

understood from a part of speech, a feature that is understood from a part of speech, can occur after or before a feature.

A. The action in the preposition, the action following the feature, precedes the action. These types of adverbs include the following types of adverbs:

I will not allow him to go anywhere, to watch or to go home until he repeats the lessons he learned last week and memorizes them from the past tense. Before the people leave the village, the shootings are stopped for a while. The meaning is clear: neither the lantern of the sky moved, nor the star walked, did not move, stood with a deep pleasure.

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INGLIZ TILIDA ANATEM BIRLIKLARNING LEKSIK-SEMANTIK VOQELANISHI

Hasanova Nasiba Shavqiyevna
SamDCHTI, o'qituvchi

Annotatsiya: Ushbu maqola anatem birliklarning kelib chiqish tarixi, qo'llanilish o'rni va badiiy asarlardagi namunalari haqida qisqacha ma'lumot beradi. Anatem birliklar tilshunoslikning pragmatika sohasi mavzusi hisoblanadi va bu deyarli o'rganilmagan yo'nalish. Maqola U.Shekspir, Goffrey Chauser, Jon Don asarlariga murojaat qiladi hamda ularda qo'llanilgan anatemalarning ma'nosini o'quvchiga taqdim qiladi.

Kalit so'zlar: anatemala, la'nat, qarg'ish, pragmatika, cherkov, kofir, pragmatic qobiliyat, nutqiy akt.

Pragmatika tilshunoslikning bir sohasi bo'lib, unda so'zlovchining fikri tinglovchi tomonidan turli omillarni hisobga olgan holda tushunilishi o'rganiladi, bunda nutq so'zlangan vaziyat, tinglovchining aqliy holati hamda bundan oldin sodir bo'lgan dialog muhim o'rin tutadi.

N.Ishihara, A.D.Kohen (2010) pragmatic qobiliyat hamda nutqiy aktlar haqida quyidagi fikrlarni aytib o'tgan: pragmatic qobiliyatga ega bo'lish og'zaki yoki yozma nutqning o'z ma'nosini emas, balki undan anglashilgan taxmin, maqsad va amalga oshirilayotgan ishlarning turlarini ham tushuna olishni anglatadi. Chunki muloqot jarayonida fikrlar har doim ham ochiq bayon qilinmaydi, ba'zida yashiringan ma'noni tushunish ingliz tilida so'zlashuvchilar uchun ham qiyin bo'lishi mumkin va buning bir qancha sabablari bor. Pragmatik qobiliyat haqida so'z borganida, suhbat jarayonida kishilarning kechirim so'rash, shikoyat qilish, talab qilish, rad qilish, xushomad qilish va minnatdorchilik kabi maxsus ijtimoiy vazifalarini

bajarish uchun xizmat qiladigan nutqiy aktlar ham nazarda tutiladi. Nutqiy aktlarning eng kam o'rganilgan turlaridan biri anathema bo'lib, uning ma'nosi Wikipedia da quyidagicha izohlanadi: "Anatema, keng qo'llanilganda, eng yomon ko'rilgan, nafratlanilgan kimsa yoki narsani nazarda tutadi, uning yana bir ma'nosi diniy mazmunga ega bo'lib, Yangi Ahdga ko'ra "cherkovdan haydalgan" degan ma'noni beradi, bunda anathema kundalik foydalanishdan qurbonlik uchun ajratilgan mavjudot yoki narsa nazarda tutilgan".

"Anatema" so'zining kelib chiqishi haqida manbalarda quyidagicha ma'lumot beriladi, bu so'z yunon tilidan olingan bo'lib, "taklif", "bag'ishlov", "taqdim" kabi ma'nolarni anglatadi. Yangi Ahdga binoan, Yaratganning roziligi uchun diniy urushlarda qo'lga kiritilgan dushmanlar va ularning qurol-aslahalari yo'q qilingan. Dushmanlar qurollari munkir hisoblangan va ular asta sekin "iblisga tegishli", "iblisga bag'ishlangan" yoki "la'nat" degan ma'nolarni anglati boshlagan. Yangi Ahdda ham bu so'zning ma'nolari o'zgarib borgan. Avliyo Pavel anathema so'zini "lan'at" ma'nosida ishlatgan hamda nasroniylar jamiyatidan quvg'in qilingan kishi yoki narsani nazarda tutgan, shuningdek, anathema tavba qilmagan kofirlarga nisbatan quyidagi mazmunda qo'llanilgan:

"condemned to eternal fire with Satan and his angels and all the reprobate, so long as he will not burst the fetters of the demon, do penance, and satisfy the Church" – "iblis hamda uning malaylari va barcha yaramaslar bilan birga abadiy do'zaxga mahkum bo'lsin, jazosini olsin va bundan Cherkov qanoatlansin".

VI asrga kelib, bu terminning ma'nosi o'zgarishi natijasida, u endi cherkov va ruhoniylar tomonidan rasman haydalgan, Papa yoki boshqa diniy ulamolar tomonidan Nasroniylar va Cherkovga qarshi bo'lganlarga nisbatan qattiq qoralashni ibildirgan.

Misollar:

"It's no wonder then, that Paul calls down God's curse, God's anathema, His ban on those behind their potential defection from Christ." - Pavel Iso Masihdan voz kechganlarga Yaratganning la'nati bo'lsin deb duoibad qilganining hech ajablanarli joyi yo'q.

"He shrank from the venerable saint as if to avoid an anathema." – U lan'atdan cheklanmoqchidek muhtaram avliyodan ortga tisarildi.

1504 yilda anatema Rim tomonidan Sharqiy Yepiskopga, so'ngra esa uni joriy etgan kardinalga nisbatan qo'llanganligi aytiladi. Bu hodisa Sharqiy va G'arbiy Cherkovlarga ajralishda sodir bo'ladi, Papaning Konstatinopoldagi Sarkardasi Kardinal Gumbert Yepiskop Maykl Serulariosni la'natlaydi, yepiskop esa o'z navbatida bu la'natni kardinalga yo'llaydi. Ikki tomonlama bo'lgan ushbu anathema cherkov parchalanishadigi so'nggisi deb hisoblanadi. Garchi Cherkovlar boshqa qaytadan birlashmagan bo'lsada, 1965 yilga kelib Papa Paul VI va yepiskop Afenagoras I 1054 yildagi ikki tomonlama anatemani bekor qildi.

1526 yilda esa "anatema" so'zi birinchi bor zamonaviy ingliz tilida "la'natlangan nimadir" ma'nosida paydo bo'ldi, qisqa vaqtdan so'ng "atalgan narsa", "tabarruk narsa" kabi ma'nolari ham ishlatila boshlandi, lekin ko'p o'tmay, ushbu ma'no iste'moldan chiqib ketdi. Eng zamonaviy va keng ko'lamda qo'llanilishi "nafratlanilgan, chap berilgan kishi yoki narsa" ma'nosi bo'lib qoldi.

Ingliz tilida "anatema" so'zi diniy mazmunda ishlatilib kelinmoqda, lekin XVIII asrga kelib uning ma'nosida kuchsizlanish ko'zga tashlandi va u "ommaviy ayblash" ma'nosida kela boshladi. Uning dunyoviy ma'nosidan hali hanuz foydalanib kelinmoqda.

Misollar:

"Racial hatred was anathema to her." – Irqiy nafrat uning uchun tavqila'nat edi. "The idea that one would voluntarily inject poison into one's body was anathema to me." – Kimningdir o'z tanasiga ixtiyoriy zahar jo'natish fikri menga tavqilan'at bo'lib tuyulardi.

"This notion was anathema to most of his countrymen." – Bu g'oya uning yurtdoshlarining ko'pchiligi uchun tavqila'nat edi.

Ingliz tilida yozilgan badiiy asarlarda esa qarg'ishni ifodalash asosan birikma va gaplar tarzida keltirilgan. Asarlarida eng ko'p anatemalar ishlatilgan davr bu O'rta asr adabiyoti bo'lib, Uilyam Shekspir va Joffrey Chauser asarlarining rang barangligi qarg'ishlardan nihoyatda mahorat bilan foydalana olganliklaridadir, ehtimol. U. Shekspirning "Qirol Lir" asarida Kordeliyaning otasiga o'z mehrini ifodalashda haqqoniy bo'lgani, opalari singari balandparvoz so'zlardan foydalanmaganligi sababli otasining qarg'ishiga uchragani quyidagicha yoritilgan:

Let it be so. Thy truth, then, be thy dower,
For by the sacred radiance of the sun,
The mysteries of Hecate and the night,
By all the operation of the orbs
From whom we do exist and cease to be,
Here I disclaim all my paternal care,
Propinquity, and property of blood,

And as a stranger to my heart and me
Hold thee from this forever.
The barbarous Scythian,
Or he that makes his generation messes
To gorge his appetite, shall to my bosom
Be as well neighbored, pitied, and relieved
As thou my sometime daughter.

.....

Hence and avoid my sight! —
So be my grave my peace as here I give
Her father's heart from her. —
Call France. Who stirs?

Tarjimasi:

Shunday bo'lsa bo'la qolsin, nima qilardi,
Haqqoniylik senga sep ham, bisot ham bo'lsin.
Ont ichaman oftobning ezgu nuriga,
Qasam bo'lsin oy shul'asi Gekat Ma'budga
Oydin kecha sirlariga va ko'kda kezib
Bizning hayot mamotimiz taqdirin yeshgan
Mash'al kabi porlab turgan sayyoralarga:
Otalikning bor mehridan inkor qilaman,
Bundan keyin ishqim, sen ham menga begona –
Bir umrga begonasan! Vahshiy skiflar
Yo bo'lmasa ochligiga taskin berish-chun
O'z bolasing`ajib yegan boshqa qabila
Menga qancha mehribon va yaqin bo'lsa,
Sen ham menga shunday yaqin va mehribonsan,
Qachonlardir mening qizim atalguvchi shaxs.

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Uni hammadan
Ortiq ko'rib sevar edim, uning mehriga
Takiya qilish menga hordiq berar deyardim.
Jo'na, yuqol! Qora go'rdanasib bo'lajak
Istirohat hurmatiga qasam ichaman:
Men bu qizni yuragimdan yulqib tashlayman. Qirol Lir qizi Kordeliyani merosdan mahrum qilib,
qarg'ishlarga ko'madi, Burgund gersogi hamda Fransiya qirolini huzurigacha qirib Kordeliyani
quyidagicha ta'riflaydi:
Will you, with those infirmities she owes,
Unfriended, new-adopted to our hate,
Dowered with our curse and strangered with our oath,
Take her or leave her?

Tarjimasi:

Ayb ish qilgan va hammaning ko'zidan tushgan,
Bizning cheksiz qarg'ishlarga giriftor bo'lgan,
Uning sepi otasidan tekkan la'natlar,
Hammamizning mehrimizdan chetga qoqilgan
Ushbu qizni olish-qo'yish ixtiyoringiz

Robert A. Bryanning "John Donne's use of Anathema" nomli maqolasida "The Curse" – "La'nat" nomli qisqa she'rda uning Bekasi shaxsiyatini fosh qilgan kimsani la'natlagan bo'lsa, "The Bracelet" da Donga Bekasi tomonidan hadya qilingan va yo'qolgan bilakuzukni topgan kimsaga nisbatan aytilgan, "The Expostulation" da sevgi sirlarini fosh qilgan har qanday kimsaga la'nat o'qiydi. Donning anatemalarida ko'plab o'xshashliklar mavjudligini ko'rish mumkin: la'natlangan kimsalardan jamiyat yuz o'girishi, doimiyxorlik, kasallik, qashshoqlik, xorlikda o'lim toppish hamda do'zaxdagi adabiy olov va og'riqlarni boshdan kechirishi aytiladi.

Joffrey Chauser esa "House of Fame" asarini o'rta asrlarga xos tush tasviri bilan boshlaydi, bu tush shu choqqacha ko'rilganlardanda ajoyibroq ekanligini ta'kidlaydi. Bu ajoyib tushning ahamiyati ta'kidlanadi. U faqat uyqu ma'budining da'vatidan so'ng hikoya qilinishi, tinglovchilarning hayotiga esa uning ta'siri bo'lishi aytiladi, buni tinglovchilarga barcha yaxshiliklar yor bo'lsin, har turli yomonliklardan yiroq bo'lsin

deyiladi. Buni masxaraqilganlarning, nafratganlarning, ustidan kulganlarning boshlariga tashvishlar yog'ilsin, Iso masihdek olomon ko'z o'ngida xoch gator tilsin deya la'natlaydi.

Xulosa o'rnida aytish mumkinki, Anatemaning kelib chiqish tarixiga nazar tashlaydigan bo'lsak, Yaratganning qonunlariga, mavjud qonun qoidalarga bo'ysunmagan kimsalarning xor zorlikda umr kechirishlari hamda o'limdan keying hayotlarida ham qiynoq va azoblarni boshdan kechirishlari qattiq xohlanadi. Asarlarda esa anatem birliklar so'zlovchi nafratining qay darajada kuchli ekanligini ko'rsatadi, asarga hissiy bo'yoq beradi, o'quvchiga qahramonlarning tuyg'ularini yurakdan his qilishlariga sabab bo'ladi.

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THE STUDY AND ISSUES OF TRANSLATION OF PROVERBS

Khushmanova Farangiz
SamSIFL, Student of Master's degree
Ochilova Noila, SamSIFL

Abstract: Nowadays the head of our country pays much attention to education of young generation. A plenty of scientists work with translation of proverbs from one language to another. The sphere of phraseology is wider than other side of linguistic. As it is large sphere there is more problems in phraseology. In lexicology, phonology, lexicography and in other sphere they have their own functions and by this way we can learn their status in linguistic.

Key words: Linguistic, communicative, feedback, illustrate, denominations, regulative functions, interjectional phraseological unit.

The proverbs are historical features of humanity. Most of the scientists agreed that the proverbs are folklore speech. Yes of course because the people established these proverbs. Where was not only the person's point of view but also general people's out look is expressed. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. "As a learning process, transfer supports the learner's selection and remodeling of input structures as he progresses in the development of his interlanguage knowledge. As a production process, transfer is involved in the learner's retrieval of this knowledge and in his efforts to bridge linguistically those gaps in his knowledge which cannot be stepped by avoidance" [3,96]. Proverbs are brief statements showing uncondensed form of the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing. Many of them become very polished and there is no extra word in proverbs and sayings. Proverbs are important aspects of verbal discourse within the socio-