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Xalqaro ilmiy-amaliy anjuman MATERIALLARI



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Mazkur maqolalar to‘plamida jamlangan ilmiy ishlar zamonaviy filologiya fanining dolzarb yo‘nalishlari, tilshunoslik va adabiyotshunoslik sohalarida olib borilayotgan tadqiqotlar hamda lingvistik jarayonlarni rivojlantirish masalalariga bag‘ishlangan. To‘plamda til taraqqiyoti, matnshunoslik, diskurs tahlili, tarjimashunoslik, zamonaviy adabiy jarayonlar, madaniyatlararo kommunikatsiya hamda filologik tadqiqotlarda innovatsion yondashuvlar kabi muhim yo‘nalishlar yoritilgan.

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Казимов выступает против использования этого термина, поскольку *"в Азербайджанском языке нет склоняемых глаголов"*[3, с. 173]. Ученый справедливо выступает за то, чтобы называть этот термин безличными глаголами, и мы полностью согласны с его мнением. К личным формам глагола в современном Азербайджанском языке относятся изъявительное наклонение, повелительного наклонения, оптативное (желательное) наклонение, условного наклонения и необходимого наклонения.

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On the probabilities of the relationship between the nature of language and the ethnomentality of a people (in connection with its reflection in the structural-typological order)

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Key words: character of language, typological structure, system and structure of language, ethnomentality

Summary

This paper analyzes one of the most challenging issues in linguistic typology: the relationship between the typological structure of languages and the ethnomentalities of the peoples who speak them. It emerges that this question has occupied the attention of linguists since the very beginnings of linguistic typology (since the early 19th century). It is well

known that, initially, a Eurocentric approach hindered an objective examination of the problem. For this reason, a condescending, even downright arrogant, attitude toward peoples who speak non-inflected languages was demonstrated. In particular, this incorrect approach was clearly evident in the scholarly works of the Schlegel brothers, who are considered the founders of linguistic typology. Over time, many scholars, including E. Sapir, demonstrated an objective approach and seriously criticized such racist ideas. As is known from modern research, the idea that agglutinative languages are more suitable for computer programming completely refutes the claim that agglutinative languages are illogical and low-level languages.

Tilning xarakteri va xalqning etnomentalligi o'rtasidagi o'zaro bog'liqlik ehtimoli haqida (uning strukturaviy-tipologik tartibda aks etishi bilan bog'liq holda)

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Xulosa

Kalit so'zlar: tilning xarakteri, tipologik tuzilishi, til tizimi va tuzilishi, etnomentallik.

Ushbu maqolada lingvistik tipologiyadagi eng qiyin masalalardan biri tahlil qilinadi: tillarning tipologik tuzilishi va ularda so'zlashuvchi xalqlarning etnomentalliklari o'rtasidagi bog'liqlik. Ma'lum bo'lishicha, bu savol lingvistik tipologiyaning boshidanoq (19-asrning boshlaridan beri) tilshunoslarning e'tiborini tortgan. Ma'lumki, dastlab yevropalik yondashuv muammoni ob'ektiv o'rganishga to'sqinlik qilgan. Shu sababli, flektsiz tillarda so'zlashuvchi xalqlarga nisbatan kamtarona, hatto to'liq mag'rur munosabat namoyish etilgan. Xususan, bu noto'g'ri yondashuv lingvistik tipologiyaning asoschilari hisoblangan Shlegel aka-ukalarning ilmiy ishlarida yaqqol ko'rinib turardi. Vaqt o'tishi bilan ko'plab olimlar, jumladan, E. Sapir ham ob'ektiv yondashuvni namoyish etdilar va bunday irqchi g'oyalarni jiddiy tanqid qildilar. Zamonaviy tadqiqotlardan ma'lumki, agglyutinativ tillar kompyuter dasturlash uchun ko'proq mos keladi degan fikr agglyutinativ tillar mantiqsiz va past darajadagi tillar degan da'voni butunlay rad etadi.

The typological structure of any language can, to a greater or lesser extent, bear the imprint of the ethno-mental characteristics of the society speaking that language. Of course, this doesn't mean one can seek a direct correlation between the structural and typological features of a language and its cultural level or mentality. However, at the same time, it would be wrong to deny the existence of this mutual dependence. It should be noted that ideas regarding the reflection of this mutual dependence in typological structure were first expressed in the works of the founders of typology, the Schlegel brothers. They advanced the thesis that the structure of inflected languages is directly linked to the mental characteristics

of the peoples speaking that language. In reality, these assumptions, which contained a significant grain of truth, were quickly harshly criticized by most linguists, as they were expressed in a somewhat arrogant manner. Unfortunately, the Schlegel brothers somewhat overshadowed their enormous contribution to the history of linguistics with their Eurocentric, arrogant ideas. Thus, the Schlegel brothers defined a new stage in the development of linguistics by proposing a highly successful taxonomic distinction, such as typological division. However, by asserting that peoples speaking inflected languages are more intelligent and possess a higher level of intelligence, they fundamentally obscured the objectivity of their linguistic research. Let's recall that F. Schlegel claimed that Indo-European languages are distinguished by perfect declension, while agglutinative languages have a simple, even primitive, typological structure (Hajiyeva, 2008, pp. 5-28). Of course, there's very little truth in these arrogantly expressed words, which can be considered close to racism. Certainly, inflected languages represent a later stage of structural evolution, where linguistic types replace one another. However, this does not mean that inflected languages are unambiguously higher-order languages or that speakers of these languages possess superior intelligence.

Recall that even E. Sapir once sarcastically criticized the racist nature of such approaches. Thus, E. Sapir, criticizing the irresponsible ideas of one of his colleagues (whose name he did not mention), wrote that linguistic analysis sometimes reaches the point of absurdity. According to E. Sapir, this unmentioned colleague asserted that it was wrong for speakers of inflected languages to marry people who spoke agglutinative languages. Supposedly, if a woman who spoke an inflected language married a man who was intellectually inferior to her, that is, a speaker of an agglutinative language, she was thereby committing a crime against her own people. (Sapir, E. Selected Works on Linguistics and Culture. Moscow: Progress, 1993; p. 119). The absurdity, absurdity, and even, frankly, inhumane nature of this assertion place it almost on par with the Nuremberg Laws, passed in the Third Reich in 1935. According to these laws, representatives of the Aryan people—Germans—were forbidden to marry Jews and Roma. Such marriages were persecuted as extremely dangerous situations that undermined the genetic heritage of the German people. (Nuremberg Laws). Of course, although the linguist, whose name E. Sapir did not mention, did not speak of such administrative and legal persecution, the spirit of his ideas was not much different from the ideology of Nazi Germany. The paradox is that, regardless of the subsequent influence of Schlegel's ideas on German fascism, the marriages prohibited by the Nuremberg Laws were precisely between peoples with inflected linguistic structures. In other words, logic is completely lost here; linguistic possibilities are used selectively, as a purely ideological resource. As E. Sapir noted, linguists who are bearers of Eurocentric arrogance, for some reason, essentially ignored the structural structure of agglutinative languages, in particular Turkic languages, which is based on serious logic (Sapir, 1993; p. 119). However,

in the modern computer age, when the capabilities of artificial intelligence are widely used, systematic analyses have proven that the coding of computer technologies (in the development of software/programming languages) is based on the structural codes of languages with agglutinative structure. (Agglutinative, 2026). In this sense, it is no coincidence that modern research in the field of artificial intelligence and computer programming focuses its attention on agglutinative languages (for example: D'Avenia, 2026).

In the context of the relationship between the typological structure of languages and the ethno-mental characteristics of the peoples who speak them, one of the points that attracts attention is the expectation of a structural order or underlying structural structure beyond standardization (rich in exceptions). In this regard, the opinions of some linguists are interesting. For example, the linguistic studies mentioned below note that the grammatical structure of Russian lacks a fixed standard and includes a large number of exceptions, a fact directly related to the character of the people. In particular, A. Vezhbitskaya noted that the grammatical structure reflects the freedom-oriented nature and a certain irrationalism, the fatalism of the Russian mentality. The linguist suggested that the fatalistic worldview of the Russian people is particularly evident in impersonal sentences. (Verzhbitska, 1992 pp. 395-420). A. Shmelev also emphasizes that the extremely free word order in Russian can be explained by a kind of willfulness, fatalism, and a tendency to submit to fate. According to the linguistic approach, these tendencies lead to a priority of uncertainty, which, in turn, causes the “indeterminacy” of word order, that is, its apparent excessive freedom. (Shmelev, 2005, pp. 437-450).

The presented facts and assessments cover only a fraction of the numerous factual bases and research approaches that shed light on the relationship between language type and ethno-mentality. We believe that more detailed research could shed light on many unresolved issues in this area, thereby elevating typological research to a new qualitative level.

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On the Role of the Oneiric Chronotope in the Semantic Organization of the Epic Poem "The Nibelungenlied"

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Keywords: "The Nibelungenlied", epic text, semantic organization, oneiric chronotope, concept of "Dream."

Summary

This paper presents an analysis of the semantic structuring of the concept of "Dream" in the outstanding Germanic epic poem "The Nibelungenlied." Based on cognitive and linguistic-cultural analysis, the author concludes that the oneiric chronotope played a crucial role in shaping the epic's semantic structure. It was the precognitive insights revealed to the protagonist during her dream that played a crucial role in the semantic shaping of this epic's conceptual sphere. The author also emphasizes that the oneiric chronotope and the concept of "Dream" in general play an important role in the semantic organization of epic texts of various peoples, which in itself speaks to the universality of this semantic field. The author also points out that this circumstance confirms the relationship between universal semantic fields and the archetypes identified in the works of C.G. Jung.

"Nibelungenlar" epik dostonining semantik tashkilotida Oneirik xronotopning roli haqida

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Kalit so'zlar: "Nibelungenlar", epik matn, semantik tashkilot, Oneirik xronotop, "Tush" tushunchasi.

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