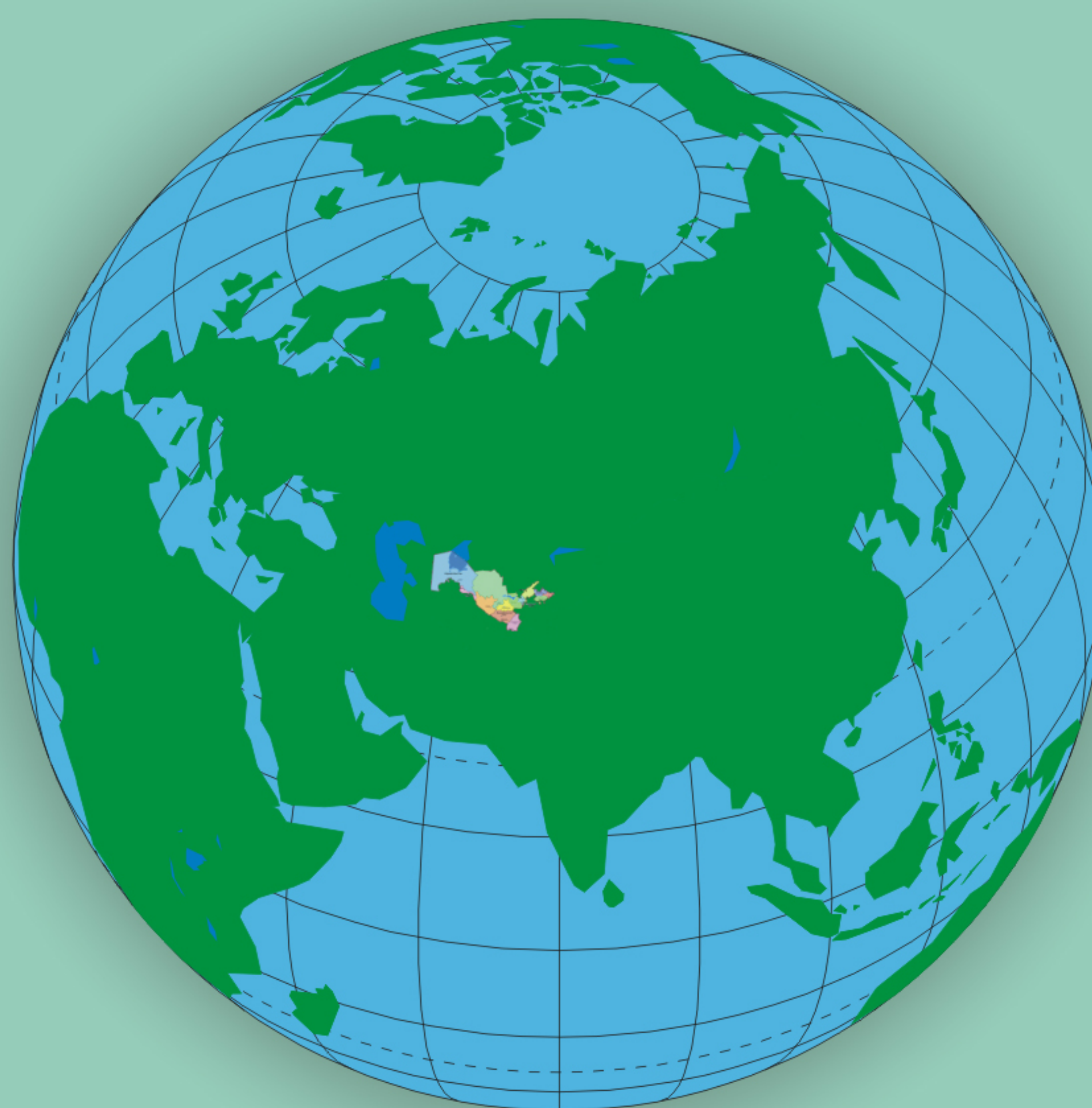




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МУНДАРИЖА / СОДЕРЖАНИЕ / CONTENTS

ТИЛШУНОСЛИК ВА АДАБИЁТШУНОСЛИК // ЯЗЫКОЗНАНИЕ И ЛИТЕРАТУРОВЕДЕНИЕ // LINGUISTICS AND STUDY OF LITERATURE

<i>Акбаров А.</i> Применение стратегий вежливости в коммуникативном взаимодействии: на примере турецкого языка	5
<i>Шерибаев Е.</i> Картина мира и её языковое отображение	14
<i>Сайдакбарова С.</i> Bread idioms reflected by Uzbek and British history and culture ...	20
<i>Сайдазимова У.</i> Экскурс в историю развития корейской прозы XVII–XVIII вв. .	26
<i>Шерова М.</i> Мирзо Юсуфхон ибн Эътисомий ул-Мулкнинг Эрон адабиётидаги ўрни.....	32

ТАРИХШУНОСЛИК ВА МАНБАШУНОСЛИК // ИСТОРИОГРАФИЯ И ИСТОЧНИКОВЕДЕНИЕ // HISTORIOGRAPHY AND SOURCE STUDY

<i>Қўлдашев Ш.</i> Қўкон хонлиги тарихини ўрганишда манжур тилидаги манбаларнинг тутган ўрни	38
<i>Каримов Н.</i> Исроиллик олима Сара Свирилинг Ҳаким Термизий ёзма меросини ўрганишга қўшган ҳиссаси	42
<i>Абдурашулов Х.</i> Некоторые аспекты истории учреждения полицейской службы в Туркестанском генерал-губернаторстве	51
<i>Акбарова С.</i> Значение исторического и культурного наследия эпохи Амира Темура и темуридов в истории Республики Узбекистан	57
<i>Ачилова Г.</i> XVIII–XIV асрларга оид вақф ҳужжатларида Бухоро ижтимоий-иқтисодий ҳаётига доир масалаларнинг акс эттирилиши	66
<i>Эрназаров О.</i> Ўрта аср мусулмон манбаларида Кореядаги ислом тарихига оид маълумотлар	74

ХАЛҚАРО МУНОСАБАТЛАР // МЕЖДУНАРОДНЫЕ ОТНОШЕНИЯ // INTERNATIONAL RELATIONS

<i>Джумаев Р., Бўронов С.</i> Афғон муаммосининг пайдо бўлишига доир таҳлилий қарашлар	81
<i>Турсунов Б.</i> О некоторых стратегических приоритетах Узбекистана в рамках ШОС	88
<i>Алимов О.</i> Замонавий халқаро муносабатлар назариясида энергетика хавфсизлиги масалалари.....	96
<i>Махмудов Ф.</i> Средства и механизмы реализации энергоресурсной дипломатии на ближнем Востоке	105
<i>Сайфуллаев Д. Юсунов М.</i> Ўзбекистон дипломатиясининг илмий тадқиқи хусусида	110



ФАЛСАФА // ФИЛОСОФИЯ // PHILOSOPHY

<i>Иззетова Э.</i> Философия современного конфуцианства в контексте диалога Восток–Запад	118
<i>Алланазаров М.</i> Таботабойнинг билиш назариясида мистицизм ва ирфон масалалари	124
<i>Тўраев Л.</i> Маҳмуд Замахшарий маънавий меросида ахлокий қадриятларнинг ўрни	134
<i>Ravshanova M.</i> The essence of the concept of national identity in the context of globalization process	138



САИДАКБАРОВА САОДАТ

Researcher, TSIOS

Bread idioms reflected by Uzbek and British history and culture

Abstract. *The main actuality of this article is that phraseological units with “bread” components reflected by history and culture have not been studied yet. The main purpose of this article is to study bread idioms as well as their origin and historical and cultural value. In this article, idioms have been analyzed with etymological units, and it reveals their unique charm.*

Keywords and expressions: *idioms, lexicology, phraseology, unit, history, culture.*

Аннотация. *Ушбу мақоланинг ҳозирги кунда долзарблиги шундаки, фразеологизмларнинг “нон” компонентлари билан боғлиқ хусусиятлари халқларнинг тарихи ҳамда маданияти билан боғланган ҳолда ҳали ўрганилмаган. Мақоланинг мақсади инглиз ва ўзбек тилларида “нон” компонентлари билан тасвирланган фразеологик бирикмаларни қийёсий ўрганиши билан биргаликда уларнинг келиб чиқиши қайси даврга ва ҳодисага боғлиқлигини таҳлил қилишидир. Мазкур мақолада “нон” компонентли иборалар этимологик тоифаларга бўлиб кўриб чиқилди. Бу уларнинг ўзига хос хусусиятларини намоён қилади.*

Таянч сўз ва иборалар: *иборалар, лексикология, фразеология, термин, тарих, маданият.*

Аннотация. *Данная статья актуальна на сегодняшний день, так как является первой попыткой сопоставительного изучения истории и культуры английских и узбекских параллелей фразеологизмов с компонентом «хлеб». В данной статье осуществляется распределение фразеологизмов по этимологическим разрядам, это дает возможность выявить специфику фразеологизмов с компонентом «хлеб».*

Опорные слова и выражения: *идиомы, лексикология, фразеологизм, термин, история, культура.*

Uzbek nation had a great impact on the development of language as well as Britain. The establishment of Uzbek lexicology as a scholarly field can be traced back to the XI century, the century when it was created well known novel “Devonu lug’otut turk” (Turkish dictionary) by Mahmud Qoshgariy. Given dictionary included not only the sense of the words but also contained all information about Turkish history, customs, and geographic location. One of our famous writers Mahmud Zamahshariy had also an enormous contribution to the development of Uzbek theoretical and practical lexicology with his novel “Asos ul baloga” and dictionary which includes 4 languages (Arabic, Persian, Uzbek, Mongol). However, the spread of Uzbek lexicology throughout the world continued with famous fairytales like “Tumaris”, “Shiroq”, “Hero” and novels like “Alpomish”, “Gurugli” etc.¹ In contrast, the origin of English bilingual lists can be traced to a practice of the early middle ages that of writing interlines glossaries – explanations of difficult words – in manuscripts. Some of them survived from 7th and 8th centuries. However, there is no doubt that

¹ Шомаксудов Ш. Қайроқи сўзлар. – Т.: Ўзбекистон, 2011 – Б. 3.



many words and phrases in English languages were written by Shakespeare, and he played a major role in the transformation of the English languages. His novels like “Elbow room”, “Henry V”, “Romeo and Juliet” gave birth to the thousands of new phrases and idioms.

All these masterpieces had a great influence on Uzbek and English phraseology which are rich in idioms and sayings. So, it is obviously seen that formal history of Uzbek and English studies development as an academic discipline numbers several decades.

This article intends to reveal an intimate tie between phraseology and history; Perhaps the most obvious demonstration of this relationship will come from identification and analysis of those idioms which reflect Uzbek and British history or rather there culture of this or that historic period.

By analyzing idioms many philologists draw attention to the fact that they can more easily and precisely than other language units cumulate and store facts about the past, cultural semantics of a nation, traditions, customs, folklore, etc. because of the so called "cumulative" function of a language. The element which renders the information is called "national-cultural component". According to F. I. Buslayev, phraseology is a small world where all standards and principles of morality have been inherited from ancestors. It is a life of national language which emphasizes a unique manner of any nation. It is easy to notice a cultural “sign” of any nation in aspects of phraseology.

In phraseology each component symbolizes particular meaning; they have their own culture, history and origin. One of the most valuable and plausible components which can clearly illustrate the evolution of ancient people and their culture is “bread”. In English linguistics “bread” often symbolizes money and hope to the good future. Idioms like *(one's) daily bread* and *to earn one's bread* emphasize one's means of living, food and money. In old times people lived in hard conditions and most of them died of starvation and bread was their only source of living. Uzbek people also value bread and compare it with gold, sun and life. A similar definition was given by Sh. Usmonova, who said that “bread is daily food for any Uzbek and they respect and regard it. According to ancient traditions, bread must not be turned over, passed over or even bitten reverse. Therefore, if one drops bread it must be taken immediately by kissing three times and touched on forehead. Recognizing, understanding and respecting bread are taught to children from their childhood. Idioms like *noni butun*, *noni yarimta bo'ldi*, *non ursin* symbolized bread as wealth, peace and existence¹.

Having analyzed several bread idioms it was found that from ancient times bread was really regarded and essential part of living in both nations. This article will compare the etymology of these idioms with historical events. Most of them reflect different historical events, customs of some historical periods. Further, they will be explained and arranged in a detailed way.

¹ Усмонова Ш. Таржиманинг лингвомаданий аспектлари. – Т.: ТошДШИ, 2017. – Б. 89.



First of all, it must be mentioned that most English idioms came from the Bible. For instance, “Daily bread” possibly has a reference to the Lord’s Prayer in the Bible, part of which can be read in the King James Version: “Give us this day our *daily bread*” (Matthew 6:11. 1599) Another note was written by Richard Baxter in 1960 in his “Epistel Dedicatory”. But when it became an idiom and switched from Bible to people’s ordinary speech. In 1719 on April 25 was published a fantastic novel “The life and strange Surprising adventures of Robinson Crusoe” by Daniel Defoe. That times only one source of entertainment existed and it was “reading books” of course. There is no surprise that most idioms came from literature, by reading novels which were rich in common idioms, people started using them in their daily life. There were two very different lifestyles in 18th century in England, that of the rich and that of the poor. With the Industrial Revolution, which started in the middle of the century, the world faced with the new machinery that saved time and made some people very wealthy. The rich were getting richer and the poor poorer. Many people were out of work as suddenly machines were doing their jobs. During that period the idiom *daily bread* appeared and widely expanded among the poor class of England. It meant money that you need and so that you could pay for food, clothes and other ordinary needs¹.

In Uzbek the variation of the model is “*Non yemoq*” which means to earn money. There is no exact fact when and where this idiom was originated but Uzbek famous writer Abdullo Qahhor who wrote plenty of great novels, which are rich in idioms, first used the idiom *noni yemoq* in his work. “O‘qituvchi bo‘lib *non yegandan* keyin bolalarni o‘ziga rom qilsin, bosib olsinda” (As he works as a teacher and gets *daily bread*, must attract pupils attention and control them) (A. Qahhor). However, it is clear that this idiom came into Uzbek literature later than its English equivalent. Taking into account the fact that Uzbek equivalent began widely used in 1920s when the city of Tashkent began to industrialize and also faced on several difficulties with earning money. Further Word War Two made things worse and it was even hard to find even daily bread to feed family, it is clear why the idiom *noni yemoq* (*to eat bread*) extended and was essential among Uzbek nation².

Analysis of phraseology with bread components which emphasize money or source of living in both languages let us identify their symbolic value and describe its cultural function. Consequently, it was found that there are numerous idioms with bread components which represent wealth or its absence. Uzbek idiom “*Nonni yog‘ bilan yemoq* (to eat bread with butter) means to live in wealth; If one has not only bread but also butter to eat, it indicates how rich this person is. There two above mentioned idioms can be compared with each other. *Nonni yemoq* and *Nonni yog‘ bilan yemoq*, these two idioms illustrate the local color of nation. With one word the meaning of the idiom may be changed from negative to positive one. There, the phrase butter reveals prosperity and reference to the upper class. Actually, English

¹ <https://idioms.thefreedictionary.com>

² Раҳматуллаев Ш. Ўзбек фразеологик луғат. – Т., 1981. – Б. 25.



famous idiom “*bread and butter*” has also very close meaning. According to Christine Ammer given idiom can be expressed with several items. Firstly, the most common explanation is, if something is one’s bread and butter, it is his most important or only source of income. One’s bread-and-butter business is the part of his business which produces the main part of his income. It’s not exactly thrilling but it is good bread-and-butter work all the same. Another given point is that the bread and butter of a situation or activity is its most basic or important aspects¹.

Majority of idiomatic units describe the identity of a nation which lives in the ethnic community with a wide cultural aspect. Therefore, the presence of particular idioms can be interpreted as the proof of belonging to one nation of Earth. It can be proved with plenty of idioms belonging to two absolutely different nations as well as religion. However, they have very close or even similar meanings although they appeared in various centuries. For instance, English saying *take the bread out from people’s mouth* means to deprive someone of his or her livelihood. Christine Ammer in her dictionary of idioms expressed this idiom with description of period when employers took the bread out of the worker’s mouth by lowering wages². The existence of the same idiom in Uzbek lexicology can surprise with its similarity in translation and in meaning. “*Og‘zidan nonni olib qo‘ymoq*” or “*og‘zidagi noni oldirib qo‘ymoq*” these two equivalents of English version also illustrates inequality and hostility of some people. On the other hand, the second idiom emphasizes the weakness of person and his disability to save his prosperity and let someone take his bread from his mouth.

In these circumstances, the analysis gave us the opportunity to find various equivalents of English and Uzbek idioms which are close to each other. Most idioms with bread component expanded in 1600s when people lived under the line of poverty and their only food was bread and potatoes; meat was an uncommon luxury. Poor craftsmen and laborers lived in just two or three rooms. There was no government assistance for the unemployed, and many had trouble finding their next meal or a warm place to live. Otherwise, people tried to support and encourage each other with cheering up idioms like “*half a loaf is better than no bread*”, this saying is first found in the same place as many other proverbial sayings by John Heywood in 1546. It means that something even if it is not what you ideally would prefer, is better than nothing. In this saying the icon of bread plays one of the main roles in teaching people fairness and equality. Psychological experiment, which was set among UK and US children, was based on the concept of “*half a loaf is better than no bread*”. One child was offered four sweets and the other was offered one. The child with the opportunity to take four sweets was given choice whether he got four sweets and the other child got one or both of them got nothing. Most children chose the second option and reject the first one preferring to maintain a sense of fairness. Consequently, it revealed that fairness is

¹ Christine Ammer. The American Heritage. Dictionary of idioms. – London, 2003.

² Ibid.



innate concept in humans not learned. In Uzbek the equivalent is used without bread component but it is also very close in meaning “*Yo‘qdan ko‘ra yarmi yaxshi*” (it is better to have half than nothing)

Actually, local color is a very significant unit of the identity, as many people think in the local categories. Consequently, the idioms reflect the local particularity and most typical components appear in the variety of a semantic and structural type. There are several objects in each local culture, which are typical examples of certain qualities, so they become stereotypic for the languages users. Proper tend to carry metaphorical meanings, which reflect the socio – cultural knowledge of a given community¹. Uzbek lexicology has really unique idiom which peculiars to its cultural aspects. “*Non ursin*” to be beaten by bread for foreigner who is not familiar with Uzbek specific nature this idiom will sound strange and confusing. However, it has deep meaning and most Uzbeks use it due to swear on or want to persuade someone to trust them. One important aspect is that bread is divinized and it is clearly seen that people deify and treat bread with extreme respect and admiration.

Literally, highly regarded component like bread is also essential ingredient for British people and idioms with bread items often can give main characteristics about nation. For instance, *cast the bread upon the water* means always to be ready to do a good turn even if you do not expect a reward for it. For, some day, you will surely find your reward waiting for you. Originated in the Bible this idiom persuades people share with their prosperity and help each other without expecting award and one day God will reward them. Nowadays, these kinds of idioms can be very useful to educated people to be generous and plausible. Uzbek idioms with bread also have deep meaning and related to social relationships as well as values. Uzbek people often use given idioms to illustrate person’s negative or positive condition and attitude to life. For example, “*Nonni yarimta qilmoq*” (to make one’s bread halved) means to deprive somebody of his property, as we mentioned above in ancient time bread was an only source of food and people regarded it very much. Bread replaced them money and when somebody tried to bereave somebody’s job it meant that he wanted to take away his bread. Today, when industrialism has already captured our world the idiom *nonni yarimta qilmoq* expands and it becomes a common for most Uzbek people to use it in their everyday speech. Although bread is a symbol of spiritual life and honour there are several idioms which represent negative feelings. Uzbek idiom “*Nonko‘rlik qilmoq*”, (to be ungrateful) wholly illustrates people’s attitude to bread and their unique characteristic feature. When someone, whom we really believe and give our help, betrays us and can not prove our expectation. “*Nonko‘rlik qilmoq*”, (to be ungrateful) is essential to use. In addition to this, “*Nonni tuya qilib bermoq*” (to give bread as a camel) and “*Non gadoyi bo‘lib qolmoq*” (to be bread’s bagger) also bring negative sense to the reader. It is remarkable that both idioms are found

¹ Joanna Szerszunowicz. Humanities in new Europe 2. – Kaunas, Latvia: University Bialystok, 2007.



in Uzbek literature and a great writer Oybek often stressed his heroes' emotions and conditions with the help of these idiomatical units.

The above mentioned analyses make it clear that bread has already been idolized in both nations and two Uzbek opposite idioms can be good example of it. "Nondek aziz bo'l" (to be honourable as bread) is contrary to the saying "Nondek xor bo'l" (to be disrespectful as bread) of course the second idiom can confuse the non native listener but there idiom used to insult the person who disrespectfully wasted bread. Actually, English phraseological unit "break bread" symbolizes good relationship among people. it is hard to remain enemies when one has broken bread together. This explanation appears in most books and it means to share bread (food). The idiom originated from sacramental bread of Communion in Christian services and survived hymn, "Let Us Break Bread together,"¹

Idioms frequently alter in English and Uzbek languages. Although many idioms last for a long time, some disappear very quickly. Therefore, some idioms were popular fifty years ago may sound very old- fashioned and odd today. For example, the idiom bread and Circuses is not so common nowadays it was originated by Juvenal, a roman poet active in the late and early second century AD and is used commonly in cultural, particular political, and context and referred to a superficial means of appeasement. In contrast with Uzbek language where also exists old idioms like "non tegmagan, osh tegmagandek" (scrawny as was removed from bread and food). In ancient times people were neither fat nor thin, however, it was very hard time people tried to survive with available food. Usually it was bread which was nourishing. When they saw very skinny person it meant that he was so poor that he even did not have bread to eat. These idioms are not frequently used and because of their needlessness.

Subsequently, it can be seen that several idioms which have very deep roots in history and culture have analyzed. They have their origins in traditional skills, such as ancient myths, literature and social life. However, where do new idioms come from? They evolve all the time from TV, advertising, politics and business. These idioms often quickly become expressions understood and used by many people in their everyday lives. Some of these idioms will be popular for a few years but then get forgotten; others may last. For example, the idiom "sliced bread" gained its popularity in 1952 after a TV program where famous comedian RED Skelton said in an interview with Salisbury Times: "Don't worry about television. It is the greatest thing since sliced bread" and this phrase expanded among population and meant that something is best and most useful innovation or development invented for a long time.

The analysis gave us the opportunity to find various examples the previously described idioms with bread components in both English and Uzbek languages. The purpose of the study is to overview of certain issues regarding the cultural and historical base of bread idioms. Based on our results, it is clearly seen that "bread" is

¹ <https://idioms.thefreedictionary.com>



always been honorable and regarded item and that's way idioms with bread components can really reflect people's history and culture. In both languages "bread" symbolizes money and wealth and it was a ring – buoy in difficult times.

In this study, we presented the analysis of some bread idioms which were really regarded and essential part of living in both nations. The main aim of this article is the comparison of etymology with historical events. Most of them reflect different historical events, customs of some historical periods.

САЙДАЗИМОВА УМИДА

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Экскурс в историю развития корейской прозы XVII–XVIII вв.

Аннотация. Мақолада XVII–XVIII асрлар корейс насри ривожланиши босқичлари кўриб чиқилади. Мазкур давр корейс насрининг ҳақиқатни ифодалашидаги ўрнининг ўзига хос жиҳатлари ҳамда хусусиятларининг умумий таърифи ёритилади.

Таянч сўз ва иборалар: ханмун, қадриятлар, реализм, қисса, роман, сатирик ҳикоя.

Аннотация. В статье прослеживается экскурс в развитие корейской прозы XVII–XVIII вв. В виде обзора рассматриваются характерные черты и особенности корейской прозы указанного периода и ее роль в отображении действительности.

Опорные слова и выражения: ханмун, ценности, реализм, повесть, роман, сатирический рассказ.

Abstract. The article considers the levels of the progress of Korean prose in XVII–XVIII centuries. The features and the role of Korean prose of this period in imaging the reality have been examined as a review.

Keywords and expressions: khanmun, wealth, realism, story, novel, satirical story.

Корейская литература, как и любая другая, представляет собой органичную часть культуры корейского народа, отражение его истории и развития. Между тем, культура имеет непреходящее значение в мире ценностных ориентаций человека. В связи с этим культуру как социальный феномен можно определить именно через эти ценностные ориентации¹. Являясь важной составляющей духовно-ценностной направленности человека, культура характеризует уровень общественного сознания, сформировавшегося не только потенциальными ресурсами знаний, но и обретенным наработанным опытом человека. Культура определяется степенью реализации ценностей и ценностных отношений в деятельности человека. В роли проводника таких ценностей и ценностных отношений является художественная литература, которую следует относить к явлению многоплановому, органично сочетаю-

¹ Гуревич П.С., Палеева Н.Н. Философия культуры. – М., 2014.



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