

At the time when he was studying at Christ's Hospital which was a boarding school in London, he befriended with several boys, including Tom Evans. During 1788 he and other friends visited Tom Evans' home in London, where he met Tom's eldest sister, Mary Evans. Coleridge had warm feelings for her. Evans became Coleridge's first love and inspiration. However, the relationship lasted only a short while and in 1795 on October, she married to Fryer Todd. When Coleridge made plans with friend Robert Southey to emigrate to overseas, Mary wrote to Coleridge a letter of telling him not to leave. This letter brought him the old feelings and memories. His feelings inspired him to write the poem "Sonnet: To my own Heart".

The collection of poems which is called “Lyrical Ballads” were written by Samuel Taylor and William Wordsworth first published in 1798. It illustrated the beginning of the English Romanticism movement in literature. Romanticism was characterized by its emphasis on emotion and individualism, idealization of nature and the glorification of the past with a strong preference for medieval time. Coleridge’s most famous poem from the collection of “Lyrical Ballads” is “The Rime of Ancient Mariner”. In this poem Coleridge compares two things by contrast and includes them into one situation. In other words, it all begins with the wedding party where an old sailor tells his story to the guests by catching their attentions. The story is about his life experience, when he accidentally shoots to the bird albatross which was innocent and gets the rage of the sea and wind. He faces many troubles in the ship, because of committing a crime which turns to the curse for him. Two hundred people pass away from the curse that he called. Later he suffers in unknown land and finds out snakes next to his legs. He assumes them as a creatures of nature, not the pests as he used to think. Then the curse breaks up by making him free from all sufferings. Finally, the ghosts of two hundred people help him to get him home safely.

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Nurmuhammad Yusuf
SamDCHTL, "Ingliz tili nazariyasi"

Borliqdagi predmetlarning muayyan lingvomadaniy jamoa muhitida shakllangan kognitiv mexanizmlar vositasida lingvistik va ekstralingvistik reprezentlashuvda milliy-madaniylik belgilari ularni ifodalovchilar qiyosiy-chog’ishtirma yondashuv asosida tahlil qilinganda yaqqolroq namoyon bo’lishi aksiomadir. Frazologik birliklar (FB) ikkilamchi nominativ vazifani bajarishi barobarida voqelik predmeti va uning xususiyatlarini leksemaga nisbatan ko’lamriq ifoda etadi. FBlarning fe’l komponenti grammatik shakllarning o’zgara olish xususiyatiga ega bo’lish sababidan grammatik ma’noning asosiy ifodalovchisi sifatida voqelik bilan moslik namoyon etadi. FBlar tarkibidagi grammatik kategoriyalarning ifoda shakllari uning paradigmatic shakllari hisoblanadi. Paradigmatic shakllarda FBlarning kontekst bilan munosabatlari aks etadi. Paradigmatic shakllar diskursda frazeologizmlarning so’zlar bilan aloqasini o’rnatish orqali funksional vazifani bajaradi. Shu o’rinda qayd etish joizki, paradigmatic shakllarni FBlar strukturadagi variant shakllardan farqlash lozim. FBlar ikki yoki undan ortiq komponentlardan tashkil topsa, ulardan faqat biri paradigmatic shaklga ega bo’ladi. Masalan, “¿no te parece? La guerra esta dando las boqueadas. Es lo que dice todo el mundo, hasta los mas responsables” (Lera) [1,54]. *Estar dando las boqueadas* (“tugamoq, nihoyasiga etmoq”) frazeologizmidagi fe’l komponent shaxs, zamon, son, mayl, nisbat shakllariga ega. Ozbek tilidagi “bo’yniga olmoq” frazemasi misolida ham paradigmatic shakllarning yuqoridagi kabi shakllarini ko’rishimiz mumkin. Masalan, “Yo’q, o’zim so’roq qilaman! Gunohini bo’yniga qo’yib, hokim kelguncha devor tagiga bostirib yuboraman”(M.Ismoilij)[2,61]. Quyidagi turk tili frazemalarida *ashağı tükürsem (tükürsen, tükürse...)* sakalim (*sakalin, sakali ..*), *yukari tükürsem (tukursen, ...)* biyiğim (*biyiğin, biyiği*); *Bana (sana, ona...)* göre hava hoş. *Gözüne kestirmek (gözüme kestirdim, gözüne kestirdi)* kabilarda paradigmatica hodisasiga guvoh bo’lamiz. Barcha FBlar ham paradigmaga ega bo’lmaydi. Xususan, ispan tili FBlaridagi hol komponentining sintaktik funksiyasi, ot, sifat, ravishning aniqlovchi funksiyalarida paradigmatic shakllarga ega bo’lmaydi. Masalan, **ispan tilida:** (*decir*) *en las narices/en las barbas; hablar a voz en grito/en cuello; a gatas;a gritos;(andar) a paso tirado/largo;(llorar) a moco tendido;(espanola) de pura sepa;(un hombre vestido) de venticinco alfileres/con todos sus alfileres; hasta los topes;(un disgusto) de padre y muy senor mio;(harto) hasta la coronilla;* **o’zbek tilida:** *nima bo’lsa bo’lar; og’zi qulog’ida; burni ko’tarilgan; bir chimdim; uchiga chiqqan;* **turk tilida:** *ne olursa olsun; ne sen sor, ne ben söyleyeyim, pamuk gibi, her ne kadar*

Paradigmatic shakllar otning sintaktik funksiyasini bajaruvchi va kesim va aniqlovchi bilan moslangan FBlarda kuzatiladi. Ispan tilida FB ot + sifat modeli bo’yicha tuzilgan bo’lsa, ikki komponent paradigmatic shaklga ega bo’la oladi. Masalan, *camisa azul; mala lengua; media lengua; nino gotico; el nudo gordiano; mal bicho; pez gordo* va hokazo. ...*de ellos salian gobernadores, ministros, y otros peces gordos. Los peces gordos rompen la red cuando no es bastante fuerte*. Birinchi misolda *peces gordos* FB aniqlovchi bilan son va rodga, kesim bilan sonda, ikkinchi misolda kesim bilan sonda moslashuvi kuzatilmoqda.

Agarda FB ot+ot tuzilishiga ega bo’lsa, ushbu komponentlardan biri paradigmatic shaklga ega bo’ladi. Masalan, *piedra de toque; presos de derecho comun; camisa de fuerza; tonto de capirote; tren botijo; punto de vista*. Masalan, *esos puntos de vista no coinciden* vaziyatida faqat oldingi o’rinda joylashgan “punto” komponenti sonda o’zgarishga uchraydi.

Qo’shma fe’lning ot qismi funksiyasini bajaruvchi bir qancha FBlar ham paradigmatic shaklga ega bo’ladi. Masalan, sonda moslanganlik: *estos son presos de derecho comun* (Toledo); rod va sonda moslanganlik: *su padre, desde luego, es duro de pelar, pero ella tiene tambien su alma en su almario* (Lera); *son duros de pelar, si senor* (Izcaray).

O’z tuzilishida sifat yoki sifatdoshga ega bo’lgan (*largo de lengua, largo de manos*) aniqlovchi funksiyasini bajaruvchi FBlarda ham paradigmatic shakllar kuzatiladi. Masalan, *una mujer hecha y derecha que tiene miedo que la quieran; eran ya hombres hechos y derechos crecidos y educados en pleno regimen comnuista*.

Sodda kesim funksiyasini bajaruvchi FBlar kam bo’lmagan paradigmatic shakllarga egaligi FBning fe’l komponentiga shaxs, zamon, son, mayl kabi kategoriyalar xosligi bilan tushuntiriladi. Bunda FB tarkibidagi fe’l har bir kategoriya tegrasida shakl hosil bo’ilishida muayyan chegaralanish voqe bo’ladi. Masalan, *echar de menos* FB ot, shaxs nomi yoki kishilik olmoshlari bilan ifodalanagan ega bilan birikadi. Masalan, *Y ya echaba yo de menos esta visita; Ya le echabamos a usted muy de menos; A el que ejercia tantos oficios, le habrian echado de menos en muchos puntos. ¿... no alguna vez todo aquello?*

Fe’ldan farqli ravishda frazemalar fe’lning bitta shaklida qo’llanishga moyilroq. Masalan, ichki tuzilishi gapga teng undov tabiatli frazemalar faqat bir shaxs shaklida qo’llaniladi: *medrador estamos; amaneceres Dios y medraremos; la cuerda se rompe por lo mas delgado/flojo*. Juda kam miqdordagi frazemalar ko’proq ikki shaxsda qo’llaniladi: *te pongas en cruz*. Ma’nosiga ko’ra predmet va hodisalarga

taaluqli frazemalar fe'l komponenti uchinchi shaxs shaklida qo'llaniladi: *estar manga por hombre; saber a cuerno quemado; pasar de castano*: *Pasaria, pues, de castano* obscure el que resultase tu hijo rival tuyo.

Predikativ tipga mansub FBarning fe'l komponenti uchunchi shaxs shaklida bo'lishi mumkin: *alegrarse la pajarilla; na caber en el pecho; no estar el horno para bollos*. Demak, fe'l komponentning shaxs shakllari miqdori FB tuzilishining ichki va tashqi xususiyatlari bilan belgilanadi.

Frazemalar esa o'z semantikasiga bog'li ravishda zamon va mayl shakllarida chegaralanadi.

1. *Ser hombre al agua; ser harina de otro costal; saber mas que Merlin; no saber de la misa la media; no tenerlas todas consigo; no valer un comino; tener mas conchas que un galapago; saber mas que Lepe y su hijo* shaxs/predmetning sifatli xususiyatlarini beradi va ko'proq Presente de Indicativo yoki Imperfecto de Indicativoda qo'llaniladi.

2. *Verse las caras; verselas; pagarlas; consultar con la almohada* kelasi zamonda qo'llanadi.

3. *Tomar el olivio; tomar las de Villadiego; liarlas; estirar la pierna* Preterito Indefinido yoki Preterito Perfecto ko'proq qo'llaniladi. Se acabo la fiesta faqat bir zamon va shaxsda qo'llanadi. Bir zamonda qo'llanish shakli zamon ma'nosining kuchsizlanishiga olib boradi.

Fe'l idiomlar oddiy fe'llar kabi turli zamon va mayllarda qo'llaniladi. Masalan, ish-harakatning davomiyligini ifodalovchi grammatikallashgan tuzilish (estar + Gerundo): *Usted es la que esta sacando ya los pies del plato* (Quintero); ... *estas hacienda el oso – dijo a media voz un amigo suyo* (Caballero). Bundan tashqari boshlanishni ifodalovchi (ponerse a, echarse a + Infinitivo), takroriylikni (volver a + Infinitivo), davomiylilikni (ir, seguir, continuar, venir, andar + Gerundio) ifodalovchi konstruksiyalar mavjud. Ma'no tuzilishlaridan kelib chiqib ko'plab idiomalar tugallanganlik/tugallanmaganlik shakllarida chegaralanishga ega. Masalan, *pelar la pava; no saber de la misa la media, buscar el pelo al huevo; buscar la paja en el oido; buscar tres pies al gato; bailar el agua; coger el cielo con las manos* kabi idiomlarda harakatning tugallanmaganlik tavsifiy ko'rinishi mujassamlashgan.

Xulosa o'rnida shuni qayd etish joizki, ekstralingvistik voqelikni grammatik kategoriyalar leksemalarga nisbatan ko'lamliroq ifodalaydi. Xususan, bunda turlanish va tuslanish holatlari ham kam bo'lmagan vazifani bajaradi

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