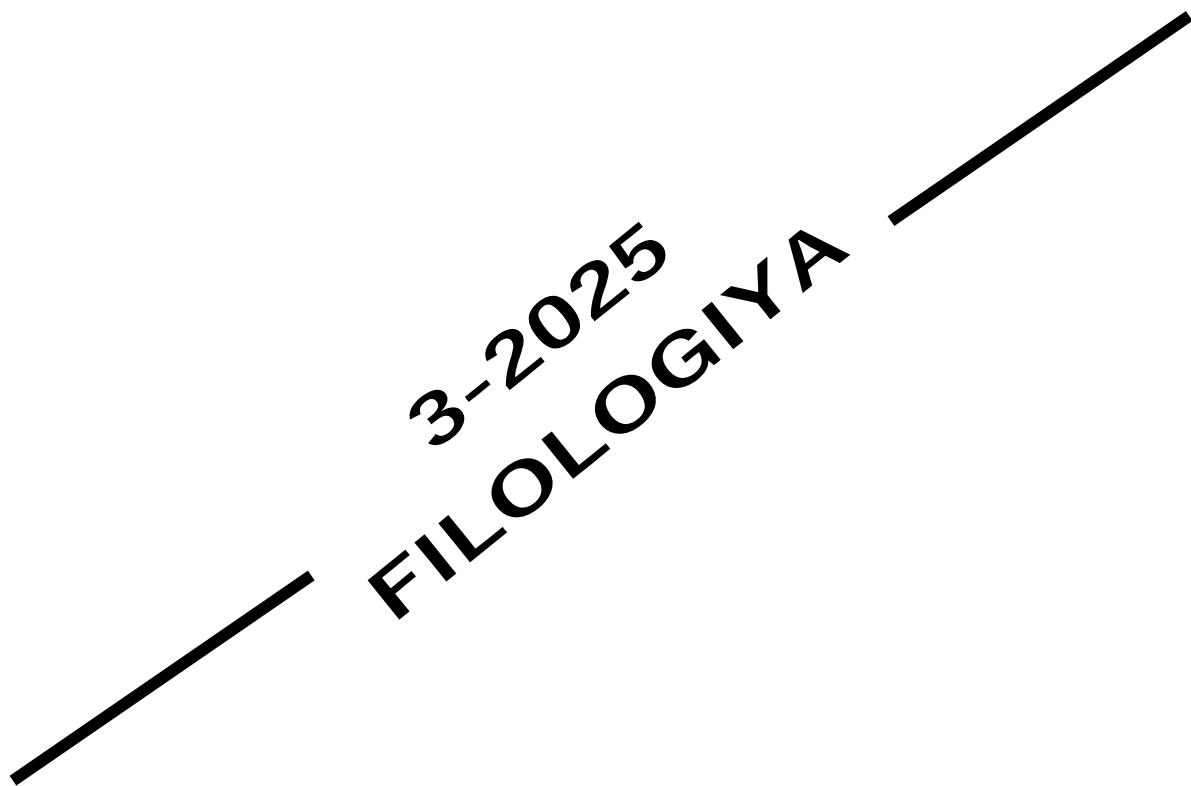


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N.O.Ikromova	
Chingiz Aytmatovning “Alvido, Gulsari” qissasi nutq shakllarini tarjima qilishning	
psixolingvistik xususiyatlari	128
Ш.М.Артикова	
Сопоставление стратегий вежливости и культурных установок в англосаксонском и	
узбекском семейном дискурсе.....	136
G.A.Komilova	
Siyosiy nutqlarda ishontirish strategiyalarining lingvistik tahlili.....	145
M.T.Ikromov	
Botanik terminlarning etnomadaniy tadqiqi.....	149
U.H.Usmonova	
O‘zbek, rus va ingliz tillaridagi fe'l frazeologik birliklarning struktur-semanatik va	
lingvokulturologik tadqiqi	154
U.M.Askarova	
Gapda uyushiq bo'laklarning o'rni va ahamiyati (Ozod Sharafiddinov asarlari misolida).....	158
Sh.Kh.Sayidov, N.M.Nabijonova	
The intersection of paralinguistics and sociolinguistics.....	163
M.Y.Mamajonov, F.A.Bekmuxamedova	
Inglizcha va o'zbekcha maqollar asosida lingvokognitiv tahlil	166
Sh.Sh.Dadabayeva	
Aksiolingvistikadagi asosiy jarayonlar	171
Sh.Sh.Dadabayeva	
Axloqiy-fuqaroviy qadriyatlarni ifodalovchi aksiologik leksikalar tadqiqi	175
L.T.Galimullina, K.M.Akramova	
The semantics of verbal phraseological units and their evaluative emotive peculiarities in the	
English and Russian languages	179
X.A.Baymanov, M.M.Soatova	
Hajviy matnlarni tarjima qilishning kognitiv-pragmatik xususiyatlari	184
Sh.R.Karimjonova	
Kognitiv tilshunoslik: asosiy yondashuvlar va tushunchalar	188
L.T.Galimullina, N.F.Salakhutdinova	
Some issues in the antonymy of phraseological units in the english language	195
Р.Сулейманова	
Историческая лексика тюркских языков: морфосемантическое и этимологическое	
исследование корневых слов	199
A.Sh.Mukhamadiev	
Aggression as a form of speech influence in the literature of the uzbek and english languages ..	203
S.Z.Hemidli	
Metaphorization in the mythological lexicon of english and azerbaijani languages	
(comparative-historical typological linguistics).....	209
X.U.Qodirova	
Nutqiy etiket va milliy-madaniy identikatsiya: ingliz tili konteksti misolida	215
Д.Б.Хамирова	
Влияние языка на формирование специализированной терминологии	218
G.A.Zaynudinova	
O‘zbek tilshunosligida lingvopoetika umumfilologik yo‘nalish sifatida	222
R.Kahramanova	
Lexical and grammatical features of kinship terms in azerbaijani dialects	227
A.M.Aimuxammetova	
Ingliz va qoraqalpoq tilshunosligida numerativ birliklarning o‘rganilish tarixi	231
N.Q.Adamboyeva	
Non-traditional language learning methods and brain activity	234
D.S.Usmonova, N.R.Rajabova	
Ingliz tili o‘rganishda gamifikatsiya: motivatsiya va faollikni oshirish	237
M.T.Raxmonqulova	
Tilshunoslikda “Konsept” va “Konseptosfera” tushunchalari talqini	241



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AGGRESSION AS A FORM OF SPEECH INFLUENCE IN THE LITERATURE OF THE UZBEK AND ENGLISH LANGUAGES**АГРЕССИЯ КАК ФОРМА РЕЧЕВОГО ВОЗДЕЙСТВИЯ В ЛИТЕРАТУРЕ УЗБЕКСКОГО И АНГЛИЙСКОГО ЯЗЫКОВ****AGRESSIYA O'ZBEK VA INGLIZ ADABIYOTIDA NUTQQA TA'SIR QILISH VOSITASI SIFATIDA****Mukhamadiev Aziz Shavkatovich** 

Navoiy State university, senior teacher

Abstract

The article "Aggression as a Form of Speech Influence in the Literature of the Uzbek and English Languages" explores the role of aggression as a tool for influencing speech within the literary contexts of Uzbek and English languages. This study delves into how aggression is utilized as a rhetorical device, examining its impact on communication and discourse in literary works. Through a comparative analysis of aggression in Uzbek and English literary traditions, this article sheds light on the cultural and linguistic nuances that influence the portrayal and interpretation of aggressive speech in literature. The findings of this study are likely to offer valuable insights into the intersection of language, emotion, and narrative technique, enriching our understanding of the complexities of speech influence in literary works across different linguistic and cultural landscapes.

Аннотация

Статья «Агрессия как форма речевого воздействия в литературе узбекского и английского языков» исследует роль агрессии как инструмента воздействия на речь в литературных контекстах узбекского и английского языков. Это исследование углубляется в то, как агрессия используется как риторический прием, изучая ее влияние на коммуникацию и дискурс в литературных произведениях. С помощью сравнительного анализа агрессии в узбекских и английских литературных традициях эта статья проливает свет на культурные и языковые нюансы, которые влияют на изображение и интерпретацию агрессивной речи в литературе. Результаты этого исследования, вероятно, предоставят ценную информацию о пересечении языка, эмоций и повествовательной техники, обогащая наше понимание сложностей речевого воздействия в литературных произведениях в разных языковых и культурных ландшафтах.

Annotatsiya

Ushbu maqolada o'zbek va ingliz tillari adabiy kontekstlarida agressiyaning nutqqa ta'sir qilish vositasi sifatidagi o'mni o'rganiladi. Ushbu tadqiqot tajovuzkorlikning ritorik vosita sifatida qanday ishlatalishini, uning adabiy asarlardagi muloqot va nutqqa ta'sirini o'rganadi. O'zbek va ingliz adabiy an'analarida tajovuzkorlikni qiyosiy tahlil qilish orqali adabiyotda agressiv nutqning tasviri va talqiniga ta'sir etuvchi madaniy va lingvistik holatlarga oydinlik kiritiladi. Ushbu tadqiqot natijalari til, his-tuyg'u va hikoya qilish texnikasining kesishishi haqida mal'lumot beradi, turli til va madaniy qatlamlardagi adabiy asarlardagi nutq ta'sirlari murakkabligi haqidagi tushunchamizni boyitadi.

Key words: aggressive, speech, emotional reaction, defining lexemes, semantics, crime, weapons, punishment.

Ключевые слова: агрессивная, речевая, эмоциональная реакция, лексемы-определители, семантика, преступление, оружие, наказание.

Kalit so'zlar: tajovuzkor, verbal, emotsional reaksiya, leksema-aniqlovchilar, semantika, jinoyat, qurol, jazo.

INTRODUCTION

Verbal and non-verbal violence serves as a significant means of influencing an individual. It is advisable to first define aggression before proceeding with additional investigation. Within the established frameworks of aggressiveness theory, all prevailing definitions can be categorized into two types: 1. The preliminary definition emphasizes behavioral evaluation, characterizing aggression as any conduct that inflicts harm on others [1;91]. The second definition emphasizes intentional action: aggressiveness is defined as any deliberate act aimed at causing

harm to others; it encompasses behaviors that seek to insult or harm an individual who does not consent to such treatment. The initial definition emphasizes a singular behavioral criterion: inflicting harm, which is the direct consequence of aggressive action. Our study's focus aligns more precisely with the second description, as it involves deliberate action—the aggressor's aim to inflict pain, cause discomfort, and generate negativity.

Y. M. Antonyan differentiates between two categories of aggressiveness: cruel aggression and "non-cruel" aggression [5;143]. He characterizes aggression from a morally neutral perspective, proposing that it is not merely futile and harmful violence but also a survival mechanism and a form of action. Antonyan maintains that aggressive acts are not intrinsically cruel, however any act of cruelty may be deemed aggressive.

Conversely, L. M. Semenyuk [4;142] presents an alternative viewpoint, characterizing aggression as intentional destructive behavior that contravenes all human standards, leading to harm, frequently encompassing physical injury and psychological distress (including anxiety, fear, and depression) for the recipients of the aggression. This conduct includes both direct assaults and threats, as well as the intent to inflict physical and/or psychological harm on the victim. Semenyuk characterizes aggression as a condition marked by unrestrained rage and impulsivity, emphasizing that it is not an inherent biological reaction but rather a behavior molded by social interactions and relationships. Semenyuk defines aggression as "motivated external actions that violate norms and rules of coexistence, inflicting harm, pain, and suffering on individuals" [2;65].

N.D. Levitov conceptualizes aggression as both a behavioral and psychological phenomenon, deconstructing it into cognitive, affective, and volitional elements [4;76]. The cognitive dimension entails identifying perilous circumstances and determining targets for aggressiveness. Aggression is emotionally defined by the manifestation of negative emotions such as anger and rage. The volitional aspect of aggressiveness include intentionality, perseverance, resolve, and proactivity.

In "Energy of Emotions in Communication: Self-Perception and Perception of Others," V.V. Boyko examines how intense emotional states, especially negative ones, may escalate into aggressiveness. He categorizes several manifestations of hostility, encompassing those motivated by animosity, emotions of inferiority, rivalry, and additional factors [4;175]. Aggressiveness is intimately associated with hostility, with these two states frequently intertwined, though not invariably, requiring a distinct separation. Numerous scholars, including A. Buss and K. E. Izard, have explored this topic. A. Buss contends that hostility is a more concentrated condition, consistently directed at a particular individual [1;7]. Conversely, V.I. Sekun examines the relationship between aggression and hostility, positing that all aggression basically arises from a hostile basis, rendering the expression of aggression unfeasible without inherent hatred [2;89].

K. E. Izard defines aggression as "hostile action or behavior" and characterizes hostility as a multifaceted state comprising "various interacting emotions, appetitions, and affective-cognitive structures" [4;300-302]. Izard differentiates hostility as a passive condition and aggression as an active, targeted behavior. Izard fundamentally perceives aggression as an overt response directed at specific individuals, whereas hostility is regarded as a latent reaction characterized by a hostile attitude towards those nearby.

A multitude of worldwide academics perceive hostility as a motivation for self-assertion. L. Bender defined aggression as a "tendency to approach or withdraw from an object," whereas F. Allan described it as a "internal force that enables an individual to resist external pressures" [1;7]. A.A. Rean identified two approaches to aggression after examining international psychological definitions of the concept. The initial approach is ethico-humanistic and is exemplified in humanistic psychology.

In this ethico-humanistic framework, violence that causes harm to others is regarded as malicious conduct that opposes the intrinsic positive essence of individuals. A.A. Rean presents the evolutionary-genetic approach, positing that aggression is a biologically favorable trait that facilitates survival and adaptation [4;3]. This perspective integrates themes such as species survival theory, individual social adaptation, and instinctual theory.

The frustration-aggression theory is a prominent notion in foreign psychology that explains human violence. This theory posits that aggression originates from an impulse, a "non-instinctual

TILSHUNOSLIK

motivational force that manifests when an organism is deprived of essential elements or conditions, intensifying as the deprivation escalates" [5;38-39]. Aggression is fundamentally provoked by frustrators—insurmountable barriers obstructing goal achievement and causing confusion. The psycholinguistic approach directly investigates verbal hostility. Notable psychologists including A.N.Leontiev, A.A.Leontiev, A.R.Luria, L.S.Vygotsky, and F.Kiener have conducted comprehensive studies on verbal aggressiveness. These scholars claim that aggression arises from cognitive processes, wherein external reactions to unfavorable stimuli are internally modified. Given that "speech serves as the primary mode of emotional expression in humans" [5;159], verbal aggressiveness becomes prominent. A.R. Luria underscores the social-biological connection of verbal replies, asserting that "verbal reactions, as complex neuro-mental activities, are rooted in cognitive processes and the cumulative life experiences of individuals, organized as a reflex" [4;10].

The analysis of verbal aggressiveness within linguistics is a rather novel domain of research. Researchers examine it through the lens of language ecology, perceiving it as a manifestation of anti-normative expression and linguistic pollution [4;87]. Researchers examine instances of verbal violence in spoken language genres as factors that exert a detrimental emotional effect on the listener [1;145], frequently functioning as a communicative tactic in conflict situations. The examination of aggressive language within the Russian linguistic framework also demonstrates a pronounced interest in verbal hostility. Researchers focus extensively on analyzing speech patterns within the most aggressive demographic—adolescents [2;243]. Studies focused on verbal aggressiveness in media discourse are particularly important in this field of research. Verbal aggression, frequently seen as the "precursor to physical aggression" [5;160], exhibits structural parallels and shared motivations with physical aggression. I.R. Galperin posits that linguistic activities reflect physical actions. The translation of action into verbal expression entails not merely articulating acts verbally but fundamentally implementing the physical activity through language. Speech is regarded as a concrete activity rather than merely a representation of one [1;455-456].

Researchers are diligently striving to provide a cohesive theoretical and methodological framework for understanding human aggression, despite diverse approaches to its study. This amalgamation of varied concepts seeks to establish novel research approaches for investigating this issue. Current scientific discussions exhibit hesitation in attributing human aggression to a singular component, acknowledging the significant contributions of both natural and social environmental variables. Researchers are focused on comprehending aggressive conduct during its developmental phases.

At the present stage of linguistic evolution, human emotions and their corresponding concepts, including those related to aggression, are essential from multiple research perspectives. By analyzing the verbal and non-verbal expressions of violent concepts across several language families, including English and Uzbek, one can ascertain the cross-linguistic national perspective, facilitate comparisons, and examine the manifestation of aggression. One primary category of emotional sentiments, characterized as a triad of hostility in language and discourse, is defined by the evolution of the categories of **anger, disgust, and hatred**.

Verbal and non-verbal aggressiveness is perceived as a method of articulating unpleasant feelings and responding to external stimuli; it fulfills human needs such as self-defense and self-affirmation. The fourth category of aggressive behavior poses the greatest risk to communication, as its objective is to undermine communicative concord.

Verbal and nonverbal aggressiveness includes the vocal and physical manifestation of a listener's adverse feelings, emotions, or intentions. This article will address the subsequent topics:

- 1) Explicitly delineate the idea of "**aggression**";
- 2) ascertain the characteristics of verbal and nonverbal expressions of aggressiveness in contemporary Uzbek and English;
- 3) elucidate the significance of verbal and nonverbal aggression in the emotional domain and social interactions of an individual.

4) to elucidate the attributes of verbal and nonverbal expressions of aggressiveness, considering the elements of communication and the distinct features of aggression as an emotional response in language and speech;

5) Identifying the principal groups constituted by the lexemes of the English and Uzbek languages, their semantics encompasses the meanings of verbal and non-verbal aggressiveness and their association with a specific component as a kind of emotional response; the established aims and tasks need the implementation of a sophisticated methodology, encompassing linguistic description, descriptive analysis, vocabulary definitions, contextual analysis, and comparative research techniques.

MATERIALS AND METHODS

The theoretical foundations of the study of verbal and non-verbal violence in English and Uzbek languages emphasize the significance of the emotional domain and the social interaction processes among individuals. Emotions constitute the cornerstone of social connections, with aggressive emotions being the most predominant. The primary determinant of the speaker's emotional state and the nature of his hostile sentiments is the expression of aggressive conduct through language and speech.

Russian linguist A. N. Leontiev posits that the emotional content of language and speech is directly correlated with the concept of "emotional reaction," which denotes the expression of an individual's feelings or disposition towards external stimuli. [4;162]. Among the diverse categories of "emotional reactions," feelings are most prominently manifested in language and speech, with their consequences assessed through the analysis of verbal descriptions of physiological alterations in the human body.

Aggressive sentiments and emotions are manifested within the lexical and semantic framework of language, as well as its grammatical and syntactic structures. These elements possess a specific structure that encompasses components such as objectives, means, procedures, and outcomes, which accompany both verbal and nonverbal expressions of emotion. [2;79].

The trinity of hostile emotions—**anger, disgust, and hatred**—constitutes the primary aggressive emotions. They are directly associated with the external expression of hostility in an individual and are regarded as both personal and collective emotional responses. They signify the fundamental impulses behind aggressive linguistic reactions aimed at harming or annihilating another person, a collective of humans, or the environment.

While aggression is an intrinsic aspect of human nature, the manifestation of anger, whether vocal or nonverbal, is contingent upon the body's prevailing levels of negative energy and the influence of external stimuli, determined by the number and quality of secretions [5; 176]. External influences such as threats, punishment, and physical violence significantly influence the manifestation of aggressive behavior.

RESULT AND DISCUSSION

The listener's perception of the message as hostile can be directly affected by specific verbal and nonverbal communication factors.

"Leave me now", said a stern voice behind him [10;134].

In the cited example, the speaker employs the term "stern" to articulate his discontent, which is a verb indicating either the execution of an action or the verbal expression of disapproval. Additionally, integrating the aforementioned adjective with the noun "voice" enhances its potency.

However, unlike the English language, in the Uzbek language the word "ovoz" does not have a primary meaning in the sentence structure, and the concept of aggressiveness is expressed more by the adjective "**dag'dag'ali**"

In contrast to English, the concept "**voice**" in the Uzbek language lacks essential relevance in sentence formation. The adjective "**threatening**" is employed more commonly to express the notion of violence.

Tashqaridan O'tagan maxsumning dag'dag'ali ovozi eshitiladi: «Ame-et!..» (From outside, the threatening voice of Otagan Makhsum is heard: "Ame-et!") [8;57].

It should be noted that in the above sentence, the single use of the word "**dag'dag'asi**" instead of the phrase "**dag'dag'ali ovoz**" serves as a stronger manifestation of aggression.

TILSHUNOSLIK

The above line conveys animosity more emphatically by employing the term "**threatening**" instead of the expression "**threatening voice**".

Consequently, if an expressive term in English possesses a secondary meaning that conveys aggressiveness, the internal connotative meaning of the word in Uzbek corresponds to that. In both instances cited, the hero's speech conveys an intense emotion of sorrow intertwined with anger.

Emotional expressiveness in language and speech is essential for interpersonal communication since it discloses persons' psychological states. An aggressive state, characterized by fury, antagonism, or disapproval, is represented through the expression of this state utilizing phraseological phrases having shared meanings in English and Uzbek. However, the conveyed meaning may vary depending on the language employed.

LIZA. Oh, Freddy, a taxi. The very thing.

FREDDY. But, damn it, I've no money [9;120].

The character's insufficient funds for a taxi symbolizes the concept of rage in this context. The expression "**damn it!**" signifies a state of outrage or displeasure, emphasizing the intensity of aggressive emotion. However, the speaker's discourse extended beyond the notion of rage. The conjunction "**but**" at the beginning of the speech communicates both anger and disappointment.

"To'xtaql (cho'chib tushadi). E, arvohga o'xshamay o'! Jin ursin. Ha deganda, ma deysan. Ammo bu ishing yaxshi, shoshilmasang, osilasan."

(Stop (startled). Hey, better die than look like a ghost! **Damn it!** You are so quick responder. But it is not good, if you don't hurry, you'll be hung. [8;401].

In Uzbek, the term "**jin ursin**" communicates annoyance, but it is less confrontational than the English expression "**damn it!**" In other words, employing the expression "**jin ursin**" produces a gentler emotional meaning and does not elicit the same level of rage or annoyance as the English expression "**damn it!**"

"**Jin ursin!**" (**Damn it!**) is an Uzbek idiom that indicates dissatisfaction with the situation. However, the English expression "**damn it!**" is less forceful in comparison; that is, the emotional meaning suggested by the phrase "**Jin ursin!**" is less severe and does not evoke feelings of wrath from the situation.

Our findings demonstrated that phonetic accents can contribute to verbal and nonverbal anger, as well as comments with lexical meaning.

MRS HIGGINS. I'm sorry to say that my celebrated son has no manners. You mustn't mind him.

MISS EYENSFORD HILL (gaily). I don't (She sits in the Elizabethan chair) [9;77].

We can infer implicit anger in the situations above by phonetically evaluating the first speaker's words (MRS HIGGINS). I'm sorry, but my well-known son lacks etiquette. The usage of the consonant "s" in this sentence, which results in alliteration, elicits sentiments of fear and worry. A related example can be found in Uzbek-language literature.

-*Pul olmaydigan qaysar eshshak-ku, u?* (A stubborn donkey which doesn't take money, is he?)

- *U olmaydigan eshshak bo'lsa, sen pul berishni eplolmaydigan molsan!* (If he is a donkey which does not take, you're the one who can't give money!) [6;70]

It is commonly understood that when defining a fictional hero, some psychological traits are frequently associated with those of animals. These characteristics can be damaging or beneficial. For example, positive: laziness-music, diligence-ant, meekness-sheep (lamb); negative: sly-fox, obesity-pig, recklessness-cattle, stubbornness-donkey, etc. The hero in the example has a negative opinion of the person in question, and the consonant "sh" is doubled to emphasize how obstinate and stubborn the hero is.

- *Hamma gapirsa ishonaverasanmi, he..... s-so'tak!* (- Do you believe what everyone is saying, huh..... **wally!**) [6;118]

We are aware that the novel "Shaitanat" depicts the criminal gang's members, their evil behavior, and the consequences of those actions. As a result, the heroes' lingo is used to describe

the criminal group's vernacular. In particular, the insult is shown to continue as the sound "s" is extended. The hero's abrupt shifts in discourse that resulted in this situation can be explained.

As previously noted, one of the most effective ways to convey a fictional hero's personality is to attach animal characteristics to a human figure. As a result, the meaning and intent of the speech fragment become much clearer. These lexical items express how others perceive a person's character. The excerpt below clearly shows that the protagonist regards his interlocutor as an adversary, and he employs the name "gazanda" (pervert) to emphasize his dislike. This term refers to someone who is related to animals or who is ugly, disgusting, or evil in a figurative sense. The play's protagonist used the following remark to address his interlocutor in an aggressive manner:

- *U o`rnidan shart turib baqirdi: - Yo`qol, gazzanda!* (He got up and yelled: - Go away, **pervert!**) [6;269]

The paragraph depicts both vocal and nonverbal violence. In other words, the hero's fast rising up reflects his negative judgment of the conversation partner. When the story was investigated, it was determined that the characters could express a wide range of emotions, including dread, distrust, and dissatisfaction, using phonetic means. The following is an example from the discourse of a female investigator who is speaking with contempt and mistrust for the suspect. He uses his teeth to talk because he is dissatisfied with the reaction of his interlocutor:

-*Qiz-z-ziq...-Berger shunday deb Sharifga yaqinlashdi-da, tutab tugay boshlagan sigaret cho`g`ini uning yuziga bosdi.* (-Interesting...-Berger approached Sharif like that and pressed the embers of the cigarette he had started to burn on his face.) [7;97]

CONCLUSION

Despite its hostility, the concept of feeling is a common or "international" emotion shared by both the British and Uzbek people. This idea was vividly demonstrated by examples of harsh language in both countries' literature. The process of social contact between English speakers and Uzbeks is highly influenced by verbal and nonverbal aggressiveness, which is an emotional response transmitted through language and speech with the intent to damage or even destroy another individual or group.

To summarize, our research indicated that aggressive emotions are based on the semantic triad of language and encompass feelings of wrath, disgust, and hatred. Furthermore, we discovered that aggressive feelings are mostly responsible for verbal and nonverbal antagonism in the Uzbek and English languages. In examining the writings of English and Uzbek authors, we aimed to reveal the expression of aggressive emotions such as dissatisfaction, intimidation, fury, disappointment, anxiety, and terror using lexical and phonetic methods. We also attempted to examine and contrast how aggressive emotions are expressed in the two languages.

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