

tilshunoslik va tarjima nazariyasida “*realia*” nomi bilan mashhur. “*Realia* - ma’lum bir xalqqa tegishli bo’lgan, shu tildagi predmet, tushuncha va hodisa nomlarini ifodalovchi sinonim so’z va iboralardir. Ular xalqning geografik, etnografik, adabiy, moddiy va ma’naviy hayotini hamda madaniy, ijtimoiy va tarixiy hayotini ifodalaydi. ”

Ular ma’lum semantik guruhlariga xos bo’lgan tushunchalarni ifodalaydi:

Oziq-ovqatlar: hot-dog, gamburger, kimchi, pizza, spagetti, mussli, zefir, shampan, kolbasa, bistro

Ko’ylaklar: kimono, sari,

Boshpana va binolar: dacha, bungalow, yurt, albergo, ochiq havoda, bozor

Avtomobil transporti: avtomagistral, karvon, riksha

*Realia* turizm terminologiyasi tizimi ma’daniy rivojlanish jarayonida turli xalqlarning tillari hisobiga doimiy ravishda kengayib bormoqda.

Yuqoridagi usullardan manba sifatida olingan til madaniyati jihatlariga eng obyektiv yondashish “*gloss*”, ya’ni *tasviriy ifodalash* texnikasidir. Buning sababi shundaki, ma’lum bir atamaga funktsional muqobil topish juda ko’p mehnat talab qiladi va ba’zan butunlay qoniqarsiz natija bilan tugaydi. Translitteratsiya ham, transkripsiya ham har doim ham foydalanib bo’lmaydi.

Xorijiy terminlar tizimidagi ayrim atamalar umuman tarjima qilinmaydigan holatlar ham mavjud. Bu “*tushurib qoldirish*”(zero translation) sifatida tanilgan. Chunki, ma’lum bir atama til madaniyatiga mutlaqo yot, yoki qo’llashga muhtoj bo’lmagan tushunchaning ifodasidir. Masalan, turizmning barcha turlarining nomlari turli nashr va ko’rsatuvlarda tez-tez tilga olinadi, kundalik hayotda *sex tourism*, *pick up point* kabi so’zlarini tarjima qilishning hojati yo’q. Ularning mazmuni tushunarli bo’lsa-da, O’zbekiston turizm terminologiyasi tizimiga kiritishning hojati yo’q. Natijada, ular noma’lum vaqt davomida tarjima qilinmaydi.

*Neytrallash* turistik atamalarni tarjima qilishda, shuningdek, boshqa matnlarni tarjima qilishda qo’llaniladi. Bunday lingvistik hodisaning sababi tarjima imkoniyatlarining ayrim jihatlariga bilan cheklanganligi, so’zning aniq ma’nosini topib bo’lmashligi bo’lishi mumkin. Masalan, ingliz tilidagi sayohatchi, turist, ekskursionist, sayyoh leksemalari turist (yoki ekskursant, sayyoh) kabi tarjima qilinadi.

Xulosa qilib aytganda, turizm terminologiyasini o’zlashtirish, o’rganish va tarjima jarayonida ba’zi murakkabliklar va tarjimaning malakasiz misollariga duch kelishimiz mumkin, lekin tarjimaning o’ziga usullaridan foydalanish orqali turistik tarjimaning optimal bo’lishiga va o’rinsiz tarjimaga yoki xatoliklarga yo’l qo’ymaslikka erishish mumkin.

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<http://library.ziyonet.uz/ru/book/download/77381>

## COMPARATIVE STUDY OF DEMONOLOGICAL AND MYTHOLOGICAL CHARACTERS IN UZBEK AND ENGLISH LANGUAGES

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**Annotation:** This article covers theories of Uzbek and English mythology and demonology, as well as "Comparative study of demonological and mythological characters in Uzbek and English."

**Keywords:** demonology, spirits and myths, myth, folklore, mythological school, English and Uzbek mythology, Mythological vocabulary, comparative method....

Mythological images are the product of primitive artistic fiction, which served to explain the causes of various phenomena in the universe, nature and society, as well as the supernatural forces that existed in the imagination of ancient man.

After the formation of artistic thought, mythical images, which were an integral part of ancient mythology, moved to literature and art. These include works of Uzbek classical literature, epics from the

series "Alpomish", "Kuntugmish", "Rustamkhan", "Gorogly", mythological images in Uzbek folklore, legends and fairy tales. Mythological imagery in folklore and written literature serves to demonstrate the full range of artistic interpretation and the breadth of poetic thinking. Myth - its influence on human consciousness, we tried to study and theoretically comprehend the real phenomenon, especially from the point of view of the peculiarities of the lexical organization of myths and the reflection of the categorical meaning of irrealty in its content structure. [1]

#### LITERATURE ANALYSIS AND METHODOLOGY

The science that studies myths is called mythology. The first attempts to understand the nature of mythological ideas and to interpret them scientifically were made by ancient scholars. In particular, while Plato interpreted myths from a philosophical and symbolic point of view, the Greek philosopher Eugèmer (3rd century BC) saw mythical images as symbolic representations of real historical figures who lived in the past.

In the first half of the 19th century, a "mythological school" emerged in Germany. Theoretical foundations of the mythological school English philologists brothers Ya. and V. Grimm's book, German Mythology. They are in the process of analyzing folk tales. identified the remnants of mythological imagery in the epic plots, studied mythology in comparison with "English mythology," and came to the important scientific conclusion that the mythology of the Indo-European peoples was based on a single foundation.

The scientists who developed this theory were A. Kun, V. Schwartz, V. Mannhardt (Germany), M. Breal (France), M. Müller (England), F. I. Buslayev, A. N. Afanasyev, O. F. Müller, A. A. Potebnya (Russia). comparative study. [2] Later, many new disciplines emerged in world mythology.

In particular, the "anthropological school" built on the achievements of English comparative ethnography (E. Taylor, E. Lang, G. Spencer, J. Fraser); the "ritualistic school" of Cambridge mythologists who studied myths and rituals in unison (D. Harrison, F. M. Cornford, A. B. Cook, G. Marry); the "social school" of French ethnologists who studied the spiritual foundations of primitive culture (E. Durkheim, L. Levi-Brule); the "symbolic school" that illustrated the specificity of mythological thinking as an intellectual phenomenon (E. Kassier, V. Vundt, K. G. Jung — Germany); In the works of the representatives of the "structural school" (K. Levi-Strauss-France), myths are interpreted from different points of view. Uzbek Mythology Akramov, B. Sarimsakov, T. Haydarov, T. Rakhmonov (myth and epic), M. Jo'rayev, Sh. Turdimov (series of images and genetic basis of Uzbek M.), Sh. It has been studied by scholars such as Shomusarov (comparative analysis of Uzbek and Arabic M.).

H. Zarifov, the founder of Uzbek folklore, a well-known scientist, published a program article in the first issue of the journal "Uzbek language and literature" in 1958 entitled "On the issues of comparative study of folklore and archeological materials" (pages 25-30). He started the direction of "archeofolkloristics" in Uzbek folklore.

In order to clarify the historical basis of a certain image, motif or epic plot in a folklore work, various artefacts found during archeological excavations, petroglyphs on rocks, ancient murals found in Varakhsha, Afrosiyob, Bolaliktepa and Tuporkala were created by our ancestors. the seal serves as a comparative source.

For the first time in the history of folklore, the tradition of studying the works of folklore on the basis of comparative methods and interpreting folklore as a "value created as a result of the creativity of the people" (ie, a sign of "collective creativity") studies.

The systematic collection and analysis of myths, legends, and fairy tales began directly with the formation of the "mythological school." Representatives of this scientific school interpreted myths as the beginning of a system of national values and traditional culture. This school began the study of Uzbek mythology in comparison with English and Russian mythology.

It turns out that among the tales of peoples who have no common historical and ethnic origins, there are many works that are very similar in terms of plot structure and system of motives. The reason for such commonalities in the folklore of the peoples of the world could not be determined using the "comparative philological" method of the "mythological school" based on the study of mythology, which was the main direction of folklore at that time. Because of the similarities in the epic plots, the peoples differed greatly in geographical location, ethnicity, religious beliefs, and lifestyles. Thus, there was a need to study this feature of folklore on the basis of new scientific concepts and theories, and a "planetary plot theory" emerged to explain the similarities in the folklore of different peoples.

This field of study, which is called by various names in folklore, such as "migration theory", "theory of assimilation", "theory of wandering plots", "theory of mobile plots" in the folklore of the XIX century. It has been called the "Migration School" in Western European folklore since [3] Ethnographer and folklorist W. Schwartz (1821-1899), who developed the "meteorological theory" in the study of myths, fairy tales, customs and imaginations of the people of Northern Germany, substantiated the concept called

"demonological theory" in the history of the "mythological school".

In *The Origin of Mythology* (1849), he called popular myths and myths associated with evil forces "inferior mythology," and the term became part of the practice of folklore.

Mythological vocabulary is divided into two large groups according to the theory of dualism. The first includes the names of gods, demigods, deities, heroes, which are positive images, the second, which to some extent is in opposition to the first, we attributed the names of demons, devils, spirits. The latter perform a negative function and therefore are negative images.

1. LSP, united under the general meaning "positive images": a) Mehropole of lexical units denoting the names of gods, demigods and deities: Eros - Eros, the god of love (Greek m.), Amur - Amur, the god of love (Roman m. ); Ra is the god of the sun in ancient Egypt; Saturn - the god of crops and agriculture (Roman m.); Sol - the god of the sun (Roman m.); Mitra - the deity of the sun and light; Mirrich - the deity of war and victory; Nohit - the god of crops and agriculture; Arshat - the deity of honesty and truthfulness in thoughts, words and deeds; Ahuramazda - the deity of goodness, light, prosperity and good forces; Humo is a bird of happiness, prosperity and wealth; Ahriman - a deity personifying the evil inclination, etc.

2. The given names form a commonality for all Central Asian peoples, and at the core of their own they continue the ancient Iranian tradition. lexical units denoting the names of mythological heroes'. Mars - Mars (great warrior), Atlas - Atlas (titan); Alvis - know-it-all (in Scandinavian mythology, this word means a wise dwarf who woo Thor's daughter); Uzbek: Ali, (one of the four orthodox caliphs, son-in-law of the prophet Muhammad); Siyovushch. Rustam. Jamshid (images of heroes); Vali (rel. saint); Alpomish (hero); Majnun and others, and female: English: Circe - Circe (seductress, femme fatale); Penelope - Penelope (faithful wife); Niobe - Niobe (mourning mother); Juno - Juno (majestic beauty); Hecate - Hecate (witch, sorceress); Uzbek: Havo - Adam's wife; Shirin (governor of the state); Layli (daughter of wealthy parents); Zulayho (in Mus. myth. queen); Zuhro (the character of the fabulously epic work of the Turks - the maiden-hero, is also a synonym for Venus, the goddess of beauty); Oy-Barchin is the heroine of the Uzbek epic "Alpomish" "Dev" in Iranian mythology, whence it is borrowed, roughly corresponds to demons. In general, this is a mythological character, which is called the product of an evil force, a lie and arrogance. [3]

Demonology (demon and ... logy) is a religious doctrine of demons. Its origins go back to the belief in primitive evil spirits. [4] Demonology deals with the study and research of demonological images.

Demonological images, especially the Babylonian religion. It developed in Iran, including Judaism, Christianity, and Islam. Demonological images vary according to the religious beliefs and customs of the place and state. Examples of Uzbek demonological images are the devil and the devil.

Uzbek demonological images have been studied by representatives of other states as well as by several practices comparable to English demonology. The demonological images of Cinglis "differ from other state characters in that they are based on vital fabrications, as well as in the designation of living beings. English scientist Baygert.

Demonological images were first studied by Shizuza in 1987, and important features were studied. The results of the study show several similarities between English demonological images and Uzbek demonological images. In particular, English demonology, like Uzbek demonology, secretly portrays comparative characters in the form of imitations of demons, and turns them into metaphors.

In short, there is a certain connection between English and Uzbek mythology, demonological characters. The mythology of the two languages has been studied by scholars using the comparative method, and to date a number of innovations have been introduced into folklore.

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## ИНГЛИЗ ВА ЎЗБЕК ТИЛЛАРИДА ҚЎШМА ГАПЛАРНИНГ ҚИЁСИЙ ТИПОЛОГИЯСИ

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**Аннотация:** Ҳозирги тилшуносликдаги истиқболли йўналишларидан бири мазмуний синтаксисдир. Маълумки, кейинги йиллардаги жаҳон тилшунослиги тилнинг мазмун томонини актив ўрганишнинг кучайиши билан характерланади. Аслида тилни бундай ўрганиш тилшуносликда жуда илгари, қадимги даврдаёқ бошланган, лекин унда асосан, сўзнинг маъносини ўрганиш билангина (лексикография) чегараланилган. Бевосита гапнинг мазмуний жиҳатларини ўрганиш нисбатан кейинги пайтларга тўғри келади.

**Калит сўзлар:** лексикогфия, тилшунослик, синтаксис, гап, прагматика, семантика.

Инсоннинг билиш фаолияти бевосита, энг аввало, тилнинг мазмун томони (семантикаси) билан боғлиқ. Лозана (Швейцария) университети ва Париждаги Олий амалий мактабнинг профессори Муртазо Махмудян таъкидлаганидек, “Тил, ўзтаърифига кўра, инсоният тажрибасининг барча соҳаларини қамраб олмоғи лозим”. Айни чоқда, тилнинг тафаккур билан боғлиқлиги, айниқса, гап (жумла) тузиш жараёни ва гап мазмунини идрок этишда яққол кўринади. Воқеаларнинг намоён бўлиш шакли билан моҳияти бевосита мос келганда эди, у ҳолда бошқа фанларга зарурат қолмас эди. Ҳар қандай фан каби тилшуносликнинг ҳам бош мақсади тил ҳодисаларининг шакли ва мазмуни ўртасидаги муносабат қонуниятларини излаш ва изоҳлашдан иборат. Тил бирликларининг шакли ва мазмуни ўртасидаги муносабат эса жуда мураккабдир. Тилшунос С.Д.Кацнельсон фикрича: “Грамматиканинг катта қисмини сув остида яширинган муз тоғи билан қиёслаш мумкин”. Яширин грамматик шаклларни тадқиқ этиш учун тилнинг мазмуний томонларини таҳлил этишга қаратилган янги методлар зарур. Зеро, гапнинг мазмунини ташкил этувчи маъно қисмларининг барчаси бир хил тарзда тил бирликларида бевосита ўз ифодасига эга бўла олмайди, айрим маънолар гапда бевосита ифодаланади. Тилшунослигимизда ҳам ҳозиргача бевосита тил бирликларида ўз ифодасига эга бўлган маъноларгина ўрганилиб келинган эди, яъни «муз тоғининг сув юзасидаги қичкинагина қисми» тадқиқ этилмоқда, асосий катта қисми эса тадқиқотчилар назариясидан четда қолмоқда.

Аслида мазкур ибора бир тушунчанинг ифодаси, гап эса, табиийки, икки тушунча ўртасидаги муайян муносабат асосидагина шакллана олади. Кўринадики, айни гап қўшма эмас, балки содда гапдир. Бу уринда мазмун ва шакл ўртасидаги номутаносибликнинг тадқиқотчи томонидан ҳисобга олинганлиги айни хулосанинг ғайриилмий бўлиб қолишига олиб келган. Бундай адашишнинг илдизлари тил фалсафаси ва тил тузилиши мантиқий жиҳатларининг тилшунослигимизда етарли тадқиқ этилмаганлигига ҳам бориб тақалади.

Тил ҳодисаларини тадқиқ этишда бизда анъанага айланган бундай йўл, яъни шаклдан мазмунга бориш айни ҳодисаларнинг моҳиятини тўғри ва холисона очишга имкон бермайди. Бунинг устига тил бирликларининг (сўз, грамматик шакллар, кейинроқ эса гап) мазмун томони (семантикаси) бу бирликнинг бошқа бирликлар билан муносабати асосида эмас, балки алоҳида-алоҳида, чегараланган ҳолда олиб тадқиқ этилади. Бу бирликларнинг “атрофи” деярли ҳисобга олинмайди. Таъкидлаш лозимки, шаклдан мазмунга қараб борилганда, лисоний жиҳатдан бевосита ифода қилинмайдиган, аммо тегишли тил бирликларининг ўзаро муносабатлари ва бошқа омилларга кўра, тасаввур қилинадиган маъно ва мазмун узларининг очилмай қолиши шубҳасиз. М.Махмудяннинг фикрича, тил бирликлари (сўз, гап) доирасидан ташқарига чиқмайдиган семантик тадқиқот бир ёқлама бўлиб, у муваффақиятсизликка маҳкумдир.

Шунга қарамасдан, узоқ вақтлар давомида, афсуски, тилшуносликда, айниқса, синтаксисда яна шу йўл устунлик қилиб келади. Тилшунослик тараққиёти учун салмоқли ҳисса қўшган олимлардан бири мана бундай деб ёзади: “Бир составли гаплар доирасида бошбўлақларнинг табиатига кўра ажратилган гапларнинг иккинчи тури кесимсиз гаплардир...”