

себеби оларды билиў усы мәдениятлардың ўәкиллери мүмкин.  
арасында байланыс орнатылыўына көмеклесийи

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**РЕЗЮМЕ.** Ушбу мақолада Инглиз ва Қорақалпоқ тилларидаги дастурлар ва ишонш лексикасининг этнолингвистик тахлили, этнолингвистика тушунчаси, этномаданий маълумотларнинг келиб чиқиши, Велиеф – ишонш лексемасининг лексик ва семантик тахлили, Инглиз тилидаги белиеф лексемасининг луғатлардаги маъноларининг тахлили ҳақида кўрсатилган.

**РЕЗЮМЕ.** В данной статье рассмотрены этнолингвистический анализ английской и каракалпакской традиции, лексика веры, концепции этнолингвистики, происхождение этнокультурной информации, лексико-семантический анализ лексемы вера, анализ значений лексемы вера в словарях английского языка.

**SUMMARY.** This article deals with the ethno linguistic analysis of the English and Karakalpak traditions, the meaning of the word of Belief, the concept of ethno linguistics, the origin of ethno cultural information, the lexico-semantic analysis of the lexeme Belief, and the analysis of the meanings of the lexeme of Belief in English dictionaries.

### PROBABILITY IN THE MODALITY CATEGORY OF THE ENGLISH AND KARAKALPAK LANGUAGES

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**Tayanch so‘zlar:** modallik kategoriyasi, modal so‘zlar, modal bo‘laklar, epistemik modallik, shaxslararo munosabat, daraja, imkoniyat, til birligi.

**Ключевые слова:** категория модальности, модальные слова, модальные частицы, эпистемическая модальность, межличностная функция, степень, возможность, языковая единица.

**Key words:** category of modality, modal words, modal particles, epistemic modality, interpersonal function, degree, possibility, language unit.

The modality is quite a broad category in English. In addition, it should be noted that modal verbs are used in English more often than in Karakalpak, due to the fact that some of their meanings can be translated into Karakalpak only with the help of modal verbs.

*Modality* refers to opinion or judgment of the speaker on the content and speech function of the clause. This article is concerned with the interpersonal function of language in terms of modality. *The interpersonal function* means that language is used to enable the speaker to participate in communicative acts with other people, to take on roles and to express and misunderstand feelings, attitude and judgments. In the English language, modal verbs are allocated to a special group, characterized by the presence of features that belong only to verbs with modal meaning. Modal verbs reflect many shades of meaning, namely: possibility and impossibility, necessity and obligation, probability, doubt, certainty, desirability, permission and prohibition.”

*Probability.* Thompson [1: 57] notes that probability is how likely it is to be true. It means that how the sentence is equivalent to either *yes* or *no*, for instance, *maybe yes* or *maybe no*, with different degree of likelihood attached. Some of the basic points of probability scale are: *possible* - *probable* - *certain*. That scale confirms that *possible* is lower than *probable*, and *probable* is again lower than *certain*. It means that *certain* is more convincing than *probable* and *possible*.

Probability can be expressed in three ways: finite modal operator, modal adjunct, and the combination of both finite modal operator and modal adjunct.

1. Probability which is expressed by finite modal operator.

- a. This guy *may* be a new comer. (Probability)
- b. He *might* join in our class. (Doubt)
- c. He *must* be from the same department. (Certainty)

2. Probability which is expressed by using modal adjunct:

- a. He is *possibly* a migration student. (Uncertainty)

- b. He *probably* joins us in this department. (Probability)
  - c. He is *certainly* from the same department. (Certainty)
3. Probability which is expressed by using both finite modal operator and modal

adjunct:

- a. The doomsday *will possibly* come in 2012. (Possibility)
- b. The doomsday *will probably* come next year. (Probability)
- c. The doomsday *will certainly* come on Friday. (Certainty)

*Epistemic Modality.* Epistemic was derived from the Greek word *epistēmē* ‘knowledge’. Thus, epistemic modality is related to a speaker’s knowledge on the proposition. As Palmer indicates “any modal system that indicates the degree of commitment by the speaker to what he says” [2:51]. The degree of certainty on the knowledge of a proposition may fall under several grades: certain, probable and possible. So, epistemic modality may be defined as the use of modality which is based on the speaker’s evaluation and judgment in relation to the degree of confidence of the knowledge on a proposition. Epistemic modality functions to comment on and evaluate an interpretation of reality in carrying out speech functions. So, it refers to the way speakers communicate their doubts, certainties, and guesses (their modes of knowing). More technically, epistemic modality is defined as the linguistic expression of an evaluation of the chances that a certain hypothetical state of affairs under consideration or some aspect of it will occur, is occurring, or has occurred in a possible world which serves as the universe of interpretation for the evaluation process.

The meanings of epistemic modality are classified on the basis of the degree of certainty; thus they may be differentiated into: certainty, probability, and possibility [3: 428].

#### 1. Epistemic Certainty

Epistemic certainty conveys the highest degree of confidence based on the speaker’s knowledge on the

proposition. Epistemic certainty may be expressed by various linguistic properties as given in the following.

### 1. Modals

Epistemic certainty is commonly expressed with the modal operators *must* and *will*.

a. The bread *must* be well-cooked. It has been grilled for fifteen minutes.

b. His father *will* be disappointed as he has not completed his study after five years.

### 2. Modal Adjunct

A number of modal adjuncts may carry the meaning of epistemic certainty such as *certainly*, *definitely*, *surely*, etc.

a. The food is *certainly* well-cooked. It has been boiling for twenty minutes.

b. His father is *definitely* disappointed as he has not completed his study after five years.

c. The boy *will surely* be successful for his being diligent and perseverance.

### 2. Epistemic Probability

Epistemic probability conveys the median degree of confidence based on the speaker's knowledge on the proposition. Linguistic properties which may express epistemic probability are described below [4:170].

#### 1. Modal

The modal operators *should* and *ought to* may convey epistemic probability.

a. At midnight he *should* have been sleeping soundly.

b. The teacher is punctual and it is eight o'clock now so the class *ought to* have started.

#### 2. Modal Adjunct

The modal adjuncts which express epistemic probability are *probably*, *perhaps*, and *maybe*.

a. *Probably*, he comes to her house today.

b. *Maybe*, the examination will be held next week.

#### 3. Lexical Verbs

The lexical verbs *guess*, *think*, and *suppose* may express epistemic probability.

a. He *thinks* he would pass in the subject.

b. We *suppose* that all the students' works are fair.

#### 4. Clause with Adjective

Epistemic probability can be realized in a clause with such adjectives as *likely*, *probable*, etc.

a. It is raining heavily and so many students *are likely to* arrive late.

b. Palestine *is probable to* get its independence next year.

c. *It is probable* that Palestine gets its independence next year.

#### 5. Clause with Noun

Epistemic probability may also be expressed by a clause beginning with the existential *there* followed by a noun and a that-clause. The nouns commonly used to express epistemic probability are *likelihood*, and *probability*.

a. There is *likelihood* for most students to arrive late as it is raining heavily.

b. There is a *probability* for Palestine to get its independence next year.

c. *There is a probability* that Palestine gets its independence next year.

As in other languages, the Karakalpak language is given great importance to the grammatical degrees of modality. At present, modal words are understood as those words that were previously used in the helping verbs, connectors. English modal verbs correspond modal words in Karakalpak.

The question of modal words in Karakalpak was put forward by N.A. Baskakov [5:477], who for the first time established their grammatical nature. In Karakalpak linguistics, as in other languages, paid much attention to the

grammatical category of modality. But the question that interests us became the subject of serious research relatively recently and the term "modal words" began to be used only in the late 1950th and beginning in the 1960th in school subjects. Furthermore, in the Karakalpak language modal words are a part of speech to define the speaker's attitude to toward the object. In morphology, modal words are considered —not derivative part which do not divided into morphemes or do not contain any affixes [6:412]. On the other hand, modal words are followed by other parts of speech and their meanings are described by those parts of speech. Verbs take a great part to form modals.

Modal words in the Karakalpak language can be used in different meanings expressing like hypothesis, doubt, expectation: *bálkim* (*bálki*), *múmkin*, *shaması*, *qáýdem hám t.b.* [7:21].

For examples: *Shaması, bir jerlerde tayıp ketip qulağan bolsa kerek* (Ö.Xojaniyazov).

*It's probably he has slipped somewhere and fell down.*

*Bálkim, biraz sólerin umıtqan shıǵarman* (T.Qayıpbergenov).

*Maybe I have forgotten some words.*

*Múmkin, oǵan Aydananıń sózleri tásir etken shıǵar* (Ö.Xojaniyazov).

*Perhaps the speeches of Aydana did influence on him.*

In these examples modal words "shaması", "bálkim", "múmkin" gives the meanings probability and prediction.

In the Karakalpak language modal word "múmkin" can give the probability at the same time as an individual word and componential word.

For example: *Múmkin, altı kózdiń orınına jigirma kóz salınǵan shıǵar?* (T.Qayıpbergenov)

*It's probably they have put twenty windows instead of six.*

*Usınnan keyin onıń ne dewi múmkin?* (T.Qayıpbergenov).

*What will he say after that?*

Modal words «múmkin», «ıtimal» can be used as a motion verb following main verb giving the meaning of supposition.

For example: *Sizlerge usap qalǵanlar jáne tabılıwı múmkin* (T.Qayıpbergenov).

*Supposedly there can be found other ones like you.*

*Qorqıp ketken bolıwı da ıtimal* (K.Mámбетov).

*Perhaps she got frightened.*

Doubt, scepticism, prediction are described with modal words like "bálkim" (*bálki*), "múmkin", "shaması", "qáýdem", etc.

For example: *Bálki, bul Ormanbettiń birinshi muxabbatı shıǵar* (T.Qayıpbergenov).

*Maybe, she is first love of Ormanbet.*

The modal word "shıǵar" follows a predicative with the affixes -ǵan-gen, -qan-ken, -tuǵın, -jaq and expresses the meaning of a prediction or a hypothesis, expressed as a composite predicate.

For example: *Múmkin, tek awır jaralı bolǵan shıǵar* (S. Kapaev).

*It's probable, he has only been injured.*

*Az sanlı bolıp qalǵanıbizǵa sebep – sol eń jaman qasıyetlerdiń juqalı kesel bolıp tuqım quwalawınan shıǵar* (T. Qayıpbergenov).

As for the common features in expressing modality in English, Karakalpak, we should note that in two languages there have been discovered modal words. They express identical modal meanings in there two languages. Particles are common for Karakalpak. In the English language there are also particles but they are neutral, i.e. they don't have modal meaning [8:640]. Besides, in Karakalpak there are no pure modal verbs. Modality can be expressed with the help of auxiliary verbs bearing some modal meaning. Thus, as in the modality category of the English language, in

Karakalpak language there is a probability in modality without the exceptions of certainty degrees.

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**РЕЗУМЕ.** Modal kategoriyaning namoyon bo‘lishida keng ehtimollikning mavjudligi, albatta, bu kategoriyaning umuminsoniy hodisa ekanligidan dalolat beradi va uni o‘rganish til konstruksiyasining mohiyatini tushunish uchun katta ahamiyatga ega. Mazkur maqolada ingliz va qoraqalpoq tillarida tilning eng murakkab va keng qamrovli modallik kategoriya-siga bo‘lgan munosabatlari hamda modallik kategoriya-sining ifodalanishini tahlil qilinadi.

**РЕЗЮМЕ.** Наличие широкой вероятности в проявлении модальной категории, безусловно, свидетельствует о том, что эта категория является универсальным явлением и её изучение имеет большое значение для понимания сущности языковой конструкции. В данной статье анализирует отношения языка к наиболее сложной и всеобъемлющей категории модальности в английском и каракалпакском языках, а также выражения категории модальности.

**SUMMARY.** The presence of wide probability in the manifestation of the modal category, of course, indicates that this category is a universal phenomenon and its study is of great importance for understanding the essence of a language construction. In this article, the author analyzes the relationships of the language to the most complex and comprehensive category of modality in English and Karakalpak, as well as the expression of the category of modality.

## ЛИНГВОМАДАНИЯТШУНОСЛИК ТИЛШУНОСЛИКНИНГ ТИЛНИ МАДАНИЯТ ФЕНОМЕНИ СИФАТИДА ЎРГАНАДИГАН ЙўНАЛИШИ СИФАТИДА

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**Таянч сўзлар:** назария, тил, маданият, ёндашув, ижтимоий муносабат, мулоқот, лингвомаданиятшунослик, оламнинг лисоний тасвири.

**Ключевые слова:** теория, язык, культура, подход, социальные отношения, коммуникация, лингвокультурология, языковая репрезентация мира.

**Key words:** theory, language, culture, approach, social attitude, communication, linguoculturology, linguistic representation of the world.

XX аср бошларидан буён кўплаб илмий назариялар, тил ва маданият ажралмас бирлик деган ғояга асослана бошлади. Маданият тилшунослик билан шунчаки ёнма-ён соҳа сифатида эмас балки “инсон сири, тил ва матн сирини чуқур таҳлилларсиз тушиниб бўлмади” деган феномен сифатида тадқиқ қилинади [7:59].

“Тил ва маданият” муаммосининг тадқиқ қилинишида И.Г. Ольшанский муаммони ўрганиш учун уч хил ёндашувни таклиф этган. Улардан биринчиси, файласуфлар томонидан ишлаб чиқилган бўлиб, (С. А. Атановский, Г. А. Брутян, Э. С. Маркарян), тил ва маданиятнинг бир томонлама уйғунлигини инobatга олиб тузилган. Воқеъликдаги ўзгариш туфайли тил ҳам ундаги маданий ва миллий стереотиплар ҳам ўзгариб боради. Мухтасар қилиб айтганда, давр ўтган сайин маданий–миллий андозалар ва тилнинг ўзи ҳам ўзгаради. Иккинчиси ёндашув эса тилнинг маданиятга кўрсатадиган таъсирини ўзида тақозо қилади (В. Гумбольдт, А. А. Потебня, Й. Л. Вайсгербер). Учинчи ёндашув эса тилнинг ва маданиятнинг бир бирига ўзаро таъсири оқибатида келиб чиққан бўлиб, бир томондан тил маданиятнинг асосий таркибий қисми, маданият ҳам тилнинг таркибига кирган асосий бирлик ҳисобланади [8:18-19].

Инсон фаолиятининг бирон бўлаги натижасида тил ва маданият ўртасидаги уйғунликни аниқлаш мумкин. Айнан шу фаоллик бўлагига тил ва маданият таъсири уйғунлашган бўлса, тадқиқот учун ҳам имконият яратилади [11:106-107].

Инсон ўзини тутиши, ахлоқини унинг психологияси, тилини ҳар томонлама ҳаммага тушунарли бўлиши фанга киритилмаган омилдир. Лекин бу масала

юзасидан ҳам кўп баҳс мунозаралар юритилади. Маълумки, «маданият» тушунчасининг мазмуни аниқланмаган. Маданият деб табиатга киритилмаган объектлар, яъни бинолар, қурилмалар, кийимлар, овқаттайёрлаш усуллари, ижтимоий муносабат, вербал ва новербал мулоқот, болалар тарбияси, таълим, дин, эстетик афзал кўриш, фалсафа ва бошқалар.

Жуда кўп ҳолларда маданиятнинг моддий ва маънавий, санъатга оид синфларга ажратилиши ҳам кўп учрайди. Маданиятнинг моддийлик ва маънавий қадриятларга бўлинишини олимлар илмий абстракция деб баҳолаб, маданиятнинг яхлитлиги ҳақида ҳулоса қабул қилишди. Унда ҳар бир моддийлик яратилишидан олдин инсон онгида ғоя сифатида шаклланган бўлиши керак. Шу билан боғлиқ равишда ҳам маданиятнинг компонентларини аниқлашнинг иложи йўқ. Шунингдек, “маданият” деганда “воқеа ва ходисалар, аломат, белги ва предметларнинг кенг доираси” тушунилиши ҳақида ҳам фикр йўқ эмас.

Турли маданият гуруҳларида айнан бир тушунчанинг қатламларида турли фикрлар жамланади. Мисол учун, хитойликлар учун оила “бахт ва гармония” рамзи бўлса, пул эса “муҳим, кўп, оз, яхши ва қимматбаҳо” деб баҳоланади. Ўзбек маданияти вакиллари учун эса оила муқаддас, саждагоҳга тенгланган, пул эса қўлнинг кири деб баҳоланади.

Хуллас, турли маданиятлар ўртасидаги фарқларга мисол келтирилмаган бўлса, рўйхат чексиз бўлиши аниқ. Ҳаётнинг турли жабҳалари турлича қадрият сифатида баҳоланади. Таомлар ҳам ҳамма ерда турлича тайёрланади ва ҳк.