

New generation learning English as a foreign language is tech and social media lovers; however, the notions of interaction, literature, language, and culture are often perceived differently. Although they adore technology and social media, they frequently have distinct perspectives on discourse, literary studies, language, and societal values. Virtual reality and social media space usage consume the maximum time students across institutions spend daily interacting with their friends, teachers, and families and revealing parts of their identities. The researcher argues that literary texts and lexical usage in virtual worlds can transform learners' societal awareness and individuality, depending on their needs.

As Nurjan Jalgasov mentioned proverbial constructions can be expressed by the structure of simple or compound sentences. It should be noted, that the majority of proverbs are simple and laconic sentences which have deep meaning. Long proverbs are difficult to remember in memory, that's why they fall out of everyday use. As for short proverbs, they are very popular and are widely used in speech and texts [3].

Using technical knowledge in combination with literary concepts and ideas can be helpful in transforming their perceptions, behavior and language skills to create a new cultural space. In addition, the document emphasizes and envisages that students will use literary knowledge on social media to develop intercultural communication. Language teachers who wish to adopt a novel approach in virtual and real classroom settings may adopt the new curriculum. The study shows that while some views encourage teachers to reflect on and objectify their current understandings of good teaching practice. Others views enable teachers to scaffold literary texts based on virtual and digital space learning and thus bridging the long-standing gap between the theory and practice in gaining intercultural knowledge that teachers and learners have long grappled with. The study concludes that in light of cutting-edge educational philosophies and approaches for teaching foreign languages, the pedagogical opportunities in the utilization of literary texts in the digital environment allow for encouraging cross-cultural discourse. To promote more international communication, tolerance, and acceptance, the study suggests academia embrace an innovative and advantageous perspective.

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NAQIL MAQALLARDA QIRQ NUMERATIV BIRLIGINIŇ QOLLANILIWI

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Til milletin' o'zine say o'zgesheliklerin ha'm ma'deniyatin sa'wlelendiredi, a'sirese naqil maqallardin' sol milletin' milliy ha'm ma'deniy o'zgesheliklerin sa'wlelendiriwde orni u'lken. Naqil maqallarda tek g'ana xalqtin' u'rp-a'detleri ha'm milliy tu'siniklerin g'ana emes, ba'lki ta'riyxiy orinlar, belgili insanlar ha'm belgili personajlarda o'z ta'riypin tapg'an.

San naqil maqallar quramında kelip o'zinin' matematikalıq ma'nisin g'ana emes, belgili birzattin', qubilislardin' tu'siningiretinde ha'mde simvolliq ma'nide qollaniladi. Naqil maqallar quramında bir, jeti, tog'iz, qirq ha'm min' sanlari qollaniliwi tilimizde ko'p gezlesedi. Ha'mmesi xaliqtin' a'yyemgi waqitlardag'ı isenimlerin, tu'siniklerinen kelip shiqqan.

Qirq sani ko'pshilik tu'rkiy tillered ha'm esteliklerde usi formada ushrasadi. V.A. Gordlevskiy qirqtin' bir waqitlari diniy so'z bolg'anin ha'm "ko'p" degen ma'ni an'latqanin ko'rsetedi. L.Jala yha'm N. Borxanova 40 tin' tu'biri qir (поле) bolg'an dep, oni qiriy yag'niy qiyir (крайний) so'zleri menen baylanistiradi ha'm "qirq" so'zi ju'da ko'plikti, sansizliqti bildiredi. [1;19] Bul san ko'pshilik tu'rkiy tillerdegi siyaqli, qaraqalpaq tilinin' naqil maqallarında ko'plep ushrasip, belgisiz bir

ko'pliktin' shegin bildirip ha'r tu'rli sacramental ma'nide qollaniladi. O. Dospanov "Qirq sani etimologiyaliq jag'inan en' a'yyemgi waqitlarda ko'plik, molshiliq, sansiz sheksizlikni bildirip, waqit o'tiwi menen ma'nisi bir qansha da'rejede tarayip, ha'zirgi ku'nlerdegi semantikasini an'latiw menen g'ana sheklenip qalg'an",- dep pikir aytadi [2;132].

U'yde bir ku'n uris bolsa,
Qirq ku'n iris keter.
Bir ret duzin ishkenge,
Qirq ku'n sa'lem ber.
Qirq jil bayliq joq,
Qirq jil jarlilik joq.
Bir qatinnin' ma'kkari,
Qirq eshekke ju'k boladi.

Tilimizde qirq saninin' naqil maqallar quramida ko'p gezlesiwi misallar tiykarida ko'rsetildi.

Qirq sani tek g'ana naqil maqallar quramida emes ertekler ha'm da'stanlarda da ko'plep ushrasadi. Missal retinde aytatin bolsaq, "Pisirip otirsa, boyi bi rqaris, saqali qirq qarisi bir kisi keledi (N.A. Baskakov). Aradan qirq ku'n o'tkende Qoblan qiyal etti (Qoblan). Qirq ku'nshilik jollardan men de keldim jan balam ("Sha'ryar"). Da'stanlardag'i jigitlerdin', qizlardin' sani qansha ko'p bolsa da qirq dep aytila beredi. [1;44]

Qirq sani ha'r qiyli qa'de ha'm irimlarda da belgili bir shekti an'latadi. Misali, balanin' qirqina shig'iwi, siniqti qirq ku'nge shekem tan'ip qoyiw, qazannin' qirq qulag'in tislew ha'm t.b.

Bul san basqa tu'rkiy tillerde de sakramentalliq ma'nige iye. Misali, Tu'rkiyada tuwg'an hayaldi qirqinin' ishinde deydi, sondayaqa qaraqalpaq tilinde de.

Qirq saninin' u'lken mug'dardi, yag'niy belgisiz ko'plikni bildiriwi adamlardin' og'an ayriqsha bir ku'shli ma'ni bildiriwine alip kelgen. Sanawg'a qiyin predmetlerdi, a'sirese diniy tu'siniklerdi qirq sani menen baylanistiramiz. Qirq qalender qasimda ("Alpamis"). Jalg'iz edim, ja'rdem etkil bizlerge, G'ayip Eren qirq shilter pirlerim ("Alpamis").

Bul san tek g'ana da'stanlar, ertekler ha'm naqil maqallar quramida kelip ma'ni an'latip qalmay, 7,100 sanlari menen Qatar o'lini eske alip beriletug'in sadaqa ma'nisin de an'latadi. "Qaran'a qos o'giz, jetin'e jeti o'giz, qirqin'a g'unan, o'giz ju'zin'e, jilin'a jaqsi, ju'da' semiz eki o'giz soyaman ("Qaraqalpaq xaliq ertekleri"). [1;45]

Qirq saninin' kiyeli ha'm qa'siyetli sanaliwi balanin' ana qursag'inda qirq ha'mte boliwina da baylanisli do'regen. Tuwilg'an jas na'restenin' basina qirq qasiq yamasa qirq sho'mish suwquyip, qirq ku'nnen son' qon'silardi shaqirip qirq shelppek pisirip, shay berip, qirqinan shig'ariw xalqimizda bar da'stu'r.

Balani ko'ztiyedi dep qirq ku'nge shekem ko'rsetpeytug'in bolg'an. Adamnin' du'nyag'a kelgen qirq ku'ni qiyin waqit bolip, du'nyadan o'tkendegi qirq ku'ni de awir mezigil bolip esaplang'an.

Juwmaqlap aytqanda, qirq sani – turaqli so'z dizbeklerinde, naqil-maqallar, jumbaqlar, frazeologizmlerde ko'p ushrasatug'in sanlardin' biri. Qirq sani, birinshiden "ko'plik, sheksiz" degen tu'sinikni ekinshiden orta a'sir magiyasi sebebinen a'yyemgi da'wir mifologiyasinin' ta'sirinde jumbaqqa aylang'an, u'shinshiden bul sannin' kiyeli, qa'siyetli sanaliwi, balanin' ana qursag'inda jetiliw waqtina baylanisli.

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