FUNCTIONAL CHANGES OF THEOLINGUISTIC LEXEMES OF UZBEK AND FRENCH LANGUAGES

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Abstract: This thesis studies the functional changes of theolinguistic lexemes in Uzbek and French. Theolinguistics is a field that studies the relationship between language and religious concepts, and lexemes in this context reflect the semantic and pragmatic aspects of language. Theolinguistic lexemes in Uzbek and French, their etymology, connotative meanings, and how they change in cultural contexts are considered. The thesis first analyzes the religious terminology of both languages and its role in social life. Then, the role of theolinguistic lexemes in modern communication, as well as their contextual and stylistic functions, is determined. The interaction and differences of theolinguistic lexemes in Uzbek and French are also highlighted.

Keywords: Translation, theolinguistics, linguistics, social context, cultural context, communicative situation, interdependence.

Introduction

The relationship between language and religion is one of the most important topics in the history of mankind. Each language reflects its own culture, traditions and worldview, and is also closely related to religious concepts and practices. Uzbek and French languages play a special role in this process, since each of them contains the religious and ethical foundations of its culture. This thesis examines the functional changes of theolinguistic lexemes in the Uzbek and French languages, which shows the interaction between two different cultures and religious traditions.

In the introduction, first of all, the importance of theolinguistic lexemes, their place in linguistics and the role of religious terminology in social life are considered. General information is given about the interaction and differences of theolinguistic lexemes in the Uzbek and French languages. The results of this study serve to introduce new knowledge in the fields of linguistics, cultural studies, and religious studies and aim to identify functional changes in theolinguistic lexemes in two different cultures.

Results and Discussion

It is known that comparative study of languages is one of the most effective methods. Therefore, in this article we will try to study the similarities and differences of the verb phrase in French and Uzbek languages, which belong to different systems. Indeed, in the process of comparison, it is revealed that there are common and specific features. Students studying foreign languages should have a thorough knowledge of such areas as phonetics, morphology, syntax, lexicology and semasiology of the language.

Especially if they study in comparison with their native language, the laws of the language are mastered more perfectly. [6.3] If we first look at the semantics of the verb, verbs in French and Uzbek are similar in their general content: they express action, state, and relationship. Lexical grammatical groups of verbs are distinguished, such as independent and auxiliary, personal and impersonal, transitive and intransitive.

Neither French nor Uzbek have special auxiliary verbs, but some independent verbs perform a constructive function by becoming de-cemented in certain cases. In both languages, two types of auxiliary verbs are distinguished: pure auxiliary verbs, which form a single sentence with the main word, and auxiliary verbs, which are separated into grammatical morphemes and enter into the expression Uzbek: yóza olaman, (j'ai fait) [4.32] In French, auxiliary verbs are much more numerous and play a significant role in the grammatical construction of the sentence. This is due to the general analytical tendency existing in the language. In Uzbek, the purely auxiliary verb "to be", in some cases, "to reach, to come (in the imperative form)" is included in the list of auxiliary verbs. In French, the system of auxiliary verbs is extensive, and includes the following auxiliary verbs:

A) The verbs Etre and avoir. The use of the verb avoir in the auxiliary function is one of the characteristic features of the French language. It participates in the formation of complex tense forms as an auxiliary verb in complex sentences: j'ai fait, j'aurai fait. In Uzbek, the analytical future tense is formed with the help of the verb "to get".

B) The verbs "aller" and "venir" that form complex verb forms: je vais venir, je viens d'arriver, but also aller venir faire qch; venur a faire that also have the meaning of coming with the meaning of coming.

C) The verbs faire and laisser that form causative constructions: je fais faire, je laisse faire. This also includes the verb voir, because in many cases it performs the function of an auxiliary:

Il se vit attribuer un prix - he was awarded a prize. – He was awarded a prize.

D) The modal verbs pouvoir, vouloir, devoir form a complex participle with modal and tense meanings. In the Uzbek language, certain forms are expressed by impersonal predicative forms (possible, necessary, necessary, etc.)

Three-valent groups. In all languages, groups of verbs are distinguished according to their valent properties. In other words, verbs that can be associated with the substantive (subject and object) parts of speech. Valency is associated with the semantic and grammatical properties of the verb. These properties include the categories reflecting the subject-object relationship: person and degree. The following groups of verbs are distinguished according to the valency properties.

1. A-valent (without subject, impersonal) verbs. These do not combine with a fully meaningful possessive. M. : pleuvoir, to rain.

2. Monovalent (subjective, intransitive verbs. These verbs enter into a mandatory relationship with the subject. Dormir - to sleep.

3. Bivalent verbs. These verbs enter into a mandatory relationship with the subject and the complement: ecrire - to write.

4. Trivalent verbs. These verbs enter into a mandatory relationship with both direct and indirect complements: to say something to someone.

Despite the fact that they are divided into 4 groups in both languages, in each language they acquire a certain tharacteristic, and in particular, the relationship of a particular verb to one or another group may not correspond. If the valency of a verb is associated with its grammatical meaning, then the valency is considered justified. Otherwise, it is considered unjustified. The basic (motivated) valence reflects the subject and object required by the semantics of the verb: envoyer qqch a qqn - to send

something to someone. There is also an expression of valence without a basis. This only reflects the semantic connection of the verb from an external aspect. Aider qqn - to help someone. Impersonal verbs are often basic, since they reflect phenomena without a subject (natural phenomena) or the psychophysical state of a person equated to them. However, here the difference between languages is significant. They are observed in the structure of impersonal verbs. In turn, "impersonal verbs of the first person reflect natural phenomena. The impersonal verbs il pleut, il neige, il gele in French correspond to the impersonal constructions of the Uzbek language: it is raining, it is snowing, it is hailing. [3.12] Similar equivalences are also observed from the point of view of both languages: it has fallen dark, - la nuit tombe. Do verbs with a univalent subject indicate the state and action of the subject in both languages? Il dort, he sleeps, il marche - he walks. However, in both languages, some verbs, especially verbs of directed action, require a place-free expression: he approached the window. – In both languages, bivalent verbs are expressed in two different syntactic constructions: transitive (object - indirect complement) and intransitive (object - indirect complement). The intransitive and transitive nature of bivalent verbs is not established, so the same semantic verb can pass from one subgroup to another, being intransitive in one language and transitive in another:

Atteindre-to reach; eviter-to avoid oneself, suivre-to follow.

In both languages, trivalent verbs mainly express the transfer (not transfer) or receipt of material objects or information. These are verbs of giving: donner qch a qn - to give something to someone; envoyer qch a qn to send something to someone, etc. In French, a preposition can express both "giving" and "receiving." Therefore, the verbs listed above are now included in the group of trivalent verbs: voler qch a qn – to steal something from someone; taire qch a qn – to hide something from someone.

As Professor A.A.Abduazizov said, "conscious assimilation of linguistic facts, conscious scientific research on theoretical knowledge is of great help in the practical study of both our native language and foreign languages."[1.22]

In conclusion, while Uzbekistan has made strides in building its innovation infrastructure, realizing a fully integrated, innovation-led economy requires a strategic shift toward inclusive policies that encourage private sector involvement. Strengthening commercialization pathways and fostering partnerships between academic, industrial, and governmental entities are essential steps. This study contributes to the academic discourse on innovation policy in emerging economies and provides practical recommendations to guide Uzbekistan's journey towards a robust, knowledge-based economy.

Conclusion

In conclusion, the functional changes of theolinguistic lexemes in Uzbek and French indicate the interaction between two different cultures and religious traditions. The results of this study serve to introduce new knowledge in the fields of linguistics and cultural studies. In the future, more in-depth research on this topic is necessary, since the relationship between language and religious concepts is a constantly evolving process in human history.

At the same time, the study of theolinguistic lexemes provides important insights not only into the development of language, but also into the role of religion in the social and cultural context. Through theolinguistic lexemes in Uzbek and French, we have the opportunity to gain a deeper understanding of two different cultures.

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