

LINGUOPOETIC INTERPRETATION OF MEDICAL UNITS IN EXAMPLES OF UZBEK FOLKLORE

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ABSTRACT

In this article, poetic sayings and paremiological units related to treatment related to Uzbek folk art in medicine are expressed. The cooperation between medicine and linguistics is revealed by comparing the etymology of some of our expressions and folk expressions. Phrases are analyzed through age, birth, death, and health themes, which indicate the physiological state of a person. Paremiological units representing the themes of "Pain" and "Disease" are highlighted in our research through the genres of folklore. The themes of "disease" and "pain" are reflected in proverbs from a young age, and their essence is revealed.

Introduction

In medicine, the poetic sayings and paremiological units related to the oral artistic creation of the Uzbek people occupy a special place in the system of our spiritual values in terms of their antiquity and traditionality. They have been living in folk art for centuries. Folklore samples related to the treatment of the people, which have absorbed the important aspects of the national, religious-ethical, philosophical, medical worldview, the spiritual and spiritual world of our people, traditions and the main principles of the way of life, have their own spiritual and with its artistic aspects, it is of great importance in bringing up a spiritually mature young generation.

Today, we can see the cooperation of medicine and linguistics, which is developing rapidly and is useful not only for doctors and linguists, but also for ordinary people, in the etymology of some of our expressions: the etymology of some expressions in our language goes back to medicine. For example, the expression "He has the heart of a lion" - the adrenal glands of the rabbit, which is considered the most fearful animal, mainly produce adrenaline, while those of wild animals produce noradrenaline. Such symptoms are also found in humans. For example, a person born in the year of Leo produces a large amount of noradrenaline during emotional and nervous tension. Such people hold their own in times of nervous tension. They will have a strong reserve of internal possibilities. Such people are said to have the heart of a lion. The names of some diseases are also used as expressions in a figurative sense. In this case, the parts of the human body come in the meaning of

disease in the phrases. For example: head to the pillow (in the sense of being sick and lying down), head ache, heart pounding are examples of this. At the moment, they attract attention as expressions containing somatism. We analyzed the expressions in terms of age, birth, death and health meaning the physiological state of a person. Sh. Rakhmatullayev in the "Annotated Phraseological Dictionary of the Uzbek Language" cited some phraseological expressions meaning age [1]. Phrases with this sign are relatively rare. Phraseologisms that are distinguished by the sign of age include: mother's milk has not left her mouth, she has reached puberty, she has not hardened her bones, one foot is on the ground, one foot is in the grave, she knows her mind, she has lost her condition, she is a party, one of ten flowers Phrases such as the flower has not opened belong. A common sign of meaning for such phraseology is the "young" theme. In their structure, such phraseology can be divided into phraseology contrasting with the sign of "youth" and "old age". In turn, each of them differs by certain internal features. In the initial division, they are grouped as follows:

The first subgroup can include phraseological units that have not hardened into bones and that have not left the mouth of mother's milk. Along with the existing signs of age, they have a "babyish" look. Look at this, I have a child's mind that has not yet left its mother's milk teach me! (From a folk tale). The second group includes expressions such as matured, grown up, one flower out of ten has not opened, recognizes black and white, recognizes consciousness, and shines. Some of them are dominated by the sign of physical strength (adult, grown up, one out of ten flowers has not opened), and in others, the sign of mind (recognizes memory, knows black and white).

In the composition of phraseology like "old age", the expressions "one foot on the ground, one foot in the grave" are analyzed. Because the themes of "old age" and "weakness" are embodied in these units. Sh. Rahmatullayev explains the phrase "one foot on the ground (in the net), one foot in the grave" as follows: One foot in the net, one foot in the grave - his life is about to end [2]. Therefore, it should not be overlooked that the phraseological unit is represented not only by the sign of old age, but also by the sign of illness. If I have one foot on the ground and one foot in the grave, if I suddenly die... (From the conversation) In the Uzbek language, the phrase *kozi(m)* is often used to reflect the age characteristic of people. Considering that this phrase is often used by elderly people, it becomes clear that the meaning of "youth" and "old age" is present in it.

In order to express the age sign of these phraseology more clearly, it is possible to show the gradational relation [3] between them: boneless - matured - one flower out of ten flowers has not opened - the condition has left the party - one foot on the ground, one foot in the grave. FBs like "birth" and "death" can also be found in the expressions denoting the physiological state: to come into the world, to leave the world, to pass from the world, to die, to give life, to die, to bite the earth, to dry the pillow. The phraseology of coming to the world in this line is FB with the meaning of "birth". Its variant form, to give birth, has the meaning "to give birth". According to this view, it is in the same paradigm as the phraseology of "to open the eyes" and "to give life". FBs to leave the world and pass from the world have the meaning of "death" and form an antonym with the unit to come to the world. In the semantic structure of the FBs "Joni izurdel", "Jon bermak", "Joni razed" also contain the "death" theme. In most cases, they enter into a syntagmatic relationship with units with the meaning of "time" and refer to the moment of death. He died in the dark when he was lying on the ground. (from a fairy tale). The words "bite the earth", "the pillow is dry", and "to fall to the ground" are also units with the meaning of "death". Among the phraseological units similar to "death" can be included such units as taking one's life, reaching one's head, and eating one's head.

In general, in-depth analysis of the rich expressive possibilities inherent in phrases serves to

reveal the specific features of our language and the genre of folklore. The use of the names of diseases in examples of folk art is observed as one of the ancient phenomena. For example, Mahmud Koshgari's work "Devoni Lughatit Turk" contains such an ancient folk song:

I cried my mouth,
A trap for a thief without seeing
I slept far away,
Imlagil sucked trap.

Content: Not seeing the hidden trap, my leg got stuck, I suffered for a long time, my love, now heal yourself. In this case, azaq is a foot; Iglad - hanged; trap - trap, trap; ikladim means that I am in pain, I am sick. Many names of diseases are also mentioned in proverbs. The words "wound" and "injury" can be found in them: "A bullet wound will heal, but a word wound will not heal", "A needle wound will heal, but a tongue wound will not heal." It is known that these words are still widely used in medicine. The word "fever" in the proverb "If you hide the sick, the fever will be revealed" is also called "varaja" in the vernacular. The words "marg" and "maraz" also mean the concept of illness.

There are proverbs formed on the basis of narrations such as "A carpet-maker put a slap on his eye because he thought he would be a holvachi". The proverb exists to this day and is used among the people in the form of "One pomegranate is a claim for a thousand patients". The proverb is used in a figurative sense, and pomegranate carries meanings such as good words, goodness, attention. That is, with a good word, he encourages people to win their hearts, to be sweet and polite. It is observed that the names of diseases related to somatism are used in a figurative (connotative) sense in some proverbs. For example, in the proverb "See the one who does not have a backache eating bread" the vice of gratuity is exposed by means of back somatism.

In Uzbek folklore, "The eye of an evil person hurts the heart", "A dry word hurts the head, a cracked spoon tears the mouth", "A hand rushes to a painful place, a tongue hurts a word" runs, "A hand cut by the sword of justice does not hurt", "A fool's head hurts", "If the head is cracked, it is in the bag, If the arm is broken, it is in the sleeve", "The pain of a broken arm is the weight falls to the neck", "If the wife's seed comes, the path will be found. If the seed of the earth comes, it will be a heartbreak." "A broken arm knows the pain of a broken arm"), ("Foul play - breaks the neck"), you can find a number of proverbs that sometimes have their own or figurative meanings. .

In folklore, there are proverbs related to illness, pain, illness, and each of them is distinguished by its place of use and meaning. These folk tales reflect the thousand-year experiences, history, language, religion, and culture of our people. Today, we often use medical units in our daily information exchange. As long as humanity exists, it is natural that there will be diseases that torment the body and steal its well-being, as well as heat and cold. In Uzbek folk proverbs, we can find a number of medical units that are used in such a literal and figurative sense. Paremiological units representing "pain" themes. "If you talk next to Bedard, his head hurts." In this folk proverb, if you talk about your problems and health with a carefree or healthy person, the same mental depression will pass to him, and his health will change. Or there is a concept that when doctors tell their relatives about their patient, they fall into a depressed state as if they have observed this condition in themselves, that is, they feel as if they themselves have experienced this disease.

"Pain comes in waves,
Bring it out."

In this proverb, the idea that the disease is easy to come and hard to leave is put forward first of

all. For example, with a common cold, conditions such as headache, fever, cough, and sore throat appear suddenly, and with the proverbial concept of "comes in spades", the treatments against this have their effect after two to three weeks. and to give it is represented by the phrase "miskollab khiz".

"The pain has come and the medicine has gone."

According to this folk proverb, when a person is ill, he often experiences weakness and fatigue. We can interpret the concept of "the medicine has worn off" as the deterioration of health, exhaustion.

"Pain makes an elephant fly"

In this folk proverb, it is noted that the appearance of a person who is sick and whose health has deteriorated will change, that is, the mental stress of the patient, the treatments received, and the diet recommended by the doctors will also affect his appearance. If he was fit and strong, it is assumed that later there will be physical weakness and weight loss.

"There is no cure for hidden pain"

There are large and small cells in the human body, and there are bacteria that are invisible to the naked eye and cannot be seen even with magnifying devices like a magnifying glass. This can also cause illness in some part of a person. It is mentioned in the above proverb that the treatment is a little difficult if it is done secretly. Or some people feel a change in their health, but fear or some other reason, they do not go to the doctor, they think that it will go away, but this is a completely wrong idea, because you can take measures against the disease in time. If not, it will cause damage to other body parts and the treatment may be prolonged or impossible to cure.

"There is no pain in a clean house"

Since time immemorial, our people have been taught to sweep everywhere, saying that there will be angels in a clean, well-organized house. Naturally, there is no dust in a clean house, and diseases are rare. Our great grandfather Abu Ali ibn Sina did not say for nothing that "if there was no dust, people would live for 100 years." That's why the concept that it is necessary to pay attention to cleanliness is expressed in the above proverb.

"He who has a clean house does not get infected,

Even if the guard is infected, the pain will not be transmitted.

This folk proverb also mentions the need to observe cleanliness. Cleanliness is the key to human health.

"You don't die at home with a Yormanian,

Medicine is not a pain at home."

In this proverb, a spouse who is loyal to his wife, who loves his family, who is kind to his children is represented by the concept of honest "Yormanian", that is, in such a family, a man feels happy, that is, his wife does not die, he is kind to his children. will be a father, will be one of the happy families that everyone envies. When we say "medicinal", there is a woman in the family who is the medicine for the pain, that is, the cure. This proverb says that when one's children or spouse are sick, one suffers more than anyone else, and works tirelessly for their recovery, so there will be no pain in such a family.

Paremiological units representing "disease" themes:

Panic is half a disease,

Peace of mind is half wealth,

And patience is the beginning of healing.

In this proverb, which reflects the wisdom of the people, the secrets of medicine are explained, but also the truths of life are also reflected. Ibn Sina also said that "The worst of diseases is panic and fear, and the best medicine is calmness."

A habib cures a sick person, not a doctor.

Habib means dear friend, comrade. In fact, a true friend's love for you, his encouragement is equal to a thousand pains of doctors, this proverb says that not only the doctor, but also the love of his shoulder friend will help the patient to get up from the pillow.

One disease has a thousand cures.

This proverb says that there are different cures for the same disease. Abu Bakr Razi also says that the treatment of one disease varies depending on the client, and the treatment taken by one client may have the opposite effect on another client.

Sick is not sick,

A sick person who feeds a sick person.

The reality of life is reflected in this poem, which is widespread among our people. The relatives of a sick person look at him and see him suffering, and he suffers both mentally and physically because he cannot help him in any way, so our people say: "The hardest thing is not for the patient, but for the caregiver."

The use of the lexeme "Pes" skin disease in paremiological units in a figurative sense:

Pes pes in the dark.

This proverb also has the meaning of "The blind find the blind in the dark." Everyone makes friends with the right person. It is said that not only their worldviews, but also their appearance will become the same.

Pes finds pes,

Water - low.

The above idea is also expressed in this proverb. It is said that the way a person chooses a friend depends on his character. "Leprosy" disease, which is one of the names of diseases rarely mentioned by the Uzbek people, is also found in folk proverbs.

Leprosy fell on the edge of Pes.

This proverb expresses the idea that everyone makes friends with people who are similar to him, and life itself dictates a relationship with him.

The leper speaks from the brow,

Mechkay speaks from the soup.

Each person measures this world with his own yardstick. Naturally, his thinking is also reflected in the thoughts he is saying. This idea is reflected in the above saying. In addition, among our people, there are such proverbs that reflect the wisdom of the people, the science of medicine, the themes of diseases, healing, treatment, illness, disease, and pain, which have been passed down from ancestors to generations for more than a century:

Medical units are also used effectively in riddles based on folk ingenuity. In the following riddle, the name of the disease (blindness) is figuratively transferred to ignorance:

There is a house:

You come in blind,

You will come out with eyes. (School).

This riddle is about school, in which the seeing (eye) and the blind (blind) cases are contrasted. On this basis, it is recognized that the school is a sacred place that opens the eyes of the blind, that is,

introduces a person to existence, life, and lifestyle.

Tooth

He lived in a house,

Thirty-two wrestlers.

The same white dress,

It's the same, dear.

(Riddles.-T.: Gafur Ghulam Publishing House of Literature and Art, 1981. B 34).:

Heart:

As if the clock itself

Walking morning and night.

There is no minute, second,

Morning and evening.

(Riddles. - T.: Gafur Ghulam Publishing House of Literature and Art, 1981).

Blood:

He is there, I am there.

There is even you.

Confess to the soul

He is smart.

(Riddles. - T.: Gafur Ghulam Publishing House of Literature and Art, 1981).

As we can see, the medical units related to somatisms are distinguished by the wide range of meaning in riddles.

The names of the diseases are also formed as a motive of laughter in askiyas. Askिया are puns on nicknames. The real skillful askiya players incorporate the nicknames of their opponents into the text of the askiya in such a way that only a listener who understands the askiya delicately would be able to think about its meaning. When the famous hafiz Mamayunus (nicknamed Bald) was going on a train, his friend Erka (the blind man) was pulling his belly (blind man) to the table, hinting at the black man's blindness: "Stand up, black man!" You have come to the blind horse (resort)! - he says. As the man raised his head from the pillow, he hastily looked out of the compartment window, and immediately turned his face to Mamayunus brother: "Don't panic, Mamayunus!" Soup! - he says. When analyzing the text, if the listener does not immediately understand the meaning of the words "blind horse" and "shortepa" in the sense of blind and bald, then the whole essence of the askiya will lose its value. As a result, Mamayunus cannot appreciate his brother's skills or Erka's resourcefulness.

It can be observed that the names of diseases are often referred to in applause, which is considered an independent genre of folklore aimed at expressing goodwill. For example: "Don't let his nose bleed when his mouth reaches the soup"; "Don't bend your back", "Don't break your back".

Usually, the bride's mother-in-law says "Don't let your ears hurt" while wearing a zirak, "Don't let your hands hurt" or "Don't let your hands and feet hurt at all", "Don't hurt your body" when putting on a ring he says. These took the form of ritual applause[4]. Also, when putting on a new headdress, good intentions are expressed: "May your head be made of stone", "May your head be safe".

Names of diseases are often found in curses. For example, in curses such as "Let your teeth fall out", "Let blood come from your mouth", "Let the roof close to your ears", "Let lead be poured into your ears", "Let your skull be broken", death to a person, the motive of wishing for serious diseases is understood.

In the folk tale "The Slandered Bride", the bride cursed the servant who had slandered her, saying

"Let your hand be paralyzed", and that night one of the servant's hands became paralyzed. And in this tale, the bride looks at the thief and says: "Be humble!" cursing, the thief became despondent. The bride looked at the caravan thief and said: "Hey, let your eyes be blind!" "As soon as he said that, the thief's eyes became blind."

Poetic sayings related to treatment appeared as a means of getting rid of various diseases and accidental disasters (snake, blackworm, scorpion sting) at a time when medicine was not developed. Based on thousands of years of experience, the people looked at "pain" and related concepts with a special look. Proverbs, songs, and matals related to it were also created. They believed in the word and its magical power to ward off pain and troubles. For example:

If you talk next to Bedard, he will get a headache.

The pain comes and goes.

Pain makes an elephant fly.

There are also a number of songs related to the magic of healing in folklore, in which pain and ways to relieve it are sung.

I'll take your pain

I put it in a bag myself,

Let the bag be pierced,

Let your pain go away.

Put your pain in the notebook,

To the flying hyena.

Bear and fish,

Leaping deer.

Before the development of medicine, people imagined diseases as mythical creatures of one form or another, evil forces that harm the human body and psyche. Thanks to such mythological ideas and concepts, various sayings referring to them appeared and were passed from mouth to mouth, from generation to generation, and were refined artistically and compositionally for centuries. It is interesting that, despite the high development of medicine, poetic sayings, traditions and magical rituals created on the basis of faith in healing magic among the people are preserved.

In the system of Uzbek folklore, such poetic statements related to faith in the magic of healing, which artistically expresses the emotional response of a person to various diseases, firstly, as bright examples of human artistic thinking; secondly, by the fact that it is still practiced in the life of the people; thirdly, it is important because of its relevance to the current realities.

It is noteworthy that each of the poetic statements related to faith in healing magic has its own history of origin, place and time of use, and is different from each other. For example, if a person is very afraid of some event or has a nightmare in his sleep and wakes up with a strong depression, in such cases, the people perform the ceremony of "raising the heart" or "giving the heart". The person who organizes and conducts this ceremony is called a charmer, heart lifter, heart lifter. From the point of view of medicine, it is based on the fact that a person encounters various diseases as a result of sudden fear.

To perform the ceremony, the charmer is given chavut or uvada cotton (old cotton that has been put into a pillow or blanket for a long time), not stored in the refrigerator and not hatched, that is, a domestic chicken has given birth you will need a few items, such as domestic eggs, kozankora (kozonkuya).

During the heart-making ceremony, the charmer first separates the egg yolk from the white. Then

the patient, who is lying face up, divides the cotton over the heart, that is, spreads it open in the middle, and puts the egg on it. After placing the egg, he turns it slightly with his index finger. Then he sprinkles pot black over it. (Some also add honey to the heart). A person who puts a heart on the patient's chest presses it with his hand and lifts it up, thereby bringing the heart that has moved slightly down to its place. Then he ties a big scarf over the heart. No one can do this job. It is necessary to be a person who has seen a teacher. After completing the ceremony, the heartthrob gives the following cheer:

"Amen to God, let our good deeds be good,
Let the peers help.
God accepts what we do,
May our patient recover.
Be like a horse!
Be like a deer running in the mountains!
Let him be like a bird that jumps from stone to stone!"

It is intended to affect the patient's psyche through such applause during the ceremony.

Our Uzbek people are creative, they use the word in such a way that the expression of the powerful word shows its height not only in the works of art, but also expresses the units that represent the pain, illness, and disease of a person with names that sound pleasant to the ear. There are such proverbs, sayings, stories, phraseological, euphemistic units, sayings, epics about health and the treatment of diseases that the creativity of our people and the power of words amazes people. These units reflect the history, culture, lifestyle, traditions, and religion of our people. In the proverbs related to folk medicine, which have been created over the centuries on the basis of people's faith and belief, and which have been passed down from generation to generation, Purmano's thoughts on treatment, healing, prevention of diseases, health, and illness are short, clear, and succinct. described in the form.

There are proverbs, sayings, stories, phraseological, euphemistic units, sayings, epics about health and the treatment of diseases, in which people's beliefs and beliefs have been passed down from generation to generation, in which there are prevention of diseases, health, and illness related to folk medicine. thoughts related to it are expressed in a very beautiful and understandable form.

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