



THE CONCEPT OF ETHICAL EVALUATION IN RUSSIAN AND UZBEK

Ochildiyeva Khilolakhon Gulamovna

Teacher of the Kokand State Pedagogical Institute,

Post-Graduate Student of the Bashkir State Pedagogical University

Annotation

Uzbek phraseological units, reflecting elements of culture, are associated with many areas of human life. At the same time, they can be connected both with the everyday and empirical experience of the people, and with the sphere of material culture, with the historical experience of the people, etc. In the Uzbek language, as in many other languages, there are enough phraseological units with "color" components.

Keywords: additional words, stylistic marking, accepted definition

Both languages belong, according to the morphological classification, to languages that have affixes. However, Russian is inflectional (i.e. "flexible", Latin), while Uzbek is agglutinative.

What is this supposed to mean? It turns out that in the Uzbek language, each individual morphological meaning of a word is expressed by a separate affix, and affixes are added to the base in a certain sequence (if there are several of them). As a result, each word is quite simply parsed into "spare parts".

However, in Russian everything is different. Here, the morphological meaning of the word includes gender, number, as well as case, voice, mood, and type, and is formed in various ways:

External inflection – i.e. suffixes, prefixes, and endings added to the root of the word-when-to-go, pro-to-go-xia,

Internal inflection, i.e. the substitution of some letters in the root of the word for others: lie-lie,

Alternating phonemes: search – search, often-more often,

Suppletive method: person – people, child-children,

Change of accent: seeker-seek.

In the Uzbek language, prepositions are practically absent – they are successfully replaced by varieties of suffixes or additional words placed after the main word.

In Russian, there are grammatical categories that do not exist and have never existed in Uzbek.

Here we mean species, genus, inanimate or animate. For example, in Uzbek, the pronoun "u" can mean "he", "she", "it", and it means not only an animated person. In Russian, sentences do not have a hard-coded word order, whereas in Uzbek, there is such an order.

For example, depending on the intonation and the emotional color/context being put in, a Russian-speaking person may say: "I went for bread", "I went for bread", "I went for bread", whereas an Uzbek will always say "men (I) nonga (for bread) ketdim (left)". At the same time, in the Uzbek language, the verb consistently occupies the last place in the sentence. To understand the cultural connotation of phraseological units, it is necessary to interpret the figurative basis of the internal form of phraseological units in the sign "space" of the Uzbek language community. This is the main thing in the study of cultural and national specifics of phraseological units. Cultural knowledge is "caught" from the internal form of phraseology because it contains such elements that give the phraseology a national-cultural flavor.

The culturological information contained in phraseological units is related in its various aspects to various components of the semantic structure of phraseology: to the denotative (descriptive) (this component corresponds to what is designated as an objectively existing class of features that defines the "contours" of a fragment of reality, the situation that exists in reality), to the grammatical component (it displays all the grammatical, or code, properties of the idiom), to the evaluative component (it carries information about the value of what is reflected in the denotative content of the idiom, at the same time, the "evaluating" subject correlates with the value picture of the world everything that happens or happens in the world and is reflected in idioms), with the motivational component (it is usually correlated with the phenomenon that in modern linguistics is called the internal form of the name (no matter what: words or phraseological units, etc.), as well as with the phraseological picture of the world, with the emotive macro component (it combines all the information that relates to the feeling-the relationship of the subject to the designated; emotivity manifests its effect on the scale of "approval-disapproval", these are the extreme points of the scale, between which there are other characteristics such as neglect, humiliation, censure, endearment, irony, ridicule, etc.), with a stylistic component (the main thing for this component is functional and stylistic marking, which is regulated by the facts of a social nature — it indicates the



appropriateness/inappropriateness of the use of phraseology in a particular sphere of communication.

For example, in Russian, when forming a noun that means a person's profession, different word-forming suffixes can be used: stone-schik, artist, builder, architect, etc.

In the Uzbek language, there is only one affix that reflects belonging to a profession – this is the affix "- chi". As a result, we have: fisherman-balik+chi, controller-nazorat+chi, writer-yozuv+chi.

In Russian, there are words used exclusively in the plural, but in Uzbek there are no such words.

For example, scissors, glasses, trousers, chess are not used in the singular.

The types of verb pledges in Uzbek and Russian also differ from each other.

Thus, the real, passive, and reflexive voices are common to both languages. In addition to these, Uzbek has forced and mutual-joint pledges, while Russian has mutual and reciprocal – medium pledges.

Numerals in both languages are divided into ordinal and quantitative ones according to their grammatical features and meaning.

However, in the Uzbek language, numerals do not decline, while in Russian, they are just like nouns, they can vary in cases.

In both languages, there are three moods of verbs – imperative, indicative and subjunctive. The adverbs in both languages do not incline or change depending on the person or number.

Recently, a lot has been written about linguoculturology, despite its "youth". Probably, therefore, there is no generally accepted definition, no consensus on the status, subject and methods of linguoculturology. The theoretical and methodological basis of this discipline is currently at the stage of formation. It is generally accepted to define linguoculturological research as the study of language in an indissoluble connection with culture. In general, it can be defined as follows: Linguoculturology is a science that "arose at the intersection of linguistics and cultural studies and examines the manifestations of the culture of the people, which are reflected and fixed in the language". The manifestations of culture are most fully reflected and fixed in the phraseological units of the language. Phraseological units in their separate aspects "show" the history of culture, its modern manifestations. The cultural component of phraseological units is directly related to pragmatics. The attribution of the cultural component to pragmatics is determined primarily by the fact that the subject of speech and



its addressee are always subjects of culture. One of the basic concepts of linguoculturology is the cultural connotation of language units. "Cultural connotation is, in its most general form, the interpretation of denotative or figurative motivated, quasi-denotative, and aspects of meaning in cultural categories. In relation to the units of the phraseological composition of the language as signs of secondary nomination, the characteristic feature of which is the figurative-situational motivation, which is directly related to the worldview of the native — speaking people, the mediastinum of the cultural connotation, its main nerve is this figurative base».

The linguoculturological approach to the study of linguistic phenomena as units that reflect the national specifics of the people is relevant at this stage of the development of linguistics. Research in this area is very relevant in our time, and it examines various aspects of the national-cultural specificity of the language both in general theoretical terms, and in specific studies devoted to the study of national-cultural features in the field of vocabulary and idiomatics, as well as key concepts of different languages and cultures. Recently, much has been written about linguoculturology, despite its "youth". Probably, therefore, there is no generally accepted definition, no consensus on the status, subject and methods of linguoculturology. The theoretical and methodological basis of this discipline is currently at the stage of formation. It is generally accepted to define linguoculturological research as the study of language in an indissoluble connection with culture. In general, it can be defined as follows: Linguoculturology is a science that "arose at the intersection of linguistics and cultural studies and examines the manifestations of the culture of the people, which are reflected and fixed in the language" [2.1997, 8]. The manifestations of culture are most fully reflected and fixed in the phraseological units of the language. Phraseological units in their separate aspects "show" the history of culture, its modern manifestations. The cultural component of phraseological units is directly related to pragmatics. The attribution of the cultural component to pragmatics is determined primarily by the fact that the subject of speech and its addressee are always subjects of culture. One of the basic concepts of linguoculturology is the cultural connotation of language units. "Cultural connotation is, in its most general form, the interpretation of denotative or figurative motivated, quasi-denotative, aspects of meaning in cultural categories. In relation to the units of the phraseological composition of the language as signs of secondary nomination, the characteristic feature of which is the figurative-



situational motivation, which is directly related to the worldview of the native — speaking people, the mediastinum of cultural connotation, its main nerve is this figurative base". Phraseological units are the most "representative" units of linguoculturology: the internal form of phraseological units, which is the carrier of motivation, often contains elements of the national-cultural plan, since phraseological units arise on the basis of" a figurative representation of reality, reflecting primarily the everyday-empirical, historical and spiritual experience of the language collective associated with its cultural traditions ". Each nation has its own unique ways of world perception, world perception and worldview, which form the basis for a national assessment of the realities of the surrounding reality. Phraseology is one of the ways of linguistic worldview, which gives reason to say that there is a phraseological picture of the world in every language. The means of embodying the cultural and national specifics of phraseological units is the figurative basis, the internal form of phraseology. The way to indicate the cultural and national specifics is to "interpret the figurative basis in the iconic cultural and national "space" of a given language community."»

Literatures:

1. N..Makhmudov, D. Khudoyberganova. Explanatory Dictionary of the Uzbek language analogues.- Tashkent, "Spirituality".2013
2. Sh. Rakhmatullaev. Explanatory phraseological Dictionary of the Uzbek language.- Tashkent.1998
3. Senderovich S. Revision of Jung's theory of the archetype. // Logos. 1994. No. 6.
4. Telia V. N. Cultural and national connotations of phraseological units (from world vision to world understanding). // Slavic linguistics. XI International Congress of Slavists. Moscow: "Nauka". 1993.
5. Telia V. N. Russian phraseology. Semantic, pragmatic and linguoculturological aspects. M. School "Languages of Russian culture". 1996.