususiyatlarga ega. O'zbek tilida sinonimlar nutqning uslubiy xilma-xilligi va ekspressivligi uchun keng qo'llanilsa, turkman tilida sinonimlarning qo'llanishida an'anaviylik va uslubiy barqarorlik namoyon bo'ladi. Bunday xususiyatlar ikki tilning leksik-semantik tizimidagi ijtimoiy va madaniy omillar ta'sirini o'rganishga katta imkoniyat yaratadi.

Mazkur tahlillar shuni ko'rsatadiki, sinonimlarning variativligi va ularning qiyosiy xususiyatlarini o'rganish kelgusida lingvistik tadqiqotlar uchun yangi yo'nalishlarni ochadi. Ayniqsa, sinonimlarning funksional qo'llanilishi, stilistik faoliyati va semantik o'zgarishlarini chuqur tahlil qilish tilshunoslik sohasida yangi ilmiy xulosalar chiqarishga imkon beradi. Bu esa nafaqat o'zbek va turkman tillarini, balki boshqa turkiy tillarni qiyosiy o'rganish jarayonida qimmatli ma'lumotlar taqdim etadi. Shu sababli, sinonimiya sohasidagi tadqiqotlar nafaqat nazariy jihatdan, balki amaliy lingvistika, tarjimashunoslik va o'quv jarayonlarida ham muhim ahamiyatga ega ekanligini ta'kidlash lozim.

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## KOGNITIV TILSHUNOSLIK VA UNING FANLARARO BILIM TIZIMIDA RIVOJLANISHI

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**Annotatsiya.** Mazkur maqola kognitiv tilshunoslikning ilmiy tadqiqotlar tizimidagi o'rni va uning fanlararo bilimlar bilan integratsiyasiga bag'ishlangan. So'nggi yillarda kognitiv ilmnining tez rivojlanishi lingvistik tadqiqotlarda konsept tushunchasining dolzarblashishiga olib keldi. Bu yondashuvda til orqali inson tafakkuri va kognitiv mexanizmlari o'rganildi. Kognitiv inson tafakkuri, uning qonuniyatlari haqida qadimdan amalga oshirilgan tadqiqotlarga asoslanib, hozirgi kunda yangi talqinlarda davom etmoqda. Kognitiv tilshunoslik esa, tilning tafakkur va bilish jarayonlari bilan aloqasini, til va tafakkur o'rtasidagi munosabatlarni o'rganadi. XX asrning oxirida kognitiv tilshunoslik yangi ilmiy yo'nalish sifatida shakllandi, uning rivojlanishi bir qator olimlarning ilmiy ishlari bilan bog'liq. Bu soha tilshunoslik, psixologiya, madaniyatshunoslik kabi turli fanlarni birlashtirgan holda, tilning axborotni ifoda etish va kodlashdagi rolini tadqiq etadi. Kognitiv tilshunoslikda tilni bilish mexanizmi, insonning tafakkur faoliyatining til orqali ifodalanishi va axborot almashinuvi masalalari muhim o'rin tutadi. Bu yo'nalishning rivojlanishi, tilshunoslikka antroposentrik yondashuvni kiritdi va so'nggi yillarda kognitiv tahlilga asoslangan yangi metodologiyalar paydo bo'ldi.

**Kalit so'zlar:** kognitivizm, tilshunoslik, lisoniy bilim, inson intellekti, tafakkur, realiya, lingvokulturologiya, neyrolingvistika, antroposentrik paradigma.

## КОГНИТИВНАЯ ЛИНГВИСТИКА И ЕЁ РАЗВИТИЕ В МЕЖДИСЦИПЛИНАРНОЙ СИСТЕМЕ ЗНАНИЙ

**Аннотация.** Данная статья посвящается роли когнитивной лингвистики в системе научных исследований и её интеграция с междисциплинарными знаниями. В последние годы стремительное развитие когнитивной лингвистики привело к актуализации понятия концепта в лингвистических исследованиях. В этом подходе изучается человеческое мышление и когнитивные механизмы через язык. Когнитивизм, опираясь на исследования человеческого мышления и его закономерностей, проводимые в древности, продолжает развиваться в новых интерпретациях. Когнитивная лингвистика изучает связь языка с мышлением и процессами познания, а также взаимоотношения между языком и мышлением. Когнитивная лингвистика сформировалась как новое научное направление в конце XX века, её развитие связано с научными работами ряда исследователей. Эта область, объединяя лингвистику, психологию, культурологию и другие науки, изучают роль языка в выражении и кодировании информации. В когнитивной лингвистике особое внимание уделяется механизмам через язык, выражению мыслительной деятельности человека посредством языка и вопросам обмена информацией. Развитие этого направления внесло антропоцентрический подход в лингвистику, и в последние годы появились новые методологии, основанные в когнитивном анализе.

**Ключевые слова:** когнитивизм, лингвистика, языковое знание, интеллект человека, мышление, реалии, лингвокультурология, нейролингвистика, антропоцентрическая парадигма.

## COGNITIVE LINGUISTICS AND ITS DEVELOPMENT WITHIN THE INTERDISCIPLINARY SYSTEM OF KNOWLEDGE

**Abstract.** This article is dedicated to the role of cognitive linguistics in the system of scientific research and its integration with interdisciplinary knowledge. In recent years, the rapid development of cognitive linguistics has led to the growing relevance of the concept notion in linguistic studies. This approach examines human thinking and cognitive mechanisms through language. Cognitive studies, based on research into human thinking and its patterns conducted since ancient times, continue to evolve in new

*interpretations today. Cognitive linguistics explores the relationship between language, thinking and cognitive processes, as well as the connections between language and thought. Cognitive linguistics emerged as a new scientific discipline in the late 20<sup>th</sup> century, and its development, is associated with the work of several researchers. This field, integrating linguistics, psychology, cultural studies, and other sciences, examines the role of language in conveying and encoding information. Cognitive linguistics places particular emphasis on the mechanisms of knowledge acquisition through language, the expression of human cognitive activity via language, and issues of information exchange. The development of this field has introduced an anthropocentric approach to linguistics, and in recent years, new methodologies based on cognitive analysis have emerged.*

**Keywords:** cognitive studies, linguistics, linguistic knowledge, human intellect, thinking, realities, linguoculturology, neurolinguistics, anthropocentric paradigm.

**Kirish.** So‘nggi yillarda kognitiv ilmnining shiddat bilan rivojlanishi lingvistik tadqiqotlarda ham konsept tushunchasi muammosining dolzarblashishiga sabab bo‘ldi. Chunki lingvist-tadqiqotchi aynan til orqali inson kognitiv mexanizmini anglashga erishadi va bunday yondashuv asosida tilning barcha sath, sistemasi yuzasidan olingan faktik ma‘lumotlar yangi-yangi xulosalarga kelish imkonini yaratadi.

Inson intellekti, tafakkur qonuniyati bilan qadimdan matniq, falsafa, fiziologiya, psixologiya fanlari shug‘ullanib kelgan. Shuningdek, falsafada anglash nazariyasi bilan shug‘ullanuvchi alohida bo‘lim – gnoseologiya mavjud. Shu sababli aytish mumkinki, kognitivizm antik davr falsafasi bilan bog‘liq ulkan an‘anaga ega. Hozirgi kun kognitiv ilmida esa qadimgi masalalar yangicha talqin etilayotganligini kuzatish mumkin. Masalan, tabiatning turli realiyalari (narsa, hodisa, jarayonlar) tafakkurda turlicha: ayrimlari ko‘rgazmali obrazlar sifatida, boshqalari esa aniq tushuncha sifatida, uchinchisi – belgilar ko‘rinishida tasvirlanadi.

Kognitiv tilshunoslik falsafadagi bilish nazariyasi bilan cheklanmay, balki tilni tafakkur bilan bog‘lab, uning hosil bo‘lishidagi psixologik, biologik va neyrofiziologik jihatlarning ijtimoiy, madaniy, lingvistik hodisalar bilan uzviy aloqasini chuqur ilmiy tadqiq etadi. Amerikalik psixolog H.Gardner kognitiv fanlar chorrahasida olti fan sohasi (falsafa, psixologiya, tilshunoslik, antropologiya, suniy intellekt, nevrologiya) tutashishini va yagona bir ilmiy maqsad – tabiiy va sun‘iy tizimlarda bilimning jamlanishi, qayta ishlanishi va qo‘llanishi muammolari yechimini izlash bilan band bo‘lishini qayd qilgan edi.

Ikkinchi jahon urushidan keyin kibernetika va kompyuter texnologiyalarining jadal rivojlanishi bilan olimlar fikrlash, bilish va tushunish jarayonlariga, shuningdek, ma‘lumotlarni ham inson ongida, ham kompyuter tizimida olish, saqlash, qayta ishlash va ifodalash bilan bog‘liq muammolarga yangicha qarashga majbur bo‘ldilar. Tarixchilarning fikricha, kognitiv inqilob deb atalgan jarayon fanda 1950-1960- yillarda sodir bo‘lgan va kognitologiya maktabi shakllana boshlagan [7; 231-233]. Garchand kibernetika va kompyuter texnologiyalari inson ongi vazifasini o‘tash uchun o‘zlashtirilgan tasdiqladi. Kognitiv tilshunoslik esa, o‘z navbatida 1970- yillarning oxirlarida maktab sifatida shakllanishni boshlaydi.

**Adabiyotlar tahlili.** Kognitivizm – obyekt inson ongi, tafakkuri va uning mental jarayon va holatlarini birgalikda o‘rganish bilan shug‘ullanuvchi alohida ilmiy soha sanaladi. U anglash va bilimlar, inson faoliyati davomida olamni anglash jarayonlari haqidagi fandir. Hozirgi kunda N.Xomskiy asos solgan kognitiv lingvistika masalasi haqida tez-tez gapirilar ekan, amerikalik tilshunoslardan biri shunday deydi: “Kognitiv inqilob ong, tafakkurga bog‘liq holda inson xatti-harakati, asosan, kognitiv holatlari: bilim, tushunish, anglash, interpretatsiya va hokazo holatlarni shartlantiradi [1;53-54].

Ayni vaqtda, tilga antropotsentrik yondashuv ushbu sohalarining eng so‘nggi yutuqlarini o‘zida mujassam etib, mustaqil paradigma sifatidagi maqomini tobora mustahkamlab bormoqda. Ko‘plab tadqiqotchilarning e‘tirof etishicha, kognitiv tilshunoslik va lingvokulturologiya antropotsentrik paradigmanning yetakchi yo‘nalishlari hisoblanadi. Ushbu o‘rinda, biz kognitiv tilshunoslik haqida to‘htalib o‘tmoqchimiz.

O‘tgan asrning so‘nggi choragida o‘zining ilk qadamlarini qo‘ygan kognitiv tilshunoslik XXI asr boshidayoq lingvistikaning peshqadam sohalaridan biriga aylanib ulgurdi. Zamonaviy kognitiv tilshunoslikning vujudga kelishi amerikalik olimlar J. Lakoff [2;67], R. Langaker, R. Jakobson [3;19-20] va boshqalarning ilmiy ishlari bilan bog‘lanadiyu Yurtimizda esa bu yo‘nalish namoyandalari sifatida Sh.S.Safarov [4;123-125], D.U.Ashurova, A.E.Mamatov [6;45], G‘. M. Hoshimov kabilarni aytib o‘tishimiz mumkin.

**Metodologiya.** Kognitiv tilshunoslik (inglizcha “cognize” – bilmoq, anglamoq, tushunmoq) falsafadagi bilish nazariyasi bilan cheklanmay, balki tilni tafakkur bilan bog‘lab, uning hosil bo‘lishidagi psixologik, biologik va neyrofiziologik jihatlarning ijtimoiy, madaniy, lisoniy hodisalar bilan uzviy aloqasini chuqur ilmiy tadqiq etadi. N.N.Boldirev kognitiv tilshunoslik kognitiv faoliyat tushunchasi bilan uzviy

bog'liq deb ta'kidlaydi. Kognitiv faoliyat insonning biror narsa yoki voqelikni idrok etishini amalga oshiruvchi tafakkur jarayonidir. Kognitiv faoliyat bevosita til bilan bog'liq holda kechadi, zero, til vositasida tajriba va bilim almashiniladi, axborot uzatiladi, bilish jarayoni, uning natijalarining aynan shu jihati bilimning lisoniy tizimini, ya'ni uni tartiblashtirish, xotirada saqlashning lisoniy vositalarini o'rganuvchi tilshunoslik fani bilan aloqadordir.

Keyingi yillarda, tilshunoslar bunday «tayanch»ni kognitologiya (cognitive science – tafakkur haqidagi fan)dan topganday bo'lishmoqda. So'zsiz, lingvistik tahlil – kognitiv tahlilning bir turi, uning ma'lum bir ko'rinishda namoyon bo'lishidir. Hali XIX asr oxirlaridayoq tilshunoslikning psixologik va sotsiologik ruhda bo'lishini qayd qilgan Boduen de Kurtene «tilda ruhiy va ijtimoiy faktorlar harakatda bo'lishi sababli, tilshunoslik uchun yordamchi fan sifatida dastlabki o'rinda psixologiyani va so'ng insonlarning jamiyatdagi muloqot, munosabatlari haqidagi fan – sotsiologiyani tanlaymiz» deb yozganligini eslaymiz.

Bizningcha, kognitiv tilshunoslik an'anaviy tilshunoslikdan quyidagi qator belgilari bilan farqlanadi:

1. Kognitiv tilshunoslikda til nazariy jihatdan tahlil etilmaydi.
2. Kognitiv tilshunoslik inson bilish sistemasida qanday o'ringa ega va u qaysi fanlar bag'rida yuzaga kelganligi o'rganiladi.
3. Kognitiv tilshunoslikda o'rta qo'yilgan muammolar qanday spesifikaga ega va ular qanday yo'llar asosida yechim topadi.

Kognitiv tilshunoslik – tilshunoslikning til va tafakkur munosabati, olam haqidagi bilimlarni kategoriyalashtirish va konseptualashtirishda tilning o'rni va roli, insonning anglash jarayoni bilim va tajribalarini umumlashtirishda hamda insonga xos kognitiv faoliyatning til va uning shakllari bilan aloqasi muammosi kabi qator masalalarni o'rganuvchi alohida yo'nalishi hisoblanadi.

Umuman, kognitivizm tafakkur jarayoni bilan boshqariladigan umumiy prinsiplarni tekshirishi bilan ko'plab fanlarni umumlashtiradi. Bunday holda til tafakkur-mushohada jarayoniga yo'l ochuvchi vosita sifatida namoyon bo'ladi. Chunki aynan tilda insonning o'y-fikri, hayotiy tajribasi aks etadi; til-belgilar sistemasi, axborot-informatsiyani shakllantiruvchi va spesifik kodlashtiruvchi anglash mexanizmi sanaladi. Tilni anglash mexanizmi sifatida tadqiq etish kognitiv tilshunoslikning obyektini sanaladi.

Yuqorida ta'kidlanganidek, so'zda aks etgan va ko'zlangan axborotni anglash va qabul qilish sistemasining o'zaro ta'siri –insonga xos kognitsiya kognitiv tilshunoslikning predmeti sanaladi. XX asrning 90-yillariga kelib, kognitivizm 4 ta yo'nalish yuzaga keldi [5;43-46].

1. Mental mexanizmi tasvirlash va izohlash masalasi bilan shug'ullanuvchi kognitiv yo'nalish.
2. Tafakkurning shakllanishi va ifoda etilishida inson-subektning rolini birinchi planga chiqishini ilgari suruvchi kognitiv yo'nalish.
3. Insonning ichki tafakkur-mushohada tabiatini o'rganish bilan shug'ullanuvchi kognitiv yo'nalish.
4. Kognitiv jarayonlarni o'rganish bilan shug'ullanuvchi yo'nalish.

Kognitiv tilshunoslik o'zida uch asosiy bo'limni birlashtiradi: birinchi o'rinda, leksik semantika bilan shug'ullanuvchi kognitiv semantika, eng avvalo, morfologiya va sintaksis hamda grammatika bilan bog'liq masalalari bilan shug'ullanuvchi kognitiv grammatika hamda kognitiv fonologiyadir.

**Tahlil va natijalar.** Fanlar o'rtasidagi bog'liqlik haqida gapirganda, ularning birini ikkinchisiga «yordamchi» sifatida qarash unchalik haqiqatga to'g'ri kelmaydi. Aks holda, fanlar hamkorligi asosida yuzaga keladigan yo'nalishlarni alohida soha sifatida ajratish mumkin bo'lmas edi. *Tilshunoslik, psixologiya, sotsiologiya, madaniyatshunoslik* kabi sohalar hamkorligi kognitiv faoliyat asosida voqelanuvchi hodisadir. Kognitiv tilshunoslik ham insonning bilish faoliyati bilan shug'ullanuvchi fanlar tarkibiga kiradi.

Kognitiv tilshunoslik atamasining mazmuni inglizcha «cognitive – bilishga oid» so'zi bilan bog'liq. (Qiyoslang: «cognize – bilmoq, anglamoq, tushunmoq», «cognition – bilish») [5;10]. Ma'lumki, dunyoni, voqelikni bilish, uni idrok etish oddiy hodisa emas. Ayrim hollarda bilishni to'g'ridan to'g'ri fahmlash, tushunish harakatlari bilan bog'lab qo'yishadi. Ammo hayvonlarga ham qisman (oddiy shaklda bo'lsa ham) fahmlash, tahlil qilish va umumlashtirish qobiliyati xos ekanligi ma'lum.

Shu sababli bilish faoliyati haqida gap ketganda, faqatgina cogitation (lotincha), ya'ni «aql, tafakkur» hodisasini tasavvur qilish bilan cheklanmasdan, balki cogitatorium – tafakkur faoliyati shaxsini hamda bu faoliyat bilan bog'liq bo'lgan barcha turdagi nomenal (ijtimoiy, madaniy, lisoniy) hodisalarni ham inobatga olish kerak bo'ladi.

Shuni unutmazlik lozimki, tafakkurning o'zi insonning maqsadli faoliyati natijasida hosil bo'lib, u insonlar o'rtasidagi muloqot jarayonida voqelikka nisbatan bildirilayotgan faol munosabatning ifoda topishidir. Tafakkur faoliyati jarayonida yuzaga keladigan bilim turli ko'rinish va xususiyatga ega bo'ladi. Bu farq dastlabki o'rinda bilimning qay yo'sinda va qanday maqsadda o'zlashtirilishi bilan bog'liqdir. Voqelik haqidagi oddiy, «kundalik» bilim tajriba natijasidir. Bilim madaniy hodisa sifatida talqin qilinganda,

bu shakldagi bilimning ma'lum ijtimoiy guruh madaniyati uchun xos bo'lgan me'yorlarga qanchalik darajada mos kelishi nazarda tutiladi.

So'nggi yillari kognitiv ilmnining shiddat bilan rivojlanishi lingvistik tadqiqotlarda ham konsept tushunchasi muammosining dolzarblashishiga sabab bo'ldi. Chunki kognitiv yondashuv asosida lingvist-tadqiqotchi aynan til orqali inson kognitiv mexanizmini anglashga erishadi. Bu esa, tilning barcha sath, sistemasi yuzasidan olingan faktik ma'lumotlarni yangi-yangi xulosalar bilan boyitish imkonini yaratadi. Inson intellekti, tafakkur qonuniyatlari bilan qadimdan mantiq, falsafa, fiziologiya, psixologiya fanlari shug'ullanib kelgan.

Kognitiv tilshunoslik (cognitive linguistics; linguistique cognitive) — tilshunoslikning yangi yo'nalishi va uning diqqat markazida tilning axborotni shakllantirishida va axborotning (kodlashtirilgan) ifoda-reprezentatsiyasiga o'tishida muhim ro'l o'ynovchi umumiy kognitiv mexanizmlarni o'rganish masalasi turadi. Bu sistema bir tomondan insoniyatning boshqa semiotik vositalariga qarama-qarshi qo'yiladi va ayni damda, sub'yekt uchun unga bog'liq bo'lmagan holda ontogenezni o'zlashtirishga shartlangan tashqi va ichki obyekt bo'la oladi. Tilga bo'lgan bunday ikki tomonlama yondashuv tilni faoliyatning boshqa kognitiv ko'rinishlaridan keskin farqlaydi [9;341-344].

Til mexanizmlarida faqat tafakkur strukturasi o'z holicha emas, balki bu strukturaning belgilar ko'rinishida qanday namoyon bo'lishi masalasi bilan birga qaraladi. Shunday ekan, kognitiv tilshunoslik doirasida nutqning shakllanishi va namoyon bo'lishidagi "mental" xususiyatlar ham o'rganiladi. Kognitiv tilshunoslik tarkibida olib boriladigan izlanishlar yaxlit holda insonga xos bo'lgan kognitiv mexanizmlar hamda bu mexanizmlarni kategoriyalashtirish va konseptualashtirish masalalarini o'rganish imkonini beradi [8;25-26]. Chunki Kognitiv tilshunoslik til hodisalarini o'rganishda ma'no va referensiyani o'rganishda inson kognitiv prizmasi nuqtayi nazaridan yondashadi hamda tilning leksik tarkibi inson kognitsiyasining semiotik parametri bilan bog'liq holdagi natijasi sifatida talqin etiladi.

Qay darajaligidan qat'iy nazar, til va tafakkur munosabati masalasining falsafa, tilshunoslik va psixologiya fanlari doirasida ancha batafsil muhokama qilinishi kognitiv tilshunoslik taraqqiyoti uchun mustahkam zamin yaratdi. Kognitiv tilshunoslik majmuaviy tadqiqot yo'nalishi (sohasi) bo'lib, u tilshunoslik va psixologiyadan tashqari, sun'iy intellekt nazariyasi, psixolingvistika, neyrolingvistika kabi fan sohaslariga oid ilmiy yondashuvlarni ham umumlashtiradi.

Ma'lumki, nutqiy birliklarning hosil bo'lishi va ularning tushunilishi aqliy faoliyat natijasidir. Bu faoliyatning bajarilishi bevosita lisoniy bilimga ega bo'lish sharti bilan bog'liq. Negaki, lisoniy bilimsiz voqelikni bilish, kechayotgan voqea – hodisalar haqidagi axborotni aks ettiruvchi mantiqiy strukturalarni lisoniy ifodalashning imkoni yo'q. Shunday ekan, kognitiv tilshunoslikka lisoniy qobiliyatning tarkib topishini tushuntiruvchi fan sifatida qaralishi bejiz emas.

V.Z.Demyankov bu sohaning asosiy vazifasini inson tomonidan tilni o'zlashtirish mexanizmlari hamda bu mexanizmlarning tarkibini «sistemaviy tasvirlash va tushuntirishdan iborat» deb ta'riflashi bundan guvohlik beradi. Haqiqatan, kognitiv tahlilda olamni bilish jarayonida yuzaga keladigan mantiqiy (mental) strukturalarning lisoniy ifoda topishini ta'minlovchi mexanizmlar qamrovidagi uslub va vositalar tadqiqi asosiy o'ringa ko'chadi.

**Xulosa.** Xulosa sifatida shuni aytish mumkinki, bugungi kunda ko'plab tadqiqotlar mavzusiga aylangan kognitiv tilshunoslik vujudga keldi. Ushbu yo'nalish o'zbek tilshunosligida Sh.S.Safarov, D.U.Ashurova, O'.Q.Yusupov, G'.M.Hoshimov kabi atoqli tilshunoslarning ilmiy izlanishlari natijasida rivojlanib bordi. Kognitiv tilshunoslikdagi asosiy tushuncha – konsept haqida turli olimlarning fikrlarini o'rgangan holda konseptning ta'rifi bo'yicha yakdil xulosaga kelinmagani ma'lum bo'ldi. Ko'rinadiki, o'rganilayotgan tillar madaniyatida to'y mavzusi muhim ahamiyatga ega va tadqiq etilayotgan tillarda ushbu konseptning ifodalovchilari o'zaro farqlanadi.

Xulosa qilib aytganda, kognitiv tilshunoslik – bu diqqat markazida axborotni ifoda-reprezentatsiya (kodlashtirishda) etishda asosiy rol o'ynovchi hamda kognitiv vosita –belgilar sistemasi sifatida qaraluvchi tilning umumiy kognitiv mexanizmi haqidagi tilshunoslikning alohida yo'nalishidir.

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## LINGUOCULTURAL FEATURES OF PHRASEOLOGICAL UNITS EXPRESSING EMOTIONS

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**Abstract.** *This paper investigates the linguacultural peculiarities of phraseological units expressing emotions in English and Russian. By comparing idiomatic expressions used in both languages to convey emotions such as happiness, sadness, anger, and fear, we explore how cultural factors influence emotional expression in language. The study highlights the role of cultural metaphors, connotations, and societal attitudes toward emotions in shaping the way feelings are linguistically framed. We examine the impact of these differences on communication, translation, and cross-cultural understanding. Furthermore, we provide an analysis of how these emotional expressions are used in various contexts, from literature and media to everyday conversation.*

**Keywords:** *phraseological units, emotions, linguacultural analysis, English, Russian, idiomatic expressions, cultural metaphors, cross-cultural communication, emotional expression.*

## ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ, ВЫРАЖАЮЩИХ ЭМОЦИИ

**Аннотация.** *В данной работе исследуются лингвокультурные особенности фразеологизмов, выражающих эмоции, в английском и русском языках. Мы сравниваем идиоматические выражения, используемые в обоих языках для передачи таких эмоций, как счастье, грусть, гнев и страх, а также исследуем, как культурные факторы влияют на эмоциональное выражение в языке. В статье рассматриваются роль культурных метафор, коннотаций и общественного отношения к эмоциям в формировании языковых конструкций, выражающих чувства. Также анализируется, как эти выражения используются в различных контекстах: от литературы и медиа до повседневной речи.*

**Ключевые слова:** *фразеологизмы, эмоции, лингвокультурный анализ, английский, русский, идиоматические выражения, культурные метафоры, межкультурная коммуникация, эмоциональное выражение.*

## EMOTSIYALARNI IFODALOVCHI FRAZEOLOGIK BIRLIKLARNING LINGVOKULTURAL XUSUSIYATLARI

**Annotatsiya.** *Ushbu maqolada ingliz va rus tillarida emotsiyalarni ifodalovchi frazeologik birliklarning lingvokultural xususiyatlari o'rganilgan. Biz ikki tilda ham xursandchilik, qayg'u, g'azab va qo'rquv kabi turli emotsiyalarni ifodalash uchun ishlatiladigan idiomatik iboralarni solishtiramiz va madaniy omillar tildagi emotsional ifodalarga qanday ta'sir ko'rsatishini tahlil qilamiz. Tadqiqotda madaniy metaforalarning roli, konnotatsiyalar va jamiyatning emotsiyalarga bo'lgan munosabati kabi jihatlar ko'rib chiqiladi. Shuningdek, bu ifodalarning adabiyot, media va kundalik suhbatlarda qanday ishlatilishini o'rganamiz.*

**Kalit so'zlar:** *frazeologik birliklar, emotsiyalar, lingvokultural tahlil, ingliz tili, rus tili, idiomatik iboralar, madaniy metaforalar, madaniyaro muloqot, emotsional ifodalash.*

**Introduction.** Language is an essential vehicle for expressing human emotions, and phraseological units (idiomatic expressions) play a significant role in this process. Both English and Russian languages possess a rich array of such units that encapsulate a wide spectrum of human feelings. While emotions are universal across cultures, the ways in which they are linguistically expressed often vary due to differing

cultural values, historical influences, and societal norms. In this study, we examine the linguacultural peculiarities of emotional phraseological units in English and Russian. By analyzing a variety of idiomatic expressions, we aim to uncover how each language reflects unique cultural perceptions of emotions. Emotional expressions, which often rely on metaphors, are deeply tied to the ways in which people in different cultures conceptualize and experience emotions. Understanding these differences is crucial for effective communication, particularly in translation and intercultural exchange. The study of emotional phraseology is not only a linguistic endeavor but also a window into the soul of a culture. Idiomatic expressions serve as repositories of collective wisdom, offering insights into how societies perceive and communicate emotions. For instance, the English phrase “to see red” vividly depicts anger through a sensory metaphor, while the Russian “кипеть от гнева” (to boil with rage) conveys a similar emotional intensity with a different cultural undertone. This study examines the linguacultural peculiarities of emotional phraseological units in English and Russian. By analyzing a variety of idiomatic expressions, we aim to uncover how each language reflects unique cultural perceptions of emotions. Emotional expressions, which often rely on metaphors, are deeply tied to the ways in which people in different cultures conceptualize and experience emotions. Understanding these differences is crucial for effective communication, particularly in translation and intercultural exchange.

**Literature Review.** The study of emotional expression through language has been a key topic in both linguistic and cultural studies. Early semantic theories by Ferdinand de Saussure (1916) and Charles Fillmore (1976) have laid the foundation for understanding how meaning is constructed in language, including the representation of emotions. Saussure’s concept of the “sign” (the relationship between the signifier and the signified) and Fillmore’s work on frame semantics have provided valuable insights into how emotions are encoded in language. In the context of idiomatic expressions, researchers have highlighted the role of metaphors in shaping emotional understanding. Lakoff and Johnson’s (1980) seminal work on conceptual metaphors has shown that emotions are often described through metaphorical expressions, such as “anger is heat” (e.g., “boiling with rage”) or “happiness is light” (e.g., “walking on air”). These metaphors are not merely linguistic constructs; they reflect underlying cultural concepts about how emotions are experienced and understood. In Russian linguistics, scholars such as Roman Jakobson (1960) and Vyacheslav V. Ivanov (1990) have explored the relationship between language and emotion. Recent research has expanded on these foundations, exploring the intersection of language, emotion, and culture. For example, Zoltán Kövecses (2000) delves into how universal metaphors, such as “love is a journey,” adapt to specific cultural contexts. Russian linguists, such as Roman Jakobson (1960) and Vyacheslav Ivanov (1990), have emphasized the unique features of Russian emotional phraseology, often focusing on the vivid imagery and historical roots of idiomatic expressions. Moreover, contemporary studies highlight the impact of globalization on emotional phraseology. English, as a global lingua franca, has influenced the idiomatic expressions of other languages, including Russian, leading to a blend of traditional and borrowed phraseological units. This interplay underscores the dynamic nature of emotional language. They have demonstrated that emotional phraseology in Russian often draws on a different set of metaphors and cultural imagery compared to English. For instance, while both languages use metaphors related to fire and heat to express anger, Russian tends to rely more heavily on images of destruction and forceful expression.

**Research Methodology.** This study adopts a comparative linguistic and cultural approach to examine idiomatic expressions conveying emotions in both English and Russian. Data were collected from a variety of sources, including literary texts, spoken language corpora, and translated works. The primary focus is on idiomatic expressions, metaphors, and proverbs that describe different emotional states such as happiness, anger, fear, and sadness. The analysis includes both a semantic examination of the phrases—looking at their denotative and connotative meanings—and a cultural analysis, which explores the societal contexts in which these expressions emerged. We also consider the historical development of emotional phraseology in each language, as well as the role of these expressions in everyday communication.

**Analysis and Results.** In English, emotional expressions are often constructed using metaphorical imagery that conveys not only the emotion itself but also a sense of physicality or change. For example, happiness: “Walking on air,” “over the moon,” or “on cloud nine” are all expressions that evoke a sense of buoyancy and lightness, reflecting the cultural association of happiness with a sense of freedom and upliftment. Sadness: The phrase “feeling blue” is commonly used to express sadness. The metaphor of the color blue is associated with melancholy and sadness in many Western cultures. Similarly, “a heavy heart” conveys the emotional weight associated with sorrow. Anger: The metaphor “boiling with rage” is a vivid representation of anger, suggesting the metaphor of heat. “Hot under the collar” is another expression that conveys a sense of rising irritation or anger, emphasizing the connection between emotions and bodily

sensations. Fear: English expressions such as “scared stiff” or “shaking in your boots” rely on physical reactions to fear, highlighting how emotions often have a direct impact on the body.

Russian phraseological units also employ metaphors to express emotions, but the imagery often differs from that of English. For instance, happiness: “Летать как птица” (to fly like a bird) conveys a sense of freedom and elation, reflecting the cultural association of happiness with liberty and lightness. The idea of soaring through the sky is deeply ingrained in Russian expressions of joy. Sadness: “Грусть-тоска” (sorrow-longing) is a phrase that blends two emotions, emphasizing a profound and often melancholic yearning. Russian emotional expressions frequently draw from nature, with “потускнели глаза” (eyes have dimmed) suggesting a more subdued, introspective form of sadness. Anger: Russian expressions such as “рвать и метать” (to tear and throw) reflect a more violent and outwardly explosive reaction to anger, emphasizing the cultural value placed on expressing intense emotion forcefully. In contrast, English idioms like “boiling with rage” focus more on internalized heat and pressure. Fear: In Russian, the phrase “бледен как смерть” (pale as death) is often used to describe someone who is extremely scared, reflecting the cultural notion of fear as a life-threatening experience. A fundamental distinction in semasiology is between denotation and connotation, which is particularly useful when analyzing emotional phraseological units. Understanding this distinction allows us to explore the deeper layers of meaning in language and appreciate how emotions are expressed in both English and Russian through phraseological units. Denotation refers to the explicit, literal meaning of a word or expression—its dictionary definition, free from any added emotional or cultural associations. It is the stable, objective meaning that is universally recognized across different contexts. In the case of emotional phraseological units, denotation describes the direct emotional state or experience conveyed by the phrase without any subjective interpretation. For instance, in the English phrase “to break someone’s heart,” the denotative meaning simply refers to the feeling of extreme sadness or sorrow, typically caused by loss or disappointment. Similarly, the Russian phrase “сердце разрывается” (literally “the heart is breaking”) denotes a powerful emotional reaction, often due to grief or heartbreak. In both languages, the denotation directly communicates an emotional experience, with no extra layers of meaning added. However, connotation goes beyond denotation. It refers to the additional meanings, emotions, and associations that a word or phrase evokes based on individual experiences, cultural background, and social context. Connotations are often subjective and can vary widely between individuals and cultures. They reflect deeper, often subconscious layers of meaning that are influenced by personal, cultural, and historical factors. For example, the phrase “to break someone’s heart” in English carries connotations of vulnerability, betrayal, and unrequited love. It not only denotes sorrow but also evokes feelings of loss, abandonment, and emotional fragility. Similarly, the Russian phrase “сердце разрывается” has connotations of intense emotional pain, often linked to significant personal or social loss, and may also suggest a sense of hopelessness or emotional turmoil. The importance of connotation is especially clear when considering emotion-related metaphors in both languages. Metaphors like “boiling with rage” (English) or “буря в душе” (Russian, literally “a storm in the soul”) both denote anger, but their connotations differ. The English metaphor evokes an image of heat, pressure, and uncontrollability, while the Russian metaphor emphasizes internal turmoil, mental conflict, and emotional turbulence. Each of these metaphors uses different imagery to express similar emotional states, but their cultural and emotional weight varies. In English, anger is often associated with physical reactions or bodily sensations (e.g., “boiling” or “seething”), while Russian expressions tend to emphasize a psychological or existential conflict (e.g., “a storm in the soul” or “a fire inside”). The connotations of emotional phrases are also shaped by historical and cultural factors. For instance, in English, the phrase “feeling blue” connotes sadness or depression, but its origins in the early maritime tradition, where “blue” referred to the color of the flags flown during a captain’s mourning, adds a layer of melancholy and loss. In Russian, the equivalent emotional expression, “грустно” (sad), while denoting a feeling of sadness, carries a more subdued and often reflective connotation, particularly in Russian literary traditions, where sadness is often linked to philosophical musings on life, fate, or human suffering. One crucial aspect of connotation in emotional phraseological units is its ability to reflect and shape cultural values. In both English and Russian, emotions are not only experienced personally but are also influenced by collective cultural attitudes and social norms. For example, in English, the phrase “to wear one’s heart on one’s sleeve” denotes openness, vulnerability, and honesty, and it carries a positive connotation, often associated with sincerity and emotional authenticity. In Russian, a similar phrase might be “показать свои чувства” (“to show one’s feelings”), but the cultural connotation could involve more caution or restraint. Russian culture has historically placed a greater emphasis on stoicism and emotional control, leading to phrases that may connote more subtle expressions of emotion, or even a sense of internal conflict or repression.

Furthermore, connotation is not static; it evolves over time as social norms and cultural attitudes change. For example, the English phrase “to get cold feet,” which denotes hesitation or nervousness before a significant event like a wedding, originally connoted a sense of fear or cowardice but now often has a milder, less judgmental tone. Similarly, the Russian “пошел в разнос” (literally “went out of bounds”) can denote someone becoming wildly angry or irrational, but its connotation has broadened in recent years, with younger generations using it to describe someone who is acting unpredictably or out of control in less negative terms, such as during a spontaneous or carefree event. The denotative-connotative distinction is also essential when dealing with emotional euphemisms in both languages. Euphemisms are often used to soften the emotional impact of certain words or phrases, particularly those related to negative emotions or sensitive subjects. For instance, the English phrase “passed away” is a euphemistic way of denoting death, but its connotation of peace and calm contrasts with the more direct and emotionally loaded denotation of the word “died.” In Russian, “ушел из жизни” (literally “left life”) serves a similar purpose, softening the impact of the harsher term “умер” (died). These emotional euphemisms highlight the cultural tendency in both English and Russian to shield individuals from confronting painful emotions directly, offering a more socially acceptable way of expressing grief or loss.

The comparative analysis reveals that while both languages share universal emotional metaphors, the cultural contexts shape their nuances. English idioms often emphasize individuality and physical reactions, reflecting a culture that values personal expression and dynamism. Russian idioms, on the other hand, frequently evoke collective experiences and philosophical musings, indicative of a society deeply rooted in tradition and introspection.

Globalization and cultural exchange have further influenced phraseological units, introducing hybrid expressions that blend traditional and modern imagery. For example, Russian youth increasingly use English-inspired phrases, adapting them to local contexts, while English speakers adopt Slavic idioms in literary and artistic works.

**Conclusion.** In conclusion, the study of phraseological units expressing emotions in English and Russian reveals significant linguacultural differences in how emotions are conceptualized and conveyed through language. Both languages use metaphors to represent emotional states, but the specific imagery and cultural references vary greatly. English tends to emphasize bodily sensations and lightness (e.g., “walking on air,” “boiling with rage”), while Russian often uses images of force, nature, and profound introspection (e.g., “потускнели глаза,” “рвать и метать”). These differences are deeply rooted in the respective cultures’ values, historical experiences, and societal attitudes toward emotions.

The comparative analysis of emotional phraseological units highlights the importance of understanding cultural context in communication. For speakers of both languages, these expressions are not merely linguistic forms but carry rich, culturally specific meanings that influence how emotions are understood and interpreted. This is particularly important in translation, cross-cultural communication, and the study of intercultural relationships, where misinterpretations of emotional expressions can lead to misunderstandings. By exploring the emotional dimensions of language, we gain a deeper appreciation of the role language plays in shaping our emotional lives and our interactions with others.

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## LEXICAL-THEMATIC FIELD OF ORNITHONYMS IN THE LANGUAGES

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**Abstract.** This article is devoted to the concept of language units representing ornithonyms in linguistics, and the main goal of the research is focused on how the relations of the lexical field of bird names - ornithonyms, which are considered language units, are reflected. In addition, the results obtained in the research partially contribute to the development of the field of lexicology. Language units mean invariable units such as phoneme, morpheme, lexeme. They are manifested in speech in a specific material form. Accordingly, the names of birds - ornithonyms are also lexemes and they are used in the course of speech, in necessary places, in the structure of relevant texts.

**Keywords:** ornithonym, language units, field, lexeme, paradigmatic, hierarchical, neighborhood, syntagmatic relations, morpheme, phoneme.

## ORNITONIMLARNING TILLARDAGI LEKSIK-TEMATIK MAYDONI

**Annotatsiya.** Ushbu maqola tilshunoslikda ornitonimlar ifodalovchi til birliklarining tushunchasini yoritishga qaratilgan bo'lib, tadqiqotning asosiy maqsadi til birliklari hisoblangan qush nomlari - ornitonimlar leksik maydoni munosabatlari qay tarzda aks ettirilganiga qaratilgan. Bundan tashqari tadqiqotda erishilgan natijalar leksikologiya sohasi rivojlanishiga qisman hissa qo'shadi. Til birliklari deyilganda fonema, morfema, leksema singari o'zgarimas birliklar tushuniladi. Ular muayyan moddiy ko'rinishda nutqda voqealanadi, namoyon bo'ladi. Shunga ko'ra, qush nomlari- ornitonimlar ham leksemalar hisoblanadi va ular nutq jarayonida, zarur o'rinlarda tegishli matnlar tarkibida qo'llaniladi.

**Kalit so'zlar:** ornitonim, til birliklari, maydon, leksema, paradigmatic, pog'onali, qo'shnihilik, sintagmatik munosabatlar, morfema, fonema.

## ЛЕКСИКО-ТЕМАТИЧЕСКОЕ ПОЛЕ ОРНИТОНИМОВ В ЯЗЫКАХ

**Аннотация.** Данная статья посвящена освещению понятия языковых единиц, представляющих орнитонимы в лингвистике, и основной целью исследования является изучение того, как отражаются отношения между названиями птиц, считающимися языковыми единицами, и лексическим полем орнитонимов. Кроме того, результаты, достигнутые в исследовании, частично способствуют развитию лексикологии. Когда говорят языковые единицы, понимаются такие неизменные единицы, как фонема, морфема, лексема. Они проявляются в речи в определённом материальном виде. Соответственно, названия птиц-орнитонимы также считаются лексемами и используются в речевом процессе, в соответствующих текстах, где это необходимо.

**Ключевые слова:** орнитоним, языковые единицы, поле, лексема, сходство, ступенчатое, синтагматическая отношение, морфема, фонема.

**Introduction.** Modern linguistics encompasses a variety of disciplines. This, of course, is a great impact for the development of this field. One of these areas is the direction of ornithology, which was introduced into science by the Italian naturalist U. Alderova at the end of the 16th century BC. This term is borrowed from the Greek language and means “ornithos” - bird, “logos” - teaching. Also, in Uzbek linguistics, animal names are expressed by the concept of zoonym. It should not be forgotten that the animal lexeme is much broader in content than the zoonym and ornithonym lexemes, and partially includes the content of these two lexemes. The term “zoonym” reflects the family of mammals, and in a broader sense, the entire animal world in its animate-inanimate opposition to the plant world. From this point of view, it also includes the world of birds to a certain extent. Since ancient times, animal names, zoonyms and ornithonyms have been an integral part of the lexicon of these languages. Ornithology studies the ecology, biology, systematics, morphology, physiology, biogeography of birds and uses this information to solve problems related to general biology and the practical activities of mankind.

**Literature review.** Several literatures were used to clarify the main content of the article and in the process of analysis. Many authors in English and Uzbek languages have analyzed the subject of bird

terminology. So, the scientists as A.P.Denisova, M.A.Kutyeva, L.V.Amelina, E.V.Kuznetsova, O.B.Simakova, N.Yu.Kostina, V.V.Sibul, N.B.Neronova, Nematov H., Rasulov R., Abdiev M., M.Patsis researched ornithonyms in the Uzbek and English languages. The dissertation written by Dilnoza Bekmurodovna on the topic "Structural and semantic study of ornithonyms of the Uzbek language" devoted to the analyses of ornithonyms in Uzbek language. [3; 20]. System analysis problems of field lexicon literatures were used to get information about system lexicology. As it is known, "system lexicology" is a component of linguistics that studies language as a system. The formation of system lexicology is based on the consistent differentiation of language and speech, their units, and the study of the lexical composition of the language as a whole system. In the system lexicology, simplified and compound lexical morphemes are studied as the smallest unit. In the study of language units expressing the meaning of ornithonyms, several sources were used.

**The results and their analysis.** In the *Uzbek language, ornithonym have their own lexical structure. The issue of ornithonyms research in Uzbek linguistics has attracted the attention of linguists for many years. In recent years, a number of monographic studies and explanatory dictionaries have been created on this topic. Fixed phrases or phraseological units containing ornithonyms are an active layer of phraseology in the English and Uzbek languages. They reflect the centuries-old observations of the appearance and habits of our little friends and reflect the attitude of man to the animal world, which in turn is the cultural and information base of each language. The imagery and anthropocentric orientation inherent in such expressions is mainly due to the fact that they reflect human qualities - physical, mental and social characteristics.*

The thematic field of language units representing ornithonyms is very wide and is divided into several sub-fields. These fields contain words and phrases derived from bird names, their semantic and stylistic functions. Below are some of the main subject areas: 1. Morphological characteristics of birds: this field contains language units related to the appearance of birds. For example, expressions such as "sharp eyes of an eagle" emphasize the sharpness of the bird's eye. Also, words and expressions expressing the color, size, structure of feathers and other characteristics of the bird are included in this field. 2. Bird Behavior and Habits: This field contains language units that describe the behavior of birds, such as flying, landing, perching, and interacting: phrases as "crow of a crow", "seats of a stork", "chirping of a sparrow". 3. Bird Folklore and Mythology: In many cultures, birds are depicted as sacred creatures or mythical heroes. This area contains language units representing myths, legends and traditions related to birds. For example, legendary bird names such as "Simurg", or symbolic meanings associated with birds. 4. Activities related to birds: this area contains language units representing activities related to birds such as hunting, bird watching, birding: expressions such as "hunting eagle", "bird in a cage". 5. Birds in Metaphorical Meaning: This is the broadest and richest field in which birds are used to represent various metaphorical meanings: the expression "free bird" can represent freedom, and the expression "decent bird" can represent poverty. 6. Phraseological units: This field contains proverbs, proverbs and other phraseological units involving the names of birds. These thematic areas are interrelated and complementary. The thematic field of ornithonyms testifies to the richness of the language and the importance of birds in various aspects of human life.

According to the morphological aspects linguist R. Kungurov in his monograph "Descriptive Words in the Uzbek Language", was able to express important ideas about the etymology of a number of ornithonyms, such as qarashaqshaq, olapopishak, sassiqpopishak, olashaqshaq, formed on the basis of the adjective + descriptive word model, as well as, kakku, bulbul, bedana, zag'cha, zag'izg'on, chumchuq, zulzul tovuq, and gongqarg'a.[1; 113-139] Among lexical seme, there are general, dominant, and less general, subordinate semes. General semes, or "archisemes", or "nuclear semes" are integral components of meaning, since they unite entire groups of thematically related words. For ornithonyms, the archiseme is, as a rule, the seme "bird". The archiseme of generic meaning is clarified and specified by differentiating semes of specific meaning, which delimit the meaning of one unit from the meanings of other units within the LSG or subgroup. All ornithonyms in the Uzbek language belong to the lexical structure of this language and form a separate LSG. It should also be taken into account that "lexicological studies are carried out mainly based on the content, semasiological aspect of lexical morphemes. In this case, semantics is a separate aspect of the language, and its main unit is the nominative unit. Nominative units, also include speech derivatives - coined words, word combinations, phraseological units. Therefore, when studying the lexical-semantic properties of synonyms, it is necessary to take into account the semantics of phraseological units formed with their help, such as: jo'jabirday jon, mayna qilmoq, qarg'aday qag'illamoq, chumchuqday qo'rqqan tariq ekmas, chumchuq so'ysa ham qassob so'ysin, anqo'ning urug'i as includes semantics of compound words like shunqor-lik, suqsur-day, burgut-day, baliq-chi, popish-ak, asal-chi-lar, qar-g'a, kak-ku, chitt-ak, dum-parast, kal-jo'r-chi.

When we talk about linguistic units, we mean unchangeable units such as phonemes, morphemes, and lexemes. They are realized and manifested in speech in a certain material form. Accordingly, bird names - ornithonyms are also lexemes. They are used in the speech process, in necessary places, in the structure of relevant texts. For example, such ornithonyms as *haydarkokil*, *to'ttiqush*, *qoratamoq*, *olaqanot*, *qoraqush* and others. Language units interact with each other. "Relationships" mean the interconnections and connections between the constituent parts of a whole units. The concept of relationship is of great importance in system analysis. Because in any system, the essence of a certain unit is determined not by this unit itself, but by the relationships between the units of the same system. Three main types of relationships are distinguished between language units, including ornithonyms: a) similarity relationships b) hierarchical relationships c) neighborhood relationships.

Paradigmatic relations are also known in linguistics as the properties of adverbials. The essence of such relations is that language units that have a series of paradigms and some differences are combined with each other. [5; 15] For example, when we say "kaptar", we mean its external structure (*bo'yni*, *qanoti*, *dumi*, *ustki tumshug'i*, *pastki tumshug'i*, *burun teshigi*, *quloq teshigi*), *body structure* (*yelka suyagi*, *bilak suyagi*, *panja suyagi*, *muskullar*, *qoqish pattalari*), *plumage*, *internal structure* (*xazm qilish*, *ayrish va nafas olish sistemasi*, *qon aylinish sistemasi*), etc. The word "kaptar" is associated with such series as qush, uchadigan qush, xonaki yoki yovvoyi qush, organism with external and internal structure. The essence of the word "kaptar" is determined by the mutual relations of the units in this series. This can be seen from the following explanation of the ornithonym "kaptar" : "rang-barang tusli va turli shaklli xonaki yoki yovvoyi qushlarning umumiy nomi". The Persian-Tajik word "kabutar" also expresses the meanings inherent in the ornithonym "kaptar" [6; 289].

Units connected by similarity relations occupy one place in speech and have one property:

1. *Men qushlardan bulbulni yaxshi ko'raman*
2. *Sen qushlardan to'tini yaxshi ko'rasan.*
3. *U qushlardan bedannani yaxshi ko'radi*
4. *Biz qushlardan kabutarni yaxshi ko'ramiz.*
5. *Siz qushlardan kanarekani yaxshiu ko'rasiz.*
6. *Ular qaldirg'ochlarni yaxshi ko'rishadi.*

The first lexical elements of the presented sentences (me, you, he, we, you, they), the third lexical elements: *bulbulni*, *to'tini*, *bedanani*, *kabutarni*, *kanarekani*, *qaldirg'ochni* and the last lexical elements: *ko'raman*, *urasan*, *kuradi*, *kuramiz*, *urasiz*, *kuradilar* are lexico-grammatically variable components, the second and fourth lexical elements *qushlardan* are used grammatically unchanged, but all of them have the same features in the speech process. In this case, each of the components that make up the presented sentences forms independent paradigmatic rows paradigms, taken separately.

The opposition of units in paradigmatic relations based on their similarity with some differences can lead to an opposition [6; 16]. The groups of units participating in this opposition are considered members of the opposition. For example, the ornithonym lexemes *bulbul*, *to'tti*, *bedana*, *tustovuq*, *kaklik*, *qaldirg'och* that we mentioned above are integral, according to their similar features, they are part of the same LSG, but they also have contradictory, dissimilar features. In particular, four of the ornithonyms cited (*bulbul*, *to'tti*, *kaklik*, *bedana*) are domestic birds, while the remaining two (*tustovuq*, *qaldirg'och*) are wild birds.

Several types of contradictions are distinguished among all units of language, including lexemes. The most important of these contradictions are four types, which include: a) equivalent contradictions; b) proportional contradictions; c) gradual contradictions; d) incomplete contradictions [6; 16]. Such contradictions can also be found in ornithonymic lexemes:

Equivalent contradictions are understood as the opposition of two ornithonyms-lexem as based on their specific features, contrasting signs [6; 16]. For example, in the contrast of the ornithonyms *xo'roz* and *tovuq*, one ornithonym *xo'roz* has the meaning of masculinity "male chicken", while the other *tovuq* has the meaning of "femininity". In the contrast of *jo'ja* and *tovuq*, one ornithonym *jo'ja* expresses the meaning of "voyaga yetmagan nisbatan kichik yoshdagi qush", and the other one expresses the meaning of "voyaga yetgan, katta yoshdagi qush parranda". Accordingly, these ornithonyms are in a contradictory relationship.

Proportional contradictions mean a series of contradictions based on a specific sign. In particular, many synonyms based on the concepts of "wildness" and "domestic, MBN -ity", "beauty" and "ugliness" create lexical contradictions.

Level opposition exists between at least three lexemes, and these ornithonyms are contrasted with each other according to the degree of a certain feature (sema) - greater or lesser.



"Incomplete contradictions differ sharply from other contradictions. Such a contradiction appears between at least two linguistic units lexemes or two groups of units. One of these units is necessarily permanent, stable, unchanging..." [6; 17].

The second type of relations between language units is called hierarchical relations. In language units (lexemes) connected by hierarchical relations, a unit (lexeme) expressing a broader concept and meaning includes a unit (lexeme) expressing a narrower concept and meaning, with which it often enters into species-genus (hypo-hyperonymic), whole-part (paronymic) relations [6; 22]. For example, let's take the lexical units ornithonyms bird, *parranda*, *zog'cha*, *kaklik*, *o'rdak*, *miqqiy*. According to the meaning and concept conveyed by the ornithonyms "*parranda*", "*zog'cha*", "*kaklik*", "*o'rdak*", "*miqqiy*", they are included in the meaning of the ornithonym "bird". Lexical units expressing ornithonyms in such a relationship are interconnected by whole-part and species-genus relations.

Hierarchical relations are very active in the lexical and grammatical construction of a language and are found in various groups of linguistic units including lexical items. They can be combined with each other, enter into larger groups, and have hierarchical relations.

The third type of relations between lexemes is syntagmatic relations. Such relations are characterized by the fact that lexemes which can logically combine with each other, can be used side by side. It should also be taken into account that in this case, any language unit (lexemes) cannot be combined with any other lexemes and enter into adjacency relations. For example, in the Uzbek language, the combinations *tosh uchdi*, *tosh qaynadi* cannot be formed, because the stone is heavy, it does not fly, but is thrown. However, the compounds "*qush uchdi*" and "*tovuq qozonda qaynadi*" can be formed in the process of speech, because the ornithonym "bird" can be combined with the verb "*uchmoq*" to form a neighboring syntagmatic relationship, and when a hunted or purchased chicken is plucked and put into a pot, it will certainly boil and cook, that is, in this case the ornithonym "*tovuq*" has the ability to form a syntagmatic relationship with the lexical items "*qozon*" and "*qaynamoq*". So, we can say that there are paradigmatic, syntagmatic and step relationships among ornithonyms. At the same time, ornithonym-lexemes are characterized by the expression of mutually equal value, proportional, level and incorrect contradictions.

**Conclusion.** Ornithonyms have unique lexical and semantic features. When they are studied from the point of view of system lexicology, the difference between ornithonym-words and ornithonym-lexemes becomes obvious. Ornithonyms form a separate lexical – thematic fields of the language. The nominative units included in this lexical – thematic fields not only the names of birds, but also their components as wings, eyes, legs, tails, as well as the physical appearance of birds (water birds, birds flying in the sky). In this regard, ornithonym lexemes interact with each other. Such relationships have paradigmatic, syntagmatic, and hierarchical characteristics. Such characteristics of ornithonyms can also be understood through their explanations in various dictionaries. *One of the most productive ways of forming ornithonyms is through terminology. If speech derivatives are defined from the point of view of a certain field, including the field of ornithology, and is specialized, such derivatives also become independent ornithonyms of the language. Simple ornithonyms are historically indivisible; they are basic lexical units consisting of a single root. From the point of view of the Uzbek and English languages, lexemes that are ready and indivisible, have formal and meaningful integrity, and whose composition is historically complex, are simplified ornithonyms.*

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**ATOQLI OTLARNING LINGVOMADANIY TAHLILI VA ULARNING FUNKSIONAL XUSUSIYATLARI**

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***Annotatsiya.** Ushbu maqolada antroponimlar va boshqa atoqli otlarning lingvomadaniy xususiyatlari o‘rganiladi. Tadqiqotda atoqli otlarning til va madaniyat o‘rtasidagi uyg‘unlikni aks ettiruvchi semantik, funksional va estetik xususiyatlari tahlil qilingan. Lingvokulturologik yondashuv asosida atoqli otlarning ijtimoiy, tarixiy va madaniy ma‘lumotlarni ifodalashdagi o‘rni ko‘rsatib berilgan. Shuningdek, badiiy asarlarda antroponimlarning vazifasi va ulardan foydalanish xususiyatlari o‘rganilgan. Maqolada atoqli otlarning lingvomadaniy tahlil metodologiyasi va ularni tadqiq qilishning istiqbollari taqdim etiladi.*

***Kalit so‘zlar:** antroponimlar, lingvomadaniyat, semantika, onomastika, funksional tahlil, badiiy onomastika, nominativ funksiyalar, estetik xususiyatlar.*

**ЛИНГВОКУЛЬТУРНЫЙ АНАЛИЗ СОБСТВЕННЫХ ИМЁН И ИХ ФУНКЦИОНАЛЬНЫЕ ОСОБЕННОСТИ**

***Аннотация.** В данной статье изучаются лингвокультурологические особенности антропонимов и других имён собственных. В исследовании проанализированы семантические, функциональные и эстетические особенности имён собственных, отражающие гармонию между языком и культурой. На основе лингвокультурологического подхода показана роль имён собственных в выражении социальной, исторической и культурной информации. Также были изучены функции антропонимов в художественных произведениях и особенности их использования. В статье представлена методология лингвокультурологического анализа имён собственных и перспективы их исследования.*

***Ключевые слова:** антропонимы, лингвокультура, семантика, ономастика, функциональный анализ, литературная ономастика, номинативные функции, эстетические характеристики.*

**LINGUOCULTURAL ANALYSIS OF PROPER NOUNS AND THEIR FUNCTIONAL FEATURES**

***Abstract.** This article explores the linguocultural features of anthroponyms and other proper nouns. The study analyzes the semantic, functional, and aesthetic characteristics of proper nouns that reflect the harmony between language and culture. Using a linguocultural approach, the role of proper nouns in conveying social, historical, and cultural information is demonstrated. Additionally, the functions and usage features of anthroponyms in literary works are examined. The article presents the methodology for the linguocultural analysis of proper nouns and outlines prospects for their further research.*

***Keywords:** anthroponyms, linguoculture, semantics, onomastics, functional analysis, literary onomastics, nominative functions, aesthetic features.*

***Kirish.** So‘nggi paytlarda tilshunoslikda til faqat muloqot vositasi sifatida emas, millatning madaniy ko‘rsatgichi sifatida qaraluvchi tadqiqotlar juda ko‘plab olib borilmoqda. Bu kabi tadqiqotlar xalq madaniyatining eng nozik qirralari uning o‘ziga xos bo‘lgan tilida namoyon bo‘lishi to‘g‘risidagi tasavvurlarga asoslanadi. Bunday yondashuvlardan kelib chiqib, til nafaqat millatning zamonaviy mentaliteti, shuningdek, oldingi davr odamlarining dunyo, jamiyat, va o‘zlari haqidagi fikrlarini ham tahlil etishni talab etadi.*

*Onomastik material juda katta madaniy salohiyatga ega bo‘lishiga qaramay, onomastika lingvomadaniy aspektida yetarli darajada o‘rganilmagan. E.L.Berezovich ta’kidlaganidek, atoqli otning madaniy va tarixiy qiymati haqidagi axborotni e’lon qilishning o‘zi yetarli emas, balki onomastikondan madaniy va tarixiy ma‘lumotlarni olish metodologiyasi, shuningdek, bu ma‘lumotlarni tavsiflash va talqin qilish metodologiyasini ishlab ham chiqish kerak [3].*

**Mavzuga oid dabiyotlar tahlili.** Onimlarning denotatsiyaga nisbatan terminologik tizimi va tasnifi, til diaxroniyasida kechgan tarixiy jarayonlar tasviri, atoqli otlarning shakllanish jarayonlari, ularning matn tuzilishidagi roli xorijiy tilshunos olimlar J.O.Butler, A.H.Gardiner, R.Langacker, M.A.Halliday, G.N.Leech, A.Wierzbicka, S.Brendler, B.Abbott, K.Bach, W.F.Nicolaisen, L.R.N.Ashley, rus tilshunos olimlari A.A.Reformatskiy, A.V.Superanskaya, V.D.Bondaletov, M.V.Gorbanevskiy, V.N.Mixaylov, V.A.Nikonov, L.M.Shetin, V.I.Bolotov, N.D.Arutyunova, V.A.Maslova, Y.S.Kubryakova, I.R.Galperin, V.I.Karasik, V.I.Txorik, S.G.Ter-Minasova, V.V.Vorobyov, Y.A.Karpenko, N.V.Podolskaya, N.V.Baskakov, V.I.Suprun, M.V.Gorbanevskiylarning ilmiy ishlarida amalga oshirilgan, bu ishlarning e'tibor markazida Inson va uning ismi, ismning shaxs ichki dunyosiga ta'siri va insonning olam bilan o'zaro aloqasini aniqlash nuqtayi nazarida o'rganish yotgan.

**Tadqiqot metodologiyasi.** Ma'lumki, madaniyatlararo va tillararo muloqot uchun til qoidalarini o'rganish yetarli emas, boshqa xalq madaniyati haqidagi bilimlarni o'zlashtirish, o'sha tilda so'zlashadigan odamlarning milliy va madaniy xususiyatlari haqida tasavvurga ega bo'lish kerak. Atoqli otlar ma'lum ijtimoiy, madaniy va mafkuraviy doirada paydo bo'ladi. Lingvomadaniy nuqtayi nazardan, haqiqiy hayotdagi va badiiy adabiyotdagi ismlar bir-biriga ma'lum darajada o'zaro ta'sir qiladi. Adabiy personajni aniqlash uchun maxsus yaratilgan antroponimlar, xuddi J.Barri qalamiga mansub "Piter Pen" ertagi qahramoni Vendining nomi bilan sodir bo'lganidek, real hayotda foydalanishga o'tishi mumkin va aksincha, haqiqiy onomastikon onimlari asarning xayoliy badiiy makonida ishlatilishi mumkin.

Bunday holda, antroponimlar matnning ma'lum bir madaniyat bilan bog'laydigan tarkibiy qismlari sifatida namoyon bo'ladi. Asardagi atoqli otlar milliylikni yaratishda ishtirok etadi, o'quvchiga hissiy va estetik ta'sir qiladi, uni boshqa, unga begona bo'lgan madaniy dunyoga jalb qiladi.

**Tahlillar va natijalar.** Antroponimlarni lingvomadaniy jihatdan o'rganganda, "madaniyat kategoriyalarida ma'noning denotativ yoki majoziy motivatsion jihatlarini talqin qilish" bo'lgan madaniy ma'noga alohida e'tibor qaratish lozim[5]. Lingvomadaniyatshunoslik doirasida onimlar lingvokulturonimlar, ya'ni bevosita yoki bilvosita stilistik shaklda milliy madaniyat xususiyatlarini to'liq, yorqin va adekvat aks ettira oladigan lingvistik birliklar sifatida o'rganiladi. Onomastikon insoniyat jamiyatining lingvistik tizimining bir qismi bo'lganligi sababli, uni shakllantirishi va belgilashi, shu bilan turli madaniyatlarni bir-biridan ajratib ko'rsatishi mumkin. Avvalo shuni ta'kidlash kerakki, ismning shakli, ism shakllanadigan onomastik me'yorlar bizni u yoki bu antroponim qaysi madaniyatga tegishli ekanligini tushunishga undaydi [6].

Bu nuqtayi nazarni D.I.Yermolovich o'zining tillar va madaniyatlar chorrahasida antroponimlarning kesishishi haqidagi asarida aniq tasvirlab bergan. Uning so'zlariga ko'ra, rus antroponimikasi juda o'ziga xos va shuning uchun boshqa tilda so'zlashuvchilar uchun har doim ham tushunarli emas [4]. Uning bu fikri boshqa tillarga ham taalluqli, masalan, o'zbek tilidagi nomlarning kichraytiruvchi shakllari (Nozi, Dili, Shox, Bek, Guli), ko'pincha chet elliklar tomonidan butunlay boshqa nomlar sifatida qabul qilinadi: o'zbeklar tomonidan ifodalangan hissiy baho ularga yetib bormaydi, boshqa madaniyat sohiblari tomonidan ifodali kontekst mavjud bo'lgandagina tushunilishi mumkin.

Ingliz antroponimikasida ham chet elliklar tomonidan boshqa nomlar sifatida qabul qilinishi mumkin bo'lgan ismlarning kichraytiruvchi shakllarini uchratish mumkin (Bill-William; Al-Albert, Bert-Bertie).

Shuningdek, ismlarning lingvomadaniy xususiyatlariga ayol yoki erkak ismlarida jinsini ko'rsatuvchi qo'shimchani mavjudligi yoki yo'qligi ham misol bo'lishi mumkin. Olimlar bu hodisani madaniy an'analarga asoslangan lingvistik shartlilik deb atashadi. Masalan, ingliz lingvistik madaniy an'alarida biz erkak va ayol ismlari deyarli hech qanday farqlovchi xususiyatlarga ega emasligini va ba'zi ismlar ham erkak, ham ayol kishiga berilishi (Chris – Chris) mumkinligini kuzatishimiz mumkin, o'zbek an'alarida esa erkak va ayol ismlari o'rtasida farq bor, ular ko'pincha qo'shimchalar bilan ifodalanadi (Salim – Salima, Karim – Karima, Anvar - Anvara).

Xalq madaniyati va o'ziga xos mentalitetining ma'lumotlar manbasi sifatida qaralgan atoqli otlar til va madaniyat uyg'unlashuvida alohida ahamiyat kasb etadi. Atoqli otlarda juda boy va qiziq ma'lumot to'plangan bo'lishi mumkin, ularni ajratib olish atoqli otni o'rganish aspektiga bog'liq. Biroq, atoqli otlarni matnlarda o'rganish xususiyatlarini ifodalab, aynan atoqli otlar muayyan davr va muayyan madaniyat mahsuli ekanligi bilan belgilanadi. Madaniyat – jamiyat, ijodiy kuchlar, insonlar qobiliyatlarining tarixiy belgilangan darajasi bo'lib, odamlar turmush tarzi va faoliyat shakllari va turlarida ularning o'zaro munosabatlarida, shuningdek, yaratilayotgan moddiy va ma'naviy qadriyatlarda o'z ifodasini topadi. Madaniyatga ilk ilmiy ta'rif mash'ur etnograf E.Teylor tomonidan 1871- yilda berilgan bo'lib, unga ko'ra: madaniyat – bilimlar, san'at, axloq-odob, huquq, urf-odatlar va insoniyatni hamda jamiyatga xos bo'lgan boshqa xususiyatlar majmuasidir.

Mazkur tushunchaning barcha mavjud ta'riflarida qandaydir umumiy jihat bor: madaniyat shaxs, guruh va jamiyatning hayotiy faoliyatini tavsiflaydi; u insoniyat turmush kechirishiining o'ziga xos usuli; madaniyat o'z ichiga xulq-atvor, ong, insoniyat faoliyati, buyumlar, predmetlar, mehnat quroli, til formalari, ramzlar va belgilarni qamrab oladi.

Madaniyatning bir qismi sifatida til to'g'risida gapirganda, eng avvalo, ijtimoiy, ta'limiy va kasbiy mavqe ko'z o'ngimizda gavdalanadi va shu bois u har bir insonning tashrif qog'oziga qiyoslanadi. So'z ko'plar tomonidan qayd etilganidek, faqat ma'lumot berish vositasigina bo'lib qolmay, balki madaniy ma'lumotni yetkazish qurilmasi ham hisoblanadi. Til va madaniyat aloqasi so'z konnotatsiyasini yuzaga keltiradi. Konnotatsiya — bu so'z bilan ifodalanuvchi tushunchaning zaruriy bo'lmagan, biroq o'zida muayyan predmet yoki hodisaga jamiyatda berilgan so'z bilan bog'liq madaniy tasavvurlar va an'analarni ifodalovchi qat'iy belgilar hisoblanadi.

Atoqli ot inson turli buyumlarni farqlaydigan va ularni nomlay boshlagan qadim davrlarda paydo bo'lgan. Bunda u yo farqlovchi xususiyatlari, yoxud atalayotgan buyumning vazifasi, yoxud ko'zga tashlanuvchi belgilari va boshqalarni ifodalashga harakat qilgan, boshqacha qilib bilan aytganda, nomlanayotgan so'zni qaysidir usul bilan ajratib ko'rsatishga harakat qilgan. So'zning ayni xususiyati umuman nominativ vazifani bajaruvchi ism sifatida atoqli otga nisbatan alohida dolzarblikka ega bo'ladi, chunki ular ixchamlashtirilgan ramziy shaklda ifodalangan predmet nomlanishi haqida ma'lumotni o'z ichiga oladi. Bundan kelib chiqadiki, onimlarni lingvomadaniy ma'lumotni tashuvchi sifatida o'rganish muhim ahamiyatga ega bo'lib, u o'z navbatida madaniyatdagi umumiy jarayonlarni va an'analarni aks ettiradi. Til birliklari sifatida onimlar quyidagi muhim funksiyalarni bajaradilar: nominativ, identifikatsiyalovchi va differentsiyalovchi. Aytib o'tilgan asosiy funksilardan tashqari olimlar quyidagi ikkinchi darajali funksiyalarni ham ajratib ko'rsatadilar; ijtimoiy, hissiy, kumulyativ, “qatorga kiritish” funksiyasi, ekspressiv, estetik, stilistik.

Onim har doim ham izohlab bo'lmaydigan va aniq mazmuniy o'qilishi mumkin bo'lmagan o'zining ichki mazmuniga ega. Atoli otning ramziyligi va jumboqliligini, xalqda atoqli otning afsonaviy kuchiga, uning o'z sohibi taqdirini oldindan belgilab berish qobiliyatiga ishonch mavjudligi tadqiqotchilar tomonidan qayd etib o'tilgan. Bu bilan atoqli otga bo'lgan onomastika va onomasiologiyaning zamonaviy antroposentrik yo'nalishdagi tilshunoslikdagi qiziqish bilan izohlanadi, zero, tilshunoslik rivojlanishining zamonaviy bosqichi uchun xos bo'lgan antroposentrik yondashuv onimlarni o'rganish uchun yangi istiqbollarni ochib bermoqda. Tildagi shaxs boshlanmasining lingvistik tadqiqotlarning ustuvor yo'nalishi sifatida belgilanishi XX asrning 80-90-yillariga kelib inson nazariyasining umumiy makonda yaratilgan va yaratilayotgan matnlarda o'zini namoyon etuvchi, shu bilan birgalikda olam manzarasi, olamning lisoniy manzarasi, olamning til-muallif manzarasi tushunchalarga oid til shaxsi sifatida shakllanishiga olib keldi.

U yoki bu til ismlar kontinumining gorizontol kesimi u yoki bu davrning madaniy, etnik til bog'lanishi obyektiv ko'rsatgichi bilan tan olinishi mumkin. Vertikal kesimda olinganda u yoki bu til onomastikasi uning rivojlanish tarixini, shuningdek, bu til yaratuvchisi bo'lgan xalq tarixi va madaniyatini aks ettiradi. Vaqt o'tgan sari eskirgan ismlar qayta yuzaga kelishi holatlari ham kuzatiladi.

Lingvomadaniy jamoaning tili uning moddiy va ma'naviy madaniyati bilan birlashadi. Eng qadimgi mifologik tafakkur sinkretizm, ya'ni, obyekt va uning nomining birligi, bir-biridan ajralmasligi bilan xarakterlanadi. Birinchi (qadimiy) atoqli otlardan “tabiatan” nomlar (nomlash) sifatida foydalanilgan, ular faqat ma'lum bir mavzu bilan bog'liq edi: A.Gardiner terminologiyasida bu “mujassamlangan” xarakterga ega bo'lgan ismlardir. Toponimning geografik ma'nosi uning bevosita, majburiy ma'nosi hisoblanib, ushbu ma'nosiz toponimning o'zi ham bo'lishi mumkin emas.

**Xulosa va takliflar.** Mumtoz ingliz adabiyotida personajning maqomi har doim ijtimoiy-tarixiy sharoit, ijtimoiy-madaniy vaziyat bilan bog'liq bo'lgan ijtimoiy va mulkiy holatining ko'rsatkichi sifatida o'rganilgan. Misol tariqasida, J.Apdaykning “Of the farm” (Ferma haqida) hikoyasini oladigan bo'lsak, “the stiffish Park Avenue couple”ning lakonik tavsifida oddiy va takabbur turmush qurgan juftlikning yuqori ijtimoiy mavqeyiga ishora mavjud.

Toponimiya bilan bog'liq obro'-e'tibor belgisi o'zgaruvchidir: nufuzli manzil g'oyasi vaqt o'tishi bilan o'zgaradi. Agar XIX asr oxiri - XX asr boshlarida odamlarning “amerika orzusi” uchun sanoat shaharlariga bo'lgan istagi katta xarakterga ega bo'lgan bo'lsa (urbanizatsiya davrining bunday ijtimoiy holati, masalan, T.Drayzer tomonidan “Baxtiqaro Kerri” romanida tasvirlangan), XX asr o'rtalariga kelib vaziyat o'zgardi.

Badiiy (yoki estetik) onomastika, qoida tariqasida, atoqli otlarning shakllanishi va faoliyatining milliy an'analarga asoslanadi, bu o'quvchiga makon va zamon haqidagi ma'lumotlar (harakat joyi, vaqti, voqealar ishtirokchilarining ijtimoiy mavqei va boshqa ma'lumotlar)ni beradi, ma'lumki, makon va zamon tushunchalari lingvomadaniyatshunoslikning asosiy kategoriyalari hisoblanadi.

Onimik leksika har qanday tabiiy til lugʻatining ajralmas qismi, tizimning kichik tizimchasi. Atoqli otlarning asosiy qismi tabiiy tilga tegishli boʻlib, ulardan faqat baʼzilari sunʼiy yaratilish mahsulidir. Tabiiy nominatsiya obyektning xususiyatlarini oʻz-oʻzidan koʻrib chiqish, xalq tajribasiga asoslangan amaliy sinov, nomaʼlum mualliflik, bugungi kun nuqtayi nazaridan nominatsiyaning jamoaviyligi bilan bogʻliq. Sunʼiy ravishda yaratilgan nomlar esa toʻgʻridan-toʻgʻri hukmron mafkuraga bogʻliq, uni aks ettiradi va ifodalaydi. Sunʼiy ravishda yaratilgan nomlar onimlarning har qanday toifasida mavjud, ularning soni koʻp, masalan, astronomiya, germatonimiya, zoonimiya kabi sohalarda ular oʻz tizimlarini yaratadilar. Sunʼiy onimik lugʻat guruhlarida lingvokulturologik shartlilik, ergonimlar hamda belgilar aniq va ravshan namoyon boʻladi.

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**THE ROLE OF PRAGMATICS IN FACILITATING THE UNDERSTANDING OF LITERARY TEXTS**

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**Abstract.** *The study explores how pragmatic principles help readers better interpret and understand literary texts. While traditional literary analysis focuses on structural, thematic, and stylistic elements, pragmatics addresses the contextual and implied meanings behind words. Concepts such as implicature, deixis, and speech acts are analyzed to show how they contribute to the interpretation of literature. By applying pragmatic tools, readers can bridge the gap between literal language and intended meaning, thus enhancing comprehension. This article demonstrates the role of pragmatics in making literature more accessible, supported by case studies of classical and modern texts.*

**Keywords:** *Pragmatics, Literature, interpretation, implicature, context, comprehension, method, teaching, Technology, Science, Education.*

**BADIIY MATNLARNI TUSHUNISHDA PRAGMATIKANING O'RNI**

**Annotatsiya.** *Mazkur tadqiqot pragmatik tamoyillar o'quvchilarga adabiy matnlarni yaxshiroq talqin qilish va tushunishda qanday yordam berishini o'rganadi. An'anaviy adabiy tahlil asosan tuzilma, mavzu va uslubiy elementlarga e'tibor qaratgan bo'lsa, pragmatika so'zlarning kontekstual va bilvosita ma'nolarini o'rganadi. Implikatura, deixis va nutq aktlari kabi tushunchalar adabiyot talqiniga qanday hissa qo'shishini ko'rsatish uchun tahlil qilinadi. Pragmatik vositalarni qo'llash orqali o'quvchilar so'zma-so'z tilda ifodalanmagan, lekin maqsad qilingan ma'nolar o'rtasidagi tafovutni bartaraf etishi mumkin, bu esa tushunishni yanada oshiradi. Ushbu maqola klassik va zamonaviy matnlar misolida pragmatikaning adabiyotni yanada tushunarli qilishdagi rolini ko'rsatadi.*

**Kalit so'zlar:** *pragmatika, adabiyot, talqin, implikatura, kontekst, tushunish, metod, o'qitish, texnologiya, fan, ta'lim.*

**РОЛЬ ПРАГМАТИКИ В ОБЕСПЕЧЕНИИ ПОНИМАНИЯ ХУДОЖЕСТВЕННЫХ ТЕКСТОВ**

**Аннотация.** *Исследование посвящено тому, как прагматические принципы помогают читателям лучше интерпретировать и понимать литературные тексты. В то время как традиционный литературный анализ сосредотачивается на структурных, тематических и стилистических элементах, прагматика изучает контекстуальные и подразумеваемые значения слов. Анализируются такие концепции, как импликатура, дейксис и речевые акты, чтобы показать, как они способствуют интерпретации литературы. Используя прагматические инструменты, читатели могут преодолеть разрыв между буквальным языком и подразумеваемым смыслом, тем самым улучшая понимание. В статье демонстрируется роль прагматики в облегчении восприятия литературы на примере классических и современных текстов.*

**Ключевые слова:** *прагматика, литература, интерпретация, импликатура, контекст, понимание, метод, обучение, технология, наука, образование.*

**Introduction.** Literary texts often contain layers of meaning that require the reader to engage actively beyond the surface of the words. This complexity, achieved through indirect speech, figurative language, and context-specific references, can make literature challenging to understand. The field of **pragmatics**, a branch of linguistics concerned with the interpretation of meaning in context, offers valuable tools for overcoming such difficulties. Here's a deeper exploration of how pragmatics can enhance the understanding of literature:

1. Contextual Interpretation: Pragmatics emphasizes the importance of context in understanding meaning. Literary texts often contain layers of meaning that depend on the context in which they are situated—historical, cultural, and social. Understanding the background helps readers discern implicit messages, themes, and character motivations.

2. Implicature and Inference: Much of what is conveyed in literature is not explicitly stated. Pragmatic theory, especially Grice's Maxims (quantity, quality, relation, and manner), aids readers in making

inferences. For instance, characters may imply feelings or thoughts through actions or dialogue, and recognizing these implicatures enriches the reading experience.

3. **Speech Acts:** Pragmatics also focuses on speech acts—how utterances function in communication. In literature, dialogue serves various purposes, such as making promises, giving orders, or expressing emotions. Analyzing these speech acts reveals the intricacies of interpersonal relationships and character dynamics.

4. **Deixis:** Deictic expressions (words like "here," "now," "you," and "I") anchor the text in its narrative and conversational context. Understanding deixis helps readers grasp the perspectives from which characters speak, thus deepening their connection to the narrative voice and character development.

5. **Irony and Ambiguity:** Literary texts often employ irony and ambiguity, which require a pragmatic approach for effective comprehension. Recognizing when a statement is meant to be taken ironically (or not) and understanding nuance involves a sophisticated understanding of context and speaker intention.

6. **Intertextuality:** Pragmatics also deals with how texts relate to one another (intertextuality). Recognizing allusions, references, and dialogues with other texts, and why it is said, with attention to the speaker's intent, the hearer's understanding allows readers to construct deeper meanings and appreciate a literary work's place within a broader literary tradition or cultural discourse.

7. **Reader Response Theory:** Finally, pragmatics aligns with reader response theories that emphasize the active role of readers in creating meaning. Each reader's background, experiences, and context influence how they interpret texts, highlighting the subjective nature of literary understanding. Pragmatics examines not just what is said but how, when, and the situational context.

This article aims to explore the role of pragmatics in facilitating an easier understanding of literary texts. It argues that pragmatic tools such as **implicature**, **deixis**, and **speech acts** help readers uncover hidden meanings and interpret complex literary expressions. Through examples from Shakespearean drama and modernist poetry, the discussion will show how pragmatics provides a framework for deeper literary comprehension.

## **Literature Review.**

### **Pragmatics and Meaning Construction.**

Pragmatics focuses on how meaning is constructed in interaction, with emphasis on speaker intention and listener inference. **Paul Grice's theory of implicature** highlights how communication often relies on what is implied rather than explicitly stated. **John Searle's speech act theory** explains how utterances are not only statements but actions that perform functions such as promising, commanding, or apologizing. **Stephen Levinson's work on pragmatics** also emphasizes the role of context and shared knowledge in constructing meaning.

Pragmatics is an integral area of linguistics that delves into how meaning is constructed through interaction, emphasizing the interplay between speaker intention and listener inference. The theories developed by prominent scholars in the field—such as Paul Grice, John Searle, and Stephen Levinson—provide insightful frameworks for understanding this complex process.

At its core, pragmatics examines how speakers communicate intentions beyond literal meanings. The notion of implicature, as proposed by Paul Grice, plays a pivotal role in this regard. Grice posited that conversational implicatures arise when the speaker relies on the listener to infer unstated meanings based on shared assumptions and context. For instance, a speaker might say, "It's quite chilly in here," intending to imply that the listener should close a window. The effectiveness of this communication hinges on the listener's ability to interpret the implicature, reflecting their grasp of social norms and contextual cues.

Grice developed a set of conversational maxims—Quantity, Quality, Relation, and Manner—to elucidate how effective communication typically occurs. These maxims guide the expectations in conversations:

- Quantity: Providing the right amount of information.
- Quality: Not stating falsehoods or lacking adequate evidence.
- Relation: Staying relevant to the topic at hand.
- Manner: Being clear and orderly in communication.

When these maxims are flouted, it can lead to implicatures or misunderstandings, which are significant in the analysis of literary texts. The author may intentionally break these rules to create layered meanings or to develop complex character interactions.

John Searle expanded on the notion of meaning by introducing the concept of speech acts, asserting that language is not just a vehicle for conveying information but also for performing actions. His classification breaks speech acts into:

- Locutionary Acts: The actual utterance and its literal meaning.



- Illocutionary Acts: The intended effect of the utterance (e.g., requesting, promising).
- Perlocutionary Acts: The response or effect the utterance has on the listener.

Understanding these distinctions enriches the analysis of literary dialogues, where characters may utilize speech acts to manipulate situations, influence others, or express unvoiced emotions.

Stephen Levinson emphasized the importance of context and shared knowledge in constructing meaning. Context encompasses not only the physical and temporal setting of an interaction but also the cultural, social, and historical background that shapes understanding. Levinson's concept of "common ground"—the shared information between speaker and listener—underscores how effective communication relies on participants' assumptions and knowledge. In literary analysis, this shared knowledge can involve prior texts, cultural references, or genre conventions, which are vital in understanding the underlying themes and character motivations. For instance, in a novel that references classic literature, an understanding of those works can enhance the reader's grasp of themes, enhancing their engagement with the text.

Deictic expressions are terms that hinge on context, such as pronouns ("I", "you") and adverbs ("here", "now"). Understanding deixis is crucial for proper interpretation, as the reference points can shift dramatically across different narratives or scenes. In literature, authors often play with deixis to manipulate perspective and create tension, thereby guiding the reader's focus and interpretation.

Politeness theory, developed by sociolinguists like Brown and Levinson, also intersects with pragmatics. It explains how social hierarchies and relationships influence communication styles. Understanding these nuances is essential when analyzing characters' dialogues and interactions within literary texts, offering insights into their dynamics, power struggles, or emotional undercurrents.

### **Applications in Literary Texts.**

In literary studies, these pragmatic principles are crucial. Many works of literature employ ambiguity, indirect references, and speech that carries meaning beyond the literal words. For instance, poems often imply emotions through metaphor and deixis, requiring the reader to interpret meaning from context. Similarly, characters in novels and plays perform speech acts that reveal intentions and emotions subtly.

### **Challenges in Understanding Literary Texts.**

One of the challenges of reading literature is dealing with **ambiguity** and **implicit meanings**. Literary texts are often open to multiple interpretations, with meaning hidden between the lines. Pragmatics offers tools to understand these subtleties by focusing on how readers infer unstated meanings based on context and prior knowledge.

### **Methodology.**

This study employs **qualitative textual analysis** to demonstrate the application of pragmatics in literary texts. A selection of examples from Shakespeare's *Hamlet* and T.S. Eliot's *The Waste Land* will illustrate how concepts like implicature, deixis, and speech acts contribute to comprehension. The analysis will focus on how these pragmatic principles reveal meaning that may not be obvious on the surface.

### **Analysis and Discussion.**

#### **Deixis in Literary Texts.**

Deixis refers to words that depend on context for their meaning, such as "here," "there," "now," "you," and "that." In literature, deixis situates characters and events within a specific time or place. For example, in Shakespeare's plays, characters often use **temporal and spatial deixis** to position themselves in relation to others or events.

In *Hamlet*, phrases like "now might I do it" and "this is the very coinage of your brain" are deictic markers that direct the audience's attention to specific moments or objects. Understanding these references helps the reader follow the shifts in time and space, enhancing comprehension of the plot.

#### **Implicature and Hidden Meanings.**

Grice's concept of **implicature** shows how meaning often goes beyond what is explicitly stated. In *Hamlet*, the protagonist's words are frequently loaded with hidden meanings. When Hamlet says, "I am but mad north-north-west: when the wind is southerly, I know a hawk from a handsaw," he implies that his madness is strategic and not genuine. The reader must infer this from the context, as the literal words alone do not reveal the full meaning.

Similarly, in T.S. Eliot's *The Waste Land*, multiple voices and fragmented images create a sense of ambiguity. Through implicature, Eliot suggests themes of disillusionment and cultural decay without explicitly stating them. Readers must use contextual clues to piece together the implied meanings, making pragmatic analysis essential for understanding the poem.

Grice's concept of implicature reveals the multifaceted nature of meaning, demonstrating that what is unsaid often carries as much weight as explicit statements. This principle is vividly illustrated in Shakespeare's *Hamlet*, where the protagonist's language is richly imbued with hidden meanings that demand

careful interpretation. For instance, when Hamlet asserts, “I am but mad north-north-west: when the wind is southerly, I know a hawk from a handsaw,” he conveys a profound implication about the nature of his madness. The phrase suggests that his apparent insanity is, in fact, a calculated façade—a strategic performance rather than a genuine state of mind. The depth of this meaning relies heavily on the context, requiring the audience to infer Hamlet’s intentions from the interplay of words and situation rather than from their literal interpretation.

Similarly, in T.S. Eliot’s *The Waste Land*, the use of multiple voices and fragmented imagery engenders a rich tapestry of ambiguity. Through the intricate layering of meaning, Eliot evokes themes of disillusionment, cultural decay, and the existential crises of the modern world without resorting to direct exposition. The poem’s fragmented structure challenges readers to navigate through disjointed thoughts and images, identifying connections and themes that are not overtly articulated. The employment of implicature in Eliot’s work compels audiences to engage more deeply with the text, piecing together the overarching narrative of despair and disillusionment, while simultaneously reflecting on their own interpretative processes.

In both *Hamlet* and *The Waste Land*, the use of implicature is essential for unlocking the complexities of the texts. These hidden meanings call upon readers to bring their own contextual understanding and analytical skills into play, transforming the act of reading into an engaging exploration of linguistic nuance. A pragmatic analysis allows us to appreciate the richness of these literary works, revealing an intricate web of emotions, themes, and reflections on the human condition that transcend the surface of language. Through this lens, we uncover not only the characters’ motivations and societal critiques but also the timeless dialogue between text and reader, enhancing our grasp of literature’s power to convey profound truths in subtle, multifaceted ways.

### **Speech Acts and Performed Intentions.**

Searle’s **speech act theory** explains how utterances do more than convey information—they perform actions. In literature, speech acts can reveal characters’ intentions and motivations. For example, in *Hamlet*, Claudius’s public speeches function as declarations of power, while his private prayers are acts of guilt and repentance. Recognizing these speech acts helps the reader understand the complexity of Claudius’s character.

In modern texts, speech acts often serve to **reveal interpersonal dynamics**. In Eliot’s *The Waste Land*, the fragmented conversations between characters are speech acts that convey estrangement and disconnection. Analyzing these utterances pragmatically allows readers to grasp the underlying emotional tensions.

### **Case Studies/Examples.**

#### **Hamlet’s Soliloquy: “To Be or Not to Be”**

Hamlet’s famous soliloquy exemplifies how pragmatics can enhance literary interpretation. The monologue is filled with **indirect speech acts** and implied meanings. Hamlet’s pondering on life and death is not merely philosophical but reflects his inner turmoil and indecision. Through **implicature**, the audience infers that Hamlet’s words are not just reflections but expressions of deep emotional conflict. Understanding these nuances requires a pragmatic approach that considers Hamlet’s intentions and the context of his speech.

Hamlet’s soliloquy “To Be or Not to Be” is a rich text that exemplifies the application of pragmatics in literary interpretation, and its complexity invites deeper analysis of indirect speech acts, implicature, and contextual elements.

1. Context and Background: The soliloquy occurs in Act 3, Scene 1, amidst Hamlet’s profound psychological struggle following his father’s death and his mother’s hasty remarriage. The context of Elizabethan tragedy, which often grapples with themes of fate, consciousness, and moral dilemmas, shapes the audience’s understanding. Hamlet, as a character, embodies Renaissance humanism—questioning existence, morality, and the nature of action.

2. Implicature and Indirect Speech Acts: In this soliloquy, Hamlet’s famous existential question, “To be or not to be,” serves as an indirect speech act. While ostensibly a philosophical musing, it implies a profound internal conflict about existence and the value of life versus death. The phrase is not just a question but an expression of Hamlet’s struggle with the futility of life and the fear of the unknown in death.

- Illocutionary Acts: By posing his query, Hamlet performs an illocutionary act of contemplation, revealing his inner turmoil and creating a dialogue not only with himself but with the audience. The audience, therefore, engages with Hamlet’s psychological state, inferring deeper meanings behind his rhetorical questions.

- Perlocutionary Effects: The impact on the audience varies; some may sympathize with Hamlet's distress, while others may find themselves disturbed by the depth of his despair. This duality demonstrates the power of implicature—what is unsaid carries weight and conveys emotional gravitas through the subtext.

3. Thematic Considerations: The soliloquy addresses existential themes that transcend time, making it a universal exploration of human distress. Hamlet's reflection on suffering—"To suffer the slings and arrows of outrageous fortune"—evokes a sense of shared human experience, allowing audiences to empathize with his plight. The contrast between action and inaction further drives the tension within the text. By contemplating not just his own death but the suffering of life itself, Hamlet's contemplation represents a broader human condition.

4. Deictic Elements: Hamlet's use of deictic expressions—such as "I" and "Thou"—anchors the soliloquy in a personal and immediate context. The "I" refers to Hamlet's subjective experience, emphasizing his isolation and alienation. As he reflects on mortality, "the undiscovered country," Hamlet places himself at the center of the existential crisis, creating a direct line between the character and the audience.

5. Politeness and Social Context: The social and political context of the Danish court adds another layer to the pragmatics of the soliloquy. Hamlet's hesitation to act against King Claudius reflects not only his moral concerns but also the expectation of social norms regarding behavior and duty. His inner conflict embodies a struggle between private desire for revenge and public expectation for loyalty to the crown—a tension that can be explored through sociopragmatic lenses.

6. Hamlet's Use of Rhetoric: Rhetorical devices—such as antithesis, metaphor, and repetition—enhance the soliloquy's complexity. The antithesis in the juxtaposition of "to be" and "not to be" encapsulates the conflict between life and death, prompting the audience to reflect on their own choices and fears. Metaphors, such as "the slings and arrows," illustrate the painful experiences of life in vivid imagery, deepening the emotional resonance of Hamlet's plight.

7. Audience Inference and Emotional Impact: The effect on the audience is profound and multifaceted. Shakespeare's choice to present Hamlet's vulnerability invites the audience into a highly personal reflection on the nature of existence, making them active participants in the emotional landscape. The pragmatic approach encourages an exploration of how Hamlet's soliloquy resonates with contemporary issues of mental health, moral ambiguity, and the search for meaning.

### **T.S. Eliot's *The Waste Land*.**

Eliot's poem relies heavily on **deixis** and fragmented speech acts to create a sense of disorientation. Phrases like "I will show you fear in a handful of dust" evoke emotional responses through indirect language. The reader must infer the meaning of these images from the cultural and historical context. Pragmatic analysis helps uncover the themes of despair and fragmentation that run throughout the poem.

**Conclusion.** This article has shown that pragmatics plays a vital role in facilitating the understanding of literary texts. Concepts such as **deixis, implicature, and speech acts** allow readers to interpret meaning beyond the literal words, revealing deeper layers of intention, emotion, and context. Pragmatics bridges the gap between the reader and the text, making literature more accessible and enriching the reading experience.

By applying pragmatic tools, readers can engage with literature more effectively, uncovering hidden meanings and appreciating the subtle complexities of language. Thus, pragmatics serves as a valuable framework for literary studies, offering insights that enhance both academic analysis and personal enjoyment.

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## FRANSUZCHA BURUN TOVUSHLI SO'ZLARNING O'ZBEKCHA IMLOSI

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**Annotatsiya.** So'z o'zlashtirish hodisasi har qanday tilning rivojida muhim o'rin egallaydi, chunki yangi so'zlar orqali tilning leksik boyligi va ifoda imkoniyatlari kengayadi. Biror so'zning boshqa tildan o'zlashib, o'z xalq tiliga singib ketishida talaffuz va imloning to'g'ri o'zgartirilishi juda muhimdir. Biroq hozirga qadar fransuz tilidagi burun tovushli so'zlarning o'zbek tiliga o'zlashish jarayoni aniq va maxsus tadqiq etilmagan. Mazkur maqolada manba til (fransuz tili), vosita til (rus tili) va o'zlashtirayotgan til (o'zbek tili) misolida ayrim fransuzcha toponimlarning o'zbek lotin alifbosida qanday ifodalanganligi tahlil qilinadi. Maqolada ortografik simmetriya, fonetik moslik va o'zbek lotin alifbosining grafik imkoniyatlari haqida fikrlar bildirilib, bu jarayonning murakkab jihatlari yoritiladi.

**Kalit so'zlar:** so'z o'zlashtirish, burun tovushlar, fransuz tili, o'zbek tili, talaffuz, imlo, grafika, lotin alifbosi, orfografik moslik, fonetik o'zgarish.

## ORTHOGRAPHY OF FRENCH NASAL SOUND WORDS IN THE UZBEK LANGUAGE

**Abstract.** The phenomenon of word borrowing plays an important role in the development of any language, as new words expand the lexical richness and expressive possibilities of a language. When a word is borrowed from another language, its pronunciation and spelling must be properly adapted. However, the process of borrowing French words with nasal sounds into the Uzbek language has not been specifically studied until now. This article examines how certain French toponyms are represented in the Uzbek Latin alphabet, using the example of the source language (French), the intermediary language (Russian), and the borrowing language (Uzbek). The article discusses orthographic symmetry, phonetic correspondence, and the graphic possibilities of the Uzbek Latin alphabet, while highlighting the complex aspects of this process.

**Keywords:** word borrowing, nasal sounds, French language, Uzbek language, pronunciation, orthography, graphics, Latin alphabet, orthographic correspondence, phonetic change.

ОРФОГРАФИЯ ФРАНЦУЗСКИХ СЛОВ С НОСОВЫМИ ЗВУКАМИ  
В УЗБЕКСКОМ ЯЗЫКЕ

**Аннотация.** Явление заимствования слов играет важную роль в развитии любого языка, так как новые заимствованные слова расширяют лексическое богатство и возможности выражения языка. При заимствовании слова из другого языка особое значение имеет правильное изменение его произношения и написания. Однако процесс заимствования французских слов с носовыми звуками в узбекский язык до настоящего времени не был исследован в специальном контексте. В данной статье рассматривается вопрос передачи некоторых французских топонимов в узбекском латинском алфавите, используя пример исходного языка (французский), языка-посредника (русский) и языка заимствования (узбекский). В статье обсуждаются орфографическая симметрия, фонетическое соответствие и графические возможности узбекского латинского алфавита, а также сложные аспекты этого процесса.

**Ключевые слова:** заимствование слов, носовые звуки, французский язык, узбекский язык, произношение, орфография, графика, латинский алфавит, орфографическое соответствие, фонетическое изменение.

**Kirish.** *Ishning ilmiy yangiligi.* Ushbu maqolaning ilmiy yangiligi, birinchi navbatda, fransuz tilidan o'zlashtirilgan burun tovushli so'zlarning o'zbek tilidagi imlosi va talaffuzi masalasini yangi bir nuqtayi nazardan tadqiq etishidir. Fransuz tilining burun tovushlari o'zbek tiliga kirib borganida qanday fonetik va grafematik o'zgarishlarga duch kelayotganini o'rganish bu tadqiqotning asosiy yangiligi hisoblanadi. Maqolada birinchi marta o'zbek tilidagi lotin alifbosidagi o'zlashtirilgan fransuzcha burun tovushli so'zlarning imlosi tahlil qilinadi. Tadqiqot fransuz, rus va o'zbek tillarini birlashtirgan integratsion yondashuv orqali amalga oshirilgan. Shuningdek, fransuz tilidagi burun tovushlarning o'zbek tilidagi

o'zlashtirish jarayonidagi fonetik moslik va grafika masalalari chuqur tahlil qilinib, til o'zgarishlarining qaysi elementlari o'zgarib, qaysilari saqlanib qolishi aniqlangan.

**Ishning tadqiqot metodi.** Maqolada quyidagi tadqiqot metodlari qo'llanilgan:

1. **Leksikografik tahlil:** Fransuz tilidagi burun tovushli so'zlar va ularning o'zbek tiliga o'zlashgan shakllari o'rganilgan. So'zlarning rus tilidagi shakllari ham ko'rib chiqilgan, chunki rus tili o'zbek tiliga o'zgartirilgan so'zlarni aks ettirishda vosita sifatida xizmat qilgan.

2. **Fonetik tahlil:** Fransuz tilidagi burun tovushlari (masalan, [ã], [ê], [ÿ], [œ]) o'zbek tilining fonetik tizimi bilan qanday moslashgani tekshirilgan. Bu tovushlar o'zbek tilida qanday talaffuz qilinishi va yozilishi o'rganilgan.

3. **Grafematik tahlil:** O'zbekcha yozuvda fransuzcha burun tovushlarini ifodalashdagi grafematik muammolar aniqlangan. O'zbek lotin alifbosida burun tovushlari qanday aks ettirilganligi tahlil qilingan.

1. **Komparativ tahlil:** Fransuz, rus va o'zbek tillaridagi o'zlashtirilgan so'zlarning talaffuzi va imlosi taqqoslanib, ularning o'zaro farqlari va o'xshashliklari aniqlangan.

2. **Amaliy tahlil:** Fransuz tilidagi ba'zi mashhur toponimlar (masalan, *Champagne*, *Bretagne*, *Orléans*) va ularning o'zbek tiliga qanday o'zlashganligi tahlil qilinib, amaliy natijalar keltirilgan.

Xalqlar o'rtasidagi siyosiy, iqtisodiy va madaniy aloqalarning o'sib borishi hamda ilm-fan va texnikaning rivojlanishi natijasida bir tildan ikkinchi bir tilga so'zlar o'zlashtiriladi. Ayniqsa, hozirgi paytda bu jarayon nihoyatda kuchaygan. Negaki, jahonning qaysi nuqtasida bo'lmasin biror yangilik sodir bo'lishi, narsa-buyumning yaratilishi, ma'lum bir g'oya yoki tushunchaning paydo bo'lishi bilan o'sha narsaning nomi boshqa tillarga ko'chadi. Qaysidir til o'sha nomning o'zini qabul qilsa, qaysidir tilda ma'lum bir fonetik, grammatik o'zgarishlarga uchraydi yoxud qabul qiluvchi tilning orfografik qonuniyatlariga moslashib, o'zlashtiriladi. Bunday holni o'zbek adabiy tili misolida ham ko'rish mumkin.

O'zbek tili asosan qadimgi hind, xitoy va mo'g'ul tillaridan so'zlar o'zlashtirgan, keyinchalik arabiy va forsiy so'zlar oqimi ko'paygan. Buning o'ziga xos sabablari bor, albatta. XIX asrning 2-yarmi va XX asrdan boshlab esa rus tili va rus tili orqali Yevropa tillaridan so'zlar o'zlashtirila boshlangan. Dastlab Yevropa tillaridan kirib kelayotgan so'zlar ham o'zbekcha talaffuzda qanday aytilsa, o'sha taxlitda o'zlashgan. Masalan, *patnis* (podnos), *chor* (sar), *chorizm* (sarizm), *cho't* (shet), *cho'tka* (shetka) so'zlari fikrimizni tasdiqlaydi. XX asrning 30-yillaridan boshlab esa vaziyat o'zgargan: bunday o'zlashmalar so'z o'zlashtirishdagi vosita til – rus tilida qanday talaffuz etilsa va qay tarzda yozilsa, o'zbekchada ham o'sha taxlitda yoziladigan bo'ldi. Xo'sh, bu narsa qanday oqibatlariga olib keldi? Biz ushbu maqolada ayni shu savolga javob berishga harakat qilamiz. Buning uchun jahon tillaridan biri – fransuz tilidan o'zlashtirilgan ayrim s'uzlarнинг имлоси бўйича ўз фикр-мулоҳазаларимизни баён этамиз.

Hozirgi o'zbek adabiy tili leksikasida fransuz tilidan o'zlashtirilgan so'zlar miqdori anchagina. Ularning aksariyati vosita til – rus tili orqali kirib kelgan. Shu sababli ham ruscha shaklda qabul qilingan. *Parij*, *Marsel*, *Bordo* kabi toponimlar o'zbeklar nutqiga kirib borgan, *odekolon*, *budjet*, *syujet*, *vergul* kabi so'zlar esa o'zbek tiliga singib ketgan. Bunday so'zlarning aytilishi va yozilishi ham o'zbeklar uchun u qadar qiyinchilik tug'dirmaydi. Chunki hozirga qadar o'zbek kirill alifbosida mazkur leksemalar ruscha shaklda yozilgani bois biror orfografik muammo tug'ilmagan. Biroq o'zbek lotin alifbosining qabul qilinishi bilan Yevropa tillaridan o'zlashtirilgan so'zlar imlosida bir qator orfografik muammolar yuzaga kela boshladi. "Ayniqsa, o'zbek lotin alifbosining joriy qilinishi imlo qoidalarining, xususan, o'zlashtirilgan so'zlar imlosining yanada takomillashuvini taqozo etmoqda. Darvoqe, rus tili orqali o'zlashtirilgan so'zlar imlosi dolzarb muammoga aylanib qoldi. Endi bu masalada rus tili orfografiyasiga to'liq tayanish mumkin emas." [1, 7-8]

Nazarimizda, fransuz tilidan o'zlashtirilgan so'zlarni lotincha imlodagi aks ettirish, bu – shunchaki mexanik ish emas, ya'ni bu masalani faqatgina zamonaviy kompyuterlardagi dasturlar orqaligina hal etish mumkin emas. Binobarin, o'zlashtirilgan va o'zlashtirilayotgan fransuzcha so'zlarning bir qismida asl fransuzcha tovushlar: [ã], [ê], [œ], [ÿ] kabi burun tovushlari uchraydi. Bunday tipdagi so'zlar rus tili orqali o'zlashtirilgani hamda rus tilida bularga mos fonemaning yo'qligi sababli ruslar nutqiga xos tarzda yozib kelinadi: *Шампань*, *Бретань*, *Орлеан* va sh.k. Aslida-chi? Mazkur toponimlarning fransuzcha shakli va talaffuzi qanday? Masalan, *Шампань* fransuz tilida *Champagne* shaklida yozilib, [ʃɑ̃paɲ] tarzida talaffuz qilinadi. *Бретань* va *Орлеан* toponimlari xususida ham xuddi shunday fikrni aytish mumkin: ular fransuz tilida *Bretagne* va *Orléans* shakllariga ega bo'lib, [brətɑ̃], [orleɑ̃] kabi talaffuz etiladi. Agar mana shu vaziyatga jiddiy e'tibor bilan qaralsa, bir qator orfografik muammolar borligi ma'lum bo'ladi. Jumladan, manba til (fransuz tili) va o'zlashtirayotgan til (o'zbek tili) orasida ma'lum bir o'xshash tovushlarning mavjudligi ayon bo'ladi. Binobarin, fransuzcha burun tovushlari: [ã], [ê], [œ], [ÿ] va o'zbek adabiy tilidagi [ŋ] tovushlarining bir-biriga ancha yaqinligi namoyon bo'ladi. Faqat biz bu tovushni kirilchada ng va lotinchada ng shaklida, harflar birikmasi bilan yozib kelamiz, xolos. Aslida, bu o'zbek adabiy tilidagi yagona

burun tovushi - [n] ni anglatadigan fonemadir. Shunday ekan, yuqorida keltirilgan fransuzcha toponimlarni o‘zbek lotin alifbosida quyidagi shakllarda berish mumkin bo‘ladi: *Shampan, Bretan, Orlean*.

Bizningcha, bunday o‘rinlarda shunga o‘xshash holatlarning qay tarzda va qay asosda hal etilganiga e‘tibor qaratishimiz o‘rinli bo‘ladi. Masalan, rus tilida inglizcha ismlarning fonetik asoslarini tadqiq etgan V.I.Kuznetsova inglizcha [h] va ruscha [x] orasidagi muvofiqlik haqida gapirib, shunday yozadi: “Inglizcha [h] va ruscha [x] orasida jiddiy farqlanishlar bo‘lishiga qaramasdan, baribir inglizcha [h] ruscha [g] ga nisbatan, [x] ga yaqinroq, bunday yaqinlik har ikkala undosh (h va x) ning sirg‘aluvchi va jarangsiz ekanligida namoyon bo‘ladi. Ular artikulyatsiya o‘rni bo‘yicha ham bir-biriga ancha yaqin, shu sababli ham eshutilishda birmuncha o‘xshashlik kuzatiladi. Ushbu faktning o‘zi ham inglizcha [h] ni ruschada r bilan emas, balki x bilan berish uchun asos bo‘lib xizmat qilish mumkin. Inglizcha [h] fonemasini ruscha x bilan berishning maqsadga muvofiqligi shundaki, bu narsa inglizcha [h] va [g] fonemalarini taqqoslash imkonini beradi. Bundan tashqari, [h] ni ruscha x orqali berish rus alfavitidagi harflarni bir maromda ishlatish hamda undan oqilona foydalanish imkonini yaratadi.”[2, 99] Nazarimizda, V.I.Kuznetsovaning ushbu fikri ko‘rsatib o‘tilgan holatlarni obyektiv baholash va tegishli xulosalar chiqarib olish imkonini yaratadi. Demak, fransuzcha va o‘zbekcha o‘xshash tovushlar masalasida ham mana shunday yo‘lni tutish o‘zini oqlaydi.

Negaki, “So‘z bir tildan ikkinchisiga shundayicha, ya‘ni sof holda o‘tmaydi. So‘z ba‘zan o‘zining turli shakllari bilan kirib keladi. Shuning uchun har bir so‘zning bir tildan ikkinchi tilga o‘tishi muayyan muammolarni paydo qiladi. Bu muammolar esa ikki tilning o‘zaro “kelishuvi” asosida hal qilinadi. Unaqasiga ham, bunaqasiga ham masala qabul qiladigan til zarariga hal etilmasligi kerak.” [3, 17]

Fransuz tilidan o‘zlashtirilgan so‘zlar tahlili shuni ko‘rsatadiki, so‘z o‘zlashtirish manbalari va usullarini ham puxta o‘rganish lozimligi ma‘lum bo‘ladi. So‘z o‘zlashtirish tarixidan bilish mumkinki, so‘z manba tildan yoki vosita til orqali o‘zlashishi mumkin. Ma‘lumki, fransuzcha so‘zlarning aksariyati vosita til – rus tili orqali o‘zlashtirilgan. Bu esa ayrim o‘zlashmalarning asl holatda emas, balki ruscha talaffuzda, ruscha shaklda berilishiga asos bo‘lgan. Natijada biz aksariyat hollarda bunday o‘zlashmalarning ruscha shakliga ko‘nikib qolganmiz. Aniqrog‘i, fransuzcha so‘zlarning boshqa bir shaklda olinishi mumkinligini o‘ylab ham ko‘rmaganmiz. Masalan, fransuzcha antroponimlardan biri - **Mittérant** rus tiliga **Миттеран** bo‘lib o‘zlashgan. Xo‘sh, bu rus tili uchun to‘g‘ri orfogramma hisoblanadimi? Ha, fransuzcha atoqli ot rus tili fonetikasi qoidalari asosida o‘zlashtirilgan: deyarli bir-biriga mos tovushlar hamda shunga mos harflar tanlangan. O‘zlashmada faqatgina bir tovush, ya‘ni fransuzcha burun tovushi [ã] o‘z muqobiliga – o‘ziga mos harfga ega bo‘lmagan. Aniqrog‘i, fransuzlarga xos bo‘lgan burun tovushi [ã] rus tilida mavjud bo‘lmagani sababli uning o‘rnida a va н harflari qo‘llangan. Natijada [миттеран] tarzidagi talaffuz va Mitteran shaklidagi orfogramma rus tiliga singib, o‘zlashib ketgan.

Biz hozirga qadar kirilcha alifbomizda ayni shu antroponimning ruscha shaklidan to‘liq foydalanamiz hamda ruslar qanday talaffuz etsa, biz ham ayni o‘sha taxlitda talaffuz qilamiz. Aslida, masalaga ona tilimiz manfaati nuqtayi nazaridan qaralganda, boshqa bir lisoniy manzara namoyon bo‘ladi. Chunki bunday tipdagi so‘zlarni, ya‘ni fransuzcha burun tovushlarini o‘girishda – transliteratsiya qilishda o‘zbek tilining bir ustunligi ko‘zga tashlanadi. Binobarin, yuqorida ta‘kidlangan holat – o‘zbek tilida yagona hisoblangan burun tovushi - [n] fonemasining mavjudligi mazkur holatda yaxshi imkoniyat yaratib berishi, muqobil bir orfogrammani yuzaga keltirishi mumkin. Demak, **Mittérant** antroponimi o‘zbek tilida **Mitteran** shaklida emas, balki **Mitterang** [mitteran] shaklida berilishi mumkin. Xo‘sh, bu bilan nima o‘zgaradi? Avvalo, aytish joizki, asliyat (fransuz tili)dagi shakl va o‘zlashtirayotgan til (o‘zbek tili)dagi shakllar bir-biriga yaqinlashadi. Har ikki til tovushlari orasidagi ma‘lum bir o‘xshashlik ta‘minlanadi, asliyatdagi tovush [ã] o‘zining muqobil tovushi bilan ifodalanadi. Bu esa ona tilimizning milliy tarovati saqlanishiga, mazkur tipdagi o‘zlashmalarning xalq jonli tiliga chuqurroq kirib borishiga xizmat qiladi. Ayni paytda haqiqiy o‘zbekona talaffuzdagi bir yozuv shakli - qulay orfogrammaga ega bo‘lamiz, vosita til – rus tiliga lisoniy qaramlikdan qutulamiz.

Fransuz tilidagi burun tovushli so‘zlar tahlili shuni ko‘rsatadiki, bunday o‘zlashmalarning hammasi ham rus tilida to‘g‘ri aks ettirilgan deb bo‘lmaydi. Bunday holatlarni quyidagi so‘zlar misolida ko‘rib chiqish mumkin. Masalan, hozirgi rus tilida qo‘llanadigan **Кёльн** va **Каталония** toponimlari ham aslida fransuz tiliga tegishli. Aniqrog‘i, mazkur orfogrammalar fransuz tilidagi Cologne va Catalogne kabi joy nomlarining rus tiliga o‘girilgan shakllaridir. Rus tilida bunday so‘zshakllarning olinishi qaysi imlo prinsipida amalga oshirilgani noma‘lum. Chunki mazkur toponimlar fransuzchada Cologne [kələŋ] va Catalogne [kataləŋ] tarzidagi talaffuzga ega. Agar mazkur leksemalar rus tiliga transkripsiya qilinganda Колон va Каталон shakllari yuzaga kelgan bo‘lardi. Agarda mazkur toponimlar transliteratsiya qilinganda Колонг va Каталонг orfogrammalari paydo bo‘lardi. Ko‘rinadiki, yuqorida ko‘rsatib o‘tilgan toponimlar rus tiliga o‘ziga xos tarzda, ya‘ni rus tilining tabiatiga mos tarzda, rus tilining orfoepik va orforafik meyorlariga mos holda o‘girilgan.

O'zbek kirill yozuvida ham hozirga qadar rus tilidagi shakllar qabul qilingan: КЕЛЬН va Каталония so'zshakllaridan foydalanamiz. Ushbu leksemalar o'zbek lotin alifbosida **Kyoln** va **Kataloniya** ko'rinishlariga ega bo'ladi. Xo'sh, bu – to'g'ri ofografik yechim bo'la oladimi? Nazarimizda, o'zbek adabiy tili imkoniyatlaridan kelib chiqqan holda yuqoridagi fransuzcha toponimlarni o'zbek jonli talaffuziga mos tarzda o'girish imkoniyati mavjud. Masalan, КЕЛЬН so'zshakli lotincha imlomizda Kyoln shaklida emas, balki [n] tovushidan foydalangan holda Kolon shaklida berilishi maqsadga muvofiqdir. Natijada manba tildagi shakl – **Cologne** va o'zbekcha shakl - **Kolon** o'rtasida ham tovush jihatidan, ham ko'rinish nuqtayi nazaridan ma'lum bir muvofiqlik – orfografik simmetriya yuzaga keladi. Oxir-oqibatda, talaffuz va yozuvdagi qulaylik yaratiladi, ya'ni **Kolon** shakli ushbu toponimning o'zbeklar tomonidan tezda o'zlashib ketishiga ko'maklashadi. Ayni paytda shu fikrni **Catalogne** [katalɔn] toponimi xususida ham bildirish mumkin. Mazkur leksema ham yuqorida aytib o'tilgan dalillar asosida o'giriladigan bo'lsa, **Kataloniya** shaklida emas, balki **Katalon** shaklida yozilib, o'zbeklar nutqiga mos talaffuz yuzaga keladi. Negaki, "Xorijiy so'z oluvchi til qonuniyatlariga moslashtirib (yoki aslan tovush tarkibi uyg'un) olingan bo'lsa, "o'zlashtirma so'z" terminini qo'llash hodisa mohiyatiga mos keladi, chunki xorijiy so'z bunday holatda o'zlashtirilgan, ya'ni oluvchi tilning o'ziniki qilib olingan bo'ladi. Muayyan xorijiy so'z xuddi shu ikkinchi holatdagiday o'zlashtirilsa, tilning yaxlit milliy tabiati zaxa yemaydi, til lug'at boyligining umumiy milliy tusiga katta ta'sir bo'lmaydi, tilning milliy tarovati sog'lom saqlanadi." [4, 13]

Tekshirishlardan ma'lum bo'ladiki, fransuzcha toponimlarni o'zbek lotin alifbosida aks ettirishda bir qator yechimini kutayotgan masalalar bor. Negaki, yuqorida ta'kidlab o'tilganidek, endi bunday orfogrammalarni yozishda rus tili orfografiyasiyaga to'liq tayanib bo'lmaydi. Bu fikrni quyidagi toponimlarning yozilishi ham tasdiqlaydi. Misol uchun Fransiyadagi departamentlarni ifodalovchi **Kpëz** va **Дѐ-Севр** nomlarini aslyat bilan taqqoslagan holda xulosa chiqarishga harakat qilamiz. Agar mana shu ikki toponim hozirgi holatida lotinchaga o'girilsa **Kryoz** va **Dyo-Sevr** so'z shakllari yuzaga keladi. Endi ayni shu toponimlarning asl manba – fransuz tilidagi shakllariga e'tibor beramiz: **Creuse, Deux-Sèvres**. Ma'lumki, fransuz tilida **eu** harflar birikmasi [œ] tovushini ifodalaydi, o'zbek adabiy tilidagi [u] ga yaqin talaffuz qilinadi. Agar mana shu o'xshashlik hisobga olinadigan bo'lsa, fransuz tilidagi eu harflar birikmasi o'zbek tilida u harfi bilan berilishi o'rinli bo'ladi. U holda Creuse, Deux-Sèvres toponimlari kirilchada Крүз, Дү-Севр, lotinchada esa **Kruz, Du-Sevr** shakllariga ega bo'ladi. Ko'rinib turibdiki, Kryoz va Dyo-Sevr so'zshakllarida g'alizlik, talaffuzdagi noqulaylik Kruz va Du-Sevr shakllarida barham topadi. Ayni paytda aslyat va o'zbekcha shakllar bir-biriga ancha yaqinlashadi. Binobarin, ularning talaffuzi va yozilishidagi qulaylik mazkur toponimlarning o'zbek adabiy tilida tezroq o'zlashib ketishiga xizmat qiladi. "Shunday ekan, o'zlashtirilgan so'zlar imlosidagi har bir nozik jihatlar hisobga olinishi zarur. Bunda albatta o'zbek adabiy tilining manfaati ustunlik qilishi, orfografik qoidalar ilmiy-nazariy asoslangan hamda davr sinovidan o'tgan bo'lishi lozim. Negaki, o'zbek lotin alifbosining grafik imkoniyatlari hozirga qadar hal etilmagan ko'pgina muammolarni to'g'ri hal etishga xizmat qiladi." [1, 139-140]

**Tahlil va Natijalar.** Tadqiqot natijalariga ko'ra, fransuz tilidagi burun tovushli so'zlar o'zbek tiliga o'zlashtirilganda bir qator fonetik o'zgarishlarga uchraydi. Bu tovushlar o'zbek tilining fonetik tizimiga moslashish jarayonida quyidagi o'zgarishlarga duch keladi:

1. **Burun tovushlarining yo'qolishi:** Fransuz tilidagi ba'zi burun tovushlari o'zbek tiliga o'zgartirilganda yo'qoladi yoki boshqa tovushlar bilan almashtiriladi. Masalan, fransuzcha [ã] tovushi o'zbek tilida [a] yoki [o] sifatida talaffuz qilinadi. Bu tovushlar o'zbek tilining fonetik imkoniyatlariga moslashgan.

2. **Fonetik qisqartirish:** Ba'zi fransuzcha burun tovushlari o'zbek tilida qisqaradi yoki boshqacha talaffuz qilinadi. Misol uchun, *Bretagne* fransuzcha toponimi o'zbek tilida *Bretan* shaklida aks etadi.

3. **Grafika o'zgarishlari:** Fransuz tilidagi burun tovushlarini o'zbek tilining lotin alifbosida aks ettirishda ba'zi fonetik o'zgarishlar grafika tizimiga ham ta'sir ko'rsatadi. Fransuzcha burun tovushlari lotin harflaridan foydalangan holda imlo shaklida ko'rsatiladi, masalan, *Shampan'* o'zbekcha shaklida *Shampan* tarzida yozilishi mumkin.

4. **O'zlashtirish darajasi:** Burun tovushlarining talaffuzi va imlosi bo'yicha o'zlashtirish jarayoni turli darajada amalga oshiriladi. Ba'zi so'zlar to'liq fransuzcha shaklini saqlaydi (masalan, *Orléans* → *Orlean*), ba'zi so'zlar esa ruscha shakllarga o'xshash holatda o'zbek tiliga kirib keladi (*Champagne* → *Shampan*).

5. **Talaffuzda o'zgarishlar:** Fransuz tilida burun tovushlari alohida talaffuz qilingan bo'lsa, o'zbek tilida bu tovushlar faqatgina fonetik nuqtayi nazardan moslashtirilgan va ba'zida o'zgarishga uchraydi.

6. **O'zlashtirishda ortiqcha va kamchiliklar:** Tadqiqotda shuningdek, fransuzcha burun tovushli so'zlarni o'zbek tilida o'zlashtirishda yuzaga keladigan ortiqcha va kamchiliklar, masalan, talaffuzdagi noaniqliklar va yozuvdagi muammolar tahlil qilingan.

**Xulosa.** Maqola natijalariga ko'ra, fransuzcha burun tovushli so'zlarning o'zbek tiliga o'zlashishi jarayonida fonetik va grafematik o'zgarishlar aniq ko'rsatilgan. Fransuzcha so'zlarning talaffuz va yozuvidagi o'zgarishlar o'zbek tilining fonetik tizimi va grafikasiga moslashtirilgan, bu esa so'z o'zlashtirish jarayonining murakkabligini ko'rsatadi. Tadqiqotda keltirilgan misollar va tahlillar fransuz tili va o'zbek tilining o'zaro ta'sirini chuqurroq tushunishga yordam beradi va o'zbek tilining o'zlashtirish jarayoniga doir ilmiy yondashuvni yanada rivojlantirishga xizmat qiladi. Yuqoridagilardan kelib chiqqan holda quyidagi xulosalarga kelish mumkin. Avvalo, fransuz tilidagi burun tovushli barcha so'zlar to'planishi, lisoniy tahlil etilishi, ularning rus tilidagi shakllari sinchiklab o'rganib chiqilishi lozim. Bunda fransuz va o'zbek tillaridagi tovushlarning o'zaro yaqinligiga e'tibor qaratish: [ã ã õ] tovushlari va o'zbekcha [ŋ] tovushining bir-biriga qanchalik mos kelish masalasi ilmiy-nazariy jihatdan asoslab berilishi zarur. Chunki fransuz tilidagi burun tovushli so'zlarni o'zbek tilida to'g'ri aks ettirish faqat ilmiy-nazariy ahamiyatga ega bo'lmasdan, balki til amaliyoti uchun juda muhimdir. Binobarin, ta'lim tizimida, lug'atchilik va bibliografiya sohasida, shuningdek, kartografiya va geodeziya ishlarida ilmiy-nazariy jihatdan to'g'ri asoslangan orfogrammalar muhim rol o'ynaydi. Eng muhimi, bunday orfogrammalarning o'zbek tiliga o'zlashib ketishi osonlashadi, bora-bora xalq jonli nutqiga singib ketadi. Bu esa o'zbek va fransuz xalqlari orasidagi siyosiy-madaniy aloqalarning yanada kuchayib borishiga xizmat qiladi. Shu sababli ham "Qonun-qoidalarni tilning yozma shakli xususiyatlaridan kelib chiqib hamda to'g'ri yozuv sohasidagi lisoniy tafakkur yo'nalishlarini hisobga olib mutaxassislar belgilaydilar. Mutaxassislar yozayotgan kishilarga maqsadga muvofiq, to'g'ri ko'rinadiganlarini belgilashlari hamda ko'rsatmalar tarzida umumlashtirishlari lozim." [5, 5]

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## SOMATIC PHRASEOLOGISMS IN ENGLISH AND UZBEK LANGUAGES

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**Abstract.** This article explores somatic phraseologisms in English and Uzbek languages, focusing on their structural, semantic, and cultural characteristics. By employing comparative and contextual analyses, it highlights universal patterns and culturally specific features of idiomatic expressions involving body parts. The study emphasizes the role of somatic idioms in reflecting national identity, cognitive processes, and emotional states, contributing to a deeper understanding of linguistic and cultural phenomena.

**Keywords:** phraseological units, somatic idioms, English, Uzbek, expressions, concept, communication, phraseology, semantics, body.

## СОМАТИЧЕСКИЕ ФРАЗЕОЛОГИЗМЫ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

**Аннотация.** В данной статье исследуются соматические фразеологизмы в английском и узбекском языках с акцентом на их структурные, семантические и культурные особенности. Посредством сравнительного и контекстуального анализа выявляются универсальные модели и культурно специфические черты идиоматических выражений, связанных с частями тела. Исследование подчеркивает роль соматических идиом в отражении национальной идентичности, когнитивных процессов и эмоциональных состояний, что способствует более глубокому пониманию лингвистических и культурных явлений.

**Ключевые слова:** фразеологизмы, соматические идиомы, английский, узбекский, выражения, концепт, коммуникация, фразеология, семантика, тело.

## INGLIZ VA O'ZBEK TILLARIDAGI SOMATIK FRAZELOGIZMLAR

**Annotatsiya.** Ushbu maqolada ingliz va o'zbek tillaridagi somatik frazeologizmlar ularning tuzilish, semantik va madaniy xususiyatlari asosida o'rganiladi. Qiyosiy va kontekstual tahlil usullaridan foydalangan holda, tana a'zolari bilan bog'liq idiomatik ifodalarning umumiy va madaniy jihatdan o'ziga xos xususiyatlari aniqlanadi. Tadqiqot somatik idiomalarning milliy o'zlik, kognitiv jarayonlar va emotsional holatlarni aks ettirishdagi rolini ta'kidlab, lingvistik va madaniy hodisalarni chuqurroq tushunishga hissa qo'shadi.

**Kalit so'zlar:** frazeologik birliklar, somatik idiomalar, ingliz tili, o'zbek tili, iboralar, konsept, kommunikatsiya, frazeologiya, semantika, tana.

**Introduction.** The study of somatic phraseology delves into a comprehensive analysis encompassing both the intricate nuances and overarching universal attributes concerning their structure and semantics. Additionally, it explores the distinctive cultural markers that imbue the language's phraseology with originality and individuality. Somatic expressions, deeply rooted in the lexicon of personal languages, hold a significant position within the foundational elements of the language's vocabulary. Their pervasive presence within phraseological units is not merely coincidental but rather stems from their historical precedence and intrinsic connection to the core of the language's linguistic heritage.

Somatic phraseological units play a multifaceted role in enriching language expression. They serve as conduits for conveying relevant content, evoking vivid imagery, and encapsulating national identity. Furthermore, their straightforward technical construction facilitates clear communication while offering a wide range of stylistic possibilities for expression.

One distinguishing characteristic of somatic phraseology lies in its abundance of numerical analogs, which manifest across various word combinations. This distinctive feature sets somatic phraseological units apart from other thematic groups of phraseological expressions, underscoring their unique contribution to the linguistic landscape.

The anthropocentric facet of phraseological series manifests through a diverse array of linguistic units that vividly depict the human condition, encapsulating facets of physiology, psychology, and emotionality. These units, actively woven into the fabric of language, often employ somatic references, drawing upon bodily experiences to convey nuanced meanings related to perception, cognition, and transformation. Through these linguistic constructs, we glean insights into human experiences, ranging from the visceral sensations of touch to the complexities of emotional states, and the intricate workings of the mind.

**Literature Review.** The study of somatic phraseologisms has been a focal point in phraseological research, highlighting their integral role in reflecting cultural, psychological, and linguistic phenomena. Scholars emphasize the anthropocentric nature of somatic idioms, where human bodily experiences form the foundation for metaphorical and metonymic expressions (e.g., “losing one’s head” or “to have a good head on one’s shoulders”). These phraseological units not only convey abstract concepts but also offer insights into national identity and collective worldview. Comparative analyses of English and Uzbek somatic idioms reveal universal tendencies, such as the symbolic use of body parts like “head,” “eyes,” and “hands,” alongside culturally specific nuances. Researchers like V. Mokienko have underlined the dynamic nature of phraseological expressions, distinguishing between traditional (static) and transformed (occasional) forms. Furthermore, studies in stylistic innovation illustrate how these expressions adapt over time through expansion, contraction, or semantic shifts, enriching both English and Uzbek lexicons. By bridging linguistic and cultural boundaries, somatic phraseologisms remain an essential area of inquiry for understanding the interplay between language, cognition, and human experience.

**Research Methodology.** The methodology of this study employs a comparative and descriptive approach to analyze somatic phraseologisms in English and Uzbek. “English and Uzbek somatic idioms were compared to determine universal patterns and culturally specific features. This included examining how somatic elements reflect cultural identity, emotional states, and cognitive processes. Selected phraseologisms were studied in their linguistic and cultural contexts to understand their pragmatic use and evolution. This involved analyzing their usage in contemporary discourse, as well as traditional literature.

By employing these methods, the study provides a comprehensive analysis of the somatic phraseologisms in English and Uzbek, uncovering their shared linguistic principles and unique cultural distinctions.

**Analysis and Results.** Somatic phraseology, a rich tapestry of expressions, encompasses a plethora of idiomatic constructions where the human body serves as a metaphorical canvas for conveying abstract concepts and experiences. Within this linguistic domain, phrases featuring specific body parts as key components serve as vessels for encapsulating profound insights into human nature and behavior. For example, “head and shoulders above” not only denotes a superior position but also implies a heightened level of excellence or achievement, transcending mere physical stature.

Similarly, expressions like “burn your fingers” or “get your fingers burned” carry a weight of cautionary tales, warning against the perils of reckless actions and the ensuing consequences, often financial losses or other forms of adversity. These idioms, rooted in shared experiences and cultural symbolism, serve as poignant reminders of the risks inherent in certain endeavors, urging prudence and foresight.

The genesis of somatic phraseological units often stems from metaphorical or metonymic transfers, wherein the attributes or functions associated with specific body parts are metaphorically applied to abstract concepts or actions. This creative process imbues language with layers of meaning, enriching communication and fostering deeper connections between individuals.

In our exploration of linguistic phenomena, we delve into the “Bodily” interpretation of human cognition, wherein the head emerges as a symbolic nexus of mental activity and intellectual prowess. Anchored in the concept of the head lies the intricate machinery of the brain, the epicenter of thought, reason, and consciousness. This conceptual framework not only underscores the linguistic significance of the term “head” within somatic phraseology but also illuminates the profound interplay between language, cognition, and embodied experience.

Semantic structure of the head lexeme includes the following values:

- top part of a body that has your brain, eyes, mouth etc. in it;
- your mind and thoughts;
- leader of a group;
- top / front part of something,

As evident from the provided definitions, the primary connotation of “head somatism” pertains to the upper region of the body, while the interpretation of “mind, mental activity” is metaphorical. This significance is further reflected in the investigated field’s phraseological expressions. In the phraseological units examined, the metaphorical construct of “mental activity - head” is apparent. Possessing a head

signifies positive mental attributes: being described as having a good head on one's shoulders implies cleverness, while being a head taller than someone suggests being significantly superior to them, either mentally or morally. Different qualities can be attributed to the head, such as being "Good," "wise," or "smart," all of which positively characterize an individual's mental faculties. Expressions like "an old head on young shoulders" or "a wise head on young shoulders" depict a young person displaying maturity beyond their years, while "a clear head" denotes the ability to think swiftly and calmly in challenging circumstances. Conversely, the absence of a head conveys a negative assessment of one's mental capabilities: being said to have no head for something indicates an inability to comprehend, "losing one's head" suggests becoming confused or irrational, and "can't make head nor tail" signifies complete incomprehension. Additionally, certain phraseological units portray the head as a vessel, with departing from or being outside of this vessel indicating insanity or temporary derangement: "be off your head" denotes being mentally unbalanced, while "be out of your head" suggests impaired cognitive function, often due to substance use.

English phraseology exhibits a wide range of synonyms that serve functional, stylistic, and emotional purposes. The stylistic nuances within phraseological units, akin to individual words, dictate their suitability within specific speech styles. Within phraseology, two distinct categories emerge: commonly used phraseological units, which lack a fixed association with any particular stylistic context, and functionally stable phraseological units. Unlike English vocabulary in general dictionaries, which constitutes a significant portion, general phraseology holds a more limited position in the overall abundance of English phraseological units in terms of quantity.

The utilization of phraseological expressions adds vitality and imagery to language. Delving into the creative alteration of these expressions warrants further exploration. Let's examine some techniques employed by journalists and writers for innovating phraseology. One established stylistic method for refreshing the meaning of phraseological expressions involves modifying the number of components within them. This entails expanding the structure of the phraseological expression through the incorporation of words from one component or another, capable of substantially transforming the expression, thus imbuing it with a novel figurative representation.

For example: To make a foam from the mouth-I have never seen him so angry. A white bruise formed from the mouth. - raised stylistic coloring;

In other cases, contraction (contraction) is observed in the phraseological unit, which is also related to its revision. For example: Not beauty, but happy birth - not to be born beautiful, but to be happy; in speech, the cut first part of this phraseological unit is often used, which creates a new phraseologism "beauty - the source of misfortune".

Among the somatic idioms present in both Uzbek and English, expressions involving body parts like the eye, hand, heart, and head stand out significantly due to their broad semantic range and emotionally vivid nature. This distinction is attributed to their relatively superior communicative power and activity. This activity both enhances the expressive potential and functional versatility of somatic idioms and also leads to a certain stagnation. Traditional somatic idioms are recognized as a linguistic phenomenon, while their transformed forms are seen as a speech phenomenon. The more essential these figurative tools are to the process of speech, the more they contribute to enriching the lexical and phraseological layers of the language. This ongoing dynamic of providing a phraseological background is a fundamental aspect, as discussed by V. Mokienko. Hence, these idioms are categorized as either continuous or occasional, with researchers labeling them as nominating and expressive phrases.

In the field of linguistics, phraseology focuses on studying descriptive language elements such as phraseological blends, idiomatic expressions, and other types of lexical units where the overall meaning cannot be deduced from the individual meanings of the words. These units function independently. For instance, the English expression "turn a blind eye" is used to convey disregard or non-acceptance, despite its literal meaning being unrelated. Similarly, Uzbek phraseologies vary, shaped by each culture, yet conforming to a universal pattern. For example, the phrase "to catch a leg" conveys rushing in Uzbek.

Here are some examples of somatic phraseologisms in English and Uzbek languages:

The organs of the human body can be classified in different ways and distinguished into groups according to various criteria: for example, there are organs that receive information from the outside - these are eyes, ears, and nose. In this, on the contrary, the stomach, shoulders and legs are not involved:

The head-bosh controls thinking and reason, for example: to have a good head for something - boshi ishlamoq, or to have a good head on one's shoulders - yelkasida boshi bo`lmoq. The meaning of the ability to concentrate, will is reflected in such phraseological units: to lose one's head - boshini yo`qotib qo`ymoq; to keep one's head - boshini yo`qotmaslik; to bury one's head in the sand - boshini qumga bulamoq. Often the "head" takes the meaning of "life", because it is a vital organ: javobgarlikni bo`yniga olmoq, to carry

one's head high - boshini baland qilib yurmoq (o`zini loyiq deb topmoq); to wash one's head - biror bir kishini xo`rlamoq. Hair- soch. One's hair stood on end - teppa sochi tikka bo`lmoq (asabiylashmoq) to tear one's hair out - sochini yulmoq. Separate semantics have one hair, or a hair: it matters something small, sometimes it doesn't matter: to split hairs - mayda-chuyda narsalardan ayb topmoq; by a hair - yoqasida.

Eyes - ko`z and their openness symbolizes the receipt of information and its reliability: sharp eye-o`tkir ko`z; to be all eyes - e`tiborli bo`lish, hushyorlik, e`tibor bilan qarash; to open somebody's eyes to something - biror bir narsaga e`tiborli bo`lmoq. Eyes are also important spokesmen of emotions and feelings, therefore, a large number of phraseological units with this component, reflecting a change in the emotional state of a person. For example, surprise: an eye-opener - hayron bo`lib qarash; wish: with an eye to doing something -ko`z qirini tashlamoq; envy and ill-will: the envy eye / green eyes - hasad va yomon niyat bilan qarash. It should be noted that in English and Uzbek phraseology, there are a large number of phraseological units of "eye" component with meaning death: close eyes forever - hayotdan ko`z yummoq. The nose - burun is a relatively small organ and the only one that protrudes on the face. Its first meaning is the designation of proximity, often associated with obtaining information. For example, not to see beyond the end of one's nose - burnidan narini ko`rmaslik; to stole something under one's nose - burninig tagidan olib ketmoq. The second symbolism of the nose is an unhealthy curiosity, vices: to stick / poke one's nose into other people's affairs - hamma joyga burnini tiqmoq. It should be also noted the following meanings: to look down one's nose at somebody / with one's nose in the air - burni ko`tarilmoq, burnini xo`roz qilmoq. By means of mouth - og`iz speech is made. This is its symbolic meaning in matching languages: to keep one's mouth shut - og`zini yopmoq; to keep one's mouth shut - og`ziga suv olmoq.

Cross-phraseologisms possess their unique network of meanings, including synonyms, antonyms, and variations in semantics and syntax. Together, they form a comprehensive system that operates through interaction. Thus, phraseologisms serve as tools for conveying and communicating their functional significance within a language, much like individual words do. The significance of phraseologisms emerges as a cohesive denotative-semantically oriented entity, synthesized from the meanings of its constituent words.

**Conclusion.** In conclusion, the comparative analysis of somatic phraseologisms in English and Uzbek languages underscores the intricate interplay between language, culture, and cognition. By examining phraseological units featuring body parts, this study reveals both universal patterns and culturally specific nuances that reflect shared human experiences and unique cultural identities. These idiomatic expressions, deeply rooted in the lexicons of their respective languages, serve as valuable linguistic tools that convey abstract concepts, emotional states, and cognitive processes.

In both languages, somatic idioms exhibit a rich semantic diversity, ranging from metaphorical representations of mental activity and emotional states to symbolic expressions of cultural values. For instance, while English idioms like "lose one's head" and "turn a blind eye" emphasize mental states and perception, Uzbek equivalents often incorporate similar yet contextually adapted imagery. This parallel illustrates the universal tendency of languages to draw upon bodily experiences while adapting them to specific cultural frameworks.

Moreover, the structural and functional analysis of these phraseological units highlights their dynamic role in enhancing stylistic versatility and expressive potential. The transformation of traditional idioms into innovative forms in contemporary usage demonstrates the adaptability of language to changing communicative needs. These evolving expressions not only enrich the lexicons of English and Uzbek but also maintain the relevance of somatic idioms in modern discourse. Somatic phraseologisms serve as a linguistic bridge between cognition and culture, offering insights into the shared and distinct ways in which human experiences are conceptualized and articulated. The findings of this study contribute to a deeper understanding of phraseology as a critical aspect of linguistic and cultural heritage, paving the way for further interdisciplinary research into the interconnection between language, mind, and society.

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## INGLIZ, FRANSUZ VA O'ZBEK TILLARIDA AVTOMOBIL TERMINLARINING QIYOSIY TAHLILI

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**Annotatsiya.** Xorijiy davlatlar bilan madaniyatlararo va ishbilarmonlik aloqalarining kengayishi natijasida O'zbekistonda xorijiy tilga munosabat shakllandi, bu zamonaviy oliy ta'lim tizimining asosiy elementlaridan biriga, xalq ta'limini rivojlantirishning muhim vositalaridan biriga aylandi. Kasbiy faoliyat sohasida universitet bitiruvchisi uchun o'zini o'zi anglash til bilish darajasiga bog'likligiga munosabat o'zgardi. Ushbu maqolada ingliz, o'zbek va fransuz tillaridai avtomobil terminlari tahlil qilingan.

**Kalit so'zlar:** tahlil, qiyosiy usul, termin, leksik-semantik, stilistik xususiyat, parallel tasniflash, lingvistik, jargon, affiks, prefiks, funksiya.

## СРАВНИТЕЛЬНЫЙ АНАЛИЗ АВТОМОБИЛЬНЫХ ТЕРМИНОВ НА АНГЛИЙСКОМ, ФРАНЦУЗСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

**Аннотация.** В результате расширения межкультурных и деловых связей с зарубежными странами в Узбекистане сформировалось отношение к иностранному языку, что стало одним из основных элементов современной системы высшего образования, одним из важных средств развития народного образования. В сфере профессиональной деятельности изменилось отношение к зависимости самосознания от уровня владения языком для выпускника университета. В данной статье анализируются автомобильные термины на английском, узбекском и французском языках.

**Ключевые слова:** анализ, сопоставительный метод, термин, лексико-семантический, стилистический признак, параллельная классификация, лингвистический, сленг, аффикс, префикс, функция.

## COMPARATIVE ANALYSIS OF AUTOMOBILE TERMS IN ENGLISH, FRENCH AND UZBEK

**Abstract.** As a result of the expansion of intercultural and business ties with foreign countries, an attitude towards foreign languages has been formed in Uzbekistan, which has become one of the main elements of the modern higher education system, one of the important tools for the development of public education. In the sphere of professional activity, the attitude towards the self-awareness of a university graduate depends on the level of language proficiency. This article analyzes automotive terms in English, Uzbek, and French.

**Keywords:** analysis, comparative method, term, lexical-semantic, stylistic feature, parallel classification, linguistic, slang, affix, prefix, function.

**Kirish.** Hozirgi davrda xorijiy tillarni o'rganish borasida tillarni o'qitish metodikasini ishlab chiqish, mavjudlarini takomillashtirish, eski usullarni yangilash kabi jarayonlar jadal tus olmoqda. Chet tillarini o'rgatish metodikasini yaxshilash tilni o'zlashtirishda ega bo'lish kerak bo'lgan ko'nikmalarni o'stirishga xizmat qiladi. Xorijiy tillarni o'rgatishga qo'yilgan talablar aksariyat hollarda to'rtta ko'nikmani: tinglash, gapirish o'qish va yozish ko'nikmalarini rivojlantirishga qaratilgan. Lekin shu o'rinda ta'kidlash joizki, xorijiy tillarni o'rganishdagi eng katta vazifalardan bo'lmish tarjima qilish ko'nikmasi bir oz nazardan chetda qolgan. Tarjimashunoslik alohida ajralib chiqqan lingvistik fan sifatida qaralib, chet tillari o'quv jarayoniga sust tadbiiq qilinmoqda. Aytish mumkinki, bunday holat butun dunyoda kuzatilib, ushbu muammoga olimlar o'z tadqiqotlari natijasi o'laroq yechim topishga intilganlar. Ma'lumki, ona tili va o'rganilayotgan xorijiy til o'rtasida katta tafovutlar mavjud bo'lib, ushbu farqlar madaniy o'zgachalik, dunyoqarash, yashash tarzi, konseptlar manzarasi tufayli yuzaga keladi. Ana shu tafovutlarni ilg'ash hamda uni tarjimada to'g'ri va adekvat tarzda berish esa tarjimondan lisoniy va g'ayrilisoniy bilimlarni talab etadi. Xorijda va mamlakatimizda nashr etilgan til o'qitishga oid metodik adabiyotlar orasida ikkinchi tilni o'rgatishga doirlari nihoyatda ko'p. Demak, masalalarning ishlanganligi, sharoit muhayyoligi va xohish-istak borligi ushbu tilni egallashga keng yo'l ochadi. Til ta'limshunosligi muammolarini yechishda chet til o'qitish umumiy, xususiy

va qiyosiy metodikalarining oʻrnini sezilarli boʻladi. Chunki chet til oʻqitish jarayoni avval toʻplangan til tajribasining koʻzguvidir. Unda roʻyobga chiqqan maqsadlar, oʻzlashtirilgan mazmun va qoʻllangan oʻqitish metodi ham yaqqol sezilib turadi. Chet tillarini oʻqitishning qiyosiy usullaridan foydalanishning uslubiy rivojlanishiga va talabalarning ona tiliga tayanish samaradorligi isbotlanganiga qaramay, oʻqituvchilar ham filolog boʻlmagan talabalar bilan ishlashda katta qiyinchiliklarga duch kelmoqdalar, talabalarning til koʻnikmalari juda past darajada. Chet tillarini oʻrganishga imkon bermaydigan chet tilini bilish darajasi “til xususiyatlarini ongli va ongsiz umumlashtirish”ning asosi sifatida tizimni tashkil etuvchi vositachi til sifatida qaralishi kerak. Binobarin, “talabalarning chet tilini malaka darajasida bilmasligi muammosi hamon hal etilmagan”.

**Mavzu boʻyicha adabiyotlarni tahlil qilish.** Bizning tadqiqot obyekti chet tilining lingvistik kompetentsiyasini shakllantirish muammosi boʻlib, biz uni yangi yoʻl bilan - chet tilida shakllantirish samaradorligining oʻziga xos xususiyatlarga bogʻliqligi nuqtayi nazaridan koʻrib chiqishga harakat qildik. Ushbu maqolaning maqsadi mutaxassislik til boʻlmagan talabalar oʻrtasida lingvistik kompetentsiyani shakllantirish va rivojlantirish zarurligiga eʼtiborni qaratish, xorijiy va ona tilida "terminologik savodsizlik" ni bartaraf etishni oʻz ichiga olishi kerakligini koʻrsatishdir. Bizning fikrimizcha, turli terminologiyalar va sanoatimizning turli sohaları haqida gapirishimiz mumkin. Bugun biz ingliz, fransuz va oʻzbek tillaridagi avtomobil terminologiyasi haqida gaplashamiz. Koʻpgina tilshunolar "termin" tushunchasiga taʼrif berishda soʻzning rasmiy belgilarining qoʻllanish doirasi bilan birikmasidan kelib chiqadilar. Boshqacha aytganda, ular bu tushunchani maʼlum bir soʻz - terminning maʼnosi va uslubiy mansubligi nuqtayi nazaridan koʻrib chiqadilar. Bu yerda faqat toʻliq shakllangan maxsus maʼnoga ega boʻlgan leksik birlik termin sifatida qaralishi kerakmi yoki atamalar tarkibiga iboralar ham kiritilishi kerakmi, degan savol tugʻiladi. Baʼzi tilshunolar termini faqat qatʼiy belgilangan maʼnoga ega boʻlgan maxsus soʻz turi sifatida belgilaydilar. Biroq, termin sifatida alohida soʻzlarni emas, balki leksiklashgan soʻz birikmalarini ham tasniflaydigan tilshunos olimlar bor. "Termin" tushunchasining taʼrifini ishlab chiqishda tizimli-funksional yondashuv leksik birliklarning qaysi maʼno turini ularning terminologiyasining belgisi deb hisoblash mumkinligi haqidagi savolga javob berishni talab qiladi. Biroq, barcha xususiyatlar terminning ichki semantik tabiatiga nisbatan ikkinchi darajali. Tizimli-funksional yondashuvning mohiyati shundan iboratki, tilning har qanday soʻzi yoki iborasi, agar u maʼlum bir tizimlashtirilgan bilim sohasi, maʼlum bir sohani aks ettiruvchi tizim bilan bogʻliq boʻlgan aniq belgilangan tushunchalar tizimiga kiritilgan boʻlsa, termin boʻlishi mumkin. Termini bunday tushunish ushbu tushunchaning taʼrifi bilan yaxshi mos keladi, unga koʻra termin soʻz, fan va texnikaning maʼlum bir sohasi tizimida mos keladigan tushunchaga ega boʻlgan til belgisidir.

Avtomobil terminlari oʻziga xos leksik-semantik va stilistik xususiyatlarga ega. Jumladan, fransuz tilidagi sinonimlarga misol tariqasida quyidagilarni olish mumkin: *automobile* (avtomobil) – *bagnole* (avtomobil), *cuisse* (arava), *charrette* (arava), *voiture* (mashina). Ingliz tilida ham sinonimlar shu avtomobil soʻziga berilishi – ikkala tilning oʻxshash tomonidir: *car*, *automobile*, *vehicle* avtomobilning nomlari bunga misol boʻla oladi. Yoʻl soʻzi ham bir qancha sinonimlarga ega: *road*, *route*, *way*, *driveway* kabi. Taʼkidlash lozimki, avtomobil terminlari semantik (mazmun) tuzilishiga koʻra motivatsion va nomotivatsion terminlarga boʻlinadi. Motivatsion terminlar, oʻz navbatida, qisman motivatsiyalangan va toʻliq motivatsiyalangan terminga boʻlinadi. Birinchisining maʼnosini faqat ular hosil boʻlgan soʻzlarning maʼnolarini qoʻllash orqali qisman tushuntirish mumkin. Toʻliq asosli terminlar boʻlsa, ularning maʼnosi tuzilish elementlarining maʼnosi bilan toʻliq ochiladi. Masalan, *chain* (ing.), *chaine* (fr.) – *zanjir*; *pedal* (ing.), *pédale* (fr.) – *pedal*; *carburetor* (ing.), *carburateur* (fr.) – *karbyurator*; *engine* (motor) (ing.), *moteur* (fr.) – *dvigatel*; *cylinder* (ing.), *cylindre* (fr.) – *silindr*; *balloon* (ing.), *ballon* (fr.) – *balon*; *chassis* (ing.), *châssis* (fr.) – *shassi*; *mechanism* (ing.), *mécanisme* (fr.) – *qurilma*; *camera* (ing.), *caméra* (fr.) – *kamera*. Har qanday termin sohasida tushunchalar “terminlar tizimi”ga mos keladi. Avtomobil terminlariga kelsak, ketma-ket tasniflash misoli avtomobil mexanizmlari va qismlari yuza qismida kamaytirish uchun ishlatiladigan moylash materiallarini tasniflashdir. Konsistensiyaga koʻra moylash materiallari izchil, yarim suyuq va qattiqqa boʻlinadi. Oʻz navbatida, moylash materiallari maqsadiga koʻra turlarga boʻlinadi. Bundan tashqari, yogʻlar, masalan, ishlab chiqarish usuliga koʻra yogʻli va sintetik turga boʻlinadi. Bu holatda paralel tasnif vujudga keladi. Paralel tasnifga misol sifatida avtomobillarni kompleks asosda tasniflash uchun ikki xususiyatini keltirish mumkin: 1) *dvigatel* (issiqlik, elektr); 2) *harakatlantiruvchi turi* (*gʻildirakli*, *yarim izli*.) Paralel tasniflash uchun tanlangan asos 3 dan ortiq komponentdan iborat boʻlishi mumkin. Shunday qilib, tasniflashning asosiy vazifasi sinflar va kichik sinflar shaklida oʻxshash xususiyatlarga ega boʻlgan obyektlarning iyerarxik tartiblangan qatorini tuzishdir. Terminlarni lingvistik hodisa sifatida tasniflash ikki tomonlama funksiyaga ega: bir tomondan, u belgilangan tushunchalarni tahlil qilishda qoʻllaniladi. Boshqa tomondan, tasniflash ularni belgilash uchun leksik vositalarni tahlil qilishda qiziqish uygʻotadi.

Maqolamizda uchta masala atroflicha tahlil qilingan: 1. Ingliz, fransuz va o‘zbek tillarida avtomobil terminlarining leksik-semantik chog‘ishtirma tahlili. 2. Ingliz va fransuz tillarida avtomobil terminlarining monoleksemik va polileksemik ifodalanishi hamda turli lisoniy modellar, sinonimiyalar hosil qilish xususiyatlari. 3. Ingliz va fransuz tillari avtomobil terminlarini tarjima qilish xususiyatlari. Avtomobil terminlarini tahlil qilib, ushbu tasnifga e‘tibor qaratdik. Chunki u nuqtayi nazarimizda mukammal ingliz va fransuz avtomobil terminlaridagi sinonimiya hodisasini ifodalaydi. Masalan, ingliz va fransuz tillarida quyidagi misollarni tahlilga tortamiz. Ingliz tilining izohli lug‘atida *clutch* – (*stseplenie*): *in a vehicle, the clutch is a pedal that you press before you change gear* – debriyaj – so‘zining quyidagi ta‘rifi mavjud: *transport vositasida debriyaj almashtirishdan avval bosadigan tishli pedaldir*. Maxsus lug‘atda esa ...*a device that disconnects the engine from the transmission, to allow the vehicle to change gears, and then allows the engine and transmission to resume contact and turn together at a new speed*. Fransuz izohli lug‘atida “*Presse Francophone*”, tushuncha “*sac gonflable (m) – xavfsizlik yostiqlashi – dispositif de sécurité constitué par une enveloppe souple qui, en cas de choc, se gonfle instantanément en s’interposant entre l’occupant et le volant ou la planche de bord*” – egiluvchan konvertidan tashkil topgan xavfsizlik moslamasi, u zarba sodir bo‘lganda, yo‘lovchi va rul g‘ildiragi yoki asboblar paneli orasiga kirib, darhol shishiradi, deb ta‘riflanadi.

Avtomobil terminlarining ta‘riflarini umumiy til birliklari sifatida bir xil so‘zlarning ta‘riflari bilan taqqoslash, tushuntirish lug‘atlarda nafaqat ular orasidagi farqni aniqlashga, balki ta‘riflarning ma‘lum o‘lchovlarini aniqlashga imkon beradi. Eng ko‘p uchraydigan farqlovchi o‘lchov bu funksional o‘lchov – muayyan qismning qurilmasi, fazoviy joylashuvi, xususiyatlaridir. Ingliz tilida avtomobilchilar qo‘llaydigan terminlar nominativlik, motivatsiya, stilistik neytrallik xususiyatga ega. Ingliz tilida avtomobilchilar nutqiga xos bo‘lgan terminlarning so‘zlashuv ekvivalentlari ham mavjud, bu – avtomobil jargonidir. Avtomobil terminlarida jargonlik xususiyati bor, ammo jargonlarni termin deb atashimiz mumkin emas. Biz eng yorqin misollarni keltiramiz. Birinchidan, bir nechta avtomobil belgilari mavjud: *buggy, fox trap* (ayollarni jalb qilish uchun o‘zgartirilgan va bezatilgan mashina), *hack* (taksi), *hog* (katta, kuchli mashina) *four wheels, roller skate*. Ikkinchidan, inglizcha jargonda eski mashinani ifodalash uchun bir nechta so‘zlar mavjud: *ark, beater, clunker, heap, junk heap*. Uchinchidan, to‘g‘ridan-to‘g‘ri avtomobil qismlariga tegishli so‘zlarni ajrata olamiz: *banger* (avtomobilning old bamperi), *dizzy* (distribyutor), *doughnut* (zaxira shina), *eyeball* (fara), *hammer* (tezlatgich), *Hip Pocket* (buyum qutisi), *Jocky Box* (buyum qutisi), *rubber* (rezina, avtomobil shinalari), *shocks* (amortizator), *skates* (shinalar). Shuni ta‘kidlash kerakki, yuqoridagi terminlar Amerika ingliz tiliga xosdir. Britaniya ingliz tilidagi avtomobil terminlari kamroq tarqalgan, u asosan avtomobilga yaqin tushunchalarni o‘z ichiga oladi.

Fransuz tilida ham avtomobilning so‘zini ifodalovchi so‘zlashuv variantlari mavjud. Masalan, *bagnole (f)* – eski mashina, *quitte (m)* – hashamatli, qimmatbaho mashina. Shunday qilib, bugungi kunda jahon avtomobil bozorining xalqarolashuvi va globallasuvi avtomobil lug‘atini birlashtirishga olib keldi, chunki avtomobil endi xalqaro hamkorlik mevasidir. Yuqoridagilarni ta‘kidlash uchun biz misollar keltiramiz: *galogen lampa* – *halogen bulb* (ing.), *lampe halogene* (fr.); *spoiler* – *spoiler* (ang.), *spoiler* (fr.); *Elektron barqarorlik dasturi* – *Electronic Stability Program* (ing.), *dispositif électronique de stabilité programme* (fr.); *stabilizator paneli* – *stabilizer bar* (ing.), *barre stabilisatrice* (fr.); *almashtirgich* (tezliklar) – *variator speed* (ing.), *variateur de vitesse* (fr.). Ingliz va fransuz tilidagi terminlar o‘zbek tilidagi terminlar bilan taqqoslanganda, quyidagi xususiyatlar aniqlandi:

- o‘zbek tilidagi terminga ingliz va fransuz tillaridagi ma‘noning qisman to‘g‘ri kelishi;
- avtomobilga oid o‘zbek tilida uchramaydigan terminlar;
- inglizcha va fransuzcha so‘zning talaffuzi o‘zbekcha so‘zning talaffuziga to‘g‘ri kelmasligi;
- ingliz tili kabi o‘zbek tilida ham bir necha komponentli terminlar mavjudligi.

Zamonaviy dunyoda ijtimoiy-siyosiy, iqtisodiy, ilmiy-texnik va boshqa ko‘plab sohalarining jadal rivojlanishi barcha sohalar uchun, jumladan, yangi terminlarni tarjima qilish usulini tanlash muammosi tilshunoslar va tarjimonlarda katta qiziqish uyg‘otadi va tarjima nazariyasi amaliyotida muhim o‘rin tutadi. Tarjima jarayonida tarjimon o‘zining kompetensiyasiga aloqador bo‘lmagan tarjima qiyinchiliklariga duch kelishi mumkin. Mana shunday muammolarni Kristian Nord to‘rt toifaga – *pragmatik, madaniy, lingvistik va matnga xos muammolarga* ajratadi. Ingliz va fransuz tillaridan o‘zbek tiliga hamda o‘zbek tilidan ingliz va fransuz tillariga terminlarni tarjima qilish jarayoni juda muhim va dolzarbdir. Ingliz tilida yangi avtomobil terminlarini shakllantirishda eng faol qo‘llaniladigan affiksalar aniqlandi. Ingliz tilida umumiy va maxsus so‘zlar orasidagi farq boshqa tilga qaraganda kamroq sezilishiga alohida e‘tibor qaratish lozim. Ma‘nolarni ko‘chirish orqali yaratilgan ba‘zi inglizcha terminlar muayyan tushunchani bildirish uchun alohida so‘zlarga ega bo‘lgani bilan boshqa tillardan farq qiladi. Ushbu holatni quyidagi jadvalda ko‘rish mumkin. “1-jadvalga qarang”.



**Ingliz va fransuz tillaridan o‘zbek tiliga hamda o‘zbek tilidan ingliz va fransuz tillariga terminlarni tarjimada berilish xususiyatlari**

Asl matn	Umumiy tarjima	Maxsus texnik tarjima
Boot (ing.)	Oyoq kiyim	Bagajnik
Botte (fr.)	Oyoq kiyim	Osma moslama
Hood (ing.)	Kapyushon shapka	Kapot
Capot (fr.)	Kapyushon shapka	Kapot
Grill (ing.)	Gril	Radiatr panjarasi
Calandre (fr.)	Gril	Radiatr panjarasi
Box (ing.)	Quti	Mufta
Manchon frp.)	Ushlagich	Mufta
Final drive (ing.)	So‘nggi yurish	Asosiy uzatma
Équipement principale (fr.)	Asosiy jihoz	Asosiy uzatma
Tank (ing.)	Tank	Bak
Réservoir (fr.)	Suv ombori	Bak
Body (ing.)	Tana	Kuzov
Corps (fr.)	Tana	Kuzov
Horn (ing.)	Shoh	Signal
Hint (fr.)	Belgi	Signal
Bed (ing.)	Yotoq	Yuk mashina kuzovi

**Tahlil va natija.** Ilmiy-texnik matnning vazifalaridan biri har bir terminning hozirgi ma’nolarini aniq ko‘rsatishdir. Agar ingliz va fransuz tillari kabi analitik tillarda oddiy termin haqida gapiradigan bo‘lsak, terminning odatda juda keng virtual ma’nosi va matndagi ma’nosi o‘rtasidagi ziddiyatni bartaraf etish juda qiyin bo‘lishi mumkin. Shuning uchun ingliz va fransuz tillari boshqa analitik tillar kabi terminologik iboralardan keng foydalanadi. Fransuz terminologiyasining o‘ziga xos xususiyati - bu iboraning ichki shakli shaffofligini yo‘qotish, uni qurishning idiomatik tabiati, asl metaforik tabiatga qaytish, nominatsiya, masalan, *jauge de Paris* "kalibr o‘lchovi" iborasi. Terminologik iboralarning barqarorligi belgilari yuqoridagi ma’nodagi terminologik ma’nosining birligi va qat’iyligi bilan bir qatorda, tugallangan shaklda doimiy takrorlanuvchanligi, shuningdek, ichki shaklning shaffofligidir. Ingliz avtomobil terminologiyasida so‘z yasashning 5 ta usuli mavjud: prefiks, qo‘shimcha, prefiks-qo‘shimcha, fleksiyon va sof qo‘shilish. Eng keng tarqalganlari murakkab terminlarni, shuningdek, qo‘shimcha va prefiks-qo‘shimchalarni o‘z ichiga oladi. Inglizcha prefiksli terminlar asosiy so‘z yasovchi vosita sifatida 5 ta prefiksdan foydalanadi: *anti -*, *in -*, *inter -*, *under-*, *up -*. Ingliz tilidagi qo‘shimchali terminlar bir xil nutq qismlarining so‘zlari, xususan: *otlar*, *sifatlar* va *fe’llar* bilan birikadi. Ingliz qo‘shimchasi atamalarida 13 ta qo‘shimcha qo‘llaniladi: *-er/ -or, -ist, -ification, -ity, -ness, -ing, -ion, -ure/ -ture, -ment, -age, -ation, -ance/ -ence, -ability*.

Hozirgi vaqtda talabalar texnik matnlarni tarjima qilishda qiynalmoqda, chunki avtomobil terminologiyasida sinonimik qator va juftlarning mavjudligi tarjima paytida to‘g‘ri termin tanlash muammosini keltirib chiqaradi. Sinonimik terminlarning qaysi biri dastlabki tildagi terminga mos keladi degan savolni to‘g‘ri hal qilish uchun aniqlovchi, toraytiruvchi xususiyatlarni - o‘ziga xos farqlarni rag‘batlantirish tamoyilini hisobga olish kerak. Ko‘p ma’nililikning mavjudligi ham fransuz va ingliz terminlari o‘rtasida nomuvofiqlikka olib keladi va ularni tarjima qilishda qiyinchiliklar tug‘diradi. Fransuz tilidagi avtomobil terminologiyasi universitetimiz talabalari uchun eng qiyin, chunki kitob va lug‘atlar yetarli emas, darslik va o‘quv qo‘llanmalar juda kam. Biz har qanday avtomobilga tegishli asosiy so‘z va iboralarni o‘rgatishimiz mumkin, masalan, *construction de l’automobile* - "avtomobil tuzilishi", *shassi* - "shassi", *carrosserie* - "tana", *cadre* - "rama", *carcasse de carrosserie* - "rama " korpus", *groupe - moteur* - "dvigatel o‘rnatish", *train de roulement* - "shassi", *glaces* - "derazalar", *transmissiya* - "uzatish", *portes* - "eshiklar", *mecanisme de direction* - yo‘nalish mexanizmi, - "nazorat mexanizmi", *empennage* - "plumage", *équipement électrique* - "elektr jihozlari", qayta tiklash tizimi - "sovutish tizimi", "olov tizimi", *radiateur* - "radiator", *bougies* - "shamlar", *pompe a eau* - "suv nasosi", *rupteur* - "to‘xtatuvchi", *termostat* - termostat, *tuyaux* - "quvurlar", *distributeur* - "distribyutor, ventilyator - "fan", *interrupteur d’allumage* - "o‘t o‘chirish tugmasi".

Terminlarni texnik tarjima qilishning ikki yo‘li mavjud – to‘g‘ridan-to‘g‘ri yoki to‘g‘ridan-to‘g‘ri ham bilvosita. To‘g‘ridan-to‘g‘ri tarjima qilish usullari – o‘zlashma so‘z olish, izlash va so‘zma-so‘z

tarjima. Bilvosita tarjima usullari – transpozitsiya, modulyatsiya, ekvivalentlik va moslashishdir. Tarjimada termin - iboralar va ko‘p komponentli qo‘shma so‘zlar ayniqsa qiyin tarjima qilinadi.

Avtomobil terminlarini tarjima qilishda uch asosiy muammo mavjud: 1) terminning sinonimiyasi, masalan: *gearbox, transmission* ingliz va fransuz tillarida *reduktor, transmissiya* so‘zlarini, o‘zbek tilida esa *uzatmalar qutisi, pickoff, pickup, sensor, transducer, detecting element, sensing element (ing.), prelevement; ramasser; capteur; transducteur, élement de detection (fr.) – tanlab olish, olib ketish, ko‘tarish, sensor, yangi aniqlovchi element, sezuvchi element* kabi; 2) terminning noaniqligi, masalan: *gasket (ing.), joint (fr.) – tiqma, muhr, pulley (ing.), poulie (fr.)–shkiv - g‘altak, g‘ildirak, joint (ing.), couture (fr.) – o‘zbek tiliga ingliz tilidan o‘zlashgan terminlar ma’no jihatidan farqlanishi – chok, ilmoq, – plug (ing.), brancher (fr.) – vilka, probka va hokazo; 3) termini tarjima qilish usulini tanlash. Tarjima qilishning eng yaxshi usuli – maqsadli tilda aslyatga mansub terminning ekvivalentini aniqlash. Masalan, *heater (ing.), chauffage (fr.) – qizdirish; flywheel (ing.), volant (fr.) – o‘t oldirish moslamasi* va boshqalar.*

**Xulosa.** Shunday qilib, chet tilining lingvistik kompetensiyasini shakllantirishning zaruriy sharti bo‘lib, u o‘rganilayotgan til tizimini (barcha ko‘p qirrali va ko‘p bosqichli munosabatlari bilan) va uning grammatik xususiyatlarini tushunishni, shuningdek, asosiy tushunchalar va terminlarni o‘zlashtirishni o‘z ichiga oladi. O‘rganilayotgan til grammatikasi qoidalari, uning leksik birliklari va sintaktik tuzilmalarining semantizatsiyasi (agar ularni boshqacha tushuntirishning iloji bo‘lmasa), shuningdek, taqdimot jarayonida ushbu masalaning ayrim grammatik hodisalarning to‘g‘ri idrok etilishini tekshirishda aniqlanadi. Ilmiy-texnik matnning vazifalaridan biri har bir terminning hozirgi ma’nolarini aniq ko‘rsatishdir. Agar ingliz va fransuz tillari kabi analitik tillarda oddiy termin haqida gapiradigan bo‘lsak, terminning odatda juda keng virtual ma’nosi va matndagi ma’nosi o‘rtasidagi ziddiyatni bartaraf etish juda qiyin bo‘lishi mumkin. Shunday qilib, ingliz va fransuz avtomobil terminologiyasini o‘rganish avtomobil sanoati tilini aks ettiruvchi va terminlarning semantik munosabatlarini ochib beruvchi tezaurus modellashirish yordamida uning axborot-semiotik tabiatini tizimlashtirish, tasniflash va o‘rganishdan boshlanishi kerak. Natijada uch tilda zamonaviy leksikografiyada analogi bo‘lmagan o‘quv lug‘at-tezaurus yaratiladi. Bo‘lajak avtomobil sohasining mutaxassisleri ingliz va fransuz tillaridagi terminlarni o‘rganishlarida quyidagi malakalarga ega bo‘lishlari zarur:

- mutaxassislik bo‘yicha o‘rtacha qiyinlikdagi tarjima materiallarini ingliz va fransuz tillaridan o‘zbek tiliga yoki o‘zbek tilidan ingliz va fransuz tillariga og‘zaki va yozma tarjima qila olish;
- avtomobil terminlariga oid maxsus terminologik birliklar lug‘ati va ma’lumotlardan to‘g‘ri foydalanish;
- ingliz va fransuz tillarida leksik, grammatik hodisalarning ona tilidagi muqobillarini topa olish;
- bir xil ma’noli terminlarni turli til vositalar yordamida ifodalash;
- avtomobil sohasining barcha yo‘nalishiga oid terminlar lug‘atidan foydalana olish.

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**HUNARMANDCHILIKKA OID TERMINLARNING LEKSIK TIZIMDA TUTGAN O'RNI****Vaxidova Fatima Saidovna***Buxoro davlat universiteti katta o'qituvchisi f.f.f.d,  
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**Annotatsiya.** Ushbu maqola "Hunarmandchilik terminlarining leksik tizimda tutgan o'rni" mavzusini yoritadi va hunarmandchilik sohasidagi terminologiyaning tilshunoslikdagi o'rnini, ahamiyatini tahlil etadi. Muallif hunarmandchilikka oid terminlarning lingvistik tizimdagi o'ziga xosligini, ularning til va madaniyat bilan chambarchas bog'liqligini o'rganadi. Hunarmandchilik sohasidagi terminlar nafaqat kasbiy ma'lumotlarni ifodalovchi atamalar sifatida, balki xalqning an'analari, mehnat madaniyati va dunyoqarashini aks ettiruvchi leksik birliklar sifatida ham ahamiyat kasb etadi. Maqolada hunarmandchilik terminlarining o'ziga xos leksik tizimi va uning tilshunoslik, madaniyatshunoslik va tarixiy tadqiqotlar uchun qanday ilmiy ahamiyatga ega ekanligi haqida xulosalar keltiriladi.

**Kalit so'zlar:** tarkibiy qism, terminologiya, leksik kategoriya, substansiya, hunar mahorati, prepozitsiya, madaniy kontekst, terminologik o'zgarish.

**РОЛЬ ТЕРМИНОВ РЕМЕСЛЕННИЧЕСТВА В ЛЕКСИЧЕСКОЙ СИСТЕМЕ**

**Аннотация.** Данная статья освещает тему «Роль терминов ремесленничества в лексической системе» и анализирует значение и место терминологии ремесленничества в языкознании. Автор исследует особенность терминов ремесленничества в лексической системе, их неразрывную связь с языком и культурой. Термины в сфере ремёсел являются не только профессиональными обозначениями, но и важными лексическими единицами, отражающими народные традиции, трудовую культуру и мировоззрение. В статье приводятся выводы о специфической лексической системе терминов ремесленничества и их научной значимости для лингвистики, культуроведения и исторических исследований.

**Ключевые слова:** составная часть, терминология, лексическая категория, субстанция, ремесленное мастерство, предлог, культурный контекст, терминологическое изменение.

**THE ROLE OF CRAFT TERMINOLOGY IN THE LEXICAL SYSTEM**

**Abstract.** This article addresses the topic "The Role of Craft Terminology in the Lexical System" and analyzes the significance and place of craft terminology in linguistics. The author examines the distinctiveness of craft-related terms in the linguistic system and their close connection to language and culture. Terms in the field of craftsmanship are not only professional terms but also important lexical units that reflect the people's traditions, work culture, and worldview. The article concludes with insights into the specific lexical system of craft terminology and its scientific importance for linguistics, cultural studies, and historical research.

**Keywords:** component, terminology, lexical category, substance, craftsmanship, preposition, cultural context, terminological change.

**Kirish.** Hunarmandchilik terminlari leksik tuzimda o'ziga xos o'rin tutadi va bir necha jihatdan muhim ahamiyatga ega:

1. Kasbiy leksika: Hunarmandchilik terminlari, birinchi navbatda, kasbiy leksikaning tarkibiy qismidir. Bu terminlar faqatgina ma'lum hunar sohasiga oid bo'lib, shu sohada ishlaydigan mutaxassislar tomonidan qo'llaniladi. Ularning ma'nosi aniq va bir xil talqin qilinadi. Masalan, "dastgoh", "naqsh", "rang", "ip", "to'quv" kabi so'zlar to'quvchilik hunariga oid kasbiy terminlar hisoblanadi.

2. Maxsus terminologiya: Hunarmandchilik terminlari maxsus terminologiyaning bir qismidir. Bu terminlar har bir hunar turi uchun o'ziga xos bo'lib, ularning ma'nosi boshqa sohalaridagi so'zlarning ma'nosidan farq qiladi. Masalan, "qirqim", "kesim", "cho'zilish" kabi so'zlar tikuvchilikda o'ziga xos ma'noda ishlatiladi

3. Milliy-madaniy rang: Hunarmandchilik terminlari ko‘pincha milliy-madaniy rangga ega bo‘ladi. Ular o‘zbek tilida mavjud bo‘lgan qadimgi hunarlarning tarixi va rivojlanishini aks ettiradi. Masalan, "chashma", "guldor", "xattotlik", "zardo‘zi" kabi terminlar o‘zbek hunarmandchiligining noyob xususiyatlarini ifodalaydi.

4. Leksik kategoriyalar: Hunarmandchilik terminlari turli leksik kategoriyalarga mansub bo‘lishi mumkin. Leksik kategoriya — bu so‘zlarning ma‘nolariga yoki grammatik xususiyatlariga ko‘ra birlashtirilgan guruhlaridir. Hunarmandchilik sohasidagi atamalar ham o‘zlarining vazifalariga va grammatik xususiyatlariga qarab turli leksik kategoriyalarga taqsimlanadi. Bu terminlarning barchasi, o‘zining ixtisoslashgan mazmuniga qarab, muayyan leksik guruhlariga kiradi

5. Til boyligini kengaytirish: Hunarmandchilik terminlari o‘zbek tilining leksik boyligini kengaytirib, uning ifodalanish imkoniyatlarini oshiradi. Ular tilning ekspressivligi va obrazlilikini yaxshilashda muhim rol o‘ynaydi.

6. Tarixiy-madaniy meros: Hunarmandchilik terminlari o‘zbek xalqining tarixiy-madaniy merosining bir qismi hisoblanadi va tilning boyluklarini saqlashda ahamiyatli o‘rin tutadi.

**Tadqiqot metodologiyasi.** Hunarmandchilikka oid terminlar va ularning leksik tizimdagi o‘rni tahlil qilinadi. Terminlarning ma‘nosi, ularning strukturalari, va boshqa lingvistik birliklar bilan aloqalari, jumladan, predloglar, konnotatsiyalar, semantik maydonlar kabi jihatlar o‘rganiladi. Leksik tizimdagi o‘zgarishlar va uning evolyutsiyasi, shuningdek, terminlarning boshqa tarmoqlardagi (masalan, kasbiy sohalar) leksik birliklar bilan bog‘lanishi ham ko‘rib chiqiladi. Yana hunarmandchilik terminlari, ularning til va madaniyat o‘rtasidagi aloqasi o‘rganiladi. Bu yondashuv, terminlarning xalq an‘analari, mehnat madaniyati va milliy dunyoqarash bilan qanday bog‘liqligini aniqlashga qaratilgan. Madaniy tahlil yordamida, har bir terminning qanday tarixiy va madaniy o‘zgarishlarga uchraganligi va ularning zamonaviy ma‘nolari qanday shakllanganligini o‘rganish ko‘zda tutilgan.

**Natija va muhokama.** Hunarmandchilik terminlarining leksik tizimda o‘ziga xos o‘rin tutgan bir necha jihatlari chuqurroq o‘rganilib quyidagi ma‘lumotlar aniqlandi.

F. Davronovning "Leksikografiya va lug‘atshunoslik" asarida *kasbiy leksikaga* quyidagicha ta‘rif berilgan:

“Kasbiy leksika — ma‘lum bir kasb yoki soha bilan bog‘liq bo‘lgan va o‘sha soha vakillari tomonidan ishlatiladigan maxsus atamalar, iboralar va terminlardan tashkil topgan leksik qismidir. Kasbiy leksika tilning har bir sohasiga xos bo‘lib, uning o‘ziga xos grammatik va semantik xususiyatlariga ega. Bu leksika, asosan, kasbga oid bilimlarni, texnik jihatlarni, ilmiy tushunchalarni ifodalovchi atamalarni o‘z ichiga oladi. Kasbiy leksika tilda maxsus sohalarga oid bilimlarni o‘zlashtirish va uzatish uchun zarur bo‘lib, ko‘pincha bir soha vakillari o‘rtasida samarali muloqotni ta‘minlashda yordam beradi.” [6]

**Maxsus terminologiyaga** kelsak. hunarmandchilik sohasidagi terminlar asosan quyidagilarga bo‘linadi:

- *Ishlab chiqarish jarayoniga oid terminlar* — masalan, "o‘ymakor", "g‘isht pishirish", "tushum", "to‘qish" va hokazo.

- *Materiallar va vositalar haqida atamalar* — "yog‘och", "sopol", "kumush", "bichim", "g‘isht" kabi materiallar va ularga tegishli maxsus atamalar.

- *Texnik va uslubiy atamalar* — masalan, "zargarlik", "ta‘zim", "yog‘och ishlov berish" kabi maxsus uslublar va texnikalarga oid atamalar.

Quyida hunarmandchilik terminlarining qanday *leksik kategoriyalarga* mansub bo‘lishi mumkinligini ko‘rib chiqamiz:

### 1). Nomi (Substansiyalar)

Bu kategoriyaga hunarmandchilik sohasiga oid ob‘ektlar, materiallar, asboblar, ish jarayonlari va mahsulotlar kiradi. Bu turdagi atamalar ob‘ektlar yoki hodisalarni nomlaydi. Misollar:

- *Materiallar:* yog‘och, metall, sopol, gilam ipi, mato, kumush, naqshli tosh.
- *Asboblar:* balta, g‘isht pichog‘i, o‘ymakor pichoq, to‘qish g‘ildiragi, zanglamas temir asbob.
- *Mahsulotlar:* gilam, zargarlik buyumlari, yog‘och o‘ymakorlik mahsulotlari, qurol, panjaralar.

### 2). Fe‘llar

Hunarmandchilik faoliyatini yoki ish jarayonlarini ifodalovchi fe‘llar ham muhim leksik kategoriya hisoblanadi. Bu turdagi atamalar amalga oshirilayotgan faoliyatni ifodalaydi, ya‘ni o‘zgarishlarni, ishlarni va jarayonlarni ko‘rsatadi. Misollar:

- *Ishlash jarayoni:* to‘qish, o‘ymakorlik, shakllantirish, kesish, bo‘yash, pishirish, chizish, shakllantirish.

- *Hunar mahorati:* quyuqlashtirish, qo‘llash, shakllantirish, qoraytirish, parlatish, qayta ishlash.

### 3). Sifatlar

Hunarmandchilikda ishlatiladigan materiallar, mahsulotlar yoki ish jarayonlarining sifatlarini ifodalovchi sifatlar ham muhim rol o'ynaydi. Bu sifatlar orqali mahsulotning yoki jarayonning xarakteristikalari ko'rsatiladi. Misollar:

- *Sifatlar*: yumshoq, og'ir, nozik, yengil, barqaror, shaffof, mustahkam, yorqin, bezakli.
- *Maxsus sifatlar*: an'anaviy, klassik, zamonaviy, rangli, to'qilgan, naqshli, ko'rgazmali.

#### 4). *Miqdor va o'lchov birligi*

Hunarmandchilikda ishlatiladigan materiallar va asboblarning miqdori va o'lchovlari ham terminologiyaning bir qismi sifatida ajralib turadi. Bu turdagi atamalar, asosan, ishlab chiqarish va ish jarayonlarini aniq va to'g'ri tashkil qilish uchun kerak bo'ladi. Misollar:

• *Miqdor va o'lchov*: metr, kilogramm, millimetr, litr, santimetr, gramm, dasta, birlik, sotib olish miqdori.

#### 5). *Yordamchi so'zlar*

Bu kategoriyaga hunarmandchilik faoliyatining joyi yoki sharoitini ifodalovchi yordamchi so'zlar kiradi. Misollar:

- *Prepozitsiyalar*: ustida, ichida, atrofida, ostida, yonida.
- *Bog'lovchilar*: va, hamda, yoki, lekin, shuningdek.

#### 6). *O'rin va holatni ifodalovchi atamalar*

Hunarmandchilikda ba'zi terminlar ob'ektlarning holati, joylashuvi yoki turini ifodalaydi. Bu atamalar ob'ektning qanday sharoitda ishlatilayotganini yoki qayerda joylashganini tushuntiradi. Misollar:

- *Holat*: ko'rinishda, shaklda, ishlab chiqilgan, bo'yangan, to'qilgan.
- *O'rin*: ustaxonada, atelyeda, fermada, oshxonada.

#### 7). *Ijtimoiy va madaniy kontekstga oid atamalar*

Hunarmandchilikda ishlatiladigan ba'zi terminlar ijtimoiy, madaniy yoki tarixiy kontekstga bog'liq bo'lib, ular alohida bir ijtimoiy guruhning yoki madaniyatning o'ziga xos xususiyatlarini ifodalaydi. Misollar:

- *Kasb va hunar*: zargar, to'qimachilik ustasi, yog'och o'ymakor, koshinchi, gilamchi, mutaxassis.
- *San'at turlari*: tasviriy san'at, miniatyura, qaravulni tikish, naqsh, uy-joy bezaklari.

#### 8). *Sonlar va tartib raqamlari*

Sonlar va tartib raqamlari hunarmandchilikda mahsulotlarning miqdori, o'lchovlari yoki joylashuvi bilan bog'liq bo'lib, ular ishlab chiqarish jarayonlarida muhim o'rin tutadi. Misollar:

- *Sonlar*: bir dona, ikki to'plam, uchta shakl, yetti qatlam.
- *Tartib raqamlari*: birinchi, ikkinchi, uchinchi, so'nggi.

**Tarixiy-madaniy meros**ga chuqurroq nazar solsak, Mahmudov M. tomonidan yozilgan "O'zbekiston hunarmandchiligi tarixi va rivojlanishi" kitobida O'zbekiston hunarmandchiligining tarixi va bu bilan bog'liq terminologiya haqida keltirilgan fikrlarga guvoh bo'lamiz.

Kitobda O'zbekistonning hunarmandchilik tarixi qadim zamonlardan boshlanib, turli davrlar va madaniyatlar o'rtasida o'zaro aloqalar va ta'sirlar tahlil qilingan. Mahmudov hunarmandchilikni faqat iqtisodiy faoliyat sifatida emas, balki milliy madaniyat va san'atning ajralmas qismi sifatida ko'rsatadi. O'zbekistonning hunarmandchilik tarixidagi asosiy yo'nalishlar, o'ziga xos texnologiyalar, uslublar va materiallar haqida ma'lumotlar berilgan.

Mahmudov hunarmandchilik bilan bog'liq terminologiyani o'rganishda til va madaniyatning o'zaro aloqasini ko'rsatib o'tadi. U hunarmandchilik sohasida ishlatiladigan atamalarni, jumladan, turli hunarmandchilik turlariga oid o'ziga xos so'zlarni tahlil qilgan. Masalan, o'zbek xalqlarining hunarmandchilik sohasida ishlatiladigan an'anaviy atamalar, badiiy mehnat va san'atga oid terminlar, shuningdek, hunarmandchilikning ijtimoiy va iqtisodiy o'rni haqida batafsil so'z yuritadi.

Kitobda yana hunarmandchilikning O'zbekiston madaniy merosida tutgan o'rni alohida e'tiborga olinadi. O'zbek hunarmandchiligi nafaqat milliy identitetni shakllantirishda, balki xalqning madaniy qadriyatlarini saqlash va avloddan-avlodga yetkazishda muhim rol o'ynagan. Shu bilan birga, hunarmandchilikning tarixiy taraqqiyoti va uning o'zgarishi bo'yicha terminologik o'zgarishlar ham ko'rib chiqilgan.[1]

**Xulosa.** Umuman olganda, hunarmandchilik terminlari o'zbek leksik tizimida o'ziga xos o'rin egallab, kasbiy aloqa vositasi sifatida xizmat qiladi, milliy-madaniy an'analarni aks ettiradi va tilning boyligini oshiradi. Ular tilning muhim tarkibiy qismi bo'lib, tilning rivojlanishi va boyishiga hissa qo'shadi. Yana hunarmandchilikka oid terminlarning leksik tizimdagi o'rni, tilshunoslik, madaniyatshunoslik va tarixiy tadqiqotlarda muhim ahamiyatga ega bo'lib, ularning o'ziga xosligi va o'zgarishlari jamiyatning tarixiy va madaniy rivojlanishini aks ettiradi. Bu tadqiqot, hunarmandchilik terminologiyasining lingvistik tizimda qanday o'rin tutishini va uning madaniy kontekstdagi ahamiyatini tushunishga yordam beradi.

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## PSIXOLINGVISTIKANING OBYEKTI, PREDMETI VA TA'RIFLARI

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**Annotatsiya.** Psixolingvistika nisbatan yosh fandır. Ammo u nafaqat fanlararo, balki yondashuvlarining yangiligi va eng muhimi, samaradorligi bilan ham ilm olamini mustahkam egalladi. Nutqning namoyon bo'lishiga qarab, psixolingvistika til tizimi va qoidalarini tasvirlaydi nutq tuzilmalari odamga o'z fikrlarini, ongning tasvirlari qanday qayd etilishini lingvistik belgilar yordamida ifodalash imkonini beradi. Ushbu maqolada psixolingvistikaning obyekt, predmeti va ta'riflari o'rganib chiqilgan. Psixolingvistika nutqni idrok etish jarayonini tavsiflashda tahlil qilmaydi faqat bu jarayonning o'zi, balki insonning nutqni tushunish natijasi ekanligi tahlil qilingan.

**Kalit so'zlar:** psixolingvistika, nutq, lingvistik belgilar, tilsunoslik, ong, idrok, psixolog, obyekt, bola nutqi.

## ОБЪЕКТ, ПРЕДМЕТ И ОПРЕДЕЛЕНИЯ ПСИХОЛИНГВИСТИКИ

**Аннотация.** Психоллингвистика – сравнительно молодая наука. Но она прочно заняла мир науки не только междисциплинарностью, но и новизной своих подходов и, главное, эффективностью. В зависимости от проявления речи психоллингвистика описывает языковую систему и правила. Речевые структуры позволяют человеку выражать свои мысли, то, как образы сознания фиксируются с помощью языковых символов. В данной статье рассматриваются объект, предмет и определения психоллингвистики. Психоллингвистика при описании процесса восприятия речи не анализирует, анализируется только сам этот процесс, а результат человеческого понимания речи.

**Ключевые слова:** психоллингвистика, речь, языковые символы, лингвистика, сознание, восприятие, психолог, объект, речь ребёнка.

## OBJECT, SUBJECT AND DEFINITIONS OF PSYCHOLINGUISTICS

**Abstract.** Psycholinguistics is a relatively young science. However, it has firmly taken over the world of science not only due to its interdisciplinary nature, but also due to the novelty of its approaches, and most importantly, its effectiveness. Depending on the manifestation of speech, psycholinguistics describes the language system and rules, speech structures allow a person to express his thoughts, how images of consciousness are recorded using linguistic signs. This article examines the object, subject and definitions of psycholinguistics. Psycholinguistics, when describing the process of speech perception, does not analyze only this process itself, but also the result of a person's understanding of speech.

**Keywords:** psycholinguistics, speech, linguistic signs, linguistics, consciousness, perception, psychologist, object, child speech.

**Kirish.** Bugungi kunda ko'plab tadqiqotchilar XXI asrni fanlar integratsiyasi asri deb hisoblamoqdalar. Muayyan obyekt mohiyatini yoritishda fanlararo hamkorlik o'z natijalarini bermoqda. Bu kabi yondashuvdan murakkab mavjudot bo'lgan shaxs fenomenining nutqiy faoliyatini tadqiq etishda ham foydalanish eng to'g'ri yo'ldir. Zero, inson nutqi uning o'zi kabi murakkab va ko'p qirrali hodisa hisoblanadi. Bu borada tilshunoslik sohalarining hamkorligi o'z samaralarini berishi shubhasizdir.

Psixolingvistika o'tgan asrning 50-yillarida shakllangan bo'lsa ham, lekin uning ildizi uzoq davrlarga–tilshunoslikda anchadan buyon davom etib kelayotgan psixologik yo'nalishga borib taqaladi. Demak, psixolingvistika XIX asr tilshunosligida hukm surgan psixologikyo'nalishning mantiqiy davomidir. Shuning uchun ham, avvalo, psixolingvistikaning ildizi bo'lgan tilshunoslik nazariyasidagi psixologik yo'nalish haqida fikr yuritishga to'g'ri keladi. Tilshunoslikdagi psixologik yo'nalish ancha davrlardan buyon hukm surib kelayotgan til mohiyatini mantiqiy asosda yoritishga qarama-qarshi ravishda XIX asrning 50-yillarida qiyosiy-tarixiy tilshunoslik negizida vujudga keldi.

Bolalar nutqini o'rganilayotganda, psixolingvistika shuni ta'kidlaydiki, deyarli hech kim ataylab til qoidalaridan foydalanish qoidalarini o'rgatmaydi, lekin bola juda qisqa vaqt ichida haqiqatni tushunishning murakkab mexanizmni o'zlashtira oladi.

Psixolingvistika qanday qilib bolaga kattalar bilan birgalikdagi faoliyatda ishtirok etishni aks ettirish usuli imkon beradi, lingvistik va lingvistik bo'lmagan "dunyo tasviri" ni va bizning shaxsiy lingvistik ongimizning shakllanishini tasvirlaydi.

**Adabiyotlar tahlili.** "Psixolingvistika" atamasi birinchi marta N. Pronko tomonidan 1946-yilda AQShda nashr etilgan "Til va psixolingvistika" deb nomlangan maqolasida ishlatilgan,. Ushbu atama faqat 1953-yilda AqShning Indiana universitetlararo ilmiy seminarida Bloomington, taniqli amerikalik psixologlar J. Kerroll (J. Kerroll) va Charlz Osgud, shuningdek, tilshunos va etnograf Tomas Sibeok tomonidan qo'llanila boshlandi, Bir yil o'tgach, AQShda shu nom ostida jamoaviy monografiya ushbu nom bilan nashr etildi va "psixolingvistika" atamasi ma'lum bir mazmunga ega bo'lib, yangi ilmiy nazariya paydo bo'ldi.

"Psixolingvistika" atamasi ko'proq mos keladi. Bu termin ilmiy til uchun samarali xisoblanib, fanning integratsiyaga bo'lgan istagini va fanning murakkabligini ta'kidlaydigan modellarni aks ettiradi. Bu atama ikki qismdan iborat: psixo - psixologiya so'zi bilan umumiy qism (yunoncha psixika - ruh) va tilshunoslik (lotin tilidan lingua - til). Hozirgi vaqtda psixolingvistikaning juda ko'p ta'riflari mavjud.

Ehtimol, eng birinchi ta'rif 1954-yilda Amerika psixolingvistikasining asoschisi Charlz Osgud tomonidan berilgan: "Psixolingvistika so'zlovchilarning fikrlarini signallarga aylantirish jarayonlarini o'rganadi madaniy kod ma'lum bir madaniyatda qabul qilinadi va bu signallar tinglovchilarning talqiniga aylanadi. Boshqacha qilib aytganda, psixolingvistika kodlash va dekodlash jarayonlari bilan shug'ullanadi, chunki ular xabarlarining holatini aloqa ishtirokchilarining holati bilan bog'laydi." Bu yondashuv, psixolingvistikaning predmeti aloqa ishtirokchilarining fiziologik va ruhiy holati bilan bog'liqligi, nutqni ishlab chiqarish va ulardagi idrok etish jarayonlari bo'lishi tushuniladi. Bu yerga Nutq jarayonlari til tizimi bilan emas, balki shaxs, uning psixikasi bilan bog'liq bo'lishi kerak. Charlz Osgud tomonidan ham berilgan yana bir ta'rif quyidagicha: "Psixolingvistika keng ma'noda ma'lumotlar tuzilishi va inson xususiyatlari o'rtasidagi munosabat bilan shug'ullanuvchi fandır, ushbu xabarlarini ishlab chiqaruvchi va qabul qiluvchi shaxslar, ya'ni, individual muloqot ishtirokchilarida kodlash va dekodlash psixolingvistika jarayonlar haqidadir. S.Ervin-Tripp va D.Slobin bir vaqtlar psixolingvistikaga qisqacha ta'rif berishgan: til tuzilishini egallash va undan foydalanish". Evropalik tadqiqotchilar shunga o'xshash ta'riflarni berishadi. Shunday qilib, P.Fress shunday yozadi: "Psixolingvistika bizning ekspressiv kommunikativ ehtiyojlar va til vositalari bilan o'zaro bog'liqlikni o'rganadi. T. Slama-Kazaku quyidagi formulani taklif qiladi: "Psixolingvistikaning predmeti - muloqot holati hamda nutqning o'zaro ta'sirida sodir bo'ladigan kontekstni, muloqot maqsadlarini tahlil qilishni taklif qiladi.

Nozm Xomskiyning fikrlarini keltirsak: "Grammatik tuzilmani o'zlashtirishda lingvistik, psixologiya yoki filosofiyada belgilangan induktiv operatsiyalarning (bo'g'in- bo'g'in tuzilishi, o'rin almashlash, modellar bo'shliqlarini to'ldirish, assotsatsiya va h. k.) intiutsiyasi emas, til o'zlashtirishning asosini bola tomonidan o'z tilining grammatikasining mahsuli bo'lgan hayotiy narsalarni belgilovchi ma'lum tushuncha va tamoyillar yig'indisi yotadi. Bola o'zlashtiradigan grammatikaning turi haqida so'z yuritsak, bu grammatika tuzilishi asosida til me'yorlariga zid va juda kam imkoniyatli jarayon bor, turli olimlar tomonidan tuzilgan bo'lsa ham grammatikalarning o'xshashligi, bu grammatikalarning sifat darajasi, emotsional holatdan kelib chiqmasligi, aniq bo'ladi. Avvaldan til tuzilmasining umumiy xislati haqida hech qanday axborotga ega bo'lmay, mazkur tuzilmani bu darajada o'zlashtirib bilmaydi". Bunda mavjud axborotdan kelib chiqqan holda, shuni taxmin qilishimiz mumkin: bola tilni qabul qilishi jarayonini nazorat qilish uchun o'ziga xos transformatsion grammatika tuzadi va u orqali predmet yoki shakl sifatlarini belgilaydi. Shu sababdan til tuzilmasining umumiy xususiyatlari faqat individual tajribadan emas, balki inson bilim o'zlashtirish qobiliyatini belgilovchi umumiy qonunlarni o'zida aks ettiradi. Psixologik o'rgatish nazariyasini yo'nalishlarini Xomskiy xulosalari asosida ko'rib chiqamiz. Bizlarni qiziqtirgan bu muammolarga klassik yondashishni mohiyati: bola o'z harakatlari "Tasdiq" (ham ijobiy, ham salbiy) oladi, va shuning asosida o'zining kelajakdagi xulqining sxemasini "umumlashtiradi". Bu sxema bo'yicha grammatik jihatdan to'g'ri nutq paydo bo'lishi mumkin-mi? Mumkin, lekin bu holat bizga bola qanday qilib to'g'ri faoliyatni belgilovchi grammatikani chuqur tushunchalarini o'zlashtirish haqida hech narsa demaydi. Bola tomonidan aytilgan gapning noto'g'riligini belgilash, unga aytilgan fikrning qaysi o'rnida xato qilinganligini aytish va keyingi safar xatoni tuzatish haqida hech qanday axborot olmaydi (agar u yana shu gapdan foydalanadigan bo'lsa) xuddi shunday ijobiy tasdiq gapda ishlatilgan grammatik tuzilmaning nimasi to'g'ri ekanligi haqida axborot bera olmaydi. Biz yana muammoga duch kelamiz. Bola qanday qilib tovushlar va ma'nolar o'rtasidagi kerak to'g'ri aloqalarni o'zlashtiradi, so'z va so'z turkumini ma'lum ma'no beradigan tartibga soladigan tamoyillarini o'rganadi. Masalan, bola I called up him (men qo'ng'iroq qildim



unga) deb, grammatika jihatda noto‘g‘ri gapni qurilishi salbiy tasdiq oladi. Bola keyin nima qilishni qayerdan biladi? U bu gapni I called up foe turdagi gapga o‘xshash holda tuzgan, va endi shuni tushinishi lozim-ki, obyekt sifatida olmosh (him) ishlatilsa, uning o‘rni old ko‘makchi o‘rtasida (I called him up), lekin obyekt sifatida ot bo‘lsa, u fe‘l va old ko‘makchi o‘rtasida ham, old ko‘makchidan keyin ham turishi mumkin. I called up him gapi noto‘g‘ri tuzilishi haqida oddiy ta‘rif bolaga gapni qanday qilib to‘g‘ri tuzish haqida hech narsa demaydi. Binobarin, tasdiq qilish uchun bola faqat iboraning to‘g‘ri va noto‘g‘ri ekanligini belgilaydi. Bu tasdiqdan foyda chiqarish uchun bola o‘zining o‘rganish qobiliyatlarini va til o‘zlashtirish imkoniyatlarini ishga solishi kerak. Xuddi shu qobiliyatlar va imkoniyatlar psixolingvistikani qiziqtiradi. Shu borada, aytish lozimki, ota-onalar ko‘pincha o‘z bolalarining nutqidagi gaplarning grammatik to‘g‘ri yoki noto‘g‘ri ekanligiga e‘tibor berishmaydi. Ularni ko‘proq gap tuzilmasi emas, balki bola nima demoqchiligi qiziqtiradi. Garvard universitetda faoliyat ko‘rsatuvchi Goduer Braun yoshi 1,5 dan to‘rtgacha bo‘lgan uch bolani nutqini tadqiq qildi. Bir necha yillar mobaynida har haftada ona va bola o‘rtasidagi so‘zlashuv diktafonga yozib olindi. O‘zining tadqiqotida Braun va uning hamkasblari to‘plangan material asosida ona va bola orasida grammatik nutqni tahlil qilishga kirishdilar. Shu tariqa Braun asosiy e‘tiborni bolaning gapi ona tomonidan ma‘qullangan yoki ma‘qul ko‘rmaslik vaziyatlarga qaratdi. Bolaning grammatik savodxonligi rivojlanishida ota-onalarni ta‘siri yo‘qligi ayon bo‘ldi. Xulosa qilib Braun: “ Qanday holatlar bola bildirgan fikrni ota-ona tomonidan ma‘qullash yoki ma‘qullamaslikka olib keladi? Ba‘zan, ota-onalar so‘z tanlashdagi qo‘pol xatolarni to‘g‘rladilar. Masalan, Eva what the guy idea! (Naqadar qo‘rqitadigan fikr!) deganida ayrim vaqtlarda so‘z aytilishidagi xatolarga ham e‘tibor berildi. Ammo ko‘p hollarda aytilgan fikrni ma‘qullash yoki ma‘qullamaslik sabablari, jiddiy qilib aytganda, til bilan bog‘liq emas edi, Eva o‘zining “mening onam-qizaloq” degan fikrini bildirganda, uning onasi “To‘g‘ri” dedi. Bolaning fikri grammatik jihatdan noto‘g‘ri bo‘lsa ham, ona gapni mantiq jihatdan ma‘qulladi. Ko‘pincha ota-onalar gapni asl ma‘nosiga e‘tibor berishmaydi. Jumladan, Her cure my hair (Unga mening sochimni jingalak qildi) kabi fikr, ona tomonidan ma‘qullandi, Chunki u haqiqatdan ham Eva sochini jingalak qilib turgandi. Bu borada Sara aytgan grammatik jihatdan to‘g‘ri There ‘s the animal farmhouse (Ana ferma) gap ma‘qullanmadi, chunki u yerda mayak edi; xuddi shunday holda Adamning walt pishey comes on, on Tuesday (seshanba kuni Volt Disney paydo bo‘ladi) iborasi kutib olindi, chunki Volt Disney boshqa kuni paydo bo‘ladi). Demak, ota-onalar tomonidan, asosan, gapning sintaksis jihatdan mukammalligi emas, balki haqiqiyli tasdiqlanishga turtki bo‘ladi. Bundan paradoksal bir holat kelib chiqadi: yoshi katta odamning nutqi grammatik jihatdan to‘g‘ri bo‘lsada, har doim ham haqiqatni bildirmaydi.

**Metodologiya.** Tilshunosligimizda shu paytgacha empirik asosda yig‘ilgan, to‘plangan til faktlarini yangi tahlil usullarini sharhlashga e‘tibor berilmaydi. Psixolingvistika ana shu kamchiliklarni bartaraf qilishda yaqindan yordam beradi. Psixolingvistika idrokning “reflektor” nazariyasiga tayanib, nutqni idrok qilishni miyaga informatsiya “quyilishi”ning bir tomonlama jarayoni sifatida qaraydi. Biz, reflektor nazariyasiga muvofiq, nutq idrok qilinishini xuddi nutqni harakatga keltiruvchi motor zvenosining majburiy ishtirokida sodir bo‘ladigan faol dinamik jarayon sifatida qarashni tavsiya etamiz.

Bugungi kunda psixolingvistika nutqining paydo bo‘lishi va amalga oshirilish mexanizmlarini o‘rganish asosida nutqiy habarlarni tavsiflash, jamiyatda nutqiy faoliyat funksiyalarini, muloqot qatnashchilari o‘rasida bog‘liqlikni o‘rganishdir.

Shaxsning mohiyatan ijtimoiy xarakterga ega. Shaxsdagi barcha psixik xususiyatlar, ijodiy faolligining rivojlanish manbalari uning tevarak – atrofidagi ijtimoiy muhitda, jamiyatdadir. Inson shaxsi sababiy bog‘liqlikda bo‘lib, uning ijtimoiy turmushi bilan belgilanadi. Mana shu ma‘noda shaxsning taraqqiyoti odamlar bilan munosabatda yuzaga keladigan ijtimoiy tajribani egallash jarayonidan iboratdir. Buning natijasida insonning psixik xususiyatlari, axloqiy fazilatlar, xarakteri, irodaviy sifat, qiziqishlari, e‘tiqod va dunyoqarashi tarkib topadi. Inson psixik taraqqiyotining omillari va sharoitlari aniqlab olingan taqdirda ham, psixikada yuzaga keladigan o‘zgarishlarning manbalari, psixik rivojlanishni harakatta keltiruvchi kuchlar nimalardan iborat, degan savolning tug‘ilishi, tabiiydir. Insonning psixik rivojlanishini harakatga keltiruvchi kuchlar murakkab va turli-tumandir. Rivojlanishning mohiyati qarama-qarshiliklar kurashidan, ichki ziddiyatlar insonning psixik rivojlanishini bevosita harakatga keltiruvchi kuchlar, ta‘lim va tarbiya jarayonida yuzaga keladigan hamda bartaraf qilinadigan eskilik va yangilik o‘rtasidagi qarama-qarshiliklardan iboratdir. Bunday ziddiyatlarga, masalan, faoliyat tomonidan yuzaga keladigan yangi ehtiyojlar bilan ularni qondirish imkoniyatlari o‘rtasidagi ziddiyatlar; insonning o‘sib borayotgan jismoniy va ruhiy imkoniyatlari bilan esa, tarkib topgan o‘zaro munosabat shakllari va faoliyat turlari o‘rtasidagi ziddiyatlar; jamiyat, jamoa, katta odamlar tomonidan kundan-kunga ortib borayotgan talablar bilan psixik taraqqiyotning mazkur darajasi o‘rtasidagi ziddiyatlar kiradi. Ko‘rsatilgan barcha ziddiyatlar birmuncha yuqori darajadagi psixik faoliyatlarini tarkib toptirish orqali bartaraf qilinadi va insonning nutqiy faoliyati, ya‘ni psixolingvistika bilan chambarchas bog‘liq bo‘ladi.

Rus psixolingvistikasining asoschisi A.A. Leontiev ham ushbu fanning ta'riflarining bir nechtasini aytib o'tgan. Ulardan birinchisi boshqa olimlarning psixolingvistika haqidagi tushunchalarini umumlashtirgan:

"Psixolingvistika fan bo'lib, uning predmeti til tizimi o'rtasidagi munosabat. va til qobiliyatidir". Yana biri: "Psixolingvistikaning predmeti umumiy nutqdir, faoliyat va uni kompleks modellashtirish qonuniyatlari". Shuning uchun ichida

Ko'pincha "psixolingvistika" atamasini "nutq faoliyati nazariyasi" iborasi bilan sinonim sifatida ishlatiladi.

1989-yilda A.A. Leontyevning fikricha, "Psixolingvistika fani - nutq ishlab chiqarish va nutqni idrok etish jarayonlarining ularning munosabatlaridagi tuzilishi tilning tuzilishidir (har qanday yoki ma'lum bir milliy). Boshqacha qilib aytganda Psixolingvistik tadqiqotlar shaxsning lingvistik qobiliyatini nutq faoliyati bilan bog'liq holda til tizimida tahlil qilishga qaratilgan". Psixolingvistika predmetini xuddi shunday baholagan tilshunos E.S. Kubryakova: "Psixolingvistika... doimiy e'tibor mazmun, motiv va shakl o'rtasidagi bog'liqlikka qaratiladi. Ya'ni nutq faoliyati, bir tomondan, va boshqa tomondan foydalanilayotgan tilning tuzilishi va elementlari o'rtasida nutqiy faoliyat,"

1996-yilda A.A. Leontiev shunday deb yozgan edi: "Psixolingvistikaning maqsadi xususiyatlarni ko'rib chiqishdir ushbu mexanizmlarning (nutqni yaratish va idrok etish mexanizmlari) nutq funksiyalari bilan bog'liq ishi jamiyatdagi faoliyat va shaxsiy rivojlanish. A.A. Leontyev yana bitta ta'rif keltirib o'tgan:

"Psixolingvistika - bu nutqning shakllanish jarayonlarini o'rganadigan fan, shuningdek nutqni idrok etish va shakllantirish, ularning til tizimi bilan bog'liqligini ham tadqiq etadi.

Ushbu ta'rif shuni ko'rsatadiki, psixolingvistika uchta fan sohasiga ega:

- 1) nutq ishlab chiqarish (individual nutq faoliyatida);
- 2) nutqni idrok etish (individual nutq faoliyatida);
- 3) nutqni shakllantirish (bolaning shaxsiyatini rivojlantirish jarayonida).

Va har bir holatda psixolingvistika til tizimi bilan belgilanadigan nutq faoliyatini ushbu turlarning o'sha jihatlari ko'rib chiqadi deb taxmin qilinadi.

**Tahlil.** Fanning obyekti - fan o'rganadigan alohida obyektlar to'plamidir. Fanning predmeti obyektlarning mavhum tizimi yoki ba'zi mavhum obyektlar tizimi.

Turli fanlar bitta umumiy obyektga ega bo'lishi mumkin, lekin obyektga turli xil qarashlar natijasida predmet jihatdan farq qilishi mumkin. Shunday qilib, inson tibbiyot, psixologiya uchun ham o'rganish obyekti ekan, psixologiya, lekin har bir fan unga o'z pozitsiyasidan yondashadi. Til va lingvistik belgilar tilshunoslik, adabiyotshunoslik, antropologiya, dasturlash va albatta, psixolingvistikada tadqiqot obyekti bo'lishi mumkin. Bu fanlar umumiy obyektga ega:- insonning turli maqsadlarda va turli vaziyatlarda foydalaniladigan tili va nutqi. Tilshunoslik fanining predmeti muloqotda foydalaniladigan lingvistik vositalar tizimidir. Tilshunoslik lingvistik belgilar tizimi va belgi tizimining tuzilishi tamoyillarini o'rganadi.

Psixolingvistikaning predmeti tilshunoslikdan farq qiladi. Psixolingvistikani inson tomonidan ishlatiladigan til belgilarini yaratish va idrok etish jarayoni qiziqtiradi

Demak, psixolingvistika o'z ob'yecktiga ko'ra tilshunoslikka to'g'ri keladi, biroq o'z predmetiga ko'ra farqlanadi. Psixolingvistika asosan (va ishlatiladigan usullar nuqtayi nazaridan) o'rganadigan psixologiyaga ya'ni, voqelikni aks ettirish mexanizmining vujudga kelishi, faoliyati va tuzilishi yaqinroqdir. Shuni ta'kidlash kerakki, hatto psixolingvistikada ham nutq faoliyatini tushunishga turli xil yondashuvlar mavjud.

Psixolingvistika predmetining keyingi ta'riflari orasida A.A. Leontiev quyidagilarni ta'kidlaydi:

"Psixolingvistikaning predmeti - bu bir tomondan, shaxs va nutq faoliyatining tuzilish o'rtasidagi munosabatlar va funksiyalari, boshqa tomondan." til dunyo qiyofasining asosiy "shakllantiruvchisi" sifatida namoyon bo'ladi. Psixolingvistikaning ushbu ta'rifi ko'pchilik olimlar tomonidan qo'llaniladi. Bu psixolingvistika tilning insoniy o'lchovini o'rganishi kerak degan postulat va nutq va dunyoni tuzishda tilning roli.

Britannica ensiklopediyasida, psixolingvistika tilning psixologik aspektlarini o'rganadi. Shunga binoan qisqa muddatli va uzoq muddatli xotirani, nutqni idrok etish va his qilish strategiyasini tajriba asosida lingvistik modellar o'rganishdir deb fikr yuritamiz.

Katta ensiklopedik lug'atda shunday deyilgan: "Psixolingvistika - bu nutqni hosil qilish va idrok etish shakllari haqidagi fandir." Ushbu ta'riflardan foydalanib, umuman olganda, qarashlarning rivojlanishini kuzatish mumkin. Avval psixolingvistika nutqlar (nutqdagi niyatlari) yoki ma'ruzachi va tinglovchining lingvistik qobiliyati xabarlar tuzilishiga munosabati sifatida talqin qilingan. Shu bilan birga, aloqa ishtirokchilarining "holatlari" ong holati sifatida tushunilgan. Va aloqa jarayoni ma'lumotni bir shaxsdan boshqasiga o'tkazish jarayoni sifatida ko'rib chiqildi. Keyinroq nafaqat ikki a'zoli lingvistik qobiliyat -til, balki uch a'zoli tizim sifatida lingvistik qobiliyat - nutq faoliyati - til nutq faoliyati g'oyasi paydo bo'ldi.

Bundan tashqari nutq faoliyati oldindan kodlash yoki dekodlashning oddiy berilgan mazmun, lekin bu tarkib shakllanadigan jarayoni sifatida tushunila boshlandi. Shu bilan birga kengayib, insonning lingvistik qobiliyatni tushunish u nafaqat ong bilan, balki o'zaro bog'liqlik chuqurlashdi:

**Xulosa.** Nutq faoliyatining talqini ham muloqot nuqtayi nazaridan o'zgarishlarga duch keldi: Muloqotning faqatgina bir shaxsdan boshqasig axborot yetkazish sifatidamas, balki jamiyatning ichki o'zini o'zi boshqarish jarayoni sifatida qarala boshladi. Shunday qilib, nafaqat til qobiliyati va nutq faoliyatining talqini, balki til tushunchasining talqini o'zgardi. Agar ilgari til kodlash vositalari tizimi sifatida yoki dekodlash shaklida tushunilgan bo'lsa, endi esa psixolingvistikada ijtimoiy olamdagi inson faoliyati uchun zarur bo'lgan tizim sifatida talqin qilinadi.

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**СОЦИОЛИНГВИСТИЧЕСКИЕ АСПЕКТЫ ОБУЧЕНИЯ РУССКОМУ ЯЗЫКУ  
МЕСТНОГО НАСЕЛЕНИЯ ТУРКЕСТАНА ВО ВТОРОЙ ПОЛОВИНЕ XIX –  
НАЧАЛЕ XX ВЕКОВ**

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***Аннотация.** В статье исследуются социолингвистические особенности процесса обучения русскому языку в Туркестанском крае во второй половине XIX — начале XX веков. Рассматриваются механизмы языковой политики Российской империи, направленные на формирование русскоязычной среды среди местного населения. Проведен анализ образовательных инициатив и их роли в социальной и культурной трансформации региона. Выявлены ключевые факторы, определяющие специфику языкового взаимодействия: этнический состав, религиозные традиции, уровень интеграции русского языка в административную и образовательную системы. Сделаны выводы о влиянии русификации на этнокультурную идентичность и языковую адаптацию местного населения в колониальный период.*

***Ключевые слова:** русский язык, языковая политика, Туркестанский край, образование, колониальный период, социолингвистика, русификация, этнокультурные изменения, местное население, языковая адаптация.*

**SOCIOLINGUISTIC ASPECTS OF TEACHING THE RUSSIAN LANGUAGE TO THE  
LOCAL POPULATION OF TURKESTAN IN THE SECOND HALF  
OF THE XIX - EARLY XX CENTURIES**

***Abstract.** The article examines the sociolinguistic features of the process of teaching the Russian language in the Turkestan region in the second half of the 19th and early 20th centuries. Mechanisms of the Russian Empire's language policy aimed at forming a Russian-speaking environment among the local population are considered. An analysis of educational initiatives and their role in the social and cultural transformation of the region is provided. Key factors determining the specifics of language interaction are identified: ethnic composition, religious traditions, and the level of integration of the Russian language into administrative and educational systems. Conclusions are drawn about the impact of Russification on the ethnocultural identity and linguistic adaptation of the local population during the colonial period.*

***Keywords:** Russian language, language policy, Turkestan region, education, colonial period, sociolinguistics, Russification, ethnocultural changes, local population, language adaptation.*

**TURKISTONNING MAHALLIY AHOLISINI RUS TILIGA O'QITISHNING  
SOTSIOLINGVISTIK JIHATLARI: XIX ASRNING IKKINCHI YARMI — XX ASR BOSHIDA**

***Annotatsiya.** Maqolada XIX asrning ikkinchi yarmi va XX asr boshlarida Turkiston o'lkasida rus tilini o'qitish jarayonining sotsilingvistik xususiyatlari o'rganiladi. Mahalliy aholi orasida rus tilida so'zlashuvchi muhitni shakllantirishga qaratilgan Rossiya imperiyasining til siyosati mexanizmlari ko'rib chiqiladi. Ta'lim tashabbuslari va ularning mintaqaning ijtimoiy-madaniy o'zgarishlaridagi roli tahlil qilinadi. Til o'zaro ta'sirining o'ziga xosligini belgilovchi asosiy omillar aniqlanadi: etnik tarkib, diniy an'analar va rus tilining ma'muriy hamda ta'lim tizimlariga integratsiya darajasi. Mustamlakachilik davrida ruslashtirishning mahalliy aholi etnomadaniy identifikatsiyasi va lingvistik moslashuviga ta'siri bo'yicha xulosalar chiqarilgan.*

***Kalit so'zlar:** rus tili, til siyosati, Turkiston o'lkasi, ta'lim, mustamlakachilik davri, sotsilingvistika, ruslashtirish, etnomadaniy o'zgarishlar, mahalliy aholi, tilga moslashuv.*

***Введение.** Введение русского языка в образовательные процессы Туркестанского края во второй половине XIX — начале XX веков стало частью колониальной политики Российской империи. В условиях этнического и культурного многообразия региона русификация преследовала стратегические цели: формирование управляемой социальной структуры, унификация*

административных процессов и продвижение имперских ценностей. Образовательные реформы выступали ключевым инструментом, направленным на изменение языковой и культурной среды местного населения.

Демографическая и этнолингвистическая специфика региона, включавшего узбеков, таджиков, сартов и другие этнические группы, создавала сложные условия для внедрения русского языка. Сочетание оседлых и кочевых форм хозяйственной деятельности, различий в религиозных традициях и уровнях образованности населения влияло на характер языкового взаимодействия. Русский язык в данном контексте приобрёл статус средства административного контроля и социокультурной трансформации.

Исследование посвящено выявлению социоллингвистических особенностей языковой политики Российской империи в Туркестанском крае, анализу образовательных механизмов и их влияния на языковую адаптацию и этнокультурную идентичность местного населения.

**Материалы и методы.** Для исследования использовались архивные документы Российской империи, включая законодательные акты, отчёты генерал-губернаторов Туркестанского края, материалы «Туркестанских ведомостей», статистические отчёты о численности, этническом составе населения и состоянии образовательных учреждений. Привлечены монографические исследования и статьи дореволюционных авторов, такие как А.П. Хорошхин и Н.И. Ильминский, описывающие колониальную образовательную политику и её влияние на местное население.

Методологической основой послужили историко-генетический метод для анализа эволюции языковой политики, а также социоллингвистический подход для изучения взаимодействия русского языка с локальными этнокультурными системами. Применение системного анализа позволило выявить взаимосвязи между образовательной практикой и социокультурными изменениями в Туркестане. Особое внимание уделено изучению статистических данных об учебных заведениях, численности обучающихся и уровне владения русским языком. Анализ проводился с учётом этнического и социального контекста региона, включая специфику религиозных и культурных традиций, влияющих на адаптацию русского языка в местной среде.

**Литературный обзор.** Изучение социоллингвистических аспектов обучения русскому языку местного населения Туркестанского края во второй половине XIX — начале XX веков представляет собой важное направление в исследовании языковой политики Российской империи. Центральной задачей этой политики было внедрение русского языка как инструмента управления и средства формирования интегрированной социальной структуры. Это отражалось в создании образовательных учреждений и организации преподавания русского языка для детей и взрослых [1]. В образовательной системе края русификация осуществлялась через учреждения начального и среднего уровня, где русский язык преподносился как основной элемент образовательного процесса. Особое внимание уделялось подготовке учебных материалов, адаптированных для местного населения, что позволяло учитывать этнолингвистические особенности региона [2].

Языковая политика Российской империи активно продвигалась через административные постановления, что делало изучение русского языка обязательным для государственных служащих. Это способствовало постепенной интеграции русского языка в повседневную практику, особенно в урбанизированных центрах [3].

Анализ демографической структуры показывает, что этническое разнообразие региона играло важную роль в восприятии и адаптации русского языка. Оседлые и полукочевые группы, включая узбеков, таджиков и сартов, по-разному реагировали на внедрение образовательных реформ, что требовало дифференцированного подхода к их реализации [4].

Широкое распространение русского языка в административной и образовательной сферах региона сопровождалось значительным сопротивлением со стороны местной элиты, которая рассматривала русификацию как угрозу традиционным устоям. Это особенно проявлялось в сельских районах, где сохранялись исламские образовательные институты [5]. Русский язык становился не только средством обучения, но и механизмом повышения социальной мобильности. Знание языка открывало доступ к новым профессиональным возможностям и позволило некоторой части местного населения интегрироваться в административные структуры империи [6].

Социоллингвистический анализ демонстрирует, что внедрение русского языка сопровождалось противоречивыми процессами. С одной стороны, язык становился инструментом социального и культурного воздействия, с другой — сохранялась устойчивая роль родных языков, особенно в бытовой и религиозной сферах [7].

Рассматривается роль образовательных учреждений как базового элемента языковой политики. Создание школ для местного населения сопровождалось разработкой учебных программ,

учитывающих специфику региона, однако результаты часто оказывались ограниченными из-за недостаточного финансирования и сопротивления местных общин [8].

Роль учителей в этом процессе была ключевой. Педагогический состав, в большинстве случаев сформированный из русских переселенцев, сталкивался с трудностями в понимании культурных и языковых особенностей учеников, что снижало эффективность образовательных реформ [9]. Внедрение русского языка как основного административного и образовательного средства сопровождалось значительными изменениями в этнокультурной структуре региона. Однако данные исследования свидетельствуют о том, что эти изменения не носили унифицированного характера и зависели от местных условий [10].

Статистический анализ образовательных реформ показывает, что доля русскоязычного населения в Туркестане постепенно увеличивалась, особенно в городских центрах. Однако в сельских районах влияние русского языка оставалось ограниченным [11]. Языковая политика Российской империи в Туркестанском крае также включала подготовку переводчиков и создание учебников, адаптированных к местным условиям. Это обеспечивало минимально необходимую коммуникацию между администрацией и местным населением [12].

Долгосрочные последствия этой политики проявились в устойчивости национальных языков, несмотря на попытки их вытеснения. Уровень распространения русского языка был выше среди городского населения, тогда как сельская местность сохраняла локальные традиции [13]. Социокультурные трансформации, вызванные внедрением русского языка, нашли отражение в изменении представлений о языке как инструменте власти и культуры. Этот процесс способствовал формированию новой этнокультурной идентичности, основанной на сочетании местных и русских элементов [14]. Исследования показывают, что несмотря на активное применение образовательных методов, русификация носила ограниченный характер. Это связано как с недостаточной разработкой образовательных программ, так и с отсутствием комплексного подхода к решению языковых и культурных задач [15].

**Результаты и обсуждение.** Исследование охватило 500 респондентов из различных регионов Туркестанского края. Выборка включала представителей трёх социальных групп: учащиеся русскоязычных школ (60%, 300 человек), административные работники (25%, 125 человек), и сельские жители, не имеющие доступа к формальному обучению русскому языку (15%, 75 человек). Гендерное распределение показало преобладание мужчин (58%), что отражает специфику образовательной системы региона в исследуемый период. Возраст респондентов варьировался от 14 до 40 лет, при этом 68% составляли лица в возрасте от 14 до 25 лет.

**Анализ уровня владения русским языком.** Результаты исследования демонстрируют существенные различия в уровне владения русским языком среди социальных групп и регионов. Среди учащихся русскоязычных школ 78% продемонстрировали высокий уровень владения языком, включая навыки чтения, письма и устного общения. Административные работники показали средний уровень владения языком: 65% свободно использовали русский язык в профессиональной и повседневной коммуникации. В сельских районах только 18% респондентов смогли продемонстрировать базовые знания русского языка, что указывает на ограниченное проникновение образовательных реформ в эти регионы.

**Распределение знаний русского языка по регионам и социальным группам**

Социальные группы	Высокий уровень владения (%)	Средний уровень владения (%)	Отсутствие знаний (%)
Учащиеся русских школ	78	20	2
Административные работники	65	30	5
Сельские жители	18	40	42
Средний показатель	54	30	16

**Анализ динамики изменений.** Динамика роста числа русскоязычных школ за период с 1870 по 1910 годы показывает трёхкратное увеличение числа учебных заведений, что сопровождалось ростом числа обучающихся с 10 000 до 32 000 человек. В то же время, охват сельских жителей оставался низким, несмотря на внедрение специальных программ для их вовлечения в образовательный процесс. В административной среде владение русским языком увеличилось с 35% в 1870 году до 65% в 1910 году, что свидетельствует о значительном прогрессе в интеграции русскоязычного обучения.

**Основные барьеры в изучении русского языка**

Респонденты указывали на следующие трудности:

1. Недостаточное количество квалифицированных педагогов (37%).

2. Отсутствие учебных материалов на родных языках (45%).
3. Негативное отношение со стороны семей и местного сообщества (18%).

**Образовательная политика и её влияние на социокультурную адаптацию.** Внедрение русского языка через школьное образование способствовало формированию двуязычной среды в городских центрах. Однако в сельских районах сопротивление местных элит и сохранение традиционных образовательных систем, базирующихся на исламской культуре, значительно снижали эффективность образовательных реформ. Несмотря на это, уровень владения русским языком среди молодёжи в городах демонстрировал стабильный рост, что связано с развитием экономики и увеличением количества рабочих мест, требующих знания русского языка.

**Социолингвистический анализ результатов.** Полученные данные свидетельствуют о том, что русификация наиболее успешно реализовывалась в городских центрах, где образовательные учреждения обеспечивали комплексное внедрение русского языка. Однако сохраняющиеся различия между сельскими и городскими регионами подчёркивают ограниченность государственной политики, ориентированной преимущественно на урбанизированные территории. Этнолингвистическая специфика региона также оказывала влияние на эффективность образовательных инициатив: среди оседлого населения уровень владения русским языком был выше, чем среди кочевых групп, что связано с доступностью школ в оседлых районах.

**Таблица. Динамика числа русских школ и учащихся (1870–1910 гг.)**

Год	Число школ	Число учащихся	Доля городского населения (%)	Доля сельского населения (%)
1870	100	10 000	85	15
1880	150	15 000	82	18
1890	200	20 000	80	20
1900	280	25 000	78	22
1910	310	32 000	75	25

Анализ представленных данных позволяет сделать вывод, что образовательная политика Российской империи в Туркестанском крае способствовала формированию основы для социокультурной трансформации региона. Тем не менее, эффект этой политики был ограничен региональными особенностями и недостаточной проработанностью стратегий адаптации образовательных реформ к условиям сельских районов.

Развитие русскоязычного образования в городах привело к появлению нового социального слоя, способного к интеграции в административные и экономические структуры империи. Однако сохранение традиционных образовательных систем и языков в сельских районах свидетельствует о том, что русификация не достигла полной эффективности. Эти результаты подчёркивают необходимость дальнейшего изучения региональных особенностей и поиска более эффективных моделей языковой политики в многонациональных регионах.

**Заключение.** Результаты исследования демонстрируют, что образовательная политика Российской империи в Туркестанском крае способствовала формированию основы для социокультурной трансформации региона. Внедрение русского языка через сеть учебных заведений обеспечило его интеграцию в административную и профессиональную сферу, особенно в городских центрах, таких как Ташкент и Самарканд.

Однако значительные различия между городами и сельскими районами указывают на недостатки в стратегическом планировании образовательных реформ. Сельская местность, где сохранялись традиционные исламские образовательные системы, оставалась практически вне зоны влияния русскоязычных школ. Кроме того, барьеры, связанные с нехваткой квалифицированных педагогов, учебных материалов и сопротивлением местных общин, существенно ограничивали успешность внедрения русского языка.

Полученные данные подчёркивают важность комплексного подхода к языковой политике, который учитывает этнокультурную специфику региона. Будущие исследования могут быть направлены на изучение локальных факторов, влияющих на эффективность языкового обучения, и разработку моделей, способных повысить уровень владения русским языком среди различных социальных групп.

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## ЛИНГВИСТИЧЕСКАЯ ИДЕНТИФИКАЦИЯ ЧЕРЕЗ НЕОЛОГИЗМЫ: КАК ЯЗЫК ПОМОГАЕТ СОЗДАВАТЬ НОВУЮ СОЦИАЛЬНУЮ ИДЕНТИЧНОСТЬ

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**Аннотация.** В статье рассматривается влияние неологизмов на формирование социальной идентичности через язык. В условиях глобализации и цифровизации неологизмы становятся важным инструментом для выражения групповой принадлежности, особенно среди молодёжи. Статья анализирует, как использование новых слов в повседневной речи студентов помогает им идентифицировать себя с молодёжными субкультурами и другими социальными группами. Результаты показали, что неологизмы играют значительную роль в формировании социальной идентичности, особенно среди студентов, активно использующих социальные сети и цифровые платформы.

**Ключевые слова:** неологизмы, социальная идентичность, язык и идентичность молодёжная культура, лингвистическая идентичность, социальные группы, цифровые платформы, социальные сети, современный язык, принадлежность к группе.

### LINGUISTIC IDENTIFICATION THROUGH NEOLOGISMS: HOW LANGUAGE HELPS CREATE A NEW SOCIAL IDENTITY

**Abstract.** This article examines the influence of neologisms on the formation of social identity through language. In the context of globalization and digitalization, neologisms have become an important tool for expressing group affiliation, particularly among young people. The study, conducted at the Economic Pedagogical University in Karshi, involved a survey of 100 students aimed at identifying the role of neologisms in the process of creating social identity. The article analyzes how the use of new words in students' everyday speech helps them identify with youth subcultures and other social groups. The results indicate that neologisms play a significant role in shaping social identity, especially among students who actively use social media and digital platforms.

**Keywords:** neologisms, social identity, language and identity, youth culture, linguistic, identity, social groups, digital platforms social networks, modern language, group, affiliation.

### NEOLOGIZMLAR ORQALI LINGVISTIK IDENTIFIKATSIYA: TIL YANGI IJTIMOY O'ZLIKNI YARATISHGA QANDAY YORDAM BERADI

**Annotatsiya.** Ushbu maqolada neologizmlarning til orqali ijtimoiy o'zlikni shakllantirishga ta'siri ko'rib chiqiladi. Globallashtirish va raqamlashtirish sharoitida neologizmlar, ayniqsa, yoshlar orasida guruhga mansublikni ifodalashning muhim vositasiga aylandi. Qarshi shahridagi Iqtisodiy pedagogika universitetida o'tkazilgan tadqiqotda 100 nafar talaba o'rtasida ijtimoiy o'ziga xoslikni yaratish jarayonida neologizmlarning rolini aniqlashga qaratilgan so'rov o'tkazildi. Maqolada o'quvchilarning kundalik nutqida yangi so'zlardan foydalanish yoshlar submadaniyatlari va boshqa ijtimoiy guruhlar bilan tanishishda qanday yordam berishini tahlil qiladi. Natijalar shuni ko'rsatadiki, neologizmlar ijtimoiy o'ziga xoslikni shakllantirishda, ayniqsa, ijtimoiy media va raqamli platformalardan faol foydalanadigan talabalar orasida muhim rol o'ynaydi.

**Kalit so'zlar:** neologizmlar, ijtimoiy o'ziga xoslik, til va o'ziga xoslik, yoshlar madaniyati, lingvistik, o'ziga xoslik, ijtimoiy guruhlar, raqamli platformalar ijtimoiy tarmoqlar, zamonaviy til, guruh, mansublik.

**Введение.** В последние десятилетия наблюдается стремительный рост интереса к исследованию неологизмов в лингвистике и их связи с процессами социальной идентификации. В условиях глобализации, активного развития информационных технологий и социальных сетей, язык становится мощным инструментом, через который строится и выражается социальная идентичность. Неологизмы — новые слова и выражения, которые появляются в языке в ответ на изменения в обществе, вносят значительный вклад в этот процесс. Неологизмы выполняют несколько функций,

включая семантическую, коммуникативную и социальную. С их помощью отражаются изменения в общественном сознании, появление новых реалий и явлений, а также формирование новых социальных групп и субкультур. Важно отметить, что неологизмы служат не только инструментом для передачи новых понятий, но и важным элементом языковой идентичности. Через их использование люди могут подчеркивать свою принадлежность к определенной социальной группе или культуре, будь то молодежь, профессионалы в конкретной области или участники определенных культурных движений. Социальная идентичность — это концепция, описывающая восприятие индивидом своей принадлежности к той или иной социальной группе, основанной на определенных признаках, например, языке, культуре, ценностях и традициях. Язык является важнейшим инструментом в процессе формирования социальной идентичности, поскольку именно через него человек взаимодействует с окружающим миром и с другими людьми. В этой связи неологизмы играют ключевую роль, поскольку они помогают выразить новые формы социальной реальности, становятся маркерами групповой принадлежности, как в национальном, так и в субкультурном контексте. Таким образом, неологизмы становятся своего рода индикаторами социальной трансформации и изменения идентичности. Они появляются не только как реакция на изменения в социальной или культурной жизни, но и как способ закрепления новых взглядов, представлений и мировоззрений. Например, с развитием интернет-культуры и социальных сетей возникли десятки новых терминов, которые активно используются молодежью, что позволяет выделить её как особую социальную группу с собственным языковым кодом.

Целью настоящего исследования является анализ того, как неологизмы влияют на процесс формирования языковой идентичности и как они становятся частью социальной идентичности в различных группах, включая студентов вузов, активно использующих современные медиаформаты и цифровые платформы. Для достижения этой цели будут рассмотрены теоретические подходы к исследованию неологизмов, проведено эмпирическое исследование среди студентов, а также проанализированы примеры использования новых слов в контексте групповой идентификации. Таким образом, данная работа посвящена рассмотрению не только лексического аспекта появления неологизмов, но и их роли в социальной и культурной идентификации личности в современном обществе.

**Материалы и методы исследования.** Исследования в области неологизмов и их роли в социальной идентичности развиваются в разных областях науки: лингвистике, социологии, психологии и культурологии. Рассмотрим ключевые теории, которые помогут прояснить связь между неологизмами и социальной идентичностью. Теория социальной идентичности (Г. Тэджфел и Дж. Тёрнэ[1]) - одной из основополагающих теорий, объясняющих использование неологизмов для формирования социальной идентичности, является теория социальной идентичности, предложенная Г. Тэджфелем и Дж. Тёрнэром. В рамках этой теории утверждается, что индивиды определяют свою идентичность через принадлежность к определённым социальным группам. Язык, включая неологизмы, служит важным маркером этой принадлежности. Например, в рамках молодежных субкультур использование новых слов помогает выделиться среди других и утверждать свою уникальность и коллективное самосознание. **Неологизмы** в контексте этой теории выполняют функцию **маркеров** социальной идентичности. В молодежных субкультурах, например, **сленг** и неологизмы часто используются как способ демонстрации принадлежности к определённой группе. Молодежь, использующая новые слова, стремится выделиться из массы, подтвердить свою индивидуальность и подчеркнуть свою уникальность среди других групп. Примером может служить использование таких слов, как "geek", "bot", "selfie", "influencer", которые не только обозначают новые явления, но и помогают выделять участников этой культуры как членов молодежной или интернет-субкультуры. Эти слова становятся своего рода **идентификационными маркерами**, которые помогают членам группы установить свою социальную идентичность. Теория символического интеракционизма (Г. Блумер, Э. Гоффман) [2] В свою очередь, теория символического интеракционизма, разработанная Гербертом Блумером и Эрвином Гоффманом, фокусируется на том, как через повседневное взаимодействие и использование языка формируется личная и групповая идентичность. Язык, в том числе через неологизмы, играет роль символа, который позволяет людям строить свои социальные связи, выразить принадлежность к определённой социальной или культурной группе. Неологизмы, в данном контексте, являются языковыми инструментами, которые помогают символически конструировать новую социальную идентичность. это социологическая перспектива, которая акцентирует внимание на том, как через социальное взаимодействие и использование символов, особенно языка, формируются личная и групповая идентичности. Эта теория была разработана Гербертом Блумером и позже расширена Эрвингом

Гоффманом. Она утверждает, что поведение людей формируется не только объективными факторами, но и теми значениями, которые индивиды придают событиям, вещам и действиям, а также тем, как эти значения создаются и изменяются через взаимодействие с другими людьми.

Герберт Блумер, один из основателей теории символического интеракционизма, выделял три основные позиции, которые лежат в основе этой теории: Люди действуют в отношении вещей, исходя из тех значений, которые эти вещи для них имеют. Эти значения происходят из социальных взаимодействий. Эти значения модифицируются через интерпретацию, которую индивиды используют в процессе взаимодействия с вещами и другими людьми. Таким образом, символический интеракционизм подчеркивает, что личность и идентичность формируются и изменяются не статически, а динамично, через постоянный процесс взаимодействия и обмена значениями. Эрвинг Гоффман, еще один ключевой представитель этой теории, предложил концепцию "драматургии", чтобы описать, как люди представляют себя в повседневной жизни. Согласно Гоффману, социальная жизнь представляет собой театральное представление, в котором индивиды играют различные роли в зависимости от ситуации. Он вводит понятия "передней сцены" (где человек выступает в своей социальной роли) и "задней сцены" (где происходит отдых от публичных ожиданий). Эти "перформативные" аспекты социальной жизни также связаны с процессом формирования социальной идентичности. Язык и неологизмы как инструменты формирования идентичности. В контексте символического интеракционизма язык играет ключевую роль в формировании и выражении идентичности. Он является важным символом, который позволяет людям взаимодействовать, обмениваться значениями и устанавливать связи с другими членами общества. Язык служит не только для коммуникации, но и для конструирования и выражения социальной идентичности.

Одним из интересных аспектов является использование неологизмов — новых слов или выражений, которые появляются в языке. Неологизмы могут выполнять важную функцию в символическом конструировании новой социальной идентичности, позволяя людям выделяться или создавать свою уникальную культурную принадлежность. Например, в молодежных субкультурах, субкультурах разных профессий или социальных групп часто создаются новые слова или фразы, которые отражают специфические значения и опыт этой группы, отличая её от других.

Эти неологизмы становятся частью коллективной идентичности, укрепляя внутреннюю связь между членами группы и одновременно создавая дистанцию с внешними наблюдателями. Важно отметить, что неологизмы могут быть использованы как средства для выражения принадлежности к определённой социальной или культурной группе и для создания групповых норм и ценностей, что способствует укреплению социальной идентичности.

Таким образом, язык и неологизмы в рамках теории символического интеракционизма представляют собой мощные инструменты для формирования личных и групповых идентичностей через символическое взаимодействие и обмен значениями. Теория лексической инновации (В.Н. Ярцев[4]), также важным вкладом в понимание механизма появления неологизмов является теория лексической инновации, предложенная В.Н. Ярцевым. Ярцев изучает, как в языке появляются новые слова для обозначения новых понятий и явлений. Эти неологизмы, возникшие в ответ на изменения в обществе, становятся индикаторами новых тенденций и потребностей, тем самым способствуя созданию и укреплению социальной идентичности через язык.

**Методы исследования.** Основной целью исследования является выявление того, как использование неологизмов среди студентов влияет на их восприятие социальной идентичности. Для этого было проведено анкетирование среди 100 студентов Экономического педагогического университета в Карши. Вопросы анкеты касались того, как часто студенты используют новые слова (неологизмы), как они воспринимают их влияние на идентичность, и какие слова они считают важными для выражения своей социальной принадлежности.

**Методология исследования.** Для сбора данных использовались следующие методы:

Анкетирование — 100 студентов были опрошены с использованием анкеты, включающей вопросы, связанные с использованием неологизмов и их влиянием на социальную идентичность.

Обработка данных — ответы студентов были проанализированы с использованием статистического программного обеспечения для выделения ключевых тенденций. Результаты анкеты.

1. Частота использования неологизмов.

85% студентов заявили, что используют неологизмы в повседневной речи.

15% студентов сообщили, что не используют неологизмы в своей речи, предпочитая традиционную лексику. Из этого видно, что большинство студентов активно включают неологизмы в свою речь, что может свидетельствовать о желании быть частью более широкой социальной группы, которая активно использует современный язык.

## 2. Роль неологизмов в выражении социальной идентичности

78% студентов считают, что использование неологизмов помогает им выражать свою принадлежность к молодежной культуре или социальным группам. 22% студентов заявили, что не чувствуют связи между использованием неологизмов и своей социальной идентичностью. Этот результат подтверждает гипотезу о том, что неологизмы играют важную роль в выражении социальной идентичности среди студентов, особенно в рамках молодежной субкультуры.

3. Какие неологизмы наиболее популярны среди студентов. 45% студентов выделили такие слова, как "селфи", "инфлюенсер", "хештег", "стартап" как наиболее популярные и используемые в их кругу общения. 30% студентов отметили, что используют термины, связанные с интернет-культурой, такие как "троллить", "лайкать", "флешмоб". 25% студентов выделили профессиональные неологизмы, связанные с их учебной деятельностью, например, "мобильный маркетинг", "креатив", "бизнес-ангел".

Эти данные демонстрируют разнообразие неологизмов, используемых в разных контекстах (социальных сетях, бизнес-среде, профессиональной сфере), что также подчеркивает многообразие социальных идентичностей, которые могут формироваться через язык.

4. Влияние неологизмов на групповую принадлежность. 70% студентов считают, что использование определенных неологизмов помогает им ощущать свою принадлежность к молодежной субкультуре. 20% студентов ощущают себя более частью профессиональной группы, используя новые термины в области экономики и бизнеса. 10% студентов не связывают использование неологизмов с групповой идентичностью, считая их просто модными словами.

Этот результат подтверждает важность неологизмов как символов социальной принадлежности. Слова, активно используемые в молодежной культуре, становятся важными индикаторами социальной идентичности и групповой принадлежности.

Статистический анализ данных. Для более глубокой аналитики проведём статистический анализ:

Частота использования неологизмов: 85% студентов (что означает, что 85 из 100 студентов активно используют неологизмы в своей речи). Это свидетельствует о значительном влиянии глобализации и цифровизации на речевую практику студентов. Социальная идентичность и неологизмы: Из 100 студентов 78% считают, что неологизмы помогают им выразить свою социальную идентичность. Это подтверждается значительным корреляционным коэффициентом между использованием неологизмов и ощущением социальной принадлежности. Популярность неологизмов: Наиболее часто употребляемые неологизмы selfie, influencer, hashtag) занимают 45% от общего числа ответов. 70% студентов считают, что неологизмы помогают им идентифицировать себя с молодежной субкультурой. Этот показатель имеет высокую степень значимости, подтверждая, что язык, в частности неологизмы, играет ключевую роль в формировании и укреплении социальной идентичности в молодежной среде.

Анализ показывает, что неологизмы играют важную роль в формировании социальной идентичности студентов, особенно в контексте молодежных субкультур. Это связано с тем, что новые слова и выражения активно используются для обозначения специфичных для молодежи явлений, таких как интернет-культура, глобализация и технологические изменения. Это также подтверждает теоретическую концепцию, согласно которой язык является важным инструментом для выражения групповой принадлежности.

**Заключение.** Результаты проведённого исследования показывают, что неологизмы оказывают существенное влияние на формирование языковой и социальной идентичности среди студентов. Большинство опрошенных студентов активно используют новые слова, что способствует укреплению их связи с определёнными социальными группами. Это исследование подтверждает гипотезу о том, что неологизмы служат важными маркерами социальной идентичности в контексте молодежной культуры.

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## ОСНОВНЫЕ ВОПРОСЫ СУБСТАНТИВНЫХ СЛОВСОЧЕТАНИЙ

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**Аннотация.** Статья посвящена исследованию субстантивных словосочетаний в русском языке, рассматриваются основные вопросы их структуры, грамматических особенностей и синтаксической роли. Субстантивные словосочетания являются важным элементом синтаксической системы языка, и их анализ помогает более глубоко понять механизмы построения предложений. В статье рассматриваются работы таких ученых, как А.А. Шахматов, Л.В. Щерба, Ю.Д. Апресян, В.М. Жирмунский, Н.Н. Попов, Е.А. Бенашвили и К.Г. Штейн, которые внесли значительный вклад в теорию и практику исследования словосочетаний [1]. Их исследования охватывают вопросы согласования, управления и семантической функции зависимых слов, образующих субстантивные конструкции. Работы этих ученых помогают глубже понять структуру и роль субстантивных словосочетаний в языке, а также их значимость для правильного и точного построения речи.

**Ключевые слова:** субстантивные словосочетания, структура словосочетаний, грамматические особенности, синтаксическая роль, согласование и управление, семантическая функция, зависимые слова, лексикология, синтаксис, синтаксический строй языка.

## SUBSTANTIV SO‘Z BIRIKMALARINING ASOSIY MASALALARI

**Annotatsiya.** Maqola rus tilidagi substantiv tasavvurlar bilan bog‘liq tadqiqotlarga bag‘ishlangan bo‘lib, ularning tuzilishi, grammatika xususiyatlari va sintaktik roli haqida asosiy savollar ko‘rib chiqilgan. Substantiv tasavvurlar tilning sintaktik tizimining muhim elementlaridan hisoblanadi va ularni tahlil qilish, jumla qurilishining mexanizmlarini chuqurroq tushunishga yordam beradi. Maqolada A.A. Shaxmatov, L.V. Shcherba, Y.D. Apreyan, V.M. Jirmunskiy, N.N. Popov, E.A. Benashvili va K.G. Shtayn kabi olimlar ishlari muhokama qilingan, ular qo‘shma tasavvurlarni tadqiq etish nazariyasi va amaliyotiga muhim hissa qo‘shganlar. Ularning tadqiqotlari substantiv konstruktsiyalarni bog‘liqlik, boshqarish va semantik funksiyasini o‘z ichiga oladi. Bu olimlarning ishlari substantiv tasavvurlar tuzilishi va tilidagi roli haqida chuqurroq tushunishga yordam beradi, shuningdek, to‘g‘ri va aniq nutq qurish uchun ularning ahamiyatini aniqlaydi.

**Kalit so‘zlar:** substantiv tasavvurlar, tasavvurlar tuzilishi, grammatika xususiyatlari, sintaktik rol, bog‘liqlik va boshqarish, semantik funktsiya, bog‘liq so‘zlar, leksikologiya, sintaksis, tilning sintaktik tizimi.

## MAIN ISSUES OF SUBSTANTIVE COMPOUNDS

**Abstract.** The article is devoted to the study of substantive phrases in the Russian language, examining the main issues of their structure, grammatical features, and syntactic role. Substantive phrases are an important element of the syntactic system of the language, and their analysis helps to understand more deeply the mechanisms of sentence construction. The article discusses the works of scholars such as A.A. Shakhmatov, L.V. Shcherba, Yu.D. Apresyan, V.M. Zhirmunskiy, N.N. Popov, E.A. Benashvili, and K.G. Stein, who have made significant contributions to the theory and practice of phraseology research. Their studies cover issues of agreement, government, and the semantic function of dependent words forming substantive constructions. The works of these scholars help to gain a deeper understanding of the structure and role of substantive phrases in the language, as well as their importance for constructing speech correctly and accurately.

**Keywords:** substantive phrases, phrase structure, grammatical features, syntactic role, agreement and government, semantic function, dependent words, lexicology, syntax, syntactic structure of language.

**Введение.** Субстантивные словосочетания являются важной частью синтаксической структуры русского языка, играя значительную роль в формировании и передаче смысла в предложении. Они представляют собой комбинации существительных (субстантивов) с зависимыми словами, такими как прилагательные, числительные, местоимения и другие, которые уточняют или характеризуют главное слово. Структурные особенности и грамматические функции субстантивных словосочетаний имеют важное значение для понимания механизма синтаксического строя языка и взаимодействия его элементов. Эти исследования помогают глубже понять, как именно формируются и функционируют субстантивные сочетания в русском языке, а также их роль в построении грамматически правильной и выразительной речи.

Цель статьи – проанализировать основные аспекты синтаксической структуры субстантивных словосочетаний, а также их значение для более точного и правильного использования языка в письменной и устной речи.

**Методология исследования.** Исследование субстантивных словосочетаний в русском языке в данной статье основывается на комплексном подходе, включающем синтаксический, грамматический и лексикологический анализ. Для достижения поставленных целей применяются следующие методы и подходы:

**Синтаксический анализ.** Этот метод используется для изучения структуры субстантивных словосочетаний, а также их синтаксической функции в предложении. С помощью синтаксического анализа исследуются способы сочетания существительных с зависимыми словами (прилагательными, числительными, местоимениями и другими частями речи), а также определяются их грамматические связи, такие как согласование и управление [2].

**Грамматический анализ.** В рамках этого подхода проводится изучение грамматических особенностей субстантивных словосочетаний, таких как падежные отношения, согласование по числу и роду, а также правильное использование зависимых элементов[3]. Этот метод позволяет выделить типичные и сложные случаи построения словосочетаний и выявить основные трудности, с которыми сталкиваются говорящие и пишущие на русском языке.

**Лексикологический анализ.** Важным аспектом является исследование значения и функции зависимых слов в субстантивных сочетаниях. Лексикологический подход позволяет анализировать, как различные части речи, входящие в словосочетания, уточняют, конкретизируют или изменяют значение главного существительного, а также как изменяется семантика в зависимости от контекста[4].

**Историко-лексикографический подход.** В статье рассматриваются работы таких известных лингвистов, как А.А. Шахматов, Л.В. Щерба, Ю.Д. Апресян, В.М. Жирмунский и других ученых, что позволяет не только понять современные аспекты исследования субстантивных словосочетаний, но и рассмотреть историческое развитие подходов к их изучению в русской лингвистике[5].

Методология исследования позволяет всесторонне охватить все аспекты функционирования субстантивных словосочетаний в русском языке и предоставить подробный анализ их структуры и грамматических характеристик.

**Обсуждение и результаты.** Основные вопросы субстантивных словосочетаний (или существительных словосочетаний) касаются их структуры, роли и функционирования в языке. Субстантивные словосочетания - это сочетания слов, в которых существительное (субстантив) является главным элементом, а другие слова (например, прилагательные, числительные, местоимения и т.д.) выполняют роль зависимых слов, уточняющих или характеризующих существительное[6]. Такие сочетания играют важную роль в языке, так как формируют структуру многих предложений и позволяют точно передать смысл.

Исследование субстантивных словосочетаний является важной частью синтаксической теории и лексикологии. Учёные, занимающиеся исследованием структуры и особенностей субстантивных словосочетаний, в основном изучают их грамматические особенности, роль в предложении и их взаимодействие с другими элементами языка.

Изучением субстантивных словосочетаний занимались такие знаменитые учёные, как Шахматов А.А., Щерба Л.В., Апресян Ю.Д., Жирмунский В.М., Попов Н.Н., Бенашвили Е.А. [7] и другие, работы которых имеют отношение к их анализу.

Александр Александрович Шахматов – известный российский лингвист, занимавшийся вопросами синтаксиса и морфологии. Его работы в области грамматической структуры языка, в том числе исследования структуры словосочетаний, затрагивают субстантивные сочетания как часть общих закономерностей синтаксического строя.

Леонид Вениаминович Щерба, один из основоположников московской школы синтаксиса, также занимался исследованием различных типов словосочетаний, включая субстантивные. В его работах можно найти многочисленные примеры того, как существительные взаимодействуют с зависимыми словами (прилагательными, числительными и т.д.), а также описание грамматических механизмов согласования и управления.

Юрий Дмитриевич Апресян – один из крупнейших специалистов в области лексической семантики и синтаксиса. Его работы часто касаются сложных словосочетаний и их синтаксической функции в предложении. В частности, он исследует, как именно существительные образуют сочетания с прилагательными и другими зависимыми словами, а также как это влияет на семантику фраз.

Эти и другие ученые внесли значительный вклад в изучение субстантивных словосочетаний. Их работы помогли сформировать теоретическую базу для более глубокого понимания структуры языка, механизма согласования и управления в словосочетаниях, а также значения зависимых элементов.

Субстантивные словосочетания – это сочетания, в которых существительное является главным членом, а другие элементы словосочетания (например, прилагательные, числительные, местоимения, наречия) выполняют роль зависимых элементов.[8] Пример: *красивый дом, три книги, моя сестра*.

<input type="checkbox"/> <b>Существительное + прилагательное:</b> пример — <i>большая книга, красивый парк</i> .
<input type="checkbox"/> <b>Существительное + числительное:</b> пример — <i>три яблока, десять человек</i> .
<input type="checkbox"/> <b>Существительное + местоимение:</b> пример — <i>мой друг, та же идея</i> .
<input type="checkbox"/> <b>Существительное + предлог + существительное:</b> пример — <i>в комнате, под столом</i> .
<input type="checkbox"/> <b>Существительное + глагол (в форме деепричастия):</b> пример — <i>читающая книга</i> .

Субстантивные словосочетания представляют собой комбинации существительного (субстантива) с зависимыми словами, которые выполняют различные грамматические функции и уточняют или характеризуют это существительное. В таких словосочетаниях существительное является главным элементом, а остальные слова выполняют роль зависимых членов, которые могут быть представлены различными частями речи: прилагательными, числительными, местоимениями, существительными в родительном падеже, причастиями и др. В субстантивном словосочетании существует определенная структура, где существительное занимает основное место. Зависимые слова могут быть:

- **Прилагательные:** описывают свойства существительного (например, *старый дом*).
- **Числительные:** определяют количество или порядок существительного (*три книги*).
- **Местоимения:** указывают на принадлежность или определенную характеристику (*мой брат*).
- **Причастия и деепричастия:** обозначают действия или признаки, связанные с существительным (*работающий студент*).

Существует несколько видов словосочетаний, которые классифицируются на основе различных критериев. Важно отметить, что субстантивные словосочетания (сочетания, в которых существительное является главным элементом) могут быть частью более широкой классификации всех словосочетаний[9]. Субстантивные словосочетания могут быть классифицированы по различным признакам. Некоторые из них:

- **Простые** – когда зависимое слово непосредственно связано с существительным (*красная машина*).
- **Сложные** – когда зависимых слов несколько или они соединены союзами (*большой, красивый и уютный дом*)[10].

### **Проблемы, связанные с построением субстантивных словосочетаний**

В процессе построения субстантивных словосочетаний могут возникать трудности, связанные с правильным согласованием, использованием падежей и соблюдением стилистических норм[9]. Одной из важных проблем является выбор подходящих зависимых слов, особенно при сложных и длинных словосочетаниях.

**Выводы и предложения.** Субстантивные словосочетания - основа для формирования значимых и точных выражений в языке. Понимание их структуры и особенностей помогает лучше осваивать язык, делать речь более выразительной и грамматически правильной. В статье представлено исследование субстантивных словосочетаний в русском языке, которое охватывает широкий спектр аспектов: от синтаксической структуры до грамматических и семантических особенностей. Рассмотрим более подробно ключевые аспекты, выявленные в исследовании.



Субстантивные словосочетания характеризуются тем, что существительное (субстантив) выступает в роли главного элемента, а зависимые слова (прилагательные, числительные, местоимения и другие части речи) уточняют или характеризуют существительное. В статье подчеркивается, что такие сочетания играют ключевую роль в синтаксисе, поскольку позволяют точно передавать смысл и формировать структуру предложения. Важным элементом анализа является тот факт, что зависимые слова могут быть представлены различными частями речи, что делает эти словосочетания гибкими и разнообразными.

Анализ грамматических особенностей субстантивных словосочетаний демонстрирует, как важны согласование и управление для правильного построения таких конструкций. Согласование по роду, числу и падежу, а также правильный выбор зависимых слов – ключевые аспекты, определяющие грамматическую корректность словосочетаний. В статье акцентируется внимание на трудностях, с которыми могут столкнуться носители языка при согласовании зависимых слов, особенно в сложных словосочетаниях.

Семантика субстантивных словосочетаний также является важным объектом исследования. Зависимые слова не только уточняют существительное, но и могут существенно менять или конкретизировать его значение. Например, прилагательные могут описывать качественные характеристики существительных (например, "красивый дом"), числительные – количество или порядок (например, "три книги"), а местоимения – принадлежность (например, "мой брат"). Такое разнообразие функций зависимых слов способствует глубине и многозначности выражаемых мыслей.

В статье подробно рассматриваются различные виды субстантивных словосочетаний, которые классифицируются по типу зависимых слов, их количеству и синтаксическим отношениям. Это может быть как простое словосочетание, когда зависимое слово непосредственно связано с существительным (например, "старый дом"), так и сложное словосочетание, когда зависимых слов несколько или они соединены союзами (например, "большой и уютный дом"). Такой подход помогает глубже понять структуру и разновидности субстантивных сочетаний в русском языке.

Изучение субстантивных словосочетаний является важной частью синтаксической теории, поскольку такие словосочетания являются основой для формирования четких и точных выражений в языке. Понимание их структуры и грамматических особенностей помогает улучшить навыки использования языка, а также сделать речь более выразительной и грамматически правильной [10]. Это знание важно не только для филологов, но и для всех, кто стремится совершенствовать свои навыки в русском языке.

Представленный анализ показал, что субстантивные словосочетания занимают важное место в синтаксической системе русского языка. Их изучение позволяет глубже понять механизмы построения предложений, а также раскрыть значимость грамматических и семантических связей для точности и выразительности речи. Работы ученых, таких как Шахматов, Щерба и Апресян, являются основой для дальнейших исследований в области субстантивных словосочетаний, и их анализ помогает улучшать как теоретическое, так и практическое знание русского языка.

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## INGLIZ TILIDAGI MAVHUM OTLARNI O'ZBEK TILIGA TARJIMA QILISHDA USLUBIY MUAMMOLAR

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**Annотasiya.** Ushbu maqolada tarjima nazariyasi va amaliyoti, tarjimaning nozik qirralari, tarjimada adekvatlik, tarjima mahorati, tarjima san'ati, tarjima tili, tarjima jarayonida tarjimonning roli, texnik tarjima (google tarjimonlar, mobil ilovalar) va uning yutuqlari hamda kamchiliklari haqida so'z yuritiladi.

Tarjimon nafaqat so'z va so'z birikmalarining tarjimasini bilishi, balki ularni nutq uslublarida qo'llay olishini bilishi lozimligi, konteksga qarab xulosa chiqara olishligi ta'kidlangan.

Ingliz va o'zbek tillaridagi mavhum otlar tarjimasi, uning dolzarbligi, turli nutq uslublarida ularning qo'llanish darajasi haqida fikr yuritilgan. Bu har bir nutq uslubining o'ziga xosligi, ularning har biri uchun tanlanadigan so'zlarga bog'liqligi, badiiy uslubda mavhum otlarning salmoqliligi bu uslubda badiiy tasvir vositalarining boshqa uslublarga nisbatan ko'proq qo'llanishi bilan bog'liqligiga e'tibor qaratilgan.

**Kalit so'zlar:** leksik-semantik, semema, mazmun, tillar guruhi, adekvatlik, modernizatsiya, meteorologiya xizmati, grant, badiiy uslub.

## СТИЛИСТИЧЕСКИЕ ПРОБЛЕМЫ ПРИ ПЕРЕВОДЕ АНГЛИЙСКИХ АБСТРАКТНЫХ СУЩЕСТВИТЕЛЬНЫХ НА УЗБЕКСКИЙ ЯЗЫК

**Аннотация.** В данной статье рассматриваются вопросы теории и практики перевода, тонкости перевода, адекватность перевода, навыки перевода, искусство перевода, язык перевода, роль переводчика в процессе перевода, технический перевод (Google переводчики, мобильные приложения) и его достижения и недостатки.

Подчеркивается, что переводчик должен не только знать, как переводить слова и фразы, но и уметь употреблять их в стилях речи и делать выводы на основе контекста.

Обсуждается перевод абстрактных существительных на английский и узбекский языки, его актуальность, а также степень их употребления в разных стилях речи. Это обращает внимание на своеобразие каждого стиля речи, его зависимость от выбранных для каждого из них слов, а также на важность абстрактных существительных в художественном стиле в связи с большим использованием художественных средств выражения в этом стиле по сравнению с другими стилями.

**Ключевые слова:** лексико-семантическая, семема, содержание, группа языков, достаточность, модернизация, метеослужба, grant, литературном стиль

## STYLISTIC PROBLEMS IN TRANSLATING ENGLISH ABSTRACT NOUNS INTO UZBEK

**Abstract.** This article examines the issues of translation theory and practice, translation subtleties, translation adequacy, translation skills, the art of translation, the language of translation, the role of the translator in the translation process, technical translation (Google translators, mobile applications) and its achievements and shortcomings.

It is emphasized that a translator should not only know how to translate words and phrases, but also be able to use them in speech styles and draw conclusions based on the context.

The translation of abstract nouns into English and Uzbek, its relevance, and the degree of their use in different speech styles are discussed. This draws attention to the uniqueness of each speech style, its dependence on the words chosen for each of them, as well as the importance of abstract nouns in artistic style due to the greater use of artistic means of expression in this style compared to other styles.

**Keywords:** lexical-semantic, sememe, content, group of languages, adequacy, modernization, meteorological service, grant, literary style.

**Kirish.** Sezgi a'zolarimiz yordamida (paypaslab, ko'rib) bilishimiz mumkin bo'lmagan, tafakkur va tasavvur yordamida idrok qilinadigan narsalarni ifodalovchi mavhum otlarni ingliz tiliga va shu tildan o'zbek tiliga tarjima qilishda e'tibor qaratish muhim bo'lgan jihatlar mavjud. Avvalo, buni ikki til: o'zbek va ingliz tillarining turli tillar oilasiga mansubligi va shu tufayli ular orasida nafaqat grammatik, balki leksik-semantik jihatdan ham farqlar kuzatiladi. "Ingliz tili – hind-yevropa tillari oilasining g'arbiy german tillari guruhiga mansub"[1; b.147]. "Ingliz tili o'zining leksik jihatdan nihoyatda boyligi bilan ajralib turadi. Bu tilda 425000 dan ortiq so'z bor" [6]. "O'zbek tili – o'zbek xalqining milliy tili, O'zbekiston Respublikasining davlat tili. Bu til tillarning geneologik tasnifiga ko'ra, turkiy tillar oilasining qarluq guruhiga mansub bo'lib, tillarning morfologik tasnifiga ko'ra agglyutinativ tildir"[2; b.147]. Shu sababli mavhum otlarni ingliz tilidan o'zbek tiliga, o'zbek tilidan ingliz tiliga tarjima qilishda ham grammatik, ham uslubiy jihatdan muammolarga duch kelamiz.

**Tadqiqot metodologiyasi.** O'quvchida tarjima ko'nikmasini rivojlantirish uchun faqat so'z boyligi yetarli bo'lmaydi, muallif o'z qarashlarida tarjimon tilshunoslikning barcha sathlaridan xabardor bo'lishi, o'z ona tili va o'rganayotgan tili (ikkinchi til)ni mukammal bilishi lozimligini ta'kidlaydi. Aks holda tarjima noto'g'ri shakllantirilib, g'aliz jumlar paydo bo'ldi.

Oliy ta'lim muassasalarida talabalarining tarjima qilish ko'nikmasi shakllanganligini aniqlash maqsadida ingliz tili amaliy mashg'ulot darslarida tajriba-sinov ishlari olib borildi. Tajriba-sinov ishlari bosqichma-bosqich olib borildi, jumladan talabalar darajasidan kelib chiqib tarjima nazariyasi va amaliyoti fanidan so'rovlar o'tkazildi, olingan ma'lumotlarga statistik ishlov berildi, olingan xulosalar asosida mahorat darslari va davra suhbatlari o'tkazildi. Tajriba va nazorat guruhlar uchun ishtirokchilar tanlab olindi, tajribadan oldin va keyin tarjimada uslubiy muammolar tahlil qilindi hamda taklif etilayotgan yangiliklarning tarjima rivojiga ta'siriga baho berildi. Eksperimental ish natijalari texnika tarjimasi tilning nozik qirralarini ochib bermasligini ko'rsatib berdi. Texnologiyalar tarjimada uslubshunoslik, tildagi qochirimlar, iboralar, ifodalarni, ko'chimlarni tarjima qilishga o'z ekanligi isbotlandi.

**Natijalar va ularning muhokamasi.** Tajriba sinovi shuni ko'rsatdiki, otlarning, xususan, mavhum otlarning tarjimasida ingliz tilidagi otlar, aksariyat hollarda kelishik shakllarisiz qo'llanishini yodda tutish lozim bo'ladi. Kelishiklarning vazifasini esa, predloglar bajarishi, ularning tarjimasida o'ziga xos jihatlar mavjudligini hisobga olish maqsadga muvofiq. "Predlog deb ot (yoki olmoshning) gapdagi boshqa so'zlarga munosabatini ko'rsatuvchi yordamchi so'zlarga aytiladi. Ingliz tilida kelishik qo'shimchalari yo'qligi uchun ular ko'p hollarda o'zbek tilidagi kelishik qo'shimchalari vazifasini bajaradi"[3; b.198]. Darhaqiqat, predloglar boshqa ot turlari kabi mavhum otlarni ham kelishiklar singari fe'llarga bog'laydi. Shu bilan birga predloglar o'zbekchaga kelishiklar emas, balki ularga yaqin yordamchilar – ko'makchilar vositasida ham tarjima qilinishi mumkin. Bu holat predloglar ishtirok etgan gaplarning tarjimasida ham o'z aksini topadi. Masalan:

*He was left alone with his thoughts – U o'z xayollari bilan yolg'iz qoldi.*

Mazkur gapdagi *thoughts (xayollar)* so'zi mavhum ot bo'lib, uni fe'lga bog'lagan predlog ko'makchi sifatida (bilan) tarjima qilingan. Lekin predloglarning kelishik shakllari vositasida tarjima qilinadigan o'rinlari ham mavjud. Bunda gapning mazmuniga putur yetkazmaslik muhim sanaladi. Masalan:

*The young man could not find a solution to the difficulties that befell him – Yigit boshiga tushgan qiyinchiliklarga chora topa olmadi.*

Ingliz tilidagi matnda qo'llangan ikkita mavhum otdan bittasi (difficulties) fe'lga (could not find) predlog (to) yordamida birikkan va u o'zbek tiliga jo'nalish kelishigi (qiyinchiliklarga) vositasida tarjima qilingan.

Uchinchidan, ingliz tilida otlar turli vazifalarni bajarishi mumkin. Bu holat o'zbek tilida ba'zi o'rinlardagina, masalan, otlarning sifatlovchi aniqlovchi vazifasida kelishidagina kuzatishimiz mumkin. Masalan, "oltin yoshlik birikuvida voqelangan oltin leksemasining "sariq tusli qimmatbaho noyob metallni ifodalovchi ot" sememasidagi "sariq tusli", "metall", "ot" semasi butkul so'ngan bo'lib, "kamyob", "qimmatbaho" semasi kuchaygan va "ot" vazifa semasi "sifat" ma'no bo'lakchasiga aylangan holda namoyon bo'lgan. Biroq bundagi vazifa semasining o'zgarishi nutqiy hodisa bo'lgani sababli u sememaning ikkinchi turkumga ham xosligini ko'rsatmaydi, balki boshqa turkumga xos vazifasini bajarishi deb tushunmoq lozim. Demak, leksemaning ko'chma ma'noda qo'llanishidagi ma'noviy modifikatsiyasini "semema semasining o'zgarishi" deb baholash mumkin" [4; b.108]. Ingliz tilida esa otlar fe'l (predloglar yordamida), sifat kabi vazifalarni, bemalol, bajarishi mumkin. Masalan: water (suv) – to water (sug'ormoq), love (sevgi) – to love (sevmoq); winter (qish) – winter month (qish oyi), autumn (kuz) – autumn month (kuz oyi). Bunda muayyan otlardan aniq harakatlarni ifodalovchi fe'llar yasalsa, mavhum otlar mavhum holatni yoki inson tafakkurida his qilish mumkin bo'lgan harakat va holatlarni ifodalovchi fe'llar hosil qilinadi (qiyoslang: fear (qo'rquv) – to fear (qo'rqmoq); salt (tuz) – to salt (tuzlamoq)).

To'rtinchidan, ingliz tilida mavhum otlarning sanaladigan va sanalmaydigan turlari mavjud va bunday xususiyatning o'zbek tilida mavjud emasligi tarjimonni chalg'itishi tabiiy. Masalan, *Love is great feeling* (*Muhabbat – buyuk tuyg'u*) gapida qo'llangan love mavhum oti donalab sanalmaydigan otlar sirasiga kiritiladi. Shu bilan birga ingliz tilida donalab sanaladigan mavhum otlar ham uchraydi. Masalan, "time so'zi marta ma'nosida donalab sanaladigan ot bo'lib keladi:

*She has been late for class six times this semester – U bu semestrda olti marta darsga kech qoldi*" [3; b.110].

Ba'zi mavhum otlar doimo ko'plikda qo'llanadi:

The contents of the letter have not been changed – Xatning mazmuni o'zgartirilmagan.

Ushbu gapda qo'llangan contents (mundarija, mazmun) oti ingliz tilida har doim ko'plik shaklida qo'llansa ham, o'zbek tilidagi tarjimasida birlik shaklida bo'ladi. Bu o'zbek tilidagi mavhum otlarning grammatik tabiati bilan izohlanadi. Chunki o'zbek tilida mavhum otlar, odatda, birlik shaklida qo'llanadi. Ularning ko'plik shaklida qo'llanishi uslubiy talab bilan sodir bo'ladi. "Mavhum otlar ko'plik affiksini olmaydi: *muhabbat, bolalik, dehqonchilik, rassomlik, yaqinlik, mardlik, vatanparvarlik, elektrlashtirish* kabi. Bunday otlarga *-lar* shakli qo'shilsa, umumlashtirish, ma'noni kuchaytirish kabi uslubiy ifodalar qo'shiladi" [5; b.117]. Anglashiladiki, tarjima jarayonida fikrni to'g'ri ifodalash uchun bir tilda ko'plik shaklidagi mavhum ot boshqa tilda birlikda yoki shu mazmundagi boshqa otning ko'plik shaklida berilishi mumkin.

Ingliz tilidagi mavhum otlarni va ular qatnashgan matnlarni o'zbek tiliga o'girish muammolari yuqorida sanalganlar bilan chegaralanmaydi, albatta. Kompyuter texnologiyalari taraqqiyoti, jamiyat a'zolari orasida ijtimoiy tarmoqlar vositasidagi muloqotning davlatlar, xalqlar chegarasidan ancha katta ekanligi ham tillar orasidagi tarjima masalasini kun tartibiga qo'yimoqda. Internet muloqotining tobora ommalashayotganligi "internetda dunyoga mashhur 10 million sahifaning yarmidan ko'p qismi ingliz tilida ekanligi"[7] ham bu tildagi so'zlarning tarjimasini mukammal amalga oshirilishi muhimligini ko'rsatadi. Shu sababli ijtimoiy tarmoqlardagi matnlar va ulardagi mavhum otlar tarjimasiga e'tibor qaratishni zarur deb hisoblaymiz. Bunda xorijiy ommaviy axborot vositalarida tarqatilgan xabarlarining matnlarini tahlil qilishga harakat qildik. Masalan, Kun.uz nashrining inglizcha sahifasida quyidagi xabar keltiriladi:

*"Finland to help modernize Uzhydromet*

*Finland has approved the allocation of a grant to Uzbekistan for the implementation of the project to improve meteorological service in the country"*[8].

Bu matnning o'zbekcha tarjimasini quyidagicha bo'ladi:

*Finlyandiya O'zgidrometni modernizatsiya qilishga yordam beradi*

*Finlyandiya O'zbekistonga mamlakatdagi meteorologiya xizmatini yaxshilash loyihasini amalga oshirish uchun grant ajratishni ma'qulladi.*

Ingliz tilidagi matnda to'rtta mavhum ot (grant (grant), implementation (amalga oshirish), project (loyiha), service (xizmat)) qo'llangan. Anglashiladiki, bir tilda mavhum ot hisoblangan so'z boshqa tilga tarjimada boshqa turkum so'zi bilan ifodalanishi mumkin. Yuqorida keltirilgan matnda qo'llangan va ingliz tilida mavhum ot sanaladigan *implementation* oti harakat nomi shaklida (amalga oshirish) tarjima qilingan. Xuddi shuningdek, o'zbekcha matnda ham to'rt o'rinda mavhum otlar (meteorologiya, xizmat, loyiha, grant) qo'llangan. Shulardan bittasi (*meteorological*) ingliz tilida sifat (adjective) turkumiga mansub so'z sifatida tarjima qilingan. O'zbek tilidagi matnda qo'llangan mavjum otlarning ikkitasi (meteorologiya, grant) bosh kelishikda, ikkitasi (xizmatini, loyihasini) tushum kelishigida hokim so'zlarga birikkanligini ko'rishimiz mumkin.

Ingliz tilidagi matnda qo'llangan mavhum otlar esa *of, for, to* predloglari yordamida hokim bo'lakka birikkan. Umuman olganda, publitsistik uslubga mansub ingliz tilidagi matnlar tahlili shuni ko'rsatdiki, bu turdagi matnlarda mavhum otlarning qo'llanish darajasi 15-20% atrofida ekan. Bu natija, albatta, matn mavzusi, reportaj tayyorlanayotgan soha, voqeaga qarab o'zgarishi mumkin.

Badiiy uslubda mavhum otlarning qo'llanishi va ularning tarjimasini masalasi nafaqat tilshunoslarni, balki sinxron va mashina tarjimasini mutaxassislarini ham qiziqtirib keladi. Shu o'rinda matnning o'ziga ta'rif berish lozim bo'ladi. Har qanday asar, maqola yoki kitobning ajralmas qismi, uning moddiy ifodasi matn hisoblanadi. Matn tilshunoslikda umumiylik jihatiga ega bo'lgan tilga qarama-qarshi qo'yiladigan nutqqa xos birlik sifatida tahlil qilinadi. Matn muayyan lisoniy va nolisoniy munosabatga, janr va uslubiy mansublikka, shuningdek, o'ziga xos ichki (gaplar orasidagi) va tashqi (boshqa matnlar bilan) aloqalarga ega va u izchillik va yaxlitlik bilan ajralib turadi. Shunday ekan, matn – ma'no va grammatik jihatdan gaplarning o'zaro birikishidir. Nutqiy jarayonda yaratiladigan matndagi gaplar, aslida, nisbatan mustaqil xolos. Chunki gaplar matn mantig'iga bo'ysunishi shart. To'liq fikr matn orqali ifodalanadi, alohida gap orqali emas. Albatta, qayd etilgan fikrlar birgina gapdan tuzilgan matnlarga taalluqli emas. Sanalganlar leksik-semantik va grammatik jihatdan murakkab butunlik bo'lgan badiiy matnlarda biroz ehtiyotkorlik bilan

tahlil qilinadi. Badiiy adabiyot voqelikni obrazli bilish va ifodalash, xalq ma'naviyatini aks ettirishda muhim ahamiyatga ega. Badiiy adabiyot va uni yaratishda qo'llanadigan nutq muallifdan ijodkorlikni talab qiladi. Badiiy asardagi voqealar, tafsilotlar muallifning qarashlari, bilimi, fikrini ifodalay olish mahorati vositasida shakllantiriladi. Anglashiladiki, badiiy matnda ijodkorning dunyoqarashi, hayrat va nafratlari aks etadi. Shu tufayli bunday matnlarda his-hayajonli jumla va gaplar, ko'chimlar va badiiy uslubga xos ta'sirchanlik, ifodaning qabariqligi kabi xususiyatlar o'z aksini topadi. Shuni ta'kidlash lozimki, badiiy uslubning leksik tarkibi o'ziga xosligi bilan ajralib turadi. Badiiy uslubning obrazlilik xususiyatini yuzaga chiqaruvchi so'zlar sirasiga konnotativ ma'noda qo'llanuvchi va muayyan matnda denotativ ma'noda qo'llanuvchi so'zlarni kiritishimiz mumkin. Bularning barchasi badiiy matnning tarjimasida qator murakkabliklarni yechishni tarjimondan talab qilishini anglatadi. Bunday qiyinchiliklar sirasiga badiiy uslubda ko'chma ma'noli so'zlarning ko'p qo'llanishi, dialektizm, jargon so'zlaridan foydalanilishi kabilarni kiritish mumkin.

**Xulosa.** Ingliz va o'zbek tillaridagi mavhum otlar tarjimasida shuni ko'rsatadiki, turli nutq uslublarida ularning qo'llanish darajasi turlicha. Masalan, publitsistik uslubda mavhum otlarning umumiy so'zlarga nisbatan miqdori 15-20 foizni tashkil etsa, badiiy uslubda bu miqdor 20-25 foizga qadar oshadi. Bu har bir nutq uslubining o'ziga xosligi, ularning har biri uchun tanlanadigan so'zlarga bog'liq. Badiiy uslubda mavhum otlarning salmoqliligi bu uslubda badiiy tasvir vositalarining boshqa uslublarga nisbatan ko'proq qo'llanishi bilan bog'liq.

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## THE USE OF PROVERBS FOR INCREASING SPEECH EFFECTIVENESS IN ENGLISH

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**Abstract.** *This article investigates the multifaceted role of proverbs in enhancing speech effectiveness across various contexts. Proverbs, brief and culturally fixed terms, offer a unique blend of linguistic skill and pragmatic functionality, impacting numerous aspects of communication. The article examines how proverbs contribute to clarity, memorability, persuasiveness, and cultural understanding within spoken discourse. The impact of proverbs on education and language learning will also be considered.*

**Keywords:** *proverb, enhance, speech, idea, term, communication, effectiveness, conversations, improvement, understanding, context.*

## ИСПОЛЬЗОВАНИЕ ПОСЛОВИЦ ДЛЯ ПОВЫШЕНИЯ ЭФФЕКТИВНОСТИ РЕЧИ НА АНГЛИЙСКОМ ЯЗЫКЕ

**Аннотация.** *В этой статье исследуется многогранная роль пословиц в повышении эффективности речи в различных контекстах. Пословицы, краткие и культурно фиксированные термины, предлагают уникальное сочетание лингвистического мастерства и прагматической функциональности, влияя на многочисленные аспекты коммуникации. В статье рассматривается, как пословицы способствуют ясности, запоминаемости, убедительности и культурному пониманию в устном дискурсе. Также будет рассмотрено влияние пословиц на образование и изучение языка.*

**Ключевые слова:** *пословица, улучшение, речь, идея, термин, коммуникация, эффективность, беседа, улучшение, понимание, контекст.*

## INGLIZ TILIDA NUTQ TA'SIRCHANLIGINI OSHIRISH UCHUN MAQOLLARDAN FOYDALANISH

**Annotatsiya.** *Ushbu maqola turli kontekstlarda nutq samaradorligini oshirishda maqollarning ko'p qirrali rolini o'rganadi. Maqollar, qisqa va madaniy jihatdan mustahkamlangan atamalar, muloqotning ko'plab jihatlariga ta'sir ko'rsatadigan lingvistik mahorat va pragmatik funksionallikning o'ziga xos kombinatsiyasini taklif qiladi. Maqolada maqollar nutqda ravshanlik, esda qolarlilik, ishontirish va madaniy tushunishga qanday hissa qo'shishi ko'rib chiqiladi. Maqollarning ta'lim va til o'rganishga ta'siri ham ko'rib chiqiladi.*

**Kalit so'zlar:** *maqol, kuchaytirish, nutq, fikr, atama, muloqot, ta'sirchanlik, suhbat, takomillashtirish, tushunish, kontekst.*

**Introduction.** A proverb is a genre of folk oral art; a short and concise, metaphoric, grammatically and logically complete wise expression, a genre with deep meaning. It has a certain rhythmic form. Proverbs symbolize the life experiences of generations and ancestors, their attitude to society, history, spiritual state, ethical and aesthetic feelings, and positive qualities. Over the centuries, they have been experienced among the people and have taken on a short and simple poetic form. Such artistic drops, which have demonstrated and are capable of demonstrating the beauty of each of our languages, the elegance of our speech, the logic of our intellect and thinking with amazing power, are an exemplary mirror of the centuries-old life experiences and everyday lifestyle of our people. In this artistic mirror, its attitude to life, nature, man, family and society, its socio-political, spiritual-enlightenment, moral-aesthetic and philosophical views, in short, its self and identity are fully manifested. That is why proverbs are so widespread and have been and continue to be used for centuries in lively conversation and interpersonal relationships, in artistic, historical and scientific works, and in political and journalistic literature. Also, proverbs achieve a significant impact through their integral briefness. This conciseness is a key factor in their effectiveness. The concise nature of proverbs facilitates ease of recall and rapid comprehension, enhancing the efficiency of communication. Listeners can quickly grasp the central message, minimizing cognitive capacity and maximizing the impact of the communication. This brevity is particularly crucial in situations where time is limited or where the audience's consideration reserve may be short. The compactness of proverbs permits them to be easily

integrated into various speech contexts, from casual conversations to formal speeches. Furthermore, the frequent use of metaphor, simile, and other figures of speech [1], [4], [5] adds depth and memorability. These literary devices are not just enhancing; they are essential to the proverb's communicative power. Metaphors, for instance, create vivid imagery, engaging the listener's imagination and making the message more relevant and impactful. Similes, by drawing explicit comparisons, clarify abstract concepts and make them more available to the audience. The use of figurative language changes abstract ideas into concrete images, improving comprehension and maintenance. For example, the proverb "A bird in the hand is worth two in the bush" uses a simple image to convey the value of certainty over possible improvement. The effectiveness of this proverb lies not only in its shortness but also in the bright imagery it suggests, making it unforgettable and easily understood across cultures.

**Main part.** Firstly, the semantic density of proverbs is another important element contributing to their effectiveness. A single proverb can express complex ideas within a few words, far exceeding the literal meaning of the individual words. This density is achieved through the use of implied meanings, cultural allusions, and metaphorical expressions. The concise phrasing allows for multiple interpretations, enriching the communication experience. This implicitness encourages active listener engagement, prompting reflection and clarification, thereby enhancing the overall communicative experience. Listeners are not passively receiving information; they are actively constructing meaning, which leads to deeper understanding and better remembering. The uncertainty characteristic in some proverbs allows for adaptable application across various contexts, further boosting their communicative power. A proverb's meaning is not fixed; it is shaped by the specific context in which it is used. This adaptability makes proverbs versatile tools for communication, allowing speakers to shape their message to the specific situation and audience. For example, the proverb "Look before you leap" can be applied to various situations, from financial investments to personal relationships, demonstrating the proverb's adaptability and flexibility across different contexts. The inherent flexibility in interpretation enhances the proverb's significance and lasting impact.

Many proverbs use phonological strategies such as alliteration, rhyme, and rhythm, to enhance memorability and aesthetic appeal. These features are not accidental; they are essential to the proverb's design and impact. Alliteration, the repetition of initial consonant sounds, creates a sense of rhythm and flow, making the proverb more pleasing to the ear and easier to remember. Rhyme, the repetition of similar sounds at the end of words, further enhances memorability and creates a sense of closure. Rhythm, the patterned arrangement of stressed and unstressed syllables, contributes to the overall musicality and memorability of the proverb. These phonological features work in concert to create a poetic structure that enhances the proverb's impact and memorability, leaving a more lasting impression on the audience [7]. The combination of concise language, vivid imagery, and carefully crafted sound patterns makes proverbs highly effective communication tools. For example, the proverb "A stitch in time saves nine" uses alliteration and rhyme to create a memorable and impactful message. The rhythmic quality of the proverb further enhances its memorability and makes it easily integrated into spoken discourse.

The use of proverbs often signals shared cultural knowledge and group membership [1], [2]. Proverbs are not simply linguistic units; they are cultural artifacts that reflect the values, beliefs, and experiences of a particular community. By employing proverbs, speakers establish common ground with their audience, fostering a sense of connection and understanding. This shared understanding facilitates smoother communication and strengthens interpersonal bonds. The use of a familiar proverb creates a sense of camaraderie and shared identity, making the communication more effective and meaningful. Proverbs function as linguistic markers of in-group membership [1], strengthening community cohesion and reinforcing social norms. The selection of a particular proverb can also subtly convey the speaker's social status, their relationship to the listener, and their intended message. For instance, the use of a proverb known only to a specific subgroup can reinforce group identity and exclude outsiders. The pragmatic function of proverbs in establishing social context and shared understanding is thus crucial for effective communication.

Additionally, proverbs can be powerful tools of persuasion [1], [2]. Their established wisdom and cultural resonance lend authority to the speaker's claims, making arguments more convincing. The concise yet impactful nature of proverbs makes them effective in summarizing complex issues or providing memorable concluding statements [8]. Listeners are more likely to accept a claim that is supported by a well-known and respected proverb, as the proverb provides a readily available framework for understanding and accepting the speaker's point of view. The use of proverbs in argumentation can enhance the persuasiveness of a speaker's message [8] by providing a concise and memorable summary of the argument's core message. For example, in a debate about the importance of planning, the speaker might conclude with the proverb "A journey of a thousand miles begins with a single step," emphasizing the importance of taking initial action. The proverb's brevity and wisdom add weight to the argument, making it more persuasive and memorable.

The meaning and impact of proverbs are deeply rooted in their cultural context [1], [4]. Proverbs reflect the values, beliefs, and experiences of a particular culture, and their clarification may vary significantly across different linguistic and cultural groups. Understanding these cultural nuances is crucial for effective cross-cultural communication [1]. Proverbs are not universally understood; their meaning is often tied to specific cultural knowledge, social practices, and historical events. A proverb that is widely understood and appreciated in one culture may be completely meaningless or even offensive in another. This cultural specificity necessitates careful consideration when using proverbs in cross-cultural communication. For example, a proverb that emphasizes individualism in a Western culture might be inappropriate in a collectivist culture that prioritizes group harmony. The cultural embeddedness of proverbs makes them potent tools for cultural transmission [1], reflecting and preserving the values and beliefs of a specific community. The study of proverbs can thus offer valuable insights into the cultural values and worldviews of different societies.

**Methodology.** From year to year, from era to era, new ones are being created, and the meaning of old ones - existing in live circulation and in the language - has expanded or narrowed. Even a certain part of them has been forgotten. Since proverbs express the conclusion of centuries-old life experiences, constant daily observations in a complete thought form, in strict polarity, the diversity of meaning of each word, the stability of expressions, and formal stability prevail in them. However, depending on the place of application, their meaning is constantly expanding. Therefore, special attention should be paid to each word in the proverb. There are such words in them that historically meant completely different meanings. In addition, each nation has its own religious beliefs, way of life, culture, and worldview, which are partially reflected in the proverbs studied in folklore. One of the factors that shows and expresses the culture of the nation, the identity of the people, and the national values is the folk oral art, which is unique to this people. There are unique genres and unique masterpieces of folk oral art, and among them, proverbs, which are one of the most important genres of folk oral art, are one of the most important topics studied in linguistics and folklore. The study and research of proverbs, which are one of the most important genres of folklore, and folk art in general, is of great importance today. Folklorists have been organizing expeditions to remote villages of their countries for centuries on proverbs and have been collecting unique proverbs on various topics from the folk language from year to year. Proverbs are examples of the wise wisdom of the peoples of the world accumulated over the years. People have been using proverbs as the most important wealth left by their ancestors, cherishing the concepts inherent in educational issues. Folk proverbs, which have emerged as a unique phenomenon of language, philosophy and artistic creativity, are a genre of folklore with a compact form but deep content. In Uzbek folklore, interest in proverbs from a literary point of view, their use to increase the artistry of the work and ensure the fluency of the artistic language have always been the focus of the attention of word artists of all times. Interest in proverbs from a literary point of view, their use to increase the artistry of the work and ensure the fluency of the artistic language have always been the focus of the attention of word artists of all times.

If we carefully study the works of Yusuf Khos Hajib, Ahmad Yassavi, Rabguzi, Lutfi, Alisher Navoi, Babur, Abulgozi Bahodirkhan, Munis, Ogahiy, Nodira, Muqimiy, Furqat, Avaz, Hamza, Sadridin Ayniy, Fitrat, Chulpon, Abdulla Qodiriy, Oybek, Gafur Ghulom and dozens of other creators, we will be convinced that they contain many proverbs, sometimes exactly, sometimes with changes. English folk proverbs, like Uzbek folk proverbs, are extremely perfect and are considered one of the finest examples of folk oral creativity. Based on the main purpose of our work, the history of the study of English folk proverbs in English linguistics is very important. The study of scholars who have worked in this field and their work will further strengthen our topic. In this regard, we will cite the work done by English scholars below. Usually, the proverbs of nations with the same language and culture are also close to each other. In the folk art of England and all Western European countries and the spread of proverbs, the so-called "Bible", that is, the Bible, plays a great role. The book contains English folk proverbs, and proverbs spoken by our ancestors in ancient times are presented. Many English scholars give the following explanations to the proverb. The famous English philologist, Professor Mayder, explains the proverb as follows: "Proverbs are used in a wide range of situations and no limits to the use of the proverb. They can be used to: "strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations". That is: "Proverbs are used very widely and there are no limits to their use. "Proverbs are used to strengthen our arguments, express general and specific thoughts, guide or influence other people, and express the vices in society."

**Results and discussion.** Proverbs serve as valuable educational tools, [11], [12]. Their concise and memorable nature makes them ideal for conveying moral lessons, cultural values, or practical wisdom. The use of proverbs in education can enhance language learning by enriching vocabulary and improving



comprehension [2], [11]. Proverbs can be effectively integrated into various educational settings, from early childhood education to higher education. Their brevity and memorability make them ideal for teaching moral lessons and cultural values. The use of proverbs in storytelling, for example, can make learning more engaging and memorable for young children. In language learning, proverbs can be used to enhance vocabulary acquisition, improve comprehension of figurative language, and develop cultural awareness. The study of proverbs can also help students develop critical thinking skills by encouraging them to analyze the meaning and implications of numerous proverbs.

The effective use of proverbs contributes to overall communicative capability [1]. By integrating proverbs into language learning curricula, educators can equip students with the tools to communicate more effectively in a variety of social and cultural settings. The use of proverbs enhances expansive competence by improving fluency, vocabulary, and cultural understanding. Proverbs are not merely linguistic expressions; they are integral to effective communication within a given culture. Teaching students to understand and use proverbs appropriately enhances their ability to participate in conversations, express themselves effectively, and build relationships within that culture. This includes accepting the appropriate context for using proverbs, recognizing the distinctions of meaning, and adapting their use to different social situations. The ability to use proverbs effectively demonstrates a high level of communicative competence, reflecting not only linguistic proficiency but also cultural understanding and social adeptness. The integration of proverbs into language learning programs thus contributes to the holistic development of communicative competence.

**Conclusion.** Proverbs, despite their ancient origins, maintain notable consequence in contemporary communication. Their concise yet thoughtful nature, combined with their cultural embeddedness and pragmatic functions, makes them influential tools for enhancing speech effectiveness. By understanding the linguistic mechanisms and cultural contexts of proverbs, we can harness their potential to improve clarity, memorability, persuasiveness, and intercultural understanding in spoken discourse. The enduring power of proverbs lies in their ability to encapsulate complex ideas in a memorable and impactful way. Their use enhances communication by adding depth, clarity, and cultural resonance to spoken discourse. Further research into the cognitive and cultural aspects of proverb use is needed to fully understand their role in shaping human communication. The study of proverbs offers valuable insights into the intersection of language, culture, and cognition, providing a rich area for future research and exploration.

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## PRAGMATIC FEATURES OF SOMATIC EXPRESSIONS IN ENGLISH AND UZBEK LANGUAGES

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**Abstract.** *This study explores the pragmatic features of somatic expressions in English and Uzbek, focusing on how non-verbal communication, particularly body-related expressions (somatic expressions), functions within the cultural and linguistic contexts of both languages. Somatic expressions, including gestures, facial expressions, and metaphorical uses of body parts, are integral to communication and often carry distinct pragmatic meanings depending on the social and cultural settings. The research compares the pragmatic roles of somatic expressions in English and Uzbek, highlighting the similarities and differences in their usage in everyday conversations, formal interactions, and cultural rituals.*

**Keywords:** *somatic expressions, pragmatic functions, collectivism, cross-cultural pragmatics, sociolinguistics, cultural variability, body language, metaphorical uses of body parts, politeness strategies.*

### INGLIZ VA O'ZBEK TILLARIDA SOMATIK IBORALARNING PRAGMATIK XUSUSIYATLARI

**Annotatsiya.** *Ushbu tadqiqot ingliz va o'zbek tillaridagi somatik iboralarning pragmatik xususiyatlarini o'rganib, og'zaki bo'lmagan muloqot, xususan, tanaga aloqador iboralar (somatik iboralar) har ikki tilning madaniy va lingvistik kontekstlarida qanday ishlashiga e'tibor qaratadi. Somatik iboralar, jumladan, imo-ishoralar, yuz ifodalari va tana a'zolarining metaforik qo'llanilishi muloqotning ajralmas qismidir va ko'pincha ijtimoiy va madaniy sharoitlarga qarab alohida pragmatik ma'nolarga ega. Tadqiqot ingliz va o'zbek tillaridagi somatik iboralarning pragmatik rollarini taqqoslab, ularning kundalik suhbatlarda, rasmiy muloqotlarda va madaniy marosimlarda qo'llanilishidagi o'xshashlik va farqlarni ko'rsatib beradi.*

**Kalit so'zlar:** *somatik iboralar, pragmatik funksiyalar, kollektivizm, madaniyatlararo pragmatika, sotsiolingvistika, madaniy o'zgaruvchanlik, tana tili, tana a'zolaridan metaforik foydalanish, xushmuomalalik strategiyalari.*

### ПРАГМАТИЧЕСКИЕ ОСОБЕННОСТИ СОМАТИЧЕСКИХ ВЫРАЖЕНИЙ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

**Аннотация.** *В этом исследовании изучаются прагматические особенности соматических выражений в английском и узбекском языках, уделяя особое внимание тому, как невербальная коммуникация, в частности, выражения, связанные с телом (соматические выражения), функционирует в культурном и языковом контексте обоих языков. Соматические выражения, включая жесты, выражения лица и метафорическое использование частей тела, являются неотъемлемой частью коммуникации и часто несут различные прагматические значения в зависимости от социальных и культурных условий. Исследование сравнивает прагматические роли соматических выражений в английском и узбекском языках, подчёркивая сходства и различия в их использовании в повседневных разговорах, формальных взаимодействиях и культурных ритуалах.*

**Ключевые слова:** *соматические выражения, прагматические функции, коллективизм, кросс-культурная прагматика, социолингвистика, культурная изменчивость, язык тела, метафорическое использование частей тела, стратегии вежливости.*

**Introduction.** *Non-verbal communication plays a pivotal role in how humans convey meaning and emotions in social interactions. Among the various forms of non-verbal communication, somatic expressions—which include gestures, body movements, facial expressions, and metaphorical uses of body*

parts—are central to daily communication. These somatic expressions, often shaped by cultural norms, carry specific pragmatic functions that help speakers navigate social relationships, express emotions, and reinforce or challenge social hierarchies. In both English and Uzbek languages, somatic expressions are not only essential in everyday interactions but also contribute to the broader pragmatics of communication, influencing the interpretation of messages in different social contexts.

Pragmatics, as the study of language use in context, emphasizes how meaning is shaped by social, cultural, and situational factors. While much attention has been paid to the verbal aspects of pragmatics—such as speech acts, politeness strategies, and discourse markers—less attention has been given to the pragmatic role of somatic expressions. This gap in the literature becomes especially apparent when we consider the cross-cultural aspects of communication. As societies differ in how they understand and use body language, the pragmatic features of somatic expressions can vary significantly between languages and cultures. English and Uzbek, as two distinct languages with different cultural backgrounds, offer a fascinating case for comparison in terms of how somatic expressions are used and interpreted in communication.

In English, somatic expressions often draw on universal gestures and bodily metaphors (e.g., "heart" for emotions, "head" for intellect), but their usage is shaped by the norms of Western communication, which may prioritize individualism, directness, and transparency. In contrast, Uzbek, with its Central Asian roots, features its own set of culturally specific gestures and somatic expressions that reflect the social values of the community, such as collectivism, respect for elders, and the importance of face-saving in communication. These differences in the use of somatic expressions can sometimes lead to misunderstandings or confusion in intercultural interactions, especially when gestures or bodily actions that are acceptable in one culture may be perceived as inappropriate or rude in another.

This study aims to investigate the pragmatic features of somatic expressions in both English and Uzbek, focusing on how gestures, facial expressions, and body-related metaphors function within these two languages. By comparing the use of somatic expressions in various communicative contexts—such as politeness strategies, emotion expression, and social hierarchies—this research seeks to uncover the deeper cultural and pragmatic dynamics that shape communication in each language. Additionally, the study will explore how both languages utilize somatic expressions to establish meaning in a social interaction, and the ways in which speakers navigate the complexities of intercultural communication.

The significance of this research lies not only in its contribution to the field of cross-cultural pragmatics but also in its potential to improve intercultural communication. Understanding the pragmatic features of somatic expressions can provide insights into how body language influences communication in a globalized world, where interactions between speakers of different languages and cultures are increasingly common. Furthermore, this study offers practical applications for enhancing communication skills in multilingual environments, promoting cultural awareness and reducing the likelihood of communication breakdowns.

**Literature review.** The study of somatic expressions—including gestures, facial expressions, and body-related metaphors—has gained significant attention in the fields of pragmatics, sociolinguistics, and cross-cultural communication. Researchers have long recognized the importance of non-verbal communication in shaping the pragmatic function of interactions, especially in cross-cultural contexts. Somatic expressions play a crucial role in conveying meaning, expressing emotions, and negotiating social relationships, often complementing or supplementing verbal language. You can see existing research on somatic expressions in English and Uzbek, examining their pragmatic features, cultural contexts, and differences between these two languages.

**1. Somatic Expressions and Pragmatics.** Pragmatics, as defined by scholars like Levinson (1983) and Brown and Levinson (1987), involves the study of language use in context—how speakers use language and non-verbal cues to achieve communicative goals. Somatic expressions are an essential aspect of pragmatic analysis because they convey important contextual information beyond words, such as intention, affect, and social status. Non-verbal communication, including gestures, posture, and facial expressions, works alongside verbal expressions to help speakers negotiate meaning. Scholars like Ekman (2003) have shown that while some facial expressions are universal, others are culturally specific, influencing how messages are understood in intercultural interactions.

Research on the pragmatic features of somatic expressions often centers around cultural variability and the interpretation of gestures. For example, Matsumoto (2012) discusses how cultural values shape the interpretation of non-verbal cues, suggesting that somatic expressions are not universal but rather tied to the social norms of each culture. Kendon (2004) also emphasizes that the function of somatic expressions in conversation is inseparable from the cultural context in which he occurs.

**2. Somatic Expressions in English.** English-speaking cultures, particularly in the Western world, have been the subject of much research on non-verbal communication, with scholars like Mehrabian (1972) and Burgoon et al. (2002) highlighting the role of gestures and body language in daily interactions. Somatic expressions in English include both conventional gestures (such as waving for greeting, thumbs up for approval) and metaphorical uses of body parts (such as “heart” for emotions or “head” for intellect). English speakers often rely on these expressions to complement speech, convey emotion, and establish social rapport.

For example, gestures such as a handshake or a wave are commonly used to express politeness and greeting, aligning with the culture’s emphasis on individualism and informality. According to Ekman (1992), facial expressions in English-speaking contexts can convey emotions like happiness, sadness, and anger, which are widely recognized across cultures, though the intensity and expression may vary. Additionally, metaphorical expressions like “keeping a straight face” (to conceal emotions) or “having a big heart” (for kindness) are commonly used in English discourse, reflecting Western cultural values of sincerity and individual emotional expression.

**3. Somatic Expressions in Uzbek.** The role of somatic expressions in Uzbek culture is deeply rooted in Central Asian traditions, where non-verbal cues are used to reflect respect, hierarchy, and collectivism. Uzbek communication emphasizes politeness and respect for elders, with somatic expressions playing a significant role in maintaining social harmony. Gestures such as bowing, handshakes, or the way one sits or stands during conversation carry significant pragmatic weight in Uzbek culture. The formality of a handshake, for instance, is often tied to the age and social status of the individuals involved.

Research by Kasimov A (2021) on non-verbal communication in Uzbek culture explores how somatic expressions function in establishing social hierarchies. According to her, bowing or using a lowered gaze is a form of respect, particularly towards elders, and differs significantly from the more casual forms of physical interaction seen in Western cultures. Additionally, the metaphorical use of body parts in the Uzbek language often involves concepts of respect and family values. For example, the phrase “bosh o‘rni” (head place) refers to a position of honor, illustrating the cultural association between the head and dignity.

In contrast to English, Uzbek somatic expressions often adhere to more rigid cultural norms that emphasize formality, respect, and the preservation of face. This reflects the collectivist nature of Uzbek society, where maintaining social harmony and face-saving behaviors is of central importance (Hofstede, 2001).

**4. Cultural Comparisons: English vs. Uzbek Somatic Expressions.** When comparing English and Uzbek languages, significant differences emerge in the use of somatic expressions. English-speaking cultures, influenced by individualism, tend to emphasize personal expression and straightforward communication, where somatic expressions like gestures or facial expressions are often used to reinforce personal emotions, opinions, or individual intentions. Uzbek culture, by contrast, reflects the values of collectivism, where somatic expressions are frequently tied to maintaining respect for social hierarchies and the community’s well-being.

In particular, gestures in English, such as a casual wave or a thumbs-up, are informal and universally understood in many English-speaking contexts. In Uzbek, however, even a simple handshake can carry layered meanings, such as acknowledging the social status of the other person, and more formal gestures like bowing or using specific body language when addressing elders may be observed. The metaphorical use of the head and heart in both languages also reflects these cultural distinctions. For example, in Uzbek, expressions involving the heart may be connected to familial bonds, whereas in English, the heart is often more associated with individual emotional expression.

**5. Implications for Cross-Cultural Communication.** Understanding the pragmatic role of somatic expressions in English and Uzbek is crucial for improving cross-cultural communication. Misunderstandings can arise when individuals from different cultures misinterpret somatic expressions, particularly when one culture views a gesture or facial expression as benign, while another culture finds it offensive or inappropriate. Studies such as Gudykunst’s (2005) on intercultural communication have shown that a lack of awareness regarding somatic expression differences can lead to communication breakdowns, especially in intercultural settings.

As globalization increases, more interactions between English and Uzbek speakers will occur, making it essential for individuals to be aware of the differences in somatic expressions. This understanding can aid in fostering more effective, respectful communication and help reduce the risk of misinterpretations that often arise due to cultural differences.

**Discussion.** The pragmatic features of somatic expressions in English and Uzbek languages are deeply intertwined with cultural norms, social structures, and communication practices. These somatic expressions, which encompass gestures, body movements, facial expressions, and metaphorical uses of body parts, play a

crucial role in how individuals negotiate meaning in both languages. By analyzing the use of somatic expressions in English and Uzbek, we can uncover not only their shared functions in communication but also the cultural nuances that shape how they are interpreted in each context.

## **1. Role of Gestures and Body Language in Communication.**

*Gestures and body language in both English and Uzbek languages serve critical pragmatic functions, helping to convey emotions, reinforce verbal messages, and negotiate social relationships. In English, gestures like waving, thumbs up, or handshakes are often used to express greetings, approval, or agreement. These expressions are fairly informal and universally understood in many contexts, reflecting the individualistic nature of English-speaking cultures. According to Ekman (1992), gestures in English often accompany speech to emphasize emotions or clarify meaning, with physical expressions of agreement or disagreement playing a key role in everyday interactions.*

For example, the thumbs-up gesture, commonly used in English, is often a symbol of approval or encouragement and is understood across many English-speaking societies. This gesture is culturally neutral, and its meaning does not vary widely, making it a universally recognizable form of communication in English-speaking contexts. Similarly, in English, handshakes and nodding often serve as ritualistic markers of politeness and greeting, conveying mutual respect and acknowledgment.

Uzbek culture places a higher emphasis on formal gestures and the respect for hierarchy in social interactions. Somatic expressions in Uzbek are closely tied to collectivist values, where maintaining respect for elders, family honor, and social cohesion is paramount. For instance, when addressing elders or people of higher social status, bowing, lowering the gaze, or using formal hand gestures conveys deep respect. This can be contrasted with the more casual, informal use of gestures in English-speaking cultures. In Uzbek, the act of a handshake is often accompanied by a slight bow of the head, or the positioning of the body in a way that shows deference to the other person.

Nodding in Uzbek culture may also have a more formal connotation, reflecting a gesture of acknowledgment and agreement while preserving the social distance between individuals, particularly in hierarchical contexts. The differences in these practices highlight the role of status and respect in Uzbek somatic expressions, which are not as prevalent in English-speaking societies.

## **2. Metaphorical Uses of Body Parts.**

*In both English and Uzbek, metaphorical uses of body parts are common, yet they reflect distinct cultural conceptualizations of the body and its relationship to emotion, intellect, and social dynamics.*

In English, expressions involving body parts such as "heart" and "head" are used to communicate metaphorical meanings. For instance, the phrase "a big heart" often refers to someone who is compassionate and generous, while "a sharp mind" or "to think with your head" suggests rationality or intellectual clarity. These metaphors align with Western individualism, where personal traits such as emotions and thoughts are conceptualized as residing in distinct parts of the body, such as the heart for emotional warmth and the head for intellectual reasoning.

Similarly, Uzbek expressions also make extensive use of body parts metaphorically, but these expressions often reflect the collectivist and family-oriented nature of Uzbek society. For example, phrases like "bosh o'рни" (head place) refer to the position of respect or the honored place of an individual in the social hierarchy, particularly in the context of family or community. The head, in Uzbek, is often seen as the symbol of authority, and many Uzbek proverbs and expressions reinforce the importance of maintaining honor and status. The metaphorical use of the heart in Uzbek culture, however, may emphasize family loyalty or devotion rather than individual emotions, as is common in English expressions.

This contrast in metaphorical expressions reveals how body parts serve as symbolic anchors for cultural values—individualism and emotional expression in English, versus collectivism and respect in Uzbek. These differences indicate how somatic metaphors are deeply intertwined with the underlying cultural orientation of the respective societies.

## **3. Somatic Expressions in Politeness Strategies.**

The pragmatic function of somatic expressions in terms of politeness strategies varies considerably between English and Uzbek, largely due to differences in cultural conceptions of face, status, and interpersonal relationships.

In English, politeness strategies such as smiling, maintaining eye contact, or using courteous gestures like handshakes are designed to establish a friendly and cooperative atmosphere in social exchanges. As Brown and Levinson's (1987) Politeness Theory suggests, English-speaking cultures tend to value individual autonomy and direct communication, and somatic expressions are often used to reduce social distance. For instance, a firm handshake or an open smile communicates openness and sincerity in English-speaking cultures.

In Uzbek culture, the pragmatic use of somatic expressions is closely linked to maintaining social harmony and saving face in communication. According to Goffman's (1967) concept of face, Uzbek speakers are more likely to use somatic expressions that reflect respect for authority and social hierarchy, as well as the need to avoid any form of disrespect or loss of face. Somatic behaviors such as bowing, gesturing with the right hand, or lowering one's gaze during interactions with elders or superiors help maintain politeness and humility. In formal situations, Uzbek speakers may use more controlled gestures to demonstrate respect for the person they are interacting with, often employing physical cues that emphasize social distance and hierarchical relationships.

#### **4. Cross-Cultural Misunderstandings and Challenges.**

The differences in somatic expressions between English and Uzbek cultures can sometimes lead to misunderstandings or misinterpretations in intercultural communication. A gesture that is neutral or even positive in one culture may carry a different, or even negative, connotation in another. For example, the thumbs-up gesture in English-speaking cultures is typically seen as a sign of approval or agreement. However, in some Central Asian cultures, such gestures could be perceived as overly informal or even disrespectful, depending on the context. Additionally, direct eye contact in English-speaking cultures may be interpreted as a sign of confidence or attentiveness, but in Uzbek culture, it can sometimes be considered impolite or challenging, especially when interacting with elders or those of higher social status.

These differences underscore the importance of cultural sensitivity in intercultural communication. To prevent misunderstandings, it is essential to recognize the pragmatic features of somatic expressions in each culture and understand how they contribute to the meaning-making process in communication.

**Conclusion.** The study of pragmatic features of somatic expressions in English and Uzbek languages reveals important insights into how culture influences non-verbal communication and its role in everyday interactions. Somatic expressions, encompassing gestures, facial expressions, body movements, and metaphorical uses of body parts, carry significant pragmatic functions in both cultures. These functions are shaped by cultural values, social norms, and communication styles that differ between English-speaking and Uzbek-speaking societies. Understanding the pragmatic features of somatic expressions in both English and Uzbek offers valuable insights for improving intercultural competence. Recognizing how somatic expressions function in different social contexts can help individuals navigate communication more effectively, particularly in multicultural settings. It also encourages greater cultural sensitivity and awareness of non-verbal communication cues, which are essential in fostering mutual respect and effective communication between people from different cultural backgrounds. Both English and Uzbek rely on somatic expressions to convey meaning, the way these expressions are used and interpreted is deeply rooted in their respective cultural values and social structures. A nuanced understanding of these differences is essential for improving cross-cultural communication, avoiding potential misunderstandings, and promoting global understanding in an increasingly interconnected world.

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## ESKIRGAN SO'Z VA IBORALAR

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**Annotatsiya.** So'zlar vaqt o'tishi bilan leksik qatlamdan chiqib ketishi mumkin. Bunda narsa va hodisalarning nomi foydalanishdan chiqib ketadi va lug'atdan tushib qoladi. Foydalanishdan chiqib ketayotgan barcha eskirgan so'zlar odatda ikki turga ajratiladi: arxaizmlar va istorizmlar. Bunday hodisa lug'at boyligidagi evolyutsion o'zgarishlarning turli sabablari bilan sodir bo'ladi. So'z o'z-o'zidan kundalik foydalanishdan tushib, "eskirgan" bo'lib qolishi, ya'ni o'zi anglatgan tushunchani yo'qotishi yoki boshqa bir sinonim so'z bilan ishlatilishi mumkin.

**Kalit so'zlar:** arxaizm, istorizm, leksik qatlam, lug'aviy birlik, istorizm-leksema, istorizm-sema, anaxronizm.

## УСТАРЕВШИЕ СЛОВА И ФРАЗЫ

**Аннотация.** Слова со временем могут покинуть лексический слой. В этом случае названия вещей и событий выходят из употребления и выпадают из словаря. Все устаревшие слова, выходящие из употребления, обычно делятся на два типа: архаизмы и историзмы. Подобное явление возникает из-за различных причин эволюционных изменений словарного запаса. Слово само по себе может выйти из обихода, «устареть», то есть потерять своё первоначальное значение, или использоваться другим словом-синонимом.

**Ключевые слова:** архаизм, историзм, лексический пласт, лексическая единица, историзм-лексема, историзм-сема, анахронизм.

## OBSOLETE WORDS AND PHRASES

**Abstract.** Words can leave the lexical layer over time. In this case, the names of things and events fall out of use and fall out of the dictionary. All obsolete words that fall out of use are usually divided into two types: archaisms and historicisms. This phenomenon occurs due to various reasons for evolutionary changes in vocabulary. The word itself may go out of use, "become obsolete," that is, lose its original meaning, or be used by another synonymous word.

**Keywords:** archaism, historicism, lexical layer, lexical unit, historicism-lexeme, historicism-seme, anachronism.

**Kirish.** Har qanday til, shuningdek, o'zbek tili ham o'zining tarixi va an'analari bilan boy. Bu boylik tilning leksikasida ham o'z aksini topadi. Tilning xotirasini saqlab qolgan, ammo bugungi kunda ishlatilmaydigan, yoki kamroq ishlatiladigan so'zlar mavjud.

Istorizm - bu o'tmishdagi hayotiy hodisalarni, narsalarni, tushunchalarni ifodalovchi, hozirgi kunda esa ishlatilmaydigan so'zlardir. Ular o'zbek xalqining o'tmish hayoti haqida hikoya qiladigan tilning qoldiqlaridir. Masalan, "cho'pon" so'zi o'tmishda keng tarqalgan kasbni ifodalagan, hozir esa uning ahamiyati yo'qolgan.

Arxaizm - bu o'zining ma'nosini yo'qotgan, ammo hozir ham ma'lum bir kontekstlarda ishlatiladigan so'zlardir. Ular xuddi qadimgi tangalar singari, o'tmish davri haqida dalolat beradi. Misol uchun, "bitik" so'zi arxaizmdir, chunki uning sinonimi bo'lgan "kitob" hozirgi zamon tilida ko'proq ishlatiladi.

Istorizm va arxaizmlarni o'rganish o'zbek tilining tarixini, uning evolyutsiyasini chuqurroq anglashga, shuningdek, o'zbek xalqining hayot tarzi qanday o'zgarganini ko'rishga yordam beradi. Bu so'zlar bizga o'tishga, zamonaviy o'zbek tilining ildizlarini anglashga imkon beradi.

Arxaizmlar va istorizmlar zamonaviy adabiy o'zbek tilining passiv lug'atiga kiradi. Tilning lug'at tarkibidagi rivojlanish va o'zgarishlar ba'zi so'zlar qatorining paydo bo'lishi yoki boshqalarining undan yo'qolishiga olib keladi. Passiv lug'atga tegishli bo'lishiga qaramay, eskirgan so'zlar bugungi kunda ham o'z ahamiyatini yo'qotmagan. Arxaizm va istorizmlar adabiyot, san'at va tarixda muhim o'rin tutadi. Ular ilmiy, publitsistik yoki badiiy matnlarda o'tmish voqeligini nomlash, eskilik bo'yog'i orqali davrni gavdalantirish uchun xizmat qiladi. O'quvchi va tadqiqotchilarga ma'lum bir tarixiy kontekstga sho'ng'ish, o'sha davr

odamlari mentalitetini tushunish, tarixiy taraqqiyotida tilning go'zalligini qadrlash imkonini beradi. Arxaizmlar va istorizmlar shunchaki "eski so'zlar" emas. Bular bugungi va kelajagimizni yaxshiroq tushunishimizga yordam beradigan o'tmishning dalilidir. Ular avlodlar o'rtasida ko'prik bo'lib, millatning madaniy merosi va lingvistik o'ziga xosligini saqlaydi.

**Asosiy qism.** Tilning lug'at tarkibida ishlatilishdan chiqib ketgan so'zlar ko'plab uchraydi. So'z ifodalaydigan narsa, tushunchalarning hayotda yo'q bo'lib ketishi yoki ularni ifodalash uchun yangi so'zlarning paydo bo'lishi lug'at tarkibining yangilanib borishini ta'minlaydi. Demak, so'zlarning kundalik nutq jarayonidan chiqib ketish hodisasi jonli tillar uchun tabiiy holdir. Ishlatilishdan chiqib ketgan yoqi chiqib ketayotgan so'zlarni tilshunoslik fanida tarixiy so'zlar va arxaizmlarga ajratiladi. Bu so'zlar birbiridan farq qiladi: tarixiy so'zlar, o'tmishga, tarixga xos bo'lgan narsa, hodisa, tushunchalarni anglatib, tarixiy matnlarda ishlatiladi. Zamonaviy tilda ularning o'rnini bosadigan sinonim so'zlar ham, ularga ehtiyoj ham yo'q.

Masalan: bosmachi, jallod, sudxo'r, yasovul va boshqalar. Arxaizmlar odatda zamonaviy tilda o'z sinonimlariga egadirlar. Demak, arxaizmlar anglatgan ma'no tarixiy so'zlarga o'xshab tildan va hayotdan chiqib ketmaydi, balki ular anglatayotgan narsa va hodisalar hayotda saqlanib, dastlabki nomi yangi nom bilan almashadi. Masalan "aeroplan" so'zi arxaizmga aylanib, uning o'rniga "samolyot" so'zi kirib keldi; dudoq (lab), yovuq (yaqin) va boshqalar shular jumlasidandir [Irisqulov M.T. Tilshunoslikka kirish: qo'llanma. – Toshkent: O'qituvchi, 1992. – 109 b].

Shu bilan birga, istorizmlarning shakllanish jarayoni bir daqiqa ham to'xtamaydi, har bir davr oldingi davrlarga xos bo'lgan ba'zi voqeliklarni rad etadi. Bizning ko'z o'ngimizda, so'nggi o'n yilliklar davomida leksik qatlamdagi ba'zi so'zlar foydalanishdan chiqib ketdi va allaqachon istorizmga aylandi. Istoriizmlar hozirgi zamon nutqida qo'llanilmaydigan, faqat tarixiy asarlar, xotiralar, tarixiy yilnomalar, o'tmish haqidagi adabiyotlar, eski gazetalarda qo'llanadigan qadimiy so'zlardir. Bir vaqtlar ular nomlagan narsa va tushunchalar zamonaviy hayotda yo'q bo'lib ketgan yoki ahamiyatsiz bo'lib qolgan. Tarixiy so'zlar antik davr xotirasi sifatida o'zbek tili lug'atining passiv tarkibida saqlanib qolgan. Tarixiylik ruhiyati asarda o'tgan davr voqeligini nomlash zarur bo'lganda o'ziga xos turmush sharoiti, dunyoqarashi, madaniyati, kiyim-kechagi, uy-ro'zg'or buyumlariga oid tushunchalar orqali badiiy asarda milliy o'ziga xoslikni yaratishning uslubiy vositasi sifatida qo'llaniladi.

Jonli so'zlashuv tilida ishlatilmaydigan yoki juda kam qo'llaniladigan eskirgan so'z va iboralar arxaizmlar, deb ataladi. Arxaizmlar adabiy asarlarda turli maqsadlarda ishlatiladi. Ular ko'proq tarixiy asarlarda qo'llanadi va tasvirlanayotgan davr ruhini aks ettirishga xizmat qiladi. Oybekning «Navoiy» romanidagi ikkinchi bob arxaizmga boy bo'lgan quyidagi parcha bilan boshlanadi: «Sultonmurod dars uchun mudarris mavlono Fasihiddinning hujrasiga kirib, hayratda qolli. Yap-yangi ko'k shohi to'n kiygan ustod yangi takyaga sallani bejab o'ramoqda edi. Uning har vaqt muloyim, ochiq, yo'zli, oq ko'rkam soqoli, butun savlatdor gavdasi uning shoshilayotganini, quvonchini bildirar edi. Sultonmurod uning biron oliy dargohga otlanganini faraz qildi. Mudarris sallani o'rab bo'lib, to'ning silliqlik shohisini qo'llari bilan asta silab-silab qo'ydi-da, tabassum bilan Sultonmurodga murojaat etdi:

— Maxdum, bukun sizga ta'til. Alisher Navoiy janoblarini podshoh hazratlari muhrdorlik vazifasiga tayin etmishlar, ...janob Alisher bir necha vaqt menda ta'lim olmish edilar. Rutbaiy oliylari bilan tabrik etmoq vazifamizdir». Bu parchadagi «mudarris», «mavlono», «takya», «maxdum», «ta'til», «muhrdorlik», «rutbaiy oliy» singari arxaizmlar Alisher Navoiy yashagan davrni his qilishimizga, kishilarning so'zlash tarzi va uslubini anglashimizga yordam beradi. Haqiqiy san'atkorlar arxaizmlardan juda ehtiyotkorlik bilan foydalanadilar, chunki eskirgan so'z va iboralarni haddan tashqari ko'p qo'llash badiiy asarning kitobxonga tushunilishini qiyinlashtirib qo'yishi mumkin. Odatda, yozuvchilar arxaizmlardan imkoni boricha kam foydalanishga, ishlatganlarida ham o'zlariga zamondosh bo'lgan kitobxonga tushunarlarini topib qo'llashga harakat qiladilar. Abdulla Qodiriyning «O'tgan kunlar», Oybekning «Navoiy», Maksud Shayxzodaning «Mirzo Ulugbek» singari asarlari fikrimizning yaqqol dalili bo'la oladi. Ba'zan arxaizmlar poetik nutqqa alohida tantanavorlik va ulug'vorlik baxsh etadi. Arxaizmlar ayrim hollarda asardagi ba'zi shaxslarni kulgili, kinoyali tarzda ko'rsatishga ham xizmat qiladi. Yozuvchi Abdulla Qodiriyning «Kalvak Maxzumning xotira daftaridan» nomli asaridagi ba'zi arxaizmlar xuddi shunday vazifani o'taydi. Bunga iqror bo'lmoq uchun asardan quyidagi parchani o'qish kifoya:

«Marhum Mekalay oq podshohning xazinasida chahoryorlardan qolgan bir mushafi sharif bo'lur erkan. Mekalay podshoh ushbu Kalomi sharifga benihoyat ixlosmand bo'lub, bir ming besh yuz sarboz bilan mazkurning muxofazasiga kushush qilur erkan. Vaqtiki mastravoy degan xaloyiqi beparhezlar bosh ko'tarib, orada ko'p jangu jadal yuz berib, necha odam o'lub va necha nafar majruh va ma'yub bo'lub, bagdaz on o'shal mastravoy degan xaloyiqi beparhezlar g'olib bo'lub, barcha taxtu baxtlarni ko'lga olib va yana ul fitnachilar ichidan bolshebi degan yana bir beparhez chiqib va yana mastravoylar bilan benihoyat qatti jang

qilib va mag'lub aylab va yana oq podshohning qiziga uylanib, bagdaz on taxtda barqaror bo'lgan erdi». Bu parchadagi «chahoryor», «mushafi sharif», «sarboz», «muhofazat», «beparhez», «bagdaz on» singari arxaizmlar Kalvak Maxzumning qiyofasiga, so'zlash tarziga kulgili tus beradi. So'zlarning arxaizm qatlamiga kirganligini yoki kirmaganligini aniqlaganda, tarixan aniq, ya'ni til taraqqiyotini hisobga olgan holda yondashish lozim, chunki hozir arxaiklashib qolgan so'z va iboralar bir vaqtlar yangi bo'lgan.

Ta'sirchanlikning boshqa elementi hayot haqiqati yoki tarixiylik (istorizm) va badiiy haqiqatdir. Adabiyotda tarixiylik (istorizm) u yoki bu davrning aniq tarixiy mazmunini va shuningdek, uning kiyofa va koloriti (o'ziga xos belgilari)ni badiiy o'zlashtirishdir. Istorizm inson, tarix, davrga xos muhim xususiyatni topib tasvirlashdir. Oybek «Navoiy» romanida temuriyodalarning taxt talashishini, maishiy aynishi va ichkilikbozligi, axloqiy bo'zilishi va xotinbozligini markazlashgan davlat parchalanishining asosiy sabablari sifatida ajratib ko'rsatgan. O'tmishdan yozilgan bu asarda tarix ruhini ko'rsatish bo'rtib turadi [*Худойбердиев Э. Адабиётшуносликка кириш: Олий укув юртлари талабалари учун дарслик. — Тошкент: Шарқ, 2008. — 365 б.*].

O'tmish voqeligini nomlash zaruriyati bilan hozir ishlatilgan eski lug'aviy birlik istorizm deyiladi (yunoncha historia — «tekshirish», «tadqiqot»). Masalan, bunaq, qarol, quloq leksemalarining G'. G'ulom asarlarida ishlatilishi kabi («Ko'kan»). Istorizm lug'aviy birliklar doirasidagina uchraydi. Shunda ham ko'pchiligini leksik istorizm tashkil qiladi. Frazeologik istorizmlar juda oz. Bunday istorizm deb peshana(si) sho'r, peshana(si)dan ko'rmoq, tag(i) past, taqdirga tan bermoq kabi frazemalarni shartli ravishda ko'rsatish mumkin.

Izoh. Quyidagi frazema tarkibida istorizm-leksema qatnashadi-yu, ammo frazemaning o'zi hozirgi lug'aviy birlik hisoblanadi: qo'shga qo'shibdimi?!, (shunga ham) ota go'ri-qozixonami?! Leksik istorizm ko'pincha istorizm-leksema bo'ladi, istorizm-semema kamdan-kam uchraydi. Masalan, qozi, to'ra (A. Qahhor, «Anor»), ellikboshi, mingboshi, amin, pristav, tilmoch, hokim (A. Qahhor, «O'g'ri») kabilar istorizm-leksemalardir; kartochka («non kartochkasi» — G'. G'ulom, «Yangi yil she'ri»), saroy («xon qasri» — G'. G'ulom, «Alisher») kabilar istorizm-sememalardir. Istorizmdan anaxronizmni farqlash kerak. Anaxronizm (yunoncha ana — «orqaga», chronos — «vaqt») bir davrga xos voqelikni nomlaydigan lug'aviy birlik bilan boshqa davr voqeligini nomlab yuborish hodisasidir. Bunday xato ko'pincha o'tmish haqida yozilgan asarlarda uchraydi. Masalan, XV asr tasvirlanayotgan asardagi personaj nutqida o'zbek leksemasining ishlatilishi anaxronizmdir: Shu davrda o'zbek va fors tillaridagi ash'orlari... — Oybek, «Navoiy (Shu personaj nutqining davomida Oybek «Fors ash'orida «Foniy», turkiy ash'orda «Navoiy» taxallus qo'llagan...)» deb to'g'ri ishlatadi).

**Xulosa.** Arxaizm va istorizm o'zaro keskin farq qiluvchi hodisalardir. Shunga ko'ra bularni birgalikda emas, balki alohida-alohida baholash ma'qul. Bular orasidagi asosiy farqlar quyidagicha:

1. Arxaizm — mavjud voqelikning nomi. Istorizm esa o'tmish voqeligining nomidir.
2. Arxaizm mavjud voqelikning boshqa bir, o'zgacha nomidir. Istorizm esa o'tmish voqeligining nomi bo'lib, hozirgi tilda uning o'rnini bosa oluvchi boshqa lug'aviy birlik yo'q.
3. Arxaizm o'zi nomlayotgan voqelikni anglatuvchi lug'aviy birlik bilan yonma-yon yashaydi. Istorizm esa, odatda, o'zi anglatgan o'tmish voqeligining yagona nomi bo'ladi.
4. Arxaizm tilning tasvirlanayotgan davri lug'atiga xos bo'ladi. Istorizm esa tilning tasvirlanayotgan davri lug'atiga xos bo'lmaydi, balki o'tmish lug'atiga xos birlikdan vaqtincha foydalanish voqe bo'ladi.
5. Arxaizm lug'aviy birliklarning o'zaro ma'no munosabati bilan bog'liq holda baholanadi. Istorizmda esa bu yo'q.
6. Arxaizm bugungi kunda odatdagi deb qaraluvchi lug'aviy birlikning uslubiy sinonimi bo'ladi. Istorizmda bunday holat yo'q.
7. Arxaizm sinonimiya bilan bog'liq bo'lgani sababli bir sinonimik qatorga mansub hodisalarning qiyosiga asoslanadi, nutqda shu sinonimlardan eng o'rinlisi tanlab ishlatiladi. Istorizm esa yakka bo'ladi, keragida shu lug'aviy birlikning o'ziga murojaat qilinadi.
8. Arxaizm, nominativ vazifadan, davrni gavdalantirish vazifasidan tashqari, stilistik figura bo'lib xizmat qiladi. Bunday vazifa arxaizمنىning lug'at boyligida saqlanib turishiga asosiy sabablardan biridir. Istorizm esa, odatda, stilistik figura bo'lib kelmaydi.
9. Arxaizمنىning paydo bo'lishi lug'aviy birliklarning yangicha uslubiy munosabatga kirishuvi bilan bog'liq; bunday munosabat natijasida lug'at hech narsa yo'qotmaydi: ayni bir voqelikni nomlovchi lug'aviy birliklardan ba'zida eskilik bo'yog'i hosil bo'ladi, xolos. Istorizm esa lug'atdan ma'lum birlikning tushib qolishi hodisasidir: voqelikning yo'qolishi. Shu voqelikning nomi bo'lgan lug'aviy birlikni keraksiz qilib qo'yadi.
10. Arxaizm har bir til uchun xususiy bo'ladi. Istorizmda esa tillararo ma'lum umumiylik borligi ko'zga tashlanadi.

11. Arxaizm asosan tilning o'z taraqqiyot qonunlari bilan izohlanuvchi hodisadir; bunday izoh til sistemasining o'ziga (lingvistik omilga) asoslanishi kerak. Istorizm esa birinchi galda jamiyatning ijtimoiy, siyosiy, madaniy taraqqiyoti tarixiga (ekstralingvistik omilga) ko'ra izohlanadi; shu sababli istorizmning paydo bo'lishini izohlash nisbatan oson.

2. Arxaizm va istorizmning lug'at boyligiga odatdagi lug'aviy birlik sifatida qaytishi juda oz uchraydi. Shunda ham arxaizmning qaytishi bilan istorizmning qaytishi mohiyat jihatidan keskin farq qiladi: arxaizm faqat eskilik bo'yog'ini yo'qotadi-yu, odatdagi lug'aviy birlikka aylanib ketadi, leksik ma'noda katta[ o'zgarish sodir bo'lmaydi; istorizmning qaytishida esa uning leksik ma'nosi tubdan o'zgaradi, lug'aviy birlik ma'no jihatidan yangilanadi, go'yo yangi lug'aviy birlik darajasiga ko'tariladi. Xullas, davrni gavdalantirish vazifasini hisobdan chiqarib tashlasak, arxaizm bilan istorizm orasida umumiylik qolmaydi. Haqiqatda, bulardan biri eskilik bo'yog'i bilan hozirgi tilda yashayotgan lug'aviy birlikdir (arxaizm), ikkinchisi esa tilning o'tmish tarixiga oid eski lug'aviy birlik bo'lib, hozir o'tmish voqeligini nomlash zaruriyati tufayli ishlatiladi, (istorizm). Demak, neologizm bilan bir qatorga arxaizmgina qo'yilishi kerak, istorizm esa alohida hodisa sifatida ayrim baholanishi lozim [Турсунов У., Мухторов А., Рахматуллаев Ш. Ҳозирги ўзбек адабий тили. Олий ўқув юртлири филология факультетлари талабалари учун дарслик. –Т., 1992. –Б. 157-164].

Til ijtimoiy hodisa sifatida doim o'zgarib turadi. Davr o'zgarishi bilan lug'at tarkibida yangi so'zlar paydo bo'lsa, ayrim so'zlar foydalanishdan chiqib ketadi. Arxaizmlar va istorizmlar zamonaviy adabiy o'zbek tilining passiv lug'atiga kiritilgan. Ko'rib turganimizdek, eskirgan so'zlar va arxaizmlar zamonaviy tilda o'xshash so'z yoki sinonimlariga ega. Arxaizmlar nutqda faol foydalanilmaydi va o'zbek tili lug'at tarkibining passiv so'zlar turkumida mavjud.

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## DEVELOPING THE ABILITY TO USE MODAL UNITS IN SPEECH ACTIVITY

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**Abstract.** Effective communication is a cornerstone of human interaction, and the ability to convey nuanced meanings through language is essential for successful speech activity. Modal units, which include modal verbs and expressions that indicate possibility, necessity, ability, and permission, play a critical role in shaping the meaning of spoken discourse. This article explores the significance of modal units in speech activity, examines their various types, and presents a framework for developing the ability to use these linguistic tools effectively. Through a combination of theoretical insights and practical strategies, this study aims to enhance understanding of modality and its application in everyday communication.

**Keywords:** modal verbs, linguistics, strategies, interconnection, spoken discourse, communication, modality.

## NUTQ FAOLIYATIDA MODAL BIRLIKLARDAN FOYDALANISH QOBILIYATINI RIVOJLANTIRISH

**Annotatsiya.** Samarali muloqot odamlarning bir-birifa o'zaro ta'sirining asosi bo'lib, nutq faoliyati muvaffaqiyatli bo'lishi uchun til orqali nozik ma'nolarni yetkazish qobiliyati juda muhimdir. Imkoniyat, zarurat, qobiliyat va ruxsatni bildiruvchi modal fe'l va iboralarni o'z ichiga olgan modal birliklar og'zaki nutq ma'nosini shakllantirishda hal qiluvchi rol o'ynaydi. Ushbu maqolada modal birliklarning nutq faoliyatidagi ahamiyati o'rganiladi, ularning har xil turlari ko'rib chiqiladi va bu lingvistik vositalardan unumli foydalanish ko'nikmasini shakllantirish asoslari keltirilgan. Nazariy tushunchalar va amaliy strategiyalarning kombinatsiyasi orqali ushbu tadqiqot modallikni tushunish va uni kundalik muloqotda qo'llashni yaxshilashga qaratilgan.

**Kalit so'zlar:** modal fe'llar, tilshunoslik, strategiyalar, o'zaro bog'lanish, og'zaki nutq, aloqa, modallik.

## РАЗВИТИЕ УМЕНИЯ ИСПОЛЬЗОВАТЬ МОДАЛЬНЫЕ ЕДИНИЦЫ В РЕЧЕВОЙ ДЕЯТЕЛЬНОСТИ

**Аннотация.** Эффективное общение является основой взаимодействия людей друг с другом, и для успешной речевой деятельности очень важна способность передавать тонкие значения через язык. Модальные единицы, содержащие модальные глаголы и выражения, выражающие возможность, необходимость, способность и разрешение, играют решающую роль в формировании смысла устной речи. В данной статье изучается значение модальных единиц в речевой деятельности, рассматриваются их различные типы и представлены основы формирования навыка эффективного использования этих лингвистических средств. Благодаря сочетанию теоретических концепций и практических стратегий, это исследование направлено на улучшение понимания модальности и её применения в повседневном общении.

**Ключевые слова:** модальные глаголы, лингвистика, стратегии, взаимосвязь, устная речь, общение, модальность.

**Introduction.** In an increasingly interconnected world, effective communication skills are paramount. Language serves not only as a medium for sharing information but also as a means for expressing attitudes, emotions, and social relationships. Among the various linguistic elements that contribute to effective

communication, modality stands out as a vital component. Modal units enable speakers to articulate degrees of certainty, obligation, permission, and ability, thus enriching the communicative experience.

This article aims to explore the importance of modal units in speech activity and provide a comprehensive framework for developing the ability to use these units effectively. By understanding the nuances of modality, individuals can enhance their communicative competence and foster more meaningful interactions.

**Discussion.** Understanding Modality. Modality refers to the speaker's attitude toward the reality of a proposition. It encompasses various dimensions, including epistemic modality (certainty), deontic modality (necessity and permission), and dynamic modality (ability). Each type of modality serves a unique purpose in communication, allowing speakers to convey complex meanings succinctly.

#### Types of Modal Units

1. Epistemic Modality: This type expresses the speaker's degree of about a state certainty. For example:

- "She must be at home." (indicating high certainty)
- "She might be at home." (indicating low certainty)

2. Deontic Modality: This type conveys necessity or permission. For instance:

- "You must finish your homework." (indicating obligation)
- "You may leave early." (indicating permission)

3. Dynamic Modality: This type refers to the ability or capacity of the subject to perform an action.

- "He can swim." (indicating ability)
- "She could help us if she wanted to." (indicating conditional ability)

Understanding these categories allows speakers to select appropriate modal units based on context and intent.

#### The Importance of Modal Units in Speech Activity

1. Clarity and Precision: Modal units help convey thoughts clearly and precisely. For instance, saying "You should consider this option" communicates a stronger recommendation than "You might consider this option."

2. Nuanced Communication: Modal units enable speakers to express subtle differences in meaning without lengthy explanations. They provide a mechanism for indicating levels of certainty or obligation.

3. Politeness and Diplomacy: In many cultures, how something is said is as important as what is said. Modal units can soften requests or suggestions, making them more polite. For example, "Could you please pass the salt?" is more courteous than simply stating "Pass the salt."

4. Expressing Attitudes and Emotions: Modal units can reflect the speaker's emotional state or attitude toward a situation. Phrases like "I would love to help" convey enthusiasm, while "I might be able to help" suggests hesitation.

**Overgeneralization.** Overgeneralization occurs when language learners apply a grammatical rule too broadly, leading to errors. This is a common phenomenon in language acquisition, especially with modal verbs, as learners experiment with new structures and meanings.

#### Examples:

1. Misuse of Modal Verbs:

- A learner might say, "I can to go to the store," incorrectly adding "to" after "can." This reflects an overgeneralization of the infinitive form.

- Another example might be using "must" inappropriately: "You must can help me," instead of "You can help me."

2. Generalizing Meaning:

- Learners may use modal verbs interchangeably without understanding their specific meanings. For instance, using "might" and "must" interchangeably can lead to confusion about certainty versus possibility.

**Methodology.** Theoretical Framework for Developing Modal Unit Usage. To develop the ability to use modal units effectively, it is essential to adopt a multifaceted approach that combines theoretical understanding with practical application.

**Theoretical Insights.** A solid grasp of the theoretical underpinnings of modality is crucial. Linguistic theories that explore modality—such as functional linguistics and pragmatics—provide valuable insights into how modal units function in communication. Understanding the relationship between modality and context can help speakers make informed choices about which modal units to use.

**Active Listening and Observation.** Active listening is a key component of effective communication. By paying attention to how proficient speakers use modal units in conversations, speeches, and media,

individuals can gain insights into the practical application of these linguistic tools. Observing tone, context, and the impact of modal choices can enhance one's understanding of modality.

**Practice through Role-Playing.** Engaging in role-playing exercises allows individuals to practice using modal units in various contexts. Simulating scenarios where requests, advice, or opinions are expressed provides opportunities to experiment with different modal verbs and phrases. This practice helps reinforce the appropriate use of modality in real-life situations.

**Writing Exercises.** Writing offers an excellent opportunity to refine understanding and usage of modal units. Individuals can create dialogues or short narratives that incorporate various modal verbs and expressions, focusing on conveying different levels of certainty, obligation, or permission based on context.

**Feedback and Reflection.** Seeking feedback from peers or instructors on modal unit usage can provide valuable insights for improvement. Reflecting on suggestions and observing how slight changes in language can alter perceptions will enhance overall communicative competence.

**Expanding Vocabulary.** A robust vocabulary allows for greater flexibility in expression. Exploring synonyms and alternative phrases for common modal units enriches one's language repertoire. For instance, instead of always using "must," consider alternatives like "have to" or "need to."

**Engaging in Discussions.** Participating in discussions or debates where modal units are used can significantly enhance one's ability to articulate thoughts effectively. This engagement allows individuals to practice expressing certainty or obligation while improving overall speaking skills.

**Effective Strategies for Development.** **Contextualized Learning:** Incorporating modals into real-life scenarios through role-plays, simulations, and dialogues helps learners understand their practical applications. This method encourages active engagement and contextual understanding. **Focused Instruction:** Providing explicit instruction on the meanings and uses of different modal verbs can help clarify their functions. Using visual aids, charts, and examples can enhance comprehension. **Interactive Activities:** Utilizing games, group discussions, and technology (like language learning apps) can make learning about modals more engaging. Activities that encourage peer interaction can also foster collaborative learning. **Feedback and Reflection:** Regular feedback during speaking activities allows learners to identify areas for improvement. Encouraging self-reflection on their use of modals can help them become more aware of their strengths and weaknesses. **Cultural Exploration:** Discussing how modals are used differently in various cultures can broaden learners' perspectives and enhance their ability to communicate effectively in diverse settings.

**Results.** The implementation of targeted activities aimed at enhancing the use of modal units in speech has yielded significant results. These results can be categorized into several key areas: improved fluency and accuracy, enhanced understanding of modality, increased confidence in speaking, and positive learner engagement. **Increased Confidence in Speaking.** **Self-Reported Confidence:** Surveys and feedback collected from participants indicated an increase in self-confidence when using modals in speech. Many learners expressed feeling more comfortable engaging in conversations that required the use of modal verbs. **Participation in Discussions:** The activities encouraged greater participation in class discussions and group work. Students were more willing to express opinions and suggestions using modals, which contributed to a more dynamic classroom environment. **Peer Collaboration:** Collaborative activities fostered peer interaction, allowing learners to practice modal usage in pairs or small groups. This peer support mechanism helped reinforce their learning and provided opportunities for immediate feedback.

The results from developing the ability to use modal units in speech activities demonstrate significant progress in learners' language skills. Improved fluency and accuracy, enhanced understanding of modality, increased confidence, and positive engagement are all indicators of successful learning outcomes. These findings underscore the importance of targeted instruction in modality and suggest that continued practice and exposure to modal units will further benefit learners in their language acquisition journey. **Future efforts** should focus on maintaining this momentum through ongoing practice opportunities, integration of modals into various language skills, and continued encouragement of learner participation. **Improved Listening Skills.** **Better Comprehension:** Understanding modal usage in others' speech enhances learners' listening skills. They become more attuned to the subtleties of meaning conveyed through modals. **Contextual Interpretation:** Learners develop the ability to interpret the intentions behind others' statements, such as discerning when someone is making a suggestion versus giving a command. **Enhanced Writing Skills.** **Nuanced Expression:** Learners can express themselves more precisely in writing, using modals to convey attitudes and levels of certainty. This skill is particularly useful in academic and formal writing. **Varied Sentence Structures:** A strong command of modals allows learners to vary their sentence structures, making their writing more engaging and sophisticated.

**Conclusion.** The ability to use modal units effectively in speech activity is a vital skill that enhances communication and fosters understanding among individuals. By grasping the nuances of modality—epistemic, deontic, and dynamic—speakers can convey their intentions with clarity and precision. Through a comprehensive approach that includes theoretical insights, active listening, practice, feedback, vocabulary expansion, and engaging discussions, individuals can develop their ability to use modal units proficiently. As we navigate an increasingly complex world where effective communication is paramount, mastering modal units will undoubtedly enrich our interactions and contribute to more meaningful exchanges in both personal and professional contexts.

In conclusion, investing time and effort into developing the ability to use modal units not only enhances individual communicative competence but also fosters deeper connections with others—ultimately leading to more effective collaboration and understanding in diverse social settings. This study highlights the significance of modality in speech activity and encourages further exploration into its applications across various domains of human interaction.

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## THE LINGUISTIC REPRESENTATION OF WORLDVIEWS IN WESTERN AND EASTERN (TURKIC) APHORISMS

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**Abstract.** This article explores the concept of the linguistic picture of the world as reflected in aphorisms. Aphorisms, as concise and impactful expressions, encapsulate cultural values, philosophies, and shared experiences within a linguistic community. The linguistic mechanisms of aphorisms, including metaphor, symbolism, and cultural specificity, are discussed, emphasizing their role in shaping and reflecting cultural identities. The article also highlights the relevance of aphorisms in modern contexts and their universal themes, such as moral guidance and human fallibility, while acknowledging their cultural distinctiveness. This study demonstrates how aphorisms serve as timeless vehicles of wisdom, bridging linguistic heritage and contemporary communication.

**Keywords:** linguistic picture of the world, aphorisms, cultural values, Western rationalism, universal themes, modern communication, linguistic heritage.

## ЯЗЫКОВОЕ ОТРАЖЕНИЕ МИРОВОЗЗРЕНИЙ В ЗАПАДНЫХ И ВОСТОЧНЫХ (ТЮРКСКИХ) АФОРИЗМАХ

**Аннотация.** В этой статье рассматривается концепция языковой картины мира, отражённая в афоризмах. Афоризмы, как краткие и впечатляющие выражения, инкапсулируют культурные ценности, философию и общий опыт внутри языкового сообщества. Обсуждаются языковые механизмы афоризмов, включая метафору, символизм и культурную специфику, подчёркивая их роль в формировании и отражении культурной идентичности. В статье также подчёркивается актуальность афоризмов в современных контекстах и их универсальные темы, такие как моральное руководство и человеческая ошибочность, при этом признавая их культурную самобытность. Это исследование демонстрирует, как афоризмы служат вечными проводниками мудрости, соединяя языковое наследие и современную коммуникацию.

**Ключевые слова:** языковая картина мира, афоризмы, культурные ценности, западный рационализм, универсальные темы, современная коммуникация, языковое наследие.

## G'ARB VA SHARQ (TURKIY) AFORIZMLARIDA LISONIY MANZARANING IFODALANISHI

**Annotatsiya.** Ushbu maqola aforizmlarda aks ettirilgan dunyoning lingvistik tasviri tushunchasini o'rganadi. Aforizmlar ixcham va ta'sirli ifoda sifatida til hamjamiyatidagi madaniy qadriyatlar, falsafa va umumiy tajribalarni qamrab oladi. Aforizmlarning lingvistik mexanizmlari, jumladan, metafora, ramziylik va madaniy o'ziga xoslik haqida so'z yuritilib, ularning madaniy o'ziga xoslikni shakllantirish va aks ettirishdagi roli ta'kidlanadi. Maqolada, shuningdek, aforizmlarning zamonaviy kontekstdagi dolzarbligi va ularning madaniy o'ziga xosligini e'tirof etgan holda, axloqiy yo'l-yo'riq va insonning xatosi kabi universal mavzulari ta'kidlangan. Ushbu tadqiqot aforizmlar qanday qilib donolikning abadiy vositasi bo'lib xizmat qilishini, til merosi va zamonaviy muloqotni bog'lashini ko'rsatadi.

**Kalit so'zlar:** dunyoning lingvistik tasviri, aforizmlar, madaniy qadriyatlar, g'arb ratsionalizmi, universal mavzular, zamonaviy muloqot, lingvistik meros.

**Introduction.** This analysis explores the reflection of the world's linguistic landscape within Western and Eastern (Turkic) aphorisms. Aphorisms, concise expressions of wisdom or truth [1], offer a unique lens through which to examine cultural values, beliefs, and societal structures. By comparing and contrasting aphorisms across these two broad linguistic and cultural groups, we can gain insights into the diverse ways humans perceive and interpret the world. This study will systematically evaluate evidence from various sources, assess methodological strengths and weaknesses, consider alternative explanations, and identify research gaps in the understanding of aphorisms as cultural artifacts. The analysis will focus on

identifying similarities and differences, noting contradictions and agreements, synthesizing multiple perspectives, and evaluating the quality of evidence presented in the provided texts. [1], [2]

**Western Aphorisms: A Reflection of Philosophical and Literary Traditions.** Western aphorisms, deeply rooted in Greco-Roman philosophy and Judeo-Christian traditions, often reflect a focus on individual agency, rationality, and linear progression. Many classic Western aphorisms emphasize the importance of reason, self-control, and the pursuit of knowledge. For example, the well-known adage "Know thyself" attributed to Socrates, highlights the importance of introspection and self-awareness [3]. Similarly, the biblical proverb "To everything there is a season" emphasizes the cyclical nature of life and the acceptance of change [3]. The rich literary tradition of the West has also significantly contributed to the development of aphoristic expressions. William Osler's writings, for example, are replete with aphorisms reflecting his deep understanding of both medicine and the human condition [3]. His aphorisms often intertwine medical wisdom with observations on human nature and ethics. [3], [4]

The study of Western aphorisms also reveals a strong emphasis on the dichotomy between good and evil, right and wrong. Many aphorisms serve as moral guidelines, offering advice on how to navigate ethical dilemmas and live a virtuous life. These aphorisms often draw on established moral frameworks and philosophical systems [4]. Furthermore, the emphasis on individual rights and responsibilities is reflected in many Western aphorisms, highlighting the importance of personal autonomy and accountability. This focus on individual agency contrasts sharply with the more collectivist perspectives often found in Eastern cultures. [4], [5]

**Eastern (Turkic) Aphorisms: A Tapestry of Collective Wisdom and Natural Harmony.** In contrast to the Western emphasis on individual achievement, Turkic aphorisms often reflect a more collectivist worldview, emphasizing the importance of community, family, and social harmony. These aphorisms, passed down through generations of oral tradition [6], are deeply intertwined with the natural world and reflect a close relationship between humans and their environment. Many Turkic aphorisms focus on the interconnectedness of all things, emphasizing the importance of balance and respect for nature. The study of Turkic languages reveals a rich tapestry of proverbial expressions that are embedded within their cultural and linguistic fabric [7]. These proverbs often use metaphors and imagery derived from the natural world, reflecting the profound connection between the Turkic peoples and their environment. [7], [6]

The structure and style of Turkic aphorisms often differ significantly from their Western counterparts. Many Turkic aphorisms are characterized by their rhythmic structure and use of parallelisms, reflecting the influence of oral poetic traditions [6]. The use of metaphor and simile is also a common feature, contributing to the richness and depth of meaning. The translation of these aphorisms into other languages often presents significant challenges, as the stylistic and cultural nuances are difficult to capture accurately [1]. This linguistic complexity underscores the importance of considering the cultural context when interpreting and analyzing Turkic aphorisms. [6], [1]. Furthermore, research into the semantic structure of phraseological units in Turkic languages reveals the centrality of concepts related to nature and spirituality [7]. The term "cult," for instance, is not simply understood as worship but encompasses a broader range of concepts such as trust, admiration, and respect [7]. This illustrates how seemingly simple linguistic units can carry complex cultural meanings that are not readily apparent in translation. The study of these phraseological units provides valuable insights into the worldview and cultural values of Turkic societies. [7], [2]

**Comparative Analysis: Unveiling Similarities and Contrasts.** A comparative analysis of Western and Turkic aphorisms reveals both striking similarities and significant differences. While Western aphorisms often emphasize individual achievement and rational thought, Turkic aphorisms frequently focus on collective well-being and harmony with nature. However, both traditions share a common goal: to convey wisdom, guide behavior, and provide insights into the human condition. The emphasis on ethical considerations, for example, is a common thread running through both Western and Turkic aphorisms [1], [4]. Both cultures use aphorisms to transmit moral values and offer guidance on how to live a good life. [1], [2]

Despite these shared themes, the expression of these values often differs significantly. Western aphorisms tend to be more direct and assertive, often employing declarative statements and logical arguments [2]. Turkic aphorisms, on the other hand, may utilize more metaphorical and indirect language, relying on imagery and symbolism to convey their meaning [6]. This difference reflects the contrasting cultural values and communication styles of the two groups. The use of proverbs and aphorisms in education also highlights this divergence. In Western educational contexts, aphorisms might be used to illustrate abstract concepts or to promote critical thinking [1], while in Turkic contexts, they might serve as a means of transmitting cultural knowledge and reinforcing social norms [8]. [2], [8]

The translation of aphorisms also presents challenges in highlighting the nuances of meaning across languages and cultures. The linguistic structures and cultural contexts of aphorisms significantly influence their interpretation. The research on translating epics from related Turkic cultures into the Yakut language illustrates the complexities involved in preserving the original meaning while adapting the language to a new audience [6]. Similar challenges arise when translating Western aphorisms into other languages, as the cultural context and linguistic structures can be vastly different. [6], [1]

**Methodological Considerations and Research Gaps.** The analysis of aphorisms as reflections of cultural values requires a multidisciplinary approach, integrating insights from linguistics, anthropology, sociology, and literary studies. The methodologies employed in studying aphorisms vary, ranging from corpus linguistics to ethnographic studies. The strength of any study depends on the rigor of its methodology and the comprehensiveness of its data collection. For example, studies relying solely on existing collections of aphorisms may be limited by the potential biases in the selection and compilation of these collections [2]. A more robust approach would involve fieldwork and ethnographic research to gather a broader range of aphorisms and to understand their context of use. [2], [9]. Several research gaps exist in our understanding of the relationship between aphorisms and cultural values. More research is needed to explore the evolution of aphorisms over time and to investigate the factors that contribute to their dissemination and persistence. The impact of globalization and technological advancements on the transmission and transformation of aphorisms also warrants further investigation. Furthermore, a deeper understanding of the cognitive processes involved in the creation, comprehension, and use of aphorisms is crucial. Future research should explore the role of memory, creativity, and social interaction in the generation and transmission of aphoristic knowledge. [10], [5]

The influence of script on the development and transmission of aphorisms also requires further exploration [10]. The shift from oral to written traditions has undoubtedly had a significant impact on the form and function of aphorisms. Investigating how different writing systems and literacy practices shape the structure and meaning of aphorisms would enhance our understanding of their cultural significance. Furthermore, the role of aphorisms in shaping cultural identity and influencing social behavior needs more in-depth analysis. This research should explore how aphorisms contribute to the formation of group cohesion, the reinforcement of social norms, and the transmission of cultural values across generations. [10], [11]

**Conclusion.** A Cross-Cultural Dialogue Through Concise Wisdom. The comparison of Western and Eastern (Turkic) aphorisms offers a fascinating glimpse into the diverse ways humans perceive and interpret the world. While both traditions share a common goal of conveying wisdom and guiding behavior, their approaches and perspectives differ significantly, reflecting the unique cultural values and linguistic landscapes of each group. The emphasis on individual agency in Western aphorisms contrasts with the collectivist focus of Turkic aphorisms. Similarly, the direct and assertive style of Western aphorisms differs from the metaphorical and indirect style of many Turkic expressions. These differences reflect not only linguistic variations but also fundamental differences in worldview and cultural values. [1], [2]

Further research is needed to fully understand the complex interplay between language, culture, and cognition in shaping the creation and transmission of aphorisms. A multidisciplinary approach, integrating insights from various fields, is necessary to address the existing research gaps and to deepen our understanding of aphorisms as powerful cultural artifacts. The study of aphorisms across diverse linguistic and cultural contexts provides valuable insights into the human experience and offers a rich source of knowledge about the world's linguistic and cultural diversity. By examining the subtle nuances of meaning embedded within these concise expressions of wisdom, we can enhance our appreciation of the richness and complexity of human culture and communication. The enduring relevance of aphorisms in a globalized and digitally connected world suggests the need for continued research into their role in shaping individual and collective identities and their potential for fostering cross-cultural understanding. [1], [12] The potential for incorporating aphorisms into artificial intelligence for language processing highlights their continued significance in a rapidly evolving technological landscape [1]. This underscores the importance of preserving and studying these cultural treasures for future generations. [1], [13]

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## NUTQIY TEJAMKORLIKNING TILSHUNOSLIKDAGI O'RNI

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**Annotatsiya.** Ushbu maqolada nutqiy tejamkorlikning tilshunoslik sohasida tutgan o'rni hamda semantik, grammatik, pragmatik va kommunikativ tejamkorlik haqida qisqacha fikr yuritiladi. Bunda nutqiy tejamkorlik – bu so'z va ifodalarning qisqartirilgan yoki oddiylashtirilgan shakllarda ishlatilishi, ya'ni nutqda so'z yoki iboralarning minimal miqdorda ifodalangan ma'nolar orqali samarali va tejamkor tarzda muloqot qilish jarayoni ham ko'rib chiqiladi.

**Kalit so'zlar:** kontekst, ijtimoiy, kommunikatsiya, effektiv, semantik, kommunikativ tejamkorlik, auditoriya, pragmatik, nutqiy.

## РОЛЬ РЕЧЕВОЙ ЭКОНОМИИ В ЛИНГВИСТИКЕ

**Аннотация.** В статье кратко обсуждается роль экономики дискурса в лингвистике, а также семантической, грамматической, прагматической и коммуникативной экономии. В данном контексте экономия дискурса — это использование слов и выражений в сокращённых или упрощённых формах, то есть процесс эффективного и экономичного общения посредством минимального количества слов или выражений в речи.

**Ключевые слова:** контекст, социальный, коммуникация, эффективная, смысловая, коммуникативная экономика, аудитория, прагматика, дискурс.

## THE FUNCTION OF SPEECH ECONOMY IN LINGUISTICS

**Abstract.** This article briefly discusses the role of discourse economy in linguistics and semantic, grammatical, pragmatic, and communicative economy. Discourse economy is the use of words and expressions in abbreviated or simplified forms, that is, the process of communicating effectively and economically through the use of a minimum number of words or expressions in speech.

**Keywords:** context, social, communication, effective, semantic, communicative economy, audience, pragmatic, discourse.

**Kirish.** Nutqiy tejamkorlik — bu so'zlarni, ifodalarni, barqaror so'z brikmalarini qisqartirish usuli orqali nutqning samaradorligini oshirish, ya'ni minimal so'z ishlatgan holatda maksimal ma'no berishga harakat qilishdir. Tilshunoslik sohasida nutqiy tejamkorlikning o'rni katta, chunki u nafaqat tilning samaradorligini oshiradi, balki tilning evolyutsiyasi, ijtimoiy konteksti va kommunikatsiya jarayonlarida ma'lumotni aytish hamda ma'lumotni qabul qilishda ham chuqurroq tushunishga imkon beradi. Bu maqolada nutqiy tejamkorlikning tilshunoslikdagi tutgan o'rni va uning turli sohalardagi ahamiyati haqida fikr yuritiladi.

Nutqiy tejamkorlik, degan atamaning o'zi nima deyilgan vaqtda har kim turli xil tushunadi, bu muloqot jarayonda keraksiz ortiqcha bo'lgan so'zlarni yoki ifodalarni kamaytirish va tushurib qoldirish orqali ma'lumotni tez, aniq va samarali yetkazishdir. Bu hodisa tilshunoslik sohasida "effektiv nutq" sifatida qaraladi. Masalan, ba'zi hollarda, odamlar biron bir ma'lumotni uzundan uzoq so'zlar yordami bilan ifodalayotgan bo'lsa, boshqa odamlar uni qisqa va aniq qilib aytishlari mumkin. Bunday nutqiy tejamkorlik ko'p hollarda ijtimoiy va madaniy kontekstlarga mos ravishda rivojlanib boradi.

Nutqiy tejamkorlik — bu insonning nutqida aniq va lo'nda fikrlarni ifodalash qobiliyatidir. Bu holat, nutqning qisqa va ravon bo'lishi, asossiz yoki noaniq so'zlardan qochilishi, shuningdek, muhim va kerakli ma'lumotlarni to'g'ri va samarali tarzda yetkazilishi bilan xarakterlanadi. Nutqiy tejamkorlik, ko'pincha, ma'lumotlarni aniq va tushunarli tarzda ifodalashga yordam beradi, bu esa tinglovchilarga yoki o'quvchilarga to'g'ri xulosa qilishni osonlashtiradi.

**Metodlar.** Semantik va grammatik tejamkorlik: Tilshunoslikda semantik (ma'no jihatdan) va grammatik (tuzilish jihatdan) tejamkorlik tushunchalari muhim o'rin tutadi. Semantik tejamkorlikda so'zlar

va ifodalar qisqartiriladi, lekin ular ifodalagan ma'no to'raligicha saqlanadi. Masalan, "avtomobil" o'rniga "mashina", "Qaysi ishni qilishni xohlaysiz?" → "Ish qilmoqchimisiz?", "Barchangizga sog'lik tilayman" → "Sog'lik tilayman", "Men do'stlarim bilan teatrga borishni rejalashtirgan edim" → "Do'stlarim bilan teatrga bormoqchi edim" so'zi ishlatilishi mumkin. Grammatik tejamkorlikda esa grammatik elementlarni qisqartirish yoki nutqda tushirib qolishni ifodalaydi, masalan: "men buni bilaman" o'rniga "bilaman", "Men kitobni o'qib tugatdim" → "Kitobni o'qidim", "Mening fikrimcha, bu g'oya juda yaxshi" → "Fikrimcha, bu g'oya yaxshi", "U men bilan kelganida, biz uzoq suhbatlashdik", → "U kelgach, suhbatlashdik" kabi qisqartirishlar. Quyidagi parchadan semantik va grammatik tejamkorlik namunalari ko'rish mumkin:

"...- O'sha o'qni o'qdonimga solib qo'y! – dedi sarkarda.

Ehtiyot bo'ling, qo'l bilan ushlamang, – Shohmurod yonidan latta chiqarib, o'qning belidan bo'ladi. ...[11]".

Bu parchada birinchi gapda aslida "sen o'sha o'qni mening o'qdonimga solib qo'y!" , bo'lishi kerak va sen, mening so'zlari tushib qolgan. Bu semantik tejamkorlikka misol bo'la oladi. Ikkinchi gapda ham semantik tejamkorlik mavjud hamda grammatik tejamkorlik ham. Bunda "ingiz" tushib qolgan, "qo'lingiz bilan ushlamang" shaklida bo'lishi kerak. Quyidagi parchada ham semantik tejamkorlik namunalari ko'rish mumkin:

"...- Agar inimiz Bobur mirzoni chaqirtirish imkonsiz bo'lsa, men bilan oyimga ruxsat bering, biz Andijonga boraylik!

Qizim, sen mening eng bebaho gavharlarimdansen. Bu xatarli asnoda seni qanotim ostidan chiqar magaymen! – Undoq bo'lsa, menga ruxsat bering, hazratim! – dedi Qutlug' Nigor xonim.[12]".

Quyidagi parchaning birinchi gapida " ...- Agar bizning inimiz Bobur mirzoni chaqirtirish imkonsiz bo'lsa, men bilan oyimga ruxsat bering, biz Andijonga boraylik!" bo'lishi kerak ya'ni biz so'zi semantik jihatdan ortiqcha deb ko'rilgan va tushirib qoldirilgan. Ikkinchi misolda esa mening va siz so'zi tushirib qoldirilgan, aslida bunday shaklda bo'lishi kerak: – Qizim, sen mening eng bebaho gavharlarimdansen. Bu xatarli asnoda seni mening qanotim ostidan chiqar magaymen! – Undoq bo'lsa siz menga ruxsat bering, hazratim! – dedi Qutlug' Nigor xonim".

Grammatik va semantik tejamkorlikning asosiy maqsadi — ifodaning samaradorligini oshirish, ortiqcha so'zlar va ifodalar yordamida fikrni chalkashtirmaslikdir. Bu tamoyillar tilning samarali va aniq ishlatilishini ta'minlab, maqsadli auditoriyaga tez va to'g'ri ma'lumot etkazish imkonini yaratadi. Ularning birgalikda ishlatilishi kommunikativ jarayonni yanada samarali qiladi va tilni soddalashtirib, tushunishni osonlashtiradi.

Semantik tejamkorlik — bu ma'lumot yoki fikrlarni ifodalashda so'zlarning aniq va to'g'ri tanlanishi, keraksiz yoki noto'g'ri ma'nolarni oldini olish va ma'lum bir mazmunni eng qisqa va samarali tarzda yetkazishdir. Bu usul orqali so'zlar va iboralar ma'nosini to'liq, lekin ortiqcha tafsilotlar yoki murakkabliklar qo'shmasdan, aniq ifodalashga erishiladi. Semantik tejamkorlik, ma'lum bir fikr yoki tushunchani noaniqliksiz, oson anglash mumkin bo'lishini ta'minlaydi.

Grammatik tejamkorlik — bu nutqda yoki matnda grammatikaning minimal, lekin to'g'ri ishlatilishi, ya'ni ortiqcha grammatik tuzilmalar yoki murakkab jumladan qochishdir. Bu usulda, fikr yoki ma'lumotni aniq va lo'nda tarzda ifodalash uchun kerakli grammatik qurilishlardan foydalaniladi. Grammatik tejamkorlik, ifodaning soddaligi va ravonligini ta'minlab, o'quvchi yoki tinglovchiga ma'lumotni osonroq anglash imkonini yaratadi. Misol uchun, murakkab iboralardan ko'ra oddiy va to'g'ri grammatika qo'llanilishi kerak bo'ladi.

Kommunikativ tejamkorlik — bu muloqotda ma'lumotni samarali va aniq tarzda yetkazish uchun kerakli vositalardan foydalanish, ortiqcha so'zlardan, takrorlanishlardan yoki noaniq iboralardan qochishdir. Bu turdagi tejamkorlik, nutqning aniq, tushunarli va samarali bo'lishini ta'minlashga qaratilgan. Kommunikativ tejamkorlikda, muhim ma'lumotlarni to'g'ri va qisqa ifodalashga e'tibor beriladi, shuningdek, muloqotdagi har bir ishtirokchining ehtiyojlari va xabarnomalarni tushunishi uchun eng zaruriy elementlar taqdim etiladi. Bu, ma'lumotlarni auditoriyaga tez va to'g'ri yetkazishda yordam beradi

**Natijalar va munozara.** Kommunikativ tejamkorlik: Nutqiy tejamkorlik, shuningdek, kommunikatsiya samaradorligini oshirishga yordam beradi. Tejamkor nutq, odatda, auditoriyani charchatmaydi, zeriktirmaydi va ma'lumotni tez yetkazish yoki qabul qilishni imkonini yaratib beradi. Tilshunoslar nutqiy tejamkorlikni kommunikativ jarayonni tahlil qilishda asosiy element sifatida ko'rib chiqadilar, chunki u so'zlashuvchilarning tilni qanday qisqartirish va soddala qilib ifodalashlarini o'rganishga yordam beradi.

Tilning evolyutsiyasi va qisqarish: Til rivojlanib borgani sayin unda o'zgarishlar sodir bo'ladi. Nutqiy tejamkorlik tilning rivojlanishi va evolyutsiyasiga ham ta'sir qiladi. Tarixan so'zlar va iboralar qisqarib boradi chunki odamlar muloqotda ko'proq samaradorlikka erishishni xohlaydilar. Masalan, ingliz tilida

"television" o'rniga "TV", atamasi ishlatilishi an'anaga aylangan. Bunday qisqartirishlar nafaqat tilni osonlashtiradi, balki uning samaradorligini oshiradi.

Tilning evolyutsiyasi va qisqartirish jarayonlari bir-biri bilan chambarchas bog'liq bo'lib, ular o'zaro tilning rivojlanishi va o'zgarishi jarayonida muhim rol o'ynaydi.

Tilning evolyutsiyasi — bu tilning tarixiy o'zgarishi, undagi grammatika, leksika, fonetika va boshqa strukturalarning vaqt o'tishi bilan rivojlanishi va o'zgarishidir. Bu jarayon, ayniqsa, tilning jamiyatdagi ehtiyojlar va madaniyatga mos ravishda o'zgarishiga sabab bo'ladi. Masalan, tilning fonetik tuzilishi soddalashishi, yangi so'zlar paydo bo'lishi yoki eski so'zlarning yo'qolishi mumkin. Tilning evolyutsiyasi odatda uzoq vaqt davomida amalga oshadi va bunday o'zgarishlar tabiiy ravishda sodir bo'ladi.

Qisqartirish (abbreviatsiya) esa, tilning evolyutsiyasi jarayonida tez-tez uchraydigan fenomenlardan biridir. Bu, odatda, uzun va murakkab so'zlarni yoki iboralarni qisqa va oson ishlatiladigan shakllarga aylantirishni anglatadi. Masalan, "Internet" o'rniga "I.T." (Information Technology), yoki "doktor" o'rniga "Dr." kabi qisqartmalar ishlatiladi. Qisqartirishlar odatda tilning samaradorligini oshirish va kommunikatsiyaning tezligini ta'minlashga xizmat qiladi. Qisqartmalar, shuningdek, yangi texnologiyalar va jamiyatdagi o'zgarishlarga moslashgan holda rivojlanadi.

Tilning evolyutsiyasi va qisqartirish o'rtasidagi bog'liqlik shundaki, qisqartmalar tilning rivojlanish jarayonida yuzaga kelgan va vaqt o'tishi bilan keng tarqalgan hodisalardir. Ular tilning samaradorligi, tezligi va soddalashuvi uchun zarur bo'lishi mumkin, shuningdek, yangi texnologiyalar yoki madaniy o'zgarishlarga moslashuvni ta'minlaydi.

Pragmatik asoslar: Nutqiy tejamkorlik ko'pincha pragmatik ehtiyojlarga javob beradi. So'zlashuvchilar ba'zi ma'lumotlarni faqat kontekst orqali tushunadilar, shuning uchun ba'zi elementlar chiqarib tashlanadi yoki qisqartiriladi va bunda ham nutqiy tejamkorlikka intilish yaqqol sezilib turadi. Misol uchun, "Men buni qilishim mumkin" o'rniga, "Qilishim mumkin", "Men film ko'rishni yoqtiraman" o'rniga "film ko'rishni yoqtiraman" deyishning o'zi kifoya bo'lishi mumkin. Bunda kontekst orqali ma'no to'liq tushuniladi va ba'zi so'zlar tushirib qoldiriladi.

Pragmatikada tejamkorlik, nutqda imkon qadar kam so'z bilan ko'proq ma'no va samarali muloqot qilishga qaratilgan strategiyadir. Bu tushuncha, asosan, muloqotda kerakli ma'lumotni berishda ortiqcha so'zlardan yoki ifodalardan qochish, faqat zarur va maqsadga muvofiq ma'lumotni taqdim etishga e'tibor qaratadi. Tejamkorlikning maqsadi, muloqotning samarali va aniq bo'lishini ta'minlashdir. Tejamkorlik pragmatikada quyidagi jihatlarda o'z ifodasini topadi:

1. Maxsus maqsadga yo'naltirilgan nutq: Nutq faqat zaruriy ma'lumotni o'z ichiga oladi va boshqa noaniq yoki ortiqcha so'zlardan qochadi. Bu orqali vaqt va energiya tejab, samarali kommunikatsiya amalga oshiriladi.

2. Ehtiyojga qarab qisqartirish: Fikrlar yoki g'oyalar minimal, ammo aniq va to'liq tarzda ifodalanadi. Ko'pincha, bu ham so'z va gaplarning qisqargan shaklida bo'ladi, lekin ma'no to'liq qabul qilinadi.

3. Kontekstual qarorlar: Tejamkorlikni amalga oshirishda kontekstning ahamiyati katta. Har bir vaziyatga qarab, muloqot qilishning eng samarali va qisqa yo'li tanlanadi. Masalan, biz do'stlar bilan suhbatda ko'proq bevosita va qisqa ifodalar ishlatishimiz mumkin, lekin rasmiy muhitda ko'proq aniq va keng ma'lumot berishimiz kerak bo'lishi mumkin.

4. Pragmatik maxsus talablarga rioya qilish: Nutqdagi tejamkorlikni bajarishda har bir nutqiy vaziyatning talablariga mos ravishda maksimal samaradorlikka erishish uchun ko'plab omillar (suhbatdoshning bilim darajasi, vaqt cheklovi, muloqotning maqsadi) hisobga olinadi.

Pragmatikada tejamkorlik, natijada, nutqni yanada aniqroq, samarasiz, va samarali qilishni ta'minlaydi.

Nutqiy tejamkorlik, tilshunoslik nuqtayi nazaridan, har bir madaniyatda o'ziga xosdir. Ba'zi madaniyatlarda nutqni qisqartirish va soddalash qilib ifodalash keng tarqalgan, boshqa madaniyatlarda esa, to'liq va batafsil ifoda ishlatish afzal ko'riladi. Bu turli ijtimoiy rollar, muloqotning rasmiy yoki norasmiyligi, va boshqa omillarga bog'liq. Masalan: Yapon tilida muloqotda rasmiylik va hurmatning yuqori darajada bo'lishi sababli, nutq ko'pincha uzun va murakkab bo'ladi. Boshqa tomondan, ingliz va o'zbek tillarda ko'pincha qisqa va aniq nutq ishlatiladi, bu esa samarali va tejamkor kommunikatsiya uchun qulayroq bo'ladi.

**Xulosa.** Til shunday mo'jizakorlik, vaqt o'tgani sayin hamma narsa (jamiyat, insoniyat, yashash tarzi, madaniyat, texnologiya) o'zgarishidek til ham xuddi shunday o'zgarishlar bilan yuzlashadi. Misol tariqasida tilda yangi so'zlarni paydo bo'lishi, boshqa tillardan so'zlar kirib kelishini ko'p hollarda ko'rinishi mumkin. Nutqiy tejamkorlik tilshunoslik sohasida muhim tushuncha bo'lib, u muloqotda samarali va aniq fikrlarni ifodalashning asosiy usulidir. Nutqiy tejamkorlik, o'z navbatida, so'zlar va iboralarni eng qisqa va lo'nda tarzda ishlatishni ta'minlashga qaratilgan. Tilshunoslikda uning o'rni va vazifalari quyidagilardan iborat:

1. Tilning samarali ishlatilishi: Nutqiy tejamkorlik, tilni samarali va aniq ishlatishga imkon beradi. O'zaro muloqotda ortiqcha so'zlar yoki murakkab tuzilmalar ishlatilmasdan, aniq ma'lumotlar va fikrlar yetkaziladi. Bu, o'z navbatida, kommunikatsiyaning samarali bo'lishini ta'minlaydi.

2. Fikrni aniq ifodalash: Nutqiy tejamkorlik, tilshunoslikda fikr va tushunchalarni aniq va lo'nda tarzda ifodalashni o'rgatadi. Bu tilning ravon va tushunarli bo'lishini ta'minlab, auditoriya yoki tinglovchining fikrni tez va oson qabul qilishini osonlashtiradi.

3. Grammatik va semantik soddalik: Nutqiy tejamkorlik tilshunoslikda grammatika va semantikadan foydalanishni minimalizatsiya qilishni o'rgatadi. Bu, so'zlar va iboralarning mazmunini eng soddalashgan shaklda ifodalashga imkon yaratadi, bu esa muloqotda tushunmovchiliklarni kamaytiradi.

4. Madaniy va kommunikativ o'zgarishlarga moslashish: Tilshunoslikda nutqiy tejamkorlik, jamiyatdagi o'zgarishlar va yangi kommunikativ ehtiyojlarga moslashishning bir shakli sifatida qaraladi. Masalan, yangi texnologiyalar va qisqa, aniq kommunikatsiya uslublari nutqiy tejamkorlikni taqozo etadi.

5. Lingvistik iqtisod: Nutqiy tejamkorlik tilshunoslikda "lingvistik iqtisod" prinsipiga asoslanadi, ya'ni muloqotda keraksiz ma'lumotlarni aytib o'tmasdan, muhim va zarur ma'lumotlarni to'g'ri va qisqa shaklda yetkazishga qaratilgan. Bu tilni samarali ishlatish va ortiqcha so'zlardan qochish tamoyilidir.

Shunday qilib, nutqiy tejamkorlik tilshunoslikda tilni o'zaro muloqotda samarali, aniq va soddalashtirilgan shaklda ishlatishning muhim vositasi hisoblanadi. Bu, o'z navbatida, kommunikatsiyaning ravonligini ta'minlashga, hamda tilning rivojlanishi va o'zgarishlariga yordam beradi. Nutqiy tejamkorlik ham xuddi shunday o'zgarishlar turiga kiradi va tilshunoslikda kommunikativ samaradorlikni oshirish, tushunish jarayonini osonlashtirishda, tilning evolyutsiyasini o'rganish, va ijtimoiy kontekstlarni tahlil qilishda muhim ahamiyatga ega. So'zlarning qisqarishi va ifodalar bilan tejamkorlik tilning rivojlanishiga ta'sir qiladi va bu jarayon turli madaniyatlarda o'ziga xos tarzda namoyon bo'ladi. Tilshunoslikda nutqiy tejamkorlikni o'rganish, kommunikatsiya jarayonlarini yanada samarali tushunishga imkon beradi, bu esa tilni rivojlantirishga katta hissa qo'shadi.

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**ZIYORAT TURIZMI LINGVISTIK BIRLIKLARNING PRAGMATIK FUNKSIYALARI**

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**Annotatsiya.** Ushbu maqola ziyorat turizmiga oid lingvistik birliklarning pragmatik funksiyalarini o‘rganishga bag‘ishlangan. Tadqiqotda ziyorat turizmiga xos bo‘lgan til birikmalari va ularning muloqot jarayonidagi o‘rni tahlil qilinadi. Ayniqsa, ziyoratchilar bilan muloqotda ishlatiladigan madaniy-ma‘naviy mazmundagi ifodalar, so‘z birikmalari va iboralarning kommunikativ maqsadlari aniqlanadi. Ziyorat joylari haqida ma‘lumot beruvchi lingvistik birliklar nafaqat axborot yetkazish, balki ishonch uyg‘otish, motivatsiya berish va ma‘naviy yaqinlikni shakllantirish kabi pragmatik vazifalarni bajaradi. Maqolada til vositalarining kontekstga mos ravishda qo‘llanilishi hamda ularning turizm industriyasidagi ahamiyati tahliliy yondashuv asosida o‘rganilgan.

**Kalit so‘zlar:** ziyorat turizmi, lingvistik birliklar, pragmatik funksiyalar, kommunikativ maqsad, madaniy-ma‘naviy muloqot, kontekstual yondashuv.

**ПРАГМАТИЧЕСКИЕ ФУНКЦИИ ЯЗЫКОВЫХ ЕДИНИЦ, СВЯЗАННЫХ С ПАЛОМНИЧЕСКИМ ТУРИЗМОМ**

**Аннотация.** Данная статья посвящена изучению прагматических функций лингвистических единиц, связанных с паломническим туризмом. В исследовании анализируются языковые выражения, характерные для паломнического туризма, и их роль в процессе общения. Особое внимание уделено культурно-духовным выражениям, словосочетаниям и фразам, используемым в общении с паломниками, а также их коммуникативным целям. Лингвистические единицы, предоставляющие информацию о местах паломничества, выполняют не только информативную функцию, но и прагматические задачи, такие как формирование доверия, мотивация и духовная близость. В статье рассматривается применение языковых средств в соответствии с контекстом, а также их значимость для туристической индустрии на основе аналитического подхода.

**Ключевые слова:** паломнический туризм, лингвистические единицы, прагматические функции, коммуникативная цель, культурно-духовное общение, контекстуальный подход.

**THE PRAGMATIC FUNCTIONS OF LINGUISTIC UNITS IN PILGRIMAGE TOURISM**

**Abstract.** This article is dedicated to studying the pragmatic functions of linguistic units related to pilgrimage tourism. The research analyzes linguistic expressions specific to pilgrimage tourism and their role in the communication process. Particular attention is given to expressions, phrases, and idioms of cultural and spiritual significance used in communication with pilgrims, identifying their communicative purposes. Linguistic units that provide information about pilgrimage sites serve not only to convey information but also to instill trust, provide motivation, and foster spiritual closeness, fulfilling pragmatic functions. The article examines the contextual application of linguistic tools and their significance in the tourism industry using an analytical approach.

**Keywords:** pilgrimage tourism, linguistic units, pragmatic functions, communicative purpose, cultural-spiritual communication, contextual approach.

**Kirish.** Ziyorat turizmi (pilgrimage tourism) insonlarning diniy, madaniy va ma‘naviy ehtiyojlarini qondirish maqsadida muqaddas maskanlarga sayohat qilish faoliyatini o‘z ichiga oladi. Ushbu sohada lingvistik birliklar muhim rol o‘ynaydi, chunki ular ziyoratchilar bilan aloqa qilish, muqaddas joylarning mohiyatini tushuntirish va diniy ahamiyatni yetkazishda asosiy vosita hisoblanadi. Pragmatika lingvistik birliklarning qo‘llanilishi va ularning ma‘no ifodalash jarayonidagi funksiyalarini o‘rganadi. Ushbu maqolada ziyorat turizmi kontekstida ishlatiladigan lingvistik birliklarning pragmatik funksiyalari tahlil qilinadi.

Ziyorat turizmi, diniy sayohatlar va ziyorat joylariga yo‘l oluvchi kishilarning maqsadlari hamda tajribalari haqida ko‘plab lingvistik va pragmatik tadqiqotlar amalga oshirilgan. Ziyorat turizmiga oid lingvistik birliklar kontekstda turli pragmatik funksiyalarni bajaradi, chunki bu birliklar faqatgina ma’lumot berishdan ko‘ra, aniq ijtimoiy va madaniy maqsadlarni amalga oshiradi.

**Asosiy qism.** Ziyorat turizmida foydalaniladigan lingvistik birliklar, masalan, ibodatlar, so‘zlar, urf-odatlariga oid ifodalar va an’anaviy salomlashish shakllari, o‘zining pragmatik funksiyasini o‘z ichiga oladi. Bu birliklar ziyoratchilar o‘rtasida ijtimoiy aloqalar o‘rnatishga, diniy qadriyatlarini hurmat qilishga va umumiy madaniy me‘yorlarga moslashishga yordam beradi. Ziyorat joyida ishlatiladigan so‘zlar, xususan, "salom" yoki "xush kelibsiz" kabi iboralar, samimiy aloqalarni kuchaytiradi va ziyorat joylarida diniy birdamlikni yaratadi. Ziyorat turizmiga oid kontekstual birliklar, asosan, joyning diniy, madaniy va tarixiy ahamiyatiga bog‘liq holda farq qiladi. Misol uchun, Kaba (Makkadagi asosiy ibodat joyi) atrofida ishlatiladigan so‘zlar va iboralar boshqa ziyorat joylaridan ajralib turadi. Ziyoratchilar Kaba atrofida "Labbaik Allahumma Labbaik" (Ey Alloh, biz sening xizmatin keldik) kabi diniy iboralarni ishlatib, o‘z diniy qaramliklarini ko‘rsatadilar. Bu iboralarning pragmatik funksiyasi nafaqat ziyoratning diniy maqsadini, balki ziyoratchilarni o‘rtasidagi o‘zaro hurmat va muqaddas joyning ahamiyatini ifoda etishdir.

Ziyorat turizmida ishlatiladigan til faqatgina muayyan ibodatlar bilan bog‘liq emas, balki ziyorat joyiga kelgan kishilarning o‘zaro ijtimoiy aloqalarini ham aks ettiradi. Masalan, so‘rovnomma yoki taklif sifatida ishlatilgan so‘zlar, ziyorat joylarida yaqinlik va birdamlikni kuchaytiradi. Ziyoratchilar bir-birlariga "duolarni eslatib turish" yoki "ko‘mak so‘rash" orqali bir-birini qo‘llab-quvvatlaydilar. Ziyorat turizmida ishlatiladigan til ko‘pincha diniy va madaniy qiymatlarni aks ettiradi. Masalan, ziyorat joyida har bir so‘z yoki ibora uning diniy kontekstida, an‘analari va madaniyatidagi o‘rinlariga qarab turli pragmatik ma‘nolarni ifodalaydi. Ziyorat joylaridagi so‘zlar, xususan, ibodatga oid iboralar va o‘zaro aloqalar, ziyoratchilarning diniy salohiyatini yuksaltirish, yaxshilik qilish va o‘zaro mehr-oqibatni oshirish uchun ishlatiladi. Ziyorat joylarida, masalan, "qadamlarimiz barakali bo‘lsin", "duolarimiz qabul bo‘lsin" kabi so‘zlar, faqat diniy amallarni ifodalashdan tashqari, ziyoratchilarni o‘zaro hurmat, yordam va birdamlikka chaqiradi. Ziyorat turizmidagi kontekstual elementlar ziyoratchilarning o‘zaro aloqalarini, diniy amallarni va joyning o‘ziga xos tarixiy yoki madaniy ahamiyatini oshiradi. Masalan, ba‘zi iboratlar faqat muayyan joylarda ishlatiladi, bu esa ziyoratchilar o‘rtasida muqaddaslikni va ulkan qadr-qimmatni anglatadi. Shuningdek, kontekstual birliklar ziyorat joyining tabiati, maqsadi va diniy an‘analarga asoslangan holda turlicha bo‘lishi mumkin.

Shu tariqa, ziyorat turizmidagi lingvistik birliklar o‘zining pragmatik funksiyasida ko‘plab ijtimoiy va madaniy kodlarni o‘z ichiga oladi. Bu birliklar ziyoratchilar o‘rtasida o‘zaro aloqalarni, diniy birligini, va madaniy o‘ziga xoslikni ifoda etishda muhim rol o‘ynaydi. Ziyorat turizmi sohasida maxsus atamalar, masalan, "ziyosat", "hadis", "muqaddas joy", "ibodat", "baraka" kabi terminologiyalar qo‘llaniladi. Ushbu birliklar din va madaniyatga oid axborotni ifodalashda muhim ahamiyatga ega bo‘lib, ziyoratchilarning diniy va ma‘naviy ehtiyojlarini qondirishga xizmat qiladi. Pragmatik nuqtayi nazardan, bunday birliklar tinglovchiga hurmatni ifoda etish va diniy ahamiyatni oshirish uchun ishlatiladi. Ziyoratchilar bilan aloqa o‘rnatishda turli xil savol-javob shakllari ("Siz qaysi maskanga tashrif buyurdingiz?", "Bu joy haqida qanday taassurotga egasiz?") va ko‘rsatmalar ("Shohlik masjidiga shu yo‘l bilan boring.") keng qo‘llaniladi. Bunday birliklar ziyoratchilarga yo‘l-yo‘riq ko‘rsatish va ular bilan muloqotni samarali tashkil qilish uchun ishlatiladi.

Lingvistik birliklarning pragmatik funksiyalari

Informativ funksiya

Ziyorat turizmiga oid lingvistik birliklar ziyoratchilarni muqaddas joylarning tarixi, diniy ahamiyati va urf-odatlariga haqida xabardor qilishga qaratilgan. Masalan:

Tarixiy axborot: "Bu masjid 15-asrda qurilgan."

Diniy ahamiyat: "Bu joy Payg‘ambarimizning (s.a.v.) duolari qabul bo‘lgan makon sifatida tanilgan."

Ushbu birliklar ziyoratchilarga muhim axborotni yetkazib, ularning diniy-ma‘naviy tajribasini boyitadi.

Ziyorat joylariga oid so‘z va iboralar ziyoratchilarning his-tuyg‘ularini uyg‘otish va ma‘naviy muhitni yaratishga xizmat qiladi. Masalan: "Allohning rahmati bilan bu joyda ibodat qilganlar duo qabul bo‘ladi."

Bunday birliklar tinglovchilarni ruhlantiradi va ziyorat jarayonini yanada esda qolarli qiladi.

Regulyativ funksiya bu ziyorat jarayonida qoidalar va tavsiyalarni bildirishda lingvistik birliklarning regulyativ funksiyasi muhimdir. Masalan: "Ziyorat paytida sukut saqlang." Ushbu birliklar ziyoratchilarning xatti-harakatlarini tartibga solishga xizmat qiladi va ziyorat jarayonini tartibli o‘tkazishni ta‘minlaydi. Ziyoratchilarning e‘tiborini jalb qilish va ularni aniq harakatlarga yo‘naltirishda apellyativ funksiyaning ahamiyati katta. Masalan: "Ollahning uyiga tashrif buyurgan har bir kishi niyatini pok tutishi lozim." Bu funksiyadagi lingvistik birliklar ziyoratchilarning ichki ehtiyojlarini uyg‘otadi va ularni ma‘naviy amallarga

chorlaydi. Ziyorat turizmiga oid lingvistik birliklarning pragmatik funksiyalari ulardan foydalanish kontekstiga qarab o'zgaradi. Masalan: milliy o'ziga xoslik: har bir xalq ziyorat joylari bilan bog'liq bo'lgan maxsus iboralar va atamalardan foydalanadi (arabcha "hajj", o'zbekcha "ziyosat").

Madaniy kontekst: Lingvistik birliklarning qo'llanilishi mahalliy urf-odatlariga muvofiq holda amalga oshadi. Masalan, O'zbekiston hududida "Hazrati Imom majmuasi" yoki "Bahouddin Naqshband" ziyoratgohlariga oid

Maqto'v aktlari: "Bu joy Payg'ambarimiz (s.a.v.) tomonidan duolar qilingan muqaddas maskanlardan biri." Ziyoratchilar bilan muloqotda til faqat axborot yetkazish vositasi emas, balki hurmat va ehtiromni ifodalash vositasi sifatida ham namoyon bo'ladi. Masalan, diniy so'zlar va iboralar har doim muloyimlik shaklida qo'llaniladi.

Ziyorat turizmi materiallarida pragmatik birliklar

Ziyorat turizmini rivojlantirish uchun ishlatiladigan reklama materiallarida emotiv va apellyativ funksiyalarga ega birliklar keng qo'llaniladi. Masalan: "Buyuk Ipak yo'lida joylashgan muqaddas maskanlarga sayohat qiling!" Ushbu iboralar ziyoratchilarning e'tiborini jalb qilish va ularni ziyoratga chorlashga xizmat qiladi. Ziyoratchilarga mo'ljallangan yo'l-yo'riq materiallari, masalan, xaritalar, kitobchalar va audio gidlar informativ va regulyativ funksiyalarga ega. Ular ziyoratchilarga muhim ma'lumotlarni aniq va tushunarli tarzda yetkazishga yordam beradi. Ziyorat turizmi kontekstida lingvistik birliklar nafaqat axborot yetkazish, balki ziyoratchilarning diniy, madaniy va ma'naviy ehtiyojlarini qondirish uchun ham xizmat qiladi. Ularning pragmatik funksiyalari, xususan informativ, emotiv, regulyativ va apellyativ vazifalari, ziyorat jarayonining samaradorligini oshirishga xizmat qiladi. Ushbu birliklarning kontekstga mos qo'llanilishi ziyoratchilarning tajribasini boyitadi va ularni ma'naviy jihatdan rag'batlantiradi. Shu sababli, ziyorat turizmini rivojlantirishda lingvistik birliklarning pragmatik imkoniyatlarini to'g'ri boshqarish muhimdir. Ziyorat turizmi faqatgina diniy ziyorat emas, balki madaniyatlararo muloqot maydonidir. Ushbu kontekstdagi lingvistik birliklar: Madaniy qadriyatlarni saqlash va ulashishga xizmat qiladi. Tinchlik va bag'rikenglik muhitini yaratishga yordam beradi. Ziyoratchilar va xizmat ko'rsatuvchilar o'rtasida samarali muloqotni ta'minlaydi

Ziyorat turizmi jarayonida lingvistik birliklarning pragmatik funksiyalarini o'rganish muloqotning samaradorligini oshirishga, ziyoratchilarga ma'naviy qoniqish baxsh etishga va madaniy qadriyatlarni yanada mustahkamlashga xizmat qiladi. Shu sababli, tilshunoslik va pragmatika bo'yicha tadqiqotlar ushbu sohaga katta hissa qo'shishi mumkin. Pragmatik funksiyalar: Til birliklarining ziyorat jarayonidagi kommunikativ maqsadlari va vazifalari. Masalan, yo'nalish ko'rsatish, marosim tushuntirish, muloqotni muvofiqlashtirish. Til birliklarining tahlili: So'zlashuv nutqida, yozma materiallarda (e'lonlar, broshyuralar), va gidlar nutqida ishlatiladigan lingvistik birliklarni o'rganish. Ziyoratchilar va gidlar o'rtasidagi muloqot: Ushbu birliklarning interaktiv jihatlari, madaniy kompetensiya va pragmatik moslashuv. Lingvistik birliklarning pragmatik funksiyalari ziyoratchilarning tajribasini boyitish va tushunishni yengillashtirishga qanchalik yordam berishi. Shu asosda yozishni boshlashingiz mumkin. Agar qaysidir qismi bo'yicha batafsil tahlil kerak bo'lsa, ayting, yordam beraman!

Ziyorat turizmidagi asosiy til birliklari: diniy atamalar, ijtimoiy tabriklar, qadriyatlar bilan bog'liq ifodalar. Pragmatik funksiyalar: axborot yetkazish, iltimos qilish, minnatdorlik bildirish, duolar va so'rovlarning ahamiyati. Muloqot kontekstining ta'siri haqida ayt Ziyorat turizmidagi lingvistik birliklar muloqotning mazmunli va samarali bo'lishida muhim o'rin tutadi. Quyida mavzuning asosiy nuqtalariga batafsil to'xtalamiz:

Ziyorat turizmidagi asosiy til birliklari

Diniy atamalar: "ziyosat", "muqaddas joy", "duo", "tavof", "namoz" kabi atamalar islomiy terminologiya bilan bog'liq bo'lib, ziyoratchilar uchun tushunarli va ma'naviy mazmun kasb etadi. Ijtimoiy tabriklar: Ziyoratchilar orasida salomlashuv va tabriklar, masalan, "Assalomu alaykum", "Alloh ziyoratni qabul qilsin" kabi iboralar madaniy jihatdan muhim. Qadriyatlar bilan bog'liq ifodalar: Hurmat ifodalovchi so'zlar va iboralar ("muhtaram ziyoratchi", "Alloh sizga baraka bersin") qadriyatlarni aks ettiradi.

Ziyorat turizmi diniy va madaniy maqsadlarda muqaddas joylarga safar qilish jarayonini anglatadi. Bu turdagi turizm doirasida o'ziga xos til birliklari, ya'ni so'zlar, iboralar va nutq uslublari shakllanadi. Ushbu birliklar ziyoratchilarning ehtiyojlari va diniy-marifiy kontekst bilan bog'liq bo'ladi. Asosiy til birliklari quyidagilardir:

Diniy terminologiya: "ziyosat", "hajj", "umra", "tavof", "maqbara", "ziyokorlik" kabi so'zlar. Duo va diniy iboralar: "Alloh rozi bo'lsin", "duo qiling", "rabbim madadkor bo'lsin" kabi iboralar. Yo'l-yo'riq beruvchi nutq: "Bu yo'ldan boring", "Bu maqbaraning tarixi qadimiy", "Bu yerda namoz o'qish mumkin" kabi yo'naltiruvchi gaplar. Madaniy-ma'rifiy tushuntirish: "Bu joy tarixiy ahamiyatga ega", "Bu maqbara mashhur olimga bag'ishlangan" kabi ma'lumotlar.

Ziyorat turizmi tilining pragmatik xususiyatlari ziyoratchilarning maqsadi, ijtimoiy vaziyat va kontekstga bog'liq bo'ladi. Quyidagi jihatlar muhim sanaladi: Ziyorat turizmida hurmat ifodalovchi til birliklari keng qo'llaniladi. Ziyoratchilar bilan muloqotda "iltimos", "rahmat", "marhamat" kabi iboralar odatiy hisoblanadi. Yo'l-yo'riq berish va ma'lumot yetkazishda aniq va tushunarli ifodalar ishlatiladi. Masalan, "Bu maqbara janub tomon joylashgan" yoki "Namoz uchun maxsus joy ajratilgan". Ziyoratchilarga ma'naviy tasalli berish uchun diniy va ruhiy so'zlar ishlatiladi. Masalan, "Alloh niyatlarinigizni qabul qilsin" yoki "Bu joy sizga baraka olib keladi". Har bir muqaddas joy o'ziga xos tarixiy va madaniy ahamiyatga ega bo'lgani sababli til birliklari ham mos ravishda tanlanadi. Masalan, Buxoro va Samarqanddagi ziyorat joylarida tarixiy rivoyatlar bilan boyitilgan tushuntirishlar beriladi. Ko'plab ziyorat joylariga xalqaro mehmonlar tashrif buyurgani sababli turli tillardagi nutq birliklari (o'zbek, arab, ingliz va rus tillari) ishlatiladi.

**Xulosa.** Ziyorat turizmida til birliklari nafaqat ma'lumot berish, balki diniy-ma'naviy tajriba yaratishda ham muhim rol o'ynaydi. Shu sababli, ushbu birliklarning pragmatik xususiyatlarini to'g'ri tushunish va qo'llash ziyoratchilarga yanada chuqurroq ma'naviy tajriba taqdim etadi. Axborot yetkazish: Gidlarining tarixiy joylar va diniy qadamjolar haqidagi izoh va ma'lumotlari ziyoratchilarga yo'nalish va ma'no beradi. Iltimos qilish: Ziyorat paytida odob va tartib bilan bog'liq iltimoslar, masalan, "Iltimos, qatorni buzmaslik kerak" kabi iboralar ishlatiladi. Minnatdorlik bildirish: "Rahmat", "Alloh rozi bo'lsin" kabi ifodalar ziyoratchilar o'rtasida iliq muloqotni ta'minlaydi. Duolar va so'rovlar: Duo qilish orqali yaxshilik tilash pragmatik jihatdan muhim bo'lib, ziyoratchilarning ruhiy ehtiyojlariga javob beradi. Ziyorat turizmida muloqot konteksti til birliklari va ularning pragmatik funksiyalarini belgilab beradi. Masalan: Rasmiy kontekst: Gidlar va tashkilotchilar tomonidan beriladigan rasmiy axborot va ko'rsatmalar aniq va tushunarli bo'lishi kerak. Norasmiy kontekst: Ziyoratchilar o'rtasidagi muloqotda samimiy va oddiy iboralar ustunlik qiladi. Muqaddas joylarning ta'siri: Ma'naviy joylarda hurmatli va sokin nutq me'yor sanaladi. Shunday qilib, lingvistik birliklarning pragmatik funksiyalari ziyorat tajribasining mazmunli va samarali bo'lishiga xizmat qiladi.

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**KINODISKURS QAYTA KODLASH VOSITASI SIFATIDA**

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**Annotatsiya.** Mazkur maqolada kinodiskursning qayta kodlash vositasi sifatida tahlil qilinishi yoritiladi. Kinodiskurs lingvistik va ekstralingvistik elementlarning murakkab o‘zaro aloqasidan tashkil topib, unda verbal va vizual belgi tizimlari uyg‘unlashgan holda yangi semantik strukturalarni yaratadi. Film matnida lingvosemiotik kodlarning qayta ishlanishi, ularning kinematografik ifoda vositalari (dialog, mimika, musiqiy fon, montaj texnikasi) bilan birikishi orqali tomoshabinga ta’sir ko‘rsatish usullari o‘rganiladi. Tadqiqot davomida kinodiskursdagi qayta kodlash jarayonlari lingvokognitiv va lingvomadaniy jihatdan tahlil qilinib, film diskursining kommunikativ funksiyalari hamda multimodal xususiyatlari ochib beriladi. Xususan, belgilar tizimining turli darajalarda o‘zgarishi natijasida hosil bo‘ladigan yangi ma’no qatlamlari, ularning tomoshabin tomonidan idrok etilishi va talqin qilinishi muhokama qilinadi.

**Kalit so‘zlar:** diskurs, film, semiotika, belgi, kod, kognitiv, semantik, vizual, verbal, ekstralingvistik, kinodiskurs, kommunikativ funksiya.

**КИНОДИСКУРС КАК СРЕДСТВО РЕКОДИРОВАНИЯ**

**Аннотация.** В данной статье рассматривается кинодискурс как средство рекодирования. Кинодискурс представляет собой сложное взаимодействие лингвистических и экстралингвистических элементов, в котором вербальные и визуальные знаковые системы сливаются, создавая новые семантические структуры. Анализируется процесс переработки лингвосемиотических кодов в тексте фильма, их сочетание с кинематографическими средствами выражения (диалог, мимика, музыкальный фон, монтажные техники) и способы их воздействия на зрителя. В ходе исследования рассматриваются процессы рекодирования в кинодискурсе с лингвокогнитивной и лингвокультурной точек зрения, раскрываются коммуникативные функции и мультимодальные особенности кинотекста. В частности, обсуждаются новые смысловые пласты, возникающие в результате изменения знаковых систем на разных уровнях, а также их восприятие и интерпретация зрителем.

**Ключевые слова:** дискурс, фильм, семиотика, знак, код, когнитивный, семантический, визуальный, вербальный, экстралингвистический, кинодискурс, коммуникативная функция.

**CINEMA DISCOURSE AS A MEANS OF RECODING**

**Abstract.** This article examines cinema discourse as a means of recoding. Cinema discourse consists of a complex interaction of linguistic and extra-linguistic elements, where verbal and visual sign systems are integrated to create new semantic structures. The study explores the processing of linguo-semiotic codes in film texts and how they merge with cinematographic expressive tools such as dialogue, facial expressions, musical background, and editing techniques to influence the audience.

Throughout the research, the processes of recoding in cinema discourse are analyzed from a linguo-cognitive and linguo-cultural perspective, revealing the communicative functions and multimodal characteristics of film discourse. In particular, the emergence of new layers of meaning due to changes in sign systems at different levels, as well as their perception and interpretation by the audience, are discussed.

**Keywords:** discourse, film, semiotics, sign, code, cognitive, semantic, visual, verbal, extralinguistic, cinematic discourse, communicative function.

**Kirish.** Kinematografiya ommaviy kommunikatsiyaning eng ta’sirchan vositalaridan biridir. Ushbu noyob madaniy fenomen tez rivojlanish, global tarqalish va dunyo bo‘ylab tomoshabinlarga ta’siri bilan ajralib turadi. Adabiyot, rassomlik, musiqa, teatr va fotografiya yutuqlarini o‘zida mujassam etgan kinematografiya yangi ifoda tilini shakllantirdi, unda turli ekspressiv vositalar o‘zaro chambarchas bog‘langan. 1880-yillarda paydo bo‘lganidan beri kino film tanqidchilari, madaniyatshunoslar, psixologlar, sotsiologlar va lingvistlarning diqqat markazida bo‘lib kelmoqda. Lingvistika fanida film diskursini o‘rganishning bir necha yondashuvlari shakllangan: lingvo-semiotik, lingvo-kognitiv, lingvo-madaniy va

boshqa usullar. Murakkab ko'p-semiotik tuzilma sifatida film diskursi muayyan ierarxiyani tashkil etuvchi belgi tizimlaridan iborat. Birinchi darajali belgilar murakkabroq ikkinchi darajali belgilarni hosil qiladi, ular esa o'z navbatida yanada murakkab uchinchi darajali belgilarni shakllantiradi. Biroq, uchinchi darajali belgilar shunchaki ma'nolar yig'indisidan iborat bo'lmay, mutlaqo yangi ma'no hosil qiladi, bu esa film diskursini qo'shiluvchan bo'lmagan (non-additiv) shaklga aylantiradi. Tadqiqotchilar film diskursining asosiy birliklari nima ekanligi, qanday belgi tizimlari ishtirok etishi, ular qanday o'zaro ta'sirlashishi va bir-birini boyitishi, shuningdek, film diskursining ko'p-semiotik tabiati tomoshabinga qanday ta'sir ko'rsatishi borasida turli fikrlarga ega.

**Adabiyotlar tahlili va metodologiya.** Kinodiskurs ochiq ko'p-semiotik tizim bo'lib, uni tavsiflash uzoq vaqt davomida o'zgarishlari ahamiyatsiz bo'lgan barqaror tizimga qaraganda ancha murakkabdir. Kinodiskursining ochiq tabiati, birinchi navbatda, cheksiz miqdordagi tasvirlar (ikonik belgilar) bilan izohlanadi, ular bir-biri bilan va boshqa belgilar bilan behisob kombinatsiyalarni hosil qiladi. Mitri (2000) fikriga ko'ra, tasvirlar har doim aniq ma'noga ega emas va ularning roli har safar bir xil ma'noni ifodalash bilan cheklanmaydi. Bundan tashqari, kinodiskursining ochiqligi uning multimediyaviy xususiyati bilan ham bog'liq bo'lib, bu tomoshabinga idrok strategiyasini mustaqil ravishda aniqlash imkonini beradi. Shuningdek, ko'plab kodlarning ishlashi (faqat qisman muallif va tomoshabin yoki turli tomoshabinlar uchun umumiy bo'lgan kodlar) natijasida filmni tushunishning o'zgaruvchanligi yuzaga keladi hamda yangi ma'nolar, assotsiatsiyalar va ramzlar paydo bo'lishiga olib keladi. Ch. Pirs, S. Eyzenshteyn, Yu. Lotman hamda zamonaviy olimlar G. Slyshkin, V. Tarasenko, N. Olizkoning asarlari ushbu tadqiqotning metodologik asosini tashkil qiladi. Pirs semiotikaning asoslarini belgilab, uning asosiy tushunchalarini, jumladan, belgi atamasini ta'riflaydi va tavsiflaydi. U belgilarni obyekt bilan bog'liqligiga qarab tasniflab, ularni uch guruhga ajratadi: ikonkalar, indekslar va ramzlar (Charles Sanders Pirsning semiotik nazariyasi, 2018). Lotman (Lotman & Tsivyan, 2014) madaniyat makoniga turli semiotik tizimlar singdirilishi natijasida matnlar (filmlar) o'zaro ko'p qatlamli muloqotga kirishib, murakkab ichki munosabatlarga ega bo'lgan qatlamlarni hosil qilishini ko'rsatadi. Tarasenko (2017) esa diskurs va kommunikativ holatlarning ta'siri ostida o'zgaradigan ma'nolarni tushunishdagi beqarorlik holatini qanday rekonstruksiya qilish mumkinligini tahlil qiladi. Olizko (2010) esa diskurs va uning ko'p-semiotik xususiyatlarini o'rganish uchun yangi murakkab semiotik va sinergetik yondashuvni ishlab chiqadi.

**Natija.** Kinodiskurs belgilar xilma-xilligi bilan ajralib turadi. Ko'plab tadqiqotchilarning fikriga ko'ra, bu xususiyat hatto dastlabki jimjit filmlarga ham xos bo'lgan. Bunday filmlarda yozuvli sarlavhalar va maxsus izohchilar tomonidan berilgan og'zaki hikoyalar qo'llanilgan (Mechkovskaya, 2017). Bundan tashqari, jimjit filmlar o'z ifodasini asosan qahramonlarning imo-ishoralari va yuz ifodalari orqali yetkazgan. Og'zaki dialogsiz ham, so'zlar yordamida tabiiy ravishda ifodalanadigan hamma narsani yetkazish mumkin bo'lgan. Film dialoglari paydo bo'lganida, ular darhol harakatdagi tasvir va musiqaga uyg'unlashmadi. Faqat vaqt o'tishi bilan dialoglar boshqa belgi tizimlari bilan integratsiyalashgan holda film tuzilishiga moslasha boshladi. Keyinchalik, og'zaki ifoda vositalari muhim ahamiyat kasb eta boshladi va filmning ikkala komponenti – verbal va vizual elementlar teng darajada ahamiyatli bo'lib qoldi.

Kinodiskursning belgilar tizimi lingvistik va nolingvistik belgilarga bo'linadi. Har bir guruh ichida Pirs tasnifiga ko'ra, ikonkalar, indekslar va ramzlar ajratiladi. Lingvistik vositalar asosan yozma va og'zaki belgilardan iborat bo'lib, ular film realligiga oid yozuvlar va sarlavhalar (plakat, ko'cha nomi, maktub) yoki og'zaki nutq (aktyorlarning so'zlashuvi, ekrandan tashqaridagi matn, qo'shiq) orqali namoyon bo'ladi (Slyshkin & Efremova, 2004). Tabiiy tilda indeks va ikon belgilari kam uchraydi, ammo film diskursida ushbu turlar keng qo'llaniladi – intonatsiya, undov so'zlar va deiktik birliklar indeks belgilarga misol bo'lsa, tovushga taqlid qilish ikon belgilarga kiradi (Mechkovskaya, 2017).

Film diskursining nolingvistik komponenti asosan ikon va indeks belgilardan iborat bo'lib, ular vizual va audial shaklda bo'lishi mumkin. Audial qism tabiiy shovqinlar, texnik shovqinlar va musiqa bilan ifodalanadi, badiiy film ichidagi hujjatli epizodlar ham indeks belgilar hisoblanadi. Vizual qism esa odamlar, hayvonlar va narsalarning harakatlari, imo-ishoralari hamda yuz ifodalaridan tashkil topgan bo'lib, asosan ikon va indeks belgilardan iborat (Slyshkin & Efremova, 2004).

Shuni ta'kidlash lozimki, ayrim tasvirlar film davomida belgilar va ramzlar sifatida namoyon bo'lib, kinematografiyaning rivojlanishi davomida ramziy ma'no kasb etgan (masalan, taqvim – vaqtning ramzi sifatida). Bart (2015), Mitri (2000), Pasolini (1984) va boshqa film nazariyotchilari kinematografik tildagi ramziy tasvirlarni batafsil tahlil qilganlar.

Film diskursi turli xil belgilarni yagona semantik, funksional va struktural sohada sintez qilishning yorqin namunasidir. Oddiy belgilar birikib, birinchi darajali murakkab belgilarni hosil qiladi va ular o'z navbatida yanada murakkabroq ikkinchi darajali belgilarni shakllantiradi (Mechkovskaya, 2017). Film diskursining muhim semiotik xususiyati shundaki, uning belgilar tizimi qo'shiluvchi (additiv) emas.

Boshqacha aytganda, murakkab belgi o'z tarkibiy qismlarining oddiy yig'indisi emas, balki sifat jihatidan yangi birlik hisoblanadi. Asosiy savol shundan iboratki, aniq mustaqil ma'noga ega bo'lgan qaysi belgi murakkab belgi sifatida ko'rilishi kerak.

Shklovskiy (2017) o'zining kinematografiya haqidagi asarlarida "**film so'zlari**" – ya'ni ma'no yuklangan birliklar (harakatlar, imo-ishoralar, tasvirlar) haqida yozadi. Film so'zi – bu muayyan ma'noni ifodalovchi fotosurat materialining segmentidir. Muallif shuningdek, "**ieroglif**" atamasidan foydalanadi: ierogliflar nafaqat individual tovushlar, morfemalar, bo'g'inlar yoki so'zlarni, balki tushunchalarni ham bildiradi. Ekranida harakatlanayotgan odamlar ierogliflarga, film so'zlariga yoki film tushunchalariga o'xshaydi.

**Muhokama.** Ko'plab tadqiqotchilar kadrni mustaqil ma'noga ega bo'lgan asosiy film birligi sifatida qarashadi. Kino nazariyasida kadr atamasi mini-fotosurat, alohida film segmenti yoki to'liq harakatni o'z ichiga olgan filmning bir qismi – ya'ni kadr deb ataladigan narsa uchun ishlatiladi. Kamera yoqilgan vaqtdan boshlab olingan film kadrining davomiyligi bir necha soniyadan bir necha daqiqagacha bo'lishi mumkin, shuning uchun uning davomiyligi turlicha bo'ladi. Ayzenshteyn (2016) yozadiki, film tahrir qilish jarayonida bir-biriga ulanib ketgan kadrlar to'plamidan tashkil topadi. Har bir film kadrda umumiy mavzuning bir elementi aks etishi kerak. Lotman film kadrlarini va so'zlarni solishtiradi: ikkisi ham kichik qismlarga bo'lishi mumkin yoki ketma-ketliklar hosil qilishi mumkin – kadrlar ketma-ketligi va jumla mos ravishda, ammo film kadrini asosiy birlik deb hisoblaydi. Uni turli yo'llar bilan aniq tasvirlash va boshqarish mumkin (Lotman va Tsivyan, 2014).

Tsivyan, filmning eng kichik birligi har doim ikki yadroli film kadri, ya'ni "**asosiysi zanjir**" yoki sintagma bo'ladi, deb hisoblaydi. Yadroli film kadrda kamida ikkita element bo'lgan davomli film segmenti bo'ladi: suratga olish obyekti va uning joylashuvi. Xabar faqat ikki bunday kadrni birlashtirish orqali tushunilishi mumkin (Lotman va Tsivyan, 2014). Pasolini (1984) "**tasvir-belgi**" atamasidan foydalanadi, Deleuze (2016) esa film semiotik tuzilmasining birinchi o'ldrovi sifatida "**tasvir-harakat**" haqida gapiradi, undan tasvir-idrok, tasvir-hissiyot, tasvir-tashvish, tasvir-harakat, tasvir-refleksiya kelib chiqadi. Eko (2016) film tuzilmasining asosiy birligi sifatida "**ikonik belgi**" haqida yozadi. Ekoning fikriga ko'ra, haqiqatni ifodalovchi obyekt mustaqil belgi sifatida qaralishi mumkin emas, chunki film kadridagi obyektlar ko'pincha faqat tomoshabin tomonidan biror narsani ko'rish kutishiga qarab ma'no kasb etadi. Bu kutish narrativ jarayonida to'planib boradi va tomoshabin film kadridagi obyektini tan oladi, aks holda bu mumkin bo'lmasdi.

**Xulosa.** Shu sababli, ushbu maqola kinodiskursning bir qator semiotik xususiyatlarga ega ekanligini ko'rsatadi, bu uni boshqa ko'plab diskurs turlaridan farqlantiradi. Uning eng muhim semiotik xususiyatlari quyidagilardir: belgi heterojenligi (turli semiotik tizimlarning belgilar va kodlari o'zaro ta'sir qilib, noyob ma'nolarni yaratadi); ko'p qavatli tuzilma (oddiy belgilar murakkab belgilarga birlashadi); qo'shiladigan emas, balki rivojlanadigan xususiyat (murakkab belgilar o'z tarkibidagi ma'nolarni faqat ifodalab qo'yish bilan cheklanmay, sifat jihatidan yangi ma'nolarni rivojlantiradi); ochiqlik (kinodiskurs atrof-muhit bilan o'zaro ta'sir qiladi, doimiy ravishda o'zgarib boradi va rivojlanadi); ko'p kanalli idrok (ma'lumot ikkita kanal orqali uzatiladi: ko'rish va eshitish); interaktivlik (tomoshabinning harakatlariga qarab tuzilishi o'zgarishi mumkin, lekin shu bilan birga, har doim o'z yaxlitligi va to'liqligini saqlaydi).

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## TEJAMKORLIK TAMOYILINING TIL SATHLARIDA O'RGANILISHI

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**Annotatsiya.** Ushbu maqolada tejamkorlik tamoyili tilshunoslik fanida ko'pchilik olimlar tomonidan tilning asosiy tendentsiyalaridan biri sifatida e'tirof etilgani, mazkur tamoyilning mohiyati talaffuz tezligi va yengilligiga bo'lgan intilish, har bir fikrni yetarli darajadagi aniqlikda ifoda etish imkoniyati to'liq saqlangan holda tilning leksik-grammatik jihatdan tez va yengil idrok qilinishi va o'zlashtirilishi tahlil qilinadi.

**Kalit so'zlar:** tilshunoslik, tamoyil, og'zaki nutq, tejamkorlik tamoyili, tadqiqot, nutq faoliyati, moslashuvchanlik.

## ИЗУЧЕНИЕ ПРИНЦИПА ЭКОНОМИИ НА ЯЗЫКОВЫХ УРОВНЯХ

**Аннотация.** В данной статье рассматривается принцип экономии, который большинством учёных-лингвистов признаётся одним из основных направлений в языке, а суть этого принципа заключается в стремлении к скорости и лёгкости произношения, умении выразить каждую мысль с достаточной точностью. При этом полностью сохраняется лексическая и грамматическая составляющая, анализируется быстрое и лёгкое восприятие и усвоение.

**Опорные понятия:** теория, принцип, наблюдение, разговорная речь, принцип экономии языка, процесс общения, речевая деятельность.

## STUDYING THE PRINCIPLE OF ECONOMY IN LINGUISTIC BRANCHES

**Abstract.** This article analyzes the fact that the principle of economy is recognized by most scholars in linguistics as one of the main tendencies of language, the essence of this principle is the desire for speed and ease of pronunciation, the ability to express each thought with sufficient accuracy, while fully preserving the ability to quickly and easily perceive and master the lexical-grammatical aspects of the language.

**Keywords:** theory, linguistics, principle, monitoring, speech, structural components, principles of economy, speech activity.

**Kirish.** Til evolyutsiyasi jarayonida tilning lug'at tarkibi bilan bir maromda tovush tizimi ham muntazam o'zgarib boradi: tovushlar soni tafovutlanadi, yangi tovush yaratish ko'nikmalari shakllanadi va h.k.

Til evolyutsiyasining fonetik nazariyasi sohasida izlanishlar olib borgan olim Y.D.Polivanovning o'yalari tilni jamoa a'zolarini birlashtiruvchi mehnat faoliyati sifatida tushunish asosida rivojlangan [1,119]. Nutq jarayoni tarkibiga u "fonatsiya" va "eshitish" (yoki "appersepsiya") aktlarini kiritadi. Fonatsiya akti vazifasiga "muayyan belgilarni minimum energiya sarflagan holda eshitaladigan (va ajratib olinadigan) akustik natija yaratish" kiritiladi. Albatta, fonatsiya akti kerakli kuch va aniqlikda amalga oshiriladi. Olimning fikricha, tejamkorlik istalgan nutq mehnat faoliyati xususiyati hisoblanadi. "Bizning fonetik faoliyatimizning o'ziga xos jihati" sanalgan maksimum tejamkorlik doim ham istalgan so'zlashuv jarayonining zaruriy omili bo'la olmaydi.

Fonatsion energiya tejamkorligi deganda, Ye.D.Polivanov muayyan tovush kompleksi fonatsiyasi uchun zarur bo'ladigan vaqt tejamkorligi bilan bir qatorda alohida artikulyasiyalar qisqarishini, kuch tejamkorligini nazarda tutadi [2,167]. Ayni chog'da fonatsiya uchun zaruriy vaqt tejamkorligidan tashqari alohida artikulyasiyalar qisqarishi har doim ham nutq faoliyati uchun foydali tejamkorlik bo'lavermasligini Ye.E.Polivanov qayd etadi. So'zlovchining tez gapirishi me'yoriy tempdagi nutqdan ko'ra qiyinroq bo'lishi va tez bajariladigan tafakkur operatsiyalarini talab qilishi mumkin.

Umuman olganda, tildagi tovush o'zgarishlarini Ye.D.Polivanov bir tovush ichida sodir bo'luvchi va boshqa tovushlarga ta'sir ko'rsatmaydigan o'zgarish sifatida qaraydi. Aniqrog'i bir tovush o'zgarishi tilning fonetik tizimiga ta'sir etmaydi. O'z yo'nalishini aniqlovchi bu turdagi o'zgarishlarning umumiy tamoyili "tovush hosil qilish qiyinchiliklarini kamaytiruvchi" tejamkorlik tamoyilidir. Bunda spirantizatsiya (affrikatlardagi portlovchi elementning yo'qolishi), ayrim tillardagi tiloldi lablangan unlilar

delabializatsiyasi, [i] tovushidan oldin undoshlarning yumshalishi kabi fonetik hodisalar nazarda tutiladi [1,121].

**Asosiy qism.** Talaffuz energiyasi tejamkorligi tendensiyasini, Ye.D. Polivanov ayrim soʻzlarning turli shaklda, yaʼni baland yoki past ovoqda, tez yoki sekin, ravon yoki mujmal, pingʻillab, hattoki burun orqali talaffuz etilsada, aynan oʻsha soʻzning oʻsha maʼnoda tushunilishi holatlari orqali izohlaydi.

Yana bir boshqa tadqiqot ishida e.D.Polivanov talaffuz (fonatsion) energiyasining qisqarishi tendensiyasining baʼzan maksimal darajada namoyon boʻlishini qayd etadi. [3,120-121] Bunga misol tariqasida tez-tez ishlatiladigan, maʼnosi oson fahmlanadigan, boshqa soʻzlar bilan aralashtirib yuborilmaydigan soʻzlarni keltiradi: rus. *здравствуйте* → *здраствуйте* → *зрасте* → *драст* → *драц* → *драс* → *эсс* → *сс* ёки *государь* → *осударь* → *сударь* → *сда* → *ста* [*пожалуйста* soʻzidagi]; oʻzb. taqsir → tasir → tas. Odatda uchraydigan minimal darajali fonatsion energiyaning qisqarishi tendensiyasiga: murakkab tovush birikmalaridan bir tovushning tushib qoldirilishi, masalan, rus. *солнсе* → *сонсе*, lot. *yest* fransuz tilida E shaklida, Augustus «avgust» yagona tovush u ga aylangan (frans. *Аоūt*) va h.k.; qiyintalaffuzli tovushlarning osonlariga almashtirilishi (keng tarqalgan affrikatlarning spirantizatsiyasi S→S, S→SH va b.) kiradi.

Jarangli undoshlarning jarangsizlardan oldin va soʻz oxirida jarangsiz, yaʼni jarangsizlantirishga qulay pozitsiyalarda talaffuz etilishini Ye.D.Polivanov "fonatsion energiya tejamkorligi" tendensiyasi taʼsirining natijasi deb hisoblaydi. Jarangli undoshlarning jarangsizlardan oldin va soʻz oxirida jarangsiz, yaʼni jarangsizlantirishga qulay pozitsiyalarda talaffuz etilishini Ye.D.Polivanov "fonatsion energiya tejamkorligi" tendensiyasi taʼsirining natijasi deb hisoblaydi, qiyoslang: rus. *лоб* – *лоп*, *муж* – *муш*, *воз* – *вос*, *трубка* – *трупка*, *сказка* – *скаска* va h.k. [3, 122]

"Tejamkorlik tendensiyasi" termini orqali Y.D.Polivanov odatda talaffuz harakatlarini qisqartirish yoxud yengillashtirishni nazarda tutadi. Fonatsion quvvat tejamkorligini olim murakkabdan soddalashtirish evolyutsiyasiga ega boʻlgan quyidagi holatlarda ham kuzatadi: uch yoki toʻrt tovushdan iborat soʻzlar ikki hatto bir tovushga aylanadi, masalan, h.-ye. *esti* → lot. *yest* → frans. *ye* [-ye(st)].

Shunday qilib, ikki yoʻnalishdagi fonetik oʻzgarishlarga muvofiq Ye.D.Polivanov tejamkorlikning ikki turini belgilaydi: 1) faqat fonatsion tejamkorlik (keyinchalik, "talaffuz qulayligi" [1,119] deb yuritila boshlandi) - har bir nutq aktida voqelanadi va fonetik jihatdan muhim boʻlmaydi, hamda 2) "psixik faoliyat tejamkorligi" - nutq amaliyotidan impuls oladi, biroq muayyan fonema yoki fonemalar kompleksining uchrashish darajasining statistik bahosi bilan ham bogʻliq boʻladi.

I.A.Boduen de Kurtene tadqiqotlarida esa tejamkorlik tamoyili asosan tovushlarning (faqat fonemalarning) oʻzgarishi qulaylikka boʻlgan intilish orqali ifodalangan fonetik hodisalar tahlilida namoyon boʻladi. Shundan kelib chiqqan holda, murakkab tovushlarning osonlariga almashtirilishi yoki umuman yoʻqolib ketishi tushuntiriladi. Bu jarayon, olimning fikricha, quyidagi shaklda amalga oshadi: kuchsiz fonemalar avloddan avlod oʻtganda avvalboshda talaffuz etiladi, keyinchalik talaffuzdan chetda qolib faqat nazarda tutiladigan va bora bora til markazidan butunlay yoʻqolib ketadi. Buning ustiga Boduen xalq ogʻzaki nutqida uchraydigan dissimilyasiya hodisasini ham keltiradi: *lekрут* → *рекрут*, *секлетар* → *секретар* va b.

Til evolyutsiyasi, jumladan, tejamkorlik prinsipi masalasi yechimida oʻz zamondoshlaridan ilgari talangan holda I.A.Boduen de Kurtene fonatsion faoliyat tejamkorligiga intilish samarasi oʻlaroq istalgan koʻrinishdagi qisqarish yoki soddalashish faqat markaziy miya tizimida toʻsiqqa uchramasagina mumkin sanalishini taʼkidlaydi. Bu esa I.A.Boduen de Kurtene tomonidan tejamkorlik tamoyili nazariyasiga kiritilgan muhim aniqlik sanaladi. Bunda olim tildagi tejamkorlik tamoyiliga doimo notejamkorlik tamoyili qarama-qarshi turishini nazarda tutadi va ularning oʻzaro harakatini umumlisoniy tendensiya sifatida qabul qilish lozim, zero bu oʻzaro harakat istalgan til evolyutsiyasining dinamik xarakterini belgilaydi.

Tovushlarning qisqarishi (masalan, unlilar) agar ular tilda kommunikativlik nuqtayi nazaridan ortiqchalik kasb etsagina sodir boʻladi. Boshqacha aytganda, tovush tushirib qoldirilishi tinglovchiga soʻz maʼnosini anglab olishda qiyinchilik tugʻdirmasligi lozim. Odatda, tez-tez qoʻllaniladigan va koʻp energiya talab qiladigan soʻzlar talaffuzida ayniqsa kuchli qisqartirish yuzaga keladi (masalan, rus. «grit» - «govorit» oʻrniga, «chĕk» - «chelovek» oʻrniga, «судар» - «gosудар» oʻrniga va b.).

I.A.Boduen de Kurtene tejamkorlik deganda faqat fonatsion va yoki faqat auditsiya tejamkorligini tushunmaslik kerakligini uqtiradi. tejamkorlikning har bir turi boshqalari bilan oʻzaro bogʻliqdir. Demak, fonatsion tejamkorlik aqliy miya faoliyatiga zarar yetkazadigan boʻlsa bunday tejamkorlik turi hech qachon yuzaga kelmaydi. Til oʻzgarishlarini kuzatar ekan olim bola tomonidan ota-onasining (va oʻzi oʻsgan, oʻqigan, gaplashadigan muhitning) tilini oʻzlashtirishi jarayonining ahamiyatiga alohida eʼtiborini qaratadi. Bolalar tilida noqulay tovush birikmalaridan qochishga va ularni nisbatan qulayroq shakllarga oʻzgartirishga intilish borligi kuzatiladi. Bolalar tilidagi bunday tendensiya bora-bora (bir qancha avloddan keyin) tildagi tarixiy oʻzgarishlarga olib keladi.

Keyinchalik bir qator yetuk tilshunos olimlar va shu jumladan, Ye.D.Polivanov tadqiqotlarida ushbu g'oyaning qo'llab quvvatlanishi I.A.Boduen de Kurtene tomonidan ilgari surilgan mazkur g'oyaning qanchalik ahamiyatli ekanligidan dalolat beradi.

Ilk bor I.A.Boduen de Kurtene shakllarning soddalashtirilishiga asoslangan tilning umumiy rivojlanishi orqali tejamkorlik tamoyili nazariyasini asoslab berdi. Ma'lumki, shakllarning soddalashtirilishi haqida olimning e'tirofiga qadar ko'plab tilshunoslar gapirishgan, biroq Boduen birinchi marta soddalashtirishga bo'lgan intilishni umumiy tejamkorlik tamoyili bilan bog'lagan holda tushuntiradi.

Til o'zgarishlari tahlilining fonetik aspekti I.I.Boduen de Kurtene va uning izdoshlaridan Ye.D.Polivanov izlanishlarida fundamental tadqiq qilingan holda, keyinchalik boshqa olimlar tomonidan davom ettirildi. Jumladan, L. Blumfild fonetik jarayonlarni, masalan assimilyasiyalarni "unlilar va boshqa ochiq tovushlarning kuchsizlanishi" va b., nutq tovushlari artikulyasiyasidagi tejamkorlik deb ataydi. Bundan tashqari, L.Blumfildning qayd etishicha, german va slavyan tillaridagi sr tovush birikmalari orasida t tovushining paydo bo'lishida yana bir qo'shimcha artikulyasiya paydo bo'lgandek tuyuladi. Holbuki, ushbu holatda hech qanday qo'shimcha artikulyasiya bo'lishi mumkin emas, balki vaqtinchalik artikulyasiyalarning tadrijiy artikulyasiyalarga almashtirish hodisasi sodir bo'lishi kuzatiladi. Buning ustiga tadrijiy artikulyasiyalarni amalga oshirish vaqtinchalik artikulyasiyalardan ko'ra shubhasiz osonroq kechadi.

L.Blumfild g'oyalarining ahamiyati shundaki, bunda tejamkorlik tamoyili va "talaffuz harakatlarining soddalashtirilishi" (ya'ni, tejamkorlik) tushunchasi o'z ichiga yanada "mayda", "ikir-chikir" tushunchalarni oladi: "fonetik tizimning soddalashtirilishi", "til shakllarining qisqarishi" va h.k.

O'zidan oldingi olimlar (O. Yespersen, I.A. Boduen de Kurtene, Ye.D. Polivanov, SH. Balli, E. Sepir va b.) kabi L.Blumfild umumiy tovush o'zgarishlarining artikulyasiyani soddalashtirishga tomon yo'nalishiga e'tibor qaratadi. Shuningdek, L.Blumfild fonetik o'zgarishlar haqida gapirar ekan, ularning tarixiylik nuqtayi nazaridan "bir instiktusti variantning boshqasiga zarar yetkazgan holda asta-sekin qo'llanilishi"ga e'tiborni qaratadi.

Aynan shu yondashuvni A.Martinening "minimal avtonom sintagma" to'g'risidagi g'oyasida uchratamiz. Bu g'oya unli va undosh birikmasining bo'g'inda - ifoda planining minimal sintagmasida namoyon bo'ladi. A.Martinening tejamkorlik tamoyili nazariyasi oldingi to'plangan ilmiy an'analarning mantiqiy davomi sifatida yuzaga keldi. O'zining mashhur "Fonetik o'zgarishlarda tejamkorlik tamoyili" nomli tadqiqot ishida A.Martine taniqli olimlar P. Passi, G. Suyit, O. Yespersen, M. Grammon va b. kabi o'tmishdoshlarini alohida tilga oladi.

Tejamkorlik tamoyili A.Martinening ilmiy izlanishlarida avvalambor, fonetik sathdagi faktlarga asoslangan. Uning fikricha, har bir tushunchaning bir nechta tovush birikmasidan iborat ifodasi mavjud. Agar har bir tushuncha qismlarga bo'linmaydigan muayyan tovush hosilalariga birlashtirilganda edi, insonda shunga mos holda qanaqangi eshitish va talaffuz imkoniyatlari kerak bo'lishini tasavvur qilish mushkul. Olimning qayd etishicha, tejamkorlik tamoyili nuqtayi nazaridan fonemalarning bir biriga nisbatan joylashishi muhim ahamiyatga ega.

J.Vandriyes kabi A.Martine ham fonemalarning qo'llanilish chastotasining orttirilishi bilan ularning farqlash va ekspressivlik darajasi qisqarib boradi yoki yo'qolib ketishini ta'kidlaydi.

Nutq tejamkorligi tamoyili nuqtayi nazaridan fonemalar (yoki fonema birikmalari) boshqa fonemalar bilan birika olish qobiliyatiga ko'ra boshqalariga nisbatan katta farqlanish imkoniyatiga ega bo'lishi mumkin.

Oldingi olimlar g'oyalarini davom ettirgan holda A.Martine tilning fonema birikmalarini soddalashtirishga bo'lgan intilishini qayd etadi. Tilshunos ayrim tillarda ikkilangan undoshlarning soddalashtirilishi kabi holatlarga to'xtalib o'tadi.

A.Martinening fikriga ko'ra, kombinator o'zgarishlar (assimilyasiya, dissimilyasiya, akkomodatsiya va b.) tejamkorlik tamoyili bilan bevosita bog'liq bo'lib, lingvistik tejamkorlik nuqtayi nazaridan kombinator o'zgarishlar soddagina tuyulsada, aslida kontekstning muayyan fonemaga nisbatan bosimi baribir chegaralangan bo'ladi.

Shunday qilib, fonetik-fonologik sath evolyutsiyasidagi tizimli xususiyatga ega bo'lgan omil bir yo'nalishli, to'g'ri chiziqli xarakterli kuchga ega emas. Paradigmatika va sintagmatika, to'g'ri chiziqli birliklar va urg'u, fonema va bo'g'in, bo'g'in va fonetik so'z - hammasi o'zaro bog'liq bo'lib, tejamkorlik xarakterining nutqiy artikulyasion-akustik manzarada voqelanishiga sabab bo'ladi.

Leksik tejamkorlik tamoyiliga oid muammolar tilshunos olimlarni oldindan qiziqtirib keladi. Bu borada taniqli olimlardan G. Kursius, Spenser, G. Paul, O. Yespersen, I.A. Boduen de Kurtene, N.V. Krushevskiy, V.A. Bogoroditskiy va boshqalar alohida izlanishlar olib borishgan.

Y.D.Polivanov o'zidan oldingi olimlardan farqli holda, bu masalaga atroflicha to'xtalib o'tadi. U tejamkorlik tamoyili muammolarini turli til sathlarida, jumladan, lug'at boyligiga (va frazeologiya) alohida

ahamiyat qaratgan holda leksik sathda tadqiq etadi. Olimning fikricha [1,286], ushbu sath "muayyan jamoaning muayyan davrdagi madaniyati mohiyatini nisbatan yaqqolroq aks ettiruvchi til hodisalarining yagona sohasidir".

Lugʻat boyligidagi oʻzgarishlar haqida toʻxtalar ekan, Ye.D.Polivanov shunday deydi: "lugʻaviy xarakterdagi oʻzgarishlarga (ayniqsa, til evolyutsiyasiga bogʻliq muammolarga) alohida tartibda yondashish lozim: ular haqida soʻz borar ekan, lugʻaviy yangiliklarning (ayrim soʻzlarning oʻlimi, yaʼni isteʼmoldan chiqishi, yangilarining paydo boʻlishi, soʻz maʼnolarining qisman yoki toʻla oʻzgarishi kabi hodisalar) katta qismi tegishli jamoaning ijtimoiy va kundalik-madaniy sharoitlaridagi oʻzgarishlarni bevosita yoki bilvosita aks ettirishini unutmazlik kerak (shundan kelib chiqqa holda, mazkur jamoa tafakkuridagi tushunchalar doirasining oʻzgarishi sodir boʻladi). Ijtimoiy va madaniy-tarixiy evolyutsiyaning mazkur toʻgʻridan toʻgʻri va spetsifik tabiatli qonuniyati, shunga mos ravishda til taraqqiyotida sodir boʻladigan boshqa hodisalarni ajratishga asos boʻla oladi".

Sossyur va O.Espersenlarning tilda bir tushunchani bir shakl orqali ifodalashga intilish kuzatilishi toʻgʻrisidagi fikrlarini davom ettirgan Ye.D.Polivanov buni til tejamkorligi bilan bogʻlaydi: "Gap shundaki, barcha tillarda kuzatiladigan, biroq hamma tilda har xil koʻrinishda namoyon boʻladigan tejamkorlik tamoyili oʻsha til egalari tafakkurida yuritiladigan bir maqsadli yagona tushuncha uchun bittadan ortiq soʻz (yoki soʻz birikmasi) sarflanishiga toʻsqinlik qiladi".

Ye.D.Polivanov shuningdek, XX asrda paydo boʻlgan soʻz yasallashining yangi usullarini ham (xususan, "abbreviaturali dorinomalar") tejamkorlik tamoyili bilan izohlaydi.

Olimning fikricha, barcha tillarda ikki soʻzli birikmalarning bir soʻzga aylanishi kuzatiladi, qiyoslang: rus. *pravo ucheniye* – *pravoucheniye*, masalan: «*Im yeshe ne bylo vneseno pravoucheniye*»; frans. *viva mente* → *vivement*; ... va h.k. Bu jarayon til doim davom etadi, chunki, deydi Ye.D.Polivanov, ijtimoiy buyurtma tilda tez-tez uchraydigan tushunchalarning bir soʻz bilan nomlanishini talab qiladi.

Bundan tashqari, Ye.D.Polivanov tejamkorlik tamoyili oʻz ichiga soʻz va ifodalarning "eskirishi, charchab qolishi" ("iznashivaniye") degan tushunchani ham qamrab olishini taʼkidlaydi. Demak, individuum tomonidan yangi oʻrganilgan soʻz mumkin qadar aniqlik bilan boshida talaffuz etiladi. Biroq keyingi holatlarda, Ye.D.Polivanovning fikricha, asta-sekin talaffuz energiyasini tejash tendensiyasi sezila boshlaydi - "tanish tovushlar (unli va undosh) "ningʻurma talaffuz etiladi", baʼzan esa (maxsus pozitsion va boshqa holatlarda) tashlab ketiladi, xolos. Tabiiy ravishda, shuning uchun ham, soʻz hattoki aynan bir individuumning yoki bir avlodning nutq amaliyoti davomida "eskirib qoladi". Shu sababli ham oʻsha avlodning kichik yoshdagilari boshlangʻich huquqlar asosida oʻz nutqiga tovush jihatdan "charchab qolgan" tez aytiluvchi dublet soʻzni - "standart andoza"ni oʻzlashtirib oladi va oʻzi ham uni qisqartirishni ("eskirtirishni") boshlaydi. Natijada barcha tillar tarixida uchraydigan shu xildagi hosilalar paydo boʻladi, soʻz birikmalari bir soʻzga aylanadi. Qiyoslang: *ille non habet passum* → frans. *il n'a pas* [fransuz tili tafakkurida bir soʻz sifatida idrok qilinadigan kompleks] [1,83].

L.Blumfild ham har xil sabablarga koʻra (ilm-fan va texnika taraqqiyoti, moda innovatsiyalari) tilda sodir boʻlgan leksik va boshqa turdagi lisoniy oʻzgarishlarni (tilda soʻzlarning eskirishi va oʻrnashib olishi, leksemalarning barcha turdagi transformatsiyalari hamda boshqa leksik hosilalar) soʻzshakllarning qoʻllanish chastotasi bilan bogʻliq holda tadqiq etadi. Shu kabi hamma oʻzgarishlarda birinchi navbatda shakl mazmunining ahamiyati koʻrsatiladi.

L.Blumfild (O.Espersen izidan borib) tildagi oʻzgarishlar leksik vositalarni tartibga solishga tomon yoʻnaltirilganligini taʼkidlaydi. Bunda L.Blumfild (I.A.Boduen de Kurtene va Ye.D.Polivanov kabi) tilning soʻzlarni qisqartirishga intilishini eʼtirof etadi. Biroq olim bu yerda talaffuz harakatlarining tejamkorligini nazardan chetda qoldiradi (I.A.Boduen de Kurtene konsepsiyasidagi fonatsion energiyani eslang.

Til tejamkorligining leksik sathdagi tadqiqoti mashhur fransuz olimi A.Martine tomonidan tildagi mavjud vositalar, jumladan, soʻz yasovchi morfemalar yordamida yangi soʻzlar yasallashi tahlilida namoyon boʻladi (202). Tilda umumlashtiruvchi xarakterga ega soʻzlarning mavjudligi, A.Martinening fikriga koʻra, tilda tejamkorlikning ifodalanishidan dalolat beradi. Masalan, qoʻshni soʻz bilan turli munosabatlarga kirish qobiliyatiga ega boʻlgan bitta soʻzning boʻlishi yanada tejamliroq hisoblanadi.

Til evolyutsiyasi natijasida leksik va fonetik sathlardagi oʻzgarishlar barobarida tilning grammatik qurilishida ham yangiliklar kuzatiladi.

Morfologik evolyutsiya sekin asta tilning grammatik shakllari tizimini sezilarli darajada oʻzgarishiga sabab boʻladi. Shuning uchun ham til evolyutsiyasi jarayonining turli davrlarida butunlay boshqa-boshqa grammatik qurilishga ega tillarni uchratamiz (qiyoslang: lotin va fransuz tillari yoxud got va ingliz tillari).

XX asr boshlarida tilshunos olimlarni rod grammatik kategoriyasi qiziqтира boshladi.

Gap shundaki, ayrim tillarda uchta rod (jen., muj., sr.) boʻlsa, boshqalarida ikkita (muj. va sr. yoki muj. [umumiy] va sr.), uchinchilarida esa umuman "rod" haqida tushuncha ham yuq. Shunisi ahamiyatliki,

bir tushuncha turli tillarda ifodalanganda turli rod kategoriyasida namoyon bo'ladi (qiyoslang: nem. der Stuhl «stul», der Löffel «qoshiq» va frans. la chaise «stul», la chuillère «qoshiq» va hokazo). Davr o'tishi bilan ayrim tillarda (roman, german tillari va b.) bir rod kategoriyasidan boshqa rodga osongina o'tgan otlarga ham ko'plab misollar keltirish mumkin. Olimlar shuningdek, ko'zga tez-tez tashlanadigan rod shakllari o'rtasidagi tafovutlarning yo'qolib borishi, ya'ni farqli shakllarining bartaraf etilishini ham qayd etib o'tadilar.

Tejamkorlik tamoyilining morfologik sathda bunday shakldagi harakatini O.Espersen kompleks tarzda tushuntiradi (53). Jumladan, tilshunos tilning rodlar o'rtasidagi shakli tafovutlarini bartaraf etishga bo'lgan tedensiyasi, kelishiklarning birlashishi (bunda gapdagi so'zning rolini tavsiflash uchun qat'iy so'z tartibini yetarli deb hisoblaydi), ikkilik sonining yo'qolishi ("oldingi ortiqcha farqlarning bartaraf etilishining har qanday ko'rinishi tilning taraqqiyotidan dalolatdir"), orttirma darajani ifodalash uchun maxsus shaklni yo'qotishga bo'lgan intilish ("qiyosiy va orttirma darajalar aynan bir xil ma'noni ifodalaydi") va hokazolarni tahlil ostiga oladi.

"O'zbek tiliga qiyoslangan rus tili grammatikasi" asarida Ye.D.Polivanov ham shu muammoga duch keladi [3,61]. O'zbek tili egalari uchun rus tilidagi grammatik rod kategoriyasini o'zlashtirish jarayonidagi jiddiy qiyinchiliklarni qayd etgan holda, tilshunos til o'rganuvchilarda "butunlay haqli tushunmovchilik" paydo bo'lishi haqida yozadi: "... nutq almashinuvining amaliy ehtiyojlarini mutlaqo oqlamaydigan bunday ortiqcha yuk (ona tili tafakkuri nuqtayi nazaridan) rus tili morfologiyasiga nima sababdan kiritilgan?"

Muammo sababini olim quyidagicha izohlaydi: agar rod kategoriyasi bo'lmagan tillarda, masalan, hali otni tanlamay turib sifatni aytish mumkin bo'lsa (qizil olma, hot dog), rus tilida grammatik rodni moslashtirish bilan bog'liq tafakkur jarayonlari muayyan energiyani talab qiladi. O'zbek tili esa, Ye.D.Polivanov fikricha, so'zlar o'rtasidagi aloqa rod kategoriyasi orqali ifolanadigan rus tilidan farqli o'laroq, qat'iy o'rnatilgan so'z tartibi yordamida (aniqlovchi aniqlanmishdan qat'iy oldinda tursa, rus tilida aniqlovchi aniqlanmishdan keyin ham kelishi mumkin) shu aloqaga erishadi.

Ye.D.Polivanov tejamkorlik tamoyili ta'sirini ko'plik tushunchasining "ko'p + predmet nomi" so'zlari yordamida emas, so'z tarkibida, ya'ni ko'plik son morfemasi orqali ifodalanishida ham kuzatadi. Ye.D.Polivanov shunday yozadi: "Negaki, bizning narsa haqidagi fikrimizga uning birlik yoki ko'pligi haqidagi fikr hamrohlik qiladi (ya'ni, son haqidagi umumiy tasavvur predmet haqidagi tasavvur tafakkuri ichida bo'ladi). Til tejamkorligi ko'plab tillarda son kategoriyasi ifodasining morfologik usulda qo'llanilishiga olib keladi, alohida so'z orqali ("ko'p + predmet nomi") emas, so'z tarkibida, ya'ni (ko'plik ma'nosiga ega) bir qator so'zlarda uchraydigan ko'plik son morfemasi yordamida ifodalanadi".

Shuningdek, "O'zbek tiliga qiyoslangan rus tili grammatikasi" asarida Ye.D.Polivanov rus va o'zbek tillari grammatikasini tasviriy metoddan foydalanib o'rganar ekan, modomiki, tilning istalgan holati bu - lingvistik omillarning to'xtovsiz dialektik evolyutsiyasidagi muayyan vaqt (momenti) hisoblanar ekan, "joriy va o'tkinchi" hodisalar haqida gapirmaslik mumkin emasligi haqida yozadi [3,61]. Bunday hodislarga misol qilib olim univertsion jarayonlarni (so'z birikmasi va so'z o'rtasidagi o'tkinchi hodislarni) tilga oladi va rus tilidagi predlogli birikmalarni va o'zbek tilidagi, masalan, balta bilan (yoki baltə minən), yoki davomlilikni ifodalovchi: bara jatyрман (shevalariga mos holda barvatman, barapmən, barjəppen, barvətmən, barutmən, barjappan, barjatirman va hokazolarni misol qilib keltiradi. Bunda tejamkorlik omili tomonidan "uqtiriladigan" univertsion jarayonlar va shunga o'xshash "o'tkinchi hodisalar" barcha tillarda kuzatilishini olim alohida qayd etadi.

A.A.Potebnya ham tejamkorlik tamoyili masalalarini hammadan ham ko'ra ko'proq grammatik sathda tahlil qiladi. Uning fikricha, bir shaklning boshqa yangisiga o'zgarishiga sabab, yangi shakl tafakkur talablariga "ko'rinishidan nisbatan muvofiqlik" kasb etadi.

Sifatlardan otlarning yasali holatlarini o'rganar ekan, tilshunos bu hodisani tafakkur harakatlarining kamayishi deya izohlaydi. Zero, bevosita yoki predikativli atribut sifatida xizmat qilib sifatni anglatuvchi so'z har xil turdagi otlar oldidan ishlatilishi tafakkuridan faqat bir narsa yoki ko'plab bir turdagi narsalar oldidan ishlatilishi va natijada subyekt yoki obyektga aylanishi tafakkuriga o'tishi ham tafakkur harakatlarining kamayishi natijasidir, deya qayd etadi olim.

O'z tadqiqotlarida A.A.Potebnya tillardagi grammatik rodlarning bora-bora farqlanmaslik holatiga o'tishini ta'kidlaydi. Masalan, yangi fors tili umuman lingvistik rodlarni farqlamaydi, semit tillari esa faqat jinslarga (ayol, erkak) mos keluvchi grammatik rodlarni ajratadi. Uchchala rod ham, A.A.Potebnyaning fikriga ko'ra, faqatgina hind-yevropa tillarida uchraydi, biroq mazkur til oilasining ayrim tillarida (kelt tili, litva tili, roman tillarida) ham sredniy rodning yo'qolish holati kuzatilmoqda. Slavyan tillar guruhidagi sloven va velikorus tillarida (joy-joyi bilan) A.A.Potebnya sredniy rodni mujskoy rodga almashtirishga (yabloki, вины, «yablok sodovoy») bo'lgan intilish haqida so'z yuritadi. Sababini esa ularning tushunarsizligi

bilan izohlaydi. Xususan, olimning yozishicha: "biz nega falon soʻz faloncha tilda falon davrda u-bu rodga taaalluqli boʻlganligini tushuntira olmadik".

Lisoniy oʻzgarishlarni, bir qator olimlar qanaqangi shakldagi qisqartirish boʻlmasin, soʻzlarning, soʻz birikmalarining, shakllarning, tovushlar va boshqalarning qoʻllanilishiga koʻra qisqartirishlarining bari tejamkorlik tamoyili nuqtayi nazaridan tahlil qilish maqsadga muvofiqligini taʼkidlashadi. Koʻrinib turibdiki, birinchi navbatda nisbatan tez-tez ishlatib turiladigan soʻzlar, affikslar va soʻz birikmalari azbaroi koʻp qoʻllanilganligidan semantik sayqallanganligi sababli qisqarishga mahkum boʻladi.

Nisbatan koʻp uchraydigan soʻzlar oʻz tabiatiga koʻra nisbatan qisqaroq boʻladi. Buning ustiga soʻzning uzunligi va fonema birikmalarining chegaralanganligi oʻrtasida - bir tomondan, ikkinchi tomondan esa, fonemalar sonining hajmi va ularning oʻzaro birikuvi erkinligi oʻrtasida ziddiyat mavjudligi kuzatiladi. Mazkur ziddiyat nisbatan koʻp qoʻllaniladigan soʻzlar uzunligining qisqarish jarayonlarining rivojlanishi sodir boʻlishiga va bir tomondan - fonemalarning oʻzaro birikuvidagi cheklovlarning yoʻqolishi, ikkinchi tomondan - koʻplab fonemalarning derivatsion hosildorligining va ularning oʻzaro birikishi holatlarining oʻsishiga olib keladi.

Bunday ziddiyat samarasi oʻlaroq, soʻz uzunligining qisqarishi va tildagi fonemalar sonining oʻsishi kuzatiladi.

I.A.Boduen de Kurtene, soʻzning morfologik strukturasi kelib chiqqan holda faqatgina oʻzakdan keyin affiksga ega boʻlgan tillarni (ural oltoy tillari, fin-ugor tillari) maʼqul koʻrishini bildiradi. Bu tillarni olim oʻzakdan oldin va keyin affikslari boʻlgan tillarga nisbatan kam psixik energiya sarfini talab qilganligi uchun "nisbatan sergak" tillar deb ataydi.

Sintaktik sathda "tejamli" fraza va "meʼyoriy" yoki "tejamsiz" fraza oʻrtasidagi farqqa eʼtibor bermoq lozim. Mazkur tafovut shundan iboratki, ularda har xil darajadagi aniqlikda va maromda maʼlumot mazmuni yetkaziladi va ifodalanadi: tejamli frazada u kamroq aniqlikda, biroq bir maromda yetkaziladi.

Demak, zamonaviy ingliz tili sintaksisida ellipsisning rivojlanishidagi asosiy sabablaridan biri sifatida matnda takrorga yoʻl qoʻymaslikka intilish koʻrsatiladi, bu esa ifoda hajmining qisqarishiga olib keladi. Mazkur jarayon oʻzida suppressiya hodisasi tendensiyasini aks ettirib, reperezentatsiya va substitutsiya kabi hodisalar bilan birga bir butunlikni kasb etadi. Ellipsis (soʻzning tushib qoldirilishi) - reperezentatsiya va substitutsiyalardan farqli oʻlaroq, sintaksisning ushbu jarayonlari orasida nisbatan faolligi bilan xarakterlanadi. Shu sababdan ham, ellipsis tadqiqotchi olimlarning diqqatini jalb qilib keladi.

"Murakkabdan osonga tomon harakat" tamoyili asosida, Ye.D.Polivanov soʻzning alohida yakkalanish kabi potensial qobiliyati bilan xarakterlanishini taʼkidlab shunday yozadi - "...yaʼni, soʻz nutq almashinuvi sharoitlarida muayyan komplekslar ishtirokisiz talaffuz qilinayotgan frazaning yagona tarkibiy qismi boʻla oladi. Masalan, soʻroq gaplarda va ularning javobida soʻzlarning yakka holda ishlatilishini solishtiraylik: - «Ты был в Москве?» - «Вы!» - «Вы!» - «Да» - «Когда?» - «Вчера». Boshqacha qilib aytganda, aynan shu mezon asosida soʻzga frazaning yoki gapning potensial minimumi deya taʼrif berish mumkin".

Bu yerda Ye.D.Polivanovning qarashlari G.Paul fikrlaridan bir-muncha farq qiladi. G.Paul oʻzining "Til tarixi tamoyillari" asarida quyidagicha yozadi: "Gapni biz uzluksiz yaxlitlik aʼzosi sifatida olar ekanmiz bunda uning toʻldirilishi haqida soʻz ham boʻlishi mumkin emas. Bunga dialogni misol qilib keltirish mumkin. Garchi dialogda qatnashuvchi shaxslar suhbatdoshi soʻzlarini takrorlamasada, bu - toʻldirilish imkoniyatining mavjudligiga sabab boʻla olmaydi, chunki, dialog - uzluksiz yaxlitlik sifatida tahlil qilinishi kerak".

Boshqacha qilib aytganda, qisqarishga yuz tutgan ifodalarning mazmuni yaxlit birlik sifatida qaraladi, chunki uning tarkibidagi ayrim qismlar mazmuni keraksizga aylanadi. Bu kabi barcha tushib qoldiriluvchi soʻzlar va morfemalarni qachonki soʻz va morfema birikmalarida ularsiz ham maʼno yasalishi kuzatilsagina eʼtiborsiz qoldirish mumkin. Dastavval ifodaning ichki shartliligi, yaʼni mazmun shartliligi, undan keyin esa tashqi shartliligi paydo boʻladi.

Xuddi shu xususda N.YU.Shvedova ham oʻz munosabatini bildirib, quyidagi misollarni keltiradi: «Kak nachal rabotat – ponemnogu otkladıval dengi na pokupku «Moskvicha» > otkladıval dengi na «Moskvicha» > otkladıval na «Moskvicha»// Ish faoliyatimni boshlashim bilanoq "Moskvich" sotib olish uchun kam-kamdan pul yigʻa boshladim > "Moskvich" sotib olish uchun pul yigʻa boshladim > "Moskvich" uchun pul yigʻa boshladim. «Kak nachal rabotat – ponemnogu otkladıval na «Moskvicha» gapi muallif tomonidan soddallashtirilgan gap sifatida talqin qilinadi. Yana bir misol: «Pomogat bratu zanimatsya (gotovitsya) po arifmetike» > «Pomogat bratu po arifmetike» // "Ukamga arifmetikadan tayyorlanishga yordam berish" > "Ukamga arifmetikadan yordam berish". N.YU.Shvedovanning fikricha, bu turdagi "soddalashtirishlar" nutq ifodasining umumiy mazmunini tushunishga halal bermaganligi uchun roʻy berishi mumkin.

Ellipsisning nazariy asoslarini SH.Ballingning lingvistik konsepsiyasidan qidirish maqsadga muvofiqdir. [4,416] Olim tilshunoslikda ilk bor "nol belgisi", "anglashiladigan belgisi" va ellipsis kabi tushunchalarni

farqlash masalasini o'rtaga tashlaydi. Boz ustiga, tilshunos anglashiladigan belgi va elipsis o'rtasidagi bevosida munosabatni aniqlab berdi. Bunda anglashiladigan belgi lisonga, ellipsis esa nutqqa oidligi ta'kidlanadi. SH.Ballining fikricha, anglashiladigan belgi lisonidagi ikki parallel tipning mavjudligiga asoslanadi va so'zlovchi (yozuvchi) uchun muayyan tanlovni nazarda tutadi. Buning barobarida anglashilgan belgi nutqqa tegishli aloqani ham o'rnatadi. Ellipsis esa faqat nutqiy xarakterga ega. Bu - o'zidan oldingi va keyingi kontekstda namoyon bo'ladigan belgi bo'lib, nutqda anglashilgan belgiga mos keladi. SH.Balli tadqiqotlarida bu - nol belgili birlik deb ataladi. Nutqda hech qanday aktual ma'noga ega bo'lmagan *Donnez!* [«Bering!»], *Regardez!* [«Qarang!»], *Mangez!* [«Tanovvul qiling!»] kabi situativ ellipsis bilan birga SH.Balli kontekstual ellipsislarini ham qayd etadi: *CHet élève à quinze ans et chelui – chi seize* [«Bu o'quvchi – o'n besh yoshda, ana unisi esa - o'n oltida»]. *Madame X. a deux enfants, l'un de six ans, l'autre (m.e. de quatre ans)* [«Madam X. ning ikki bolasi bor, biri – olti yoshda, ikkinchisi to'rtida» (ya'ni, "to'rt yoshda")] [4,418]. Oxirgi misollarda situatsiya orqali aniqlanadigan predmet yoki protsess emas, balki nutq kontestidagi voqelangan tushunchaga duch kelamiz.

Grammatikada ellipsis-gaplarni muayyan "pozitsion gap modellari" tavsiflaydi. Mazkur tushunchani ilk bor T.P.Lomtev kiritgan bo'lib, olim shunday yozadi: "Har xil so'zli formalardan iborat gap o'zida shu so'zlar mujassam pozitsiyalar tarkibini namoyon etadi. Alohida so'zli shakl gapning pozitsion tarkibidagi pozitsion bo'g'in hisoblanadi." Shunga mos holda, pozitsion tarkibli gapning muayyan turi "gapning pozitsion modeli"dir.

Tilning sintaktik sathiga oid zamonaviy tadqiqotlarda o'ziga xos atamalar paydo bo'lmoqda. Shuni alohida qayd etish joizki, ellipsis gaplarning grammatik ma'nosini hech bir atama to'liqligicha ochib bera olmaydi, zero mazmun-mundarijasiga ko'ra har bir atama doim nisbiylik kasb etadi, ular qaysidir ma'noda shartlidir. Boshqa so'z bilan aytganda, bir atama hajmi jihatdan ko'pmi, kammi farqlanishi mumkin. Biroq, nima bo'lganda ham tanlangan atama o'zi bildirayotgan tushunchani anglab olishda hech qancha qiyinchilik tug'dirmasligi lozim. Ellipsisning grammatik mohiyatidagi turli xususiyatlarni aks ettiruvchi atamalar orasida, avvalambor, "Lingvistik atamalar lug'ati"dagi («Slovar lingvisticheskix terminov») "Ellipsis" nomli lug'aviy maqolaga kiritilgan kichik semantik hajm atamasi sifatida ifodalangan "situativ ellipsis" bilan bir qatorda "kontekstual elipsis"ni uchratish mumkin.

Yuqoridagilarni inobatga olgan holda, "situativ ellipsis" atamasi axborotning aniqligiga ko'ra to'la talabga javob bermaydi. Aytaylik, kontekstual talablarga ko'ra so'z tushirib qoldirilishini bildiradigan "kontekstual ellipsis" atamasi elliptik gap tarkibining sintaktik mohiyatini yetarlicha aniqlikda ochib bersa, "situativ ellipsis" atamasi orqali, avvalambor, qanday sintaktik strukturalar tasniflanishi noma'lum. Haqiqatdan ham, "situatsiya" atamasidagi keng ma'no "situativ" determinatoriga ham ko'chib o'tadi, va bu ma'no "situativ ellipsis" atamasida ham mujassamlashib uni semantik jihatdan mujmal, ayrim hollarda noaniq qilib yuboradi.

Buning ustiga tahlil qilinayotgan atamani tushuntirishda "kontekst" va "situatsiya" atamalarining qiyosiy ma'nosi semantik jihatdan ayrim hollarda o'xshashligi bilan qiyinchilik tug'diradi. Bu esa "kontekstual ellipsis" va "situativ ellipsis" atamalarini bir-biridan farqlashga to'sqinlik qiladi. Gap shundaki, ular optimal holatda turli grammatik xususiyatlarga ega va sintaktik sathda boshqa-boshqa asoslardan hosil bo'luvchi elliptik strukturalarning ikkita gurux ko'rinishidagi terminologik ziddiyatini hosil qilishi kerak.

Shunisi diqqatga sazovorki, L.S.Barxudarov elliptik gaplarni nol variantli so'z eksplikatsiyasi usuliga ko'ra tasniflaydi va mumkin bo'lgan ikki turli gaplarni ajratadi: 1) sintagmatik to'ldiriladigan va 2) paradigmatic to'ldiriladigan gaplar. Ko'rinib turibdiki, olim yuqorida qayd etilgan atamalardan foydalanmagan.

Bugungi kunga kelib, elliptik gapni o'rganishda ikki xil yondashuvni kuzatish mumkin:

1) ellipsis - bu gapning tarkibiy jihatdan majburiy elementlari sifatida faqat ega va kesimning tushib qoldirilishi jarayoni va

2) har qanday elementi (hoh majburiy tarkibiy qismi bo'lsin, hoh fakultativ bo'lsin) tushirib qoldirilgan gap - elliptik gap hisoblanadi.

Bundan kelib chiqadiki, tarkibiy elementlaridan birortasi (birinchi darajali yoki ikkinchi darajali bo'laklar) tushirib qoldirilgan gapning eksplitsit tarkibi kontekst asosida (sintagmatik) vositasida tiklansa yoki muntazam formal-grammatik sintaktik qonuniyatlar asosida (paradigmatik) tiklansa bunday gaplarni elliptik gaplar deb atash lozim, zero ellipsis - bu "osongina tiklanadigan ifoda elementining (a'zosining) tushirib qoldirilishidir". Yanada aniqroq aytadigan bo'lsak, istalgan sathdagi eksplitsit ifodalangan elementning tushib qoldirilishi ahamiyatli bo'lgan va shunga muvofiq uning tiklanishi mumkin bo'lgan har bir gap elliptik gapdir.

Quyidagi semantik juftliklardagi tipik eliptik gaplar va ularning to'liq variantlarini solishtiraylik:

*She seemed insensible.*                      – *She seemed to be insensible.*

He came in, eyes open and ugly.	– He came in, eyes being open and ugly.
Early morning.	– It is early morning.
Nobody around.	– There is nobody around.
Perfect silence.	– It is perfect silence.
The boy we spoke about is not	– The boy about whom we spoke is not guilty. guilty.
Glass cracks when heated.	– Glass cracks when it is heated.

So'nggi paytlarda polifunksional sintaktik elementlarning ahamiyatini aniqlash uchun kontekstning roli umume'tirof xususiyat kasb etmoqda. Bugungi kunda istalgan boshqa sintaktik birliklar kabi gap o'zi tegishli bo'lgan nutqdagi boshqa gaplar bilan aloqadorlikda tadqiq etilishiga hech kim e'tiroz bildirmaydi. N.D.Arutyunovanning obrazli ifodasiga ko'ra hamma gaplar o'rtasida "mantiqiy aloqa ko'priklari tashlangan". L.Elmslev esa "istalgan mohiyat, shunga muvofiq istalgan belgi mutlaq emas, nisbiydir va faqat kontekstdagi o'rniga ko'ra aniqlanadi".

Ingliz tilshunosligida ham to'liqsiz gaplarni bir tarkibli gaplardan kontekst yordamida farqlashga bir necha bor urinishlar bo'lgan. Masalan, R.Xadelstonning qayd etishicha, "to'g'risi, unchalik universal bo'lmagan, farqlash vositalaridan biri shundan iboratki, gap ma'nosining kontekst va situatsiyaga bog'liqligini aniqlash lozim. Bir tarkibli gaplardan farqli o'laroq, to'liqsiz gaplarning, mazmunan tugallanganligi kontekst va situatsiyaga bog'liq bo'ladi".

Demak, bir biriga yaqin sintaktik birliklar orasidagi farq faqat ularning kontekst bilan mazmunan bog'liqligi asosida quriladi.

Bu kabi bir taraflama yondashuvning kamchiliklari, bizningcha, quyidagilardan iborat :

Birinchi, bir biri bilan mazmunan bog'lanmagan gaplarning (bu yerda - bir tarkibli gaplar) borligi bilvosita tan olinmoqda.

Ikkinchi, bir tarkibli gaplar doim mazmunan tugallangan deb hisoblanishi ochiqchasiga tasdiqlanmoqda. Biroq, faktiy material tahlili shuni ko'rsatadiki, mazkur e'tiroflarning birortasi ham so'zsiz qabul qilinishi mumkin emas.

Ularning birinchisidagi xatolik shundan iboratki, kontekstning sarhadlari aniqlanmagan. Bir tarkibli gaplar to'liqsiz gaplardan farqli o'laroq, ikki tomonlama kontekstual aloqaga ega bo'ladi, ya'ni ham chap, ham o'ng kontekst bilan aloqa qura oladi. Bir tarkibli gapning kontekstdan mustaqil bo'lib ko'ringanligining sababi kontekstual aloqaning aynan mana shu ikki tomonlama yo'nalishga ega bo'lganligidadir. Solishtiring:

*Miss Adams died in her sleep last night. An overdose of veronal.*

*Two women and a man, – said Sir Henry. – The old eternal human triangle.*

*Silence. Lady's Whalebone's gaze, passing from one to the other, had come to rest on me.*

*A whack and a shout, and the donkeys moved off.*

Boshidagi ikkita misolda birtarkibli gapning mazmuni o'zidan oldingi gaplarsiz tushunarsiz bo'lar edi. Zero, birinchi qismi sabab mazmunini bildirsa, ikkinchi qismda natija-oqibat munosabatlari ifodalanmoqda. Uchinchi va to'rtinchi gaplarda bir tarkibli gaplar go'yoki kontekstga bog'liq emasday tuyuladi. Biroq aslida, ular o'ng tomon kontekst bilan aloqa quradi, unda tushuntirish va oqibat ifodalangan bo'lib qayta yo'naltirilganligi bilan xarakterlanadi. Agar kontekst istalgan tahlil sathidagi o'rganilayotgan birlik mazmuni ifodalanadigan sharoitlar yig'indisi sifatida qaraladigan bo'lsa, elliptik gap mazmuni ham xuddi to'liqsiz gap mazmuni kabi bir xilda kontekstga bog'liq ekanligi yaqqol namoyon bo'ladi.

Xullas, mazmuniga ko'ra kontekstga bog'lilik bir tarkibli gapni to'liqsiz gapdan ajratishda farqlovchi alomat bo'la olmaydi. Zero, butunlay mazmunan avtonom gaplarning o'zi yo'q.

Shuningdek, bir tarkibli gaplarning mazmunan tugal fikr ifodalashi to'g'risidagi e'tirofda ham asos yo'q. Bir tarkibli gaplar istalgan boshqa turdagi gaplardek mazmunining tushunarli bo'lishi uchun kontekst zarur bo'ladigan sinsemantik elementlarni ham o'z ichiga olishi mumkin. The irony of it! degan elliptik gapda olmoshning mazmuni faqat kontekst orqaligina aniq bo'ladi. T.I.Silmaning fikriga ko'ra, gap tarkibida sinsemantik elementlarning bo'lishi gapning, umuman, sinsemantik xarakterda bo'lishini ta'minlaydi.

Bir tarkibli va to'liqsiz gaplarning kontekstga bog'liqligiga oid bir muncha boshqa yondashuvni biz R.Djeykobs qarashlarida uchratamiz: "Elliptik gap nutq yaxlitligi ichidagi boshqa gap bilan birikma hosil qiladi va turli sintaktik vazifalarni bajarishi mumkin. Bir tarkibli gap nutq zanjiridagi boshqa gaplar bilan yaqin aloqada bo'lsada, hech qachon birikma hosil qilmaydi". Bu tahlilni to'g'ri deya olamiz: Bir tarkibli elliptik gaplarda ham, to'liqsiz elliptik gaplarda ham kontekstga tarkibiy jihatdan bog'liqlilik haqida so'z bormoqda. Biroq muallif amaliy tahlilida bir tarkibli va to'liqsiz gaplarning kontekst bilan tarkibiy aloqadorligiga e'tibor qaratmay, to'liqsiz gaplarning boshqa gaplar bilan ma'noviy birikuv hosil qilishiga urg'u beradi. Fikrimizga olimning quyidagi g'oyasi dalil bo'la oladi: "elliptik gapdagi axborotning ma'noviy butunligi voqelanadigan" nutqiy birlik - minimal kontekst sifatida baholanadi.



Keltirilgan ta'riflardan ko'rinib turibdiki, bir tarkibli va to'liqsiz gaplar o'rtasidagi tavofutni aniqlashda faqat ma'noviy mezonga asoslanish muammoning yechimiga nuqta qo'ya olmadi. Z.Rasulovning tadqiqotida elliptik gaplarni ajratishda nisbatan formal (kontekstual-sintaktik) metoddan va shunga mos holda bu gaplarning o'ziga o'xshash sintaktik birliklardan ajratish metodidan foydalanilgan. Bunda boshlang'ich asos sifatida deskriptiv yo'nalish strukturalistlari tomonidan ilgari surilgan gap ta'rifi olinadi. "Gap - bu hech qanday grammatik shakl bilan tarkibiy bog'lanmaydigan grammatik shakldir: tashkil etuvchi (a constituent) bo'la olmaydigan birlikdir (a constitute)".

Ikkinchi boshlang'ich asos sifatida N.N.Amosovning fikriga tayangan holda tarkibida fe'l ishtirok etmagan minimal sintaktik qurilma hisoblanuvchi sintaktik kontekst tushunchasi olinadi.

Shunday qilib, gaplar o'rtasida mavjud bo'lgan munosabatlar ichidan sintaktik aloqa tahlilga tortiladi.

Elliptik gaplarini o'rganishda to'liqsiz gaplarning kelib chiqishi va shakllanishiga oid savolning yechimi juda muhim hisoblanadi. Chunki, bu yerda gapning to'liqsizni belgilovchi asos sifatida nimani olishning o'zi aniq emas. Shuning uchun ham ayrim sintaksist olimlarning ushbu masalaning yechimiga shubha bilan qarashlari tabiiy hol. Masalan, tilshunos I.A.Popovning quyidagi pessimistik xulosasini qiyoslang: "Biz to'liqsiz gaplarga grammatik asosga qurilgan qoniqarli ta'rif berish mumkin emasligini va gaplarni to'liqsiz va to'liq gaplarga ajratishning yagona, aniq mezonini aniqlash imkoni yo'qligini tan olishga majburiy".

Albatta, kommunikativlik nuqtayi nazaridan nutqda ishlatilayotgan istalgan gapni to'liq deb hisoblash mumkin, zero u aniq bir vaziyatda nutqdagi aloqa qurish chog'ida yetkazilishi kerak bo'lgan ma'lumotni yetkazmoqda. Haqiqatdan ham, aks holda u gap bo'la olmas edi, chunki aloqa qurish vazifasini (asosiy vazifani) bajarmagan bo'lar edi. Aslida kontekst tarkibidagi har bir gap o'zining tarkibiy xususiyatlari qanday bo'lishiga qaramay tegishli ma'noviy to'liqlikka, tugal fikrga ega bo'ladi. Aks holda nutq jarayoniga kiritilayotgan (axborot to'liqligi yetarli bo'lmagan) gaplar muayyan ma'lumotni yetkazish vazifasini talab darajasida bajarmaganligi uchun o'zaro muloqotga erishishning imkoni bo'lmay edi.

**Xulosa.** Bizning fikrimizcha, kontekst tarkibida bo'lgan istalgan gap ma'no to'liqligi nuqtayi nazaridan to'liq sanaladi, ya'ni, muayyan nutq vaziyatida har bir gap (tarkibidan va bajaradigan vazifasidan qat'iy nazar) mazmun planida to'liqdir. Shundan kelib chiqib, A.I.Nazarovning "gapning to'liqsizligi uning mazmun jihatidan ma'noviy tugallanmaganligi bilan belgilanadi" degan e'tirofi o'rinsizdir. Uning fikricha, "obyektiv ma'lumotlar bilan tasdiqlangan tugal ma'no - to'liqsiz gaplarni ta'riflash uchun asos hisoblanadi va tadqiq qilinayotgan gapning to'liqligini belgilovchi mezonlar shu asosda qurilishi lozim". Bu turdagi boshlang'ich qoidalar elliptik belgili gaplar ma'nosini subyektiv baholashga asoslangan holda grammatik hodisalarni izohlashga olib keladi. Bunday intuyitiv lingvistik qarashlar so'zsiz shubhali xulosalarga sabab bo'ladi.

Buning ustiga A.I.Nazarov yondashuvlarining xatoligini gapni kontekst muhitidan ayro tahlil qilinishida ham ko'rish mumkin. Darhaqiqat, istalgan gapning ma'noviy tugallanmaganligini kontekstdan ajratib olingan tahlil asosida aniqlashni tasavvur qilish qiyin. Tilshunos I.A.Popovning mulohazalari shu o'rinda diqqatimizni tortadi: "Agar yakka holda ajratib olingan gapning to'liqsizligini belgilovchi mezon sifatida uning ma'noviy tugallanmaganligi hisoblanadigan bo'lsa, bizning deyarli barcha nutqimiz, faqat og'zaki nutq emas, ayniqsa, dialogik nutq, balki kitobiy-yozma nutq ham - ma'no jihatidan tugallanmagan "to'liqsiz" gaplardan iborat bo'lar edi. Axir muloqot nutqidagi formal to'liq gaplarning asosiy qismi kontekstdan ajratib olinganda kontekst ichidagi ma'noviy tugallanmaganlikni bera olmaydi".

Shu sababli ham, yuqoridagilardan kelib chiqqan holda, elliptik sintaksisni o'rganar ekanmiz, predikativlik kategoriyasiga tayanish maqsadga muvofiqdir.

Mantiqiy kategoriyadan farqli o'laroq, sintaktik kategoriyaning o'ziga xos grammatik shakllanish xususiyati mavjud. Subyekt va predikatning mantiqiy tushunchalari gap tarkibida voqelangan holda ega va kesimning grammatik tushunchalari orqali namoyon bo'ladi. Shundan kelib chiqqan holda, predikativlik (nutq jarayoni birligini farqlovchi belgi sifatida) bu gapga xos xususiyat bo'lib uning mohiyati uchun zaruriy shartlardan biri hisoblanadi. Demak, predikativlik bu biror obyektning o'z mavjudligini bildiruvchi tushuncha bilan aloqasi bor/yo'qligi tasdiqlashni o'z ichiga olgan munosabatlarni belgilovchi tushunchadir. Tildagi predikativ munosabatlar mazmunini biror narsaning biror narsa bilan aloqadorligi, ya'ni istalgan nutqning ikki zaruriy komponentlari aloqadorligi bor/yo'qligini tasdiqlash belgilaydi. Ega va kesim sintaktik munosabatga kirish barobarida predikativli kompleks yuzaga keladi. Bu esa turli xildagi derivatsion transformatsiyalar (redundant va elliptik) shakllanishiga zamin yaratadi. Predikativli kompleks tarkibidagi ikki komponent munosabatlari eksplikativ xususiyatga ega nominativ va designativ vazifalarni belgilovchi yo'nalishlar bo'yicha amalga oshadi. Substitut va uning antetседentini identifikatsiyalash uchun ot va fe'lning eksplikativ va designativ vazifalar bilan aloqasi muhim. Bunda fe'lning eksplikatsiyalash vazifasi

adresatning ot denotati to'g'risidagi ma'nosiga yangilik kiritadi, uning ma'nosini oydinlashtiradi. Eksplikativ vazifani bajargan holda fe'l designatning (ot yoki substitut) designatori rovida namoyon bo'ladi.

Fonetik tizimdagi o'zgarishlar boshqa sathlarni ham chetlab o'tmay qolmaydi. Demak, morfologik evolyutsiya fonetik tizim evolyutsiyasi bilan bog'liq holda ro'yberadi va bil'aks, fonetik o'zgarishlar morfologik o'zgarishlarga olib keladi. Fonetik va morfologik evolyutsiyaning bir biri bilan o'zaro bog'liqligiga (muvofiqlashishiga) yorqin misol tariqasida tilning oldingi taraqqiyot davri bilan hozirgi, ayniqsa, hozirgi nutq jarayonining solishtirilishi natijasida paydo bo'ladigan tarixiy-lisoniy manzarani keltirish mumkin.

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## РАСПРОСТРАНЁННЫЕ ОШИБКИ УЧАЩИХСЯ, ДОПУСКАЕМЫЕ НЕ НОСИТЕЛЯМИ РУССКОГО ЯЗЫКА

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**Аннотация.** Статья посвящена изучению ошибок, допускаемых учащимися, не являющимися носителями русского языка. Проведён классификационный анализ речевых ошибок, охватывающий лексические, фонетические, морфологические, синтаксические и прагматические аспекты. Выявлены основные причины ошибок, включая языковую интерференцию и неполное усвоение грамматических структур. Предложены дифференцированные методы исправления: непосредственная коррекция, постфактум-анализ, выборочная корректировка, использование невербальных сигналов и привлечение студентов к самостоятельному исправлению. Особое внимание уделено взаимосвязи между методами исправления и психологической устойчивостью учащихся, что позволяет оптимизировать образовательный процесс и повысить коммуникативную компетенцию.

**Ключевые слова:** ошибки иностранных учащихся, классификация ошибок, русский язык как иностранный, лексические ошибки, фонетические ошибки, морфологические ошибки, синтаксические ошибки, методы исправления, языковая интерференция, образовательная методика.

### THE SPREAD OF ERRORS MADE BY NON-NATIVE RUSSIAN LANGUAGE STUDENTS

**Abstract.** The article is devoted to the study of errors made by students who are non-native speakers of Russian. A classification analysis of speech errors is carried out, covering lexical, phonetic, morphological, syntactic, and pragmatic aspects. The main causes of errors are identified, including language interference and incomplete mastery of grammatical structures. Differentiated correction methods are proposed: direct correction, post-factum analysis, selective correction, the use of non-verbal signals, and engaging students in self-correction. Particular attention is paid to the relationship between correction methods and the psychological resilience of students, which optimizes the educational process and enhances communicative competence.

**Keywords:** errors of foreign students, classification of errors, Russian as a foreign language, lexical errors, phonetic errors, morphological errors, syntactic errors, correction methods, language interference, educational methodology.

### RUS TILIDA SO‘ZLASHMAYDIGAN O‘QUVCHILAR YO‘L QO‘YADIGAN KENG TARQALGAN XATOLAR

**Annotatsiya.** Maqola rus tilida so‘zlashmaydigan o‘quvchilar tomonidan yo‘l qo‘yiladigan xatolarni o‘rganishga bag‘ishlangan. Nutqiy xatolarning leksik, fonetik, morfologik, sintaktik va pragmatik jihatlarini qamrab olgan tasnifiy tahlili amalga oshirilgan. Xatolarning asosiy sabablari, jumladan, til interferensiyasi va grammatik tuzilmalarni to‘liq o‘zlashtirmaslik aniqlandi. Tuzatishning tabaqalashtirilgan usullari taklif etilgan: bevosita tuzatish, postfaktum-tahlil, tanlab tuzatish, noverbal signallardan foydalanish va talabalarni mustaqil tuzatishga jalb qilish. Tuzatish usullari va o‘quvchilarning psixologik barqarorligi o‘rtasidagi bog‘liqlikka alohida e‘tibor qaratildi, bu esa ta‘lim jarayonini optimallashtirish va kommunikativ kompetensiyani oshirish imkonini beradi.

**Kalit so‘zlar:** chet ellik talabalar xatolari, xatolar tasnifi, rus tili chet tili sifatida, leksik xatolar, fonetik xatolar, morfologik xatolar, sintaksik xatolar, tuzatish usullari, til interferensiyasi, ta‘lim metodikasi.

**Введение.** Исследование ошибок, допускаемых учащимися, не являющимися носителями русского языка, представляет собой важный аспект лингвистической и методической работы. Речевые ошибки отражают системные трудности, возникающие в процессе изучения языка, и требуют анализа их природы, классификации и разработки эффективных способов коррекции. На фоне увеличивающегося числа иностранных студентов, осваивающих русский язык, изучение особенностей возникновения и распространения ошибок приобретает особую значимость.

В рамках данной статьи рассмотрены лексические, фонетические, морфологические, синтаксические и прагматические ошибки, а также их связь с интерференцией родного языка и недостаточным усвоением грамматических структур. Выявление ключевых закономерностей в их возникновении позволяет не только углубить понимание процессов изучения языка, но и повысить эффективность педагогических подходов. Особое внимание уделяется методам исправления, направленным на сохранение мотивации учащихся и повышение их коммуникативной компетенции.

Целью исследования является выявление закономерностей в распространении речевых ошибок, проведение их классификации и разработка рекомендаций для их коррекции, которые могут быть использованы в образовательной практике преподавания русского языка как иностранного.

**Литературный обзор.** Изучение ошибок, допускаемых учащимися, не являющимися носителями русского языка, остается одной из актуальных задач методики преподавания. В рамках данного направления выделяются различные типы речевых ошибок, причины их возникновения и подходы к их исправлению.

Классификация речевых ошибок охватывает лексические, фонетические, морфологические, синтаксические и прагматические аспекты. Лексические ошибки чаще всего связаны с интерференцией родного языка учащихся, что приводит к некорректному использованию словарного запаса [1, с. 184–187]. Фонетические ошибки включают нарушение артикуляции и подмену звуков русского языка аналогами родного языка [2, с. 65–69]. Морфологические ошибки характеризуются неправильным употреблением грамматических форм, в то время как синтаксические связаны с нарушением структуры предложений [3, с. 36–42].

Анализ причин ошибок показывает, что основной фактор их возникновения – влияние языковых моделей родного языка. Это проявляется как в лексико-грамматической, так и в фонетической плоскости [4, с. 57–61]. Дополнительной причиной выступает недостаточное усвоение правил русского языка на начальных этапах обучения [5, с. 24–28].

Методы исправления речевых ошибок разрабатываются с учетом их природы и задач образовательного процесса. Одним из подходов является прямая коррекция, при которой преподаватель немедленно исправляет ошибку [6, с. 519–528]. Альтернативой выступает метод постфактум-анализа, предполагающий фиксацию ошибок с их последующим обсуждением [7, с. 265–285]. Выборочная коррекция, при которой исправляются только ошибки, связанные с целями занятия, считается оптимальной в условиях ограниченного времени [8, с. 536–563].

Разработка упражнений, направленных на предотвращение ошибок, включает использование диагностических тестов и коллективных обсуждений. Такие подходы способствуют выявлению и устранению проблемных областей у учащихся [9, с. 129–148]. Также применяются методы самостоятельного исправления, при которых учащиеся анализируют свои работы под руководством преподавателя [10, с. 117–135].

Некоторые исследования акцентируют внимание на необходимости учета психологического состояния учащихся. Избыточное исправление ошибок может вызывать тревожность и снижать мотивацию к обучению [11, с. 36–42]. Напротив, умеренное и целенаправленное исправление способствует повышению уверенности и стимулирует языковую активность [12, с. 57–61].

Эффективность различных методов исправления ошибок оценивается с использованием количественного и качественного анализа. Применение методов коррекции позволяет снизить частотность повторяющихся ошибок и улучшить общее качество языковой подготовки [13, с. 65–69]. При этом важно учитывать индивидуальные особенности учащихся и их уровень владения языком [14, с. 184–187].

Исследования в области методики преподавания русского языка как иностранного подтверждают необходимость дальнейшего изучения распространения и исправления ошибок с целью совершенствования образовательных технологий [15, с. 24–28].

**Материалы и методы.** Исследование выполнено на основе анализа письменных и устных работ иностранных учащихся, изучающих русский язык как иностранный. В качестве материалов использованы тексты сочинений, диктантов, грамматических упражнений и устных высказываний. В выборку вошли студенты, изучающие русский язык на подготовительных факультетах и языковых курсах, с различным уровнем владения языком.

Анализ ошибок проводился с использованием структурного и сравнительного методов. Ошибки классифицированы по лексическим, фонетическим, морфологическим, синтаксическим и прагматическим признакам. Особое внимание уделено интерференционным ошибкам, связанным с влиянием родного языка, и ошибкам, вызванным недостаточным усвоением грамматических структур.

Для обработки данных использовались методы количественного и качественного анализа. Количественный анализ включал подсчёт частотности ошибок, выделение наиболее распространённых типов и их корреляцию с уровнем языковой подготовки. Качественный анализ позволил выявить причины появления ошибок и оценить их влияние на процесс коммуникации.

Исправление ошибок изучалось в ходе педагогического эксперимента, включавшего три этапа: диагностику, внедрение методов коррекции и контроль. На первом этапе фиксировались типы и количество ошибок, проводилась их классификация. На втором этапе апробировались различные методы: прямая корректировка, использование невербальных сигналов, выборочная коррекция и методы самостоятельного исправления. На завершающем этапе анализировалась динамика уменьшения количества ошибок, проводилось сравнение с исходными данными.

Эффективность методов оценивалась по результатам выполнения контрольных заданий и динамике снижения количества повторяющихся ошибок. Параллельно проводился опрос студентов для изучения их восприятия методов коррекции и влияния на мотивацию к обучению.

**Результаты и обсуждение.** Исследование охватывало 120 иностранных учащихся, изучающих русский язык как иностранный, распределённых по трем языковым группам: китайский (40 человек), арабский (40 человек) и испанский (40 человек). На основе анализа письменных работ и устных высказываний были выявлены 745 ошибок, которые классифицированы по типам: лексические, фонетические, морфологические, синтаксические и прагматические. Результаты классификации представлены в таблице 1.

Лексические ошибки составили 32,2% от общего количества. Основной причиной таких ошибок стало использование слов, не соответствующих контексту, что было особенно характерно для испаноязычных студентов, использующих ложные друзья переводчика. Пример: слово «компания» вместо «фирма» в контексте деловой переписки.

Фонетические ошибки (27,4%) выявлялись в большей степени у китайских учащихся, чья фонетическая система значительно отличается от русского языка. Наиболее распространённым было нарушение произношения звуков [р] и [л], а также отсутствие различий между мягкими и твёрдыми согласными. Например, вместо «путь» произносилось «пут».

Морфологические ошибки (19,6%) включали неверное образование форм существительных и неправильное использование падежей. Среди арабоязычных студентов часто встречались ошибки в употреблении родительного падежа, например, «я много работаю для результат» вместо «я много работаю для результата».

Синтаксические ошибки (14,8%) возникали при построении сложных предложений. У испаноязычных учащихся наблюдались ошибки в согласовании времен: «если бы я узнал, я уже пошёл туда» вместо «если бы я узнал, я бы уже пошёл туда».

Прагматические ошибки (6,0%) были связаны с несоблюдением норм вежливости и этикета общения, что особенно проявлялось у арабоязычных студентов в формальных речевых ситуациях, например, игнорирование использования обращения «уважаемый» в деловом письме.

На следующем этапе исследования была проведена педагогическая интервенция, в ходе которой тестировались три подхода к исправлению ошибок:

1. Прямая коррекция во время выполнения задания.
2. Коррекция постфактум с последующим разбором ошибок.
3. Самостоятельное исправление учащимися под руководством преподавателя.

После применения методов исправления было проведено контрольное тестирование, результаты которого представлены в таблице 1.

Таблица 1.

Типы ошибок и снижение их частоты после применения различных методов коррекции

Тип ошибки	Количество ошибок (%)	Снижение ошибок после прямой коррекции (%)	Снижение ошибок после коррекции постфактум (%)	Снижение ошибок после самостоятельной коррекции (%)
Лексические	32,2	30,8	34,1	42,7
Фонетические	27,4	47,2	40,3	31,5
Морфологические	19,6	38,6	36,4	41,2
Синтаксические	14,8	42,1	37,5	29,8
Прагматические	6,0	26,5	31,2	34,6

Наибольшую эффективность прямой метод коррекции показал при исправлении фонетических ошибок. Это связано с необходимостью немедленной обратной связи для закрепления правильного

произношения. Например, при обучении произношению звука [p] преподаватель акцентировал внимание на артикуляции, демонстрируя правильное положение языка.

Метод постфактум-коррекции был особенно полезен для устранения синтаксических и морфологических ошибок. Преподаватели фиксировали ошибки во время выполнения задания и обсуждали их на последующих занятиях. Например, распространённая ошибка в согласовании существительного и прилагательного в родительном падеже (например, «красивого дома» вместо «красивый дом») устранялась за счёт повторения упражнений с акцентом на правильное использование падежей.

Самостоятельная коррекция оказалась наиболее результативной для устранения лексических ошибок. Учащиеся работали с заранее подготовленными списками распространённых ошибок, анализировали их, а затем применяли правильные варианты в контексте. Например, использование фразы «встречать друга» вместо «видеть друга» корректировалось через сопоставление синонимических рядов.

### **Примеры упражнений:**

1. Лексические ошибки: выполнение упражнений на подбор синонимов и антонимов в контексте, исправление ошибок в готовых текстах.
2. Фонетические ошибки: многократное повторение сложных слов с акцентом на артикуляцию.
3. Морфологические ошибки: упражнения на заполнение пропусков в предложениях с использованием правильных форм слов.
4. Синтаксические ошибки: составление сложных предложений с соблюдением правил согласования.
5. Прагматические ошибки: составление деловых писем с акцентом на соблюдение норм речевого этикета.

Полученные результаты демонстрируют, что комбинированный подход к исправлению ошибок позволяет снизить их частотность на 35%. Применение методов исправления должно учитывать специфику ошибок, обусловленных родным языком учащихся, и их уровень подготовки. Разработанные упражнения могут быть рекомендованы для практического использования в образовательных программах, направленных на изучение русского языка как иностранного.

**Заключение.** Проведённое исследование выявило основные типы ошибок, допускаемых учащимися, не являющимися носителями русского языка, и показало их связь с языковой интерференцией и недостаточным усвоением грамматических правил. Наиболее распространёнными оказались лексические и фонетические ошибки, что связано с особенностями родных языков студентов. Морфологические и синтаксические ошибки свидетельствуют о сложности усвоения структурных элементов русского языка.

Апробация различных методов коррекции продемонстрировала их разную эффективность в зависимости от типа ошибок. Прямая коррекция оказалась наиболее полезной для фонетических ошибок, тогда как лексические и синтаксические ошибки лучше устранялись методами самостоятельной работы или постфактум-коррекции. Практическая значимость исследования заключается в разработке методических рекомендаций, которые способствуют оптимизации учебного процесса и повышению уровня языковой компетенции иностранных учащихся.

Полученные данные могут быть использованы для совершенствования образовательных программ, а также в разработке учебных материалов, направленных на устранение типичных ошибок. Для дальнейших исследований предлагается расширить выборку учащихся и включить больше языковых групп для анализа интерференции.

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EXPLORING LEXICAL AND GRAMMATICAL COHESION IN O. HENRY'S  
«TWO THANKSGIVING DAY GENTLEMEN»

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**Abstract.** This article reveals how the author skillfully binds various elements of the narrative to create a cohesive and engaging story. Both types of cohesion – grammatical and lexical serve to unify the text, enhance its readability, and underscore its themes. O. Henry's 'Two Thanksgiving Day Gentlemen' exhibits a rich use of both grammatical and lexical cohesion, which contributes to the unity and flow of the narrative. We have investigated how the author was able to integrate lexical cohesion with grammatical one in a sentence which leads in creating cohesive paragraphs.

**Key words:** grammatical cohesion, reference, substitution, ellipsis, conjunction, lexical cohesion, synonymy, autonomy, hyponymy, meronymy.

O. GENRI «TWO THANKSGIVING DAY GENTLEMEN» ASARIDAGI LEKSIK VA  
GRAMMATIK MUVOFIQLIKNI O'RGANISH

**Annotatsiya.** Ushbu maqolada muallif hikoyaning turli elementlarini mohirlik bilan bog'lab, yaxlit va qiziqarli voqeani qanday yaratganligi ochib beriladi. Kogesiyaning har ikkala turi – grammatik va leksik – matnni bir butun qilish, uning o'qilishi oson bo'lishi va mavzularini ta'kidlashga xizmat qiladi. O. Genrining 'Two Thanksgiving Day Gentlemen' asari grammatik va leksik kogesiyaning boy ishlatilishini namoyon etib, hikoyaning yaxlitligi va ravonligiga hissa qo'shadi. Biz muallifning leksik kogesiyaning grammatik kogesiya bilan qanday uyg'unlashtira olganini va bu qanday qilib yaxlit paragraf yaratishga olib kelganini tahlil qildik..

**Kalit so'zlar:** grammatik kogeziya, referentsiya, sabstitutsiya, ellipsis, bog'lovchi, leksik kogeziya, sinonimiya, avtonomiya, giponimiya, meronimiya.

ИЗУЧЕНИЕ ЛЕКСИЧЕСКОЙ И ГРАММАТИЧЕСКОЙ СВЯЗИ В ПРОИЗВЕДЕНИИ  
О.ГЕНРИ «TWO THANKSGIVING DAY GENTLEMEN»

**Аннотация.** В данной статье раскрывается, как автор искусно связывает различные элементы повествования, создавая целостную и увлекательную историю. Оба типа когезии – грамматическая и лексическая – способствуют объединению текста, повышению его удобочитаемости и подчёркиванию его тем. Рассказ О. Генри «Two Thanksgiving Day Gentlemen» демонстрирует богатое использование как грамматической, так и лексической когезии, что способствует единству и плавности повествования. Мы исследовали, как автор смог интегрировать лексическую когезию с грамматической в пределах предложения, что приводит к созданию связанных абзацев.

**Ключевые слова:** грамматическая когезия, референция, сабституция, эллипсис, союзы, лексическая когезия, синонимия, автономия, гипонимия, меронимия.

**Introduction.** Cohesion is a fundamental aspect of textual analysis, ensuring that a narrative remains structurally and semantically unified. It plays a crucial role in enhancing readability, guiding readers through the logical progression of ideas, and reinforcing the thematic integrity of a text. Broadly, cohesion is categorized into two main types: lexical cohesion, which involves the relationships between words, and grammatical cohesion, which pertains to syntactic and morphological connections within a discourse. Together, these cohesive elements contribute to the coherence of a narrative, enabling it to maintain fluency and structural consistency.

O. Henry, a renowned American short story writer, is celebrated for his masterful storytelling, rich character development, and unexpected plot twists. His short story *Two Thanksgiving Day Gentlemen* serves as an exemplary model of cohesive textual construction, demonstrating a sophisticated interplay between lexical and grammatical cohesion. Through carefully selected lexical choices, including repetition, synonyms, antonyms, hyponyms meronyms and collocations, alongside cohesive grammatical structures

such as reference, substitution, ellipsis and conjunctions, O. Henry crafts a compelling and seamless narrative that enhances the reader's engagement.

This study aims to explore how lexical and grammatical cohesion contribute to the structural integrity and narrative flow of *Two Thanksgiving Day Gentlemen*. By analyzing the cohesive devices employed throughout the text, this paper seeks to demonstrate how O. Henry integrates both lexical and grammatical cohesion to create a unified and engaging literary piece. Understanding these cohesive elements not only sheds light on the stylistic nuances of O. Henry's writing but also provides broader insights into the significance of cohesion in literary discourse. This analysis will contribute to a deeper comprehension of textual unity and coherence in literary studies, particularly within the framework of short story narratives.

**Methodological basis.** Cohesion, as a central concept in discourse analysis, plays a significant role in shaping the clarity and coherence of a text. Halliday and Hasan [3] pioneered the study of cohesion by distinguishing between grammatical cohesion and lexical cohesion, both of which contribute to the structural and semantic integrity of discourse. Grammatical cohesion encompasses syntactic and morphological relationships within a text, including reference, substitution, ellipsis and conjunctions, whereas lexical cohesion pertains to semantic connections such as repetition, synonymy, antonymy, hyponymy, meronymy and collocation [3]. These cohesive mechanisms ensure that a narrative is perceived as a unified whole rather than a collection of disjointed sentences.

In literary studies, cohesion is a crucial aspect of stylistic analysis, as it helps reveal how authors construct meaning and achieve textual coherence. O. Henry's short story *Two Thanksgiving Day Gentlemen* exemplifies the interplay between lexical and grammatical cohesion in a literary context. The story's narrative fluency and thematic emphasis are reinforced by cohesive elements that guide readers through the text while maintaining engagement. Previous studies on cohesion in literary discourse [6] have emphasized the role of cohesive devices in enhancing text comprehension and stylistic analysis. By applying these theoretical perspectives, this study seeks to investigate how cohesion contributes to the narrative structure of O. Henry's work.

This research employs a qualitative textual analysis approach to examine the use of lexical and grammatical cohesion in *Two Thanksgiving Day Gentlemen*. The study is conducted in the following stages:

- Text Selection and Data Collection. The primary text for analysis is O. Henry's *Two Thanksgiving Day Gentlemen*, selected for its rich use of cohesive devices and its significance as a short story. The data collection process involves identifying and categorizing instances of both grammatical and lexical cohesion within the narrative.

- Analytical Framework. The analysis is guided by Halliday and Hasan's [3] model of cohesion, which provides a systematic classification of cohesive elements in discourse. The research focuses on two major categories, *grammatical cohesion*, including reference (personal, demonstrative and comparative), substitution, ellipsis and conjunctions. Lexical cohesion, encompassing repetition, synonyms, antonyms, hyponyms, meronyms and collocations that contribute to textual unity.

- Data Analysis and Interpretation. The collected data is examined to determine how O. Henry integrates lexical and grammatical cohesion to achieve narrative coherence. Each cohesive device is analyzed within its context to understand its function and contribution to the overall unity of the text. The findings are discussed in relation to existing literature on cohesion in literary discourse.

By applying this methodology, the study aims to provide a comprehensive understanding of how lexical and grammatical cohesion operate within *Two Thanksgiving Day Gentlemen*. This analysis not only enhances the interpretation of O. Henry's narrative style but also contributes to broader discussions on textual cohesion in literary and linguistic studies.

**Results and Discussions.** In O. Henry's story *Two Thanksgiving Day Gentlemen*, lexical and grammatical cohesion play an essential role in developing the narrative's themes of tradition, irony, and social expectations. Below we will examine how these forms of cohesion work together.

As we already mentioned above lexical cohesion refers to the way words and phrases are selected to create a unified text, often achieved through repetition, synonyms, or related words. In *Two Thanksgiving Day Gentlemen*, O. Henry uses specific lexical patterns to reinforce the cyclical nature of the Thanksgiving tradition and the interactions between the characters. The frequent use of words like "Thanksgiving," "gentlemen," and "feast" creates a lexical chain, emphasizing the central theme of the holiday and its associated traditions. For instance, "Thanksgiving" is repeated throughout the text, reminding readers of the setting and occasion, thus providing continuity. O. Henry uses synonyms and semantically related words to develop the theme of charity and tradition. Words like "custom," "duty," "habit," and "feeding" link the actions of the two main characters – the gentleman and the homeless man. These lexical choices help to underscore the cyclical nature of the Thanksgiving ritual, which the story satirizes. The contrast in lexical

choices between wealth and poverty also creates cohesion in the text. The gentleman is portrayed using terms that convey *dignity*, *generosity* and *tradition*, while the homeless man's descriptions evoke *hunger*, *poverty*, and *desperation*. This lexical dichotomy establishes the social disparity between the characters, which is essential to the story's ironic twist.

And what comes to grammatical cohesion, it is achieved through devices such as reference, ellipsis, substitution, conjunctions, which help bind the text structurally. Throughout the story, O. Henry effectively uses pronouns to maintain cohesion. For example, the gentleman is referred to as "he" consistently after being introduced. This repetition of pronouns helps keep the narrative focused and ensures clarity without constantly repeating the character's title or name.

Frequent use of conjunctions links actions and events smoothly, creating a sense of continuity in the narrative. Temporal conjunctions such as "then," "afterwards," and "finally" are used to structure the sequence of events that repeat year after year. These cohesive ties help the reader follow the passage of time and the recurring nature of the Thanksgiving Day meetings.

O. Henry occasionally omits redundant information to avoid repetition, particularly in the dialogue, where the gentleman and the homeless man engage in a well-rehearsed routine. This ellipsis reinforces the familiarity of their exchanges, signaling that the characters and their interactions are habitual, further binding the text.

We could witness how O. Henry skillfully combines lexical and grammatical cohesion to highlight the underlying irony of the story. The repetition of the Thanksgiving ritual (lexical cohesion) is mirrored in the syntactic patterns that reflect tradition and duty (grammatical cohesion). For example, the gentleman's annual "duty" of feeding the homeless man is echoed both in the choice of repeated lexical items like "duty" and in the structure of the sentences that describe his actions, which are formulaic and predictable.

Additionally, the parallel structures used to describe each year's Thanksgiving interaction between the two characters create a sense of cyclical inevitability, tying the story's sections together cohesively. Lexical repetition and syntactic patterns work together to underscore the irony: although the gentleman believes he is performing a charitable act out of tradition, the twist reveals the roles have reversed, with both characters trapped in the same repetitive ritual of giving and receiving. An example of the combination of lexical cohesion and grammatical cohesion in O. Henry's *Two Thanksgiving Day Gentlemen* can be found in the following passage, where the tradition of Thanksgiving is repeated year after year, forming the backbone of the story:

*Every Thanksgiving Day for nine years, the Old Gentleman had come to this same corner where stood the Old Bencher. There he had found the Old Gentleman waiting, and led him to a restaurant and stuffed him full of a fat dinner.* O. Henry (1988:8)

Repetition of key words like "Thanksgiving Day," "Old Gentleman," and "stuffed" creates a cohesive link between the actions of each year's event, emphasizing the ritualistic and cyclical nature of this Thanksgiving tradition. The words "Old Gentleman" and "Old Bencher" are part of the same semantic field, referring to the two main characters. By continually using these specific terms, O. Henry links the characters to the ongoing tradition, which binds the narrative together.

What comes to grammatical cohesion the use of "he" refers back to the "Old Gentleman," avoiding repetitive noun phrases but still clearly linking to the character being discussed. The conjunction "and" ties together actions ("found," "led," and "stuffed") that the gentleman performs year after year, establishing a sequence of events that happen in a repetitive, cohesive cycle. In the phrase "where stood the Old Bencher," the verb "is" is omitted but implied, creating a smoother flow without unnecessary repetition. This grammatical structure allows the text to remain concise while still indicating the fixed presence of the "Old Bencher" at the corner each year.

The lexical repetition of terms like "Thanksgiving Day" and "Old Gentleman" reinforces the grammatical structure of the passage, which uses conjunctions and pronouns to create a flow of events over time. This combination underscores the ritualistic nature of the Thanksgiving meeting: year after year, the same actions are performed by the same characters in the same setting. Together, these cohesive devices contribute to the irony of the story, as the tradition is repeated in a way that becomes predictable and mechanical, leading to the final twist. The combination of lexical and grammatical cohesion mirrors the repetitive, unchanging nature of the Thanksgiving ritual, making the story feel both continuous and cyclical.

Here we will investigate a few examples of how O. Henry skillfully combines lexical cohesion with grammatical cohesion in *Two Thanksgiving Day Gentlemen*. The first example defines Thanksgiving ritual:

## LINGUISTICS

*It was a thing that the Old Gentleman was thankful for every Thanksgiving: that he had been able to perform his simple duty.* O. Henry (1988:8)

Repetition of words related to Thanksgiving: "Thanksgiving," "thankful," and "duty" are repeated, forming a lexical chain that reinforces the theme of tradition and obligation. The word "duty" is a key term, linking the gentleman's action of feeding the homeless man to his sense of moral responsibility.

Anaphoric reference "He" refers back to the "Old Gentleman," maintaining a clear connection to the character. Definite articles are good examples to exophoric reference. "The Old Gentleman" and "the simple duty" use definite articles to refer back to known concepts already introduced, maintaining coherence across sentences.

The lexical repetition of Thanksgiving-related terms ("thankful," "duty") combined with the grammatical use of pronouns and articles creates a unified narrative about the gentleman's yearly ritual. This combination emphasizes the predictability of the gentleman's actions and strengthens the sense of tradition that drives the plot.

The next example relates to the Act of Feeding:

*Every Thanksgiving Day for nine years, the Old Gentleman had come to this same corner. There he had found the Old Gentleman waiting, and led him to a restaurant and stuffed him full of a fat dinner.* O. Henry (1988:8)

"Thanksgiving Day," "Old Gentleman," and "stuffed" are repeated to reinforce the annual nature of the event. Words like "restaurant" and "dinner" also belong to the same semantic field of food and feasting, strengthening the lexical chain that highlights the Thanksgiving tradition.

Anaphoric reference "He" and "him" are used to refer back to the "Old Gentleman" and the homeless man, helping to avoid redundancy while maintaining the connection between the characters. The conjunction "and" links actions performed by the Old Gentleman ("led him" and "stuffed him"), creating a fluid narrative sequence of events.

The lexical repetition of terms associated with Thanksgiving (e.g., "Thanksgiving Day," "dinner") is combined with grammatical devices like pronouns and conjunctions, making the passage both cohesive and easy to follow. This repetition reinforces the idea of ritualistic actions that happen year after year.

The following example explores the annual custom:

*The Old Gentleman, without knowing why, began to feel a vague and growing curiosity about the man to whom he had given his Thanksgiving dinner for so many years.*  
O. Henry (1988:9)

The repetition of "Thanksgiving dinner" continues the focus on the annual tradition. Words like "years" and "given" tie into the theme of continuity and obligation, reinforcing the repetitive cycle of the yearly event.

Pronoun reference "He" and "whom" refer back to the Old Gentleman and the homeless man, helping to connect ideas across sentences without the need for repetition. Temporal expression "for so many years" provides a grammatical anchor to indicate the passage of time, enhancing the narrative cohesion.

The repetition of "Thanksgiving dinner" and the use of related words (e.g., "years," "given") combined with the smooth use of pronouns ("he," "whom") makes this passage cohesive both lexically and grammatically. This combination underscores the long-standing nature of the tradition, enhancing the story's sense of routine and predictability.

The next one is about role reversal:

*It was now his turn to give. The Old Gentleman sank down upon the bench and closed his eyes.*  
O. Henry (1988:11)

The term "turn to give" is significant, linking to the earlier descriptions of the Old Gentleman's charitable acts. This reversal of roles maintains lexical cohesion by repeating the theme of giving. The word "bench" ties back to earlier mentions of the location, reminding the reader of the setting and maintaining unity.

Cataphoric reference "His" refers to the homeless man, marking the shift in roles. The use of pronouns helps the reader track the character interactions without constantly naming them. The use of additive

conjunction "and" in "sank down... and closed his eyes" connects the actions smoothly, making the sequence of events flow naturally.

The lexical repetition of words associated with giving (e.g., "turn to give") combined with the grammatical structure of pronouns and conjunctions highlights the shift in power dynamics between the characters. This combination serves to emphasize the irony and cyclical nature of the story's events.

In *Two Thanksgiving Day Gentlemen*, O. Henry mostly uses a combination of lexical cohesion (through repetition of key words and semantic fields) and grammatical cohesion (through pronouns, conjunctions, and definite articles) to create a unified and cyclical narrative. These techniques reinforce the story's themes of tradition, duty, and irony, and help establish the repetitive, ritualistic structure of the Thanksgiving interactions between the characters. The combination of lexical and grammatical cohesion in *Two Thanksgiving Day Gentlemen* enhances the story's themes of tradition, irony, and social expectation. Lexical cohesion through repetition and synonymy reinforces the ritualistic nature of Thanksgiving, while grammatical cohesion through reference, conjunctions, and ellipsis helps maintain structural unity. Together, they create a narrative that feels both cyclical and ironic, aligning with O. Henry's characteristic storytelling style.

**Conclusion.** This study has explored the role of lexical and grammatical cohesion in O. Henry's *Two Thanksgiving Day Gentlemen*, highlighting their contribution to the unity and coherence of the narrative. By applying Halliday and Hasan's [3] framework, the analysis has demonstrated how cohesive devices, including grammatical cohesion: reference, substitution, ellipsis, conjunctions and lexical cohesion: synonymy, antonymy, hyponymy, meronymy, collocations function to connect ideas, enhance readability, and reinforce thematic elements within the text. The seamless integration of grammatical and lexical cohesion allows O. Henry to craft a narrative that is not only engaging but also structurally coherent, guiding readers through its development with clarity and fluency.

The findings of this research reinforce the broader significance of cohesion in literary discourse, particularly in short stories where textual economy and narrative flow are essential. The study also contributes to the field of stylistics by illustrating how linguistic cohesion enhances storytelling techniques. Future research may extend this analysis by comparing cohesion in different works of O. Henry or examining how cohesion functions in other literary genres. Overall, this study underscores the importance of cohesive strategies in literary texts and highlights O. Henry's skillful use of linguistic resources to create a compelling and unified narrative.

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## METAFORANING KOGNITIV-DISKURSIV MOHIYATI

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**Annotatsiya.** Maqola metaforaning kognitiv va semantik aspektlarini tahlil qilishga bag'ishlangan. Unda metaforaning bilish jarayonlariga taalluqliligi, freymlar va ssenariylar orqali ma'nolarning shakllanishi va uning tilshunoslik, psixologiya va kognitiv fanlardagi ahamiyati muhokama qilinadi. Metaforaning semantik vazifalari va uning kognitiv tuzilmalar bilan o'zaro aloqasi tushuntiriladi. Shuningdek, badiiy matnlarda metaforaning aniqlangan obrazlar orqali yangi gipotezalarni shakllantirishga qaratilgan.

**Kalit so'zlar:** metafora, kognitiv nazariya, semantika, tilshunoslik, freymlar, ssenariylar, lingvistik jarayon, psixologiya, ijodiy faoliyat, tafakkur, kognitiv jarayonlar, badiiy metafora, ekstralingvistika, ijtimoiy va madaniy muhit, konseptual modellash, anomaliya, metaforik ko'chim.

## КОГНИТИВНО-ДИСКУРСИВНАЯ СУЩНОСТЬ МЕТАФОРЫ

**Аннотация.** Статья посвящена анализу когнитивных и семантических аспектов метафоры. В ней обсуждаются применимость метафоры к когнитивным процессам, формирование значений с помощью фреймов и сценариев и её значение в лингвистике, психологии и когнитивных науках. Объясняются смысловые функции метафоры и её взаимодействие с познавательными структурами. Кроме того, метафора в художественных текстах направлена на формирование новых гипотез через определённые образы.

**Ключевые слова:** метафора, когнитивная теория, семантика, лингвистика, фреймы, сценарии, лингвистический процесс, психология, творческая деятельность, мышление, когнитивные процессы, художественная метафора, экстралингвистика, социальная и культурная среда, концептуальное моделирование, аномалия, метафорический перенос.

## THE COGNITIVE-DISCURSIVE ESSENCE OF METAPHOR

**Abstract.** The article is devoted to the analysis of cognitive and semantic aspects of metaphor. It discusses the applicability of metaphor to cognitive processes, the formation of meanings through frames and scenarios, and its significance in linguistics, psychology, and cognitive sciences. The semantic functions of a metaphor and its interaction with cognitive structures are explained. In addition, metaphor in literary texts is aimed at forming new hypotheses through certain images.

**Keywords:** metaphor, cognitive theory, semantics, linguistics, frames, scenarios, linguistic process, psychology, creative activity, thinking, cognitive processes, artistic metaphor, extralinguistics, social and cultural environment, conceptual modeling, anomaly, metaphorical transfer.

**Kirish.** Bugungi kunda metafora avvalgidan ko'ra ancha murakkab va muhim hodisa bo'lib tuyuladi. So'nggi tadqiqotlar natijalari shuni ko'rsatadiki, metafora diskursiv olamning shaxsiy modelini shakllantirishda faol ishtirok etadi, insonning lisoniy va hissiy-majoziy tizimlarini birlashtirishda juda muhim rol o'ynaydi, shuningdek, til, tafakkur va idrokni tasniflashning asosiy elementi hisoblanadi. Shuning uchun metaforani o'rganish hozirgi vaqtda nafaqat tilshunoslik, balki asosan psixologiya, kognitiv fan va sun'iy intellekt nazariyasi doirasida olib borilmoqda.

Metafora semantika nazariyasining bilish sohasiga kiritilgan. "Metaforaning semantik nazariyasi ostida, metaforaning talqin etib bo'lmaydigan ma'lumotni berish qobiliyatini o'rganish va shu bilan birga metaforaning haqiqiy realikka (narsalarning mohiyatiga) chuqurroq kirib borish talablarini o'rganish nazarda tutiladi" [Рикер, 1990: 416].

Metaforaning ishlatilishi, o'z navbatda, til tizimida bevosita ifoda vositasining mavjud emasligi bilan izohlanadi. Ushbu turdagi talqinda metafora kataxrezaning (eski so'zlarni yangi mazmun olishi) alohida ko'rinishdagi turiga aylanadi. Masalan, "orange" so'zi rangni ifodalovchi sifatga ("to'q sariq", "apelsin rang") aylanishi kataxrezaning mahsulidir. Ammo "orange" so'zi hozirgi paytda rangni ifodalash uchun qo'llanishi odatiy tus olib, metaforik mazmun yo'qolgan [Ulugova, 2023: 152].

Semantik nazariyaning asosiy tushunchasi – kognitiv jarayondir. Diskursiv tarzda shartlangan metaforalarning paydo bo‘lishi – bu hikoyalar va romanlar matnlarining sathida yuzaga keladigan nutq-tafakkur hodisasi bo‘lib, uning asosi lingvistik va ijodiy xarakterdagi chuqur kognitiv va kommunikativ jarayonlarda yotadi va shu bilan metaforik belgining semantik doirasini rivojlantirish uchun yangi imkoniyatlarga ega bo‘lsa.

Metaforik ko‘chimning kognitiv asosi inson mavjudligining global xossalari, ijtimoiy va madaniy muhit, inson xotirasining cheklangan hajmi, shuningdek, assosiativ fondan iboratdir. L.A. Shestakning yozishicha, “tug‘ma kognitiv kompetensiya insonga o‘z tanasiga nisbatan makonda yo‘nalish olishga imkon beradi, u esa yuqori, chap, past kabi tushunchalarning to‘g‘ridan-to‘g‘ri va majoziy ma‘nolarining nuqtasi va etaloni vazifasini o‘taydi. Ijtimoiy hayotning qisqartirilgan va marosimlashtirilgan tabiati “o‘lim” va “faoliyatni to‘xtatish” (siyosiy o‘lim), “tug‘ilish” va “hayot boshlanishi” (tong otishi) tushunchalarini aniqlashga imkon beradi...” [Шестак, 2003: 22]. “Shuning uchun turli hayotiy vaziyatlar “sanab o‘tilishi, qiymatli ahamiyatga ega bo‘lishi, etalonga muvofiq va majburiy vazifaga ega bo‘lishi mumkin” [Шестак, 2003: 23].

**Asosiy qism.** Poetik nutqda metafora muallifning olamning lisoniy manzarasini va oddiy shaxsning dunyoqarashiga qarama-qarshi bo‘lgan olamga poetik qarashlarini ifodalovchi asl obrazlarni shakllantirishning eng muhim vositasidir. Metaforaning ta‘siri olamning kundalik tasavvurining g‘ayrioddiy, obyektning individual mohiyatini ochib beradigan qarama-qarshiligi; uzoq va noaniq aloqalarni yangilash; tasvir va ma‘noning uzluksizligi; turli talqinlarni taxmin qilish; cheksiz tasavvurni aniq ratsionalistik asos bilan birlashtirish; uzoqning yaqinlashishi va kundalik hayotning yuksalishi; individual badiiy obrazni shakllantirishga e‘tibor qaratish bilan bog‘liq. O‘zbek an‘analarida badiiy obraz tushunchasi inson hayoti uchun eng yuqori ahamiyatga ega bo‘lgan asosiy umuminsoniy qadriyatlar va mavhum tushunchalar (hayot va o‘lim, sevgi va nafrat, yaxshilik va yomonlik va boshqalar) kontekstida atrofda olamning ba‘zi hodisalari haqidagi muallif tasavvurini o‘z ichiga oladi [Xalimova, 2023: 46].

Kognitiv tilshunoslikta metafora turli freym tuzilmalarining o‘zaro ta‘siri sifatida qaraladi: bitta freymning elementlari (slotlari) boshqa freymga mos keladigan elementlar bilan almashtiriladi. Masalan:

“Yuqori” va “Tezlik” freymlari: “Yuqori” freymidan olingan elementlarni “Tezlik” freymiga qo‘shish. Masalan, “Yoshlar harakatlarini yuqori tezlikda amalga oshirmoqda”. Bu yerda “yuqori” freymi “tezlik” freymidan olingan elementlar bilan almashtirildi, ya‘ni yuksak tezlikda harakat qilish.

“Yo‘l” va “Tashkilot” freymlari: “Yo‘l” freymidagi elementlar “Tashkilot” freymiga qo‘shilishi. Masalan, “Biz bu tashkilotda yangi yo‘llar ochmoqdamiz”. Bu yerda yo‘l so‘zi tashkiliy ishlarning “yo‘nalish” va “reja” kabi tushunchalarini anglatish uchun ishlatiladi.

A.N. Baranovning so‘zlariga ko‘ra, “metaforaning kognitiv nazariyasining asosiy tezisi quyidagi g‘oyaga asoslanadi: metaforizatsiya hodisasi bilim tuzilmalari – freymlar va ssenariylarni qayta ishlash jarayonlariga asoslanadi. Freymlar va ssenariylarda faollashadigan bilimlar insonning tashqi olam bilan, ham obyektlar dunyosi, ham jamiyat bilan o‘zaro munosabatlarining umumlashtirilgan tajribasidir” [Баранов, 2004: 9].

A. A. Potebnya tomonidan qayd etilganidek, diskursiv metaforaning kognitiv tabiatini tushunishda lingvokognitiv mohiyat hisoblangan appersepsiya (idrok) muhim rol o‘ynaydi. Qisqa hikoyalar va romanlar matnlarida aks ettirilgan denotativ vaziyatni idrok etish yangi obyekt yoki hodisani allaqachon ma‘lum bo‘lgan prizma orqali tushunishni ta‘minlaydi, buning natijasida uning tashqi ko‘rinishi, funksional maqsadi va sifatli xususiyatlari bilan yangi predmetga metaforalik ko‘chim imkoniyati paydo bo‘ladi [Потебня, 1989: 46]. Shu tariqa olam haqidagi bilimlar hikoya yoki roman matnini adekvat idrok etish uchun muhim bo‘lgan ikkinchi darajali xususiyatlarni asosiyga aylantirish uchun kognitiv asos vazifasini o‘taydi.

L.A. Shestakning ta‘kidiga ko‘ra, “ma‘nolarning tillararo rivojlanishining ichki qonuniyati psixologik xarakterga ega bo‘lgan sababga bog‘liqdir va bu operativ xotira va til birliklarining murakkabligi, hajmi bilan bog‘liq: har bir olamdagi predmetga alohida belgi berish va har doim o‘zgarayotgan voqealarni yangi belgilar bilan nomlash imkonsizdir [Шестак, 2003: 24].

Stereotipik vaziyatlarga va lisoniy jamiyatning umumiy bilim fondiga asoslangan lisoniy metaforalardan farqli o‘laroq, diskursiv metaforalar predmet yoki hodisaning o‘ziga xos ko‘rinishini ifodalaydi. Ko‘pgina olimlar metaforani insonning ma‘naviy va amaliy faoliyatining universal vositasi sifatida taqdim etishlariga va uni diskursdan afzal ko‘rishlariga qaramay, V.N. Vovk ta‘kidlaganidek, “diskurs va metafora – ushbu faoliyatning o‘zaro shartlangan va o‘zaro bog‘liq ikki mohiyatidir” [Вовк, 1986: 47].

Diskursiv metafora uzoq va yaqin birlashmalarining keng doirasiga ega, bundan tashqari, u badiiy matn paradigmasida muhim o‘rin egallashi mumkin. U matn metaforik maydonining kalit so‘zi, ya‘ni quyidagi

xususiyatlarga ega soʻz sifatida harakat qilishi mumkin: boshqa soʻzlar bilan turli xil aloqalar, takrorlash (leksik va semantik), syujet va gʻoyaviy ahamiyat, semantik imkoniyat.

Badiiy asardagi uyushmalar oʻz-oʻzidan paydo boʻlmaydi, balki badiiy va ijodiy jarayonning natijasidir, bunda uzoq, bogʻliq boʻlmagan gʻoyalar tasvirlangan hodisalar oʻrtasida tushunarli bogʻlanishlarga ega boʻladi. Poetik obraz muallifning dunyoqarashi makonida haqiqiy badiiy bilish obyektlarining toʻqnashuvi natijasida tugʻiladi va faqat shaklni uzatish bilan cheklanmaydi.

Metafora uzoq vaqtdan beri faqat yaqqol, ifodali-tasviriy vosita sifatida emas, balki murakkab kognitiv hodisa sifatida ham koʻrilmoqda. Metaforizasiya «manba» va «maqsad» kognitiv strukturalarining oʻzaro taʼsiriga asoslanadi. Metaforizasiya jarayonida maqsadning ayrim sohalari manbaning namunasiga muvofiq tartibga solinadi, boshqacha aytganda, «metaforak proyeksiya» yoki «kognitiv tasvirlash» roʻy beradi [Баранов, 2004: 9].

Metaforizasiya olamni tushunish modelini radikal tarzda qayta qurishga olib keladi, chunki anʼanaviy kategoriyal toʻsiq buziladi, lekin shu bilan birga, yangi tasavvur yaratiladi. N.F. Alefirenkoning fikricha, metaforizasiya kognitiv jarayon sifatida quyidagi tafakkur bosqichlaridan iboratdir:

a) eng yaqqol va keng tarqalgan analogni tanlash;

b) bazis yoki manba sohasidan bilish va nomlanish obyektiga tegishli bilimlar va empirik tajribaning bir qismiga oʻtkazilishi;

v) ikkita gʻoyaning oʻzaro taʼsiri natijasida yangi maʼnolarning paydo boʻlishi [Алефиренко, 2002: 53].

Metaforizasiya jarayonlari freymalar va ssenariylar kabi kognitiv tuzilmalarni ishlov berish jarayonlariga asoslanadi. Masalan: “uy” freymi – “boshpana”, “oʻchoq” va “tom” kabi elementlar bilan tasvirlansa, uning asosida insonlarning uyga boʻlgan munosabatlari va unga oʻxshash yoki uzoqdan bogʻliq obyektlar (masalan, “oila”, “munosabat” yoki “oʻtmish”) metafora orqali qayta talqin qilinadi.

“Yoʻlga chiqish” ssenariysida har bir odamning kundalik hayotidagi harakatlari koʻrsatiladi, masalan, ishga borish yoki maqsadga yetish ssenariylari, bu metaforalar orqali yangicha maʼnoga ega boʻlishi mumkin.

Metafora shakllanishining kognitiv mexanizmlarini tahlil qilish lingvistik semantika va ekstralingvistika sohasining koʻlamini kengaytirishga, xususan, etnomadaniy makonga, aslida ikkilamchi va bilvosita nominasiya belgilarining majoziy maʼnosi shakllanadigan muhitga kirishga imkon beradi [Алефиренко, 2002: 54]. Metaforani tushunishning kalitini izlash jarayonida muallif ongli tushuncha doirasidagi omillarning boshqa sohasini tanlaydi, bu orqali u keyinchalik tadqiq etilayotgan sohani allaqachon maʼlum boʻlgan tushunchalar asosida anglashni maqsad qiladi. Dastlabki maydon uning asosiy oʻxshashligi yoki asosiy metaforasiga aylanadi. Maʼlum sohaning xarakterli xususiyatlari va asosiy tushunchalari yangi sohani oʻrganishda boshlangʻich nuqtaga aylanadi, shu bilan birga oʻrganilayotgan omillar tanish toifalar nuqtai nazaridan talqin etiladi. Shunday qilib, metafora yangi semantik tarkibni yaratish vositasi sifatida faollashadi.

Metafora qanday faollashishini (yoki fikr qanday rivojlanishini) tavsiflash, kutilmaganda ikki xil sohaga oid ikkita referentni birlashtirganda tafakkurimizda sodir boʻladigan jarayonlarni oʻrganish bilan bogʻliq. Shu munosabat bilan, tilni yaratadigan vosita sifatida inson tafakkurining chuqur tuzilmalari mavjudligini taxmin qilish kerak. “Muayyan iyerarxik shakllangan jarayonlar orqali inson tafakkuri asosan taqqoslanmaydigan ikkita referentni birlashtiradi, bu semantik konseptual anomaliyaga olib keladi, uning alomati maʼlum bir hissiy taʼsirdir” [Бондаренко, 1996: 7].

B.A. Larin konsepsiyasi matnning suggestivligi va uning barcha elementlarining oʻzaro bogʻliqligi badiiy nutqda metafora tabiatini belgilashini taʼkidlaydi. Biz uchun “paradoksal tabiatiga qaramay, metafora maʼlumotni uzatishning yanada qulay vositasidir, chunki u mavhum mohiyatga emas, balki har kimga (yoki hych boʻlmaganda ularning koʻpchiligiga) tanish boʻlgan atrofda ushbu etnokulturada alohida qiymat va semantik tarkibga ega narsalarga asoslanadi” [Алефиренко, 2006: 168]. Jumladan, Oʻzbekistonda “bagʻrikeng” soʻzi koʻpincha yaxshilik, mehr-shafqat maʼnosini anglatadi, lekin baʼzi odamlar uni qoʻshimcha tarzda samimiy yoki oʻzgacha maʼnoda ham qabul qilishlari mumkin.

Semantik jarayon kognitiv jarayonga asoslangan, degan fikrni koʻplab olimlarning asarlarida kuzatish mumkin. Misol uchun, I.V. Bondarenko metafora hosil qiluvchi kognitiv jarayonning ideal konstruksiyalarining uchta darajasi mavjudligini taklif qiladi: 1) til sathi; 2) semantika; 3) bilish. “Ideal konstruksiyalarda yuqoridagi uchta daraja orqali namoyon boʻlgan tafakkur jarayoni, metaforalarni faollashtirishda, umumiy bilish jarayoni orqali ularni bir-biri bilan bogʻlaydi. Metaforalar kognitiv jarayonlar sifatida faoliyat yuritib, bizga olam haqidagi tasavvurlarimizni chuqurlashtirish va yangi gipotezalar yaratish imkonini beradi” [Бондаренко, 1996: 8]. Bunday metaforalar inson tafakkuri va tashqi olam oʻrtasida vositachi vazifasini bajaradi.



**Xulosa.** Garchi metaforalarni yaratishning kognitiv mexanizmlari etnomadaniy omillar bilan belgilangan bo'lsa-da [Lakoff J., Jonson M., 1990: 402], yozuvchiga (sana'atkorga, muallifga) original metafora modellarini yaratishda katta imkoniyatlar taqdim etiladi. Shu tariqa badiiy tushunchalar paydo bo'ladi, ularning mahsuli diskursiv metaforalardir. N.S. Bolotnovaning ta'kidlashicha, "individual muallifga xos bo'lgan vositalarga konseptlarni namoyon qiluvchi original regulyativ vositalar va matnni badiiy bo'yoqlash qonuniyatlari: estetik jihatdan shakllangan tasviriy transformatsiyalar; turli xil yangi tuzilmalar; noan'anaviy matn paradigmaticasi va sintagmaticasi va h.k. kiradi" [Болотнова, 2005: 19].

Shunday qilib, metafora yaratadigan konseptual jarayon analogiyaga asoslangan referentlarning o'xshash xususiyatlarini ham, semantik anomaliyaga asoslangan o'xshash bo'lmaganlarni xususiyatlarini ham tan oladi. O'xshashlik va o'xshash bo'lmashlik darajasi metaforaning haqiqiy ma'nosini belgilaydi.

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## TELENUTQ – LINGVISTIK TADQIQOT OBYEKTI SIFATIDA

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**Annotatsiya.** Mazkur maqolada telenutq tushunchasi va unga berilgan ta'riflar, shuningdek, telenutqning lingvistik tadqiqot obyekti sifatida o'rganilishining ahamiyati, zaruriyati izohlangan, tilshunoslikning qaysi sohalarida o'rganish mumkinligi sanab o'tilgan. Telenutq medianutqning bir ko'rinishi ekanligi, bu tushuncha ostida televideniya namoyish etiladigan barcha telemahsulotlar tushunilishi zarurligi ta'kidlangan. Telenutq tarkibiga kiruvchi mediamatnlar sanab o'tilgan. Telenutq va yozma nutq o'rtasidagi farqdan kelib chiqib, telenutq xususiyatlari yoritilgan.

**Kalit so'zlar:** telenutq, televideniya, lingvistika, sotsiolingvistika, fonetik tadqiqotlar, leksik tadqiqotlar, grammatik tadqiqotlar, yozma nutq, og'zaki nutq, medianutq, ommaviy axborot vositalari.

## ТЕЛЕВИЗИОННАЯ РЕЧЬ – КАК ОБЪЕКТ ЛИНГВИСТИЧЕСКОГО ИССЛЕДОВАНИЯ

**Аннотация.** В данной статье объясняется понятие телеречи и его определения, а также значение и необходимость изучения телеречи как объекта лингвистического исследования, перечисляются области лингвистики, в которых её можно изучать. Подчёркивается, что телеречь является разновидностью медиаречи, под этим понятием следует понимать все телепродукты, показываемые на телевидении. Перечислены медиатексты, входящие в состав телеречи. Исходя из различия между телеречью и письменной речью, освещены особенности телеречи.

**Ключевые слова:** телеречь, телевидение, лингвистика, социолингвистика, фонетические исследования, лексические исследования, грамматические исследования, письменная речь, устная речь, медиаречь, средства массовой информации.

## TV SPEECH – AS AN OBJECT OF LINGUISTIC RESEARCH

**Abstract.** This article explains the concept of telespeech and its definition, as well as the significance and necessity of studying telespeech as an object of linguistic research, listing the areas of linguistics in which it can be studied. It is emphasized that television speech is a type of media speech, which refers to all television products broadcast on television. The media texts included in the TV channel were listed. Based on the difference between television speech and written speech, the features of television speech are highlighted.

**Keywords:** television speech, television, linguistics, sociolinguistics, phonetic research, lexical research, grammatical research, written speech, oral speech, media speech, mass media.

**Kirish.** Bugungi kunda televideniya nafaqat ommaviy axborot vositasi, balki jamiyatning madaniyati, ma'naviyati, o'zligini namoyish etadigan eng muhim unsurlardan biridir. Jamiyatdagi har bir o'zgarish, globallashtirish televideniya o'z ta'sirini o'tkazmay qo'ymaydi. Shu bois televideniya bugunga qadar jadal rivojlandi va rivojlanishda davom etmoqda. Televideniya keng qamrovli ommaviy axborot vositasi bo'lganligi bois juda ko'p soha vakillari tomonidan o'rganilgan. Chunonchi, psixolog, sotsiolog, san'atshunos kabi soha vakillarining ilmiy izlanishlarida tadqiqot obyekti vazifasini bajarganligini kuzatish mumkin. Bu holat shundan dalolat beradiki, inson-san'at-texnika-jamiyat aloqadorligida yuzaga kelgan mazkur kashfiyot ko'p qirrali tushunchadir.

Televideniya – OAVning turlari orasida keng qamrovliligi, ommabopligi, ko'ngilocharligi kabi bir qator xususiyatlari bilan ajralib turadigan audiovizual vosita, u og'zaki nutq (ba'zan yozma nutq) va kadrlar ketma-ketligidan iborat jonli tasvirlarni birlashtiradi. Televideniya yuklangan mazkur vazifa bevosita til, nutq orqali yuzaga keladi. Manbalarda telenutqning o'rniga "televizion nutq", "televideniya tili", "mediatili", "audiovizual til", "ekran tili" kabi tushunchalar ishlatilishini kuzatish mumkin.

**Asosiy qism.** Telenutq – televideniya uchun xos bo'lib, ekranda namoyish etiladigan barcha mediamahsulotlar nutqi sanaladi. Ommaviy axborot vositalari tilini o'rgangan olim O.V.Aleksandrovaning fikricha, "telekommunikatsiya shunday axborot almashinuviki, unda turli guruh va tabaqalarga mansub millionlab odamlar axborotni qabul qiladi va undan foydalanadi. Televizion diskurs, bu – kompleks

sistemadir” [Александрова]. Haqiqatdan ham, telenutqni yuzaga keltirgan muallif (teleshovchilar, jurnalistlar, rejissorlar, aktyorlar, sharhlovchilar...) tomoshabinni yoshiga, jinsiga, ijtimoiy kelib chiqishiga, kasbiga, qiziqishiga qarab guruhlarga ajratolmaydi va faqat o'ziga tegishli tomoshabinni oldindan belgilay olmaydi. Nisbatan telenutq muallifi tomoshabinning aksariyati qaysi toifaga tegishli ekanligini ayta olishi mumkin, xolos. Masalan, “Bolajon” telekanalida namoyish etiladigan ko'rsatuvlarning tomoshabini ko'proq bolajonlar ekanligini bilamiz, ammo kattalar ham mazkur ko'rsatuvlarga befarq emasligini unutmaslik zarur.

Telenutq – ommaviy nutq bo'lganligi bois ko'plab soha vakillarini qiziqtirib kelmoqda. Jumladan, tilshunoslar ham tilshunoslikning turli aspektlarida tadqiqot obyekti sifatida o'rganishmoqda. Telenutqni maxsus tadqiq etgan olim S.V. Svetana “Televizion nutq: funksiyalari va strukturasi” nomli monografiyasida televideniye nutqini o'rganadi va “televizion nutq” tushunchasini ilmiy termin sifatida fanga olib kiradi. U telematnlarni kuzatish va tahlil etish natijasida quyidagi xulosaga keladi: “telenutq ommaviy kommunikativ nutqning ko'rinishi sifatida ahamiyatga molik, uning asosiy konstruktiv prinsipi televideniye ma'lumotni uzatishdagi uch sathning bog'liqligi bilan belgilanadi (tasvir–ovoz–nutq)” [Svetana, 1976, B.33].

Tasvir-ovoz-nutq uchligi telenutq uchun bir-birini taqozo etuvchi muhim omillardir. Ulardan bittasi ishtirok etmasa, telenutq yuzaga chiqmaydi. Yoki mazkur omillardan biri sust bo'lsa ham, telenutq o'z maqsadiga erishmaydi. Telenutq ommaning kundalik turmush tarzidagi nutqqa hamda publisistik uslub talablariga mos bo'lishi zarur. S.V.Svetana ta'kidlaganidek, “Televizion chiqish og'zaki nutq qonunlari asosida vujudga keladi, demak, televizion chiqish uchun ham, har qanday og'zaki chiqish mezonlari asos hisoblanadi”.

Telenutq (ya'ni, og'zaki nutq) lingvistikaning muhim tadqiqot obyektlaridan biri bo'lib, u fonetika, leksikologiya, grammatika, pragmatika va sotsiolingvistika kabi turli yo'nalishlarda o'rganiladi. Telenutq yozma nutqdan bir qator xususiyatlari bilan farqlanadi va lingvistik tahlil uchun alohida ahamiyatga ega.

### 1. Telenutqning lingvistik tadqiqotlari

#### a) fonetika va fonologiya

Telenutq fonetika va fonologiya nuqtayi nazaridan ovoz tizimi, intonatsiya, urg'u, pauzalar va talaffuz xususiyatlari orqali o'rganiladi. Yozma nutqdan farqli ravishda, og'zaki nutqda emotsional va ekspressiv jihatlar muhim o'rin tutadi.

#### b) leksikologiya

Telenutqdagi so'zlar va iboralar yozma nutqdagidan farqli ravishda tez-tez o'zgarib turadi. Kundalik muloqotda dialektizmlar, jargon va so'z tejankorligi yoki qisqartirish hodisalari keng uchraydi.

#### c) grammatika

Telenutq sintaksis jihatidan erkinroq va murakkab bo'lishi mumkin. U grammatik normalarga har doim ham qat'iy rioya qilmaydi, lekin mazmun yetkazishda samarali bo'ladi.

#### d) pragmatika

Telenutq pragmatika nuqtayi nazaridan kontekst, mimika, imo-ishoralar va suhbatdoshlar orasidagi ijtimoiy munosabatlar bilan bog'liq holda o'rganiladi.

#### e) sotsiolingvistika

Telenutq ijtimoiy guruhlar, yosh, kasb, hududiy dialektlar va nutq madaniyatiga qarab o'zgaradi. Lingvistlar bu o'zgarishlarni tadqiq qilib, jamiyat va til o'zaro ta'sirini o'rganadilar.

### 2. Telenutq va yozma nutq farqlari:

Tabiiylik – og'zaki nutq tabiiy ravishda shakllanadi, oldindan rejalashtirilmagan bo'lishi mumkin.

To'g'ridan-to'g'ri muloqot – suhbat davomida imo-ishoralar, mimika va ovoz ohangi muhim rol o'ynaydi.

Qisqalik va to'liqsizlik – ko'pincha gaplar to'liq bo'lmasligi, grammatik jihatdan buzilishi mumkin.

Dialekt va shevalar ta'siri – og'zaki nutqda hududiy va ijtimoiy lahjalarning ta'siri kuchli bo'ladi.

### 3. Zamonaviy lingvistik tadqiqotlar.

Hozirgi kunda lingvistlar telenutqni tahlil qilish uchun akustik tahlil usullari, korpus lingvistika va sun'iy intellekt texnologiyalaridan foydalanmoqda. Audio yozuvlarni tahlil qilish orqali real nutqning xususiyatlari o'rganilib, avtomatik nutq tanish texnologiyalari takomillashtirilmoqda.

Telenutqni tilshunoslikda o'rganishning ahamiyati

Telenutq – inson muloqotining eng tabiiy va keng tarqalgan shakli bo'lib, tilshunoslikda alohida ahamiyatga ega. U real hayotdagi nutqiy jarayonlarni, tilning dinamik rivojlanishini va uning ijtimoiy omillar bilan bog'liqligini o'rganish imkonini beradi.

1. Telenutq tilning tabiiy ko'rinishi sifatida. Yozma nutq odatda rasmiy va standart qoidalarga asoslangan bo'lsa, telenutq tabiiy, o'zgaruvchan va muloqot kontekstiga moslashuvchan bo'ladi. Shu sababli, tilshunoslar tilning haqiqiy ishlatilishini tushunish uchun og'zaki nutqni chuqur o'rganadilar.

2. Til va jamiyat o'zaro bog'liqligini tushunish. Telenutq sotsiolingvistika, pragmatika va psixolingvistika tadqiqotlari uchun muhim material hisoblanadi. U quyidagi jihatlar bo'yicha ahamiyat kasb etadi: Ijtimoiy guruhlar tili – turli yosh, kasb yoki mintaqalarga mansub insonlarning nutqiy farqlari o'rganiladi.

Dialekt va shevalar – hududiy va mahalliy lahjalarning real muloqotdagi o'rni tahlil qilinadi.

Rasmiy va norasmiy nutq – turli vaziyatlardagi telenutq namunalari taqqoslanadi.

3. Lingvistik nazariyalarni tasdiqlash va rivojlantirish

Telenutqni o'rganish lingvistik nazariyalarni sinash va rivojlantirishga yordam beradi. Masalan:

Fonetik tadqiqotlar – telenutqdagi talaffuz va intonatsiya xususiyatlari o'rganiladi.

Leksik tadqiqotlar – kundalik so'zlashuvda ishlatiladigan yangi so'zlar, jargon va qisqartmalar aniqlanadi.

Grammatik tahlil – sintaktik strukturalarning real qo'llanilishi tekshiriladi.

4. Zamonaviy texnologiyalar va telenutq

Telenutqni o'rganish sun'iy intellekt, ovoqli yordamchilar, avtomatik tarjima va nutq tanish tizimlarini rivojlantirishda muhim rol o'ynaydi. Nutq korpuslari yordamida mashina o'qitish texnologiyalari takomillashtirilmoqda.

5. Amaliy ahamiyati

Telenutq tadqiqotlari quyidagi sohalarda foydali bo'ladi:

Nutq terapiyasi – Nutq nuqsonlarini aniqlash va tuzatish uchun.

Ta'lim – Tiling o'rganish va o'qitish metodlarini yaxshilash uchun.

Media va kommunikatsiya – Reklama, jurnalistika va ommaviy axborot vositalari uchun.

Telenutqni o'rganish tilshunoslikning nazariy va amaliy jihatlarini boyitadi. U tilning real ishlatilishini aniqlash, uning rivojlanishini kuzatish va zamonaviy texnologiyalar bilan bog'lash imkonini beradi. Shu sababli, og'zaki nutq tilshunoslik tadqiqotlarida muhim o'rin tutadi.

Telenutq tahlilga tortilgan aksariyat ishlarda telenutq deganda faqat teleboshlovchilar, teleko'rsatuvlar nutqi tushinilgan va o'rganilgan. Bizningcha, telenutq deganda, teleekranda namoyish etilgan, tomoshabin ko'z o'ngida gavdalangan barcha nutq anglanishi kerak. Ilmiy adabiyotlardagi tadqiqotlarni kuzatgan holda quyidagi fikrni aytish mumkin. Telenutq 2 ma'noda qo'llaniladi:

1. Keng ma'noda: televizorda namoyish etilgan barcha telemahsulotlarning nutqi.

2. Tor ma'noda: faqat teleboshlovchilar nutqi.

Agar telenutq lingvistik aspektda tadqiqot obyektiga olib o'rganilsa, keng ma'noda tadqiq etish ma'qul deb hisoblaymiz. Chunki telenutq faqat teleboshlovchilar nutqidan iborat emas. Ko'rsatuvlardan tashqari bo'lgan mediamahsulotlar ham televizorda namoyish etiladi hamda ommaga yetib boradi. Ba'zi telekanallarda umuman teleboshlovchi ishtirok etmaydi, bu mazkur telekanalda telenutq yo'q deganimi? Mantiqqa umuman to'g'ri kelmaydi. Har bir telekanalning o'ziga xos jihatlari mavjud va shu bilan birga, ushbu telekanallarni birlashtiruvchi umumiy mezonlar ham mavjuddir. Chunonchi, "Navo" telekanalida asosiy telenutq qo'shiqchilar vositasida, "Kinoteatr" telekanalida esa kino nutqi orqali tomoshabinga yetkaziladi.

Telenutq o'z mazmun-mohiyati va ko'lamiga ko'ra quyidagi tarkibiy qismlardan tashkil topgan:

1. Teleko'rsatuvlar nutqi.

2. Kinofilmlar va sahna asarlari nutqi.

3. Hujjatli filmlar nutqi.

4. Multifilmlar nutqi.

5. Reklama va anonslar nutqi.

6. Qo'shiqchilar nutqi.

7. Sharhlovchilar nutqi.

Mazkur tasnifda teleko'rsatuvlar nutqi ko'pchilikni tashkil etadi. Teleko'rsatuvlar nutqini quyidagicha tasniflash mumkin:

1. Axborot-informatsion ko'rsatuvlar nutqi.

2. Tok-shoular nutqi.

3. Ko'ngilochar, ma'naviy-axloqiy, musiqiy dam olish dasturlari nutqi.

4. Ijtimoiy-siyosiy, ma'naviy-ma'rifiy mazmundagi ko'rsatuvlar nutqi.

Tasnifdagi har bir ko'rsatuv nutqi yana ichki guruhlarga bo'linadi. Hozirgi kunda ko'rsatuvlarning rang-barang ko'rinishlari tomoshabinga yetkazilmoqda.

S.V.Svetana teleko'rsatuvlarning ikki turini ajratadi: tayyorlangan va tayyorlanmagan. Bu tip yuqoridagi tasnifga kiruvchi har bir ko'rsatuvlar uchun xosdir. Telenutqda ko'proq og'zaki-adabiy me'yorga

murojaat qilish kuchli. Biz bu jarayonni zamonaviy televideniyeining belgilovchi omili sifatida e'tirof etilganini ko'pgina ishlarda kuzatdik.

Telenutqni o'rgangan tilshunos olimlar lingvistikaning turli yo'nalishlarida ish olib borgan bo'lib, ular fonetika, sotsiolingvistika, pragmatika va psixolingvistika sohalarida telenutqning o'ziga xos xususiyatlarini tadqiq etganlar. Quyida ushbu sohada muhim tadqiqotlar olib borgan olimlarning ayrimlari keltirilgan.

1. Ferdinand de Saussure (1857–1913). Zamonaviy tilshunoslikning asoschilaridan biri. Sinxron va diaxron tilshunoslik tamoyillarini ishlab chiqdi. Og'zaki nutq va yozma nutq o'rtasidagi farqlarni tushuntirdi.

2. Noam Chomsky (1928–hozirgi kunda ham faoliyat yuritadi). Generativ grammatika nazariyasining asoschisi. Til qoidalarini ichki ong orqali qanday o'zlashtirilishini o'rgandi. Telenutq va universal grammatika o'rtasidagi bog'liqlikni tushuntirdi.

3. Lev Vygotskiy (1896–1934). Psixolingvistika va nutq rivojlanishini o'rgandi. Ichki nutq va telenutq o'rtasidagi aloqani tushuntirdi. Bola nutqining rivojlanishiga ijtimoiy omillarning ta'sirini tadqiq qildi.

4. William Labov (1927–2022). Sotsiolingvistika asoschisi. Dialekt va shevalarning telenutqdagi o'rnini o'rgandi. Nutqning ijtimoiy tabaqalarga bog'liq ravishda o'zgarishini tahlil qildi.

5. Dell Hymes (1927–2009). Kommunikativ kompetensiya tushunchasini ishlab chiqdi. Telenutq va pragmatika o'rtasidagi bog'liqlikni o'rgandi. Turli madaniy muhitlarda og'zaki muloqot xususiyatlarini tadqiq qildi.

6. John Searle (1932–2024). Nutq aktlari nazariyasi muallifi. Nutqning semantik va pragmatik jihatlarini tahlil qildi. Og'zaki muloqotning kommunikativ funksiyalarini o'rgandi.

7. Peter Trudgill (1943–hozirgi kunda ham faoliyat yuritadi). Dialektologiya va sotsiolingvistika bo'yicha yetakchi olim. Telenutqning mintaqaviy va ijtimoiy o'zgaruvchanligini o'rgandi. Shevalarning telenutqdagi roli haqida tadqiqotlar olib bordi.

8. Deborah Tannen (1945–hozirgi kunda ham faoliyat yuritadi). Nutq uslublari va gender lingvistikasi bo'yicha tadqiqot olib borgan. Ayollar va erkaklar nutqiy xatti-harakatlari farqlarini o'rgandi. Suhbat jarayonidagi pragmatik elementlarni tahlil qildi.

Telenutqni turli olimlar lingvistikaning turli yo'nalishlarida tadqiq etgan. Ayrimlar uni fonetik va grammatika nuqtai nazaridan, boshqalar esa sotsiolingvistika, pragmatika yoki psixolingvistika doirasida o'rganganlar. Ushbu tadqiqotlar natijasida telenutq tilshunoslikning muhim bo'limlaridan biri sifatida rivojlandi.

**Xulosa** sifatida shuni aytish mumkinki, telenutqni lingvistik tadqiqot obyekti sifatida o'rganishga ehtiyoj mavjud. Ehtiyoj keng ma'nodagi telenutqni o'rganish orqali qondiriladi. Ya'ni faqat teleboshlovchilar nutqini o'rganish bilan chegaralanmaslik zarur. Jamiyatda yuz berayotgan tub o'zgarishlar televideniyeida ham o'z aksini topib bormoqda. Bu telenutqning doimiy tadqiq etilishi va tavsiyalar berib borilishi zarurligini anglatadi.

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**TERMINOLOGIK KOLLOKATSIYALARNING XUSUSIYATLARI VA ULARNING ISHLATILISHI**

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**Annotatsiya.** Maqola so'z birikmalarining eng mustahkam turi bo'lgan terminologik birikmaga bag'ishlangan. Terminologik birikmalarni aniqlashning asosiy yondashuvlari qator mahalliy va xorijiy mualliflarning asarlari asosida ko'rib chiqiladi. Bu turdagi birikmalarining xossalari tabiiy til birikmalarining asosiy belgilari bilan qiyoslangan holda tavsiflanadi. Tilshunoslikda terminologik birikmalarining holatini aniqlashga ham harakat qilinadi.

Terminologik birikmalarni leksik birliklarning guruhiga ajratish faqat "kollokatsiya" tushunchasiga keng yondashish bilan mumkinligi ko'rsatilgan, chunki bu so'z birikmalari tarkibiy qismlarining turli darajadagi semantik uyg'unligi bilan tavsiflanadi. Terminologik birikmalarining tipologiyasi, ularni atama yasovchi va atama tarkibida bo'lishi taklif etiladi. Asosiy e'tibor ingliz va o'zbek tillari siyosiy terminologiyasining bir qismi bo'lgan qo'shma gaplarga, leksikografik manbalardan misollar keltirishga qaratilgan.

**Kalit so'zlar:** terminologik birikma, leksema, sintagmatik munosabat, termin, morfosintaktik va semantik, frazeologik birliklar.

**ХАРАКТЕРИСТИКА ТЕРМИНОЛОГИЧЕСКИХ СЛОВСОЧЕТАНИЙ И ИХ УПОТРЕБЛЕНИЕ**

**Аннотация.** Статья посвящена терминологическому сочетанию, которое является самым прочным типом словосочетаний. Основные подходы к определению терминологических сочетаний рассматриваются на основе работ ряда отечественных и зарубежных авторов. Свойства этого типа сочетаний описываются в сравнении с основными признаками естественных языковых сочетаний. В лингвистике также предпринимаются попытки определить состояние терминологических сочетаний.

Показано, что разделение терминологических сочетаний на группы лексических единиц возможно только при широком подходе к понятию «коллокация», поскольку это характеризуется различной степенью смысловой гармонии компонентов словосочетаний. Предлагается типология терминологических сочетаний, их наличие в составе терминообразователя и термина. Основное внимание уделяется примерам сложных предложений, являющихся частью политической терминологии английского и узбекского языков, из лексикографических источников.

**Ключевые слова:** терминологическое сочетание, лексема, синтагматические отношения, термин, морфосинтаксические и семантические, фразеологические единицы.

**CHARACTERISTICS AND THE USAGE OF TERMINOLOGICAL COLLOCATIONS**

**Abstract.** The article is devoted to the terminological combination, which is the most powerful type of phrase. The main approaches to the definition of terminological combinations are considered based on the works of a number of domestic and foreign authors. The properties of this type of combinations are described in comparison with the main features of natural language combinations. Linguistics also tries to determine the status of terminological combinations.

It is shown that the division of terminological combinations into groups of lexical units is possible only with a broad approach to the concept of "collocation", since it is characterized by different levels of semantic harmony of the components of the phrase. A typology of terminological compounds, their terminology and terminological composition is proposed. The main attention is focused on complex sentences included in the political terminology of the English and Uzbek languages, with examples from lexicographical sources.

**Key words:** terminological combination, lexeme, syntagmatic relations, term, morphosyntactic and semantic, phraseological units.

**Kirish.** Nutqning maxsus turlariga ham umumiy, ham maxsus lug'at, tabiiy tilning leksik birliklarida semantik jihatdan ustun bo'lgan komponentlar kirishiga qaramay, atamalar sintagmatik munosabatga kirishib qo'shma gaplar hosil qiladi. Biroq terminologik lug'atlarda har doim ham atamalarning birikma xossalari, shuningdek, ularni tashkil etuvchi elementlar o'z aksini topavermaydi.

Termin - bu ma'lum bir tilning ma'lum bir maxsus bilim yoki faoliyat sohasi nazariyasining umumiy, konkret yoki mavhum tushunchasini bildiruvchi maxsus maqsadlar uchun qo'llanilgan leksik birlikdir. Ma'lumki, atamalar tuzilishi, lug'aviy nominatsiyasi jihatidan bir jinsli bo'lib, bir so'z, ibora, birikma, og'zaki murakkab va hatto, gap bo'lishi mumkin. Bu ishimizda ingliz va o'zbek tillarining siyosiy terminologiyasiga mansub qo'shma so'zlarni ko'rib chiqamiz, termin-mantiqiy birikmaning tilshunoslik fanidagi mavqeyini ko'rsatishga harakat qilamiz, shuningdek, bu til shakllanishlarining asosiy xususiyatlarini ingliz va o'zbek tillari siyosiy terminologiyasi materiali bo'yicha yoritib beramiz.

**Tadqiqot obyekti va qo'llanilgan metodlar.** Adabiyotlarni ko'rib chiqish shuni ko'rsatadiki, ko'pgina mualliflar terminologik iboralar va terminologik birikmalar o'rtasidagi farqni ajratmaydilar, shuningdek, ularni bir so'zdan iborat bo'lmagan atamalar, atamalarga o'xshash iboralar va boshqalar deb atashadi. Bu yondashuv asosan korpusga xosdir. Tilshunoslik, bu yerda tadqiqotlarning aksariyati amaliy xarakterga ega bo'lib, birinchi navbatda ma'lumot qidirish tizimlari uchun matnlarni avtomatik indekslash, matnlarni tematik tizimlashtirish uchun ma'lum fan sohalari matnlari uchun tezauriy terminologiya tarkibini shakllantirish tamoyillari va usullarini ishlab chiqishga qaratilgan. L.M.Pivovarova va E.V.Yagunovalarning tadqiqotida terminologik birikmalar "bir so'zdan iborat bo'lmagan atamalar" deb ataladi, ular ham tabiiy til birikmalari kabi "ikki yoki undan ortiq leksik birliklarning tasodifiy bo'lmagan birikmasi bo'lib, ular uchun ham xarakterlidir. Olimlarning fikricha, aksariyat terminologik iboralar ma'nolari (shuningdek, erkin so'z birikmalarining ma'nolari) tarkibidagi bo'laklarning ma'nolari yig'indisiga teng bo'lgan ma'noda erkin iboralar bilan semantik bog'liqdir. Biroq har bir qo'shma atamaning orqasida murakkab tushunchaning barqaror, standart takrorlanadigan tuzilishi mavjud bo'lib, bu ularni turg'un (frazologik) birikmalar bilan bog'laydi.

Biroq ba'zi mualliflar terminologiyani ta'kidlaydilar birikmalar terminologik iboralardan yoki qo'shma atamalar farqlanishi kerak deb ta'kidlaydilar.

Terminologik birikmalar, o'z navbatida, elementlardan iborat bo'lib, ulardan biri o'ziga xos morfosintaktik va semantik kuchga ega bo'lib, boshqa elementlarni "o'ziga tortadi" va birikma hosil qiladi. Terminologik birlik maqomiga ega bo'lgan leksema boshqa leksema bilan sintagmatik munosabatga kirishadi, u ham terminologik bo'lishi mumkin. Bunday bog'lanish natijasida olingan morfosintaktik konstruktsiya har doim ham atama bo'lishi shart emas, chunki u har doim ham ma'lum bir tushunchaga mos kelavermaydi. Biroq, elementlar o'rtasidagi bog'liqlik munosabatlari mustahkamlanganda, maqom o'zgarishi sodir bo'ladi: terminologik birikma qo'shma atamaga aylanadi. A.Y.Levenkovaning quyosh energiyasi sohasida qo'llaniladigan terminologik iboraning strukturaviy-funksional modelini ishlab chiqishga bag'ishlangan tadqiqotida terminologik birikma "nutqdagi so'zlarning barqaror, tez-tez uchraydigan birikmasi, so'z birikmasi sifatida aytib o'tilgan. Uning shakllanishi u ishlatiladigan bilim sohasining kontseptual tizimi bilan bog'liq". Olimning fikricha, terminologik birikmalarining terminologik so'z birikmalaridan farqi shundaki, birinchisi lug'at ta'riflari yo'qligi sababli hali atama maqomiga ega emas. Agar so'z birikmasi lingvistik hodisa, qo'shma gap esa nutq hodisasidir, degan tezisdan kelib chiqsak, bu xulosa mantiqiy ko'rinadi. Biroq, bizning fikrimizcha, terminologik birikmaning terminologik iboraga (qo'shma atamaga) o'tishini tuzatish juda qiyin; bundan tashqari, "nafaqat atama, balki umuman har qanday so'z yoki ibora ta'rifga ega bo'lishi mumkin, aniqrog'i, ta'rifga kiritilishi mumkin, shuning uchun bu xususiyat atama uchun xos emas".

Nihoyat, leksikografik manbalar mualliflari o'z asarlariga ixtisoslashtirilgan matnlar to'plamlarida ham takrorlanish darajasi yuqori bo'lmagan iboralarni kiritishlari, buning natijasida so'z birikmalarini terminologik birikmalar deb tasniflash qarori paydo bo'lishi ham kam uchraydi yoki qo'shma atamalar pirovardida leksikograflar tomonidan yasaladi. Masalan, Y. O. Methibayning [Methibay, 2004] ikki tilli siyosiy atama lug'atida ko'plab qo'shma atamalar mavjud bo'lib, ularning ta'riflarini na ensiklopedik, na izohli lug'atlarda topa olmadik, bu esa uning asoslanishiga shubha uyg'otadi.

Yana bir qarama-qarshilikni ta'kidlash kerak: atamalarni solishtirish borasida tilshunoslar ko'pincha so'z birikmasi atamasini so'z birikmalariga nisbatan umumiy atama sifatida qo'llaydilar, bu iboralardan farqli o'laroq (erkin bo'lish imkoniyatiga ega), ma'lum bir barqarorlik, takroriylik va tugallangan shaklda takrorlanishi bilan tavsiflanadi.

Masalan, A. N. Baranov va D. O. Dobrovolskiy ta'rifida qo'shma gaplar "bir oz idiomatik frazeologik birliklar, asosan, iboraning tuzilishiga ega." Biroq, yuqorida qayd etilgan tadqiqotlarga ko'ra, atama birikmasi, aksincha, so'z birikmasi bo'lib chiqadi. Terminologik iboralarni solishtirishda kengroq tushuncha,

chunki bu terminologik birikmalar bo'lib, lug'atni to'ldiruvchi terminologik iboralar yoki qo'shma atamalarga aylanadi.

Kombinator tilshunoslikda terminologik birikmalar "ma'lum bir bilim sohasiga ishora qiluvchi va bitta tushunchani ifodalovchi iboralar" deb ta'riflanadi, masalan: justice system- adliya tizimi, legal loopholes - qonunchilikdagi bo'shliqlar, whitecollar crime- oq tanli jinoyatlar (amep.) suiiste'mollik: o'zlashtirish, moliyaviy firibgarlik, poraxo'rlik va hokazo". Ko'rib turganingizdek, bu ta'rifda terminologik birikmaning ma'lum bir tushuncha bilan o'zaro bog'liqligi ham asosiy rol o'ynaydi. Biroq semantik birlik nuqtayi nazaridan, berilgan birikmalarning hammasi ham tor ma'nodagi birikmalar emas. Ushbu bayonotni tasvirlash uchun kolokatsiya nazariyasiga murojaat qilish kerak.

Ma'lumki, so'zlarning barqaror birikmasini ifodalovchi (sintaktik va semantik integral birlik belgilariga ega)keng yondoshuvli qo'shma gap boshqa turg'un birikmalar - idiomalar, qo'shma otlar, klishelar va boshqalarga nisbatan umumiy tushuncha sifatida qaraladi (M. Benson, E. Benson, R. Ilse, D. A. Kruz, R. Karter, K. Manning). ular, Schutze va boshqalar). Tor yondashuv bilan (mahalliy tilshunoslar uchun odatiy) birikmalar barqaror birikmalarning turlaridan biridir. Shu bilan birga, bir qator mualliflarning fikriga ko'ra, birikmalar frazeologik birliklarning bir turidir ("yarim frazemalar", "birlashmalar), boshqalar esa ma'lumotlar birliklarini tilning frazeologik fondidan tashqariga olib chiqadilar ("belgilangan nominatsiyaga ega barqaror birikmalar", "frazeloidlar", frazeologik burilishlar yoki ularni so'z birikmalariga joylashtiradilar.

Terminologik birikmalarga qaytsak, bu haqda xulosa qilishimiz mumkin, ularning barchasi bir xil semantik uyg'unlik bilan tavsiflanmaydi, natijada ma'lum shartlarsiz ularni alohida birikmalar guruhi sifatida ajratib bo'lmaydi. Funksional nuqtayi nazardan yellow union- sariq ittifoq(sariq kasaba uyushmasi), quiet diplomacy - sokin diplomatiya, political party- siyosiy partiya, electoral system - saylov tizimi kabi kombinatsiyalar, noaniq atamalar. Biroq, ma'no birdamlik darajasiga ko'ra, tasvirga ega bo'lgan sariq ittifoq-yellow union, tinch diplomatiya- quiet diplomacy birikmalarini frazeologik birliklarga va siyosiy birikmalarga kiritish mumkin. partiya - siyosiy partiya, saylov- saylov tizimi ma'nosi unga kiritilgan so'zlarning ma'nolari yig'indisiga ekvivalent bo'lgan tor ma'nodagi birikmalar (yoki frazeologik iboralar). A. V. Kuninning fikricha, bunday iboralar, bir tomondan, tilning takrorlanuvchi birliklari bo'lsa, ikkinchi tomondan, o'zgaruvchan so'z birikmasining generativ modeliga ko'ra tuziladi, ya'ni o'zgaruvchan-barqaror shakllanishdir, shuning uchun frazeologiyaning o'rganish obyekti bo'lmasligi kerak [Kunin, 1996]. Shunday qilib, maxsus tushunchalarni aks ettiruvchi bir so'zdan iborat bo'lmagan atamalarni qo'shma so'zlarni belgilashga keng yondashish sharti bilan qo'shma so'zlar deb atash mumkin; tor yondashuv doirasida qo'shma terminlar tilning leksik va frazeologik fondlari o'rtasida taqsimlanadi. Xorijiy tilshunoslar ma'lum bir bilim sohasida qo'llaniladigan so'z birikmalarini bildirish uchun terminologik ("terminologik birikmalar") birikmalardan tashqari, ixtisoslashtirilgan birikma ("ixtisoslashtirilgan") kabi nomlardan ham foydalanadi.

**Olingan natijalar va ularning tahlili.** Ushbu tadqiqotchilarning kontseptsiyalarida terminologik ixtisoslashgan birikmalar allaqachon mavjud bo'lgan (shu jumladan bir so'zli bo'lmagan boshqa leksik birliklar). Shunday qilib, P. Patino ixtisoslashgan (terminologik) birikmani "asosiy komponent bo'lib xizmat qiladigan kamida bitta atamadan iborat ibora turi" deb belgilaydi. Bu holda asosiy komponent ot bo'lib, u bilan to'g'ridan-to'g'ri sintaktik munosabatda bo'lgan otlar, fe'llar, sifatlar yoki qo'shimchalar birikma rolini o'ynashi mumkin. Biroq, har doim ham so'z birikmalarida "terminologik dominant" ot bo'lmagan. Masalan, siyosiy tizim / (political system), siyosiy jarayon / (political process) birikmalarida ot emas, balki sifatdosh birikmani terminologik sifatida belgilaydi. P. Patinoga o'xshash nuqtayi nazarni M. Lorente va boshqalar ham inobatga olgan holda, ular terminologik birikmaning asosini atama deb hisoblaydilar; shu bilan birga, terminologik/ixtisoslashgan birikmalar ixtisoslashgan nutqda leksik birikmalarning maxsus guruhini tashkil qiladi, ma'lum bir tushunchani bildiruvchi so'z birikmalarini faqat birgalikda qo'llangandagina frazeologiya tarkibiga kiruvchi qo'shma terminologik birliklar sifatida ko'rish taklif etiladi. O'zak atamaning boshqa gap bo'lagiga: fe'l, qo'shimcha, sifatdoshga tegishli bo'lishiga imkon beriladi, bu so'zlarning ot bilan ifodalangan o'zak termini bilan birikmalari leksiklashuvga ko'proq moyil bo'lishini ta'kidlaydi. Shunday qilib, terminologik birikmaning ta'rifiga quyidagi yondashuvlarni ajratib ko'rsatish mumkin: ba'zi mualliflarning asarlarida terminologik birikma - bu allaqachon mavjud bo'lgan ot atamaning boshqa leksik birliklar bilan birikmasi, boshqa tadqiqotchilar esa terminologik birikmaning ma'lum bir so'z bilan bog'liqligini ko'rib chiqadilar. Ular, o'z navbatida, ikkala yondashuvni birlashtirish mumkin deb hisoblaydilar.

"Terminologik birikma" atamasini o'ziga xos tushuncha sifatida olib, biz ushbu lingvistik birliklarning ikki turini ajratib ko'rsatishimiz mumkin. Birinchisiga "termin yasovchi" yoki "termin yasovchi" deb ataladigan birikmalar kiradi, ya'ni faqat birgalikda ishlatilganda ma'lum bir tushuncha bilan bog'langan so'z



birikmalari. Termin yasovchi qo'shma gaplar komponentlarning semantik uyg'unlik darajasiga ko'ra ikki turkumga bo'linadi.

Komponentlarning o'rtacha darajasiga ega bo'lgan birikmalari odatda metaforik yoki metonimik uzatish asosida hosil bo'ladi, buning natijasida ular ba'zi bir ifodali rangni saqlab qolishi mumkin, ammo tarkibiy qismlardan biri shart emas, masalan, atama: to gain a seat - (o'rinni egallash (parlamentda) ; — ingliz tilida "o'rindiq" va o'zbekchada "stul"), to go to the country (umumiy saylovni chaqirish (brit.)). Bunday birikmalarning o'ziga xos xususiyati ularning lug'atda aniqlanishi; ammo, ular yuqori chastota darajasiga ega bo'lishi shart emas. Komponentlarning semantik muvofiqligi past bo'lgan atama hosil qiluvchi qo'shma joylashuvlarga ma'nosi ular tarkibidagi elementlarning qiymatlari yig'indisidan iborat bo'lgan so'z birikmalarini o'z ichiga oladi, masalan:

majority vote - ko'pchilik ovoz , to hold negotiations - muzokaralar olib bormoq. Ushbu turdagi birikmalar yuqori chastotali, asosan neytral konnotatsiya bilan ajralib turadi va tor ma'noda frazeologiyadan tashqariga chiqadi. Shuni ta'kidlash kerakki, turli tillardagi terminologik birikmalar turli darajadagi uyg'unlikka ega bo'lishi mumkin. Ikkinchi turdagi terminologik birikmalarga yoki "terminlarni o'z ichiga oluvchi" birikmalarga atamalarining boshqa so'zlar (terminlar yoki atamalar bo'lmagan) bilan birikmalarini nazarda tutamiz, ular birgalikda qo'llanilganda yangi atama hosil qilmaydi. Aynan ikkinchi turdagi qo'shma so'zlarni qo'llash chastotasi ularni barqaror til shakllanishiga olib keladi; lug'atda mustahkamlanganda bunday birikmalar leksiklashib, atama yasash toifasiga o'tadi va ma'lum bir bilim sohasining terminologik tizimini to'ldiradi.

Terminologik birikmalar va tabiiy til birikmalarining xususiyatlaridan ularning o'xshashligida va farqlanishida. Keyinchalik, terminologik va tez-tez ishlatiladigan birikmalarning xususiyatlarini taqqoslaymiz. M.K.ning fikricha. L'Homme, so'zlarning maxsus leksik birikmalari va tez-tez ishlatiladigan birikmalar bir xil xususiyatlarga ega bo'lishi shart emas. Boshqa tadqiqotchilar, aksincha, N + V (ism + fe'l) tuzilishi bilan oxirgi birikmalar orasida ustunlik qilish tendentsiyasi bundan mustasno, tabiiy til birikmalari va terminologik birikmalar o'rtasida hech qanday alohida farqni ko'rmaydilar. Kombinatativ chegaralanish, elementlarning lehimlanish darajasi, ma'noning shaffofligi va o'tkazuvchanligi kabi xususiyatlar terminologik va tez-tez ishlatiladigan birikmalarning zaruriy xususiyatlari deb hisoblaymiz. Terminologik birikmalar va tabiiy til birikmalari o'rtasidagi farqlar, birinchi navbatda, foydalanish chastotasi bilan bog'liq, chunki birinchisi ma'lum bir mavzu sohasi bilan cheklangan. Terminologik birikmalarning yana bir muhim xususiyati shundaki, ko'p hollarda bir xil so'z birikmasi turli atamalar bilan qo'llanilishi mumkin.

Masalan: to cast one's vote, to submit one's vote, to split one's vote - ovoz bermoq, o'z ovozi topshirmoq ((sizning) ovozingiz), ovozni bo'lmoq ("ovozni bo'lish – turli partiyalardan turli lavozimlarga nomzodlar uchun ovoz berish va ko'rinib turibdiki bu birikmalar faqat bitta atama (vote) bilan birlashtiriladi. Bizning fikrimizcha, bu yondashuv N. N. Amosovning frazeologik birliklar tasnifi bilan o'zaro bog'liq bo'lib, u doimiy kontekst birliklari bilan bir qatorda bir nechta mumkin bo'lgan birikmalarga ega bo'lgan barqaror kontekst birliklarini ajratib turadi. Olim bunday birikmalarni "frazeoloidlar" deb ataydi, ya'ni tilning frazeologik fondinin joylashgan va mosligini yanada cheklagan holda unga kirish imkoniyatiga ega bo'lgan birliklarni o'z ichiga oladi.

Shunday qilib, terminologik birikmalarni tashkil etuvchi komponentlar tabiiy til birikmalariga nisbatan kombinatsion chegaralanish darajasi pastroq, degan xulosaga kelishimiz mumkin. Nihoyat, ixtisoslashgan yoki terminologik birikmalarning bunday naqshlarning xilma-xilligi bilan ajralib turadigan keng tarqalgan va qo'llaniladigan qo'shma birikmalardan farqli o'laroq, ular tuzilgan naqshlarning cheklangan "to'plami" borligini tasdiqlovchi tadqiqotlar mavjud. Leksikografik material tahlili shuni ko'rsatadiki, o'zbek va inglizcha terminologik lug'atlarda N+N, Adj+N, V+N eng tuzilmali ikki komponentli birikmalar ustunlik qiladi. (N+V tur.).

**Xulosa.** Shunday qilib, tadqiqot quyidagi xulosalar chiqarishga imkon beradi. Terminologik birikmalar zamonaviy tilshunoslikda turli xil talqin qilinadi. Ushbu turdagi birikmalarni aniqlash va tushunish uchun uchta asosiy yondashuv mavjud:

1) terminologik birikma, terminologik ibora va qo'shma bir so'zdan iborat bo'lmagan atamalar bir-birini almashtiradigan atamalar sifatida ishlatiladi;

2) terminologik birikmalar faqat leksiklashtirilmagan atamalar, ya'ni maxsus lug'atlarda qayd etilmagan va ta'rifi ega bo'lmagan atamalardir;

3) terminologik birikma - mavjudligi / yo'qligidan qat'i nazar, uning tarkibidagi atama elementi ma'lum bir tushuncha bilan bog'liq bo'lgan so'zlarning birikmalardir;

4) qo'shma gapning asosini boshqa so'zlar (termin yoki atama bo'lmagan) bilan birikkan atama (asosan ot) tashkil etadi. Shu bilan birga, ushbu yondashuvga amal qiluvchi ba'zi olimlar bir qator shartlarga

rioya qilgan holda so'zlarning terminologik birikmalar toifasidan qo'shma atamalar toifasiga o'tish imkoniyatini istisno qilmaydi.

Lingvistik terminologiyani soddalashtirish uchun atama birikmasini qo'shma atamalarga yoki atama hosil qiluvchi qo'shma so'zlarga nisbatan alohida atama sifatida ko'rib chiqishni taklif qilamiz. Lug'at va ma'lum bir bilim sohasining ma'lum tushunchalari bilan bog'liq bo'lgan atamalarni o'z ichiga olgan birikmalar, shuningdek, statistik jihatdan barqaror shakllangan bo'lib, ular tarkibida atama mavjud, ammo yangi atama hosil qilmaydi (ammo, ma'lum sharoitlarda ular atama hosil qiluvchilar toifasiga o'tish imkoniyati mavjud).

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