

300 words from Karakalpak to Russian translated literature.

The analysis of A. Umarov's dictionary shows that the composition of Karakalpak words reflected in the Russian-language texts are mostly nouns denoting various concepts. They are divided into the following thematic divisions:

1) Words with the meaning of face (aksakal, aspaz, arabekesh, bajban, beldar, belsendi, jasavyl, zerger, caravanbashi, kurbashi, murap, naspurish, etc.).

2) Words denoting the names of implements (bel, gulmoyyk, gunde, gurek, kakpan, orak, pazna, tyrman, etc.).

3) Words denoting household items (alasha, boyra, gubi shelek, guze, digirman, kebeje, kelikelsap, kozak, kumgan, orlik, sukabak, khurjun, etc.).

4) Words for religious concepts (allah, akhun, imam, maksim, mullah, namaz, oraz, sufi, khoja, shariah, etc.).

5) Words denoting kinship (apa, ata, biykesh, zhenge, kainaga, kainym, kelin, kurdas, myrzaga, sheshe, etc.).

6) Words denoting the names of national dishes and food and drinks (boursak, beshbarmak, gurtik, zharma, zagara, kaimak, katyk, katybylmyk, kaun, kurt, kurdak, may juice, suk, suk gozhe, shaule, shurpa, etc.).

7) Words denoting national customs, games (as, besik, zhyry, betashar, zhuap, kalym, kok bar, suyunchi, talak, taslau, tusau toi, usyr, etc.).

8) Words denoting means of transportation (arba, atshana, keme, ogizshana, from arba, payapil, sokpak, etc.).

9) Words for jewelry, clothes and shoes, fabric, headwear (aydynly, arabek, basorau, bas oramal, belbeu, beshpent, boz, gupi, etik, keush, kimeshek, koilek, kurash, kyzy, masi, saukele, ton postun, sharshy, shogirme, etc.).

10) Words denoting names of plants (azhyryk, jida, jigil, jugara, zheken, koknar, kuga, kurai, yantak; this also includes stable word combinations (terminisms): ak-tal, akterek, juzgun, Karabarak, Karagach, turangil, shengel, etc.).

11) Words denoting national musical instruments and naming performers of songs, dastans (bakhshy, dombra, dutar, zhrau, kobyzy, kyssakan, saz girjek, sazendi, synay, ushpelek, shynkobyz, etc.).

12) Words related to agriculture and water management

(ak egis, arpa aspect, basu, boget, kair, kazu, karabura keriz, kamar, tarnau, tartpa, chigir, etc.).

13) Words denoting the names of animals, insects (gabelle, kiyik, nar, serke, tai, tulki, chayan, etc.).

14) Interjective words included in sentences (ai, alla-alla, wai, iye, ha, hau, ettegen - ai, etc.), expressing a vivid national flavor [6].

It should be noted that the considered Karakalpak words have been mastered by the Russian language to a large extent and phonetically. Most of them are transformed, obeying the sound laws of the Russian language (for example, i-jingil is written after the hissing sounds), and some are preserved in the same form as they are used in the source language (shi-shimildik, zhi-zhirau). There is a variation in the graphic design of individual words (korpesh-kurpacha, suyunshi-suyunshi, suiyinshi, etc.). Often there is d (jasaul-jusaul, zhigit-jigit), etc., before the g.

The genus and number of Karakalpak words are determined by the law of the Russian language. Nouns are not usually declined when they end in a sound unusual for the Russian language (sufi, kurbashi, bakhshi, etc.): (Cf.: "But here came the strong voice of the Bakhsha, who sat by the fire itself" - A. Begimov 1987, p.155). Most female names are also not declined if they have a hard consonant at the end [2], etc.

A certain part of the borrowed words, included in the regular word-formation models of the Russian language, gave a number of derivative words with suffixes -chan, -sk, -n, -ov: aul- aulchane; turangil-turangil-turangilov.

There are cases of the use of Karakalpak words in figurative meaning [6]. "Tulpar" - in mythology "winged horse," and in this case it means "railroad."

In conclusion, we can conclude that in Russian-language texts Karakalpak words are used to express a peculiar and multifaceted national and socio-historical coloring. They are woven into the language of the works, as an inseparable important component of artistic and pictorial and semantic and stylistic means.

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РЕЗЮМЕ

Qoraqalpoqlarning rus badiiy matniga ta'siri masalalari ko'rib chiqiladi. Misol tariqasida Qoraqalpog'iston adiblarining rus tilida yozgan yoki tarjima qilgan asarlari keltiriladi.

РЕЗЮМЕ

Рассматриваются вопросы влияния каракалпакизма на русскоязычный художественный текст. В качестве примеров рассматриваются произведения писателей Каракалпакстана написанные или же переведенные на русский язык.

SUMMARY

It is discussed how Karakalpakisms have influenced on Russian-language fiction. As an example presents the works by Karakalpak authors that have been translated or written in Russian.

O'ZBEK ALLALARIGA PSIXOLINGVISTIK YONDASHUV

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Tayanch so'zlar: alla, psixolingvistika, emotsiya, stress, kayfiyat, assotsiativ birliklar, assotsiativ maydon.

Ключевые слова: колыбельная, психоллингвистика, эмоция, стресс, настроение, ассоциативные единицы, ассоциативное поле.

Key words: lullaby, psycholinguistics, emotion, stress, mood, associative units, associative field.

Psixolingvistikaning vazifalaridan biri til birliklari ortida yashiringan psixologik omillarni matnning lingvistik xususiyatlari bilan uyg'unlikda o'rganishdan iboratdir [9:64].

Allalar psixologlar "onalik melodiyasi" deb nomlagan

yorqin birlashmani tashkil etadi. Bunda faqatgina kuylash nazarda tutilmaydi, balki pichirlash, bola tilida gapirish, mayin ovozda erkalash, shoshilib gapirish va hatto bolani o'pishi ham bolaga kuchli ta'sir kuchiga ega. Ona tovush bilan birga tegish, jestlar va yuz ifodalari orqali ona va

bola o'rtasidagi ko'rinmas rishtani bog'laydi. Onalik melodiyasi go'dakning xohish va ehtiyojlariga to'liq javob beradi [7:220].

Bolaning tovush, mayin kuy, ritmik qo'shiqlarga bo'lgan ta'sirchanligi kichikintoyga uning asab tizimi uchun yengillik va xavfsizlik hissini shakllantiradi. Ribble bolalarning sog'lom hissiy hayotini rivojlantirish uchun alla kuylash ahamiyati haqida so'z yuritarkan, Rene A.Spitz bolaning dastlabki yoshlarida shakllantirilgan psixologik faktorlar uning keyingi hayotida muhim rol o'ynashini ta'kidlagan.

Til, kognitiv qobiliyatlarning murakkab tarmog'iga kiritilgan. Bola ikki yoshlar atrofida, ikkita so'zni yonmayon qo'yib foydalana olganida tildan foydalanish uchun tayyorgarlik bazasining katta qismi bajarilgan hisoblanadi [4:81-83]. Bu degani, bola shu paytgacha eshitib yurgan narsalari, shu jumladan allalarni endi o'zi qisqa ko'rinishda bo'lsa ham ifodalay oladi. Tadqiqotni amalga oshirish jarayonida shu narsaga guvoh bo'ldikki, odatda ko'pchilik bolalarning qo'llariga qo'g'irchoq yoki shunga o'xshash biron narsani olgan holda, ilk qo'llagan so'zlaridan biri bu, alla-yo alla bo'ladi. Bu, o'z o'rnida, allaning bola oningga ta'siri bilan bog'liq hodisa sanaladi. Alla so'zlari bolaning shuuriga singgani tilda o'z aksini topadi.

Insonning ruhiy holati aks etgan mikromatnlar shuni ko'rsatadiki, ularning sintaktik-shakliy tuzilishi hamda matn yaratish uchun lozim bo'lgan nominativ birliklar qanday bo'lishini aynan matnda ifodalayotgan hissiyotning xarakteri belgilab beradi – matn tuzuvchi shu hissiyotga mos keluvchi so'zlar, jumlar va ohangdan foydalanishga harakat qiladi. Bu matnning muhim psixolingvistik xususiyatlaridan biridir [9:66].

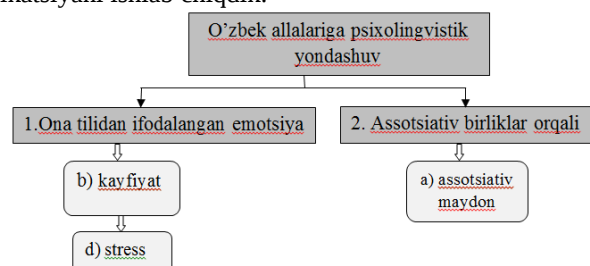
Bola o'z tilining asosiy, birlamchi qonuniyatlarini kashf qilish uchun ota-ona nutqini eshitishi shart [4:105]. Bola uchun tashqi dunyodagi muhim qurol, bu albatta, katta odam. Ota-onaning allalar vositasida olib borgan nutqi esa, oddiy kundalik muloqotdan ma'naviy-ma'rifiy jihatdan ham samaraliroq xususiyatga ega. Chunki alla nafaqat uxlashga moslashganligi, balki o'zida atrof-muhit bilan bog'liq bilimlarni qamrab olgani bilan ham oddiy nutqdan farq qiladi. Allalarda bolani tashqi dunyo bilan tanishtiruvchi umumiy bilim mujassam. Shu sababli, allalar vositasida olib borilgan muloqot esa, bolaning ma'naviy jihatdan rivojlanishida o'zining ahamiyatli o'rniga ega.

Lingvistik muloqot, shubhasiz, bola o'z jamiyatining bilim va qadriyatlarini egallashi uchun asosiy vositadir [4:162]. Bolaning ongida tafakkur tizimi vaqt o'tishi bilan atrof-muhitdagi narsalar, hodisalar va vaziyatlarni ifodalovchi vizual, eshitish va tegish stimullari kabi dunyoning qabul qilish stimullari bola tomonidan boshdan kechirilish asnosida rivojlanadi [5:197].

Allaning qudrati hali tug'ilmagan bolaning ya'ni homilaning o'sishi va rivojlanishiga ta'sirida ham seziladi. Yaqinda amalga oshirilgan tadqiqotlar shuni ko'rsatadiki, allani jonli kuylash Yangi tug'ilgan Intensive bo'limidagi chaqaloqlardagi rivojlanish bilan bog'liq bir qancha muammolarni bartaraf etish bilan birga ota-onalardagi stressni kamaytirishda ham samarali ekanligi isbotlandi [1:13].

Psixologiyaga doir adabiyotlarda insonda naqadar tez va barqaror bo'lishiga ko'ra his-tuyg'ularning quyidagi turlari farqlanadi: affekt, kayfiyat, stress va boshqalar [8:233]. Emotsiya turlari, aslida, son jihatdan ko'pchilikni

tashkil qiladi, biroq alla matnlarida bu turlarning bar-chasini uchratish mushkul. Shu sababdan, biz alla matnlarini psixolingvistik tomondan tadqiq qilishda alla matnlaridagi onaning o'zi tomonidan aytilgan, ruhiy holatni ifodalovchi so'zlar va alla matnini tashkil qiluvchi, umumiy ma'noni aniqlashda asosiy vosita hisoblangan assotsiativ maydon hosil qiluvchi birliklardan foydalanishga qaror qildik. O'zbek onalari tomonidan kuylangan allalardagi lingvistik birliklarni onaning psixologik holati bilan bog'liqligini aniqlash maqsadida quyidagi klassifikatsiyani ishlab chiqdik.



Ayrim allalarda ona ruhiy holati kuylanayotgan alla orqali yaqqol aks etadi. Bunda ona butun borliqni, hatto allalayotgan farzandini ham unutib, o'z kechmishlari, o'y-hayollari bilan band bo'ladi. Allada inson emotsiyasining qaysi turi ifodalanganligini aniqlaymiz. Dastlab, tahlilga tortmoqchi bo'lgan emotsiya turlari haqida qisqacha tushuncha berib o'tsak.

Kayfiyat - zaif yoki o'rtacha kuchga ega bo'lgan va, odatda, ancha barqaror emotsional holatdir. Quvnoq kayfiyat, ma'yus kayfiyat, g'amginlik kayfiyati, g'azab kayfiyati va shu kabi kayfiyatlar, yaxshi yoki yomon kayfiyatlar ko'rinishida kechadi. Odamdagi turli kayfiyat turlicha sabablar tufayli tug'ilishi mumkin. Odamning shaxsiy yoki ijtimoiy hayotida sodir bo'lgan va shu odam uchun katta ahamiyatga ega bo'lgan biror voqea mana shu xildagi kayfiyatning tug'ilishiga sabab bo'lishi mumkin. Aynan shu kayfiyat ona kuylagan alla so'zlarida o'z aksini topadi [2:284]. Inson kayfiyatini paydo bo'lishiga va o'zgarishiga ta'sir qiluvchi quyidagi ikkita omillarni tahlil qilish lozim: ulardan bittasi obyektiv va subyektiv xususiyatli vaziyatdir; a) tabiiy omillarga taalluqli bo'lgan vaziyat (havoning sovuqligi yoki issiqdigi); b) shaxslararo munosabatning noqulayligi va boshqalar. Ikkinchisini bir manba sifatida talqin qilish mumkin, bu- subyektiv shart-sharoitlardir [8:235-236].

Stress - inson organizmini haddan tashqari zo'riqish natijasida paydo bo'ladigan tanglik jarayonidir. Stressni fiziologik va psixologik turlari mavjud. Fiziologik stress - bu o'ta jismoniy zo'riqish, biror og'riq, qo'rquv, kasalliklar natijasida vujudga keladi.

Psixologik stress- odamning ruhiy holatiga voqealarni ta'siri tufayli paydo bo'ladigan stress [8:237].

O'zbek alla matnlarida onaning turli xil ko'rinishdagi holati aks etgan alla matnlarini uchratish mumkin. Jumladan, quyidagi alla matnida onaning charchoq tufayli paydo bo'lgan tushkun kayfiyati ta'kidlanadi.

Sen uxlasang pishillab,

Onang ham olar orom.

Otang ham kelar ishlab

Dam olgin yurak poram [6:58].

Bolaning uxlashi asnosida onaning ham orom olishi ta'kidlanayotgan alla namunasida bola uyg'oq paytda onaning tin olmasligi va charchashi anglashiladi. Bu charchoq bola uxlagan paytda chiqariladi. Charchash hissi onani hordiq haqida o'ylashga majbur qilganidan, uni

tilidan chiqayotgan alla namunasida o'z o'ylari aksini topgan. Charchash hissi turli a'zolar ko'rinishida ham kechishi mumkin. masalan, quyidagi alla namunasida alla aytaverib onaning **og'zi** va **tili** charchaganligi ta'kidlanadi.

"Alla, alla" deyishdan,

Men to'xtadim yeyishdan,

Og'zim, tilim charchadi,

O'g'limga alla aytishdan, alla.

Charchash hissini emotsiyaning kayfiyat guruhiga kiritamiz. Biroq ona tushkun kayfiyatda bo'lganligi uchun matnda ifodalangan leksik birliklar orqali ham faqat nolin-his hissi anglashiladi.

Tog'lar boshi dolg'ir tosh alla-ya alla,

Yomon ekan yolg'iz bosh alla-ya alla.

Yolg'iz boshga ish tushsa, alla-ya alla,

Kerak bo'lar qarindosh, alla-ya alla [6:46].

Oilada otaning yo'qligi, butun ro'zg'or tashvishlari onaning yelkasida ekanligi, bu onani charchatib qo'yayotganligi, yolg'iz boshi bilan hayot mashaqqatlarini yengishda qiynalayotganligi anglashiladi. Onaning o'z nutqi orqali ta'kidlanmoqda. Ko'rib turganimizdek, allada bolaning e'tirofini yoki "alla" so'zidan tashqari unga nisbatan qo'llangan biron so'z uchramaydi. Demak, alla bolaga kuylanayotgani holda, ona o'z o'ylari ummoniga g'arq bo'lgan. Ikkinchi satrdagi **"yomon ekan"** birikmasining o'zi onaning mashaqqatini ifodalash uchun yetarli bo'lgan. Bu emotsiya turini kayfiyatga kiritamiz. Tabiiyki, subyektiv shart-sharoitlar tufayli paydo bo'lgan charchoq insonni tushkun kayfiyatda bo'lishiga sababchi bo'ladi. Chunki onada davomli qiyinchiliklar natijasida uzoq va turg'un emotsional munosabat shakllangan.

Kundoshimning yo'g'ida, alla,

Qalayi edi kavushim, alla.

Kundoshligi qurisin, alla,

Balolarga qoldi boshim, alla.

O'zbek millatiga xos bo'lgan **"kundoshlik"** munosabati e'tirof etilgan alla namunasida onaning kuchli stress holatida ekanligi yaqqol ko'rinishda. Izohli lug'atga ko'ra **"kundosh"** so'zi "bir er nikohidagi bir necha xotin (bir-biriga nisbatan)" deb ta'riflangan. Bir paytning o'zida kuylovchining ikki xil ruhiy holati solishtirilmoqda. Birinchisi, kundoshlikning yo'q holati bo'lsa, ikkinchisi kundoshli bo'lgandan keyingi holat. Dastlabki holatda onaning hayoti tinch, osuda va baxtiyor o'tganligi uning "qalayi edi kavushim" so'z birikmasidan bilinadi. **"Qalay"** – eritib ajratib olish; Mendelev davriy sistemasining IV guruhiga mansub kimyoviy element; bolg'alaganda tez yassilanadigan, yumshoq, kumushsimon oq rangli metal. Mazkur birikmada qalay so'zi ko'chma ma'noda qo'llangan bo'lib, onaning kundoshi bo'lmagan paytda hayoti shohona tarzda o'tganligini bildiradi. Biroq kundoshning tashrifi, ona **"boshini balolarga qolishi"**ga sabab bo'ldi. Mazkur birikmadan onaning ruhiyatiga kuchli ruhiy zarba bo'lganligi anglashiladi.

Farzandi vafot etganda kuylanadigan yig'i allalari ham inson psixologik stress holatidagida aytiladi. Yaqinidan judo bo'lish hissi onani shunday zo'riqishga olib keladi.

Qora ko'zim, alla,

Shirin so'zim, alla.

Havoda uchgan turnalar, alla,

Boshginamdan o'tsalar, alla

Qanotiga xat yozsam, alla,

Dadajoniga eltsalar, alla [3:38].

O'zbek tilidagi ushbu alla namunasi urush davrlariga mansub bo'lib, unda ona sog'inchi yashirin tarzda ifodalangan. Eraklarning uzoq muddat davomida uydin yiroqda bo'lganliklari o'sha davrda kuylangan allalarda o'z aksini topgan. Umr yo'ldoshiga bo'lgan sog'inchi hissi onani boshi ustidan uchib o'tayotgan turnalarning qanotiga xat yozish fikrini uyg'otdi. **"Xat yozish"** va **"dadajoniga eltish"** assotsiativ birliklari onaning sog'inchi assotsiativ maydonini hosil qilgan.

Mening jonim o'lmasin, alla-ya alla,

Bog'da guli so'lmasin, alla-ya alla.

Bag'ri xazon bo'lmasin, alla-ya alla,

Umr to'zon bo'lmasin, alla-ya alla [6:55].

Mazkur alladagi **"o'lmasin"**, **"so'lmasin"**, **xazon bo'lmasin"**, **"to'zon bo'lmasin"** kabi assotsiativ birliklari onaning ruhiy holatini aniqlashda yordam beradi. Ushbu birliklar qo'rquv assotsiativ maydonini yaratadi. Ya'ni ona farzandini yo'qotib qo'yishdan qo'rquvda ekanligi anglashiladi. Bu his onalarda, asosan, farzandi go'dakligida kechadi.

O'zbek alla matnlarida ham, xuddi ingliz tilidagi kabi, ona xotirjamligi paytida kuylangan allalarning diqqat markazida bola yotadi. Bolaning kelajagi, orzulari, tinchligi, farzandining to'yini qilish, yaxshi inson qilib yetishtirish kabi o'y-kechinmalar onaning ruhiy holati yaxshi ekanligidan dalolatdir.

Alla bolam, alla-ya,

Umring uzoq bo'lsin,

Sharofatli zamonda

Iqbolning kulsin, alla-ya [3:21].

Bunday mazmundagi allalar, asosan, mustaqillik davrlarida yaratilgan allalar bo'lib, ona tinch hayotda yashayotganligidan ruhiy holati ham tinch ekanligini va shu sababdan, alla matnini tashkil qiluvchi so'zlar ham faqat ko'tarinki ruhda ekanligini tushunishimiz mumkin. Matndagi "sharofatli zamon" va "iqbolning kulsin" kabi assotsiativ birliklar **tinchlik** assotsiativ maydonini hosil qilgan va bu onaning kayfiyati yaxshi ekanligini ko'rsatadi.

Allalarni psixologik nuqtayi nazardan tahlil qilish natijasida quyidagicha xulosaga keldik. Allalarda yetakchilik qiluvchi emotsiya turi bu - yaxshi, ko'tarinki kayfiyat. Mahzun mazmunli allalarga kelsak, ular ayollarning ijtimoiy hayotda boshdan kechirgan qiyinchiliklari, yo'qotishlar, urush davrlarida ko'rgan azob-uqubatlari, ocharchilik, kambag'allik va shu kabi mashaqqatlar mahsulidir. Allalar orasida bunday allalarning ko'pchilikni tashkil qilishiga asosiy sabab, o'zbek xalqi deyarli bir asr mobaynida urushning shafqatsiz zarbalari ostida yashaganliklari, ocharchilik, kambag'allik, serfarzandlik, ro'zg'or tashvishlarining katta qismi ayolning zimmasida ekanligi, kelinlik vazifalari va farzand tarbiyasida onaning mas'ul ekanligi kabinlar sabab hisoblanadi. Ya'ni ona ijtimoiy hayotda qanchalik xotirjam va baxtli bo'lsa, kuylaydigan alla matni ham shunday ijobiy ruhda birikmalardan tashkil topadi va u, allani eshitayotgan go'dakda yaxshi hisslarni uyg'otadi. Aksincha, kuchli ruhiy zo'riqish, asabiylik va alamzadalik hissi bo'lgan onalarning allalari faqat qayg'u-hasratni ifodalovchi so'zlardan iborat bo'lganligi sababli, ularni tinglayotgan bolada ham mahzunlik hissini uyg'otadi.

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РЕЗЮМЕ

Maqolada o'zbek alla matnlariga psixolingvistik nuqtayi nazardan yondashib, matnni tashkil qiluvchi so'zlarning alla aytayotgan onaning ruhiy holati bilan bog'liqligi ko'rsatib beriladi.

РЕЗЮМЕ

В статье представляется психолингвистический подход к узбекским колыбельным текстам, показывая, что слова, входящие в состав текста, связаны с психическим состоянием матери.

SUMMARY

The article shows the psycholinguistic approach to Uzbek lullaby texts, showing that the words that make up the text are related to the mental state of the mother.

PRAGMATIC INTENTION TO ATTRACT READERS' ATTENTION IN ENGLISH AND KARAKALPAK LITERATURE

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Tayanch so'zlar: lingvopragmatika, pragmatik niyatlar, "e'tiborni jalb qilish" diqqatni jalb qiluvchi niyat; tasodifiylik, stilistik effect.

Ключевые слова: лингвопрагматика, прагматические интенции, «привлечь внимание», привлекающая внимание интенция, окказионализм, стилистический эффект.

Key words: linguopragmatics, pragmatic intentions, "to attract attention" attention-compelling intention; an occasionalism, stylistic effect.

Introduction. The study of a literary text from the point of view of pragmatics is one of the urgent areas of modern linguistics, because it opens up inexhaustible opportunities for comprehending the totality of linguistic tools that operate at the text level and aimed to the reader.

The purpose of text pragmatics is represented as «study of a language in the context" – social, situational etc., i.e. research of a language as means of communication"[1:7]. Arutyunova defines pragmatics in the following way: "pragmatics (from Greek pragma, pragmatos – business, action) – is the research area in semiotics and linguistics, which studies functioning of language signs in the speech" [2]. According to D.U. Ashurova, "linguopragmatics is the communicative trend of linguistics studying language-in-action, in its relations to the "users" of language, their activity with an accent on social, psychological, cultural aspects of language functioning" [3:196]. As M.Yu. Oleshkov states, in linguopragmatics, two basic approaches can be distinguished: a) approach focused on systematic research of pragmatic potential of language units (texts, offers, words, and the phenomena of the phonetic-phonologic sphere) and b) approach directed on studying the interaction of communicants in the process of communication. Representatives of the first approach investigate the problems of establishment of borders between semantics and pragmatics [4:27].

There are a number of problems that linguo-pragmatics deals with. D.Ashurova summarized these problems and listed the followings as the main ones in pragmatics:

- The problem of understanding; The problem of understanding is the way we use different speech acts according to the situation to make our speech more comprehensible.
- pragmatic intentions and their types [5:277.]

The article is an attempt in investigating the problem of pragmatic intentions and to be exact pragmatic intention of "to attract attention" (attention-compelling intention).

Literature review

Firstly we'll analyze the scientists' points of view on the notion of pragmatic intention. Pragmatic intention is defined as "verbalized in the text the addresser's deliberate intention to exert influence on the addressee with the aim to cause some reconstruction in his/her world picture" [5:141].

In other words, pragmatic intention is understood as a communicative aim or purpose verbalized in the text.

There are different classifications of pragmatic intentions but the most detailed of these classifications, as D. Ashurova cited, is given in a book by Moskalskaya "Text grammar" 1) To inform, to state, to affirm 2) To describe, to tell, to depict, to review 3) To explain, to compare, to summarize, to conclude, 4) To prove, to deny, to expose 5) To comment, to argue 6) To urge, to ask for, to call for, to appeal, to demand, to order, to instruct. 7) To encourage, to discourage, to evaluate, 8) To ask, to request. [6] So, the following types of PI are distinguished:

- -the pragmatic intention "to attract attention" (attention-compelling intention);
- the pragmatic intention "to interest the reader"; - the pragmatic intention "to exert an emotional impact";
- the pragmatic intention "to activate knowledge structures" relevant to the conceptual information;
- the pragmatic intention "to stimulate the addressee's creativity";
- the pragmatic intention "to represent the conceptual world picture" [3:157.]

Pragmatic intention to attract readers attention is associated with the phenomenon of actualization, which has been discussed by many scholars B. A. Larin, R.Yakobson, I. V. Arnold and others. The most detailed analysis was done by the Prague linguistic school. Actualization is understood as the usage of language means which is perceived as unusual, deautomatic, and therefore it attracts attention of the reader [7:355].

The means of "deautomaticization" are mainly found on the surface layer of the text and characterized by various kinds of structural transformations, which serve to realize the pragmatic intention "to attract the readers' attention". To these means we can refer various occasional transformations of words (simple, derivative and compound words, word - combinations), stylistic devices, phraseological units and syntactical structures [3:157].