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INTERACTION OF ENGLISH AND UZBEK LANGUAGES FROM TRANSLOTOLOGICAL ASPECTS

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Abstract: the given article reveals the interaction of English and Uzbek languages through synchronic and diachronic analysis. It shows in which professional fields English words can be present and the important role played by the English language in the development of the Uzbek language in professional relations. Also, the article has shed light on some linguoculturological aspects of these both languages to show the comparisons and contrasts between them using analytical methods of research.

Key words: interaction of English and Uzbek languages, synchronic analysis, diachronic analysis, linguistics, linguoculturology

Questions of linguistics in their philosophical understanding and many approaches to understanding culture may seem incomprehensible due to their diversity. But if we analyze these questions in detail, it turns out that linguistics has defined its place for each of them and justified them in its own way.

Humanity has crossed another milestone and embarked on a new path of development of civilization.

The topicality of the given minor research work lies in the fact that the interaction of English and Uzbek languages in today's society is not decreasing, but only growing, because this issue has acquired paramount importance and rightfully occupied a leading position in modern culture. In addition, languages form the foundations of knowledge about the world, affect all areas of human activity, build the type of his thinking.

Synchronic and diachronic analysis implies a special sphere of worldview thinking, and a special sphere of human activity. Without using dictionaries and reference books, let's remember that a society is called such a group of people who are connected by some kind of activity. But we should not forget that society can arise where and when language arises.[1]

Thus, a person's connection with society should be viewed through the prism of linguistics.

The interaction of English and Uzbek languages is very peculiar. Culture is everything created by man that distinguishes him from nature. In this regard, the great Cicero believed that linguistics is not limited to philosophy. But in fairness, it should be said that English and Uzbek are the most important element of human culture.

After all, only the culture of speech represents culture in its fullest and maximum possible comprehension. The most urgent problems of mankind acquire complete validity through linguistics.[2]

The topicality of the English language represents the peak achievements of the culture of speech, which in its possibilities of interpretation would surpass the philosophy of that time. Naturally, the achievements of the English and Uzbek languages are meaningless without its interaction with various sciences, arts, and practical human actions.

English and Uzbek languages are characterized not only by specificity, but also by independence. It should be understood that other specialists are not able to cope with the work of a philologist; everyone is busy with their own business.

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[1] Маслова, В. А. Лингвокультурология / В. А. Маслова. – М., 2004. – СС. 204-208.

[2] Хакимова, Г. Э. Фразеологик бирликлар этимологиясининг когнитив аспекти / Г. Э. Хакимова // УзМУ хабарлари. – 2014. – № 5. – ББ. 3–5.

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From the Ancient philosophical tradition to modern European linguistics, in the process of synchronic and diachronic analysis, clear outlines are preserved and at the same time become the object of evaluation, interpretation and comparison.

Languages are designed to complement and complete any special education, turning a specialist into an intellectual. In the modern era, the concept of "civilization" has gained great popularity. It is widely spread among representatives of different directions, widely covered and was the producers of the English language.

In the XVII-XVIII centuries, both natural sciences and socio–historical actively developed. The concept of "languages" is being revived again, now in a culturological aspect, as a synonym for culture.

Thus, when studying synchronic and diachronic analysis in English and Uzbek in the modern world, it is necessary to see the difference between formational and civilizational approaches. These languages can be studied as a single line of human development ("human culture as a whole", a formational approach that highlights what is common to all peoples), as well as as an original feature of any people ("local culture", a civilizational approach that studies the uniqueness of each culture of speech).[3]

This science is engaged in the study of various kinds of cognition, studies a person in all his features and manifestations, and also deals with the relationship of two principles, such as: science and its application in practice.

It should be noted that many scientists often try to explore these two concepts in more detail and make their interpretation in the history of linguistics on the example of the Enlightenment, Romanticism, and so on.

It can be said that linguistics is part of the cultural heritage from which the main types of human activity originate. From this theory it is pertinently to say that linguoculturological aspects of any language is considered to be one of the most crucial side of the comparative analysis of the two languages to identify what cultural heritage this or that nation, ethnos and society carries on. Relying on this statement, it should be mentioned that linguocultural aspects are usually realized through the manifestation of pragmalinguistic aspects of language in discourse.

Let's consider from this position some phrases of a cultural kind in Uzbek and English. The phrase *"to work like a horse"* is translated into Uzbek like *"eshshakdek ishlamoq"*. The fact is that among the ordinary Uzbek people a donkey was more common than a horse – an expensive animal that wealthy people and servants of rich nobles could afford. The horse did not do the work of a donkey and for the most part served only as a vehicle for the rich. And all the menial work was done with the help of donkeys, who were harnessed to carts, loaded with goods, forced to turn mill wheels. There were comparatively fewer horses than donkeys, their meat was considered edible, so horses were treated differently than donkeys.

There is another set of expressions to be analyzed such as *"ko'z bo'yamoq"* – *"to throw dust in someone's eye"*. The semantic component of these phraseological units, at first glance, seems that it should have a universal character, but this is not always the case. Literally, these phrases mean *"to paint the eyes"*, but based on the linguistic and cultural aspects, they mean *"to deceive, to tell a lie."*[4]

The thing is that the concept of norm is various in different cultures. Based on this, representatives of different cultures evaluate the same situation differently. For example, in the Uzbek language there is a phraseological unit like "Mehmon otangdan ulug' " (the guest is more valuable than the father), but in European culture the guest is not so exalted, so phraseological units\set of expressions associated with the guest are rare.

Let's analyze the other expression that demonstrates cultural differences. In English, there is an expression *"to make a confession"*, meaning repentance. It has two synonyms: *1) to come clean; 2) to make a clean breast.*[5]

Repentance among Christians is usually performed in churches, in special rooms where a church worker cannot see the newcomer to repent of a person's sins. A representative of the clergy and a person do not see each other and talk through the window. The secret of repentance is guaranteed. But in some cases, the

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[3] Рунге В.Ф. Лингвистика. Кн. 1. М.: «Архитектура-с», 2016. С. 53-56.
[4] AtajonovaA. Modern Uzbek Literary Language (A Methodical Handbook for Academic Lyceum Students) - Tashkent: Bayoz, 2017. P. 178.
[5] Buranov J.B, Yusupov U.K, Iriskulov M.T, Sodikov A.S. The grammtical structure of Engish, Uzbek and Russian. Tashkent, Ukituvchi, issue1, 1986. P.308.

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ministers of churches violate this rule and inform the appropriate authorities of what should have been kept secret and as a result, a person who repented of sins may suffer.

In Uzbek and Islamic culture in general there is no such thing. Those who would like to repent of their sins do not go to the representatives of the clergy, but do penance during prayer, reading special prayers to themselves.

Along with changes in the political, economic and social spheres, the phenomenon of word formation and making up the sentences considering the grammatical structure in linguistics is also developing. This process serves to enrich the content of the language dictionary on a regular basis. One of the most commonly used word forms today, which is considered to be holistic and concise, as well as productive, is compound words and composite sentences to construct more complex sentences. Composite sentences are a very important and relevant phenomenon not only for English and Uzbek, but for all languages.

As the following paragraph will be dedicated to composite sentence analysis of Uzbek and English languages, it is necessary to provide a proper definition of sentence itself. Sentence is a set of words that is complete in itself, typically containing a subject and predicate, conveying a statement, question, exclamation, or command, and consisting of a main clause and sometimes one or more subordinate clauses. Relying on this statement it is seen that there are several types of sentence and the composite sentences are the core of the current research. Composite sentence formed by adding one or more subordinate (dependent) clauses to the main (independent) clause using conjunctions and/or relative pronouns. Complex sentences contain more than one clause (verb group). Further some more examples will be provided to support the statement given above:

I don't remember what his name is. (object) – Men uning ismini eslolmayapman. – When translating this sentence into Uzbek, we struggle with conjunction as in Uzbek it is omitted and automatically added to the lexical and semantic meaning of the sentence.

He is a man whom I have always admired. (attributive) – U men doim yoqtirgan inson.- Here also the conjunction "whom" is not translated directly, but added to the semantic meaning of the sentence.

When Bill decided to leave, everyone expressed regret. (adverbial clause of time) – Bill ketishga qaror qilganda, barchamiz afsus chekdik. – In this sentence both parts have direct and literal translation that gives a sense of completeness and clearness.

Relying on the given examples, it is essential to state that both languages have subtypes such as subject clause, object clause, etc. As for difference between them, it is expedient to say that Uzbek language has also a mixed type of sentences, but it is not enlisted to the official sentence type in terms of structure. What is more, the sentence called "bog'lovchisiz" (without conjunction) in Uzbek language doesn't exist in the English as this sentence might be considered as wrong one.[6]

In conclusion, it should be noted that the interaction of English and Uzbek languages are two completely different concepts, they can be interpreted only in the history of linguistics. In my opinion, a synchronic and diachronic analysis of the interaction of the English and Uzbek languages is only partially possible, as a consequence of the global transformations taking place in today's world on a political platform.

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[6] AtajonovaA. Modern Uzbek Literary Language (A Methodical Handbook for Academic Lyceum Students) - Tashkent: Bayoz, 2017. PP. 178-181