

**MIRZO ULUG‘BEK NOMIDAGI O‘ZBEKISTON MILLIY
UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.01.10 RAQAMLI ILMIY KENGASH**

O‘ZBEKISTON MILLIY UNIVERSITETI

BADRIDINOVA AZIZA ABROL QIZI

**INGLIZ VA O‘ZBEK BADIY ASARLARIDAGI PAREMIYALARDA
NUTQIY AKTLARNING IFODALANISHI (V.KOLLINZ VA A.QODIRIY
ASARLARI MISOLIDA)**

**10.00.06. – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik
va tarjimashunoslik**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD) DISSERTATSIYASI
AVTOREFERATI**

Toshkent – 2025

**Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati
mundarijasi**

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Philological Sciences**

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Toshkent – 2025

Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2024.1.PhD/Fil4409 raqami bilan ro'yxatga olingan.

Dissertatsiya Mirzo Ulug'bek nomidagi O'zbekiston Milliy universitetida bajarilgan.
Dissertatsiya avtoreferati uch tilida (o'zbek, ingliz, rus (rezyume)) Ilmiy Kengash veb-sahifasida (www.nuu.uz) va "ZiyoNet" axborot-ta'lim portalida (www.ziynet.uz) joylashtirilgan.

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Yetakchi tashkilot: **Nizomiy nomidagi Toshkent davlat pedogogika universiteti**

Dissertatsiya himoyasi Mirzo Ulug'bek nomidagi O'zbekiston Milliy universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.01.10 raqamli Ilmiy kengashning 2025-yil "18" aprel soat 10:00 dagi majlisida bo'lib o'tadi. Manzil: 100174, Toshkent shahri, Farobiy ko'chasi, 400. Tel.: (+99871) 246-08-62; faks: (+99871) 246-65-24; e-mail: nauka@nuu.uz. O'zbekiston Milliy universiteti, Xorijiy filologiya fakulteti (3-qavat, 3-11-xona).

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Dissertatsiya avtoreferati 2025-yil "___" _____ kuni tarqatildi.
(2025-yil "___" _____ dagi ___ raqamli reyestr bayonnomasi).

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Ilmiy darajalar beruvchi Ilmiy kengash raisi,
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligi taraqqiyotining yangi bosqichida til birliklarini undan foydalanuvchi shaxs omili bilan bog‘liq holda ochib berish tendensiyasi markaziy o‘ringa chiqdi. Bu yondashuvda lingvistik hodisalarni bevosita til egalarining borliqni idrok etishi, olam haqidagi tasavvurlari va uni tilda aks ettirishi, lisoniy tafakkuri, til ko‘nikmasi, nutqiy faoliyati, nutq obyekti haqidagi bilimlari, ruhiyati, voqelikka munosabati, kasb-kori, yoshi, gender belgisi kabi nolisoniy omillar bilan bog‘liq holda tadqiq etishga jiddiy e‘tibor qaratila boshlandi. Natijada tilshunoslik fanida til va undan foydalanuvchi shaxs munosabatini o‘rganuvchi turli yo‘nalishlar maydonga keldi.

Dunyo tilshunosligida hozirgi kunda o‘ziga xos o‘rin egallagan paremiologiya bo‘limi ham o‘zining tematik rang-barangligi va paremiyalarda ifodalangan fikrning qisqa, tushunarli va ixcham ekanligi bilan ajralib turadi, shu sababli hozirgi kunda turli tillarda ushbi bo‘limga oid ilmiy izlanishlar faol olib borilmoqda. Binobarin, turli shakldagi paremiyalar xalq aql-idrokining mahsuli, uning hukmi, ko‘p asrlik tajribalari, turmushdagi turli hodisa-voqealarga munosabatidir, shuning uchun paremiyalarni tilshunoslik nuqtayi nazaridan tadqiq qilish muhim ahamiyatga ega hisoblanadi.

Mamlakatimizda so‘nggi yillarda ilm-fan taraqqiyotiga bo‘lgan e‘tibor kundan-kunga kuchayib bormoqda. Binobarin, “bugun biz davlat va jamiyat hayotining barcha sohalarini tubdan yangilashga qaratilgan innovatsion rivojlanish yo‘liga o‘tmoqdamiz. Bu bejiz emas, albatta. Chunki zamon shiddat bilan rivojlanib borayotgan hozirgi davrda kim yutadi? Yangi fikr, yangi g‘oyaga, innovatsiyaga tayangan davlat yutadi”¹. Xususan, zamonaviy tilshunoslikning yo‘nalishi bo‘lmish lingvopragmatikada ham qator yangi izlanishlar olib borilmoqda, tillarning lingvomadaniy va lingvopragmatik xususiyatlarini ochib berilishi bugungi kunda jadal ommalashdi. Shu sababli, o‘zaro qardosh bo‘lmagan ikki tildagi paremiyalarni pragmatik jihatdan tadqiq qilish, ularning farqli va o‘xshash jihatlarini aniqlash ushbu tadqiqot mavzusining dolzarbligini belgilaydi.

O‘zbekiston Respublikasi Prezidentining 2018-yil 5-iyundagi PQ-3775-son “Oliy ta’lim muassasalarida ta’lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta’minlash bo‘yicha qo‘shimcha chora-tadbirlari to‘g‘risida”gi qarori, 2019-yil 21-oktyabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktyabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”, 2023-yil 11-sentyabrdagi PF-158-son “O‘zbekiston – 2030” strategiyasi to‘g‘risida”gi farmonlari hamda mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur tadqiqot muayyan darajada xizmat qiladi.

¹O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning O‘zbekiston Respublikasi Oliy Majlisi Senati va Qonunchilik palatasiga Murojaatnomasi // Xalq so‘zi. – Toshkent, 2017. 23-dekabr. – № 258.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga bog‘liqligi. Dissertatsiya tadqiqoti respublika fan va texnologiyalar rivojlanishining: I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Paremiyalarning o‘ziga xos xususiyatlarini ingliz tilshunoslari A.Taylor, V.Mieder, N.Norrik, P.Grzybek, V.Jesenshek, E.Bajaras², rus tilshunoslari G.Permyakov, O.Dubrovskaya, T.Bochina, N.Buneeva, V.Belikov³, o‘zbek tilshunoslari O.Madayev, T.Sobitova, M.Temirova, B.Jo‘rayeva, N.Abdullayeva, D.Muhammadiyeva, B.Shamsematovalar⁴ tomonidan o‘rganilgan. Ingliz paremiologik lug‘atlarini yaratgan tilshunoslardan M.Kusi, V.Mieder, J.Spik, J.Simpson⁵, rus paremiologik lug‘atlarini yaratgan olimlardan A.Jigulev, K.Bersenyeva, V.Dal, V.Jukov⁶, o‘zbek paremiologik lug‘atlarini yaratgan olimlardan H.Berdiyev, R.Rasulov, Sh.Shomahmudov, Sh.Shorahmedov, I.Yo‘ldoshev, O‘.Tunjay, K.Karamatova,

²Taylor A. Selected writings on proverbs. – Helsinki: Suomalainen Tiedeakatemia, 1975. – 203 p.; Mieder W. Investigations of proverbs, proverbial expressions, quotations and cliches. A bibliography of explanatory essays which appeared in “Notes and Queries”. – Berlin: Peter Lang, 1984. – 424 p.; Mieder W. Origin of proverbs. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P. 28-44.; Norrick N. Subject Area, Terminology, Proverb Definitions, Proverb Features. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P. 7-27.; Grzybek P. Semiotic and Semantic aspects of the Proverb. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P. 68-108.; Jesensek V. Pragmatic and Stylistic Aspects of Proverbs. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P. 133-161.; Barajas E. The Function of Proverbs in Discourse: The Case of a Mexican Transnational. – N.Y.: De Gruyter Mouton, 2010. – 189 p.

³Пермяков Г. Основы структурной паремииологии. – М.: Наука, 1988. – 236 с.; Дубровская О. Лингвокультурологический аспект сопоставительного исследования русских и английских пословиц об уме и глупости: Дисс... канд. филол. наук. – Екатеринбург, 2000. – 260 с.; Бочина Т. Контраст как лингвокогнитивный принцип русской пословицы: Автореф. дисс... канд. филол. наук. – Казань, 2001. – 50 с.; Бунеева Н. Прагматические аспекты пословиц английского языка: Автореф. дисс... канд. филол. наук. – М., 2002. – 24 с.; Беликов В. Паремии как объект лексикографии // Труды международной конференции “Диалог 2008”. – М., 2008. – С. 45-49.

⁴Мадаев О. Ўзбек халқ оғзаки ижоди. – Т.: Мумтоз сўз, 2010. – 171 б.; Madayev O., Sobitova T. Xalq og‘zaki roetik ijodi. – Т.: Sharq, 2010. – 171 б.; Темирова М. Ўзбек ва кирғиз халқ мақоллари типологияси: Ф.ф.ф.д. (PhD) дисс... – Т., 2018. – 155 б.; Жўраева Б. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Ф.ф.док. (DSc) дисс... – Самарқанд, 2020. – 230 б.; Абдуллаева Н. Инглиз ва ўзбек халқ мақолларидаги градуонимик муносабатларнинг лингвопрагматик хусусиятлари. Монография. – Т.: Nurafshon business, 2021. – 196 б.; Мухаммадиева Д. “Бобурнома” туркча таржимасида паремияларнинг киёсий тадқиқи: Ф.ф.ф.д (PhD) дисс... – Т., 2021. – 165 б.; Шамсематова Б. Инглиз ва ўзбек тилларида миллий кадриятларни ифода этувчи тил бирликларининг лингвокультурологик тадқиқи: Ф.ф.ф.д. (PhD) дисс... автореф. – Т., 2022. – 70 б.

⁵Kuusi M. Towards an International Type – System of Proverbs. – Helsinki: Academia Scientiarum Fennica, 1972. – 221 p.; Mieder W., Kingsbury S., Harder K. A Dictionary of American proverbs. – N.Y.: Oxford University press, 1992. – 728 p.; Speake J., Simpson J. Oxford Dictionary of Proverbs. Fifth edition. – N.Y.: Oxford University Press, 2008. – 625 p.

⁶Жигулев А. Русские народные пословицы и поговорки. – М.: Московский рабочий, 1969. – 452 с.; Берсенёва К. Русские пословицы и поговорки. – М.: ЗАО Центрполиграф, 2004. – 324 с.; Даль В. Пословицы русского народа. Сборник пословиц, поговорок, речений, присловий, чистоговорок, загадок, поверий и проч. – М.: Изд-во ННН, 2005. – 752 с.; Жуков В. Словарь русских пословиц и поговорок. – М.: Русский язык-медия, 2010. – 536 с.

H.Karamatov, T.Mirzayev, A.Musoqulov, B.Sarimsoqov, N.Abdullayeva⁷larning paremiologiyaga qo‘shgan hissaları katta ahamiyat kasb etadi.

Shu o‘rinda lingvopragmatika sohasi Ch.Morris, G.Lich, G.Yul, J.Mey, S.Levinson⁸ kabi ingliz olimlari, N.Arutyunova, I.Susov, O.Potchetsov kabi rus olimlari⁹, Sh.Safarov, M.Hakimov, A.Ko‘chiboyev¹⁰ kabi o‘zbek olimlari tomonidan chuqur o‘rganilgan. Shuningdek, E.Aznaurova, L.Luzina, N.Bolotnovalar¹¹ badiiy matn pragmatikasi bilan shug‘ullangan olimlar qatoriga kiradi. Pragmalingvistikaning istiqbolli masalalari qatorida paremiyalarning pragmalingvistik xususiyatlarini o‘rganish muammosi ham dolzarbdir. Bu o‘rinda shuni ham aytib o‘tish lozimki, o‘zbek tilshunosligida, xususan, o‘zbek paremiologiyasida pragmalingvistik aspektda amalga oshirilgan tadqiqot ishlarining o‘zi kamchilikni tashkil etadi. Bu yo‘nalishda eng so‘nggi ish sifatida olima N.Abdullayevaning ingliz va o‘zbek xalq maqollaridagi graduonimik munosabatlarning lingvopragmatik tahliliga bag‘ishlangan tadqiqot ishi¹²ni ko‘rsatish mumkin.

Biroq turli tizimli tillarda paremiyalarning nutqiy akt sifatida o‘rganilishi yetarlicha tadqiq etilmagan. Xususan, ingliz va o‘zbek badiiy asarlaridagi paremiyalarda nutqiy aktlarning ifodalanishi shu vaqtga qadar muayyan bir tadqiq manbai bo‘lmagan.

Dissertatsiya mavzusining dissertatsiya bajarilayotgan oliy ta’lim muassasasining ilmiy tadqiqot ishlari bilan bog‘liqligi. Dissertatsiya O‘zbekiston Milliy universiteti ilmiy tadqiqot ishlari rejalariga muvofiq “Turli tizimdagi tillarning lisoniy va tipologik xususiyatlari” mavzusidagi ilmiy yo‘nalish doirasida bajarilgan.

⁷Бердиёров Х., Расулов Р. Ўзбек тилининг паремиологик луғати – Т.: Ўқитувчи, 1984. – 283 б.; Шомаксудов Ш., Шорахмедов Ш. Ўзбек мақолларининг изоҳли луғати. Нега шундай деймиз. – Т.: Фафур Ғулум, 1988. – 286 б.; Шомаксудов Ш., Шорахмедов Ш. Ҳикматнома. Ўзбек мақолларининг изоҳли луғати. – Т.: Фафур Ғулум, 1990. – 528 б.; Шомаксудов Ш., Шорахмедов Ш. Маънолар маҳзани (А-Х). – Т.: Ўзбекистон миллий энциклопедияси, 2001. – 448 б.; Йўлдошев И., Тунжай Ў. Ўзбек ва турк мақоллари иборалари. – Т., 1998. – 192 б.; Karamatova K., Karamatov H. Proverbs. Maqollar. Poslovitsy. – Т.: Mehnat, 2000. – 398 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Т.: Шарқ, 2005. – 257 б.; Abdullayeva N. Dictionary of English and Uzbek national proverbs containing graduonyms. – Т.: Nurafshon business, 2019. – 440 б.; Abdullayeva N., Soares R. Proverbios da Eurasia/Eurasian Proverbs/Yevrosiyo maqollari. – Tavira: Tipografia Tavirense, Portugal, AIP-IAP, UNESCO, 2023. – 115 p.

⁸Leech G. Principles of pragmatics. – N.Y.: Longman, 1983. – 264 p.; Yule G. Pragmatics. – Oxford: Oxford university press, 1996. – 127 p.; Mey J. Pragmatics: An Introduction. – Oxford: Blackwell, 2001. – 416 p.; Levinson S. Pragmatics. – Cambridge: Cambridge University Press. 2008. – 420 p.

⁹Арутюнова Н. Понятие пресуппозиции в лингвистике // Известие АН СССР. Серия лит. и яз. – М., 1973. – Т. 32. Вып. № 1. – С. 84-89.; Сусов И. Коммуникативно-прагматическая лингвистика и ее единицы // Прагматика и семантика синтаксических единиц. – Калинин: КГУ, 1984. – 139 с.; Почепцов О. Основы прагматического описания предложения. – Калинин: Вища шк., 1986. – 115 с.

¹⁰Сафаров Ш. Прагмалингвистика. – Т.: Ўзбекистон миллий энциклопедияси, 2008. – 320 б.; Ҳақимов М. Ўзбек прагмалингвистикаси асослари. – Т.: Академнашр, 2013. – 176 б.; Кўчибоев А. Матн прагматикаси. – Самарқанд: СамДЧТИ, 2015. – 123 б.

¹¹Азнаурова Э. Прагматика художественного слова. – Т.: Фан, 1998. – 121 с.; Лузина Л. Проблемы стилистики в лингвопрагматической интерпретации // Прагматика и семантика. – М.: ИНИОН, 1991. – С. 47-79.; Болотнова Н. Художественный текст в коммуникативном аспекте и комплексный анализ единиц лексического уровня. – Томск, 1992. – 313 с.

¹²Абдуллаева Н. Инглиз ва ўзбек халқ мақолларидаги градуонимик муносабатларнинг лингвопрагматик хусусиятлари. – Т.: Nurafshon business, 2021. – 196 б.

Tadqiqotning maqsadi V.Kollinz va A.Qodiriy asarlaridagi paremiologik birliklar orqali nutqiy akt turlarini ifodalanishining o‘ziga xos o‘xshash hamda farqli jihatlarini ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

chog‘ishtirilayotgan tillar misolida badiiy asarlardagi paremiyalarda pragmatik intensiyalar ifodalanishining o‘ziga xos xususiyatlarini ochib berish;

V.Kollinz “The Moonstone” va “No name” asarlaridagi paremiyalarni nutqiy akt turlari asosida tahlil qilish;

A.Qodiriyning “O‘tkan kunlar”, “Mehrobdan chayon” asarlaridagi paremiyalar orqali nutqiy aktlarning ifodalanishini o‘rganish;

V.Kollinz va A.Qodiriy asarlari misolida ingliz hamda o‘zbek badiiy asarlarida uchraydigan paremiyalardagi nutqiy aktlarning o‘zaro o‘xshash va farqli lingvopragmatik xususiyatlarini aniqlash.

Tadqiqot obyekti sifatida V.Kollinz “The Moonstone”, “No name” va A.Qodiriyning “O‘tkan kunlar”, “Mehrobdan chayon” asarlaridagi paremiyalar olingan.

Tadqiqotning predmetini ingliz va o‘zbek badiiy asarlaridagi paremiyalarning ularda nutqiy aktlarning ifodalanishi orqali yuzaga chiqadigan o‘ziga xos lingvopragmatik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Dissertatsiya mavzusini yoritishda chog‘ishtirma, lingvopragmatik, kontekstual va statistik tahlil usullaridan foydalanilgan.

Tadqiqotning yangiligi quyidagilardan iborat:

paremiyalarning frazeologik birliklardan farqlanishi hamda chog‘ishtirilayotgan tillardagi badiiy asarlarda paremiyalar orqali o‘quvchining diqqatini tortish, ijodiy fikrlashini kuchaytirish, uning bilim tuzilmalarini faollashtirish kabi lingvopragmatik intensiyalarning boshqa turlarga nisbatan faol aks etishi asoslangan;

V.Kollinz asarlaridagi paremiyalar orqali nutqiy aktning ekspozitiv va bexabitiv turlarining faol ifodalanganligi *tasalli, maqtov, hamdardlik bildirish, fikrni tasdiqlash, tushuntirish, izohlash* kabi holatlarda aks etishi, muallifning *insonni oqlash, hukm chiqarish, baholash* kabi holatlardagi verdiktiv turda va *maslahat, ogohlantirish, nasihat qilish* kabi holatlardagi ekzersitiv turda paremiyalarni teng qo‘llaganligi, eng kam ko‘rsatkichli komissiv turda *majburiyatni bo‘yniga olish, kafolatlash* holatlari paremiyalar orqali ifodalanishi kabi lingvopragmatik jihatlarini isbotlangan;

A.Qodiriyning asarlaridagi paremiyalarda so‘zlovchilar tomonidan *maqtov, tanqid, e’tiroz, tasalli, taskin, qarg‘ash* kabi bexabitiv nutqiy aktlarning faol aks etganligi, ekzersitiv va ekspozitiv turlarda paremiya orqali *maslahat, ogohlantirish, talab, fikrni ta’kidlash, xulosalash, tan olish* kabi nutqiy aktlar ifodalanishining o‘zaro teng ekanligi, nutqiy aktning verdiktiv va komissiv turlari paremiyalarda aynan *oqlash, baholash, va’da berish, shart qo‘yish* ifodalanishining kamligi asoslangan;

ingliz va o‘zbek asarlarida paremiyalar orqali nutqiy aktning illokutiv hamda perllokutiv bosqichlari tez va ta’sirchan holda amalga oshishi, bir paremiya bir

kontekstda birdan ortiq nutqiy aktlarni ifodalay olishi kabi o'xshash, o'zbek misollarida esa bir paremiya uch xil kontekstda uch xil nutqiy aktni ifodalay olishi kabi farqli lingvopragmatik xususiyatlar dalillangan.

Tadqiqotning amaliy natijalari quyidagilarni tashkil etadi:

ingliz va o'zbek badiiy asarlaridagi paremiyalarning lingvopragmatik jihatlarini o'rganish orqali ularning lingvopragmatik vazifalari ochib berilgan;

o'zbek paremiologiya sohasiga nutqiy akt tushunchasi olib kirilgan;

chog'ishtirilayotgan tillardagi paremiyalar nutqiy akt tasnifi asosida o'rganilgan;

badiiy diskursda yozuvchining pragmatik intensiyalarining paremiyalar orqali ifodalanishi ingliz va o'zbek tillaridagi badiiy asarlar tahlili asosida aniqlangan.

Tadqiqot natijalarining ishonchliligi dissertatsiyada qo'llanilgan metodlarning asoslangani, nazariy ma'lumotlarning ilmiy manbalardan olingani, mazkur sohadagi dastlabki tadqiqotlarning nazariy xulosalari dissertatsiyaning nazariy jihatiga muvofiqligi, amaliy misollar va tahlillar jarayonida ishonchli leksikografik manbalardan foydalanilgani, ilmiy ish natijalarining yuqori saviyali jurnallarda va konferensiya to'plamlarida e'lon qilingani hamda sohaga tegishli tashkilotlarning ish jarayonida joriy etilgani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati ingliz va o'zbek tillarida semantika, leksikologiya, paremiologiya, lingvopragmatika kabi sohalarni mazmunini boyitishga hamda dissertatsiyada keltirilgan fikr-mulohazalar turli tizimli tillarning paremiyalarini lingvopragmatik jihatdan tadqiq qilishda ilmiy manba sifatida xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, undan ingliz va o'zbek paremiyalarining turli lug'atlarini tuzish, mavjud lug'atlardagi izoh va sharhlarni mukammallashtirishda, shuningdek, muayyan til tarkibidagi paremiyalar qatnashgan tarjima jarayonlarida fikrni to'g'ri, teran, ta'sirchan qilib yetkazishda hamda ommaviy axborot vositalari tomonidan ingliz va o'zbek tillarida tayyorlangan dasturlarda nutq ravonligi hamda aniqligini ta'minlashda, uning rang-barangligi va jozibadorligini oshirishda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. V.Kollinz va A.Qodiriy asarlari misolida ingliz hamda o'zbek badiiy asarlaridagi paremiyalarda nutqiy aktlarning ifodalanishini tadqiq qilish jarayonida olingan natijalar asosida:

paremiyalarning frazeologik birliklardan farqlanishi, chog'ishtirilayotgan tillardagi asarlarda paremiyalar orqali o'quvchining diqqatini tortish, ijodiy fikrlashini kuchaytirish, uning bilim tuzilmalarini faollashtirish kabi pragmatik intensiyalarining boshqa turlarga nisbatan faol aks etishi hamda V.Kollinzning asarlaridagi paremiyalar orqali nutqiy aktning ekspozitiv va bexabitiv turlarining faol ifodalanganligi asosida tasalli, maqtov, hamdardlik bildirish, fikrni tasdiqlash, tushuntirish, izohlash kabi holatlarda muallifning paremiyalardan tez-tez foydalanishi, verdiktiv turda aynan insonni oqlash, hukm chiqarish, baholash kabi holatlarda va ekzersitiv turda maslahat, ogohlantirish, nasihat qilishda

paremiyalarning qo‘llanishi deyarli tengligi, eng kam ko‘rsatkichli komissiv tur majburiyatni bo‘yniga olish, kafolatlash holatida paremiyalar orqali ifodalanishi kabi lingvopragmatik jihatlariga oid xulosalardan Portugaliyaning Tavira shahrida “Xalqaro Maqolshunoslik tashkiloti” (AIP-IAP, UNESCO) tomonidan o‘tkazilgan “17-Xalqaro maqolshunoslik kollokviumi” doirasidagi ilmiy seminarni tashkillashtirishda foydalanilgan (Xalqaro maqolshunoslik tashkiloti (AIP-IAP, UNESCO)ning 2023-yil 11-noyabrdagi 508563151-son ma‘lumotnomasi). Natijada mazkur ilmiy seminarning saviyasini oshirish va ilmiy seminar qatnashuvchilariga maqollarda nutqiy aktning ifodalanishini yaqqol ochib berishga erishilgan;

A.Qodiriyning asarlaridagi paremiyalarda so‘zlovchilar tomonidan maqto‘v, tanqid, e‘tiroz, tasalli, taskin, qarg‘ash kabi bexabativ nutqiy aktlarning faol aks etganligi, ekzersitiv va ekspozitiv turlarda paremiya orqali maslahat, ogohlantirish, talab, fikrni ta‘kidlash, xulosalash, tan olish kabi nutqiy aktlar ifodalanishining o‘zaro teng ekanligi, nutqiy aktning verdiktiv va komissiv turlari paremiyalarda aynan oqlash, baholash, va‘da berish, shart qo‘yish ifodalanishining kamligiga oid xulosalardan O‘zbekiston Milliy universitetining 2023-yildagi “Erasmus+ dasturining Project № 598340-EPP-1-2018-1-ES-EPPKA2-CBHE-JP University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC)” grant loyihasida foydalanilgan (Mirzo Ulug‘bek nomidagi O‘zbekiston Milliy universitetining 2023-yil 21-oktyabrdagi 04/11-6858-son ma‘lumotnomasi). Natijalar grant ishi doirasidagi matnlarning tarjimasini osonlashtirish va yaxshilashga xizmat qilgan;

ingliz va o‘zbek asarlarida paremiyalar orqali nutqiy aktning illokutiv hamda perllokutiv bosqichlari tez va ta‘sirchan holda amalga oshishi, bir paremiya bir kontekstda birdan ortiq nutqiy aktlarni ifodalay olishi kabi o‘xshash, o‘zbek misollarida esa bir paremiya uch xil kontekstda uch xil nutqiy akti ifodalay olishi kabi farqli lingvopragmatik xususiyatlarga oid xulosalardan Samarqand davlat chet tillar institutida 2023-2024-yillarda bajarilgan I-204-4-5 “Ingliz tili mutaxassislik predmetlaridan axborot-kommunikatsion texnologiyalari asosida virtual resurslar yaratish va o‘quv jarayoniga joriy etish” nomli innovatsion loyihada foydalanilgan (Samarqand davlat chet tillari institutining 2024-yil 20-martdagi 622/02-son ma‘lumotnomasi). Natijada ingliz tili mutaxassislik predmetlari bo‘yicha axborot-kommunikatsion texnologiyalar asosida virtual resurslarni boyitishga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalarining 2 ta xorijiy va 6 ta mahalliy miqyosidagi konferensiyasi to‘plamlarida chop etilib, mazkur anjumanlarda ilmiy ma‘ruzalar ko‘rinishida muhokama qilingan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 14 ta ilmiy ish chop etilgan, shulardan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan respublika ilmiy nashrlarda 4 ta maqola hamda yuqori impakt faktorli xorijiy jurnalda 2 ta maqola nashr etilgan.

Dissertatsiyaning hajmi va tuzilishi. Tadqiqot ishi hajmi 145 bet bo‘lib, kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxatidan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, uning O‘zbekiston Respublikasi fan va texnologiyalarning ustuvor yo‘nalishlarga mosligi ko‘rsatilgan, muammoning o‘rganilganlik darajasi yoritilgan, ishning maqsad va vazifalari, tadqiqot obyekti va predmeti aniqlangan, tadqiqot usullari, dissertatsiyaning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ishonchliliigi, ilmiy va amaliy ahamiyati asoslab berilgan, tadqiqot natijalarining amaliyotga joriy etilganligi, aprobativiyasi, nashr etilgan ishlar, dissertatsiyaning tuzilishi va hajmi bo‘yicha ma’lumotlar berilgan.

Dissertatsiyaning **“Ingliz va o‘zbek paremiyalarining tilshunoslikdagi talqini”** deb nomlangan birinchi bobida paremiologiyaning frazeologiya bilan munosabati, ingliz va o‘zbek tillaridagi paremiologik birliklarning turlari hamda paremiyalarning struktur, stilistik, etimologik, lingvomadaniy xususiyatlari o‘rganilgan, shuningdek, mazkur mavzularga oid olimlar tomonidan keltirilgan fikrlar bayon etilgan va ularga munosabat bildirilgan.

Ushbu bobning birinchi fasli **“Paremiologiyaning frazeologiya bilan munosabati”** deb nomlanib unda bevosita paremiologiyaning frazeologiya bilan munosabati, uning o‘xshash va farqli jihatlari o‘rganilgan. Tilshunoslikning bo‘limlaridan biri bo‘lgan paremiologiyaning vujudga kelishi, uning tilshunoslikda taraqqiy etishida jahon va o‘zbek olimlari tomonidan amalga oshirilgan ishlarning o‘rni juda kattadir. Binobarin, ingliz va o‘zbek tillaridagi paremiyalarning o‘ziga xos xususiyatlarini o‘rganish ingliz tilshunoslari A.Teylor, V.Mider, N.Norrik, P.Grzibek, V.Jesenshek, o‘zbek tilshunoslari O.Madayev, T.Sobitova, M.Temirova, B.Jo‘rayeva, D.Muhammadiyeva, B.Shamsematova kabi olimlar tomonidan amalga oshirilgan. Paremiologiyaning birligi sifatida paremiya quyidagi jihatlari bilan xarakterlanadi va boshqa til birliklardan farq qiladi:

1. Paremiyalar tuzulishi jihatdan barqaror, tayyor holda tilga kiritilgan birlik, biroq ba‘zan kontekstga mos ravishda paremiyalarda semantik transformatsiya xususiyati ham mavjud (P.Grzibek, V.Mider, M.Mokienko, N.Fyodorova).

2. Paremiyalar semantik jihatdan xilma-xillikka ega va ular ham o‘z, ham ko‘chma ma’nolarda kela oladi (V.Mider, L.Permyakov, H.Berdiyurov, R.Rasulov, O.Madayev).

3. Paremiya gap kabi tugallangan ma’noni o‘zida ifoda etuvchi sintaktik butunlik hisoblanadi (A.Teylor, V.Mider, N.Norrik, I.Dal, B.Jo‘rayeva).

4. Paremiya orqali nutqda fikr ta’sirchan, obrazli holda yetkaziladi va o‘zida xalq donishmandligini, hikmatni namoyon qiladi (N.Norrik, V.Jesenshek, E.Bajaras, N.L.Buneeva, V.I.Belikov, A.Musoqulov, B.Sarimsoqov).

Paremiyalar frazeologik birliklardan farqli o‘laroq, ular kabi semantik va sintaktik jihatdan so‘z yoki so‘z birikmasiga emas, balki gapga teng keladi.

Paremiyalarning o‘z va ko‘chma ma’nolarda qo‘llanila olishiga O.Madayev hamda T.Sobitovalar tomonidan quyidagicha misol keltirilgan: “Agar Farg‘ona vodiysidagi dehqon qaysi bir sabab bilan kuzda yer haydamagan bo‘lsa-yu, bahorda qayta-qayta ekin maydonini haydagani bilan yaxshi hosil olmasa,

yuqoridagi maqol o‘z ma’nosida qo‘llangan bo‘ladi. Ammo biron bir shaxs tomonidan biron tadbirning amalga oshirilishi kechiktirilsa va keyingi harakatlar natija bermasa ham *Yer haydasang kuz hayda, kuz haydamasang yuz hayda* maqoli misol sifatida qo‘llanishi mumkin. Endi bu namuna ko‘chma ma’noni anglatadi”¹³. Bu misolga o‘xshash tarzda quyidagi misolni keltirishimiz mumkin: qadimdan xalqimizning sevimli mashg‘ulotlaridan biri chorvachilikda hayvonlarning naslini ko‘payishi va yashab ketishi tabiatan bir qancha omillarga bog‘liq bo‘lgan. Shulardan eng muhimi fasllar almashinuvi bo‘lib, hayvonlar turlichi fasllarda tullaydi, ko‘payadi va ularga yetarli sharoit bo‘lmaganda nobud bo‘ladi. Agar jo‘jalarni misol keltiradigan bo‘lsak, ular tabiatan nozik va sovuq ob-havoga chidamsiz bo‘lishi xalqimiz tajribasida kuzatilgan. Shuning uchun chorvadorlar tomonidan jo‘jalarning sanog‘ini oldindan hisoblash va biror natijani reja qilish doimo qiyin bo‘lgan. Bu sharoitda dono xalqimiz tomonidan *Jo‘jani kuzda sanaydilar* maqoli vujudga kelgan, ya’ni issiq havoda o‘sib kelayotgan jo‘jalarning sanog‘i kuz kelib sovuq tushishi bilan keskin kamayishi va nobud bo‘lishini tasvirlagan. Bu holatda maqolni chorvachilar tomonidan o‘z ma’nosida qo‘llanilishini ko‘rishimiz mumkin, ammo biror kimsa tomonidan muayyan vaziyatga avvaldan ortiqcha baho berilsa va oldindan xulosa qilinsa, bunday kishilarga ham ogohlantirish sifatida yuqoridagi maqolni ishlatilishi maqolning ko‘chma ma’noda qo‘llanilishi deya bemaolol aytish mumkin.

Shuningdek, mazkur bobning **“Paremiologiyada paremiyalarning turlari”** nomli ikkinchi faslida paremiyalarning turli ko‘rinishlari haqida nazariy ma’lumotlar va misollar berilgan. Paremiyalarning ingliz tilida turlariga maqol (proverb), binominal (binominal), vellerizm (wellerism), aforizm (aphorism), qanotli so‘zlar (winged words), maksim (maxim), hikmatli so‘z (wise saying) kabilar kiritilgan. Olim N.Norrik maqollar va unga yaqin bo‘lgan paremiologik birliklarning har birini alohida-alohida ta’riflagan. Maqolda insoniyat hayotidagi bilim, rostgo‘ylik hamda axloq kabi ijtimoiy-madaniy qarashlar mavjuddir va ularning shakli o‘zgarmas bo‘lib, muhimi xalq tomonidan umume’tirof qilinadi: *East or west, home is best*. Olimning fikricha, maksim to‘liq fikrning ifodalashda maqolga o‘xshash bo‘lib, lekin unda an’anaviylik va tasviriylik yo‘q deb fikrlaydi. Maksim bajarilishi kerak bo‘lgan qoidani ifodalaydi, masalan, *Never put off till tomorrow what you can do today* (*Bugungi ishni ertaga qo‘yma*). Paremiyalardan yana bir turi aforizmlar bo‘lib: “Aforizmlar maqollar kabi bevosita esda qolarli shaklga ega adabiy shakldir, masalan, *Art is long, life short*. Qanotli so‘zlar va aforizmlar mashhur matnlar hamda yozuvchilarni allyuziya qilish xususiyatiga ega paremiyalardir”¹⁴, deya fikrlaydi. Bundan tashqari, ikki parallel so‘zlardan tashkil topgan shaklga ega “binominal” lingvistik termini mavjud bo‘lib, olimning ta’kidlashicha, u *va, yoki* so‘zlari bilan bog‘lanadigan, o‘zida axloqiy fikrlarni mujassam etadigan maqol tipidagi shakldir, masalan: *Live and learn*. Qo‘shimcha qilib, olim vellerizmni ham paremiologik birlik sifatida keltiradi. Vellerizm Charlz

¹³Madayev O., Sobitova T. Xalq og‘zaki poetik ijodi. – T.: Sharq, 2010. – B. 36.

¹⁴Norrick N. Subject Area, Terminology, Proverb Definitions, Proverb Features. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P. 8.

Dikkensning romanidagi Sam Veller qahramonini nomidan kelib chiqqan bo‘lib, u maqol kengaytirilgan shakli ekanligi hamda hazil va o‘yinqaroqlik tarzda aytilishi bilan boshqa paremiyalardan farq qiladi: *A woman unable to dance said, “The drum is defective”* – raqsga tusholmaydigan ayol do‘mbirani ayblaydi. A.Litovkina va V.Miderlar vellerizmni maqol ko‘rinishidagi bo‘lgan, kutilmaganda notiq tomonidan vaziyatga xos yaratilgan gap deya ta’kidlaganlar¹⁵. Ushbu paremiologik birliklardan tashqari, xristianlarning diniy kitobi “Injil” dan keltirilgan bir qancha “*wise saying*” – hikmatli so‘zlarni ommada keng ishlatilishi hamda yoshi ulug‘, biroq elga mashhur bo‘lmagan insonlar tomonidan aytilgan hayotiy tajribalarga yo‘g‘rilgan hikmatli so‘zlarning mavjudligi ingliz paremiyalari qatoriga hikmatli so‘zni kiritadi. Biz yuqoridagi keltirilgan paremiologik birliklarni paremiya turi sifatida berilishiga qo‘shilamiz, o‘zbek tilida esa yana boshqa turlar ham paremiologik birlik qatoriga qo‘shilgan.

O‘zbek paremiologlari tomonidan, asosan, paremiologik birlik sifatida *maqol, matal, aforizm, topishmoq* kabilarni keltirilgan. Demak, T.Mirzayev, A.Musoqulov, B.Sarimsoqovlarning fikricha, maqollar ko‘p asrlik hayotiy tajribalar, doimiy kundalik kuzatishlar xulosasini tugal fikr tarzida qat’iy qutbiylikda ifodalaydi hamda ularda har bir so‘zning ma’no xilma-xilligi va shakliy barqarorlik ustunlik qiladi: *Shamol bo‘lmasa, daraxtning shoxi qimirlamas*¹⁶. H.Berdiyev va R.Rasulovlarning ta’rifiga ko‘ra, aforizm – umumlashtirilgan fikrni ifodalovchi, mashhur bir shaxs tomonidan yaratiluvchi va omma tomonidan qabul qilingan birlikdir: A.Navoiy “*Aytar so‘zni ayt, aytmas so‘zdin qayt*”, “*Bilmaganni so‘rab o‘rgangan – olim va orlanib so‘ramagan – o‘ziga zolim*”. Matallar – tarbiyaviy, pand-nasihat ma’nolarini ifodalovchi, grammatik jihatdan to‘liq gap shaklida bo‘lgan, faqat o‘z ma’nosida – to‘g‘ri ma’noda qo‘llaniladigan qisqa va ixcham birliklardir: *Kattaga hurmat, kichikka izzatda bo‘l*¹⁷. Biroq paremiyalarga mazkur turlardan tashqari topishmoq, tez aytish ham kirishini olimlardan B.Sarimsoqov, T.Mirzayev, Sh.Turdimov, M.Jo‘rayev, J.Eshonqulov, A.Tilovov aytib o‘tganlar. Sababi, topishmoq va tez aytishlar ham o‘z mazmunida maqol hamda matallar kabi xalqning bir necha asrlik bilimi va zukkoligini aks ettiradi hamda shakl jihatidan qisqa va lo‘nda, biroq keng mazmuni ifodalovchi tugallangan gap ko‘rinishida bo‘ladi.

Mazkur bobning uchinchi fasli “***Tilshunoslikning turli yo‘nalishlarida paremiyalarning o‘rganilishi***” deb nomlanib, unda paremiyalarning etimologik, stilistik hamda lingvomadaniy xususiyatlarining turli olimlar tomonidan o‘rganilishi nazariy jihatdan yoritilgan.

Stilistik vositalar nafaqat maqol va matallarda, balki aforizmlarda ham keng uchrashi N.Muhammadning ishida kuzatilgan. N.Muhammad hayot va o‘lim mavzulariga doir aforizmlarning stilistik tahlil qilganda 10 ga yaqin turli xil stilistik vositalarni aniqlaganini ta’kidlaydi¹⁸. Masalan, ulardan eng faoli etib

¹⁵Litovkina A., Mieder W. Old proverbs never die, they just diversify: a collection of anti-proverbs. – USA: University of Vermont Press, 2006. – P. 20.

¹⁶Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Т.: Шарқ, 2005. – Б. 3.

¹⁷Бердиёров Х., Расулов Р. Ўзбек тилининг пареміологик луғати – Т.: Ўқитувчи, 1984. – Б. 12.

¹⁸<https://www.iasj.net/iasj/download/f5963b59452d628e>

parallelizm, alliteratsiya va ironiya stilistik vositalari mavjud bo‘lgan aforizmlarni aytadi: *Don't die until you are dead.* (E.Hubbard) – alliteratsiya, *Everyone is born sincere and die deceiver.* (L.Clapiers) – ironiya, *A single death is a tragedy, a million deaths is statistic.* (S.Josef) – parallelizm. Shuningdek, topishmoqlarda Z.Masharipova tomonidan, asosan, metafora, kinoya, qochirma yo‘li bilan so‘zlarni kelishi ta’kidlanib, quyidagi misolni keltirish mumkin: *Yer tagida oltin qoziq (sabzi); Tomdan tuxum irg‘itdim (do‘l)* – metafora.

D.Ashurova va M.Galiyeva o‘zlarining lingvomadaniyatshunoslikka bag‘ishlangan kitobida ingliz maqollarini lingvomadaniy jihatdan tahlil qilib, ularni 7 ta katta guruhga ajratganlar, ya’ni ularning tasnifiga ko‘ra hayot tarzini, geografik joylashuvni, urf-odatlarini, diniy qarashlarini, yunon-rim miflarini, ingliz adabiyotini ifoda etuvchi maqollar ingliz tilida mavjud¹⁹. Demak, ko‘p hollarda maqollarda joy nomlari, mashhur shaxslarning ismlari, tarixiy hamda diniy voqealar va afsonalar hamda milliy tushunchalarning komponent sifatida ishlatilishi uchraydi.

Dissertatsiyaning **“Paremiologiyaning lingvopragmatika bilan o‘zaro aloqasi”** deb nomlangan ikkinchi bobida lingvopragmatika va uning vujudga kelishi, lingvopragmatika shug‘ullanadigan ilmiy masalalar hamda badiiy diskurs haqida olimlarning nazariy fikrlari keltirildi.

Mazkur bobning birinchi fasli **“Lingvopragmatika va uning asosiy tushunchalari”** deb nomlangan hamda unda zamonaviy tilshunoslikning sohalaridan biri bo‘lgan lingvopragmatika antropotsentrik yo‘nalish sifatida kirib kelishi tasvirlangan. Bunga qo‘shimcha ravishda, lingvopragmatikaning muhim muammolari – deysis, presuppozitsiya, diskurs, implikatura, eksplikatura, nutqiy akt tushunchalariga to‘xtalib o‘tildi. Deysis muloqotdagi shaxs, zamon, makonga va shu kabi bir necha kategoriyalarga ishora qiluvchi bo‘laklar sanaladi. Deysisning besh turi ilmiy adabiyotlarda keltirilgan bo‘lib, ularga shaxs, zamon, makon, diskurs va ijtimoiy deysis kabilar kiradi. Shuningdek, paremiyalarda ham shaxs, zamon va makon deysis hodisasi mavjud ekanligini o‘z tadqiqotimizda aniqladik: shaxs deysisi *A bad workman blames his tools; Bekorchidan xudo bezor;* zamon deysisi *After a storm comes a calm; Yozda boshi pishmaganning, qishda oshi pishmas;* makon deysisi: *Where bees are, there is honey; Bir kun tuz ichgan joyga qirq kun salom ber.*

Yana bir lingvopragmatikaning muhim tushunchasi bu – presuppozitsiya bo‘lib, u muloqotga kirishishdan avval shaxs yoki vaziyat haqida muloqotchilarning muayyan ma’lumot va biroz taxminlarga ega bo‘lgan fikridir. Implikatura va eksplikatura ham og‘zaki, ham yozma nutqda uchraydigan holatlar bo‘lib, so‘zlovchi tomonidan bevosita va hech qanday mavhumliklarsiz o‘z fikrini yaqqol yetkazishi eksplikatura hisoblansa, ma’lumotni yashirin tarzda hamda to‘liq verballashmagan holatda uzatilishi implikatura sanaladi. Diskurs bu lingvopragmatikaning muhim tushunchalaridan biridir. Diskurs tushunchasi keng qamrovli bo‘lib, bugungi kungacha tilshunoslikda unga bir qancha ta’riflar olimlar tomonidan berilgan. Mazkur bobning aynan ikkinchi fasli **“Diskurs tushunchasi**

¹⁹Ashurova D., Galiyeva M. Cultural linguistics. – T.: Vneshinvestprom, 2019. – P. 124-134.

va badiiy diskursning o'ziga xos xususiyatlari" deb nomlanib, u diskurs tushunchasi, diskurs ko'rinishlari va badiiy diskurs haqidagi nazariy bilimlarni o'z ichiga oladi. Z.Xarris²⁰ birinchilardan bo'lib diskurs tahliliga batafsil murojaat qilgan. U gaplarning bog'lanishini o'rganib, o'z tadqiqotini "diskurs tahlili" deb nomladi. U diskurs tahlilini lingvistik tahlilning strukturaviy usullaridan kelib chiqqan metodologiya sifatida qaradi. Shuningdek, olim

M.Stabz²¹ diskursda quyidagi uchta xususiyatlar bo'lishi kerak deb hisoblaydi:

1. Diskurs tuzulishidan bitta gapdan ortiq bo'lishi;
2. Semantik jihatdan diskurs tahlili asosan ijtimoiy-madaniy kontekstga e'tibor qaratishi;
3. Diskurs interaktiv dialogik tuzilma bo'lishi darkor.

Shuningdek, V.Krasnix diskursni nutq faoliyatini verbalizatsiyasi bo'lib, u fikrlash jarayoni va natijaning kombinatsiyasi sifatida tushuniladigan, ham lingvistik, ham ekstralingvistik asoslarga ega tushuncha deb atadi²². E.Kubryakovaning fikriga ko'ra, matn diskursning qismi bo'lib, u diskurs jarayonida yaratiladi²³. Demak, bizning fikrimizcha, diskurs adresant va adresat o'rtasida vujudga keluvchi murakkab kommunikativ hodisa bo'lib, u nafaqat matn, balki matnni tushunishga zarur bo'lgan ekstralingvistik omillarni ham (adresantning olam haqidagi bilimi va qarashlari) o'z ichiga oladi.

Diskursning ijtimoiy, siyosiy, iqtisodiy, yuridik, diniy va media diskurs kabi turlari mavjud bo'lib, ularning orasida badiiy diskurs olimlar tomonidan chuqurroq o'rganilgan. Xususan, rus olimi V.Ilya o'zining avtoreferatida badiiy diskursga quyidagicha ta'rif beradi: "Badiiy diskurs insoniyat tomonidan to'plangan va lingvistik materiallarda qayd etilgan obyektiv voqelik to'g'risidagi umumiy ma'lumotlarni, shuningdek, badiiy matnda aks ettirilgan muallif shaxsiyatining individual tajribasini o'z ichiga olgan adabiy va kommunikativ voqelik hisoblanadi"²⁴. I.Yakushkinaning fikricha, badiiy bo'lmagan diskurs obyektivdir hamda u tilning referent funksiyasini yuqori ko'rinishda ifodalaydi, badiiylik esa tilning poetik funksiyasiga bog'liq holda uni shunday badiiy diskurs kategoriyalari (bog'liqlilik, modallilik, pragmatik yo'naltirilganlik) bilan modellashtiradi²⁵. Demak, bizning fikrimizcha, badiiy diskurs boshqa diskurs turlaridan farqli o'laroq, o'zida muallif uslubini badiiy jihatdan aks ettiradi hamda muallif tomonidan yozilgan matn orqali muallif va o'quvchi o'rtasida kommunikativ munosabatini shakllantiradi, ya'ni muallif matnining o'quvchi ongida idrok qilinishi va uning verballashuvini yuzaga keltiradi.

²⁰Harris Z. Discourse Analysis // Language 28:1.1-30. Repr. in The Structure of Language: Readings in the philosophy of language ed. by Jerry A.Fodor & Jerrold J.Katz, 1952. – P. 355-383.

²¹Stubbs M. Discourse analysis: The sociolinguistic analysis of natural language. – Chicago: Chicago University Press, 1983. – P. 145.

²²Красных В. Основы психолингвистики и теории коммуникации. – М.: ИТДГК Гнозис, 2001. – С. 270.

²³Кубрякова Е. О понятиях дискурса и дискурсивного анализа в современной лингвистике. – М.: ИНИОН, 2000. – С. 49.

²⁴Илья В. Перцептивные фразеологизмы в англоязычном художественном дискурсе: Автореф. дисс... канд. филол. наук. – Б., 2017. – С. 9.

²⁵[https://Диссертация на тему "Реализация категории предшествования в англоязычном художественном дискурсе"](https://dissercat.com), скачать бесплатно автореферат по специальности ВАК РФ 10.02.04 - Германские языки (dissercat.com)

Mazkur bobning uchinchi fasli “*Nutqiy akt turlari va paremiyalar*” deb nomlanib, u nutqiy akt tushunchasi va uning turlariga bag‘ishlanadi. Binobarin, lingvopragmatikaning eng muhim tushunchasi bo‘lgan nutqiy akt nazariyasi fanga birinchi bo‘lib J.Ostin tomonidan kiritildi va nutqiy aktning turli tasniflari yaratilishiga asos bo‘lib xizmat qildi. Keyinchalik J.Syorl, G.Lich, G.Yul, V.Karasik, O.Pochepsova kabi olimlarning nutqiy akt bo‘yicha tasniflari vujudga keldi. Avvalo, J.Ostin nutqiy aktlarni yirik beshta guruhga ajratdi²⁶:

1. Verdiktivlar – ushbu sinfdagi nutqiy aktlar hukm chiqarishga oid pragmatik maqsadga qaratilgan aktlardir. J.Ostin verdiktiv nutqiy aktlar deb o‘z nomidan kelib chiqqan holda, sudya, hakam kabi kasb egalari tomonidan aytiladigan nutqiy aktlarni tasvirlaydi. Biroq ular oxirgi xulosani bermaydi, ularning nutqi baholash, hisob qilish yoki taxmini ifodalaydi.

2. Ekzersitivlar – bu sinfdagi nutqiy aktlar buyruq, maslahat berish hamda ogohlantirish kabi nutqiy harakatlarni bajaradi. Ekzersitiv nutqiy aktlar biror bir vaziyatda qarshi yoki foydasiga qaror qabul qilishdir. Bu hukmdan farqli o‘laroq qabul qilinishi kerak bo‘lgan qaror, biror vaziyatni baholashdan ko‘ra targ‘ib qilish, qiymatlashdan ko‘ra mukofotlashdir. Ekzersitiv akt boshqalar uchun “buyurilgan” yoki “ruxsat etilgan” yoki “ruxsat etilmagan” kabi nutqiy aktlarga aylanadi.

3. Komissivlar – bu turdagi nutqiy aktlar o‘z ichiga va‘da berish hamda shu kabi majburiyatlarni oladi. Demak, komissivlar va‘da berish bilan birga, ular kishini biror narsa qilishga majbur qilishi ifodalashi mumkin, majburiyatni o‘z bo‘yniga olish hamda biror bayonot yoki guvohlikni berish kabi nutqiy aktlar uchraydi.

4. Bexabitivlar – kishining jamoada o‘zini tutishi va biror kishiga munosabat hamda his-tuyg‘uni bildirishga doir aktlar. Nutqiy aktlarning to‘rtinchi turi bu bexabitivlar bo‘lib, u turli xil munosabatlar va ijtimoiy xatti-harakatlar bilan bog‘liqdir. Masalan: kechirim so‘rash, tabriklash, maqtash, hamdardlik bildirish, la‘natlash va e‘tiroz bildirish.

5. Ekspozitivlar – muloqotda so‘zlashuvchilar fikrini tasdiqlashga yoki tushuntirishga doir bo‘lgan nutqiy aktlar. Ekspozitiv nutqiy aktlarda nutqda, asosan, “tasdiq” dominant ma‘no bo‘ladi va ular ko‘pincha bayon, suhbat, dialog kabi kontekstlarga mos tushadi²⁷.

Nutqiy aktlar tasniflari bir-biridan farqli jihatlari hamda o‘xshashliklari bilan lingvopragmatikada nutqiy akt tushunchasini yanada taraqqiy etishiga olib keldi, ularning qay tavsifda bo‘lishi ham bir-biridan yetarlicha farq qiladi.

Dissertatsiyaning “**V.Kollinz va A.Qodiriy asarlaridagi paremiyalarda nutqiy akt turlarining ifodalanishi**” deb nomlanuvchi uchinchi bobida ingliz hamda o‘zbek tillaridagi paremiyalarning lingvopragmatik xususiyatlari o‘rganildi va nutqiy akt turlari bo‘yicha kontekstual tahlillari amalga oshirildi. Tadqiqotimizning obyekti bo‘lgan ingliz paremiyalari ingliz romannavis yozuvchilaridan biri bo‘lgan V.Kollinzning “The Moonstone” hamda “No Name”

²⁶Austin J. How To Do Things With Words. – Oxford: Clarendon press, 1962. – P. 150.

²⁷Austin J. How To Do Things With Words. – Oxford: Clarendon press, 1962. – P.150.

asarlaridan tanlab olindi va o‘zbek romanchiligiga asos solgan A.Qodiriyning “O‘tkan kunlar” hamda “Mehrobdan chayon” asarlaridagi o‘zbek paremiyalari tahlilga tortildi. Har ikki tildagi asarlar J.Ostinning nutqiy akt tasnifi bo‘yicha tahlil qilindi. Mazkur bobning birinchi fasli “**V.Kollinz asarlaridagi paremiologik birliklarning nutqiy akt tasnifiga ko‘ra tahlili**” deb nomlanadi va unda V.Kollinzning “The Moonstone” asarida uchragan paremiyalar nutqiy akt turlari bo‘yicha tahlil qilindi. Shuningdek, ushbu tahlillarda bir paremiya bir muloqotda birdan ortiq nutqiy akti ifodalay olishi kuzatildi:

“I handed the letter back, sincerely sorry for Mr. Franklin, for I knew how fond he was of my young lady; and I saw that her mother’s account of her had cut him to the heart. “You know the proverb, sir,” was all I said to him. “When things are at the worst, they’re sure to mend. Things can’t be much worse, Mr. Franklin, than they are now” (W.Collins. “The Moonstone”. – P. 226).

Demak, parchada Reychel xonimni Londonga ketganidan hafa bo‘lgan janob Franklin Hernkestllar uyidan ketishga qaror qiladi. Shunda xizmatchi Betterej Franklindan Reychel xonimga biroz vaqt berishini, hozircha ular ayro bo‘lib turgani ular uchun yaxshiroq ekanligini ta’kidlaydi. Shuningdek, Franklinni Reychel xonimga befarq emasligini, uni yoqtirishini bilgan Betterej o‘z nutqida unga tasalli berish uchun maqoldan foydalanadi: *When things are at the worst, they’re sure to mend*. Oksford ingliz maqollar lug‘atida bu maqolni quyida ko‘rinishda uchratamiz: *When things are at the worst, they begin to mend*²⁸, ya’ni barcha hodisalar eng yomon holatga kelgandan so‘ng, ular haqida odamlar o‘ylay boshlaydi hamda tuzatishga harakat qiladi. Bu bilan Betterej bo‘layotgan voqealarga avvaldan unchalik e’tibor qaratilmagani va ularning ishqiy munosabatlari ham asta-sekin keskinlashganini aytmoqchi bo‘ldi. Biroq paremiyaning davomida *they begin to mend* ning o‘rniga yozuvchi tomonidan *they are sure to mend* holda qo‘llanilishi okkazonalizm hodisasi kuzatilib, bu yerda albatta bu holat tuzalishi haqida uning aminligini bildirmoqda. Bir paremiya bir holatda bir nechta nutqiy aktning ifodalashi mumkinligini shu yerda ko‘rish mumkin, ya’ni Betterej bu bilan Franklinga tasalli berishi nutqiy aktning bexabitiv turini, bu holat to‘g‘irlanishiga ishonchi komil ekanligi nutqiy aktning komissiv turini aks ettirmoqda.

Mazkur bobning “**A.Qodiriy badiiy asarlaridagi paremiyalarda ifodalangan nutqiy akt turlari**” deb nomlanuvchi ikkinchi faslida “O‘tkan kunlar” romanidagi paremiyalar nutqiy akt turlari bo‘yicha tahlil qilindi. Shuningdek, bir paremiyaning turli kontekstlarda turli nutqiy aktlarni ifodalay olishi tahlillarda kuzatildi:

– *Egachi-singil bo‘lib ketarsiz-a? – deb takror so‘radi qayin ota.*
– *Bilmadim...*
– *Nega tag‘in bilmay qolding?*
Zaynab bir muncha vaqt o‘ylanib qoldi.
– *Qars ikki qo‘ldan chiqadir*, – *dedi Zaynab, – men yaxshi bo‘lg‘anim bilan opam yomon bo‘lsa, hozir bergan va‘damdan nima foyda bo‘lsin*” (A.Qodiriy. “O‘tkan kunlar”. – B. 308).

²⁸ Speake J. Oxford dictionary of proverbs. – Oxford: Oxford University Press, Fifth edition, 2008. – P. 445.

Ushbu kontekstda Zaynab tomonidan ishlatilgan paremiya *Qars ikki qo'ldan chiqadi* qayin otanining savoliga berilgan javob edi. Kumush Toshkentga kelishidan xabardor bo'lgan Zaynabni ogohlantirish maqsadida qayin otasi unga opa-singildek bo'lishini ta'kidlamoqchi bo'lganda, Zaynab ushbu paremiyani aytishi, ya'ni u yaxshi bo'lsa men ham yaxshi bo'laman qabilidagi bir shart deyish mumkin. Bu bilan u o'z nutqida nutqiy aktning komissiv turini ifodaladi. Keyingi kontekstlarda esa aynan shu paremiyaning boshqa ikki nutqiy aktini ifodalayotganini ko'rish mumkin:

“– *Bechoraning bor-yo'g'i peshonasidagi bolasi shu bizning kelinimiz. Otabekni o'z bolasidan ham yaxshi ko'rib, “O'g'lim bo'lsa shundog' bo'lar edida, mendan keyin hamma davlatim shuniki, ilohi omon bo'lsin” der ekan.*

Mohira oyim allanuchkalangani holatda javob berar edi:

– *Ha, aylanay quda, qars ikki qo'ldan chiqadir, deganlar...*” (A.Qodiriy. “O'tkan kunlar”. – B. 313).

Bu dialog ikki qudalar Otabek va Zaynabning onalari o'rtasida bo'lib o'tadi. Suhbat O'zbek oyimning Marg'ilonliq qudalarini maqtashi, ularning tag-tugli ekanini aytib davrada keriladi. Albatta, Zaynabning onasiga Kumushning ota-onasi haqidagi bunday maqtovlar yoqmaydi. Biroq Mohira oyim holatini implitsit ravishda qizining qayin onasiga *Qars ikki qo'ldan chiqadi* paremiyasi orqali “Otabek shunchalik yaxshi bo'lgani sababli, ular ham qaniydi shunday o'g'lim bo'lsa deyishi tabiiy” deb maqtash nutqiy aktini ifodalaydi. Avvalgi kontekstda nutqiy aktning komissiv turini ifodalagan bo'lsa, keyingi suhbatda aynan shu paremiya maqtov maqsadida nutqiy aktning bexabitiv turini ifodalamoqda. Yana bir kontekstda aynan shu paremiyadan nutqiy aktning koyish, tanqidni ifodalash uchun ishlatilgani kuzatildi (A.Qodiriy. “O'tkan kunlar”. – B. 366).

Bobning so'nggi fasli “*V.Kollinz va A.Qodiriy asarlaridagi paremiyalarda uchraydigan nutqiy aktlarning chog'ishtirma tahlili*”ga bag'ishlanib, umumiy hisoblaganda V.Kollinzning ikki asarida tahlil qilingan va aniqlangan paremiyalarning soni jami 20 tani, A.Qodiriyning ikki asarida tahlil qilingan va topilgan paremiyalarni soni jami 31 tani tashkil etdi (*1 va 2-ilovaga qarang*).

Shuningdek, quyidagi misollarda nutqiy aktini 5 turini ifodalash uchun ishlatilgan paremiyalarni ko'rish mumkin:

Verdiktiv nutqiy akt – “*Miss Rachel, who was present, and to whom I made that remark, observed, in return, that she remembered him as the most atrocious tyrant that ever tortured a doll, and the hardest driver of an exhausted little girl in string harness that England could produce. “I burn with indignation, and I ache with fatigue,” was the way Miss Rachel summed it up, “when I think of Franklin Blake”* (W.Collins. “The Moonstone”. – P. 24).

Asardagi *I burn with indignation and I ache with fatigue* paremiyasi “Injil” kitobida keltirilgan hikmatli so'z bo'lib, bugungi kunda insonlar tomonidan foydalaniladi. Ushbu paremiya semantik jihatdan “*g'azabdan yonaman, charchoqdan qiynalaman*” degan ma'noni anglatadi. Yuqorida keltirilgan parchada Reychel tomonidan Franklinni g'azab bilan eslanishi, uni yoshligida yoqtirgan qo'g'irchog'ini qiynoqqa solganini va u bilan birga ko'nglida unga

nisbatan hali ham g'azab so'nmaganini ushbu paremiya yordamida aytib o'tdi. Bunda so'zlovchining inferensiyasi pragmatik tahlil qilinganda janob Franklinga nisbatan salbiy, uni dunyoning eng shafqatsiz insoni deya hukm chiqaradi, talqin qiladi va bu kontekstda nutqiy aktning verdiktiv turi paremiya orqali ifodalanadi. Shuningdek, mazkur paremiya aynan diniy qarashlarni o'zida mujassam etganligi sababli unda lingvomadaniy xususiyatlardan ingliz xalqining diniy e'tiqodlarini ko'rish mumkin.

“– *Bilgan topib so'zlar, bilmagan qopib, deganlaridek, onangning aytmakchi bo'lg'an so'zi faqat shu edi. Boyag'i gaplari bo'lsa o'z haqqini himoya qilish yo'lida uning po'pisalarigina bo'lib, mendan ko'ra onangning fe'lini yaxshiroq bilasan*” (A.Qodiriy. “O'tkan kunlar”. – B. 136).

Ushbu muloqot Otabek va uning otasi o'rtasida bo'lib o'tadi. Otabekning Marg'ilonda ota-onasining xabarisiz uylangani onasiga juda alam qilib, o'g'lini qo'pol gaplar bilan urushadi. Shunda Otabekning otasi unga onasining bitta-yu bitta o'g'liligini, hamma umidi undan ekanini tushuntiradi. Paremiyani ishlatishdan maqsad, otasi tomonidan onasini oqlash, himoya qilishdir. Shuning uchun, bu yerda paremiya nutqiy aktning verdiktiv turini ifodalamoqda.

Ekzersitiv nutqiy akt – “*And suppose he does better?*” she asked. “*What then?*” Mrs. Vanstone cut off a loose thread in her work, and laughed outright.

“*My good friend,*” she said, “*there is an old farmyard proverb which warns us not to count our chickens before they are hatched*” (W.Collins. “No Name”. – P. 68-69). Tarbiyachi Garz va Venzton xonim o'rtasidagi muloqot tasvirlangan bo'lib, unda Garz o'z omadiga erishish uchun Londonga ketayotgan Frankni bir ishni uddalashiga shubha qiladi. Biroq Venzton xonim unga *not to count our chickens before they are hatched* maqolini eslatib, janob Frankni bu safar yaxshiroq natija ko'rsatishi mumkinligini, biroz kutish kerakligini aytib ham tanbeh, ham nasihat qiladi.

“*Mulla Abdurahmon ifloslar qatorig'a o'tkan ekan, ishi oson, jo'natish maslahat emas. Avvalo, xizmatka olmasliq kerak edi; oling'ach, uch oy o'tmasdan jo'natish... Juda og'ir, agar iflos bo'lsa uning tabiati, biz o'zgartira olmaymiz, har kim tilagan oshini ichadir*” (A.Qodiriy. “Mehrobdan chayon”. – B. 170).

Ushbu kontekstda Anvarning Sultonliga aytgan javobi ifodalangan. Sultonali mulla Abdurahmonni o'z lavozimidan bo'shatish kerakligini Anvarga aytganida, Anvar bu yechim emasligi va kishi biror kimsaga yomonlik qilsa unga, albatta, o'zi javob berishini aytib nasihat qiladi. Bu yerda “*Har kim tilagan oshini ichadi*” maqoli aynan nasihat qilish uchun ishlatilgan bo'lib, u orqali nutqiy aktning ekzersitiv turi ifodalanmoqda.

Komissiv nutqiy akt – “*Your fortune's waiting for you. Go in, my boy-go in and win*”. “*Yes*”, said Frank. “*Thank you. It will be rather difficult to go in and win, at first. Of course, as you have always told me, “a man's business is to conquer his difficulties, and not to talk about them*” (W.Collins. “No Name”. – P. 70).

Yuqoridagi parchada Londonga ketayotgan Frankga janob Venzton omad tilaydi. Shunda janob Frank omadga erishish oson bo'lmasligini, bu haqida “Erkakning ishi qiyinchiliklarni yengib o'tish, ular haqida gapirib o'tish emas”

degan janob Venztonning gaplarini eslatadi. Bu bilan janob Frank hamma majburiyatni, qiyinchiliklarni o‘z bo‘yniga olishini *“a man’s business is to conquer his difficulties, and not to talk about them”* hikmatli so‘z bilan ifodalamoqda.

“Sodiq o‘lturgan joydan qo‘lini Homidga uzatib “qaytmaysizmi?” deb so‘radi. Homid qo‘lini olib “so‘z ham bir, xudo ham bir” javobini berdi” (A.Qodiriy. “O‘tkan kunlar”. – B. 182).

Bu muloqot Sodiq va Homid o‘rtasida bo‘lib, Homid Sodiqqa Otabekni o‘ldirishni buyurishdan avval, uni va‘dasini olmoqchi bo‘lib, agar u aytgan ishni qilsa butun mol davlatini yarmini berishini va‘da qiladi. Biroq Sodiq unga ishonqiramay turganda Homid *So‘z ham bir, xudo ham bir* degan hikmatli so‘zni ishlatgan holda uni ishontiradi va va‘da beradi. Bundan ko‘rinadiki, bu yerda paremiya va‘da, ahdni ifodalash uchun ishlatilib, nutqiy aktning komissiv turini ifodalamoqda.

Bexabitiv nutqiy akt – *“The deuce she is!” cried Mr. Vanstone, entering the room while Miss Garth was making her words, with the dogs at his heels. “Well; live and learn. If you’re all rakes, Miss Garth, the sexes are turned topsy-turvy with a vengeance. and the men will have nothing left for it but to stop at home and darn the stockings. Let’s have some breakfast”* (W.Collins. “No Name”. – P. 14-15).

Mazkur parchada keltirilgan *“Live and learn”* binominali Magdalenaning otasi tomonidan Garz xonimga qaratila aytiladi. Magdalenaning otasi Garz xonimga qarata agar ayollar erkaklarga o‘xshab o‘yin-kulgugiga o‘ch, qaynoq hissiyotli bo‘lib, ayollar va erkaklarning hayotdagi o‘rnolari almashib qolsa, erkaklar uyda o‘tirishi va paypoq yamashdan boshqasiga yaramay qolishini aytadi. *“Live and learn”* binominali esa Garz xonimga *“yashaganing sari o‘rganasan, bu fikrlaring biroz noo‘rin”* degan tanqid ostida kelmoqda.

“Kishilarni jo‘natib xotirjam bo‘lg‘ach, jaraq-jaraq aqcha bilan ichkariga kirib ketar, ichkarida bu kungi “daromad”ni sanab, bir pulni besh puldan, tangani chaqadan ajratib: “He, gap bilguncha, ish bil, bachcha taloq”, – deb o‘zicha kular edi. Albatta, bu hunarni uy ichidagilardan yashirar, ayniqsa, Anvardan “behad” andisha qilar edi” (A.Qodiriy. “Mehrobdan chayon”. – B. 140).

Bu parchada maxdumning Anvarning oldiga keluvchilar bilan bo‘lgan muloqot jarayoni tasvirlanmoqda. Maxdum kelguchilarning har biridan pul oladi va buni Anvarga bildirmaydi. Bu xususda o‘zini bilag‘onlikda hattoki maqtaydi va shu bilan birgalikda paremiya orqali maqtashi nutqiy aktning bexabitiv turini ifodalaydi.

Ekspozitiv – *“I’m ready for another concert tonight, and a ball tomorrow, and a play the day after. Oh,” cried Magdalen, dropping into a chair and crossing her hands rapturously on the table, “how I do like pleasure!”*

“Come! That’s explicit at any rate,” said Miss Garth. “I think Pope must have had you in his mind when he wrote his famous lines: “Men some to business, some to pleasure take, But every woman is at heart a rake” (W.Collins. “No Name”. – P. 14).

Muloqotda Magdalena suhbatda konsert, bal yoki biror spektakl bo‘ladimi, u har qanday o‘yin-kulguga har doim tayyorligini aytadi va o‘yin-kulguni yoqtirishini yashirmaydi. Shunda, Garz xonim unga qarata ingliz shoiri A.Popning qimmatli

fikrlarini aytadi. Mazkur aforizm ba'zi erkaklar ish uchun, ba'zi erkaklar o'yin-kulgu uchun tug'iladi, biroq har bir ayolning qalbida qaynoq hissiyot yashirin bo'ladi kabi ma'noni anglatadi va shu bilan Magdalenaning fe'l-atvorini ushbu paremiya orqali tasdiqlamoqda.

“– Bas, Abdurahmon ham adovatda muftilardan qolishmaydir. Shuncha yaxshilikni bilmagan kishi...

– *Yaxshilik qil, daryog'a tashla, baliq bilmasa, xoliq bilur, deganlar. Fuzuliy “Dahr bir bozordir, har kim matoin arz, edar” deb juda to'g'ri so'zlaydir. Shunga o'xshash biz ham, o'zimizda bo'lg'an matoni bozorg'a solamiz, ular ham bisotlarini kavlab shundan boshqasini topolmaydirlar*” (A.Qodiriy. “Mehrobdan chayon”. – B. 169).

Berilgan kontekstda paremiyaning ikki turi maqol va aforizmni uchratish mumkin. Sultonali Abdurahmon muftiga bo'lgan salbiy fikrlarini Anvarga aytadi va Anvar qilingan yaxshilikni esdan chiqarish kerakligini aytib unga maqol yordamida nasihat qiladi hamda ushbu maqol nutqiy aktning ekzersitiv turini ifodalayadi. Bunga qo'shimcha, yana bir aforizmning qo'llanishi (Fuzuliy) o'zining avvalgi va keyingi gapining tasdig'ini aytish uchun ishlatilgan bo'lib, nutqiy aktning ekspozitiv turini ifodalamoqda.

Shuningdek, V.Kollinz hamda A.Qodiriyning har ikkala asarlaridagi paremiyalar ifodalagan nutqiy aktlar sonining chog'ishtirma holati 3-ilovadagi diagrammada tasvirlangan. Diagrammada verdiktiv nutqiy akti ingliz paremiyalari orqali 4 marta, o'zbek paremiyalari orqali 3 marta; ekzersitiv nutqiy aktlar ingliz misolida 3 marta, o'zbek tili misolida 8 marta; komissiv nutqiy aktlar ingliz hamda o'zbek paremiyalari orqali teng 2 marta; bexabitiv nutqiy aktlar ingliz misolida 6 marta, o'zbek tili misolida 14 marta; nihoyat ekzpozitiv nutqiy aktlar ingliz hamda o'zbek paremiyalari orqali teng 7 marta ifodalangan (3-ilovaga qarang).

Demak, tahlildan shu ma'lumki, ingliz tilida *ekspozitiv* va *bexabitiv* nutqiy aktlarni paremiyalar orqali ifodalanishi boshqa nutqiy aktlardan ko'proq miqdorni ko'rsatdi. O'zbek tilida esa *bexabitiv* nutqiy akti paremiya bilan ifodalash qolgan barchasidan eng yuqori – 31 tadan 14 ta holatda kuzatildi, binobarin, *ekspozitiv* va *ekzersitiv* nutqiy aktlar o'zbek tilidagi paremiyalarda deyarli teng holatda kuzatildi. Buning natijasida ingliz tilida *ko'proq muayyan bir kishi, narsa yoki hodisaga munosabat bildirganda hamda o'z fikrini dalillash, tasdiqlash, ta'kidlash* kabi holatlarda paremiyalardan foydalanish juda faol ekanligi o'rganildi. O'zbek tilida esa, asosan, *biror kishi, narsa yoki jarayonga munosabat bildirishda, qarg'ash, tanqid, maqtov va kinoyani* paremiyalar orqali ifodalash ko'proq uchrashi kuzatildi. Binobarin, ingliz tilidagi *ekzersitiv* nutqiy akt turi paremiyalarda ifodalanishi o'zbek tilidan keskin farq qilgan holda kam miqdorda ekanligi *ogohlantirish, maslahat, tanbeh berish* kabi holatlarda ular kamroq kuzatilishi o'rganildi. Shuningdek, har ikkala tilda eng kam va teng ko'rsatkichni egallagan *komissiv* nutqiy akti ifodalagan paremiyalar bo'ldi, natijada *majburiyatga oid bo'lgan holatlarda yoki va'da berish* kabi paremiyalardan foydalanish har ikki tilda ham nafaolliigi o'rganildi. Har ikkala tilda deyarli teng miqdorda uchragan nutqiy aktlardan yana biri – *verdiktivlar* ekanligi aniqlandi.

Har ikki tilda ham paremiyalarning nutqiy akt bo‘lib kela olishini quyidagi tamoyillar bilan belgilaymiz:

➤ Nutqiy akt pragmatik tushuncha bo‘lgani va pragmatikada yozma matnni ham tahlil qilinishi, unda adresantning pragmatik intensiyasi va adresantning idroki borligi sabab, aynan nutqiy akt bosqichlari paremiya orqali yaqqolroq namoyon etiladi.

➤ Paremiyalar nutqiy akt sifatida to‘liq mazmunga ega va ular kontekstda ma’lum bir intensiyani ifodalaydi.

➤ Paremiyalar orqali nutqiy aktning illokutiv hamda perlokutiv bosqichlari tez va ta’sirchan xarakterga ega holda amalga oshadi.

Shuningdek, badiiy diskursdagi yozuvchi tomonidan paremiya orqali amalga oshiriladigan pragmatik intensiyalarning uch turi tahlillarda faolligi kuzatildi:

o‘quvchi diqqatini tortish – bunda o‘quvchining e’tiborini tortish maqsadida yozuvchi tomonidan adabiy me’yorlarni biroz buzilishi orqali yoki so‘z tuzilishda o‘zgartirib amalga oshiriladi, masalan, V.Kollinz asarida *A friend in need is a friend indeed* maqolini qisqartirib *my friend in need* ko‘rinishida beradi hamda aforizmga ba’zi so‘zlarni defis bilan ajratib yozadi: *To-day we love, what to-morrow we hate*; A.Qodiriy *Yurgan – daryo, o‘tirgan bo‘yra, Dunyoning ishi – miri kam ikki* maqollarini *Yurgan daryo, o‘tirgan bo‘ryo, Dunyoniki miri kam ikki* ko‘rinishida biroz o‘zgartirib berishi aynan o‘quvchining diqqatini tortish uchun qilingan yozuvchining pragmatik intensiyasi deyish mumkin;

o‘quvchi bilim tuzilmalarini faollashtirish pragmatik intensiyasi – bunda o‘quvchining lingvistik va nolingvistik bilim tuzilmalarini faollashtirishdan iborat. Bizning misollarimizda o‘quvchining nolingvistik bilim tuzilmalarini, ya’ni diniy hamda ijtimoiy bilimlarni oshirishga qaratilgan paremiyalar aniqlandi:

I burn with indignation, and I ache with fatigue “Injil” xristian dini kitobidan, *O‘tkan ishga salavot* islom dini oid tushunchalar mavjudligi, *Teng tengi bilan tezak qopi bilan, Ko‘rpangga qarab oyoq uzat* paremiyalari ikki martadan asarda qo‘llanilishi o‘sha davrdagi ijtimoiy tenglik tushunchasini namoyon qilish uchun ishlatilgan yozuvchining pragmatik intensiyasidir;

adresantning ijodiy fikrlashini kuchaytirish pragmatik intensiyasi – yozuvchi tomonidan ko‘proq implikatura qo‘llash yordamida erishiladi va aynan ushbu intensiya paremiya orqali amalga oshirganini ushbu ko‘rishimiz mumkin:

“Why have you refused to consider it?” “For the simplest possible reason, Miss Garth,” said Noel Vanstone, in high good humor. “Allow me to remind you of a well-known proverb: A fool and his money are soon parted” (W.Collins. “No Name”. – P. 259).

Merosni qaytarib olish qasosida bo‘lgan Magdalena hech bo‘lmasa merosni yarmini so‘rab Garz xonim ko‘rinishida janob Noelning oldiga keladi. Janob Noel esa bu taklifga rad javobini to‘g‘ridan-to‘g‘ri aytmasdan implitsit tarzda ushbu paremiya orqali “yo‘q” javobini bildiradi: *A fool and his money are soon parted*. Maqolning ma’nosi – ahmoq odam pulidan tez ayriladi;

“Bir parcha nonlaringizni ayamay, yetim boshini silasalaringiz, deb keldim, – dedi. “Qush tilini qush biladir” deganlaridek, Nodiraning samimiy arzi bandachiligi Mohlar oyim bilan Nigor kelinning yuklarini ezdi va shu onda Mohlar

oyim maktabxonadagi bolalar ichidan Anvarni chaqirtirib oldi” (A.Qodiriy. “Mehrobdan chayon”. – B. 46-47).

Bu yerda ikki shaxsning ijtimoiy kelib chiqishi, ya’ni kambag‘allik, nochorlikda qolishi, Nodiraning hozirgi holati Mohlar oyim va Nigorxonimning ham boshlaridan o‘tganligini ochiq tasvirlamagan holda, paremiya yordamida implitsit ko‘rinishda berilgan. *Qush tilini qush biladi* – ya’ni aynan Nodiradek qiyinchiliklarni Mohlar oyim ham boshidan o‘tkazganini bildirish uchun ishlatilmoqda.

XULOSA

Badiiy asarlarda ingliz va o‘zbek paremiyalari orqali nutqiy aktlarning ifodalanishi yuzasidan olib borilgan tadqiqot natijasida quyidagi xulosalarga kelindi:

1. Paremiologiya frazeologiya bilan chambarchas bog‘liq bo‘lsa-da, ularning farqli jihatlari mavjud. Paremiya o‘tkir kuzatuvchanlik asosida vujudga kelgan fikrlarning xulosasi hisoblanadi. Shuningdek, paremiyada tugal ma’noning aks etishi va sintaktik jihatdan gapga teng kela olishini uning frazeologizmdan farqli jihati deyish mumkin.

2. Ingliz tilshunosligida paremiyalarning lingvistik ko‘rinishlari, odatda, *maqol, binominal, vellerizm, aforizm, qanotli so‘zlar, maksim, hikmatli so‘zlarni* tashkil qilsa, o‘zbek tilshunosligida, asosan, *maqol, matal, aforizm, topishmoq, tez aytishlarni* o‘z ichiga oladi.

3. Paremiyalar xalqlarning lingvomadaniy xususiyatlarini ochib beruvchi lingvokulteremalarni o‘zida mujassam etadi. Shuningdek, o‘zi ham lingvokulterema sifatida til va madaniyatga oid xususiyatlarni o‘zida aks ettira oladi. Xususan, ingliz va o‘zbek tillarining lingvomadaniy xususiyatlarini ifodalovchi xristianlarning diniy kitobi “Injil”dan olingan hikmatli so‘zlar hamda o‘zbek mentalitetiga oid islom diniga xos diniy tushunchalarni o‘z ichiga olgan bir qancha paremiyalar chog‘ishtirish jarayonida ko‘rsatib o‘tildi.

4. V.Kollinzning “The Moonstone” hamda “No name” asarlarida uchragan paremiyalarda nutqiy aktning ekspozitiv hamda bexabitiv turini ifodalashi ko‘proq kuzatildi. Xususan, *fikrni tasdiqlash, tushuntirish, xulosalash hamda tasalli berish, maqtov, hamdardlik* kabi vazifalarda paremiyalarning qo‘llanish faolligi aniqlandi hamda nutqiy aktning ekzersitiv va verdiktiv turlari teng ekanligi, asosan, *insonni oqlash, hukm chiqarish, baholash, maslahat, ogohlantirish, nasihat qilish* kabi intensiyalarni amalga oshirishda aniqlandi. Eng kam ko‘rsatkichni esa komissiv nutqiy aktlar egalladi, ya’ni *va’da berish, kafolatlash* kabi majburiyatlarning paremiya bilan kamroq ifodalanishi kuzatildi.

5. A.Qodiriyning “O‘tkan kunlar” va “Mehrobdan chayon” asarlaridagi paremiyalarda so‘zlovchilar tomonidan *maqtov, tanqid, e’tiroz, tasalli, taskin, qarg‘ash* kabi bexabitiv nutqiy aktlarni ko‘p hollarda aks etishi aniqlandi. Shuningdek, nutqiy aktning ekzersitiv va ekspozitiv turlarida *maslahat, ogohlantirish, talab, fikrni ta’kidlash, xulosalash, tan olish* kabi vazifalarni paremiyalar bilan ifodalash teng holatda ekanligi, biroq nutqiy aktning verdiktiv va komissiv turlari paremiyalarda aynan *oqlash, baholash, va’da berish, shart qo‘yish*

ifodalanishining kamligi kuzatildi.

6. Umumiy olganda ingliz paremiyalarini V.Kollinzning “The Moonstone”, “No name” asarlarida tahlil qilish davomida ingliz paremiyalarining 4 xil ko‘rinishi: maqol, aforizm, hikmatli so‘z, binominal turlarining ishlatilishida maqolning ulushi eng ko‘p bo‘lsa, binominal eng kam miqdorni egallagan. Hikmatli so‘z va aforizmlar nisbatan teng miqdorlarni tashkil qilgan. O‘zbek paremiyalaridan foydalanishning eng ko‘p foizi ham maqolda kuzatilib, atigi 3 foizni aforizm egalladi. Hikmatli so‘z 6 foiz ulushni tashkil etdi. Bundan shu ma’lumki, ingliz va o‘zbek paremiyalari orqali nutqiy aktlarning ifodalanishida odatda *maqollardan* foydalanish V.Kollinz hamda A.Qodiriy asarlarida faoldir.

7. Paremiyalarning chog‘ishtirishda nutqiy aktlarning ichki turlarida ham farqli jihatlar kuzatildi. Xususan, verdiktiv nutqiy aktda hukm qilish, talqin qilish kabi holatlar ingliz misollarida uchrashi, biroq o‘zbek tilidagi misollarda uchramasligi; ekzersitiv nutqiy aktda talab qilish o‘zbek misolida uchrashi, biroq ingliz misolida uchramasligi; ikki komissiv nutqiy aktlarning holatlari butunlay farqli ekanligi; bexabitiv nutqiy aktda qarg‘ash va kinoyaning faqat o‘zbek tilidagi misollarda mavjudligi; ekspozitiv nutqiy aktda rad qilish faqat ingliz tilidagi misollarda uchrashidir.

8. Chog‘ishtirilayotgan tillar misolida paremiyalar orqali badiiy diskursdagi o‘quvchining diqqatini tortish, o‘quvchining ijodiy fikrlashini kuchaytirish, o‘quvchi bilim tuzilmalarini faollashtirish kabi yozuvchi pragmatik intensiyalarining amalga oshirilishi aniqlandi. O‘quvchining diqqatini tortish uchun ba’zi paremiyalarda semantik transformatsiyalar yoki aforizmlarda defislar qo‘llanishi orqali erishildi, o‘quvchining nolisoniy bilim tuzilmalarini faollashtirishda esa paremiyalar orqali har ikki tildagi diniy e’tiqodlarni ko‘rsatish bilan amalga oshirildi. O‘quvchining ijodiy fikrlashini kuchaytirish pragmatik intensiyasi esa implikatura yordamida paremiyalar orqali erishildi.

9. Kelajakda turli tillardagi paremiyalarni lingvopragmatikaning deyksis, presuppozitsiya, implikatura, eksplikatura kabi ilmiy muammolari tahlili asosida ham o‘rganish mumkin.

**SCIENTIFIC COUNCIL ON AWARDING SCIENTIFIC DEGREES
DSc.03/30.12.2019.Fil.01.10 AT NATIONAL UNIVERSITY
OF UZBEKISTAN NAMED AFTER MIRZO ULUGBEK**

NATIONAL UNIVERSITY OF UZBEKISTAN

BADRIDINOVA AZIZA ABROL QIZI

**THE EXPRESSION OF SPEECH ACTS IN PAREMIAS IN ENGLISH AND
UZBEK LITERARY WORKS (ON THE EXAMPLE OF THE WORKS OF
W.COLLLINS AND A.KADIRI)**

**10.00.06 – Comparative Study of Literature, Contrastive Linguistics and Translation
Studies**

**ABSTRACT OF DISSERTATION
OF THE DOCTOR OF PHILOSOPHY (PhD) ON PHILOLOGICAL SCIENCES**

Tashkent – 2025

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INTRODUCTION (abstract of PhD dissertation)

Topicality and relevance of the research. At a modern stage in the development of world linguistics, the tendency of revealing language features in connection with the human's factor has come to central place. In this approach, much attention is given to the study of linguistic phenomena directly in connection with perception of life, language skills, speech activity, psyche, attitude to reality, nonlinguistic factors such as occupation, age, gender. As a result, various anthropocentric directions have appeared in linguistics, that study the relationship of language and interpretator who uses it.

The paremiology as a linguistic branch currently occupies a special place in modern world linguistics. The thought expressed in paremias is short, understandable and concise, therefore, scientific research in this field is actively conducted on different languages at present. Consequently, different forms of paremias are a product of folk intelligence, its judgment, centuries-old experiences, its attitude to various phenomena in human's life, therefore, the study of paremias from the point of view of linguistics is considered important.

In our country, in recent years, the emphasis on the development of science and education has been increasing day by day. According to the words of the President of the Republic of Uzbekistan Sh.Mirziyoyev, "Today we are moving on an innovative development path aimed at radically updating all spheres of life of the state and society. It is not for wasting, of course. Because, who will win in the current era, when the time is going rapidly? A new thought, a state that relies on a new idea, innovation, wins"¹. Therefore, researching paremia in linguopragmatics in English and Uzbek languages, identifying their differences and similar aspects, determines the relevance of this research topic.

The dissertation serves to the implementation of the tasks specified in the Decree of the President of the Republic of Uzbekistan DP-3775 dated June 5, 2018 "On additional measures to improve the quality of education in higher educational institutions and ensure their active participation in the comprehensive reforms carried out in the country", The Order of the President OP-5850 dated October 21, 2019 "On measures to radically increase the prestige and position of the Uzbek language as a state language", OP-6084 dated October 20, 2020 "On measures for further development of Uzbek language and improvement of language policy in the country", OP-158 dated September 11, 2023 "On the strategy of Uzbekistan-2030" and other regulatory legal acts related to this activity.

Relevance of the topic to the priority areas of scientific research in the Republic. The present research work was conducted in the following trend of development of science and technology of the Republic of Uzbekistan: 1. "Establishing and realization of innovative ideas in social, legal, economic, cultural, spiritual and educational development of informative society and democratic state."

The degree of the study of the problem. The characteristic features of

¹ O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning O'zbekiston Respublikasi Oliy Majlisi Senati va Qonunchilik palatasiga Murojaatnomasi // Xalq so'zi. – T.: 2017 yil 23 dekabr. – № 258.

paremias were deeply analyzed in the works of such as English linguists A.Taylor, W.Mieder, N.Norrick, P.Grzybek, V.Jesensek, E.Bajaras², Russian linguists G.Permyakov, O.Dubrovskaya, T.Bochina, N.Buneeva, V.Belikov³, Uzbek linguists O.Madayev, T.Sabitova, M.Temirova, B.Jurayeva, N.Abdullayeva, D.Muhammadiyeva, B.Shamsematova⁴. The works of the linguists who compiled English paremiological dictionaries such as M.Kusi, W.Mieder, J.Speake, J.Simpson⁵ were observed. It should be noted that the scholars who compiled Uzbek paremiological dictionaries are H.Berdiyev, R.Rasulov, Sh.Shomahmudov, Sh. Shorahmedov, I.Yoldashev, O.Tunjay, K.Karamatova, H.Karamatov, T.Mirzayev, A.Musokulov, N.Abdullayeva⁶ and their contributions are of great importance to paremiology.

The field of linguopragmatics was studied in the works of English scholars

² Taylor A. Selected writings on proverbs. – Helsinki: Suomalainen Tiedekatemia, 1975. – 203 p.; Mieder W. Investigations of proverbs, proverbial expressions, quotations and cliches. A bibliography of explanatory essays which appeared in “Notes and Queries”(1849-1983). – Berlin: Peter Lang, 1984. – 424 p.; Mieder W. Origin of proverbs. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P.28-44.; Norrick N. Subject Area, Terminology, Proverb Definitions, Proverb Features. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P.7-27.; Grzybek P. Semiotic and Semantic aspects of the Proverb. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P.68-108.; Jesensek V. Pragmatic and Stylistic Aspects of Proverbs. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P. 133-161.; Barajas E.D. The Function of Proverbs in Discourse: The Case of a Mexican Transnational. N.Y.: De Gruyter Mouton, 2010. – 189 p.

³ Пермяков Г. Основы структурной паремииологии. – М.: Наука, 1988. – 236 с.; Дубровская О. Лингвокультурологический аспект сопоставительного исследования русских и английских пословиц об уме и глупости: Дисс... канд. филол. наук. – Екатеринбург, 2000. – 260 с.; Бочина Т. Контраст как лингвокогнитивный принцип русской пословицы: Автореф. дисс... канд. филол. наук. – Казань, 2001. – 50 с.; Бунеева Н. Прагматические аспекты пословиц английского языка: Автореф. дисс... канд. филол. наук. – М., 2002. – 24 с.; Беликов В. Паремии как объект лексикографии // Труды международной конференции «Диалог 2008». – М., 2008. – С.45-49.

⁴ Мадаев О. Ўзбек халқ оғзак ижоди. – Т.: Мумтоз сўз. 2010. – 171 б.; Madayev O, Sobitova T. Xalq og‘zaki roetik ijodi. – Т.: Sharq, 2010. – 171 б.; Темирова М.А. Ўзбек ва қирғиз халқ мақоллари типологияси: Ф.ф.ф.д. (PhD) дисс... – Т.: 2018. – 155 б.; Жўраева Б. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Ф.ф.док. (DSc) дисс... – Самарқанд, 2020. – 230 б.; Абдуллаева Н. Инглиз ва ўзбек халқ мақолларидаги градуонимик муносабатларнинг лингвопрагматик хусусиятлари. Монография. – Т.: Nurafshon business, 2021. – 196 б.; Муҳаммадиева Д. “Бобурнома” туркча таржимасида паремияларнинг қиёсий тадқиқи: Ф.ф.ф.д (PhD) дисс... – Т., 2021. – 165 б.; Шамсемадова Б. Инглиз ва ўзбек тилларида миллий кадрятларни ифода этувчи тил бирликларининг лингвокультурологик тадқиқи: Ф.ф.ф.д. (PhD) дисс... автореф. – Т., 2022. – 70 б.

⁵ Kuusi M. Towards an International Type – System of Proverbs. – Helsinki: Academia Scientiarum Fennica, 1972. – 221 p.; Mieder W., Kingsbury S., Harder K. A Dictionary of American proverbs. – N.Y.: Oxford University press, 1992. – 728 p.; Speake J., Simpson J. Oxford Dictionary of Proverbs. Fifth edition. – N.Y.: Oxford University Press, 2008. – 625 p.

⁶ Бердиёров Ҳ., Расулов Р. Ўзбек тилининг паремииологик луғати – Т.: Ўқитувчи, 1984. – 283 б.; Шомақсудов Ш., Шораҳмедов Ш. Ўзбек мақолларининг изоҳли луғати. Нега шундай деймиз. – Т.: Фафур Ғулом, 1988. – 286 б.; Шомақсудов Ш., Шораҳмедов Ш. Ҳикматнома. Ўзбек мақолларининг изоҳли луғати. – Т.: Фафур Ғулом, 1990. – 528 б.; Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани (А-Х). – Т.: Ўзбекистон миллий энциклопедияси, 2001. – 448 б.; Йўлдошев И., Тунжай Ў. Ўзбек ва турк мақоллари иборалари. – Т., 1998. – 192 б.; Karamatova K., Karamatov H. Proverbs. Maqollar. Poslovitsy. – Т.: Mehnat, 2000. – 398 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Т.: Шарқ, 2005. – 257 б.; Abdullayeva N. Dictionary of English and Uzbek national proverbs containing graduonyms. – Т.: Nurafshon business, 2019. – 440 б.; Abdullayeva N., Soares R. Proverbios da Eurasia/Eurasian Proverbs/Yevrosiyo maqollari. – Tavira: Tipografia Tavirense, Portugal, AIP-IAP, UNESCO, 2023. – 115 p.

such as Ch.Morris, G.Leech, G.Yule, J.Mey, S.Levinson⁷, Russian scholars like N.Arutyunova, I.Susov, O.Potchetsov⁸, Uzbek scholars such as Sh.Safarov, M.Hakimov, A.Kochiboyev⁹. Also, E.Aznaurova, L.Luzina, N.Bolotnova are the scholars who studied the pragmatics of literary texts¹⁰. Among the issues of linguopragmatics, the problem of studying the linguopragmatic peculiarities of paremia is also relevant. It should also be noted that the research work carried out in the linguopragmatic aspect in particular in Uzbek paremiology has not done sufficiently. As the most recent work in this direction it is possible to show N.Abdullayeva's research work¹¹ which is devoted to the linguopragmatic analysis of graduonimical relations in English and Uzbek proverbs.

However, the study of paremia as a speech act in different languages has not been sufficiently researched. In particular, the expression of speech acts in paremias in English and Uzbek literary works has not been a particular object of any reasearch until this time.

Relevance of the work to government plans and scientific research. The dissertation was carried out in accordance with the plans of scientific research work of the National University of Uzbekistan within the framework of the scientific direction "Linguistic and typological characteristics of different language systems".

The aim of the research work is to reveal specific similar and different features of the expression of speech act types in paremias of literary works written by W.Collins and A.Kadiri.

The tasks of the research work:

to define the expression of linguopragmatic intentions in paremias in literary works;

to analyze paremias in W.Collins' "The Moonstone" and "No name" based on types of speech acts;

to determine the types of speech acts through paremias in A.Kadiri's "O'tkan kunlar" (Bygone Days) and "Mehrobdan chayon" (The scorpion from the altar);

to identify similar and different linguopragmatic features of speech acts in paremias, which are found on the examples of the works of W.Collins and A.Kadiri.

The object of the research work is paremias which are taken from the works of W.Collins "The Moonstone", "No name" and A.Kadiri's "O'tkan kunlar"

⁷ Leech G. Principles of pragmatics. – N.Y.: Longman,1983. – 264 p.; Yule G. Pragmatics. – Oxford: Oxford university press, 1996. – 127 p.; Mey J. Pragmatics: An Introduction. – Oxford: Blackwell. 2001. – 416 p.; Levinson S. Pragmatics. – Cambridge: Cambridge University Press. 2008. – 420 p.

⁸ Арутюнова Н. Понятие пресуппозиции в лингвистике // Известие АН СССР. Серия лит. и яз. – М., 1973. – Т.32. Вып. – №1. – С. 84-89.; Сусов И. Коммуникативно-прагматическая лингвистика и ее единицы // Прагматика и семантика синтаксических единиц. – Калинин: КГУ, 1984. – 139 с.; Почепцов О. Основы прагматического описания предложения. – Калинин: Вѣща шк., 1986. – 115 с.

⁹ Сафаров Ш. Прагмалингвистика. – Т.: Ўзбекистон миллий энциклопедияси, 2008. – 320 б.; Ҳақимов М. Ўзбек прагмалингвистикаси асослари. – Т.: Академнашр, 2013. – 176 б.; Кўчибоев.А. Матн прагматикаси. – Самарқанд: СамДЧТИ, 2015. – 123 б.

¹⁰ Азнаурова Э. Прагматика художественного слова. – Т.: Фан, 1998. – 121 с.; Лузина Л. Проблемы стилистики в лингвопрагматической интерпретации // Прагматика и семантика. – М.: ИНИОН, 1991. – С. 47-79.; Болотнова Н. Художественный текст в коммуникативном аспекте и комплексный анализ единиц лексического уровня. – Томск, 1992. – 313 с.

¹¹ Абдуллаева Н. Инглиз ва ўзбек халқ мақолларидаги градуонимик муносабатларнинг лингвопрагматик хусусиятлари. – Т.: Nurafshon business, 2021. – 196 б.

(Bygone Days) and “Mehrobdan chayon” (The scorpion from the altar).

The subject of the research work is the linguopragmatic features of the paremias of the English and Uzbek literary works, which arise through the expression of speech acts in paremias.

The methods of research. The analysis was conducted with the application of such methods as linguopragmatic, contextual and statistical analysis which served as reliable tools for revealing the investigating problematics and justifying the obtained results.

The scientific novelty of the research work is as follows:

distinctive features of paremias from phraseological units, as well as the active reflection of linguopragmatic intentions such as attracting the reader's attention, stimulating the reader's creative thinking, activating the reader's knowledge structures through paremias in the English and Uzbek literary works were reasoned;

in the paremias found in W.Collins' works the expression of the behabitive and expositive types of the speech act is greater, that in cases such as *consolation, praise, sympathy, affirmation of thought, explanation of opinion, emphasis*, also the equal usage of paremias in cases such as *justification, judgement, evaluation of a person* in the verdictive type and *advice, warning, admonition* in the exercitive type and the least indicator is occupied by the commissive speech act in *undertaking responsibility, guarentee* were proven;

in A.Kadiri's works through paremias expressing behabitive speech acts in cases such as *praise, criticism, objection, consolation, relief, tantrums* are used mostly, also the expression of the exercitive and expositive types of speech acts is relatively equal in cases *advising, warning, demanding, emphasizing an opinion, concluding, admitting*, the verdictive and commissive types of the speech act are less expressed in cases *justifying, evaluating, promising, compromising* were justified;

the similar linguopragmatic features such as realizing the illocutionary and perlocutionary stages of the speech act quickly and effectively through paremias in the English and Uzbek literary works, one paremia can express more than one speech act in one context in both languages, and the different linguopragmatic features such as a single paremia can represent three different speech acts in three different contexts in the Uzbek examples were proven.

The practical results of the research are as follows:

the linguopragmatic functions of paremias were revealed by studying the linguopragmatic aspects of paremias in English and Uzbek literary works;

the notion of speech act was introduced into the field of Uzbek paremiology;

paremias in these two languages were investigated on the basis of the classification of speech act;

the expression of the writer's pragmatic intentions through paremias in literary discourse was determined on the basis of the analysis of literary works in English and Uzbek.

The reliability of the results of the study is determined by the fact that the theoretical data and methods used in the study are obtained from reliable sources,

theoretical conclusions of the initial research in this field are consistent with the theoretical aspect of the dissertation, reliable lexicographic sources are used in the process of practical examples and analyzes, the results of scientific work are published scientific-practical conferences.

The scientific and practical significance of the research. The scientific significance of the research results is determined that the content of such branches as semantics, lexicology, paremiology, linguopragmatics in English and Uzbek languages is enriched, and the results presented in the dissertation serve as a scientific source in the linguopragmatic research of paremias of different systematic languages.

The practical significance of the results of the study is that it can be used to compile various dictionaries of English and Uzbek paremias, to perfect definitions and comments in existing dictionaries, as well as to convey thought correctly, impressively in translation processes in which paremias of a particular language are involved, and to ensure fluency and accuracy of speech in programs prepared.

Implementation of the research results. Based on the results obtained in the process of researching the expression of speech acts in paremias in English and Uzbek literary works on the example of works of W.Collins and A.Kadiri:

conclusions related to the distinctive features of paremias from phraseological units, as well as the active reflection of linguopragmatic intentions such as attracting the reader's attention, stimulating the reader's creative thinking, activating the reader's knowledge structures through paremias and the expression of the behabitive and expositive type of the speech act is greater in the paremias found in W.Collins' works, that in cases such as consolation, praise, sympathy, affirmation of thought, also the actual usage of exercitive and verdictive speech acts in paremias relatively equal in cases such as advising, warning, admonishing, justifying, judging, evaluating a person and the least indicator is occupied by the commisive speech act in undertaking responsibility, guarentee were used in the applied project in Tavira, Portugal, "International Organization for Proverb" (AIP-IAP, UNESCO) and used in the organization of the scientific seminar within the "17th International Colloquium of proverbial studies" (Certificate of №508563151 of the International Paremiology Association of (AIP-IAP, UNESCO) dated November 11, 2023). As a result, it was achieved to increase the level of this scientific seminar and clearly demonstrates the expression of the speech act in paremias;

the revealed results related to the expression of more behabitive speech acts such as praise, criticism, objection, tantrums through paremias in A.Kadiri's works, the expression of exercitive and expositive types being relatively equal, and rare usage of the verdictive and commisive types of the speech act in the paremias were used in the project № 598340 of the Erasmus+ program of the National University of Uzbekistan in 2023-EPP-1-2018-1-ES-EPPKA2-CBHE-JP University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC)" (Certificate №04/11-6858 of the National University of Uzbekistan named after Mirzo Ulughbek dated October 21, 2023). As a result, it was achieved to facilitate and improve the translation of texts within the scope of grant's work;

the conclusions regarding the fact that the similar linguopragmatic features such as realizing the illocutionary and perlocutionary stages of the speech act quickly and effectively through paremias in the English and Uzbek literary works, one paremia can express more than one speech act in one context in both languages, and the different linguopragmatic features such as a single paremia can represent three different speech acts in three different contexts in the Uzbek examples were used in the innovative project I-204-4-5 “Creation of virtual resources from English specialty subjects based on information and communication technologies and introduction into the educational process” carried out in 2024 at the Samarkand State Institute of Foreign Languages (Certificate №622/02 of the Samarkand State Institute of Foreign Languages dated March 20, 2024). As a result, it was achieved to enrich the virtual resources and improve the educational resources based on information and communication technologies.

Approbation of the results of the study. The results of this study have been presented in the form of scientific reports discussed at 2 international and 6 local conferences.

Publication of the results of the study. 14 scientific papers have been published on the topic of the dissertation, including 4 scientific articles in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of doctoral dissertations, and 2 articles in foreign scientific journals with high impact factor.

The structure and the volume of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, bibliography. The volume of the dissertation is 145 pages.

MAIN CONTENT OF THE DISSERTATION

The **Introduction** substantiates the relevance of the research topic, its connection with the priority areas of science and technology of the republic, reviews foreign and domestic literature on the research topic, defines the purpose and objectives, object and subject of the work, indicates the research methods used, reveals the novelty of the research, outlines the scientific and practical significance of the research, substantiates the reliability of the results obtained, provides information about the introduction, publication, approbation, and structure of the dissertation.

Chapter one titled “**Interpretation of English and Uzbek paremias in linguistics**”, explores the relationship of paremiology with phraseology, types of paremiological units in English and Uzbek languages, and stylistic, etymological, linguistic features of paremias, as well as theories made by scholars on these topics. The first paragraph of this chapter is called “*The relationship of paremiology with phraseology*”, in which directly the relationship of paremiology with phraseology, its similar and different aspects are studied.

The emergence of paremiology, one of the field of linguistics carried out by

world and Uzbek scholars in its development in linguistics is enormous. As a unit of paremiology, paremia is characterized by the following features and differs from other linguistic units:

1. Paremia is structurally stable, fixed linguistic unit, but sometimes paremia has the property of semantic transformation in some cases due to the context (P.Grzybek, W.Mieder, M.Mokienko, N.Fyodorova).

2. Paremia may reflect literal or figurative meaning or both of them in a context. (W.Mieder, L.Permyakov, H.Berdiyborov, R.Rasulov, O.Madayev).

3. Paremia is a syntactic whole that expresses completed meaning like a sentence (A.Taylor, W.Mieder, N.Norrick, I.Dal, B.Jurayeva).

4. Through paremias, writer's/speaker's opinion is conveyed impressively and it includes folk wisdom (N.Norrick, V.Jesensek, E.Bajaras, N.L.Buneeva, V.I.Belikov, A.Musokulov, B.Garlic).

Paremia, unlike phraseological units, is semantically and syntactically equivalent to a sentence or sentences rather than a word or word combination and it usually consists of subject and predicate.

To demonstrate the usage of paremia in its literal and figurative meanings O.Madayev and T.Sabitova give the following example “*Yer haydasang kuz hayda, kuz haydamasang yuz hayda*”: If a farmer does not plow the land in the autumn for whatever reason, he does not get a good harvest in the spring with repeated plowing of arable land and this proverb is used in its literal meaning. But if the implementation of an event by a person is delayed, and then further actions do not bring any results, this proverb can be used again in this situation in its figurative meaning¹². In a similar way to this example, we can give the following example: from ancient times, one of the favorite activities of our nation was that the breeding of animals. In animals breeding animals' surviving alive was dependent on several factors by nature. One of these factors is the alternation of seasons, in which animals flutter, breed and die when there are not enough conditions for them in changing seasons. If we give an example of chickens, it is observed in the experience of our farmers that they are delicate by nature and are intolerant of cold weather. Therefore, it has always been difficult for farmers to calculate the number of chickens in advance and plan a result. In these conditions, the proverb was coined by our wise people *Jo'jani kuzda sanaymiz* that is, it described that the number of chickens growing in hot weather will sharply decrease and die as autumn comes and the weather is cold. In this case, we can see that the proverb is used in its literal meaning by farmers, however, if a certain situation is overestimated by someone from the beginning and a preliminary conclusion is made that the use of the above proverb as a warning to such people is a figurative use of the proverb.

In the second paragraph of this chapter, entitled “*Types of paremias in paremiology*”, theoretical information and examples of different types of paremia are given. Types of paremia in English include proverb, binominal, wellerism, aphorism, winged words, maxim, wise saying. N.Norrick defined proverb and other paremiological units closely related to it separately. For example, proverb contains

¹² Madayev O., Sobitova T. Xalq og'zaki poetik ijodi. – T.: Sharq, 2010. – B.36.

socio-cultural views of human life, such as knowledge, truthfulness, morality, and the important thing is universally accepted by the people: *East or west, home is best*. In the theory of the scholar, maxim is similar to the proverb in the expression of full thought, but maxim represents a rule to be fulfilled, such as *Never put off till tomorrow what you can do today*. Another type of paremia is aphorism: “aphorisms are literary forms with a directly memorable form, such as proverbs, e.g. *Art is long, life short*. Winged words and aphorisms are paremias that have the property of making famous texts and writers’ allusions”¹³. In addition, there is the linguistic term “binominal”, which has a form made up of two words, which, N.Norrick notes, is a proverbial type form that is usually given with the words *and, or*. For example: *Live and learn*. In addition, wellerism is considered as a paremiological unit and it derives from the name of the character Sam Weller in Charles Dickens’ novel, which differs from other paremias in that it is an extended form of paremia and is told in a humorous and playful way: *A woman unable to dance said, “the drum is defective”*. According to A.Litovkina and W.Mieder, wellerism is a proverbial statement made unexpectedly by the orator for the situation¹⁴. We follow on the classification of N.Norrick, however, winged words should be changed to winged expressions, because paremia does not consist of single word and mostly its structure is like a sentence. In addition to these paremiological units, a number of “wise saying” – quoted from the Christian religious book “The Bible” are widely used in the public as well as the presence of sayings embedded in life experiences told by elderly people who have great life experience. Also, such types of paremias as *proverb, saying, aphorism, riddle* are mainly offered by Uzbek paremiologists. According to T.Mirzayev, A.Musoqulov, B.Sarimsoqov, proverb (maqol) expresses conclusion of life experience and daily observations, it is dominated by the diversity of both in its literal and figurative meanings: *Shamol bo‘lmasa, daraxtning shoxi qimirlamas*¹⁵. As H.Berdiyev and R.Rasulov describe aphorism (aforizm) is a unit that expresses a generalized thought, created by a famous person and accepted by the public: A.Navoi said, “*Aytar so‘zni ayt, aytmas so‘zdin qayt*”, “*Bilmaganni so‘rab o‘rgangan—olim va orlanib so‘ramagan—o‘ziga zolim*”. Saying (matal) is short and compact unit that represent educational, exhortation meanings, which are grammatically in the form of a complete sentence, applied only in its literal meaning – *Kattaga hurmat kichikka izzatda bo‘l*¹⁶. In addition to these types, riddles and tongue twisters also were offered as paremias by B.Sarimsakov, T.Mirzayev, Sh.Turdimov, M.Jurayev, J.Eshonkulov, A.Tilovov. The reason is that riddles and tongue twisters also reflect in their content the centuries-old knowledge and ingenuity of a people, such as proverbs and sayings, and are short and concise in form, but in the form of a completed sentence that expresses a wide range of content.

¹³ Norrick N. Subject Area, Terminology, Proverb Definitions, Proverb Features. In: Gotthardt H.H., Varga M.A. (ed.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. – Warsaw/Berlin: De Gruyter Open, 2014. – P.8.

¹⁴ Litovkina A., Mieder W. Old proverbs never die, they just diversify: a collection of anti-proverbs. – USA: University of Vermont Press, 2006. – P.20.

¹⁵ Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Т.: Шарқ, 2005. – Б.3.

¹⁶ Бердиёров Х., Расулов Р. Ўзбек тилининг паремиялогик луғати – Т.: Ўқитувчи, 1984. – Б.12.

The third paragraph of this chapter is “*The study of paremias in various fields of linguistics*”, which theoretically covers the study of the etymological, stylistic, linguocultural features of paremias by various scholars.

Stylistic devices are widely encountered not only in proverbs and sayings, but also in aphorisms. In the work of N.Muhammad about 10 different stylistic devices are found in her stylistic analysis of aphorisms on the themes of life and death¹⁷. For example, the most found of them are aphorisms in which there are stylistic devices of parallelism, alliteration and irony. Alliteration – *Don't die until you are dead*. (E.Hubbard), irony – *Everyone is born sincere and die deceiver*. (L.Clapiers), parallelism – *A single death is a tragedy, a million deaths is statistical*. (S.Josef). Also, in riddles stylistic devices as metaphor, irony, metonymy are mainly found due to Z.Masharipova's analysis. The following examples are given by her, noting metaphor: *Yer tagida oltin qoziq. (sabzi); Tomdan tuxum irg'itdim. (do'l)*.

D.Ashurova and M.Galiyeva, in their book on cultural linguistics, analyzed English proverbs from linguocultural point of view. They divided proverbs into 7 large groups which represent the way of life of English people, geographical location, customs, religious views, Greek-Roman myths and English literature¹⁸. Hence, in many cases proverbs include names of places, names of famous people, historical and religious events and myths, and the usage of national concepts as components.

The second chapter of the dissertation, entitled “**The interaction of paremiology with linguopragmatics**”, includes theoretical opinions of scholars about linguopragmatics and its emergence, scientific issues of this field and literary discourse.

The first paragraph of this chapter is titled “*Linguopragmatics and its basic notions*” and describes the introduction of linguopragmatics as an anthropocentric branch. Pragmatics was studied within semiotics at first, but it was separated as an independent discipline later. In addition, the important problems of linguopragmatics – the notions of deixis, presupposition, discourse, implicature, explicature, speech act – were introduced into science, and they are still studied by researchers. One of the main issues of linguopragmatics is deixis. Deixis refers to person, time place and other categories in communication. Five types of deixis have been introduced in the scientific works, which include the deixis of personality, time, place, discourse, and social. In our research person, time and place deixis has been demonstrated in English and Uzbek paremias: person deixis – *A bad workman blames his tools; Bekorchidan xudo bezor*; time deixis – *After a storm comes a calm; Yozda boshi pishmaganning, qishda oshi pishmas*; place deixis – *Where bees are, there is honey; Bir kun tuz ichgan joyga qirq kun salom ber*. Another important concept of linguopragmatics is presupposition, which is previous thought of speaker with certain information and some assumptions about an individual or situation before starting communication. Implicature and explicature can occur in both oral and written speech, and the fact that the speaker clearly conveys own opinion

¹⁷<https://www.iasj.net/iasj/download/f5963b59452d628e>

¹⁸Ashurova D., Galiyeva M. Cultural linguistics. – T.: Vneshinvestprom, 2019. – P.124-134.

directly and without any abstractions is considered an explicature, while the transmission of information in a hidden way and not fully verbalized is considered implicature. Discourse is one of the important concepts of linguopragmatics. The concept of discourse has been controversial and a number of definitions have been given to it by scholars in linguistics. The second paragraph of this chapter is called “*The notion of discourse and the peculiarities of literary discourse*”, which includes theoretical basis of discourse and literary discourse. Z.Harris was one of the first to address discourse analysis in detail and his study was called as “discourse analysis”. He viewed discourse analysis as a methodology derived from the structural methods of linguistic analysis¹⁹. Also, M.Stubbs believes that the discourse must have the following three properties:

- to be more than one sentence;
- semantically discourse analysis focuses primarily on the socio-cultural context;
- discourse is to be an interactive dialogical structure²⁰.

Also, V. Krasnykh explained that discourse is a verbalization of speech activity, consisting of both linguistic and extralinguistic bases²¹. According to E.Kubryakova text is a part of discourse, it is created in the process of discourse²². In our opinion discourse is a complex communicative situation that occurs between the addresser and the addressee. Discourse includes not only text, but also extralinguistic factors which are necessary for understanding text.

There are various types of discourse such as social, political, economic, legal, religious, and media discourse, among which literary discourse has been studied by scholars. In particular, the Russian scholar V.Ilya in her research defines literary discourse as: “literary discourse is a literary and communicative reality that contains general information about objective reality collected by humanity and recorded in linguistic materials, as well as the individual experience of the author’s personality, reflected in the literary text”²³. I.Yakushkina believes that non-literary discourse is objective, as well as that it represents the referential function of, while literary models it with such literary discourse categories (coherence, modality, pragmatic orientation) depending on the literary function of language²⁴. In our opinion, literary discourse, unlike other types of discourse, reflects author’s style, intention and forms a relationship between the author and the reader through the text. In literary discourse the perception of the author’s text and its verbalization in the reader’s mind occurs.

¹⁹ Harris Z. Discourse Analysis // Language 28:1.1-30. Repr. in The Structure of Language: Readings in the philosophy of language ed. by Jerry A. Fodor & Jerrold J. Katz, 1952. – P. 355-383.

²⁰ Stubbs M. Discourse analysis: The sociolinguistic analysis of natural language. – Chicago: Chicago University Press, 1983. – P.145.

²¹ Красных В. Основы психолингвистики и теории коммуникации. – М.: ИТДГК Гнозис, 2001. – С.270.

²² Кубрякова Е. О понятиях дискурса и дискурсивного анализа в современной лингвистике. – М.: ИНИОН, 2000. – С.49.

²³ Илья В. Перцептивные фразеологизмы в англоязычном художественном дискурсе: Автореф. дис... канд. филол. наук – Б.: 2017. – С.9.

²⁴<https://dissercat.com> Диссертация на тему «Реализация категории предшествования в англоязычном художественном дискурсе», скачать бесплатно автореферат по специальности ВАК РФ 10.02.04 - Германские языки (dissercat.com)

The third paragraph of this chapter is called “*Types of speech acts and paremias*” and it includes the theory of speech act and different classifications of speech acts. The theory of speech act was introduced by J.Austin and served as the basis for the creation of various classifications of the speech act. Later classifications of such linguists as J.Searle, G.Leach, G.Yule, V.Karasik, O.Pochepsova by the speech act arose. First of all, J.Austin divided speech acts into five major groups :

1. The verdictives are acts in this class that address the pragmatic purpose of sentencing. J.Austin describes verdictive speech acts mostly used by people of the profession, such as judge or jury, however, they do not give a final conclusion, their speech expresses an assessment, evaluation or assumption, blaming or protecting.

2. Exercitives are speech acts that perform acts such as command, advice and warning. The exercitive speech acts are the decision in favor or against a situation. A decision that must be made as opposed to a judgment is to promote a situation rather than assess it, to reward it rather than value it.

3. Commissives are types of speech acts which include promise as well as similar obligations. So, while in commissive speech acts the speaker makes promises, they can express that they force a person to do something, speech acts such as taking charge of a duty and issuing a statement or testimony are found.

4. Behabitives are acts about the behavior of a person in a team and the expression of attitude and feeling to a person. The fourth type of speech acts which is associated with a wide variety of relationships and social behavior. Examples include: apologizing, congratulating, praising, expressing sympathy, cursing, and objecting.

5. Expositives are speech acts concerning the affirmation or explanation of the opinion of the speakers in dialogue. In expository speech acts, “affirmation” is a dominant meaning and they often correspond to contexts such as statement, conversation, dialogue²⁵.

The classifications of speech acts have led to a more progressive understanding of the speech act in linguopragmatics and in our research we follow J.Austin’s speech acts classification.

In the dissertation the third chapter “**The expression of types of speech act in paremias in works of W.Collins and A.Kadiri**” observes the linguopragmatic peculiarities of paremias in English and Uzbek, and carries out contextual analysis on types of speech act. The object of our study, English paremias, are taken from the works of English novelist W.Collins such as “The Moonstone” and “No Name”, and Uzbek paremias from A.Kadiri’s works “O’tkan kunlar” (Bygone Days) and “Mehrobdan chayon” (The scorpion from the altar) to analysis. Literary works in both languages are analyzed due to J.Austin’s speech act classification.

The first paragraph of this chapter is titled “*Analysis of paremiological units in W.Collins’ works according to the classification of speech act*” and in which the paremias encountered in W.Collins’ “The Moonstone” are analyzed in terms of the types of speech act. It has also been observed in these analyses that one paremia can represent more than one speech act in one context:

²⁵ Austin J. How To Do Things With Words. – Oxford: Clarendon press, 1962. – P.150.

“I handed the letter back, sincerely sorry for Mr. Franklin, for I knew how fond he was of my young lady; and I saw that her mother’s account of her had cut him to the heart. “You know the proverb, sir,” was all I said to him. “When things are at the worst, they’re sure to mend. Things can’t be much worse, Mr. Franklin, than they are now.” Mr. Franklin folded up his aunt’s letter, without appearing to be much comfortable by the remarque which I had ventured on addressing to him.” (W.Collins. “The Moonstone”, P.226)

In the novel Mr. Franklin decides to leave the house of Hercestles because Miss Rachel who is upset with Mr. Franklin blames him in stealing her diamond. As she has gone to London in this situation, the servant Betteredge wants to empathize Mr. Franklin that it is good for them to be divorced for some time in their difficult situation. Because Betteredge knows that Mr. Franklin fell in love with Miss Rachel and he tells the proverb *When things are at the worst, they’re sure to mend* to empathize Mr. Franklin. This proverb in Oxford English dictionary is given: *when things are at the worst, they begin to mend*, that means after all the events are in the worst condition, people begin to think about them, try to solve in the end. In the continuation of paremia, however, instead of *they begin to mend*, here the author changed to *they’re sure to mend*. It expresses that the servant believes that this situation is solved without doubts. The proverb shows not only empathy (behabitive speech act) but certainty (commissive speech act), therefore it can be seen that one paremia may express multiple speech acts in one context.

The second paragraph of this chapter is “**Types of speech acts expressed in paremias in the literary works of A.Kadiri**”, the paremias in the novel “O’tkan kunlar” (Bygone Days) are analyzed due to the types of speech act. Also, during the analysis it is found that one paremia can express different speech acts in various contexts:

–Egachi-singil bo ‘lib ketarsiz-a? – deb takror so ‘radi qayin ota.

–Bilmadim...

–Nega tag ‘in bilmay qolding?

Zaynab bir muncha vaqt o ‘ylanib qoldi.

– Qars ikki qo ‘ldan chiqadir, – dedi Zaynab, – men yaxshi bo ‘lg ‘anim bilan opam yomon bo ‘lsa, hozir bergan va ‘damdan nima foyda bo ‘lsin.” (A.Qodiriy. “O’tkan kunlar”, B.308)

In this context, the paremia told by Zaynab *Qars ikki qo ‘ldan chiqadi* is the answer to the question of her father-in-law. Because her father-in-law asks her if she treats well with Kumush, after her arrival in Tashkent. However, Zaynab answers with the paremia which means if Kumush gets on well with Zaynab, then Zaynab also treats like her. Here, Zaynab demands with the paremia like contract between two people and her answer expresses commissive speech act. In the next context, however, the same paremia can be seen in representing another speech act:

–Bechoraning bor-yo ‘g ‘i peshonasidagi bolasi shu bizning kelinimiz. Otabekni o ‘z bolasidan ham yaxshi ko ‘rib, “O ‘g ‘lim bo ‘lsa shundog ‘ bo ‘lar edi-da, mendan keyin hamma davlatim shuniki, ilohi omon bo ‘lsin” der ekan.

Mohira oyim allanuchkalangani holatda javob berar edi:

–*Ha, aylanay quda, qars ikki qo‘ldan chiqadir, deganlar...*” (A.Qodiriy. “O‘tkan kunlar”, B.313)

This communication is between the mothers of the Otabek and Zaynab. In the beginning Otabek’s mother praises the parents of Kumush in the meeting of relatives a lot. She says that Kumush’s parents want to leave all their property as inheritance to Otabek. Of course, Zaynab’s mother does not want to listen to those good opinions about her enemies, so that she uses the paremia *qars ikki qo‘ldan chiqadi* in order to tell that Otabek is so well-behaved person and giving their property to him is not surprising condition. With using the paremia she praises Otabek as a good person, not Kumush’s parents and in this context paremia expresses behabitive speech act. In another context, this paremia is used again but to express criticism and tantrum. (A.Qodiriy. “O‘tkan kunlar”, B.366)

The final paragraph is titled **“Contrastive analysis of speech acts in paremias in the works of W.Collins and A.Kadiri”**. The number of paremias analyzed and identified in two of W.Collins’ works are a total of 20 and the number of paremias analyzed and found in two works of A.Kadiri amounts to a total of 31. (See Appendix 1 and 2). It is obvious that using paremias in A.Kadiri’s works is more common than W.Collins’ works.

In the following examples English and Uzbek paremias are given according to 5 types of speech acts:

Verdictive speech act – *“Miss Rachel, who was present, and to whom I made that remark, observed, in return, that she remembered him as the most atrocious tyrant that ever tortured a doll, and the hardest driver of an exhausted little girl in string harness that England could produce. “I burn with indignation, and I ache with fatigue,” was the way Miss Rachel summed it up, “when I think of Franklin Blake.”*” (W.Collins. “The Moonstone”, P.24)

In the passage *I burn with indignation, and I ache with fatigue* – is a saying that quoted in the book “Bible” and used by the public today. This paremia semantically means that I burn with anger, I suffer from fatigue. In the passage above, Rachel remembers Mr. Franklin angrily and expresses her opinion about Mr.Franklin with the help of paremia, which is said to have tortured the doll she liked when she was young. In this case, the speaker’s inference is in a negative way towards Mr. Franklin, she judges him as the cruellest person in the world and in this context verdictive speech act is expressed with paremia. Also, this paremia embodies religious views of English people and represents linguocultural features of the language.

–*Bilgan topib so‘zlar, bilmagan qopib, deganlaridek, onangning aytmakchi bo‘lg‘an so‘zi faqat shu edi. Boyag‘i gaplari bo‘lsa o‘z haqqini himoya qilish yo‘lida uning po‘pisalarigina bo‘lib, mendan ko‘ra onangning fe‘lini yaxshiroq bilasan..*” (A.Qodiriy. “O‘tkan kunlar”, B.136)

This dialogue is between Otabek and his father. After the parents of Otabek know the news about their son’s marriage with unknown girl, they get angry with him, especially his mother. His mother says many rude sentences to him. Here, Otabek’s father explains to him that her being disappointed of him is natural

condition and the purpose of using the paremia *bilgan topib so'zlar, bilmagan qopib* is to justify Otabek's mother by his father. He justifies that Otabek's mother is truthful when she blames her son in this situation. Therefore, here paremia expresses the verdictive type of speech act particularly to justify a person.

Exercitive speech act – ““*And suppose he does better?*” she asked. “*What then?*” Mrs. Vanstone cut off a loose thread in her work, and laughed outright.

“*My good friend,*” she said, “*there is an old farmyard proverb which warns us not to count our chickens before they are hatched.*”” (W.Collins. “No Name”, P.68-69) It is a dialogue between educator Garth and Mrs. Vanstone in which Garth suspects Mr.Frank, who has gone to London to find his fortune, will get a job. However, Mrs. Vanstone remembers and warns her with the proverb in order to say that it is necessary to wait a bit and Mr.Frank can achieve his good results in the end.

“*Mulla Abdurahmon ifloslar qatorig'a o'tkan ekan, ishi oson, jo'natish maslahat emas. Avvalo, xizmatka olmasliq kerak edi; oling'ach, uch oy o'tmasdan jo'natish... Juda og'ir, agar iflos bo'lsa uning tabiati, biz o'zgartira olmaymiz, har kim tilagan oshini ichadir.*” (A.Qodiriy. “Mehrobdan chayon”, B.170)

In this passage Anvar's answer to Sultanali is expressed. When angry Sultanali tells Anvar that Mullah Abdurrahman should be dismissed from his position, Anvar answers him that it is not solution to the problem. He advises that if any person does harm to someone, one day he will surely be punished for it. Here, the proverb *har kim tilagan oshini ichadi* is used to express advice.

Commissive speech act – “*Your fortune's waiting for you. Go in, my boy-go in and win.*” “*Yes,*” said Frank. “*Thank you. It will be rather difficult to go in and win, at first. Of course, as you have always told me, “a man's business is to conquer his difficulties, and not to talk about them.*”” (W.Collins. “No Name”, P.70)

In the passage above, Mr.Frank, on his way to London, is wished good luck by Mr.Venstone. Then Mr.Frank reminds him that happiness and luck will not be easy to achieve, as Mr.Venstone's own words that *a man's business is to conquer his difficulties, and not to talk about them*. Today it is used by people as a wise saying. With this saying, Mr. Frank is expressing that every man will take on duty, challenges himself and he shows that he takes all responsibilities by himself.

“*Sodiq o'lturgan joydan qo'lini Homidga uzatib “qaytmaysizmi?” deb so'radi. Homid qo'lini olib “so'z ham bir, xudo ham bir” javobini berdi.*” (A.Qodiriy. “O'tkan kunlar”, B.182)

This dialogue is between Sadiq and Homid, and before Homid orders Sadiq to kill Otabek, he promises that he will give half property to Sadiq if he kills Otabek. However, Sadiq asks again Homid if he promises to give his property. To promise and persuade him, Homid uses the saying *so'z ham bir, xudo ham bir*. It can be seen that here paremia is used to represent commissive type of speech act.

Behabitive speech act – “*The deuce she is!*” cried Mr. Vanstone, entering the room while Miss Garth was making her words, with the dogs at his heels. “*Well; live and learn. If you're all rakes, Miss Garth, the sexes are turned topsy-turvy with a vengeance. and the men will have nothing left for it but to stop at home and darn the stockings. Let's have some breakfast.*”” (W.Collins. “No Name”, P.14-15)

The binominal *Live and learn* is said to be addressed to Miss Garth by Magdalena's father. He tells Miss Garth that if women and men's places in life alternate as women become like men with a hot-tempered sense of entertainment, men will be no worse than sitting at home and sewing socks like women. With the binominal *live and learn*, he intends to criticize Miss Garth that "the more you live, the more you learn, here your thoughts are a little inappropriate".

"Kishilarni jo'natib xotirjam bo'lg'ach, jaraq-jaraq aqcha bilan ichkariga kirib ketar, ichkarida bu kungi "daromad"ni sanab, bir pulni besh puldan, tangani chaqadan ajratib: "He, gap bilguncha, ish bil, bachcha taloq", – deb o'zicha kular edi. Albatta, bu hunarni uy ichidagilardan yashirar, ayniqsa, Anvardan "behad" andisha qilar edi." (A.Qodiriy. "Mehrobdan chayon", B.140)

The passage describes the process in which Maxdum communicates with people who come to Anvar. Maxdum demands money from each person who asks help and hides it from Anvar. In this regard, he even praises himself as clever person through paremia and expresses behabitive speech act.

Expositive speech act – *"I'm ready for another concert tonight, and a ball to-morrow, and a play the day after. Oh," cried Magdalen, dropping into a chair and crossing her hands rapturously on the table, "how I do like pleasure!"*

"Come! That's explicit at any rate," said Miss Garth. "I think Pope must have had you in his mind when he wrote his famous lines: "Men some to business, some to pleasure take, But every woman is at heart a rake."" (W.Collins. "No Name", P.14)

In the dialogue, Magdalena says in the conversation whether it is a concert or a performance, that she is always ready for any kind of entertainment and does not hide her desire for entertainment. Then, Miss Garth reminds her the English poet A.Pope's sentences. This aphorism means that some men are born for work, some men are born for fun, but in the heart of every woman a feeling is hidden as fire and thus she affirms Magdalena's character through this paremia.

"– Bas, Abdurahmon ham adovatda muftilardan qolishmaydir. Shuncha yaxshiliqni bilmagan kishi..."

– Yaxshiliq qil, daryog'a tashla, baliq bilmasa, xoliq bilur, deganlar. Fuzuliy "Dahr bir bozordir, har kim matoin arz edar" deb juda to'g'ri so'zlaydir. Shunga o'xshash biz ham, o'zimizda bo'lg'an matoni bozorg'a solamiz, ular ham bisotlarini kavlab shundan boshqasini topolmaydirlar." (A.Qodiriy. "Mehrobdan chayon", B.169)

In a given context, two types of paremia can be found, proverb and aphorism. At first, Sultanali tells Anvar of his negative opinions on Abdurahman Mufti that he Abdurahman Mufti does not value any goodness. Therefore, Anvar admonishes him with the help of a proverb by saying that *yaxshiliq qil, daryoga tashla, baliq bilmasa, xoliq bilur* and it means the goodness must be forgotten, and this proverb expresses an exercitive type of speech act as advice. In addition, the use of another aphorism (Fuzuli), which is used to assert his earlier and later statement and represents an expositive type of speech act.

The number of speech acts represented by the paremias in both works of

W.Collins and A.Kadiri is described in the diagram in Appendix 3. In the diagram, verdictive speech act is expressed 4 times through English paremias and 3 times through Uzbek paremias; exercitive speech acts are 3 times on the English examples, 8 times on the Uzbek example; commissive speech acts are equal 2 times through English and Uzbek paremias; behabitive speech acts are 6 times on the English examples, 14 times on the Uzbek examples; finally expositive speech acts are expressed equally 7 times through English and Uzbek paremias. (See Appendix 3) Hence, it is known from the analysis that the expression of expositive and behabitive speech acts in English through paremia shows a greater quantity than other types of speech acts. In Uzbek, however, the expression of behabitive speech act with paremia is observed in 14 of the highest – 31 cases out of all others, consequently, the expositive and the exercitive speech acts are observed in paremia in Uzbek almost equal cases. This has resulted in the study in English that the use of paremia is very active and more when *people react to a particular person, thing or event and in situations such as confirmation, assertion of their own opinion*. In the Uzbek language, however, it has been observed that *mainly in reacting to a person, thing or process, it is more common to express criticism, praise and irony through paremias*. Consequently, in cases such as *warning, advice, reprimand* they have been studied to be less observable in cases where the expression of the type of an exercitive speech act in English in paremia is in small quantities, in contrast to the Uzbek language. Another speech act found in almost equal numbers in both languages is found to be the verdictives. There were also paremias representing commissive speech act with the lowest and equal index in both languages, resulting in cases of *commitment*, or the use of paremias such as *pledging* being studied in both languages uncommon.

In both languages, we define paremias as speech acts according to the following principles:

- The stages of speech act are achieved obviously through paremias reflecting addresser's pragmatic intention and addressee's perception.
- Paremias have complete meaning as a speech act and they express a certain intention in context.
- The illocutionary and perlocutionary stages of speech act are carried out quickly and impressively through paremias.

Moreover, in our research three types of pragmatic intentions expressed by the writer in the literary discourse through paremia are observed to be active:

to attract reader's attention – in this intention through graphic deviation or changing the structure of the words the writer attracts the attention of the reader, for example, W.Collins' work, the writer gives the proverb *A friend in need is a friend indeed* in the form of *my friend in need* and in aphorism the writer highlights words with a hyphen *to-day we love, what to-morrow we hate*; A.Kadiri gives a slight change in two proverbs instead of *Yurgan – daryo, o'tirgan bo'yra, Dunyoning ishi – miri kam ikki*, he writes *Yurgan daryo, o'tirgan bo'ryo, Dunyoniki miri kam ikki*.

to activize knowledge structures relevant to the conceptual information – it consists of activating the reader's linguistic and nonlinguistic knowledge structures.

In our examples, paremias aimed at enhancing the reader's nonlinguistic knowledge structures, namely religious and social knowledge, are identified: from the Christian religion book "Bible" *I burn with indignation, and I ache with fatigue*, the existence of concepts related to Islam religion *O'tgan ishga salavot*. Moreover, to demonstrate the concept of social equality at that time A.Kadiri uses two proverbs more than twice in his novels *Teng tengi bilan tezak qopi bilan, Ko'rpangga qarab oyoq uzat*.

to stimulate the addressee's creativity – this pragmatic intention is achieved by the usage of implicature in literary work. In the following examples through paremia the writers express implicature:

"Why have you refused to consider it?"

"For the simplest possible reason, Miss Garth," said Noel Vanstone, in high good humor. "Allow me to remind you of a well-known proverb: a fool and his money are soon parted." (W.Collins. "No Name", P.259)

In revenge for the return of the inheritance, Magdalena comes to Mr.Noel in the disguise of Miss Garth asking for half of the inheritance. Mr. Noel says his opinion with this paremia in an implicit way without directly stating his rejection of her proposal: *a fool and his money are soon parted*. The meaning of the proverb is a fool person quickly loses his money;

"Bir parcha nonlaringizni ayamay, yetim boshini silasalarigiz, deb keldim, – dedi. "Qush tilini qush biladir" deganlaridek, Nodiraning samimiy arzi bandachiligi Mohlar oyim bilan Nigor kelinning yuklarini ezdi va shu onda Mohlar oyim maktabxonadagi bolalar ichidan Anvarni chaqirtirib oldi." (A.Qodiriy. "Mehrobdan chayon", B.46-47)

The social background of the two individuals (Mohlar oyim and Nigor), i.e. poverty, helplessness, are given in an implicit view using paremia *qush tilini qush biladi*, without explicit describing that the present state of Nodira is also the same with their lives.

CONCLUSION

As a result of research on the expression of speech acts through English and Uzbek paremias in the literary works, the following conclusions are drawn:

1. Although paremiology is closely related to phraseology, they have different features. Each paremia contains wisdom, truth and morals. It is obvious that paremia has own complete meaning and it is the syntactically equivalent to a sentence or sentences unlike phraseologism.

2. In the English language, linguistic forms of paremia usually are *proverbs, binominals, wellerisms, aphorisms, winged expressions, maxims, wise saying*, while in Uzbek language they mainly include *maqol* (proverb), *matal* (saying), *aforizm* (aphorism), *topishmoq* (riddle), *tez aytish* (tongue twisters).

3. Paremias include linguoculturemes that reveal the linguistic characteristics of nations. Paremias are the main source of culture and mentality of people. Particularly, wise sayings from the Christian religious book "Bible", which represent the linguistic features of the English language, as well as a number of paremias, which contain religious concepts of Islamic religion of the Uzbek mentality, are

found in our analysis.

4. In the paremias in W.Collins's "The Moonstone" and "No name", it is observed that the speech act represented expositive as well as behabitive type greater. In particular, in cases such as *assertion, explanation, inference*, as well as *consolation, praise, sympathy*, the usage of paremias is found very actively. The exercitive and verdictive types of the speech act are found to be equal and it means that when expressing *advice, warn, recommendation, demand or justification, blaming* W.Collins uses paremias equally. The minimum is taken up by commissive speech act such as cases as *undertaking responsibility, guaranteeing*.

5. In A.Kadiri's "Days Gone By" and "The scorpion from the altar" paremias are found to reflect largely behabitive speech acts such as cases *praise, criticism, objection, consolation, relief, cursing*. However, exercitive and verdictive types of the speech act are in an equal position in cases *advising, warning, demanding, concluding, admitting, justifying, evaluating person*. Commissive type is observed inactively in examples, it means that when *promising or taking responsibility*, using paremias is not common by the writer.

6. In general, in W.Collins's works "The Moonstone", "No name" there are 4 types of English paremias: proverb, aphorism, saying and binominal. Sayings are relatively equal amounts of aphorisms, while the binominal has the lowest amount. Proverbs makes up the highest amount of use. Also, in A.Kadiri's "O'tkan kunlar" (Bygone Days) and "Mehrobdan chayon" (The scorpion from the altar) the largest percentage of the use of Uzbek paremias is also observed in the proverb, only 3 percent is occupied by aphorism. Finally, 6 percentage of sayings are found. Therefore, it is analyzed that in the expression of speech acts *proverbs* are usually active in W.Collins and A.Kadiri's works.

7. The subtypes of speech acts are also determined differently when the paremias are analyzed. In particular, subtypes of verdictive speech act such as *to acquit, to convict, to estimate* occur mostly in the English examples, but do not occur in the Uzbek language examples; subtype of commissive speech act such as *demand* occurs in the Uzbek example, but does not occur in the English example; the presence of *accursing* and *sarcasm* is in the behabitive speech acts only in the Uzbek language examples.

8. In the examples the writer's pragmatic intentions, such as attracting reader's attention, stimulating creative thinking of the reader and activating the knowledge structures of the reader are observed through paremias. In order to attract the attention of the reader, it is achieved by graphic deviation in proverbs or using hyphens in some aphorisms. To activate the non-linguistic knowledge structures of reader, it is done by demonstrating religious beliefs in both languages through paremias. The pragmatic intention of stimulating the reader's creativity is achieved through implicature with the help of paremias.

9. In the future, paremia may also be studied in the analysis of such scientific issues of linguopragmatics as deixis, presupposition, implicature in different languages.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.01.10 ПО ПРИСУЖДЕНИЮ
УЧЕНЫХ СТЕПЕНЕЙ ПРИ НАЦИОНАЛЬНОМ УНИВЕРСИТЕТЕ
УЗБЕКИСТАНА ИМЕНИ МИРЗО УЛУГБЕКА**

НАЦИОНАЛЬНЫЙ УНИВЕРСИТЕТ УЗБЕКИСТАНА

БАДРИДИНОВА АЗИЗА АБРОЛ КИЗИ

**ВЫРАЖЕНИЕ РЕЧЕВЫХ АКТОВ В ПАРЕМИЯХ В АНГЛИЙСКОМ И
УЗБЕКСКОМ ХУДОЖЕСТВЕННОМ ПРОИЗВЕДЕНИЯХ (НА
ПРИМЕРЕ ПРОИЗВЕДЕНИЙ У.КОЛЛИНЗА И А.КАДИРИ)**

**Сравнительное литературоведение, сопоставительное языкознание и
переводоведение**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО
ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Ташкент – 2025

Тема диссертации доктора философии (PhD) филологическим наукам зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за B2024.1.PhD/Fil 4409.

Диссертация выполнена в Национальном университете Узбекистана имени Мирзо Улугбека. Автореферат диссертации на трёх языках (узбекском, английском, русском (резюме)) размещён на веб-странице Научного совета (www.nuu.uz) и информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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Цель исследования – выявить универсальные и специфичные аспекты выражения типов речевых актов в паремиологических единицах в произведениях В. Коллинза и А. Кадири.

Задачи исследования:

интерпретировать особенности выражения лингвопрагматических интенций в паремиях на примере сопоставляемых произведений;

проанализировать паремии в произведениях В. Коллинза «The Moonstone», «No name» как речевые акты;

проанализировать выражения речевых актов через паремии в произведениях А. Кадири «O‘tkan kunlar», «Mehrobdan chayon»;

определить сходства и различия паремий с прагматической точки зрения в английской и узбекской литературе на примере художественных произведений В. Коллинза и А. Кадири.

Объектом диссертационного исследования были избраны паремии в произведениях В. Коллинза «The Moonstone», «No name» и А. Кадири «O‘tkan kunlar», «Mehrobdan chayon».

Предметом исследования являются прагматические особенности, проявляющиеся через выражения речевых актов в паремиях в английском и узбекском художественном произведении.

Научная новизна исследования заключается в следующем:

обоснованы дифференциация паремий от фразеологизмов и активное отражение прагматических интенций, таких как привлечение внимания читателя, усиление творческого мышления читателя и активизация структур знаний читателя, по сравнению с другими видами прагматических интенций в паремиях на материале художественных произведений сопоставительных языков;

доказаны активное употребление экспозитивные и бехабитивные типы речевых актов, выражающихся чаще в паремиях, которые встречаются в таких ситуациях, как *утешение, похвала, сочувствие, подтверждение мнения, объяснение, определение*, равенство использования паремий при *оправдании, осуждении, оценке человека* в вердиктивном типе и при *советовании, предупреждении, наставлении* в экзерситивном типе, меньше всего изучен комиссивный тип речевых актов при *принятии на себя ответственности, гарантии* отражающихся в паремиях в произведениях В. Коллинза;

обоснованы отражение в большей степени паремий бехабитивных типов речевых актов, таких, как *похвала, критика, возражение, утешение, ругань*, экзерситивный и экспозитивный типы речевых актов относительно равны в случаях *совета, предостережения, требования и подчеркнуть, обобщить*,

признать мнение, недостаток выразительности вердиктивного и комиссивного типа речевого акта в паремиях в художественных произведениях А.Кадыри;

доказаны схожие лингвопрагматические особенности, такие как быстрая и эффективная реализация паремий иллокутивного и перлокутивного этапов речевого акта в рассматриваемых английских и узбекских художественных произведениях, выражение более одного речевого акта в паремиях в контексте на обоих языках, разные лингвопрагматические особенности, такие как а в узбекских примерах одна паремия может обозначать три разных типа речевых актов в трех различных контекстах.

Внедрение результатов исследований. Анализ паремий в художественных произведениях В. Коллинза «The Moonstone», «No name» и А. Кадири «O'tkan kunlar», «Mehrobdan chayon» связан с результатами научных исследований:

научные результаты относительно дифференциация паремий от фразеологизмов и активное отражение прагматических интенций, таких как привлечение внимания читателя, усиление творческого мышления читателя и активизация структур знаний читателя, по сравнению с другими видами прагматических интенций в паремиях на материале художественных произведений сопоставительных языков, и активное употребление экспозитивные и бехабитивные типы речевых актов, выражающихся чаще в паремиях, которые встречаются в таких ситуациях, как утешение, похвала, сочувствие, подтверждение мнения, объяснение, определение, равенство использования паремий при оправдании, осуждении, оценке человека в вердиктивном типе и при советовании, предупреждении, наставлении в экзерситивном типе, меньше всего изучен комиссивный тип речевых актов при принятии на себя ответственности, гарантии отражающихся в паремиях в произведениях В.Коллинза были использованы при организации научного семинара в рамках «17-го Международного коллоквиума по пословицам», проводимого «Международной организацией паремиологов» (AIP-IAP, UNESCO) в городе Тавира, Португалия (справка «Международная организация паремиологии» (AIP-IAP, UNESCO) № 508563151 от 11 ноября 2023 года). В результате, достигнуто повышение уровня данного научного семинара и яркое раскрытие выражения речевого акта в пословицах для участников научного семинара;

научные материалы относительно отражение в большей степени паремий бехабитивных типов речевых актов, таких, как похвала, критика, возражение, утешение, ругань, экзерситивный и экспозитивный типы речевых актов относительно равны в случаях совета, предостережения, требования и подчеркнуть, обобщить, признать мнение, недостаток выразительности вердиктивного и комиссивного типа речевого акта в

паремиях в художественных произведениях А.Кадыри были использованы в гранте «Erasmus+ Project № 598340-EPP-1-2018-1-ES-EPPKA2-CBHE-JP University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC)» (справка № 04/11-6858 от 21 октября 2023 года Национального университета Узбекистана им. Мирзо Улугбека). В результате удалось облегчить и улучшить перевод текстов в рамках грантовой работы;

научные результаты о схожие лингвопрагматические особенности, такие как быстрая и эффективная реализация паремий иллокутивного и перлокутивного этапов речевого акта в рассматриваемых английских и узбекских художественных произведениях, выражение более одного речевого акта в паремиях в контексте на обоих языках, разные лингвопрагматические особенности, такие как а в узбекских примерах одна паремия может обозначать три разных типа речевых актов в трех различных контекстах были использованы в инновационном проекте I-204-4-5 «Создание виртуальных ресурсов по предметам английской специальности на основе информационно-коммуникационные технологии и внедрение их в учебный процесс», проведённые в Самаркандском государственном институте иностранных языков в 2023–2024 году (справка № 622/02 от 20 марта 2024 г. Самаркандского государственного института иностранных языков). В результате, достигнуто обогащение виртуальных ресурсов на основе информационно-коммуникационных технологий по предметам специальности английского языка.

Структура и объем диссертации. Диссертация состоит из введения, трёх глав, заключения, списка использованной литературы. Основной текст диссертации составляет 145 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLICATIONS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo'lim (I part, I часть)

1. Badridinova A.A. Maqollarning insoniyat nutqiy madaniyatida tutgan o'rnini // SamDChTI "Xorijiy filologiya: til, adabiyot, ta'lim" (ilmiy jurnal). – Samarqand, 2022. – № 3. – B. 70-74 (10.00.00. № 10).

2. Badridinova A.A. Representing of pragmatic intentions in the field of proverbs in English and Uzbek languages // NamDU ilmiy axborotnomasi (ilmiy jurnal). – Namangan, 2023. – № 4. – B. 298-302 (10.00.00. № 26).

3. Badridinova A.A. Linguopragmatics as the branch of Modern linguistics // O'zbekiston milliy universiteti xabarлари (ilmiy jurnal). – Toshkent, 2024. – № 1. – B. 255-257 (10.00.00. № 15).

4. Badridinova A.A. Lingvopragmatikaning dolzarb masalalari: deyxsis va presuppozitsiya // NamDU ilmiy axborotnomasi (ilmiy jurnal). – Namangan, 2024. – № 4. – B. 541-544 (10.00.00. № 26).

5. Badridinova A.A. Maqollarning nutqiy akt turlariga muvofiq pragmatik tahlili // "Образования и наука в XXI веке" (elektron jurnal). – Российская Федерация, 2021. – С. 906-911.

6. Badridinova A.A. Representation of speech acts in paremias in Wilkie Collins' work // Journal of advanced linguistic studies. (scientific journal). – Hindiston, 2024. JAN-JUN. Vol. 11. No 1. – P. 162-180 (10.00.00. № 13).

7. Badridinova A.A. Representing of proverbs as the different speech acts in English and Uzbek languages // International conference on scientific research in natural and social sciences (elektron jurnal). – Kanada, 2022. 5.10. – P. 134-136.

8. Badridinova A.A. Linguo-pragmatic peculiarities of uzbek proverbs that represent recommendation and warning in context // 17th Interdisciplinary Colloquium on Proverbs. – Portugaliya, 2023. 5.11. – 12.11. – P. 55.

II bo'lim (II part, II часть)

1. Badridinova A.A. Different views on paremiology // "Ta'lim tizimidagi islohotlar: olimlar va yoshlar nigohida" mavzusidagi Respublika ilmiy-amaliy konferensiya. – Toshkent, 2023. 13.04. – B. 112-114.

2. Badridinova A.A. Stylistic approach to paremias // "O'zbekiston Milliy universitetining ilm-fan rivoji va jamiyat taraqqiyotida tutgan o'rnini" mavzusidagi Xalqaro ilmiy-amaliy konferensiyasi. – Toshkent: O'zMU, 2023. 12.05. – B. 81-84.

3. Badridinova A.A. Linguocultural approach to paremias // "Umumiy tilshunoslik va antropotsentrik tilshunoslik hamda lingvoadabiyotshunoslikning

dolzarb muammolari” mavzusidagi Xalqaro ilmiy-amaliy anjumani. – Toshkent: O‘zMU, 2023. 23.05. – B. 292-295.

4. Badridinova A.A. Paremiyalarga etimologik yondashuv // “Zamonaviy filologiya va lingvodidaktikaning dolzarb masalalari” mavzusidagi ilmiy-amaliy konferensiya. – Chirchiq, 2024. 23.04. – B. 512-515.

5. Badridinova A.A. Implikatura lingvopragmatikaning muhim tushunchasi sifatida // “Zamonaviy tilshunoslikning dolzarb masalalari: Lingvomadaniyatshunoslik, tarjimashunoslik, qiyosiy adabiyotshunoslik, lingvodidaktika” mavzusidagi ilmiy-amaliy konferensiya. – Toshkent: O‘zMU, 2024. 26.04. – B. 40-43.

6. Badridinova A.A. Paremiologiyaning frazeologiya bilan munosabati // “Uchinchi renessans yosh olimlari: zamonaviy vazifalar, innovatsiya va istiqbol” mavzusidagi ilmiy-amaliy konferensiya. – Toshkent, 2024. 23.05. – B. 180-182.

V.Kollinz asarlarida tahlil qilingan paremiyalar
The paremias analyzed in W.Collins's works

Asardagi ko‘rinishi	Lug‘atdagi ko‘rinishi yoki asl manba ko‘rinishi	Paremiya turi
<i>The folly of beginning a work before we count the cost and before we judge rightly of our own strength to go through with it</i> (W.Collins. “The Moonstone”. – P. 14)	The folly of beginning a work before we count the cost and before we judge rightly of our own strength to go through with it – D.Defo	Aforizm
<i>My friend in need</i> (W.Collins. “The Moonstone”. – P. 15)	A friend in need is a friend indeed	Maqol
<i>I burn with indignation, and I ache with fatigue</i> (W.Collins. “The Moonstone”. – P.24)	I burn with indignation, and I ache with fatigue – Injil	Hikmatli so‘z
<i>To-day we love, what to-morrow we hate</i> (W.Collins. “The Moonstone”. – P. 20)	Today we love, what tomorrow we hate – D.Defo	Aforizm
<i>It’s an ill bird that fouls its own nest</i> (W.Collins. “The Moonstone”. – P. 44)	It’s an ill bird that fouls its own nest	Maqol
<i>Many men, many opinions</i> (W.Collins. “The Moonstone”. – P. 111)	So many men, so many opinions	Maqol
<i>A drop of tea is to a woman’s tongue what a drop of oil is to a wasting lamp</i> (W.Collins. “The Moonstone”. – P. 146)	A drop of tea is to a woman’s tongue, what a drop of oil is to a wasting lamp	Hikmatli so‘z
<i>Tastes differ</i> (W.Collins. “The Moonstone”. – P. 153)	Tastes differ	Maqol
<i>When things are at the worst, they’re sure to mend.</i> (W.Collins. “The Moonstone”. – P. 226)	When things are at the worst, they’re begin to mend.	Maqol
<i>Look to the end</i> (W.Collins. “The Moonstone”. – P. 235)	One should always look to the end of everything – Gerodot	Aforizm
<i>I might as well have whistled jigs to a milestone</i> (W.Collins. “The Moonstone”. – P. 224)	I might as well have whistled jigs to a milestone	Maqol
<i>As plain as two and two make four</i> (W.Collins. “No Name”. – P. 259)	As plain as two and two make four	Maqol

<i>Happy the bride on whom the sun shines</i> (W.Collins. "No Name". – P. 464)	Happy the bride on whom the sun shines	Maqol
<i>Not to count our chickens before they are hatched</i> (W.Collins. "No Name". – P. 68)	Not to count our chickens before they are hatched	Maqol
<i>A man's business is to conquer his difficulties, and not to talk about them</i> (W.Collins. "No Name". – P. 70)	A man's business is to conquer his difficulties, and not to talk about them	Hikmatli so'z
<i>Live and learn</i> (W.Collins. "No Name". – P. 14)	Live and learn	Binominal
<i>A Pill in time saves Nine</i> (W.Collins. "No Name". – P. 657)	A Pill in time saves Nine	Maqol
<i>Men some to business, some to pleasure take, But every woman is at heart a rake</i> (W.Collins. "No Name". – P. 14-15)	Men some to business, some to pleasure take, But every woman is at heart a rake – A.Pope	Aforizm
<i>A fool and his money are soon parted</i> (W.Collins. "No Name". – P. 259)	A fool and his money are soon parted	Maqol
<i>Safe bind, safe find</i> (W.Collins. "No Name". – P. 303)	Safe bind, safe find	Maqol

2-ilova

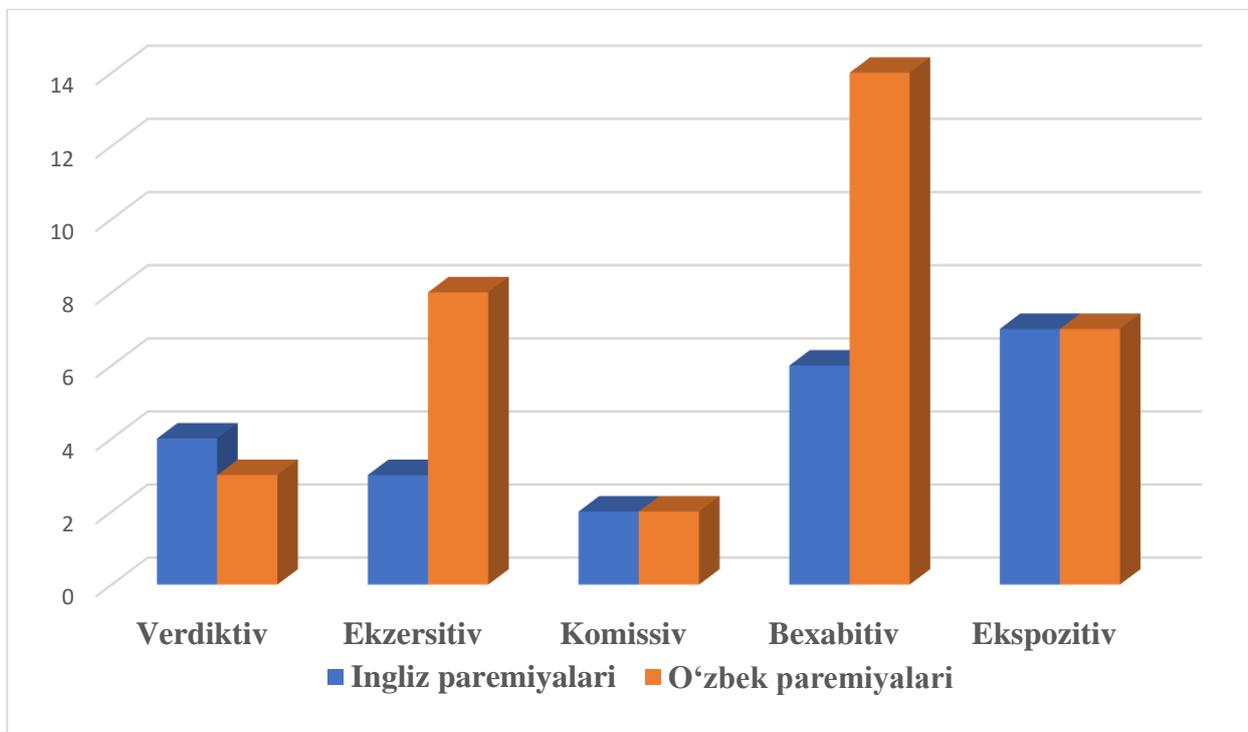
A.Qodiriy asarlarida tahlil qilingan paremiyalar The paremias analyzed in A.Kadiri's works

Asardagi ko'rinishi	Lug'atdagi ko'rinishi yoki asl manba ko'rinishi	Paremiya turi
<i>Yurgan daryo, o'lturgan bo'ryo emish</i> (A.Qodiriy. "O'tkan kunlar". – B. 17)	Yurgan daryo, o'lturgan bo'ya	Maqol
<i>Teng-tengi bilan, tezak qopi bilan</i> (A.Qodiriy. "O'tkan kunlar". – B. 32)	Teng-tengi bilan, tezak qopi bilan	Maqol
<i>Pes-pesni qorong'ida topqan ekan</i> (A.Qodiriy. "O'tkan kunlar". – B. 66)	Pes-pesni qorong'ida topadi	Maqol
<i>Dunyoniki miri kam ikki</i> (A.Qodiriy. "O'tkan kunlar". – B. 66)	Dunyoning ishi – miri kam ikki	Maqol

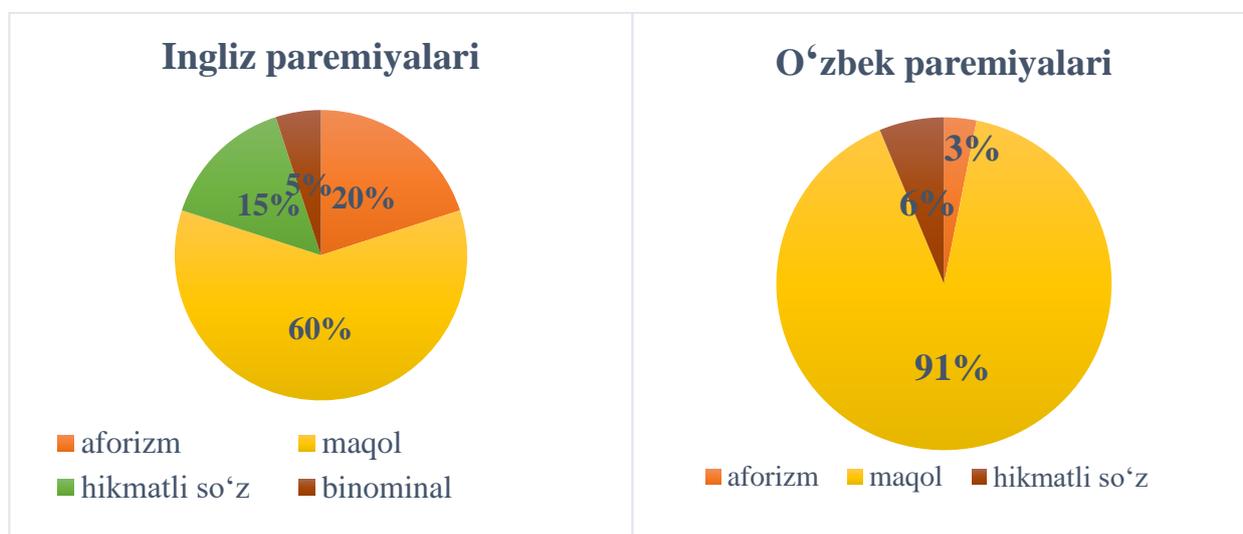
<i>Bilgan topib soʻzlar, bilmagan qopib</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 136)	Bilgan topib, bilmagan qopib soʻzlar	Maqol
<i>Soqoli uzun, aqli qisqa</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 164)	Sochi uzun – aqli kalta	Maqol
<i>Tuzingni ichib, tuzligʻingga tupurgan</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 164)	Tuzingni ichib, tuzligʻingga tupuradi	Maqol
<i>Pichoqni oʻzingga ur, ogʻrimasa oʻzgaga sol</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 167)	Pichoqni oʻzingga ur, ogʻrimasa birovga ur	Maqol
<i>Soʻz ham bir, xudo ham bir</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 182)	Soʻz ham bir, xudo ham bir	Hikmatli soʻz
<i>Yoshlik – beboshlik</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 208)	Yoshlik – beboshlik	Hikmatli soʻz
<i>Jaholat kelsa, aql qochar</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 269)	Jahl kelganda – aql ketar	Maqol
<i>Oʻtkan ishga salavot</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 164)	Oʻtkan ishga salavot	Hikmatli soʻz
<i>Oʻrinsiz chiransang, beling sinadi</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 304)	Oʻrinsiz chiransang, beling sinadi	Maqol
<i>Har bir gulning isi oʻz yoʻligʻa</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 164)	Har gulning isi bor	Maqol
<i>Oʻlganimdan kulaman, yuzimni yerga suraman</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 305)	Oʻlganimning kunidan qah-qah urib kulaman	Maqol
<i>Aqlli kishilarning sadagʻasi ketsang arziydir</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 306)	Aqlli kishilarning sadagʻasi ketsang arziydi	Maqol
<i>Qars ikki qoʻldan chiqadi</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 313)	Qars ikki qoʻldan chiqadi	Maqol
<i>Buzoq yaxshi boʻlsa, ikki onani ham emar ekan</i> (A.Qodiriy. “Oʻtkan kunlar”. – B. 313)	Buzoq yaxshi boʻlsa, ikki onani emadi	Maqol
<i>Koʻrpangga qarab oyoq uzat</i>	Koʻrpangga qarab oyoq uzat	Maqol

(A.Qodiriy. “Mehrobdan chayon”. – B. 171)		
<i>Chumchuqdan qo‘rqib, tariq ekmagan</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 40)	Chumchuqdan qo‘rqan, tariq ekmaydi	Maqol
<i>Mishiq oftobga tekin chiqmaydir</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 139)	Mushuk oftobga tekin chiqmaydi	Maqol
<i>Yaxshilik qil, daryog‘a tashla, baliq bilmasa, xoliq bilur</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 169)	Yaxshilik qil, daryoga tashla, baliq bilmasa, xoliq biladi	Maqol
<i>Dahr bir bozordir, har kim matoin arz edar</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 169)	Dahr bir bozordir, har kim matoin arz edar – Fuzuliy	Aforizm
<i>Har kim tilagan oshini ichadir</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 170)	Har kim suygan oshini ichadi	Maqol
<i>Sut bilan kirgan jon bilan chiqar</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 93)	Sut bilan kirgan jon bilan chiqadi	Maqol
<i>Gap bilguncha, ish bil</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 140)	Gap bilguncha, ish bil	Hikmatli so‘z
<i>Xotin kishining boshi uy ichining og‘ir toshi</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 18)	Xotin kishining boshi uy ichining og‘ir toshi	Hikmatli so‘z
<i>Yovda bo‘lsa, tezagi tegar</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 43)	Yovda bo‘lsa, tezagi tegadi	Maqol
<i>Qush tilini qush biladir</i> (A.Qodiriy. “Mehrobdan chayon”. – B. 46-47)	Qush tilini qush biladi	Maqol

**V.Kollinz va A.Qodiriy asarlaridagi paremiyalar ifodalagan nutqiy
aktlarni chog‘ishtirma tahlili**
**Contrastive analysis of speech acts expressed by proverbs in the works of
W.Collins and A.Kadiri**



Ingliz va o‘zbek paremiyalarining turlari (tahlil qilingan asarlarda)
The types of English and Uzbek proverbs (in the analyzed works)



**Ingliz va o‘zbek asarlaridagi paremiyalar ifodalangan nutqiy
akt turlarining ichki turlari**
**The subtypes of speech act types expressed by paremias in the
English and Uzbek works**

Ingliz asarlaridagi paremiyalar ifodalagan nutqiy aktlarning ichki turlari

Verdiktiv: hukm qilish, ... sifatida talqin qilish, oqlash, baholash	Ekzersitiv: maslahat, ogohlantirish, tanbeh, nasihat	Komissiv: ishonchni komil bo‘lishi, majburiyatni bo‘yniga olish	Bexabitiv: maqtash, taskin, tasalli berish, tanqid qilish	Ekspozitiv: fikrni tasdiqlash, xulosalash, izohlash, rad etish, dalillash
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O‘zbek asarlaridagi paremiyalar ifodalagan nutqiy aktlarining ichki turlari

Verdiktiv: oqlash, baholash	Ekzersitiv: maslahat, ogohlantirish, tanbeh, talab qilish	Komissiv: va‘da berish, shart qo‘yish	Bexabitiv: maqtash, qarg‘ash, tasalli berish, tanqid qilish, kinoya	Ekspozitiv: fikrni tasdiqlash, xulosalash, izohlash, tan olish, dalillash
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