

**FARG‘ONA DAVLAT UNIVERSITETI  
HUZURIDAGI ILMIY DARAJALAR BERUVCHI  
DSc.03/30.12.2019.Fil.05.02 RAQAMLI ILMIY KENGASH**

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**FARG‘ONA DAVLAT UNIVERSITETI**

**TOJIBOYEVA MOHINUR SHERALI QIZI**

**“DONOLIK” VA “NODONLIK” KONSEPTLARINING  
LINGVOKULTUROLOGIK TADQIQI (INGLIZ VA O‘ZBEK TILLARI  
MISOLIDA)**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik**

**FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi  
AVTOREFERATI**

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**Contents of dissertatsion abstract of Doctor of Philosophy (PhD) on  
Philological Sciences**

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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligida til va madaniyat munosabatlarining antropotsentrik yoʻnalishda tadqiq etilishi semantika, pragmatika, kognitiv tilshunoslik va lingvomadaniyatshunoslik sohalari doirasidagi tadqiqotlarni yanada jadallashtirdi. Xususan, lingvomadaniy aspektda turli xalqlarning madaniy olam manzarasida aks etuvchi qadriyatlar, turmush tarzi va anʼanalarining lingvistik talqinlarini konseptlar asosida oʻrganish koʻplab tilshunoslar eʼtiborini tortdi. Zero, til vositasida uzatiluvchi va qabul qilinuvchi axborot, yaʼni olam haqidagi barcha bilimlar inson ongida muayyan konseptual tuzilmalar shaklida toʻplanadi. Bu jihatdan til jamoalarining donolik va nodonlik haqidagi tasavvurlari asosida shakllangan konseptual olam manzarasining lisoniy olam manzarasida voqelanish imkoniyati masalasi juda muhim hisoblanadi. Shuning uchun mazkur konseptlar doirasidagi har bir kognitiv tuzilmani aniqlash, ular haqida ingliz va oʻzbek milliy-madaniy ongida aks etuvchi lingvo-kognitiv bilimlar chegarasini belgilash alohida amaliy ahamiyatga ega.

Dunyo tilshunosligining kognitiv yoʻnalishida muayyan konsept va uning konseptual tuzilmalarini lingvistik nuqtayi nazardan oʻrganish dolzarb muammolardan sanaladi, chunki konseptual maydonni tashkil etuvchi birliklar lisoniy hamjamiyat ongida aks etuvchi olamning konseptual, lisoniy, milliy-madaniy manzarasini kognitiv jihatdan toʻliq tavsiflash imkonini beradi. Shu nuqtayi nazardan, kognitiv tilshunoslikda “konsept” tadqiqi ustuvorlik qilmoqda. Ayniqsa, ingliz hamda oʻzbek tillarida milliy va madaniy jihatdan farqlanuvchi, Sharq-u Gʻarb qadriyatlarini aks ettiruvchi dualistik tushunchalar sifatida “*donolik*” va “*nodonlik*” konseptlarining kognitiv-semantik maydonini belgilash, bu maydon birliklarini lingvistik jihatdan tavsiflash, chogʻishtirilayotgan tillarda konsept voqelanishidagi umumiy va farqli jihatlarni zamonaviy tilshunoslik metodlari asosida tadqiq etish nazariy jihatdan dolzarblik kasb etadi.

Oʻzbek tilshunosligida keyingi yillarda lingvomadaniy tadqiqotlarda konsept muammosiga alohida eʼtibor qaratila boshlandi va bu yoʻnalishda koʻplab tadqiqotlar maydonga keldi. Shunga qaramay, mavjud tadqiqotlarda til konseptosferasidagi barcha konseptlar va ularning konseptual-lingvistik tuzilmalari toʻliq oʻrganilgan deb ayta olmaymiz. Xususan, bugunga qadar barcha tillarning olam manzarasidagi universal, milliy, madaniy va eng qadimiy tuzilmalaridan boʻlgan “*donolik*” va “*nodonlik*” konseptlari lingvomadaniy jihatdan ingliz va oʻzbek tillari qiyosida tadqiqot obyekt sifatida tanlanmagan. Insoniyat falsafasining tayanch tushunchasi boʻlgan “*donolik*” va “*nodonlik*”ning turli madaniyatlardagi talqini ikki til jamoasining koʻp asrlik tajribalarini, katta hajmdagi konseptual bilimlarini oʻzida mujassam etadi, shuningdek, bu tushunchalar har bir tilda oʻziga xos ifoda imkoniyatlari bilan qiziqarli tadqiqot predmeti boʻla oladi. Aytish mumkinki, “Oʻzbekiston ilm-fan, intellektual salohiyat sohasida, zamonaviy kadrlar, yuksak texnologiyalar borasida dunyo miqyosida raqobatbardosh boʻlishi shart”<sup>1</sup>ligi tilshunoslar oldiga ham fundamental tadqiqotlarni jahon andozalari darajasiga koʻtarishdek ustuvor vazifalarni qoʻyadi. Shu jihatdan dunyoning barcha tillariga xos universal konseptlar doirasida *donolik* va *nodonlik* leksik dubletining semantik-funksional, kognitiv hamda lingvomadaniy xususiyatlarini ingliz va oʻzbek

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<sup>1</sup> Oʻzbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning 2017-yil 22-dekabrda Oliy Majlisga Murojaatnomasi // Xalq soʻzi, 2017-yil 23-dekabr. – № 258 (6952).

tillari qiyosida o'rganish zamonaviy tilshunoslikning dolzarb muammolari tarkibiga kiradi.

O'zbekiston Respublikasi Prezidentining 2017-yil 16-fevraldagi PF-4958-son "Oliy o'quv yurtlaridan keyingi ta'lim tizimini yanada takomillashtirish to'g'risida"gi, 2019-yil 8-oktabrdagi PF-5847-son "O'zbekiston Respublikasi Oliy ta'lim tizimini 2030-yilgacha rivojlantirish Konsepsiyasini tasdiqlash to'g'risida"gi, 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida"gi, 2020-yil 6-noyabrdagi PF-6108-son "O'zbekiston taraqqiyotining yangi davrida ta'lim, tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to'g'risida"gi, 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarorlari, va mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Dissertatsiya fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq bajarilgan.

**Muammoning o'rganilganlik darajasi.** Lingvomadaniyatshunoslik masalalari<sup>2</sup>, konseptlar va ularning nazariy tadqiqi<sup>3</sup>, konseptual tahlil metodologiyasi<sup>4</sup> xorijlik olimlardan V.fon Gumboldt, V.N.Teliya, V.A.Maslova, N.Alefirenko, V.N.Klokov, V.V.Krasnix, Z.K.Sobitova, N.D.Arutyunova, A.G.Vejbitskaya, V.I.Karasik, Y.S.Stepanov, I.A.Sternin, A.I.Zinovyeva, M.V.Pimenova tadqiqotlarida kuzatiladi. O'zbek tilshunosligida Sh.Safarov, A.E.Mamatov, O'.Q.Yusupov, N.Mahmudov, D.Xudoyberganova ishlarida muayyan darajada o'rganilgan<sup>5</sup>.

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<sup>2</sup> Гумбольдт В. фон. Характер языка и характер народа // Гумбольдт В. фон. Язык и философия культуры. – М.: Прогресс, 1985; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996; Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений – М.: Академия, 2001; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. Учебное пособие. – М.: Флинта-Наука, 2010; Клоков В.Т. Теоретическая и прикладная лингвистика. Вып.2. Язык и социальная среда. – Воронеж: Изд-во ВГТУ, 2000; Красних В.В. Этнопсихоллингвистика и лингвокультурологий. – М.: Гнозис, 2002; Сабитова З.К. Лингвокультурология: Учебник. – 2-е изд., стер. – М.: Флинта-Наука, 2015.

<sup>3</sup> Арутюнова Н.Д. Введение // Логический анализ языка: Ментальные действия: сб. статей / Под ред. Н.К.Рябцевой. – М.: Наука, 1993; Вежбицкая А. Семантические универсалии и базисные концепты / А.Вежбицкая. – М.: Языки славянских культур, 2011; Карасик, В.И. Языковой круг: личность, концепты, дискурс / В.И. Карасик. – М.: Гнозис, 2004; Степанов, Ю. С. Константы. Словарь русской культуры. Опыт исследования. – М.: Академический проект, 2001.

<sup>4</sup> Никитина С.Е. Концептуальный анализ в народной культуре // Логический анализ языка: Культурные концепты. – М., 1991; Зиновьева Е.И. Понятие "Концепт" в отечественном языкознании: основные подходы и направления исследования // Вестник СПбГУ. История, 2003. №2; Карасик, В.И. Языковые ключи / В.И. Карасик. – М.: Гнозис, 2009.

<sup>5</sup> Safarov Sh. Kognitiv tilshunoslik. – Jizzax: Sangzor, 2006; Mamatov A.E. Zamonaviy lingvistika. – Toshkent: Noshir, 2019; Yusupov O'.Q. Tilshunoslikdagi yangi yo'nalishlar va ularda ishlatiladigan ayrim isloklar // Filologiya masalalari. – Toshkent, 2011; Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab...// O'zbek tili va adabiyoti, 2012; Xudoyberganova D.S. O'zbek tilidagi badiiy matnlarning antroposentrik talqini: Filol.fan.d-ri... diss. –Toshkent, 2015.

Zamonaviy tilshunoslikda “*donolik*” va “*nodonlik*” konseptlari ko‘plab ilmiy tadqiqotlar mavzusi bo‘lib kelmoqda. Jumladan, X.T.Xakimovning<sup>6</sup> dissertatsiyasida “aql” va “ahmoqlik” konseptual maydonlari tahlil qilinib, rus va ingliz madaniyatida ushbu leksik dubletning o‘xshash va farqli jihatlari bayon etilgan. O.G.Dubrovskaya<sup>7</sup> tomonidan ingliz va rus tillarida mazkur konseptlar maqollarning keng qamrovli tasnifi asosida lingvomadaniy jihatdan tahlil qilingan. A.A.Mishin<sup>8</sup> nemis va ingliz tillarida olamning lisoniy manzarasida *aql* va *ahmoqlik* tushunchalarining semantik tuzilmalarini, sintagmatik aloqalarini, tarjima ekvivalentlarini va etimologik ma’nolarini o‘rganishga konseptual jihatdan yondashgan. N.R.Gafiatullina<sup>9</sup> ham ingliz va tatar tillari materialida “*donolik*” va “*ahmoqlik*” konseptual binar oppozitsiyasini ko‘rib chiqadi, ularni diskursiv tahlil qilishda xalqlarning bir xil hodisalarga turlicha munosabati o‘rganilayotgan tushunchalarning kognitiv jihatdan nomuvofiqligini ko‘rsatib bergan.

Bizning tadqiqotimizni yuqorida sanab o‘tilgan ishlardan farqi shundaki, ingliz va o‘zbek tillari materiallari asosida ilk bor tadqiqot mavzusi sifatida “*donolik*” va “*nodonlik*” konseptlarining lingvomadaniy xususiyatlari qiyosiy jihatdan ochib berilgan, ya’ni mazkur konseptlarning tilda voqelanishida har ikki xalq etnik xususiyatiga xos antroponimlar, somatizmlar, zoonimlar, fitonimlar, diniy antroponimlar, predmetlar va ijtimoiy mavzuga oid madaniy kodlarning universal hamda milliy-madaniy xususiyatlarining konseptual izomorfik va allamorfik jihatlari bayon etilgan. Shuningdek, har ikki tilda “*donolik*” va “*nodonlik*” konseptlarini ifodalovchi maqollar semantik hamda lingvomadaniy jihatdan tahlil qilinib, muqobil variantlari keltirilgan.

**Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi.** Tadqiqot ishi Farg‘ona davlat universiteti ilmiy-tadqiqot ishlari rejasining “Til tadqiqiga zamonaviy-ilmii paradigmalari asosida yondashuv” yo‘nalishi doirasida amalga oshirilgan.

**Tadqiqot maqsadi** ingliz va o‘zbek tillaridagi “*donolik*” va “*nodonlik*” konseptlarini voqelantiruvchi til vositalarining milliy-madaniy xususiyatlariga xos mushtarak va farqli jihatlarni ochib berishdan iborat.

**Tadqiqotning vazifalari** quyidagilardan iborat:

mavzuga oid mavjud ilmiy adabiyotlarni tizimli tahlil qilish;

ingliz tilidagi *wisdom* va *foolishness* hamda o‘zbek tilidagi *donolik* va *nodonlik* leksemalarining ma’noviy mohiyati va konseptual asoslarini solishtirish;

“*donolik*” va “*nodonlik*” konseptlarini voqelantiruvchi lisoniy birliklarning til sathlari bo‘yicha struktur-semantik xususiyatlarini aniqlash va tasniflash;

ingliz va o‘zbek lingvomadaniyatshunosligida “*donolik*” va “*nodonlik*” konseptlarining markaziy va chegaraviy birliklarini aniqlash;

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<sup>6</sup> Хакимов Х.Т. Концептуальные поля «ум» и «глупость» в русской и английской лингвокультурах: Дис. ... канд. филол. наук. – Душанбе, 2022.

<sup>7</sup> Дубровская О.Г. Лингвокультурологический аспект сопоставительного исследования русских и английских пословиц об уме и глупости: Дис. ... канд. филол. наук: 10.02.20. – Екатеринбург, 2000.

<sup>8</sup> Мишин А.А. Концепты ум и глупость в немецкой и английской языковых картинах мира: Дис. ... канд. филол. наук. – Владимир, 2007.

<sup>9</sup> Гафиатуллина Н.Р. Вербализация бинарных концептов Мудрость / Акыл и Глупость / Юлэрлык в английском и татарском языках: дис. ... канд. филол. наук: 10.02.20. – Казань, 2012.

ingliz va o‘zbek madaniy olamiga xos umumiy hamda farqli jihatlarni “*donolik*” va “*nodonlik*” konseptlarining “lingvomadaniy kod” tushunchasi nuqtayi nazaridan asoslash;

chog‘ishtirilayotgan tillarda “*donolik*” va “*nodonlik*” konseptlarining semantikasini leksik, frazeologik hamda paremiologik birliklar tahlili asosida tavsiflash va qiyoslash.

**Tadqiqot obyekti** sifatida “*donolik*” va “*nodonlik*” konseptlarining leksik, frazeologik, paremiologik va boshqa birliklar tanlangan.

**Tadqiqot predmetini** ingliz va o‘zbek tillarida “*donolik*” va “*nodonlik*” konseptual tuzilmalarini ifodalovchi leksik va frazeologik birliklar, maqollar semantikasi hamda ularning lingvomadaniy xususiyatlari tashkil etadi.

**Tadqiqotning usullari.** Dissertatsiyada qiyosiy-chog‘ishtirma, funksional-semantik, assotsiativ, konseptual va defenitsion tahlil usullaridan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

genetik va tipologik jihatdan o‘zaro bog‘liq bo‘lmagan ingliz va o‘zbek tillarida “*donolik*” va “*nodonlik*” konseptlarining lingvomadaniy xususiyatlari bilan bog‘liq muammo jahon tilshunosligi yutuqlari doirasida nazariy jihatdan asoslangan;

“*donolik*” va “*nodonlik*” konseptlarini verballashtiruvchi til birliklarining konseptual-semantik maydon tuzilmalari – verbal (morfemalar, leksemalar, frazemalar, sintaksemalar, tekstemalar, paremiologik birliklar) va noverbal vositalar tavsiflangan; maydon yadrosidagi asosiy leksemalar sifatida ingliz tilidagi *wisdom* va o‘zbek tilidagi *donolik*ning 6 ta leksik ma’nosida bir-biriga mos kelishi, *foolishness* va *nodonlik* leksemalarida to‘liq tasodifiy moslikning 3 ta holati aniqlangan;

“*wisdom / donolik*” va “*foolishness / nodonlik*” konseptlarining verballashuvi antropomorfik (diniy, mifologik), somatik, biomorfik, predmetli, gastronomik, kiyim-kechak, temporal (vaqtga doir) kodlar orqali asoslangan, lisoniy birliklarning universal hamda milliy-madaniy xususiyatlar bilan bog‘liq izomorfik (umumiy) va allamorfik (farqli) jihatlari dalillangan;

ingliz va o‘zbek tillarida “*donolik*” va “*nodonlik*” konseptlari lingvomadaniy semantikasining milliy mentalitetga bog‘liqligi paremiologik birliklar tahlili asosida isbotlangan.

**Tadqiqotning amaliy natijalari** quyidagilar bilan belgilanadi:

ingliz va o‘zbek tillari qiyosidagi “*donolik*” va “*nodonlik*” konseptlari til sathlarida verbal birliklar va noverbal vositalar orqali voqelantirilgan;

chog‘ishtirilayotgan tillarda “*donolik*” va “*nodonlik*” konseptlariga doir leksik birliklar, madaniy kodlar va maqollar statistikasi aniqlangan;

ingliz va o‘zbek tillaridagi “*donolik*” hamda “*nodonlik*” konseptlarining konseptual tahlil qilish tizimi ishlab chiqilgan;

leksik, frazeologik birliklar va maqollar orqali “*donolik*” va “*nodonlik*” konseptlarining verballashuvi bilan bog‘liq lingvomadaniy xususiyatlar ingliz va o‘zbek tillari asosida qiyoslangan.

**Tadqiqot natijalarining ishonchliligi.** Mazkur tadqiqotda tilshunoslik sohasida qo‘llanilayotgan zamonaviy lingvistik yondashuvlarga mos keluvchi va metodologik jihatdan puxta ishlab chiqilgan uslublardan foydalanildi. Tadqiqot jarayonida ilmiy asosga ega bo‘lgan nazariy mulohazalar shakllantirildi. Shu bilan birga, dissertatsiya nazariy tamoyillari bilan tadqiqot natijalari o‘rtasidagi uyg‘unlik aniqlanib, amaliyotga

joriy qilingan xulosa va tavsiyalar tegishli tashkilotlarning tasdig'i orqali qo'llab-quvvatlandi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati shundan iboratki, mazkur ish nazariy lingvistikaning rivojiga muhim hissa qo'shib, konsept va unga aloqador tushunchalarni aniqlash hamda samarali tarjima usullarini ishlab chiqish bilan bog'liq dolzarb muammolarga yangi yechimlar taklif etadi. Tadqiqot tilshunoslik sohasidagi mavjud paradigmalarni rivojlantirish va til universiyalarini o'rganish uchun yangi modellarni ishlab chiqishga imkon beruvchi qimmatli ma'lumotlar majmui bo'lishi mumkinligi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, olingan natijalar oliy ta'lim tizimida zamonaviy o'quv materiallarini yaratishda, shuningdek, ilmiy tadqiqotlarda yangi yo'nalishlar va mavzularni ishlab chiqishda muvafaqqiyatli qo'llanilishi mumkin. Tadqiqot yuqori amaliy salohiyatga ega bo'lib, o'quv dasturlari, darsliklarni takomillashtirish, tillarni solishtirish va yangi kurslarni ishlab chiqishda foydalanilishi mumkin.

**Tadqiqot natijalarining joriy qilinishi.** Chog'ishtirilayotgan tillarda "*donolik*" va "*nodonlik*" konseptlarining lingvomadaniy xususiyatlarini aniqlashga qaratilgan mazkur tadqiqot ishidan olingan ilmiy natijalar quyidagi sohalarda qo'llaniladi:

"*donolik*" va "*nodonlik*" konseptlarini verballashtiruvchi til birliklarining konseptual-semantik maydon tuzilmalari – verbal (morfemalar, leksemalar, frazemalar, sintaksemalar, tekstemalar, paremiologik birliklar) va noverbal vositalar tavsifi; maydon yadrosidagi asosiy leksemalar sifatida ingliz tilidagi *wisdom* va o'zbek tilidagi *donolik*ning 6 ta leksik ma'nosida bir-biriga mos kelishi, *foolishness* va *nodonlik* leksemalarida to'liq tasodifiy moslikning 3 ta holati aniqlanganligi haqidagi xulosalardan 2024-yilning aprel va may oylarida O'zbekiston Milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali DM "Madaniy-ma'rifiy va badiiy eshittirishlar" muharririyati tomonidan tayyorlangan "Ta'lim va taraqqiyot", "Adabiy jarayon" nomli eshittirishlar ssenariysini yozishda foydalanilgan (O'zbekiston Milliy teleradiokompaniyasining 2024-yil 24-iyundagi 04-36-779-son ma'lumotnomasi). Natijada ushbu teleko'rsatuv va radioeshittirishlar uchun tayyorlangan materiallarning mazmuni mukammallashtirish, ilmiy dalillar bilan boyitilgan.

"*wisdom / donolik*" va "*foolishness / nodonlik*" konseptlarining verballashuvi antropomorfik (diniy, mifologik), somatik, biomorfik, predmetli, gastronomik, kiyim-kechak, temporal (vaqtga doir) kodlar orqali asoslangan, lisoniy birliklarning universal hamda milliy-madaniy xususiyatlar bilan bog'liq izomorfik (umumiy) va allamorfik (farqli) jihatlari tahlil qilinib, o'xshash va farqli xususiyatlari aniqlangan. Ushbu natijalar Amerika Qo'shma Shtatlarining O'zbekistondagi elchixonasining 2021-2023 yillarda faoliyat olib borgan "Mindonobod Satellite Access Microscholarship Program" S-UZ800-21-GR-3126 xalqaro amaliy loyihasida qo'llanilgan (Farg'ona tumani 62-o'rta ta'lim maktabining 2024-yil 27-dekabrda 149-son ma'lumotnomasi). Natijada amaliy loyiha *donolik* va *nodonlik* haqidagi milliy va umuminsoniy qadriyatlarni ifodalovchi konseptual bilimlar bilan boyitilgan;

ingliz va o'zbek tillarida "*donolik*" va "*nodonlik*" konseptlari lingvomadaniy semantikasining milliy mentalitetga bog'liqligi paremiologik birliklar tahlili asosidagi xulosalardan 2017-2020-yillarga mo'ljallangan FA-F1-OO5-raqamli "Qoraqalpoq folklorshunosligi va adabiyotshunosligini tadqiq etish" mavzusidagi fundamental loyihasini amalga oshirishda foydalanilgan (Qoraqalpog'iston gumanitar fanlar imiy-

tadqiqot institutining 2024-yil 25-iyundagi 249/1-son ma'lumotnomasi). Buning natijasida fundamental loyiha doirasida tayyorlangan ilmiy maqolalar va monografiyalarning ilmiy saviyasini oshirishga xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot natijalari 5 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o'tqazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha jami 15 ta ilmiy ish chop ettirilgan. Shulardan O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 8 ta maqola, jumladan, 5 ta respublika va 3 ta xorijiy jurnallarda e'lon qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat. Ishning umumiy hajmi 159 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **kirish** qismida mavzuning dolzarbligi va zarurati asoslangan, dissertatsiyaning maqsadi va vazifalari, obykti va predmeti tavsiflangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, tadqiqotning ilmiy yangiligi va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning "**Konseptning nazariy asoslari**" deb nomlangan birinchi bobi uch faslni o'z ichiga oladi. Bobning birinchi fasli "*Lingvomadaniyatshunoslik antropotsentrik paradigmaning tarkibiy qismi sifatida*" deb nomlanadi.

Lingvomadaniyatshunoslikning paydo bo'lishiga hozirgi kunda antropotsentrik paradigma asosidagi lingvistik tadqiqotlarning til va madaniyat o'rtasidagi munosabat masalalarini o'rganishga qaratilganligi sabab bo'lgan. Mazkur antropotsentrik paradigma V.fon Gumboldt tomonidan XIX asrda tadqiq etilgan bo'lib, unda dunyo tillari tuzilishidagi o'xshashlik va farqlar, ularning insoniyat ma'naviy rivojiga ta'siri to'g'risida fikrlar ilgari surilgan. Olim tomonidan tilning o'ziga xosligi va milliy xarakterning o'zaro bog'liqligi haqida tezislar ishlab chiqilgan<sup>10</sup>.

V.N.Teliyaning so'zlariga ko'ra, "lingvomadaniyatshunoslik inson haqidagi fanning antropotsentrik paradigmasiga taalluqli bo'lib, uning markazida madaniyat fenomeni (hodisasi) turadi"<sup>11</sup>. V.N.Teliya lingvomadaniyatshunoslikni ilmiy paradigmadagi maqomiga ko'ra belgilaydi. Mazkur fanni V.A.Maslova ham xuddi shu aspektda izohlaydi: "lingvomadaniyatshunoslik tilshunoslikdagi antropotsentrik paradigmaning mahsulidir"<sup>12</sup>. V.N.Teliya va V.A.Maslova o'z asarlarida lingvomadaniyatshunoslikning "til – madaniyat – inson" uchligi asosida vujudga kelganligini qayta-qayta ta'kidlab o'tishgan. G.G.Slishkinning fikriga ko'ra<sup>13</sup>, lingvomadaniyatshunoslik inson omiliga, aniqrog'i, inson bilan bog'liq madaniyat

<sup>10</sup> Гумбольдт В. фон. Характер языка и характер народа // Гумбольдт В. фон. Язык и философия культуры. – М.: Прогресс, 1985. – С. 370-381

<sup>11</sup> Телия В.Н. Русская фразеология: Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996. – С.122.

<sup>12</sup> Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений – М.: Академия, 2001. – С.8.

<sup>13</sup> Сlishкин Г.Г. От текста к символу. Лингвокультурные концепты прецедентных текстов в сознании дискурса. – М.: Academia, 2000. – С.32.

omiliga yo‘naltirilgan. Bunda insoniyat haqidagi fanning antropotsentrik paradigmaga tegishli hodisa ekanligi ma‘lum bo‘ladi.

Til va madaniyat uzviyligi haqida olimlarimiz tomonidan ilgari surilgan fikrlar o‘zbek tilshunosligida lingvomadaniy qarashlarning nazariy jihatdan shakllanishida muhim ahamiyat kasb etdi. Jumladan, N.Mahmudovning “Tilning mukammal tadqiqi yo‘llarini izlab” nomli maqolasida lingvomadaniyatshunoslik sohasining mohiyati hamda bu boradagi muammolar chuqur va asosli yoritib berildi. E.Begamatov “Antroponimlar – antropotsentrik tadqiq obyekti” nomli maqolasida esa antroponimlarning inson xohishi va faoliyati bilan bog‘liq ekanligi, ularda shaxsiy ehtiyoj va ijodkorlikning namoyon bo‘lishi, umuman, ismlar xalqning madaniy-maishiy turmushi bilan bog‘liq ekanligi ularni antropotsentrik paradigma sifatida o‘rganish uchun asos bo‘lishini ta‘kidlab o‘tadi. Shuningdek, D.Xudoyberganovanning “O‘zbek tilidagi badiiy matnlarning antropotsentrik talqini” mavzusidagi doktorlik dissertatsiyasida antropotsentrik paradigmanning nazariy asoslariga doir fikrlar ilgari surilgan bo‘lib, ushbu tadqiqot ishi o‘zbek tilidagi matnlarni lingvomadaniy aspektda tahlil qilishi bilan soha rivojida muhim ahamiyatga ega.

Bobning ikkinchi fasli “*Konsept lingvomadaniyatshunoslikning asosiy kategoriyasi sifatida*” deb nomlanadi.

Konseptning lingvomadaniyat doirasida qo‘llanilishiga oid tadqiqotlar Y.S.Stepanov, N.D.Arutyunova, V.I.Karasik, R.M.Frumkina, V.A.Maslova, G.G.Slishkin, G.Vorkachev, Z.X.Bijeva, A.Vejbitskaya G.V.Tokareva, V.N.Teliya va boshqalar asarlarida o‘z aksini topgan. Ushbu olimlar konseptni inson ongida shakllanishiga ko‘plab omillar ta‘sir qiladigan madaniy birlik sifatida ta‘riflaydilar.

N.D.Arutyunova bu tushunchani odatiy falsafaga kiritib, uni din, milliy qadriyatlar, an‘analari va folklarning o‘zaro ta‘siridagi o‘ziga xos natijasi deb qaraydi<sup>14</sup>. Tadqiqotchi konseptni xalqning ma‘naviy madaniyatini targ‘ib qiluvchi, tilda mustahkamlangan lingvistik dunyoqarash, mentalitetning analogi (o‘xshashi) sifatida izohlaydi. Mazkur talqinlar asosida konseptlar maishiy ongning madaniy ahamiyatga ega, o‘ziga xos qadriyatli tushunchalari sifatida ta‘riflanadi.

Z.X.Bijevaning fikriga ko‘ra<sup>15</sup>, konsept ma‘lum bir madaniyat an‘analari bilan belgilanadi, chunki u til sohibining olamni va atrofdagi voqelikni qanday idrok etishini aks ettiruvchi ideal tushunchaning shakllangan ifodasidir. Tilshunosning ta‘kidlashicha, borliqning moddiyligi, ma‘lum bir madaniy tuzilmalarda qat‘iylashganligi, u o‘zida milliy va poetik mazmun sinkretizmini saqlashi bilan bog‘liq madaniy xususiyatlar konseptning asosiy belgilaridan sanaladi.

V.A.Maslova konsept deganda olam tasvirining asosiy elementlarini nazarda tutadi<sup>16</sup> va ularni yaratishda lingvomadaniy hamjamiyat uchun ham, til sohibi uchun ham muhim bo‘lgan madaniy xususiyatlar asosiy rol o‘ynaydi, deya ta‘kidlaydi. Milliy lisoniy ongda tayanch madaniy konseptlar muhim o‘rin tutadi, bu esa ushbu tushunchalarni o‘rganishning dolzarbligini anglatadi.

Konsept madaniy-semiotik yondashuv doirasida tavsiflanar ekan, bunda konseptga muayyan til konseptosferasining uzluksiz rivojlanishdagi elementi sifatida

<sup>14</sup> Арутюнова Н.Д. Введение // Логический анализ языка: Ментальные действия: сб. статей. / Под ред. Н.К.Рябцевой. – М.: Наука, 1993. – С. 3-6.

<sup>15</sup> Бижева З.Х. Антропоцентризм культуры – антропоцентризм языка / Русская и сопоставительная филология: состояние и перспективы. – Казань, 2004. – С. 14.

<sup>16</sup> Маслова С.И. Философские концепты как регулятивы гибкой рациональности: трансформация от античности до нового времени / С.И.Масалова; отв. ред. Е.Е.Несмеянов. – Ростов н/Д: РГПУ, 2006. – С.51.

yuzaga chiqadi hamda bir qator xarakterli xususiyatlar – ichki tuzilmalarning (strukturaning) mavjudligi; madaniy-tarixiy hodisalarning shartliligi; kognitiv-semantik qamrovi; etimologik jihatdan ibtidoiy ma’nolarga egaligi; ma’no va mazmunning beqarorligi; ifodalovchilarning xilma-xilligi kabi xususiyatlarni namoyon etuvchi global, mental, ko‘p qirrali birlik sifatida qaraladi<sup>17</sup>.

O‘zbek tilshunos olimlaridan Sh.Safarov konseptni shunday izohlaydi<sup>18</sup>: konsept asosida tushuncha, obraz va lisoniy ma’no umumlashmasi yotadi, konseptlar inson ongida shakllanadigan turli kategoriyalarning asosini tashkil qiladi hamda ular uchun tayanch nuqta bo‘lib xizmat qiladi.

A.Mamatov konseptni “ma’lum sotsiumning ma’naviy yoki moddiy madaniyatini til belgilari bilan bog‘lovchi hodisa haqidagi bilim” sifatida ta’riflab<sup>19</sup>, uning etnomadaniy xarakteri orqali mental, falsafiy va psixologik sohadan qadriyatli-madaniy sohaga o‘tishini ta’kidlaydi.

Y.S.Stepanovning konsept va uning tuzilishi haqidagi mulohazalari ham e’tiborga loyiq. Uning fikricha, konsept tuzilishi uni madaniy voqelikka (faktga) aylantiruvchi unsurlardan iborat, ya’ni semantik strukturaning uzluksiz taraqqiyoti, etimologik ma’nosi, tasavvurlar, baholar va boshqalar<sup>20</sup>. Shu o‘rinda olim konseptning ko‘p “qatlamli” tuzilishini ta’kidlaydi, binobarin, har bir “qatlam” ma’lum bir etnik guruhning turli davrlarga oid madaniy hayotini qayta gavdalandira oladi. Ya’ni konseptning tuzilishi tarixiy jihatdan turli qatlamlar (tarkibiy, etimologik va semantik jihati) hamda uchta o‘ziga xos xususiyati bilan ifodalanadi<sup>21</sup>:

a) dolzarb (aktual) belgi – barcha til va madaniyat sohiblari uchun ahamiyatli bo‘lib, og‘zaki ifodalanadi hamda ma’lum bir xalq vakillari uchun aloqa vositasi bo‘lib xizmat qiladi;

b) qo‘shimcha, passiv belgi – ma’lum bir ijtimoiy guruhga taalluqli bo‘lishi mumkin;

v) etimologik belgi yoki ichki shakl – madaniyat egalari uchun eng kam ahamiyatga ega bo‘lib, so‘zning kelib chiqishi tashqi shaklda anglanmaydi va olim ta’kidlaganidek, ushbu xususiyat asosida boshqa ma’nolar paydo bo‘ladi.

P.V.Tokarev talqiniga ko‘ra<sup>22</sup>, konseptning strukturaviy modeli ikkita asosiy mazmun turlariga bo‘linadi: birinchi turga umuminsoniyat uchun qadriyatli bilim elementlari kiradi. Olim konseptning bu turini universal deb ataydi. Ikkinchi turni umumiy tili, tarixi va madaniyati asosida birlashgan ma’lum milliy (etnik) guruhga xos bilimlardan tashkil topgan kognitiv-semantik qatlam, ya’ni madaniy konsept tashkil etadi.

Ayrim tilshunoslar konseptlarni pragmatik nuqtayi nazardan ham tasniflaydilar<sup>23</sup>, ya’ni lingvomadaniy jihatdan ijtimoiy (madaniy – erk, adolat, mehnat, mulk, boylik, huquq) va umuminsoniy (harakat, sabab, zamon, o‘zgarish, makon) konseptlarni;

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<sup>17</sup> Токарев Г.В. Лингвокультурология. – Тула: изд-во ТГПУ им. Л.Н.Толстого, 2009. – С.15.

<sup>18</sup> Safarov Sh. Kognitiv tilshunoslik. – Jizzax: Sangzor, 2006. – B.17.

<sup>19</sup> Mamatov A.E. Zamonaviy lingvistika. – Toshkent: Noshir, 2019. – B.102.

<sup>20</sup> Степанов Ю.С. Константы. Словарь русской культуры. Опыт исследования. – М.: Академический проект, 2001. – С.41.

<sup>21</sup> Степанов Ю.С. Константы. Словарь русской культуры. Опыт исследования. – М.: Академический проект, 2001. – С.44-45.

<sup>22</sup> Токарев Г.В. Лингвокультурология. – Тула: изд-во ТГПУ им. Л.Н.Толстого, 2009. – С.16.

<sup>23</sup> Гуревич А.Я. Человек и культура. Индивидуальность в истории культуры. – М., 1990. – С.89.

diskursiv tasnif mualliflari esa olamni idrok etishning asosiy tamoyillariga ko'ra maishiy, ilmiy va badiiy konseptlarga ajratadilar<sup>24</sup>.

Shuni alohida ta'kidlash joizki, bugungi kunda konseptlarning eng keng tarqalgan tasniflaridan biri milliy va umuminsoniy (universal) turlarga bo'linishidir. Universal konseptlar – madaniy jihatdan barcha xalqlar mentaliteti uchun umumiy bilimlarni o'z ichiga oladi (quvonch va qayg'u; yaxshilik va yomonlik; sevgi va nafrat). Ikkinchi tur ma'lum bir etnosga oid konseptlardan tashkil topadi. Jumladan, o'zbek madaniyatida “mehmondo'stlik” va “ustoz-shogird” an'analari, ingliz madaniyatida esa “individualism” (shaxsiy mustaqillik va erkinlikka intilish) hamda “gentleman” (nazokat, odob va hurmat bilan bog'liq ijtimoiy ideal) tushunchalari milliy konseptlar sirasiga kiradi.

Garchi konseptni ta'riflash va o'rganishga turlicha yondashuvlar mavjud bo'lsa-da, ilmiy qarashlarning xilma-xilligi konseptning sof lingvomadaniy tushuncha sifatida aniq va yagona talqinga ega emasligini ko'rsatadi. Tadqiqotchilarning “konsept” tushunchasiga oid mulohazalarini umumlashtirgan holda aytish mumkinki, lingvomadaniy yondashuv doirasida konsept ko'p qirrali mental tuzilma bo'lib, milliy, madaniy, qadriyatli va tasvirli elementlarni o'z ichiga oladi. Etnik guruhning olamni idrok etish tajribalari asosida konseptni turli paradigmalar asosida umumlashtirish, ya'ni mafkura, san'at, din va shu kabi oldin o'zlashtirilgan yetakchi qadriyatlar bilan taqqoslash muhim ahamiyatga ega.

Bobning uchinchi fasli “*Konseptual tahlil tizimi va uning metodologik asoslari*” deb nomlanib, unda konseptlarni tahlil qilish orqali ularning semantik hamda lingvomadaniy xususiyatlarini aniqlashga qaratilgan usullar haqida fikr yuritiladi.

Lingvomadaniyatshunoslikning fan sifatida jadal shakllanishi va rivojlanishi ma'lum darajada “lingvomadaniy tahlil” atamasining umumlashtirilgan ta'rifi yo'qligiga sabab bo'ldi. E.I.Zinovyeva va E.E.Yurkov bu atamani turli metodlarni ifodalash maqsadida qo'llaydilar<sup>25</sup>: lug'at maqolalari applikatsiyasi, diskurs, konseptual tahlil va boshqalar.

“Konseptual tahlil” tushunchasi tilshunoslikda noaniq talqinga ega bo'lib, bu xususda S.E.Nikitina ta'kidlaganidek, konseptlar tahlili muayyan turdagi tadqiqot obyektini konseptlar yordamida tahlil qilishni hamda cheklovchi birlikni tashkil etuvchi tahlilni ham nazarda tutishi mumkin<sup>26</sup>. E.E.Yurkov va E.I.Zinovyeva konseptual tahlilni konseptlarni tahlil qilish deb tushunsalar-da, uning doirasida mavhum nomlar va tasavvurlar (V.A.Dolinskiy, L.O.Cherneyko) mosligini o'rganish hamda bir xil madaniyatga mansub sintagmatik va paradigmatic darajadagi konseptlar bilan aloqasini aniqlashga qaratilgan metodikadan foydalanish maqsadga muvofiq, deb hisoblaydilar.

Konseptlarni o'rganishda ularning mazmuni va tuzilishini, madaniy-semantik imkoniyatlarini ochib berishga qaratilgan tahlil usullari qo'llaniladi. V.N.Teliya aytganidek, konseptual tahlil mohiyatan konsept ma'nosini anglash va olingan natijani

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<sup>24</sup> Арутюнова Н.Д. Введение // Логический анализ языка: Ментальные действия: сб. статей / Под ред. Н.К.Рябцевой. – М.: Наука, 1993. – С.176; Карасик В.И. Определение и типология концептов / В.И.Карасик // Этнокультурная концептология: сб. науч. тр. / Калм. гос. ун-т. – Вып. 1. – Элиста: Изд-во Калм. ун-та, 2006. – С.156-158.

<sup>25</sup> Зиновьева Е.И., Юрков Е.Е. Лингвокультурология: теория и практика. – СПб.: МИРС, 2009. – С.101.

<sup>26</sup> Никитина С.Е. Концептуальный анализ в народной культуре // Логический анализ языка: Культурные концепты. – М., 1991. – С. 101.

qayd etish demak<sup>27</sup>. Konseptual tahlil konseptlarni tavsiflashning yagona usuli emas, balki turlicha tadqiqot usullarining majmui hisoblanadi.

Konseptlarni lingvokognitiv va lingvomadaniy jihatdan tahlil qilish bir necha bosqichda amalga oshiriladi. Birinchidan, konseptning turini, uning tarixiy rivojlanish xususiyatlarini aniqlash uchun tayanch birlik etimologiyasini o'rganish maqsadga muvofiqdir. Ikkinchidan, konseptual-semantik maydonning yadro va periferik birliklarini ajratib olish zarur. Uchinchi bosqichda mazkur birliklar (ifodalovchilar)ning semantik va komponent tahlili o'tkaziladi. Konsept verbalizatorlarini leksik jihatdan tahlil qilish, olamning lisoniy manzarasida tavsiflash usullaridan foydalanish keyingi bosqichda amalga oshiriladi. Shuningdek, nominativlarni turli darajalarda – leksema, frazeologik birlik, derivativlardan tortib paremiologik birliklarga o'rganib chiqish ma'lum bir etnosning madaniy xususiyatlarini aniqlashga yaqindan yordam beradi. Bu, o'z navbatida, olamni konseptuallashtirishning barcha usullaridan samarali foydalanishga imkon beradi.

Dissertatsiyaning ikkinchi bobi **“Ingliz va o'zbek tillarida “donolik” konseptining verballashuvi”** deb nomlanadi. Birinchi faslda *“Ingliz va o'zbek tillarida “donolik” konseptini ifodalovchi leksik vositalar”*ga e'tibor qaratiladi. Ushbu faslda ingliz va o'zbek tillarida *“donolik”* konseptini ifodalovchi leksik vositalar, ya'ni konseptni ifodalovchi tayanch birlik – *donolik* leksemasi va boshqa verbalizatorlar konseptual, etimologik, kontekstual hamda qiyosiy jihatdan tahlil qilinadi.

Ingliz tilining izohli lug'atlarida berilgan tavsiflardan kelib chiqib aytish mumkinki, ingliz tilida *“wisdom”* konsepti etimologik tahlilda ta'kidlangan *“bilim”*, *“o'rganish”*, *“tajriba”*<sup>28</sup> semalarini hozirgi kunda ham saqlab kelmoqda va o'z ahamiyatini yo'qotmagan. Lug'at ma'lumotlariga tayangan holda, *wisdom* leksemasining quyidagi 8 ta konseptual belgilarini aniqladik: 1) mulohazali va oqilona fikr; 2) ma'lum bir davrda to'plangan bilim va tajriba; 3) bilim va tajribadan foydalanish; 4) maslahat yoki ma'lumot; 5) falsafiy yoki ilmiy bilim; 6) qadimgi donishmandlar ta'limoti; 7) axloqiy tamoyillarga mos xatti-harakatlar; 8) didaktik kitob.

“O'zbek tilining izohli lug'ati”da<sup>29</sup> *donolik* leksemasining izohi to'liq va izchil berilgan, deb ayta olmaymiz. Ingliz tili izohli lug'atlarida *wisdom* lug'aviy birligi aniqroq va to'liqroq talqin qilingan. Shu sababli biz *“donolik”* konseptining badiiy va publitsistik matnlardagi qo'shimcha ma'nolari asosida umumiy 4 ta: **1) donolarga xos xatti-harakat; 2) bilimdonlik, donishmandlik; 3) o'qib-o'rganish va shaxsiy tajribalar asosida yuzaga keladigan bilimlar** (*Donolik hamma narsaning ibtidosi va buyuk ezgulikdir. Shu bois u hatto falsafadan ham qimmatliroq* (S.Jo'rayeva, “Haqiqat manzaralari”)); **4) maslahat; hikmat** (*Bu olamning jamiki donoliklari va fikr-mulohazalari odamlarni o'limdan qo'rqmaslikka o'rgatishga borib taqaladi* (S.Jo'raeva, “Haqiqat manzaralari”)) kabi konseptual belgilari aniqlandi. Bunda 1- va 2- ma'nolar izohli lug'atda keltirilgan bo'lsa, 3- va 4- ma'nolarini yangi ma'nolari sifatida qarash mumkin.

<sup>27</sup> Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996. – С.97.

<sup>28</sup> [www.etymonline.com](http://www.etymonline.com) [M.S. 15.09.2024]

<sup>29</sup> O'zbek tilining izohli lug'ati. A. Madvaliyev, E.Begmatov tahriri ostida. Toshkent, 2020 y. I jild. –B.675.

“Donolik” konsepti barcha til jamoalari konseptosferasiga oid mental birlik sifatida universal sanaladi hamda kommunikativ muloqot ehtiyoji nuqtayi nazaridan, o‘ziga xos freymli konseptual tuzilma bo‘lib, u ingliz va o‘zbek tillarida quyidagi verbal va noverbal (paralingvistik) vositalar orqali til sathlarida verballashadi:

**I. Morfologik vositalar** (morfemalar): **ing.** *wise – wis+ing, wis+ed, wis+er, wis+est, wise-ly, un-wise, un-wisely, wis+dom*; **o‘z.** *dono – dono+roq, dono+lik, dono+larcha, don+ishmand, donishmand+lik, donishmand+larcha, donishmand+ona.*

**II. Leksik vositalar** (leksemalar): 1) ot bilan: **ing.** *knowledge, comprehension, intelligence, judgement, penetration, sagacity*; **o‘z.** *aql, bilim, es, tajriba, oqillik, zakovat, zehn*; 2) sifat bilan: **ing.** *brilliant, clever, insightful, astute, literate, smart, sharp, shrewd*; **o‘z.** *dono, zukko, oqil, didli, bilag‘on, fahmli, idrokli, savodli, uquvli, ziyrak, xiradmand*; 3) fe‘l bilan: **ing.** *understand, advise, guide, judge, enlighten, perceive, learn, ponder*; **o‘z.** *anglamoq, fahmlamoq, pishmoq, sergaklanmoq, o‘qimoq, o‘rganmoq, kengashmoq*; 4) ravish bilan: **ing.** *wisely, insightfully, thoughtfully, sagely, prudently, reflectively, rationally*; **o‘z.** *donolarcha, donishmandona, oqilona, ayyorona, bilag‘onlarcha.*

**III. Sintaktik vositalar** (sintaksemalar): 1) so‘z birikmasi, qo‘shma so‘z bilan: **ing.** *accumulated wisdom, ancient wisdom, wise decision, sound advice, rational thinking, acquire wisdom, seek wisdom, profound understanding*; **o‘z.** *biyron gapirmoq, gapga chechan, bama‘ni javob, oqilona qaror, savodxon odam, donolik qilmoq, hushyor tortmoq, sergak bo‘lmoq*; 2) sentensemalar (sodda va qo‘shma gaplar) bilan: **ing.** *Under a ragged coat lies wisdom* (proverb); *It is the riches of mind only that make a man rich and happy* (proverb); *Wisdom in the mind is better than money in the hand* (proverb); **o‘z.** *Dono qarisa ham, donoligi qarimas* (Maqol); *Dono aytsa, el aytgani, Elning g‘amin yeb aytgani* (Maqol); *O‘n qatim o‘yla, bir qatim so‘yla* (Maqol).

**IV. Frazologik vositalar** (frazemalar): **ing.** *a wise old owl, have the wisdom of Solomon, words of wisdom, the pursuit of wisdom, pearls of wisdom*; **o‘z.** *zuvalasi ortiq, ko‘zi pishgan, aqli o‘tkir, aqli yugurik, kallasi ishlaydigan, aqli yetmoq.*

**V. Tekstologik vositalar** (tekstemalar). **ing.** *By three methods we may learn wisdom: first by reflection, which is noblest; second, by imitation, which is easiest; and third by experience, which is the the bitterest;*<sup>30</sup> *His words are wisdom to those legislators who contemplate no essential reform in the existing government; but for thinkers, and those who legislate for all time, he never once glances at the subject*<sup>31</sup> **o‘z.** *O‘z darajasiga yetolmaslik – johillikdan o‘zga narsa emas. O‘z darajasidan oshmoqlik esa donolikning o‘zginasidir* (Saida Jo‘rayeva, “Haqiqat manzaralari”); *Donolik bilan nodonlik shu qadar yaqinki, odam donolikni qancha ko‘p da‘vo qilsa, shuncha nodon bo‘ladi* (O‘.Hoshimov, “Daftar hoshiyasidagi bitiklar”).

**VI. Paralingvistik vositalar.** *Donolikni* ifodalovchi paralingvistik vositalar ba‘zan lingvistik vositalardan ham ta‘sirchan bo‘lishi mumkin. Jumladan, mulohazakorlik va o‘ychanlikni ifoda qiluvchi sokin yuz ifodasi (bir soniya chuqur tin olish, o‘yga botish, mulohaza qilish), ko‘z orqali muloqot qilish (imo qilish: aqli baloga yetadi deb, im qoqish) yoki olisga qarash (o‘ylanib qolishlik), qo‘lni yon

<sup>30</sup> <https://www.brainyquote.com/topics/wisdom-quotes> [M.S. 12.11.2024]

<sup>31</sup> <https://sentence.yourdictionary.com/wisdom> [M.S. 12.11.2024]

tomonga ochish (boshqaning mulohazasini tan olish alomati), ko'rsatkich barmoq bilan ta'kidlash (uqtirish), qo'lni iyakka yoki boshga tegizish (o'ychanlik alomati).

Shuningdek, "wisdom" va "donolik" konseptlarining nutqda faol qo'llaniluvchi lug'aviy birliklarni quyidagicha guruhlashtirishga muvaffaq bo'ldik.

#### **Wisdom:**

**knowledge** – *learning, erudition, scholarship, lore;*

**prudence** – *discernment, judgement, common sense, long-headedness, judiciousness, shrewdness, acumen;*

**understanding** – *penetration, percipience, sagacity, perceptiveness, cleverness, insight, clear-sightedness, astuteness;*

**intelligence** – *smartness, brilliance, brightness, sharpness, wit.*

#### **Donolik:**

**aql-idrok** – *zako, xirad, zehn, zakiylik, o'tkirlik, bama'nilik, oqillik, zakovat, idrok, kalla, es, bosh, miya, zukkolik;*

**fahm-farosat** – *uquv, tamiz, did;*

**bilim** – *donishmandlik, bilimdonlik, ziyraklik;*

**topqirlik** – *basirat, sergaklik, sezgirlik, bilag'onlik.*

Shuningdek, mazkur faslda konseptni semantik maydon asosida tahlil qilish davomida uning yadro va periferik birliklarini ham izohlab o'tdik. Dastlab ingliz tilidagi "wisdom" konseptini yadroviy va periferik qatlamlarga ajratdik. Konsept yadrosi verbalizatorlari: *cleverness, intelligence, insight, learning, perceptiveness, wit;* yaqin chegarada: *astuteness, brightness, brilliance, clear-sightedness, common sense, judgement, lore, sharpness, scholarship, shrewdness;* uzoq chegarada: *acumen, discernment, erudition, long-headedness, penetration, percipience, sagacity.*

O'zbek tilida "donolik" konseptining yadrosidan *donishmandlik, oqillik, zukkolik;* yadroning yaqin chegarasidan *bama'nilik, bilimdonlik, bilag'onlik, idrok, sezgirlik, sergaklik, zakiylik, zehn, ziyraklik;* uzoq chegarasidan *basirat, bosh, did, es, kalla, miya, zako, tamiz, xirad, o'tkirlik* leksemalari o'rin oladi.

Ikkinchi bobning ikkinchi fasli "Donolik" konseptining lingvomadaniy kodlar asosidagi tavsifi" deb nomlangan.

Madaniy kodlar tilda asosan xalqning obrazli tafakkurini namoyon etuvchi maqol, ibora, turg'un o'xshatish, metafora, qarg'ish, duo va olqish kabi lingvomadaniy birliklarda namoyon bo'ladi. Madaniy kodlarda insonlarning moddiy va ma'naviy olam haqidagi tasavvurlari, milliy tafakkuri, aksiologik qarashlari yaqqol aks etadi.

Biz o'z tadqiqotimizda ingliz tilidagi "wisdom" va o'zbek tilidagi "donolik" konseptlari bilan bog'liq madaniy axborot tashuvchisi bo'lgan til birliklariga e'tibor qaratdik va har ikki tilda ham ushbu konsept bilan aloqador quyidagi madaniy kodlarga duch keldik:

**1. Diniy-mifologik kodlar.** Ingliz tilida "wisdom" konsepti bilan bog'liq diniy antroponimlar asosan *shoh Sulaymon (King Solomon)* obrazi bilan bog'liq holda talqin qilinadi va unga quyidagi iboralar misol bo'la oladi: *Solomon's choice, as wise as Solomon, have (take, require) the wisdom of Solomon.* Sulaymon Qur'onda ham zikr etilgan payg'ambarlardan biri bo'lib, o'zbek tilida mazkur shaxs bilan bog'liq "Sulaymon o'ldi – devlar qutuldi", "Sulaymon g'aznasi ham chidamaydi" iboralari mavjud. Har ikki tilda keltirilgan iboralar mazmunidan kelib chiqib aytishimiz mumkinki, ingliz xalqi dunyoqarashida Sulaymon donolik timsoli hisoblanib, tarixiy shaxs sifatida gavdalanadi. O'zbek tilida esa Sulaymon bilan bog'liq frazeologik

birliklar ko‘proq *qattiqqo‘llik* va *boylilik* tushunchalari bilan bog‘lanadi hamda to‘qima obraz sifatida tasavvur qilinadi.

**2. Antropomorfik kodlar.** Ingliz tilidagi “*wisdom*” va o‘zbek tilidagi “*donolik*” konseptlarini ifodalovchi metafora va iboralarni shartli ravishda uch guruhga ajratdik: 1) shaxs nomlari bilan bog‘liq tasvirlar (yoki presedent nomlar). Ingliz tilida *Albert Eynshteyn*, *Cherchill* obrazlari. O‘zbek tilida *To‘maris*, *Navoiy*, *Luqmoni Hakim* timsollari;

2) kasbiy faoliyat bilan bog‘liq tasvirlar. Ingliz tilida *ecological wisdom* (*iqtisodiy donolik*), *political wisdom* (*siyosiy donolik*), *wisdom of medicine* (*tibbiyot donologi*) kabi metaforalar mavjud bo‘lsa, o‘zbek tilida kasb-hunarga oid *dehqonchilik tili* metaforasi keng tarqalgan bo‘lib, mazkur ish-faoliyatning sir-asrorlarini yaxshi tushunish, u haqda yetarlicha bilim va tajribaga ega bo‘lishlik nazarda tutiladi.

3) xarakter tasvirlari. Ingliz tilida “*wisdom*” konseptining verballashuvida insonlarga xos xarakter-xususiyatlar asosan metaforalar yordamida namoyon bo‘ladi. Jumladan, *creative wisdom* (*ijodkor donolik*), *benevolent wisdom* (*xayrixoh donolik*), *compassionate wisdom* (*rahmdil donolik*). O‘zbek tilida “*donolik*” konsepti bilan bog‘liq *porloq aql*, *sog‘lom aql*, *o‘tkir aql*, *aqli yugurik* singari metaforalar mavjud bo‘lib, ularda ruhiy jihatdan shikast yetmagan yoki imkoniyat darajasi yuqori darajadagi fikrlash qobiliyati nazarda tutiladi.

**3. Biomorfik kodlar.** Mavhum tushunchalarni an’anaviy tarzda o‘simlik va hayvonot dunyosi obyektlari yordamida tasvirlash holatlarini badiiy adabiyotda ko‘plab uchratishimiz mumkin. Ingliz tilida ham hayvonlar orasida *snake* va *owl* (*as wise as owl*); *roots of wisdom* (*donolik ildizi*), *fruit of wisdom* (*donolik mevasi*), *seeds of wisdom* (*donolik urug‘i*) kabi metaforalarda “*wisdom*” konseptining zoomorfik va vegetativ belgilari namoyon bo‘ladi. O‘zbek tilida “*donolik*” konseptini o‘simliklar dunyosi bilan bog‘laydigan *donolik urug‘i* metaforasi mavjud bo‘lib, mazkur metaforadan donolikni targ‘ib qilish yoki insonlar orasida ommalashishiga turtki bo‘ladigan vaziyatlarni tasvirlash uchun foydalaniladi: *Kimki donolik urug‘ini sochsa, ulug‘lik mevasini teradi.* (“Hikmatnoma”)

**4. Somatik kodlar.** Somatizmlar ham madaniy kod turlaridan biri bo‘lib, inson tana a’zolarining nomlarini o‘zida aks ettiruvchi leksik birliklardir. Ingliz va o‘zbek tillarida “*wisdom*” va “*donolik*” konseptlari bilan bog‘liq quyidagi somatik kodlar uchraydi:

1) bosh. Ingliz tilida: *clear head*, *egghead*, *hit the nail on the head*; o‘zbek tilida: *miyani ishlatmoq*, *bosh qotirmoq*;

2) qo‘l. Ingliz tilida *old hand* iborasi ma’lum bir sohada yoki faoliyatda juda tajribali va mahoratli bo‘lgan kishini anglatadi. O‘zbek tilida bu doirada qo‘l bilan bog‘liq ibora uchramasa-da, biroq mazkur iboraning ekvivalenti mavjud, faqat u ko‘z somatizmi yordamida ifodalanadi. O‘zbek tilida *ko‘zi pishgan* frazeologik birligi *old hand* iborasining muqobili hisoblanadi. Bu ibora “Keng uyning kelinchagi yoki o‘zbek xalq matal va iboralari ensiklopediyasi”da quyidagicha izohlanadi: “Umri davomida biror ish bilan muttasil shug‘ullangan va katta tajriba, malaka, ko‘nikma hosil qilgan, bunday ishning bemalol uddasidan chiqa oladigan odamga nisbatan “bu ishda uning ko‘zi pishgan” iborasi ishlatiladi”<sup>32</sup>.

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<sup>32</sup> Shomaqsudov Sh., Dolimov S., Dolimov U. Keng uyning kelinchagi yoki o‘zbek xalq matal va iboralari ensiklopediyasi. – Toshkent: Sharq, 2020. – B.226.

**5. Predmetli kodlar.** Predmetli kod atrofdagi narsa-buyumlar bilan bog‘liq kodlar bo‘lib, ular birinchi navbatda, xalq turmushidan keng o‘rin olgan, maishiy hayotimizning ajralmas qismiga aylangan predmetlar nomi bilan ifodalanadi<sup>33</sup>.

Dissertatsiyada “*wisdom/donolik*” konseptining predmet xususiyatlari quyidagi narsa-buyumlar bilan bog‘liqlikda tahlil qilindi. Ingliz tilida: *torch (beacon) of wisdom, the gift of wisdom, bright as a button, learn the ropes*; o‘zbek tilida: *igna bilan quduq qazimoq, bir kesak bilan ikki qarg‘ani urmoq, bir o‘q bilan ikki quyovni otmoq*.

**6. Gastronomik kodlar.** Gastronomik kodlar har bir millat madaniyatida mavjud bo‘lib, ular o‘sha xalqning turmush tarzi, milliy mentaliteti bilan bevosita bog‘lanadi. Biz tadqiqotimizning shu qismida ingliz va o‘zbek tillarida “*wisdom/donolik*” konseptini verballashtiruvchi iboralarni tahlilga tortdik. Ingliz tilida *smart cookie* – kimnidir aqlli deb aytishning so‘zlashuv usuli, *use your noodles* – kimnidir fikrlashga yoki aqliy qobiliyatidan foydalanishga undashning yengil va metaforik usuli, *know your onions, know which side one’s bread is buttered* – insonlarning zukkoligi, topqirligiga ishora qiluvchi, yangi bilimlar egallashga, murakkab vaziyatlarda to‘g‘ri yo‘l tutishga da‘vat etuvchi frazeologik birliklar.

“O‘zbek xalq matal va iboralar ensiklopediyasi”<sup>34</sup>dan oziq-ovqat bilan bog‘liq “*donolik*” konseptini verballashtiruvchi 2 ta iborani uchratdik: 1) *zuvalasi ortiq* – ko‘chma ma‘noda ilmda hamda hunarda boshqalardan ortiqroq va peshqadam bo‘lgan insonga nisbatan; 2) *gapni ham zira-piyozlab, toza boplaydi* – ba‘zi odamlarning yozma va og‘zaki nutqi g‘oyat chiroyli qurilgan bo‘lib, ularning nutqi kishilarga tez ta‘sir etadi, shu bilan birga, ular o‘z nutqida ajoyib xalq maqollarini, iboralarini o‘rnida ishlata biladilar, natijada, suhbatdoshlari qalbiga tez yo‘l topadilar.

**7. Kiyim-kechak kodlari.** Ingliz tilida kiyim nomlari bilan bog‘liq 3 ta frazeologik birlik aniqlandi: 1) *clever clogs* 2) *smarty pants* 3) *put your thinking cap on*.

O‘zbek tilida kiyim-kechak nomlari bilan bog‘liq “*donolik*” konseptini voqelantiruvchi quyidagi iboralarga duch kelindi: 1) *bitta ko‘ylakni ortiq (yoki ko‘proq) yirtgan*; 2) *bosh yorilsa, do‘ppi ostida*; 3) *do‘ppisini olib (qo‘yib) o‘ylanmoq*.

**8. Vaqtga doir kodlar.** “*Wisdom*” konseptini nutqda verballashtiruvchi vaqtga doir bir necha iboralar mavjud: *wise beyond one’s years* – bu o‘z yoshiga nisbatan kutilganidan-da ko‘proq donolik yoki yetuklik ko‘rsatadigan odamni, odatda, yosh odamni tasvirlash uchun ishlatiladigan ibora; *not to be born yesterday* iborasi “kecha tug‘ilmagan” tarzida o‘zbek tiliga tarjima qilinadi, kimningdir osonlikcha aldanmasligini yoki ishontira olmaslikni bildirish uchun ishlatiladi.

Mazkur bobning uchinchi fasli “*Maqollarda “donolik” konseptining ifodalanishi va ularning lingvomadaniy tahlili*”ga bag‘ishlangan.

Ingliz va o‘zbek tilida donolik haqidagi maqollar salmoqli o‘rin tutadi. Har ikki xalq madaniyatida *donolik* ijobiy fazilat sifatida yuksak darajada baholangan va qadrlangan.

Ingliz tilida *wisdom* va o‘zbek tilida *donolik* bilan bog‘liq maqollarni mazmun-mohiyatiga ko‘ra quyidagi turlarga ajratish mumkin: 1) donolik – qiyinchilik va tajriba mevasi; 2) donolik har doim ham yosh bilan belgilanavermaydi; 3) qarilik –

<sup>33</sup> Xudoyberganova D. Lingvokulturologiya terminlarining qisqacha izohli lug‘ati. – Toshkent: Turon zamin ziyo, 2015. – B.34.

<sup>34</sup> Shomaqsdov Sh., Dolimov S., Dolimov U. Keng uyning kelinchagi yoki o‘zbek xalq matal va iboralari ensiklopediyasi. – Toshkent: Sharq, 2020. – B.102, 162.

donolikning belgisi; 4) donolik moddiy boylikdan ustun; 5) donolik – go‘zallik va tashqi ko‘rinish bilan bog‘liq emas; 6) donolik – jahlni jilovlash; 7) tana sog‘lomligi – donolik garovi; 8) donolar so‘zi va suhbat foydali; 9) dono odamga birgina ishora kifoya; 10) donolik – o‘zgaruvchan fazilat.

Ingliz va o‘zbek tillarida “*wisdom*” va “*donolik*” konseptlari bilan bog‘liq maqollarni semantik jihatdan tahlil qilish asnosida ingliz tilida mavjud maqollarning mavzu va ekvivalentlari o‘zbek maqollarida ham uchrashi mumkin, degan xulosaga keldik. Natijada donolik bilan bog‘liq qaysi mavzu olinsa ham, deyarli ikki tilda o‘zining muqobil variantiga egaligi ma‘lum bo‘ldi. Jumladan, donolik har ikkala xalq mentalitetida boylikdan afzal ko‘riladi. Bu belgi ingliz va o‘zbek xalqlari o‘rtasida o‘xshash madaniy xususiyatlardan biri bo‘lib, maqollarda o‘z ifodasini topgan. Masalan, “*Wisdom in a poor man is a diamond set in lead*”<sup>35</sup> maqoli “*Kambag‘alning donoligi qo‘rg‘oshindagi olmos*” mazmunini beradi. Shu nuqtayi nazardan, donolikning noyobligi va qadr-qimmatini olmos bilan taqqoslansa, “qo‘rg‘oshin” kambag‘al odamning oddiy va beqiyos tashqi ko‘rinishi hamda kamtarligini anglatadi. Bu qiyoslar shuni anglatadiki, ijtimoiy mavqeyi past insonlar moddiy boylikka ega bo‘lmasalar-da, donolik ularning bezagi hisoblanadi. Garchi ingliz tilidagi ushbu maqolning to‘liq mazmunini ifodalab bera olmasa-da, o‘zbek tilidagi “*Odam aqli – olmos, kesmagani qolmas*”<sup>36</sup> maqolini ekvivalent qilib tanlash mumkin.

Chuqur mazmuni bilan ajralib turuvchi maqollardan yana biri “*Have more brains in one’s little finger than one has in his whole body*”<sup>37</sup> maqolidir. Uning o‘zbekcha tarjimasini “*Kichkina barmog‘ida butun vujudiga qaraganda ko‘proq aql bor*” ko‘rinishida beriladi. Bu jumladan qandaydir ibratli fikrni darhol anglab olish biroz murakkabroq. Sababi insonning kichik barmog‘i butun tanasidan ko‘ra ko‘proq aqlga ega bo‘lishi mumkin emas. Shuning uchun bu maqol so‘zma-so‘z qabul qilish uchun mo‘ljallanmagan. Bu shuni anglatadiki, kimningdir oz bo‘lsa-da mavjud aqliy mahorati boshqalarning “ulkan” hisoblangan aqlidan ustunroqdir. Mazkur maqolning o‘zbekcha varianti “*Tuyaday bo‘y berguncha, ninaday aql bersin*” ko‘rinishida bo‘lib, ingliz tilidagi ekvivalentidan farqli o‘laroq, o‘sha mazmun “nina” va “tuya” kabi vositalar orqali ifodalanadi.

Ammo ayrim mavzudagi maqollarning bir tilda ikkinchisiga qaraganda ko‘proq uchrashiga sabab, bunday mavzudagi maqollar xalq hayotining asosiy bo‘g‘inini tashkil qiladi va o‘sha xalqning mentaliteti, milliy xarakter tasvirida yetakchilik qiladi. Ingliz maqollarida donolikka qiyinchilik bilan erishilishi, hatto donolar ba‘zan “ahmoq rolini ham o‘ynashi” mumkinligi yaqqol ko‘zga tashlansa, donolikning yoshga bog‘liq emasligi va aql bilan jahlni jilovlashga qaratilganligi o‘zbek xalq maqollari semantikasida ko‘proq namoyon bo‘ladi.

Dissertatsiyaning uchinchi bobi “**Ingliz va o‘zbek tillarida “*nodonlik*” konseptining verballashuvi**” deb nomlanib, unda mazkur konsept mazmunini nutqda voqelantiruvchi leksik birliklar, ularni madaniy kodlar orqali tasniflash hamda maqollarning qiyosiy va lingvomadaniy tahlili haqida fikr yuritiladi.

<sup>35</sup> Rayner J.L. Proverbs and Maxims. Lnd., 1933. 25 lp. SEL IND-EUR. A Dictionary of Selected Synonyms in the principal Indo- European Languages (A contribution to the History of Ideas) / by C.D. Buck. – Chicago, 1949. – P.238.

<sup>36</sup> Shomaqsudov Sh., Shorahmedov Sh. Hikmatnoma. O‘zbek xalq maqollarining izohli lug‘ati. –Toshkent, 1990. – B.26.

<sup>37</sup> Stevenson B. The Home book of Proverbs, Maxims and familiar phrases. – New York, 1948. – P.230.

Uchinchi bobning birinchi fasli “Ingliz va o‘zbek tillarida “nodonlik” konseptini ifodalovchi leksik vositalar” deb nomlanadi. Ingliz tilida “nodonlik” konseptining kalit so‘zini tanlashda biz “donolik” konseptining kalit so‘zlari – *wise* va *wisdom* so‘zlarining antonimlariga murojaat qildik. *Wise* leksemasining qarama-qarshi ma’nosi *foolish* so‘zi bo‘lib, *wisdom* uchun *fooly* yoki *foolishness* leksemalari tanlanadi. Etimologik tahlillar shuni ko‘rsatadiki<sup>38</sup>, *fool (ish) (foolish+ness)* va *fooly* so‘zlari qadimgi fransuz tilidan kelib chiqqan. *Folie* – “ahmoqlik”, “telbalik” ma’nolarini bildirib, ularning ingliz tilida paydo bo‘lishi XIII-XIV asrlarga to‘g‘ri keladi va *dysig*, *stunt*, *doe* shakllarida qo‘llanilgan. Lug‘atlarda keltirilgan tavsiflar asosida aytishimiz mumkinki, har ikki leksema ham o‘zining etimoniga xos “ahmoqlik” va “aqlning yetishmasligi” kabi motivatsion belgilarini saqlab qolgan. Biroq vaqt o‘tishi bilan *fool* leksemasining asosiy belgilariga qo‘shimcha belgilar qo‘shilgan. Izohli lug‘at ma’lumotlariga tayanib, ingliz tilidagi *foolishness* va o‘zbek tilidagi *nodonlik* leksemalarining quyidagi konseptual belgilarini aniqladik va jadval ko‘rinishida aks ettirdik.

### 3.1-jadval. *Foolishness* va *nodonlik* leksemalarining konseptual belgilari

No	Leksik ma’nolar	Foolishness	Nodonlik
1.	Donolikning yetishmasligi	+	+
2.	Fikrlar va xatti-harakatlarning bema’niligi	+	+
3.	Aql-idrokning yetishmasligi	+	+
4.	Maqsadsiz qurilgan bino yoki foyda keltirmaydigan xarid	+	–
5.	Bilimsizlik	–	+

“*Foolishness/nodonlik*” konsepti tilda quyidagi verbal va noverbal vositalar orqali voqelantiriladi:

**I. Morfologik vositalar** (morfemalar). **ing.** *fool* – *be+fool*, *fool+s*, *fool+ed*, *fool+ing*, *fool+ery*, *foolish* – *foolish+ness*, *foolish+ly*, *foolish+nest*; **o‘z** *nodon* – *nodon+roq*, *nodon+lik*, *nodon+larcha*.

**II. Leksik vositalar** (leksemalar): 1) ot bilan: **ing.** *insanity*, *absurdity*, *madness*, *dullness*, *stupidity*, *thickness*, *witlessness*; **o‘z.** *ahmoqlik*, *telbalik*, *befarosatlik*, *laqmalik*, *ovsarlik*, *kaltafahmlilik*, *johillik*; 2) sifat bilan: **ing.** *idiotic*, *stupid*, *silly*, *half-witted*, *brainless*, *mindless*, *crazy*, *unreasonable*; **o‘z.** *telba*, *esvos*, *betamiz*, *go‘l*, *kallavaram*, *kaltabin*, *uquvsiz*, *savdoyi*; 3) fe‘l bilan: **ing.** *blunder*, *neglect*, *mock*, *boast*, *misjudge*, *overreach*; **o‘z.** *jinnilanmoq*, *esankiramoq*, *ovsarlanmoq*, *tentaklanmoq*, *anqovsiramoq*; 4) ravish bilan: **ing.** *recklessly*, *carelessly*, *thoughtlessly*, *imprudently*, *incoherently*, *naively*, *illogically*; **o‘z.** *nodonolarcha*, *ahmoqona*, *tentaklarcha*, *telbalarcha*, *devonavor*, *johilona*.

**III. Sintaktik vositalar** (sintaksemalar): 1) so‘z birikmasi, qo‘shma so‘z bilan: **ing.** *foolish behavior*, *make a stupid decision*, *laugh at foolishness*, *sort of foolishness*, *incredible stupidity*, *silly mistake*; **o‘z.** *devona bo‘lmoq*, *go‘l qilmoq*, *laqqa ishonmoq*, *challa jinni*, *bebosh daryo*, *ahmoqlarning ahmog‘i*, *jinnining jinnisi*, *latta jinnisi*, *o‘zini ovsarlikka solmoq*; 2) sentensemalar (sodda va qo‘shma gaplar) bilan: **ing.** *Wise men have their mouths in their hearts*, *fools have their hearts in their mouths* (proverb); *Every fool will be meddling* (proverb); *A fool at forty is a fool indeed* (proverb); **o‘z.**

<sup>38</sup> [www.etymonline.com](http://www.etymonline.com). [M.S.15.09.2024]

*Tubdan aql bo'lmasa, turtgan aql kor qilmas (Maqol); Kasalga davo topilsa ham, Anqovga davo topilmas (Maqol); Ahmoqning zo'ri bir joyga ikki qoqiladi (Maqol).*

**IV. Frazeologik vositalar** (frazemalar). **ing.** *have a screw loose, not the sharpest tool in the shed, a bird brain, foolish as a calf*; **o'z.** *jinni qo'yning kallasini yedingmi, alifni tayoq deydigan, ammamning buzog'iday, u qulog'idan kirib, bu qulog'idan chiqmoq.*

**V. Tekstologik vositalar** (tekstemalar). **ing.** *The foolishness and obstinacy of the ass has caused the name to be transferred metaphorically to human beings; and the fifth proposition of Book<sup>39</sup>; You know the value of every article of merchandise, but if you don't know the value of your own soul, it's all foolishness<sup>40</sup>.* **o'z.** *Nodon odam o'z nodonligini sukut etib bildirmasa, shuning o'zi bilan ham uni oqillardan hisoblash mumkindir. Lekin nodonlik bilan sukutning ikkisi bir odamda jam bo'lmaydi (Shorasul Zunnun, "Oz-oz o'rganib dono bo'lur"); Nodoning muvahhash harzag'a bo'g'iz qirmog'i eshakning jihatsiz qichqirmogi, Mollig' nodonning demagi, oltunluq chibinning yemagi ma'lum (A.Navoiy, "Hikmatli so'zlar").*

**VI. Paralingvistik vositalar.** *Nodonlik* ko'pincha noverbal vositalar orqali ham ifodalanishi mumkin. Jumladan, qosh chimirilishi, lablarning qisilishi, boshni qashlash yoki egish, barmoqlarni asabiy qimirlatish.

Biz tadqiqotimiz davomida "*foolishness*" va "*nodonlik*" konseptlari leksik verbalizatorlarini quyidagi semantik guruhlarda tahlil qildik.

#### **Foolishness:**

**stupidity** – *obtuseness, foolhardiness, witlessness, dumbness, dullness, stupidity, imprudence, mindlessness, brainlessness, boneheadedness;*

**nonsense** – *craziness, madness, absurdity, blah, silliness, nonsense, garbage, idiocy, inanity, rubbish;*

**insanity** – *madness, insanity, craziness, lunacy.*

#### **Nodonlik:**

**aqlsizlik** – *beboshlik, yengiltaklik, idroksizlik, laqmalik, kaltabinlik, galvarslik, ovsarlik, ahmoqlik, tentaklik, go'lilik;*

**bilimsizlik** – *jaholat, savodsizlik, johillik, ilmsizlik, omilik, gumrohlik;*

**jinnilik** – *anqovlik, savdoyilik, telbalik, tentaklik, esarlik, jinnilik, devonalik, esvoslik;*

**farosatsizlik** – *fahmsizlik, uquvsizlik, betamizlik, didsizlik.*

Yuqorida qayd etilgan "*foolishness/nodonlik*" konseptlarini ifodalovchi leksik birliklar konseptual maydonni hosil qilishda asos vazifasini o'taydi. Shu bilan bir qatorda, ushbu leksemalarni yadroviy va periferik qatlamlarga ajratishda ularning nutqda qanchalik faolligi, uslubiy betarafligi, frazeologik birliklar yasashda ishtiroki kabi bir qancha belgilarga e'tibor qaratdik. Ular asosida quyidagicha konseptual maydonni shakllantirish mumkin.

"*Foolishness*" konsepti yadrosidan: *craziness, madness, dumbness, idiocy, silliness, stupidity*; yaqin periferiyasidan: *absurdity, brainlessness, craziness, madness, dullness, insanity, inanity, mindlessness, nonsense, witlessness*; uzoq periferiyasidan: *blah, boneheadedness, foolhardiness, garbage, imprudence, lunacy, obtuseness, rubbish* leksik birliklari o'rin oladi.

<sup>39</sup> <https://sentence.yourdictionary.com> [M.S. 13.11.2024].

<sup>40</sup> <https://www.brainyquote.com/topics> [M.S. 13.11.2024].

“*Nodonlik*” konsepti yadrosini: *ahmoqlik, beboshlik, jinnilik, tentaklik*; yaqin periferiyasini: *anqovlik, didsizlik, devonalik, esvoslik, fahmsizlik, galvarslik, go‘llik, idroksizlik, ilmsizlik, kaltabinlik, laqmalik, ovsarlik, omilik, savdoyilik, savodsizlik, tentaklik, uquvsizlik, yengiltaklik*; uzoq periferiyasini: *betamizlik, didsizlik, esarlik, gumrohlik, johillik, jaholat* so‘zlari ntashkil etadi.

Ma’lumki, har bir lingvokulturema asosida muayyan lingvomadaniy kod yotadi. O‘zbek tilidagi frazeologizmlarni mana shu nuqtayi nazardan o‘rganish va ularni lingvomadaniy kodlar asosida tasnif qilish orqali o‘zbekona tafakkur modellarini yaratish, milliy-lisoniy ongga xos mexanizmlarni yoritib berish mumkin bo‘ladi<sup>41</sup>.

“*Nodonlik*” konseptining lingvomadaniy kodlar asosidagi tavsifi” deb nomlanuvchi faslda lingvokulturemalar masalasini ingliz tilidagi “*foolishness*” va o‘zbek tilidagi “*nodonlik*” konseptlarini voqelantiruvchi quyidagi madaniy kodlar misolida ko‘rib chiqamiz.

**1. Diniy antropomorfik kodlar.** Ingliz tili: *foolishness for Christ*; o‘zbek tili: *Isaning alamini Musadan olmoq*.

**2. Somatik kodlar.** Ingliz tilida: *head* (*muttonhead, fathead, airhead*); (*can’t make head nor tail, to be out of your head*); o‘zbek tilida: *bosh* (*kallavaram*) (*miya (si) achimoq, miya (si)/boshi g‘ovlab ketmoq, boshi shishib ketmoq, miya (si)ni yemoq*); *ear* – *go in one ear and out the other, to have nothing between one’s ears*; *quloq* – *u qulog‘idan kirib, bu qulog‘idan chiqmoq, og‘zi qani desa, qulog‘ini ko‘rsatmoq*.

**3. Biomorfik kodlar.** Ingliz tilida: *ass* – *make an ass of one self, horse’s ass*; o‘zbek tilida: *eshak* – *otliqqa o‘zini, eshaklikka so‘zini bermaydi, eshak eshakning hidini biladi*; *calf* – *foolish as a calf*; *buzoq* – *ammamning buzog‘iday, noma‘qul buzoqning go‘shini yebdi, bir tirraqqi buzoq podani bulg‘aydi*; *goat* – *acting the goat*; *qo‘y* – *jinni qo‘yning kallasini yedingmi?*

**4. Gastronomik kodlar.** Ingliz tilida: *turnip head, cabbage head, nut* (*go nuts, as nutty as fruitcake*); o‘zbek tilida: *qovoq kalla, bodringcha ham maza-matrasi yo‘q*.

**5. Kiyim-kechak kodlar.** Ingliz tilida: *hat* (*to talk through (one’s) hat*); o‘zbek tilida: *do‘ppi* – *do‘ppiga to‘rt kun, telpakka to‘qqiz kun gapiradi, paytavaquloq*.

**6. Predmet kodlar.** Ingliz tilida: *not the brightest bulb in the box* (qutidagi eng yorqin lampochka emas), *not the sharpest knife in the drawer* (tortmadagi eng o‘tkir pichoq emas), *daft as a brush* (cho‘tkadek ahmoq), *dumb as a brick* (g‘isht kabi soqov), *as thick as two short planks* (ikkita qisqa taxta kabi qalin); o‘zbek tilida: *alifni kaltak demaydi; qornini yorsang, alif chiqmaydi; ilmning gardini yuqtirmaydi*.

Uchinchi bobning uchinchi fasli “*Maqollarda “nodonlik” konseptining ifodalanishi va lingvomadaniy tahlili*” deb nomlanadi.

Nodonlik ko‘plab madaniyatlarning maqol va matallarida takrorlanadigan, keng tarqalgan mavzu bo‘lib, ingliz va o‘zbek folklorshunosligi ham bundan mustasno emas. Har ikki tilda o‘rganilgan maqollardagi nodonlikning madaniy idrokini quyida mazmunlarda shakllantirdik: 1) nodon o‘zini fosh qiladi; 2) besabab kulish – nodonlik belgisi; 3) laqmalik – nodonlik belgisi; 4) ahmoqona ishlar – nodonning illati; 5) nodonlik – bedavo dard; 6) nodon eshak kabidir; 7) nodonning hamrohi ham nodon bo‘ladi; 8) pul topib, sarflashni bilmaslik – nodonlik belgisi; 9) nodon bosh oyoqni bezdirar; 10) nodonlar ham ba‘zan dono bo‘ladi.

<sup>41</sup> Xudoyberganova D. O‘zbek lingvomadaniyatshunosligining ustuvor vazifalari // O‘zbek tili va adabiyoti, 2020. – B.8.

Jumladan, “laqmalik – nodonlik belgisi” semantik guruhiga kiruvchi maqollarning qisqacha lingvomadaniy tahlilini ko‘rib o‘tamiz. Ingliz tilida “*A fool’s speech is a bubble of air*” maqoli majoziy ma’noda qo‘llaniladi. “*Ahmoqning nutqi – havo pufagi*” shaklida o‘zbekchaga tarjima qilinadi. “Nutq” va “havo pufagi”, ularda bir qarashda mantiqiy bog‘liqlik yo‘qdek tuyuladi. Ammo ular o‘rtasida aloqadorlikni quyidagi tahlil misolida ko‘rsatib beramiz: havo pufagi – mo‘rt va vaqtinchalik bo‘lib, ichida hech qanday modda saqlamaydigan ashyo. Bu narsa qisqa vaqt davomida o‘zining jozibadorligi va ko‘rinishi bilan insonlarda yaxshi taassurot qoldirishi mumkin, lekin oxir-oqibat og‘irligini yo‘qotishi bilan o‘z ahamiyatini ham yo‘qotadi. Mazkur maqolning mazmunida ahmoq odamlar ko‘p gapirishi mumkin, ammo ular so‘zlarining ichi bo‘sh, sayoz va mazmunsiz, degan fikrlar ta’kidlanadi. Maqolning o‘zbek tilidagi ekvivalenti sifatida “*Ahmoqning demagi – oltin chivinning yemagi*” maqolidan foydalanish mumkin. Ushbu maqol “Agar ahmoq odam senga biror beo‘xshov gap qilsa, u bilan teng bo‘lma. Chunki ahmoq har doim ahmoqligiga boradi” degan yashirin mazmunga, implitsit ifodaga ega. Hasharotlar orasida chivin odamning ta’bini xira qilsa, nodonlar ham shunday toifadagi insonlardir.

Ingliz tilida “*foolishness*” va o‘zbek tilida “*nodonlik*” konseptlarini ifodalovchi maqollarda nodonlarga xos laqmalik, sababsiz kulish, nodonlikning bedavo dardligi har ikki xalq mentalitetiga ham xos ekanligi ma’lum bo‘ldi. Ingliz maqollarida nodon ham ba’zan dono bo‘lishi mumkinligi, o‘zbeklarda esa nodon boshning oyoqqa jabr ekanligi haqidagi maqollar miqdor jihatdan ko‘p uchraydi.

## XULOSA

1. Lingvomadaniyatshunoslik insoniyat bilan bog‘liq madaniyat omiliga yo‘naltirilgan yangi fan tarmog‘i bo‘lib, tilda milliy madaniyatni aks ettirish muammolarini o‘rganadi. Lingvomadaniyatshunoslik yangi yo‘nalish sifatida o‘z tadqiqot obyekti (til va madaniyatni bir butunlikda tadqiq qilish), predmeti (madaniyatda ramziy, obrazli, metaforik ma’no kasb etgan til birliklari), vazifalari va yo‘nalishlariga ega.

2. Lingvomadaniyatshunoslikda konsept tushunchasi madaniyat birligi sifatida qabul qilinadi va ma’lum bir madaniyat yoki xalq uchun muhim bo‘lgan tushunchalarni o‘zida aks ettiradi. Bu borada konsept haqida turlicha mulohazalar va talqinlar uchraydi, ammo ularning hech biri konseptni to‘liq izohlaydi, deb ayta olmaymiz.

3. Dissertatsiyada “*donolik*” va “*nodonlik*” konseptlarini lingvomadaniy jihatdan tahlil qilish 5 bosqichda amalga oshirildi, ya’ni konseptni ifodalovchi asosiy leksemalarning etimologiyasi aniqlanib, konseptning mazmunini ochib beruvchi so‘zlar orasidan uning yadro va periferik birliklari ajratib olindi, konseptni ifodalovchi tayanch so‘zlar leksik jihatdan tahlil qilinib, ularga dunyoning lisoniy manzarasiga ko‘ra tasniflash usullari qo‘llanildi, shuningdek, konsept ifodalovchi so‘zlarning semantik va komponentli tahlilini olib borilib, unga aloqador so‘z, ibora, frazeologik birlik va paremlar qiyoslandi. Natijada ingliz va o‘zbek xalqlarining etnik va madaniy xususiyatlariga doir o‘xshashliklar va farqlar borligi ma’lum bo‘ldi.

4. Tahlilga tortilgan konseptlarni ifodalovchi asosiy leksemalar ingliz tilida *wisdom*, o‘zbek tilida *donolik* 6 ta leksik ma’noda bir-biriga mos kelishi aniqlandi. “Ma’lum bir davrda yoki jamiyatda to‘plangan bilimlar” va “didaktik kitob” (*wisdom* leksemasi uchun) “O‘zbek tilining izohli lug‘ati”da qayd etilmagan differensial ma’nolar sifatida bayon etildi. *Foolishness* va *nodonlik* leksemalarida to‘liq tasodif 3 ta qiymatda aniqlandi: “maqsadsiz qurilgan foyda yoki foyda keltirmaydigan xarid”

(*foolishness* leksemasi uchun) va “bilimsizlik” (*nodonlik* leksemasi uchun) kabi ma’nolarini farqli belgilar sifatida qabul qilish mumkin.

5. *Donolik* va *nodonlik* barcha xalqlar konseptosferasida mavjud bo‘lgan mental birlik sanalib, universal tabiatga ega, chunki obyektiv borliqni aks ettirishda mazkur konseptlar semantikasi bilan bog‘liq bilimlarni til birliklari orqali voqelantirishni taqazo etadi. Shuning uchun, chog‘ishtirilayotgan tillarda “*donolik*” va “*nodonlik*” konseptlari til sathlari bo‘yicha quyidagi verbal birliklar: 1) morfemalar, 2) leksemalar, 3) frazemalar (so‘z birikmalari), 4) frazeoemalar, 5) sintaksemalar, 6) tekstemalar, 7) paremiologik birliklar hamda noverbal vositalar orqali voqelantirildi.

6. Tavsiflash, komponentlar tahlili, semantik maydon, freym kabi zamonaviy tadqiqot usullaridan foydalangan holda ingliz va o‘zbek tillarida “*wisdom / donolik*” va “*foolishness / nodonlik*” konseptlarini lisoniy voqelantiruvchi lug‘aviy birliklar va bunda bir-biriga yaqin ma’noli verbalizatorlarning semantik guruhlarini aniqlandi.

Ishimizda qayd etilgan leksikografik manbalar asosida qiyoslanayotgan konseptlar yadrosini aniqladik, yaqin va uzoq chegaradan o‘rin olgan lug‘aviy birliklar tahlil qilindi hamda ularning strukturasi modellashtirildi.

7. “*Wisdom / donolik*” va “*foolishness / nodonlik*” konseptlariga oid frazeologik birliklar diniy-mifologik, antropomorfik, somatik, biomorfik, predmetli, gastronomik, kiyim-kechak, temporal (vaqtga doir) kodlar asosida shakllantirildi. Tadqiqotimiz natijalariga ko‘ra, chog‘ishtirilayotgan tillarda frazeologizmlarda izomorf holatlar allomorf holatlarga nisbatan ko‘pchilikni tashkil qilishi ma’lum bo‘ldi.

8. Maqollar lingvopragmatik jihatdan, ya’ni til va muloqotdagi intensiyalar nuqtayi nazaridan tahlil qilinganda, ular kommunikativ maqsadga xizmat qiluvchi lingvopragmema sifatida xizmat qiladi. Lingvopragmema bu ma’lum bir ijtimoiy vaziyatda foydalanish uchun maxsus shakllangan nutqiy ifodalardir. Maqollar (*donolik* va *nodonlik* haqidagi) esa o‘zining qisqa, aniq va mazmunli shakli bilan nutqiy aktlarda axloqiy saboqlar, ogohlantirish hamda mulohazakor fikrlashni targ‘ib qiladi.

9. Tahlillarimiz doirasida aytishimiz mumkinki, ingliz va o‘zbek tillarida “*donolik*” va “*nodonlik*” konseptlarini ifodalovchi jami 260 ta maqollar (135 ta ingliz tilida va 125 ta o‘zbek tilida) o‘rganilib, mavzu jihatdan guruhlariga bo‘lindi hamda tahlil qilindi. *Donolik* va *nodonlik* tushunchalari tajriba va yosh, aql va tana salomatligi, ko‘p gapirish va ahmoqona ishlar qilish, sababsiz kulish va o‘zini fosh qilish kabi stereotiplar doirasida har ikki xalq maqollarida umumiy belgilarni namoyon qiladi. Dono odamning vaqti-vaqti bilan ahmoqning tashqi qiyofasiga kirishi yoki uning xatti-harakatlarini bajarishi, yoki aksincha, nodonlardan ham ba’zan dono fikrlar chiqishi mumkinligi ingliz maqollarining o‘ziga xos xususiyatlarini tashkil etadi. Jahlni jilovlash, nodon boshning oyoq uchun jabr ekanligi kabi belgilar ingliz tilidan farqli o‘laroq, ko‘proq o‘zbek maqollariga xos.

10. Qiyoslanayotgan konseptlar tilning nominativ vositalari – leksemalar, turg‘un o‘xshatishlar, metaforalar, frazeologik va paremiologik birliklar yordamida lisoniy voqelantirishning tahlili asosida har ikki tilda *donolik* va *nodonlik* umuminsoniy tushunchalar sifatida e’tirof etildi, lisoniy va konseptual olam manzaralarida o‘xshashliklarga ega ekanligi, ammo milliy olam manzarasida farqli jihatlarning mavjudligi kuzatildi.

**SCIENTIFIC COUNCIL FOR AWARDING  
SCIENTIFIC DEGREES DSc.03 /30.12.2019.Phil.05.02  
AT FERGHANA STATE UNIVERSITY**

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**FERGHANA STATE UNIVERSITY**

**TOJIBOEVA MOKHINUR SHERALI KIZI**

**LINGUACULTURAL STUDY OF THE CONCEPTS OF *WISDOM* AND  
*FOOLISHNESS* (ON THE EXAMPLE OF ENGLISH AND UZBEK)**

**10.00.06 – Comparative Study of Literature, Contrastive Linguistics and Translation studies  
(philological sciences)**

**ABSTRACT  
of the doctor of philosophy (PhD) dissertation IN PHILOLOGY**

**Fergana – 2025**

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## INTRODUCTION

(abstract of the dissertation of the Doctor of Philosophy (PhD))

**The actuality and significance of the dissertation topic.** The research of language and culture relations in World linguistics in the anthropocentric direction has further accelerated research within the fields of semantics, pragmatics, cognitive linguistics and linguoculturology. In particular, the concept-based study of linguistic interpretations of the values, lifestyles and traditions of different peoples, reflected in the landscape of the cultural world in the linguocultural aspect, attracted the attention of many linguists. After all, information transmitted and received by the means of language, that is, all knowledge about the universe, is accumulated in the human mind in the form of certain conceptual structures. In this respect, the question of the possibility of being realized in the landscape of the linguistic world of the concept world, formed on the basis of the perception of *wisdom* and *foolishness* of language communities, is considered very important. Therefore, it is of particular practical importance to define each cognitive structure within the framework of these concepts, to establish a limit of linguacognitive knowledge about them, which is reflected in the English and Uzbek national-cultural consciousness.

In the cognitive direction of World linguistics, the study of a particular concept and its conceptual structures from a linguistic point of view is considered to be one of the pressing problems, since the units that make up the conceptual space allow a cognitively complete description of the conceptual, linguistic, national-cultural picture of the reflecting universe in the consciousness of the linguistic community. From this point of view, the concept study is prioritizing in cognitive linguistics. It is theoretically relevant, especially in English and Uzbek, to define the cognitive-semantic field of the concepts of *wisdom* and *foolishness* as dualistic concepts that reflect Eastern and Western values, to describe these field units linguistically, to research in the languages being compared on the basis of modern linguistic methods of general and different aspects of concept realization.

In Uzbek linguistics, in subsequent years, special attention began to be paid to the concept problem in linguaculturological research, and a lot of research in this direction came to the field. Nevertheless, in existing studies, we cannot say that all concepts in the language concept sphere and their conceptual-linguistic structures have been fully studied. In particular, until today, the concepts of *wisdom* and *foolishness*, which are from the universal, national, cultural and most ancient structures of all languages in the landscape of the universe, have not been linguaculturologically selected as an object of study in the comparison of English and Uzbek. The interpretation of *wisdom* and *foolishness*, the fundamental concept of human philosophy in different cultures, embodies the centuries-old experiences of the two language communities, a large amount of conceptual knowledge, and these concepts can also be an interesting subject of research with their own possibilities of expression in each language. It can be said that “Uzbekistan is obliged to be globally competitive in the field of science, intellectual potential, in the field of modern personnel, High Technologies,”<sup>42</sup>

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<sup>42</sup> President Of The Republic Of Uzbekistan Sh. Mirziyoyev's appeal to the Supreme Assembly of December 22, 2017 //Folk word, December 23, 2017. –№ 258 (6952)

prioritizes linguists as well as raising fundamental research to the level of World templates. In this respect, the study of the semantic-functional, cognitive and linguistic features of the lexical doublet *wisdom* and *foolishness* in the framework of universal concepts inherent in all languages of the world is part of the urgent problems of modern linguistics.

The research of this dissertation serves to a certain extent in the implementation of the tasks outlined in the Decrees and Resolutions of the President of the Republic of Uzbekistan, including: Decree No. PF-4958 dated February 16, 2017, “On Further Improvement of the Postgraduate Education System”; Decree No. PF-5847 dated October 8, 2019, “On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030”; Decree No. PF-5850 dated October 21, 2019, “On Measures to Radically Increase the Prestige and Status of the Uzbek Language as the State Language”; Decree No. PF-6108 dated November 6, 2020, “On Measures for the Development of Education, Upbringing, and Science in the New Era of Development of Uzbekistan”; Decree No. PF-60 dated January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022-2026”; “On Measures to Bring the Promotion of Learning Foreign Languages in the Republic of Uzbekistan to a New Qualitative Stage” as well as other relevant normative-legal documents related to this activity.

**Compliance of the research with the priorities of the republic’s science and technology development.** The dissertation has been carried out in accordance with the priority direction of the development of Science and Technology “Ways of formation and implementation of a system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of an informed society and a democratic state”.

**The level of study of the problem.** Linguacultural issues,<sup>43</sup> concepts and their theoretical study,<sup>44</sup> methodology of conceptual analysis<sup>45</sup> from foreign scientists V.von Humboldt, W.N.Telia, V.A.Maslova, N.Alefirenko, V.N.Klokov, V.V. Krasnykh, Z.K.Sabitova, N.D.Arutyunova, A.G.Vejbitskaya, V.I.Karasik, Y.S.Stepanov, I.A.Sternin, A.I.Zinoveva, M.V. Pimenova observed in their studies. In Uzbek

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<sup>43</sup>Гумбольдт В. фон. Характер языка и характер народа // Гумбольдт В. фон. Язык и философия культуры. – М.: Прогресс, 1985; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996; Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений – М.: Академия, 2001; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. Учебное пособие. –М.: Флинта, Наука,2010; Клоков В.Т. Теоретическая и прикладная лингвистика. Вып.2.Язык и социальная среда. – Воронеж: Изд-во ВГТУ, 2000; Красных В.В. Основные постулаты и некоторые базовые понятия лингвокультурологии // Русский язык за рубежом. 2011. № 4; Сабитова З.К. Лингвокультурология: Учебник. – 2-е изд., стер. –М.: ФЛИНТА: Наука, 2015.

<sup>44</sup> Арутюнова, Н. Д. Введение // Логический анализ языка: Ментальные действия: сб. статей. / Под ред. Н. К. Рябцевой. - М.: Наука, 1993; Вежбицкая, А. Семантические универсалии и базисные концепты / А. Вежбицкая. – М.: Языки славянских культур, 2011; Карасик, В.И. Языковой круг: личность, концепты, дискурс / В.И. Карасик. – М.: Гнозис, 2004; Степанов, Ю. С. Константы. Словарь русской культуры. Опыт исследования. – М.: Академический проект, 2001.

<sup>45</sup> Никитина, С. Е. Концептуальный анализ в народной культуре // Логический анализ языка: Культурные концепты. М., 1991; Зиновьева Е.И. Понятие «Концепт» в отечественном языкознании: основные подходы и направления исследования // Вестник СПбГУ. Серия 2. История. 2003; Карасик, В.И. Языковые ключи / В.И. Карасик. – М.: Гнозис, 2009.

linguistics, Sh.Safarov, A.E.Mamatov, O'.Q.Yusupov, N.Mahmudov, D.Khudoyberganova's work was studied to some extent<sup>46</sup>.

In linguistics, the concepts of *wisdom* and *foolishness* have been the subject of many scientific studies. Including In X.T.Khakimov's dissertation,<sup>47</sup> the conceptual fields of *intelligence* and *stupidity* were adequately analyzed and the similar and different aspects of this lexical doublet were described in detail in Russian and English culture. These concepts in English and Russian were linguaculturally analyzed by O.G.Dubrovskaya<sup>48</sup> on the basis of a comprehensive classification of proverbial material. A.A.Mishin<sup>49</sup> skillfully uses a conceptual approach in the study of the semantic structures, syntagmatic connections, translation equivalents and etymological meanings of the concepts of *mind* and *stupidity* in the linguistic landscape of the world in German and English. N.R.Gafiatullina<sup>50</sup> also considers the conceptual binary opposition *wisdom* and *foolishness* in the material of English and Tatar languages, which, in discursive analysis, show that peoples' differing attitudes towards the same phenomena are cognitively inconsistent of the concepts under study.

The difference in our research compared to the aforementioned works lies in the fact that, for the first time, the linguistic and cultural characteristics of the concepts of *wisdom* and *foolishness* have been comparatively explored based on materials from the English and Uzbek languages. Specifically, the study highlights the conceptual isomorphic and allomorphic aspects of universal and national-cultural features in the representation of these concepts in language. This includes anthroponyms, somatisms, zoononyms, phytonyms, religious anthroponyms, objects, and other cultural codes related to social themes specific to the ethnic characteristics of both nations. Furthermore, proverbs expressing the concepts of *wisdom* and *foolishness* in both languages are analyzed semantically and linguoculturally with their equivalent variants provided.

**The connection of the study with the research plans of the higher educational institution where the dissertation was completed.** The research work was carried out within the framework of the plans of the Department of Linguistics of Fergana State University "Approach to language research based on modern-scientific paradigms".

**The aim of the research is** to reveal the common and different aspects of the national-cultural characteristics of language tools that make the concepts of *wisdom* and *foolishness* in English and Uzbek.

#### **Tasks of the research:**

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<sup>46</sup>Safarov Sh. Kognitiv tilshunoslik. – Jizzax: "Sangzor" 2006. –91b; Mamatov. A.E. Zamonaviy lingvistika. Toshkent: "Noshir" 2019; Yusupov O'.Q. Tilshunoslikdagi yangi yo'nalishlar va ularda ishlatiladigan ayrim islohlilar. Filologiya masalalari. Toshkent,2011; Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab...// O'zbek tili va adabiyoti. – Toshkent, 2012; Xudoyberganova D. Lingvokulturologiyada madaniy kod tushunchasi va talqini // O'zbek tili va adabiyoti Toshkent 2019.

<sup>47</sup> Хакимов Х. Т. Концептуальные поля «ум» и «глупость» в русской и английской лингвокультурах: Дис. ... канд. филол. наук. – Душанбе, 2022.

<sup>48</sup> Дубровская О. Г. Лингвокультурологический аспект сопоставительного исследования русских и английских пословиц об уме и глупости:Дис. ... канд. филол. наук: 10.02.20 Екатеринбург, 2000.

<sup>49</sup> Мишин А.А. Концепты ум и глупость в немецкой и английской языковых картинах мира: диссертация ... кандидата филологических наук. Владимир, 2007.

<sup>50</sup> Гафиатуллина Н. Р. Вербализация бинарных концептов Мудрость/Акыл и Глупость/Юлерлык в английском и татарском языках:Дис. ... канд. филол. наук: 10.02.20 Казань, 2012.

to analyse existing work related to the field;

to compare the motivational and conceptual basis of *wisdom* and *foolishness* lexemes in English and Uzbek, taking into account national-cultural characteristics;

to identify and classify the structural-semantic features of linguistic units representing the concepts of *wisdom* and *foolishness* at different levels of language;

to identify and classify of semantic features of language tools that represent the conceptual field of *wisdom* and *foolishness*;

to justify common and distinctive features specific to the cultural worlds of English and Uzbek from the perspective of the concept of “linguocultural code” in the concepts of *wisdom* and *foolishness*;

to classify and compare the semantics of the concepts of *wisdom* and *foolishness*, expressed in both languages, based on the analysis of lexical, phraseological units, as well as proverbs.

**The object of the research** constitutes lexical, phraseological, paremiological units of the concepts of *wisdom* and *foolishness*.

**The subject of the research** is comprised of lexical and phraseological units, proverbs’ semantics, and their linguo-cultural features that represent the conceptual structures of *wisdom* and *foolishness* in the English and the Uzbek languages.

**Research methods.** The dissertation employs comparative-contrastive, functional-semantic, associative, conceptual, and definitional analysis methods.

**The scientific novelty of the research** is as follows:

the issue related to the linguocultural characteristics of the concepts *wisdom* and *foolishness* in typologically and genetically unrelated English and Uzbek languages is theoretically grounded within the framework of achievements in world linguistics;

the conceptual-semantic field structures of the language units that verbalize the concepts of *wisdom* and *foolishness* are described, encompassing both verbal (morphemes, lexemes, phrasemes, syntaxemes, textemes, paremiological units) and non-verbal means. The core lexemes in this field, *wisdom* in English and *donolik* in Uzbek, are found to correspond to 6 lexical meanings. In contrast, the lexemes *foolishness* and *nodonlik* exhibit three instances of complete coincidental correspondence;

the verbalization of the concepts *wisdom* / *donolik* and *foolishness* / *nodonlik* is based on anthropomorphic (religious, mythological), somatic, biomorphic, object-related, gastronomic, clothing, and temporal (time-related) codes, with both universal and culturally specific features of linguistic units being linked to isomorphic (common) and allomorphic (distinct) aspects;

the linguistic content of the concepts of *wisdom* and *foolishness* in English and Uzbek, the dependence on the national mentality, is revealed on the basis of the analysis of paremiological units.

**The practical results of the research** are as follows:

the concepts of *wisdom* and *foolishness* in the comparison of English and Uzbek languages are represented at language levels through verbal units and nonverbal means;

quantitative indicators of lexical units, cultural codes and proverbs on the concepts of *wisdom* and *foolishness* in two linguistic sections have been identified;

a system of conceptual analysis of the concept of *wisdom* and *foolishness* in English and Uzbek has been developed;

in lexical, phraseological, paremiological units, a cross-sectional analysis of linguistic units in English and Uzbek languages has been carried out, implementing the concepts of *wisdom* and *foolishness*.

**The reliability of the research results.** The study was carried out using research methods consistent with modern linguistic theories used in linguistics and methodologically proven, scientifically based theoretical conclusions were drawn. Also, the compliance of the results of the study with the theoretical cases of the dissertation; the practical implementation of the conclusion, proposal and recommendations is explained by the fact that the results of the study are confirmed by authorized organizations.

**Scientific and practical significance of research results.** The scientific significance of the research results is determined by the fact that it can clarify concepts and their problems, form new approaches to the issues of optimizing the principles of written translation, serve to study other unexplored universal concepts on the basis of materials of non-sister languages.

The practical significance of the research results is explained by the fact that in the higher education system, the subjects of lexicology, phraseology, translation theory and practice can be used in the creation of textbooks and teaching aids, teaching special courses in English and Uzbek language comparison, linguistics, graduate-qualification work on the subject of research, writing Master's dissertations.

**Implementation of research results.** The scientific results achieved in this dissertation, devoted to the linguacognitive study of the concepts of *wisdom* and *foolishness* in English and Uzbek, are presented in the following works:

the conceptual-semantic field structures of linguistic units that verbalize the concepts of *wisdom* and *foolishness* including verbal (morphemes, lexemes, phraseological units, syntactic units, textual units, and paremiological units) and non-verbal means are described. It was concluded that the core lexemes *wisdom* in English and *donolik* in Uzbek correspond in six lexical meanings, while *foolishness* and *nodonlik* exhibit complete accidental equivalence in three cases. These findings were used in writing the scripts for the television and radio programs *Ta'lim va taraqqiyot* and *Adabiy jarayon*, prepared by the Editorial Office of Cultural, Educational, and Literary Programs of the Uzbekistan National Television and Radio Company's "Uzbekiston" channel in April and May 2024 (Reference No. 04-36-779 dated June 24, 2024, of the National Television and Radio Company of Uzbekistan). As a result, the content of these TV and radio programs was enhanced and enriched with scientific evidence;

the verbalization of the concepts of *wisdom* and *foolishness* is based on anthropomorphic (religious, mythological), somatic, biomorphic, object-related, gastronomic, clothing-related, and temporal (time-related) codes. The linguistic units' universal and national-cultural characteristics were analyzed, revealing their isomorphic (common) and allomorphic (distinct) features. These results were applied in the international practical project *Mindonobod Satellite Access Microscholarship Program S-UZ800-21-GR-3126*, conducted by the U.S. Embassy in Uzbekistan from

2021 to 2023 (as per Certificate No. 149 dated December 27, 2024, from Fergana District School No. 62). As a result, the practical project was enriched with conceptual knowledge reflecting national and universal values regarding *wisdom* and *foolishness*;

the conclusion that the linguistic-cultural semantics of the concepts of *wisdom* and *foolishness* in English and Uzbek is connected to national mentality based on the analysis of paremiological units was used in implementing the fundamental project FA-F1-005, titled *Research on Karakalpak Folklore and Literary Studies*, planned for 2017-2020 (reference book No. 249/1 of the Scientific-research Institute of the Humanities of Karakalpakstan, dated June 25, 2024). As a result, these scientific findings contributed to improving the academic quality of research articles and monographs produced within the framework of the fundamental project.

**Approval of research results.** The results of the research were presented in the form of lectures at 5 international and 2 national scientific-practical conferences and were approved.

**Publication of research results.** A total of 15 scientific works on the subject of the dissertation, including 8 articles in scientific publications recommended for publication of the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, and 3 articles in foreign journals.

**The structure and size of the dissertation.** Dissertation consists of introduction, three chapters, conclusion, list of used literature. The total volume of the work is 159 pages.

## THE MAIN CONTENT OF THE DISSERTATION

In the introduction of the dissertation the relevance and necessity of the topic is based on the part, the purpose and tasks, object and subject of the dissertation are described, its compatibility with the priority directions of the development of science and technology of the republic is shown, the scientific novelty and practical importance of the research are revealed, the implementation of the research results into practice, published works and information on the structure of the dissertation.

The first chapter of the dissertation, called “**Theoretical foundations of concept**”, contains three sections. The first chapter is titled “*Linguaculturology as a component of the anthropocentric paradigm*”. The origin of linguaculturology is due to the fact that linguistic research, which is currently based on the anthropocentric paradigm, is focused on the study of the issues of the relationship between language and culture. This anthropocentric paradigm was studied by V.von Humboldt in the 19th century, which put forward ideas about similarities and differences in the structure of the languages of the world, their influence on the spiritual development of mankind. A thesis was developed by the scientist about the uniqueness of language and the interrelationship of national character<sup>51</sup>.

According to V.N.Telia, “Linguaculturology refers to the anthropocentric paradigm of the science of man, at the heart of which stands the phenomenon

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<sup>51</sup> Гумбольдт В. фон. Характер языка и характер народа // Гумбольдт В. фон. Язык и философия культуры. – М.: Прогресс, 1985. – С. 370-381

(phenomenon) of culture”<sup>52</sup>. V.N.Telia defines linguoculturology according to its status in the scientific paradigm. Fanny V.A.Maslova comments in the same aspect: “Linguoculturology is the product of an anthropocentric paradigm in linguistics”<sup>53</sup>. V.N.Telia and V.A.Maslova has repeatedly stated in his works that linguoculturology arose on the basis of the triad “language – culture – man”. According to G.G.Slishkin,<sup>54</sup> linguaculturology is oriented towards the human factor, or rather, the culture factor associated with Man. In this it becomes known that the science of humanity is a phenomenon belonging to the anthropocentric paradigm.

The ideas put forward by our scientists about the continuity of language and culture will not be exaggerated to say that they laid the cornerstone in the formation of linguaculturological sciences in Uzbek linguistics. In Particular, N.Mahmudov’s paper” in search of ways of perfect study of language “gives a deep and well-founded coverage of the essence of the field of linguaculturology and the problems in this regard. E.Begamatov, in his paper “Anthroponyms – the object of anthropocentric study”, argues that anthroponyms are associated with human desire and activity, in which the manifestation of human need and creativity, in general, names are associated with the socio-economic and cultural-domestic life of the people, are the basis for studying them on the basis of an anthropocentric paradigm. Also in 2015, the doctoral dissertation, defended by D.Khudoyberganova on the topic “Anthropocentric interpretation of artistic texts in the Uzbek language”, put forward ideas on the theoretical foundations of the anthropocentric paradigm and will be devoted to the analysis of texts in the Uzbek language in the linguistic aspect.

The second chapter is titled “*Concept as the main category of linguaculturology*”. Research on the application of the concept in the framework of linguaculturology has been featured in works by Y.S.Stepanov, N.D.Arutyunova, V.I.Karasik, R.M.Frumkina, V.A.Maslova, G.G.Slishkin, G.Vorkachev, Z.X.Bijeva, A.Vejbitskaya G.V.Tokareva, V.N.Telia. These scholars view concept formation in the human mind as a cultural unit influenced by many factors.

N.D.Arutyunova incorporates this concept into the usual philosophy, viewing it as a kind of result in the interaction of religion, national values and traditions, folklore<sup>55</sup>. The researcher interprets the concept as an analogue (analogy) of the term worldview, which promotes the spiritual culture of the people, strengthened in the language.

Accordingly, from the point of view of these explanations, concepts are defined as concepts of the inherent cultural significance and value of everyday consciousness. According to Z.X.Bijeva,<sup>56</sup> the concept is clearly defined by the traditions of a particular culture, since it is a formed expression of an idealized concept that reflects

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<sup>52</sup> Телия В. Н. Русская фразеология: Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996. – С.122.

<sup>53</sup> Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений – М.: Академия, 2001. – С.8.

<sup>54</sup> Слишкин Г. Г. От текста к символу. Лингвокультурные концепты прецедентных текстов в сознании дискурса. –М.: Academia, 2000. – С.32.

<sup>55</sup> Арутюнова, Н. Д. Введение // Логический анализ языка: Ментальные действия: сб. статей. / Под ред. Н. К. Рябцевой. - М.: Наука, 1993. – С 3-6

<sup>56</sup> Бижева, З. Х. Антропоцентризм культуры – антропоцентризм языка / Русская и сопоставительная филология: состояние и перспективы. Казань, 2004. – С. 14

how the language carrier sees the universe and the surrounding reality. All cultural characteristics, such as the permanence of the exploratory being, its inclusion in the system of components of a given culture, its maintenance of the syncretism of Root and artistic image meanings, are signs characteristic of the concept.

Through concepts, V.A.Maslova refers to the main elements of the image of the universe,<sup>57</sup> in the creation of which cultural characteristics play a key role, which are important both for the linguistic community and for the owner (carrier) of the language. The scientist introduces such terms as conscience, part, will, sin, homeland, which are characterized by, into the main cultural concepts. In the linguistic consciousness of the people, the concepts of the main culture always occupy an important place, which determines the high level of relevance of the study of these concepts.

Since the concept is characterized within the framework of a cultural-semiotic approach, in which the concept surfaces as a historically developing element of the concept sphere, and a number of characteristic features are the presence of an internal structure (structure); the conditionality of cultural – historical phenomena; comprehensiveness; the presence of relatively simpler meanings; the instability of content is viewed as a global notion<sup>58</sup>.

The Uzbek linguist Sh.Safarov interprets the concept as follows<sup>59</sup>: “on the basis of the concept lies the generalization of concept, image and linguistic meaning, concepts form the basis of various categories that are formed in the human mind, and serve as a focal point for them”.

A.Mamatov’s views on concept are as follows<sup>60</sup>: “concept is the knowledge of a phenomenon that connects the spiritual or material culture of a given socium with linguistic signs. Such an understanding of the concept has the character of an ethnocultural focus, transferring the concept, as it were, from the mental, philosophical and psychological sphere to the valuable-cultural sphere”.

Y.S.Stepanov’s reflections on the concept and its structure deserve special attention. So, according to the scientist, the concept structure consists of elements that make it a reality (fact) of culture: the history of the main signs of content; etymology; imagination; assessments, etc<sup>61</sup>. In this context, the scientist emphasizes the “layered” structure of the concept, each individual “layer” is able to re-enact the cultural life of a particular ethnic group from different periods. That is, the structure of the concept is historically represented by different layers (different periods of formation, etymological and content), as well as three distinctive features<sup>62</sup>:

a) topical (actual) sign-relevant for all carriers of language and culture, expressed verbally and serving as a means of communication for representatives of a particular people;

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<sup>57</sup> Масалова, С.И. Философские концепты как регулятивы гибкой рациональности: трансформация от античности до Нового времени / С.И. Масалова; отв. ред. Е.Е. Несмеянов. – Ростов н/Д: РГПУ, 2006. – С.51.

<sup>58</sup> Токарев, Г. В. Лингвокультурология. Тула: изд-во ТГПУ им. Л. Н. Толстого, 2009. – С.15.

<sup>59</sup> Safarov Sh. Kognitiv tilshunoslik. – Jizzax: “Sangzor” 2006. –В.17.

<sup>60</sup> Mamatov. A.E. Zamonaviy lingvistika. Toshkent: “Noshir” 2019. – В.102.

<sup>61</sup> Степанов, Ю. С. Константы. Словарь русской культуры. Опыт исследования. – М.: Академический проект, 2001. – С.41.

<sup>62</sup> Степанов, Ю. С. Константы. Словарь русской культуры. Опыт исследования. – М.: Академический проект, 2001. – С.44-45.

b) additional, passive sign-may refer to a particular social group;

c) etymological sign or internal form – the least important for carriers of culture, the origin of the word is not understood in its external form, and, as the scientist noted, other meanings appear and continue to exist on the basis of this feature. According to P.V.Tokarev position, the structural model of the concept is divided into two main types of content: the first type includes elements of knowledge valued for all mankind<sup>63</sup>. The scientist calls this type of concept as universal. The second type is this diverse distinctive layer of the concept, which is unique to a particular group, combined with a common language, history and culture, and consists of national specific knowledge, is a cultural concept.

A.Y.Gurevich distinguishes concepts from pragmatic point of view<sup>64</sup>, that is, linguomadic concepts are divided into social (freedom, justice, labor, property, wealth, law) and universal (action, cause, time, change, space) concepts.

The authors of the discursive classification distinguish between everyday, scientific and artistic concepts, relying on the basic principles of methods of mastering the world<sup>65</sup>.

It is worth noting separately that one of the most common classifications of concepts today is the division into national and universal (universal) types. Universal concepts - with cultural identities, contain common knowledge for the mentality of all peoples (joy - sadness; goodness - evil; love-hate). The second type is made up of concepts aimed at a particular ethnos.

The various scientific views presented confirm to us that the concept considered a pure linguistic concept, which occupies one of the main places in linguistics, does not have a clear interpretation, although there are a lot of approaches to its definition and study.

Summarizing the researchers' feedback on the essence of the concept, it can be said that within the framework of the linguistic approach, the concept is a multifaceted mental structure, containing value, conceptual and figurative elements. The radical difference of the cultural concept from a number of other conditional mental units with a high research potential for modern science is that the concept is characterized by the predominance of a value attitude towards an imaginary object, despite its versatility. As a result of universe learning experiments, comparing it to generalization ideology, art, religion, and similar pre-acquired leading values based on the different paradigms of turfa plays an important role in the formation of the concept.

The third chapter is titled "*The System of conceptual analysis and its methodological foundations*", reflecting on the fact that through the analysis of concepts it is possible to draw conclusions about the changes that have occurred in them over time, summarizing their characteristics in a particular linguistics.

It should be noted that the rapid formation and rapid development of linguaculturology as a science to some extent caused the absence of a generalized

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<sup>63</sup> Токарев, Г. В. Лингвокультурология. Тула: изд-во ТГПУ им. Л. Н. Толстого, 2009. – С.16.

<sup>64</sup> Гуревич, А. Я. Человек и культура. Индивидуальность в истории культуры. – М., 1990. – С.89.

<sup>65</sup> Арутюнова, Н. Д. Введение // Логический анализ языка: Ментальные действия: сб. статей. / Под ред. Н. К. Рябцевой. - М.: Наука, 1993. – С.176.

Карасик, В.И. Определение и типология концептов / В.И. Карасик // Этнокультурная концептология: сб. науч. тр. / Калм. гос. ун-т. – Вып. 1. –Элиста: Изд-во Калм. ун-та, 2006. – С.156-158.

definition of the term “linguistic analysis”. In particular, E.I.Zinovieva and E.E.Yurkov uses this term in the meaning (expression) of various methods<sup>66</sup>: in the application of dictionary articles, discourse, conceptual analysis, etc.

The notion of “conceptual analysis” also has an ambiguous interpretation in modern linguistics, as S.E.Nikitina points out, concept analysis can provide for the analysis of a particular type of research object using concepts, as well as the analysis that constitutes a limiting unit<sup>67</sup>. If E.E.Yurkov and E.I.Zinovieva understood conceptual analysis as the analysis of concepts, then within its framework abstract names and imaginary areas (V.A.Dolinsky, L.O.Cherneyko) to study compatibility as well. It is believed that it is desirable to use a comprehensive research methodology aimed at identifying its relationship with concepts of the syntagmatic and paradigmatic level, which belong to the same culture proposed by S.E.Nikitina.

For the study of concepts, a system of research approaches is used, aimed at revealing their content and structure, the semantic capabilities of concepts in this culture. As Teliya says, the meaning of conceptual analysis is to understand the essence of the concept and write down the acceptance of the result in semantic language<sup>68</sup>. Concept analysis is not a specific method of describing concepts, but a combination of different research methods.

Linguocognitive and linguacultural analysis of concepts is carried out in several stages. First of all, it will be advisable to determine the type of concept subject to analysis and study the etymology of the main candidates who represent the concept in order to determine the characteristics of its historical development. Secondly, among the words that reveal the content of the selected concept, it is necessary to distinguish those that belong to the core and periphery of the concept. Thirdly, it is important to carry out a semantic and component analysis of these words (representing the concept). Carrying out classification methods in the linguistic landscape of the world, lexically analyzing candidates (nominants) representing the concept, is carried out at the next stage. Studying and analyzing the lexeme at different levels: word, phrase, phraseological unit, to paremiological units, closely helps to determine the ethnic characteristics of a particular people. This, of course, opens the way to the effective use of all methods of conceptualization.

The second chapter of our study is called “**Linguistic verbalization of the concept of *wisdom* in the English and the Uzbek languages**”. The first section is called “*Lexical means representing the concept of “wisdom” in English and Uzbek*”, in which both languages lexical means have been discussed about that represent the concept of *wisdom*, that is, in English and Uzbek, with the goal of a conceptual analysis of the lexeme *wisdom*, the base unit that represents the concept and its verbalizers are analyzed etymologically, contrastively and descriptively.

It can be said from the descriptions given in explanatory dictionaries of the English language that the concept of *wisdom* in English is still repeating the meanings

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<sup>66</sup> Зиновьева Е. И., Юрков Е. Е. Лингвокультурология: теория и практика. СПб.: МИРС, 2009. – С.101.

<sup>67</sup> Никитина С. Е. Концептуальный анализ в народной культуре // Логический анализ языка: Культурные концепты. М., 1991. – С. 101

<sup>68</sup> Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996. – С.97.

“knowledge”, “learning”, “experience”,<sup>69</sup> which are emphasized in etymological analysis, and have not lost their relevance. Also, relying on dictionary data, the following 8 conceptual signs of the *wisdom* lexeme are identified:

1) thoughtful and reasonable opinion; 2) knowledge and experience accumulated in a certain period; 3) use of knowledge and experience; 4) advice or information; 5) philosophical or scientific knowledge; 6) ancient wisdom doctrine; 7) behavior consistent with moral principles; 8) didactic book.

Relying on the information provided in the explanatory dictionaries of the Uzbek language, we can say that the explanation of the concept of *wisdom* is not so perfect. In English dictionaries, the concept of *wisdom* is interpreted more accurately and fully. For this reason, we have identified the additional meanings of the concept of *wisdom* in literary and publicistic texts, giving a total of 4 conceptual signs: **1) behavior specific to sages; 2) erudition, wisdom; 3) knowledge that arises on the basis of reading and learning and personal experiences** (*Donolik hamma narsaning ibtidosi va buyuk ezgulikdir. Shu bois u hatto falsafadan ham qimmatliroq* (S.Jo‘rayeva, Haqiqat manzaralari)); **4) advice; wisdom** (*Bu olamning jamiki donoliklari va fikr-mulohazalari odamlarni o‘limdan qo‘rqmaslikka o‘rgatishga borib taqaladi* (S.Jo‘raeva, Haqiqat manzaralari)). In this case, the 1st and 2nd meanings are listed in the dictionary, while the 3rd and 4th descriptions are seen as new meanings. It is also possible to group in both languages the lexical verbalizers of the concepts *wisdom* and *donolik*, which are actively used in speech, as follows.

The concept of "wisdom" is considered a universal mental unit within the conceptual sphere of all linguistic communities. From the perspective of communicative interaction, it forms a unique frame-based conceptual structure and is verbalized in English and Uzbek through the following verbal and nonverbal (paralinguistic) means:

**I. Morphological means** (morphemes): **eng.** *wise – wis+ing, wis+ed, wis+er, wis+est, wise-ly, un-wise, un-wisely, wis+dom*; **uz.** *dono – dono+roq, dono+lik, dono+larcha, don+ishmand, donishmand+lik, donishmand+larcha, donishmand+ona.*

**II. Lexical means** (lexemes): 1) nouns: **eng.** *knowledge, comprehension, intelligence, judgement, penetration, sagacity*; **uz.** *aql, bilim, es, tajriba, oqillik, zakovat, zehn*; 2) adjectives: **eng.** *brilliant, clever, insightful, astute, literate, smart, sharp, shrewd*; **uz.** *dono, zukko, oqil, didli, bilag‘on, fahmli, idrokli, savodli, uquvli, ziyrak, xiradmand*; 3) verbs: **eng.** *understand, advise, guide, judge, enlighten, perceive, learn, ponder*; **uz.** *anglamoq, fahmlamoq, pishmoq, sergaklanmoq, o‘qimoq, o‘rganmoq, kengashmoq*; 4) adverbs: **eng.** *wisely, insightfully, thoughtfully, sagely, prudently, reflectively, rationally*; **uz.** *donolarcha, donishmandona, oqilona, ayyorona, bilag‘onlarcha.*

**III. Syntactic means** (syntactemes): 1) phrases and compound words: **eng.** *accumulated wisdom, ancient wisdom, wise decision, sound advice, rational thinking, acquire wisdom, seek wisdom, profound understanding*; **uz.** *biyron gapirmoq, gapga chechan, bama‘ni javob, oqilona qaror, savodxon odam, donolik qilmoq, hushyor*

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<sup>69</sup> www.etymonline.com. [D.A.15.09.2024]

*tortmoq, sergak bo'lmoq*; 2) sentencemes (simple and compound sentences): **eng.** *Under a ragged coat lies wisdom* (proverb); It is the riches of mind only that make a man rich and happy (proverb); *Wisdom in the mind is better than money in the hand* (proverb); **uz.** *Dono qarisa ham, donoligi qarimas* (proverb); *Dono aytsa, el aytgani, Elning g'amin yeb aytgani* (proverb); *O'n qatim o'yla, bir qatim so'yla* (proverb).

**IV. Phraseological means** (phraseologisms): **eng.** *a wise old owl, have the wisdom of Solomon, words of wisdom, the pursuit of wisdom, pearls of wisdom*; **uz.** *zuvalasi pishiq, ko'zi pishgan, aqli o'tkir, aqli yugurik, kallasi ishlaydigan, aqli yetmoq.*

**V. Textological means** (textemes): **eng.** *By three methods we may learn wisdom: first by reflection, which is noblest; second, by imitation, which is easiest; and third by experience, which is the the bitterest;*<sup>70</sup> *His words are wisdom to those legislators who contemplate no essential reform in the existing government; but for thinkers, and those who legislate for all time, he never once glances at the subject*<sup>71</sup> **uz.** *O'z darajasiga yetolmaslik – johillikdan o'zga narsa emas. O'z darajasidan oshmoqlik esa donolikning o'zginasidir* (Saida Jo'rayeva, "Haqiqat manzaralari"); *Donolik bilan nodonlik shu qadar yaqinki, odam donolikni qancha ko'p da'vo qilsa, shuncha nodon bo'ladi* (O'.Hoshimov, "Daftar hoshiyasidagi bitiklar").

**VI. Paralinguistic means.** Paralinguistic means of expressing wisdom can sometimes be even more impactful than linguistic ones. For instance, a calm facial expression indicating thoughtfulness and contemplation (taking a deep breath for a second, reflecting, pondering), eye contact (gesturing to indicate deep understanding or nodding), or looking into the distance (getting lost in thought). Additionally, opening hands sideways (a sign of acknowledging another's viewpoint), pointing with the index finger (emphasizing a statement), and touching the chin or forehead (a sign of deep thought) are also significant paralinguistic cues.

Additionally, we have been able to categorize the frequently used lexical units of the *wisdom* and *donolik* concepts in speech as follows.

#### **Wisdom:**

**Knowledge** – *learning, erudition, scholarship, lore*

**Prudence** – *discernment, judgement, common sense, long-headedness, judiciousness, shrewdness, acumen.*

**Understanding** – *penetration, percipience, sagacity, perceptiveness, cleverness, insight, clear-sightedness, astuteness.*

**Intelligence** – *smartness, brilliance, brightness, sharpness, wit.*

#### **Donolik:**

**Aql-idrok** – *zako, xirad, zehn, zakiylik, o'tkirlik, bama'nilik, oqillik, zakovat, idrok, kalla, es, bosh, miya, zukkolik;*

**Fahm-farosat** – *uquv, tamiz, did;*

**Bilim** – *donishmandlik, bilimdonlik, ziyraklik;*

**Topqirlik** – *basirat, sergaklik, sezgirlik, bilag'onlik.*

In our study, one of the important features of the creation of a conceptual field – the study of the core and peripheral parts of the concept, which is subject to analysis,

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<sup>70</sup> <https://www.brainyquote.com/topics/wisdom-quotes> [D.A.12.11.2024]

<sup>71</sup> <https://sentence.yourdictionary.com/wisdom> [D.A. 12.11.2024]

is also described in this section. We divided the concept of *wisdom* into nuclear and peripheral layers. Concept core in English: *cleverness, intelligence, insight, learning, perceptiveness, wit*; near peripheral layer: *astuteness, brightness, brilliance, clear-sightedness, common sense, judgement, lore, sharpness, scholarship, shrewdness*; long peripheral layer: *acumen, discernment, erudition, long-headedness, penetration, percipience, sagacity*.

In Uzbek the concept core of the word *donolik*: *donishmandlik, oqillik, zukkolik*; near peripheral layer: *bama'nilik, bilimdonlik, bilag'onlik, idrok, sezgirlik, sergaklik, zakiylik, zehn, ziyraklik, zehn*; long peripheral layer: *basirat, bosh, did, es, kalla, miya, zako, tamiz, xirad, o'tkirlik*.

The second section of the second chapter is called the “*Linguistic codes based description of the concept of wisdom*”.

Cultural codes are manifested in the language mainly in such linguistic units as proverbs, phrases, stagnant impersonations, metaphors, curses, prayers and applause, which demonstrate the figurative thinking of the people. Therefore, in cultural codes, people's perception of the material and spiritual world, National thinking, axiological views are clearly reflected.

In our study, we focus on language units that are carriers of cultural information related to the concepts of *wisdom* in English and *donolik* in Uzbek, and face the following cultural codes related to this concept in both languages:

**1. Religious mythological codes.** In English, religious anthroponyms associated with the concept of *wisdom* are interpreted primarily in relation to the image of King Solomon, and the following phrases are examples: *Solomon's choice, as wise as Solomon, have (take, require) the wisdom of Solomon*. Solomon is one of the prophets also mentioned in the Qur'an, and in Uzbek there are the phrases “*Sulaymon o'ldi – devlar qutuldi*”, “*Sulaymon g'aznasi ham chidamaydi*” associated with this person. From the content of the phrases presented in both languages, we can say that in the worldview of the English people, Solomon is considered a symbol of wisdom and is embodied as a historical person. However, in Uzbek, phraseological units associated with Solomon are more directly connected with the concepts of “rigor” and “wealth” and are imagined as a nonsense image.

**2. Anthropomorphic codes.** We conditionally divided metaphors and phrases that represent the concepts of *wisdom* in English and *donolik* in Uzbek into three groups: 1) *signs (or precedents) associated with personality names*. In English, the image of *Albert Einstein*, the image of *Churchill*. In Uzbek, the image of *Bahlul*, the image of *Navoi*, the image of *Lukmani Hakim*;

2) *signs associated with professional activity*. While English contains metaphors such as *masters of wisdom, peasant wisdom, ecological wisdom, political wisdom, wisdom of medicine*, the metaphor *dehqonchilik tili* is common in Uzbek, implying an understanding of the secrets of this work-activity, sufficient knowledge and experience;

3) *character traits*. In the verbalization of the concept of *wisdom* in English, human-specific character-traits are manifested mainly through the use of metaphors. Including *creative wisdom, benevolent wisdom, compassionate wisdom*. In Uzbek, there are metaphors related to the concept of *wisdom*, such as *porloq aql, sog'lom aql*,

*o'tkir aql*, referring to the ability to think at a level that is not psychologically traumatic or where the degree of opportunity is contagious.

**3. Biomorphic codes.** The cases of depicting abstract concepts in a traditional way with the help of objects of flora and fauna can be found in fiction in many ways. In English, as well, animals show zoomorphic and vegetative characters of the concept of *wisdom* in metaphors such as *snake* and *owl* (as wise as owl); *roots of wisdom*, *fruit of wisdom*, *seeds of wisdom*. In Uzbek, there is a metaphor *donolik urug'i* that connects the concept of “wisdom” with the world of plants, and this metaphor is used to promote wisdom or describe situations that will motivate its popularity among people: *Kimki donolik urug'ini sochsa, ulug'lik mevasini teradi*. (“Hikmatnoma”)

**4. Somatic codes.** Somatism is also a lexical unit that, being recognized as a unit of the cultural code, embodies the names of human body. English and Uzbek have the following somatic codes associated with *wisdom* and *donolik* concepts: 1) head. In English: *clear head*, *egghead*, *hit the nail on the head*; in Uzbek: *bosh bilan ish qilmoq*, *bosh qotirmoq*.

2) hand. In English, the phrase *old hand* refers to someone who is very experienced and skilled in a particular field or activity. In Uzbek, there is an equivalent of this phrase, expressed only with the help of eye somatism, that is, the phraseological unit “*ko'zi pishgan*” serves as an alternative to the phrase “old hand”. The phrase “*ko'zi pishgan*” is explained as follows: the expression “*ko'zi pishgan*” is used in relation to a person who has been constantly engaged in something for the rest of his life and has formed a lot of experience, qualifications, skills, can easily cope with such work<sup>72</sup>.

**5. Object codes.** The object code is the surrounding thing-the codes associated with the objects, which are first expressed in the name of the objects, which have become an integral part of their life, having a wide place from folk marriage<sup>73</sup>. The subject properties of the concept *wisdom/donolik* were analyzed in relation to the following thing-items:

English: *torch (beacon) of wisdom*, *the gift of wisdom*, *bright as a button*, *learn the ropes*; Uzbek: *igna bilan quduq qazimoq*, *bir kesak bilan ikki qarg'ani urmoq*.

**6. Gastronomic codes.** Gastronomic codes are present in the culture of each nation and are directly linked to the lifestyle, national mentality of that people. We will also consider in our study the analysis of phrases participating in the verbalization of the concept *wisdom/donolik* in speech in English and Uzbek. In English, *smart cookie* is a colloquial way of saying someone is smart, *use your noodles* is a light and metaphorical way of encouraging someone to think or use their mental ability, *know your onions*, *know which side one's bread is buttered* – a human ingenuity, a reference to resourcefulness, a call to acquire new knowledge, to behave correctly in complex situations.

From the “Encyclopedia of Uzbek folk tales and phrases” we came across 2 phrases that serve the verbalization of the concept of *donolik* in relation to food<sup>74</sup>:– 1)

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<sup>72</sup> Shomaqsudov Sh., Dolimov S., Dolimov U. Keng uyning kelinchagi yoki o'zbek xalq matal va iboralari ensiklopediyasi. – Toshkent: “Sharq”, 2020. –B.226.

<sup>73</sup> Xudoyberganova D. Lingvokulturologiya terminlarining qisqacha izohli lug'ati. – Toshkent: Turon zamin ziyo, 2015. –B.34.

<sup>74</sup> Shomaqsudov Sh., Dolimov S., Dolimov U. Keng uyning kelinchagi yoki o'zbek xalq matal va iboralari ensiklopediyasi. – Toshkent: “Sharq”, 2020. –B.102, 162.

*zualasi ortiq* – a person who is more intelligent, wiser than anyone else as well as a leader in the craft, education and other fields; 2) *gapni ham zira-piyozlab, toza boplaydi* – the written and oral speech of some people is beautifully built, and their speech quickly affects people, while using wonderful folk proverbs and phrases in their speech with its place, as a result, the speech also quickly penetrates into the hearts of people.

**7. Clothing codes.** In English, 3 phraseological units with dress names were identified: 1) *clever clogs* 2) *smarty pants* 3) *put your thinking cap on*.

In the Uzbek language, we have identified two phrases that make the concepts of *wisdom* associated with the names of clothing: 1) *bir ko 'ylakni ortiq (yoki ko 'proq) yirtgan*; 2) *bosh yorilsa, do 'ppi ostida*.

**8. Temporal codes.** The concept of *wisdom* is subject to an analysis of several phrases about verbalizing time in speech: *wise beyond one's years* is a phrase used to describe someone who shows more wisdom or maturity than expected for their age, usually a young person, the phrase *not to be born yesterday* is translated into Uzbek to indicate that someone cannot be easily deceived or persuaded.

The third season of this chapter will be devoted to “*The expression of the concept of wisdom in proverbs and their linguistic analysis*”.

English and Uzbek folklore is rich in proverbs, which are figurative expressions of folk wisdom, among which proverbs about wisdom also occupy a significant place. In the culture of both peoples, *wisdom* was highly valued and appreciated as a positive quality.

Proverbs related to *wisdom* in English and *donolik* in Uzbek can be classified into the following types in their content:

1) wisdom is the fruit of challenge and experience; 2) wisdom is not always determined by age; 3) old age-a sign of wisdom; 4) wisdom over material wealth; 5) wisdom is not an expression of beautiful appearance; 6) wisdom – to curb anger; 7) wisdom is a guarantee of body health; 8) the word and conversation of sages is useful; 9) it is enough to point to wise people; 10) wisdom is a variable attribute.

Having semantically analyzed proverbs related to the concepts of *wisdom* and *donolik* in English and Uzbek, we came to the conclusion that the themes of proverbs present in English can also occur in Uzbek folk proverbs. As a result, any topic related to wisdom has its own alternative in almost two languages, whatever it is taken. In particular, wisdom is preferred over wealth in the mentality of both peoples. This quality is one of the characteristics shared between the English and Uzbek peoples and is expressed in proverbs. For example, the proverb “*Wisdom in a poor man is a diamond set in lead*”<sup>75</sup> gives the meaning of “*kambag 'alning donoligi qo 'rg 'oshindagi olmos*” in Uzbek. From this point of view, when the uniqueness and dignity of wisdom are compared with diamonds, “lead” means the simple and incomparable appearance and humility of a poor person. These analogies mean that despite the fact that people with low social status do not have material wealth, the wisdom in them is a hidden gem that adds value to their character. Although it is not possible to express the full content

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<sup>75</sup> Rayner J.L. Proverbs and Maxims. Lnd., 1933. 25 lp. SEL IND-EUR. A Dictionary of Selected Synonyms in the principal Indo- European Languages (A contribution to the History of Ideas) / by C.D. Buck. Chicago, 1949. – P.238.

of this proverb in English, the Uzbek proverb “*Odam aqli– olmos, kesmagani qolmas*”<sup>76</sup> can be chosen equivalently.

Another proverb that stands out for its deep content is “*Have more brains in one’s little finger than one has in his whole body*”<sup>77</sup>, and the Uzbek translation of this proverb is “*Kichkina barmog‘ida butun vujudiga qaraganda ko‘proq aql bor*”. It is a little complicated to immediately realize some instructive thought through the translation given. The reason is that a person’s little finger cannot have more intelligence than his entire body. Therefore, this proverb is not intended to be taken literally. This means that while someone has little, the existing mental skill is superior to that of others, which is considered “enormous”. The Uzbek variant of this proverb appears as “*Tuyaday bo‘y berguncha, ninaday aql bersin*”, and, unlike its English equivalent, expresses that substance through means such as “needle” and “camel”.

But the reason why proverbs on certain topics occur more often in one language than in the other, the themes that contain many proverbs form the main link of folk life and lead in the mentality of that people, in the image of a national character. Whereas in English proverbs, such content as the hard attainment of wisdom, and even sometimes the sages “play the role of the fool”, is evident, the age-independent nature of wisdom and the focus on the restraint of anger with reason are more evident in Uzbek folk proverbs.

The third chapter of the dissertation is called “**Linguistic verbalization of the concept of “foolishness” in the English and the Uzbek languages**”, which reflects on the lexical units that actualize the content of this concept in speech, their classification through cultural codes and contrastive and linguistic analysis of proverbs.

The first chapter of the third chapter is called “*Lexical means representing the concept of “foolishness” in English and Uzbek*”. When choosing the keyword of the concept *foolishness* in English, we decided to turn to the antonyms of the key words of the concept *wisdom* – wise and wisdom. The opposite meaning of the lexeme *wise* is the word *foolish*, and the *lexemes fooly or foolishness* serve wisdom. Etymological analysis suggests<sup>78</sup> that the words *fool (ish) (foolish+ness)* and *fooly* are of old French origin. *Folie* means “stupidity”, “madness”, their appearance in English dates back to the 13th-14th centuries and was used in the forms *dysig, stunt, doe*.

From the descriptions presented in the dictionaries, we can say that both lexemes retain their motivational signs, such as “*stupidity*” and “*lack of reason*”, which are recorded in their etymology. Over time, however, the lexeme *fool* has added additional characters that allow us to highlight as the basis for the main characters.

Based on the descriptions presented in explanatory dictionaries, we can say that we have identified the following similar and different conceptual signs of the lexemes *foolishness* in English and “*nodonlik*” in Uzbek:

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<sup>76</sup> Shomaqsudov Sh., Shorahmedov Sh. Hikmatnoma. O‘zbek xalq maqollarining izohli lug‘ati. Toshkent, 1990. – B.26.

<sup>77</sup> Stevenson, B. The Home book of Proverbs, Maxims and familiar phrases, New York, 1948. –P.230.

<sup>78</sup> [www.etymonline.com. \[D.A.15.09.2024\]](http://www.etymonline.com. [D.A.15.09.2024])

No	Lexical meanings	Foolishness	Nodonlik
1.	Lack of wisdom	+	+
2.	Absurdity of thoughts and behavior	+	+
3.	Lack of intelligence	+	+
4.	Purpose-built building or unprofitable purchase	+	-
5.	Ignorance	-	+

The concept of “foolishness” / “nodonlik” is realized in language through the following verbal and nonverbal means:

**I. Morphological means** (morphemes): **eng.** *fool* – *be+fool, fool+s, fool+ed, fool+ing, fool+ery, foolish* – *foolish+ness, foolish+ly, foolish+nest*; **uz** *nodon* – *nodon+roq, nodon+lik, nodon+larcha*.

**II. Lexical means** (lexemes): 1) nouns: **eng.** *insanity, absurdity, madness, dullness, stupidity, thickness, witlessness*; **uz.** *ahmoqlik, telbalik, befarosatlik, laqmalik, ovsarlik, kaltafahmlik, johillik*; 2) adjectives: **eng.** *idiotic, stupid, silly, half-witted, brainless, mindless, crazy, unreasonable*; **uz.** *telba, esvos, betamiz, go‘l, kallavaram, kaltabin, uquvsiz, savdoyi*; 3) verbs: **eng.** *blunder, neglect, mock, boast, misjudge, overreach*; **uz.** *jinnilanmoq, esankiramoq, ovsarlanmoq, tentaklanmoq, anqovsiramog*; 4) adverbs: **eng.** *recklessly, carelessly, thoughtlessly, imprudently, incoherently, naively, illogically*; **uz.** *nodonolarcha, ahmoqona, tentaklarcha, telbalarcha, devonavor, johilona*.

**III. Syntactic means** (syntactemes): 1) phrases and compound words: **eng.** *foolish behavior, make a stupid decision, laugh at foolishness, sort of foolishness, incredible stupidity, silly mistake*; **uz.** *devona bo‘lmoq, go‘l qilmoq, laqqa ishonmoq, challa jinni, bebosh daryo, ahmoqlarning ahmog‘i, jinnining jinnisi, latta jinnisi, o‘zini ovsarlikka solmoq*; 2) sentencemes (simple and compound sentences): **eng.** *Wise men have their mouths in their hearts, fools have their hearts in their mouths* (proverb); *Every fool will be meddling* (proverb); *A fool at forty is a fool indeed* (proverb); **uz.** *Tubdan aql bo‘lmasa, turtgan aql kor qilmas* (proverb); *Kasalga davo topilsa ham, Anqovga davo topilmas* (proverb); *Ahmoqning zo‘ri bir joyga ikki qoqiladi* (proverb).

**IV. Phraseological means** (phraseologisms): **eng.** *have a screw loose, not the sharpest tool in the shed, a bird brain, foolish as a calf*; **uz.** *jinni qo‘yning kallasini yedingmi, alifni tayoq deydigan, ammanning buzog‘iday, u qulog‘idan kirib, bu qulog‘idan chiqmoq*.

**V. Textological means** (textemes): **eng.** *The foolishness and obstinacy of the ass has caused the name to be transferred metaphorically to human beings; and the fifth proposition of Book <sup>79</sup>; You know the value of every article of merchandise, but if you don't know the value of your own soul, it's all foolishness<sup>80</sup>*; **uz.** *Nodon odam o‘z nodonligini sukut etib bildirmasa, shuning o‘zi bilan ham uni oqillardan hisoblash mumkindir. Lekin nodonlik bilan sukutning ikkisi bir odamda jam bo‘lmaydi* (Shorasul Zunnun, “Oz-oz o‘rganib dono bo‘lur”); *Nodonning muvahhash harzag‘a bo‘g‘iz qirmog‘i eshakning jihatsiz qichqirmogi, // Mollig‘ nodonning demagi, oltunluq chibinning yemagi ma‘lum* (A.Navoiy, “Hikmatli so‘zlar”).

<sup>79</sup> <https://sentence.yourdictionary.com> [D.A.13.11.2024].

<sup>80</sup> <https://www.brainyquote.com/topics> [D.A. 13.11.2024].

**VI. Paralinguistic means.** Foolishness is often expressed through nonverbal means as well. For instance, furrowing the eyebrows, pressing the lips together, scratching or tilting the head, and nervously moving the fingers.

Within the framework of our study, we got acquainted with the description of the dictionary units serving the verbalization of the concepts of *foolishness* and *nodonlik* in speech and expressed them in semantic groups as follows:

**Foolishness:**

**Stupidity** – *obtuseness, foolhardiness, witlessness, dumbness, dullness, stupidity, imprudence, mindlessness, brainlessness, boneheadedness;*

**Nonsense** – *craziness, madness, absurdity, blah, silliness, nonsense, garbage, idiocy, inanity, rubbish;*

**Insanity** – *madness, insanity, craziness, lunacy.*

**Nodonlik:**

**Aqlsizlik** – *beboshlik, yengiltaklik, idroksizlik, laqmalik, kaltabinlik, galvarslik, ovsarlik, ahmoqlik, tentaklik, go‘llik;*

**Bilimsizlik** – *jaholat, savodsizlik, johillik, ilmsizlik, omilik, gumrohlik;*

**Jinnilik** – *anqovlik, savdoyilik, telbalik, tentaklik, esarlik, jinnilik, devonalik, esvoslik;*

**Farosatsizlik** – *fahmsizlik, uquvsizlik, betamizlik, didsizlik.*

Component analysis of lexical units serving the verbalization of the concepts of *foolishness* and *nodonlik* serves as the basis for forming their conceptual field. Alternatively, when dividing these lexemes into nuclear and peripheral layers, we drew attention to how active they are in speech, their methodological neutrality, the presence or absence of several signs, such as their participation in making phraseological units. As a result, their conceptual spaces were organized as follows:

Nuclear layer of *foolishness* in English: *craziness, madness, dumbness, idiocy, silliness, stupidity;* near peripheral layer: *absurdity, brainlessness, craziness, madness, dullness, insanity, inanity, mindlessness, nonsense, witlessness;* long peripheral layer: *blah, boneheadedness, foolhardiness, garbage, imprudence, lunacy, obtuseness, rubbish.*

Nuclear layer of *nodonlik* in Uzbek: *ahmoqlik, beboshlik, jinnilik, tentaklik;* near peripheral layer: *anqovlik, didsizlik, devonalik, esvoslik, fahmsizlik, galvarslik, go‘llik, idroksizlik, ilmsizlik, kaltabinlik, laqmalik, ovsarlik, omilik, savdoyilik, savodsizlik, tentaklik, uquvsizlik, yengiltaklik;* long peripheral layer: *betamizlik, didsizlik, esarlik, gumrohlik, johillik, jaholat.*

As you know, on the basis of each linguocultural, a specific linguistic code lies. By studying phraseologisms in the Uzbek language from this point of view and classifying them based on linguistic codes, it will be possible to create models of Uzbek thought, to shed light on the mechanisms inherent in the linguistic consciousness of the nation<sup>81</sup>. In the season, known as the “*Linguistic code-based description of the concept of foolishness*”, we will consider the concepts of *foolishness* in English and

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<sup>81</sup> Xudoyberganova D.O‘zbek lingvomadaniyatshunosligining ustuvor vazifalari // O‘zbek tili va adabiyoti Toshkent, 2020. – B.8.

"ignorance" in Uzbek with the analysis of linguocultures in the example of the following cultural codes that make it realistic.

**1. Religious anthropomorphic codes.** English: *foolishness for Christ*; Uzbek: *Isaning alamini Musadan olmoq*.

**2. Somatic codes.** English: head (*muttonhead, fathead, airhead*); (*can't make head nor tail, to be out of your head*); Uzbek: *bosh (kallavaram) (miya (si) achimoq, miya (si) g'ovlab ketmoq, boshi shishdi, miya (si)ni yemoq*);

ear (*go in one ear and out the other, to have nothing between one's ears*;

*quloq (u qulog'idan kirib, bu qulog'idan chiqmoq, og'zi qani desa, qulog'ini ko'rsatmoq)*.

**3. Biomorphic codes.** English: ass (*make an ass of one self, horse's ass*); Uzbek: *eshak (Otliqqa o'zini, eshaklikka so'zini bermaydi, Eshak eshakning hidini biladi)*;

calf (*foolish as a calf, buzoq (Ammamning buzog'iday, Noma'qul buzoqning go'shtini yebdi, Bir tirraqqi buzoq podani bulg'aydi)*;

goat (*acting the goat*), *qo'y (Jinni qo'yning kallasini yedingmi?)*

**4. Gastronomic codes.** English: *turnip head, cabbage head, nut (go nuts, as nutty as fruitcake*, Uzbek: *qovoq kalla, bodringcha ham maza-matراسi yo'q*

**5. Clothing codes.** English: *hat (to talk through (one's) hat)*

Uzbek: *do'ppi (Do'ppiga to'rt kun, telpakka to'qqiz kun gapiradi)*, *paytavaquloq*

**6. Object codes.** English: *not the brightest **bulb** in the box, not the sharpest **knife** in the drawer, daft as a **brush**, dumb as a **brick**, as thick as two short **planks***.

Uzbek: *Alifni kaltak demaydi, Qornini yorsang, alif chiqmaydi, Ilmning gardini yuqtirmaydi*.

The third season of the third chapter is called "*The expression of the concept of foolishness in proverbs and linguistic analysis*".

Foolishness is a recurring, common theme in proverbs and sayings of many cultures, English and Uzbek folklore is no exception. We have formulated the cultural perception of foolishness in proverbs studied in both languages as follows:

1) the fool exposes himself; 2) laughing without purpose - characteristic of fools; 3) naivety – a sign of foolishness; 4) stupid things – the vile of the fool; 5) foolishness – incurable illness; 6) a fool like a crazy ass; 7) the companion of the fool will also be the fool; 8) not knowing how to earn and spend money – a sign of foolishness; 9) a foolish head will annoy the leg; 10) fools are also sometimes wise.

In particular, let's consider a brief linguistic analysis of proverbs that belong to the semantic group "Naivety – a sign of foolishness". In English, the proverb "*A fool's speech is a bubble of air*" is used in a portable sense. "*Ahmoqning nutqi – havo pufagi*" in the form of which is translated into Uzbek. "Speech" and "a bubble of air, at first glance, seem to be connected irrationally. But let's consider the connection between them in the following analysis: the air bubble is fragile and temporary, an item that does not store any substance inside. This thing can make a good impression on humans for a short time with its attractiveness and appearance, but eventually loses its relevance with the loss of weight. The meaning of this proverb also emphasizes the opinion that stupid people can speak a lot, but their words are hollow, shallow and meaningless. As the Uzbek equivalent, the proverb "*Ahmoqning demagi – oltin chivinning yemagi*" can be used. This proverb is also a great example of analogy, with

which it is said, “Don’t sit down that if a stupid person says something ugly to you, I will be equal to him. Will go to stupid stupidity”, the statement said. While the mosquito among insects dulls the taste of a person, the ignorant are also people of such a category. Flies, by the way, are considered very small creatures, which are fed by nature in small quantities. The words of the ignorant are also compared to their “food” and emphasize in this proverb that they have no significance.

From the framework of the analysis of proverbs, which represent the concepts of *foolishness* in English and *nodonlik* in Uzbek, we can say that proverbs on the topic of naivety, laughter without reason, the incurable illness of foolishness are common topics in the mentality of both nations. In English proverbs on the subject of the fool being wise at times as well, while in Uzbeks proverbs on the subject of the fool’s head hurting the foot are quantified.

## CONCLUSION

1. Linguaculturology is a new branch of science focused on the culture factor associated with humanity and studies the problems of reflecting national culture in the language. Linguaculturology as a new direction has its own object of study (research of language and culture in one whole), subject (linguistic units that have acquired symbolic, figurative, metaphorical meaning in culture), tasks and directions.

2. In linguaculturology, the notion of concept is perceived as a unit of culture and embodies concepts that are important to a particular culture or people. There are various reflections and interpretations of the concept in this regard, but we cannot say that none of them fully interprets the concept.

3. Linguaculturally analyzing the concepts of *wisdom* and *foolishness* in the dissertation was carried out in 5 stages, that is, the etymology of the main lexemes representing the concept was determined, its nuclear and peripheral units were separated from the words that reveal the content of the concept, the base words representing the concept were lexically analyzed and methods of classifying them according to the, phraseological units and proverbs were compared. As a result, it turned out that there are similarities and differences in the ethnic and cultural characteristics of the English and Uzbek nations.

4. The main lexemes representing the concepts subjected to analysis were found to overlap the lexeme *wisdom* in English and Uzbek in 6 lexical meanings. “Accumulated knowledge in society for a period” and “the didactic book” (for the lexeme *wisdom*) were stated as differential meanings not recorded in the “Explanatory Dictionary of the Uzbek language”. In the lexeme *foolishness* complete coincidence was defined in 3 values: “purpose-built profit or unprofitable purchase” (for the lexeme *foolishness* ) and “ignorance” (for the lexeme *nodonlik* in Uzbek) can be taken as distinct characters.

5. *Wisdom* and *foolishness* are considered a mental unit that exists in the conceptosphere of all peoples and have a universal nature, since in the reflection of an objective being, it assumes the realization of knowledge related to the semantics of these concepts through linguistic units. Therefore, in contrastive languages, the concepts of *wisdom* and *foolishness* have been narrated by language levels through the following verbal units: 1) morphemes, 2) lexemes, 3) phrasemes (word combinations),

4) phraseemes, 5) syntaxemes, 6) textemes, 7) paremiological units, and nonverbal means.

6. Using modern research methods such as characterization, component analysis, semantic field, frame, the linguistic phenomena of the concepts of *wisdom* / *donolik* and *foolishness* / *nodonlik* in English and Uzbek were identified in the vocabulary units and in this semantic groups of verbalizers with close meaning. Based on the lexicographic sources noted in our work, we have identified the core of comparable concepts, analyzed the vocabulary units that occupy the near and far peripheral layers, and modeled their structure.

7. Phraseological units relating to the concepts of *wisdom* / *donolik* and *foolishness* / *nodonlik* were formed on the basis of anthropomorphic (religious, mythological), somatic, biomorphic, subject, gastronomic, clothing, temporal codes. Based on the results of our study, it turned out that in phraseologisms in comparable languages, isomorphic situations are the majority in relation to allomorphic cases.

8. When proverbs are analyzed linguopragmatically, that is, in terms of the point of speech acts in language and communication, they serve as a linguopragmema that serves a communicative purpose. Linguopragmema is speech expressions that is specially formed for use in a particular social situation. Proverbs (about wisdom and foolishness), on the other hand, with its short, clear and meaningful form, promote moral lessons, warning and thoughtful thinking in speech acts.

9. Within the framework of our analysis, we can say that a total of 260 proverbs (135 in English and 125 in Uzbek), representing the concepts of *wisdom* and *foolishness* in English and Uzbek, were studied, thematically divided into groups and analyzed. The concepts of wisdom and foolishness show common signs in both folk proverbs within the framework of experience and stereotypes such as age, mind and body health, talking a lot and doing stupid things, laughing for no reason and exposing oneself. The fact that a wise man from time to time comes into the appearance of a fool or performs his actions, or, conversely, wise thoughts sometimes come out of fools too, constitutes the peculiarities of English proverbs. Signs such as tempering anger, the fact that the foolish head is a victim for the foot, unlike English, are more typical of Uzbek proverbs.

10. On the basis of the analysis of linguistic phenomena using nominative means of language – lexemes, stationary analogies, metaphors, phraseological and paremiological units, *wisdom* and *foolishness* in both languages were recognized as universal concepts, it was observed that they have similarities in the views of the linguistic and conceptual worlds, but there are different aspects in the view of the national world.



**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019 Fil.05.02  
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ  
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

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**ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**ТАЖИБАЕВА МОХИНУР ШЕРАЛИ КИЗИ**

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ КОНЦЕПТА  
“МУДРОСТЬ” И “ГЛУПОСТЬ” (НА ПРИМЕРЕ АНГЛИЙСКОГО И  
УЗБЕКСКОГО ЯЗЫКОВ)**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и  
переводоведение**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ наукам**

**Фергана – 2025**

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Ведущая организация:

Наманганский государственный университет

Защита диссертации состоится «26» 04 2025 года в 8<sup>00</sup> часов на заседании Научного совета DSc.03/30.12.2019.Fil.05.02 по присуждению ученых степеней при Ферганском государственном университете. (Адрес: 100151, город Фергана, ул. Маргониный дом 105. Тел: (993873) 244-66-02; факс: (+99873) 244-44-01; e-mail: [info@fdu.uz](mailto:info@fdu.uz).)

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирована за №498). (Адрес: 100151, город Фергана, ул. Мураббийлар дом 19. Тел: (99873) 244-71-28).

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## ВВЕДЕНИЕ (аннотация диссертации доктора философии ( PhD))

**Целью исследования** является выявление общих и отличительных черт национально-культурных особенностей языковых средств репрезентации концептов “*мудрость*” и “*глупость*” в английском и узбекском языках.

**Объектом исследования** являются лексические, фразеологические, паремиологические и другие единицы, репрезентирующие концепты “*мудрость*» и «*глупость*”.

**Предметом исследования** являются лексические и фразеологические единицы, выражающие концептуальные структуры “мудрости” и “глупости” в английском и узбекском языках, а также семантика пословиц и их лингвокультурные особенности.

**Научная новизна исследования** заключается в следующем:

теоретически обоснована проблема, связанная с лингвокультурными особенностями концептов “*мудрость*” и “*глупость*” в типологически и генетически несвязанных английском и узбекском языках, в рамках достижений мировой лингвистики;

описаны структурные особенности концептуально-семантического поля языковых единиц, вербализующих концепты “*мудрость*” и “*глупость*”, включая вербальные (морфемы, лексемы, фраземы, синтаксемы, текстемы, паремиологические единицы) и невербальные средства; определено соответствие шести лексических значений ключевых лексем “*wisdom*” в английском языке и “*donolik*” в узбекском языке, а также выявлены три случая полного совпадения значений лексем «*foolishness*» и «*nodonlik*».

обоснована вербализация концептов “*wisdom / donolik*” и “*foolishness / nodonlik*” через антропоморфные (религиозные, мифологические), соматические, биоморфные, предметные, гастрономические, одежные и темпоральные (временные) коды, доказаны изоморфные (общие) и алломорфные (различные) черты языковых единиц, связанных с универсальными и национально-культурными особенностями.

доказана зависимость лингвокультурной семантики концептов “*мудрость*” и “*глупость*” от национального менталитета на основе анализа паремиологических единиц в английском и узбекском языках.

**Внедрение результатов исследования.** На основе научных результатов по лингвокультурологическому исследованию концептов “*мудрость*” и “*глупость*” в английском и узбекском языках:

выводы по структурным особенностям концептуально-семантического поля языковых единиц, вербализующих концепты «мудрость» и «глупость», включая вербальные (морфемы, лексемы, фраземы, синтаксемы, текстемы, паремиологические единицы) и невербальные средства; соответствию шести лексических значений ключевых лексем «*wisdom*» в английском языке и «*donolik*» в узбекском языке, а также выявленным трем случаям полного совпадения значений лексем «*foolishness*» и «*nodonlik*» были использованы при написании сценариев для телевизионных и радиопрограмм «*Ta'lim va taraqqiyot*» и «*Adabiy jarayon*,» подготовленных Редакцией культурных, образовательных и

литературных программ телеканала “Узбекистан” Национальной телерадиокомпании Узбекистана в апреле и мае 2024 года (справка Национальной телерадиокомпании Узбекистана за № 04-36-779 от 24 июня 2024 года). В результате послужило обогащению содержания данных теле- и радиопрограмм научными фактами;

выводы по вербализации концептов “*wisdom / donolik*” и “*foolishness / nodonlik*” через антропоморфные (религиозные, мифологические), соматические, биоморфные, предметные, гастрономические, одежные и темпоральные (временные) коды, изоморфным (общие) и алломорфным (различные) чертам языковых единиц, связанных с универсальными и национально-культурными особенностями были использованы для реализации задач международного проекта «Mindonobod Satellite Access Microsholarship Program» за № S-UZ800-21-GR-3126, реализованного Посольством США в Узбекистане в 2021–2023 годах (справка средней школы № 62 Ферганского района за № 149 от 27 декабря 2024 года). В результате послужило обогащению проекта концептуальными знаниями, отражающими национальные и универсальные ценности, связанные с мудростью и глупостью;

выводы по зависимости лингвокультурной семантики концептов “*мудрость*” и “*глупость*” от национального менталитета на основе анализа паремиологических единиц в английском и узбекском языках были использованы для реализации задач фундаментального проекта «Исследование Каракалпакского фольклора и литературоведения» за № FA-F1-005, реализованного в 2017-2020 годы (справка Научно-исследовательского института гуманитарных наук Каракалпакстана за № 249/1 от 25 июня 2024 года). В результате послужило повышению академического качества исследовательских статей и монографий, подготовленных в рамках данного фундаментального проекта.

**Аппробация результатов исследования.** Результаты исследования были представлены в виде докладов на 5 международных и 2 национальных научно-практических конференциях.

**Опубликованность результатов исследования.** По теме диссертации опубликовано 15 научных работ, 8 статей в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных результатов докторских диссертаций, в том числе 5 в республиканских и 3 в зарубежных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех основных глав, заключения, списка использованной литературы. Общий объем диссертации составляет 159 страниц.

**QILINGAN ISHLAR RO‘YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

**I bo‘lim (I часть; I part)**

1. Tojiboyeva M.Sh. “Donolik” konseptining ingliz va o‘zbek maqollarida qiyosiy tahlili // NamDU ilmiy axborotnomasi, 2023. – № 7. – B.364-367. [10.00.00. № 26]
2. Tojiboyeva M.Sh. Biomorphich codes associated with “wisdom” and “foolishness” in English and Uzbek // European Journal of Literature and Linguistics, 2023. – № 3. – P.50-53. SJIF (2023)-5614. (№ 23)
3. Tojiboyeva M.Sh., Umarova N.R. Ingliz va o‘zbek tillarida “donolik” konsepti bilan bog‘liq antropomorfik belgilar // Buxoro davlat universiteti ilmiy axboroti, 2023. – №6. – B.121-125. [10.00.00. № 1]
4. Tojiboyeva M.Sh., Umarova N.R. Lingvokulturologiyada konseptual tahlil metodologiyasi // FarDU ilmiy xabarlar, 2023. – № 4 – B.296-298. [10.00.00. № 20]
5. Tojiboyeva M.Sh. Ingliz va o‘zbek tillarida “donolik” va “nodonlik” konseptlarini lisoniy voqelantiruvchi somatizmlar // NamDU ilmiy axborotnomasi, 2024. – № 2. – B.311-314. [10.00.00. № 26]
6. Tojiboyeva M.Sh., Umarova N.R. Lingvomadaniy konseptlar – millat milliylikining ifodasi: “donolik” va “nodonlik” konseptlari misolida // Xorazm ma‘mun akademiyasi axborotnomasi, 2024. – № 9/4(118). – B.160-162. [10.00.00. № 21]
7. Tojiboyeva M.Sh. The expression of religious codes related to the concepts of “wisdom” and “foolishness” in English and Uzbek // O‘zbekistonda zamonaviy lug‘atshunoslik va tarjimashunoslikning dolzarb masalalari mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Andijon, 2023. – B. 256-259.
8. Tojiboyeva M.Sh. Donolik timsoli – Shoh Sulaymon va uning obrazining ingliz va o‘zbek tillarida verballashuvi // Ko‘p tillilik va madaniyatlararo muloqot: tajriba va muammolar mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Toshkent, 2023. – B. 532-536.
9. Tojiboyeva M.Sh. Predmetli kodlar – millat lisoniy ongining ifodachisi (“donolik” va “nodonlik” konseptlari misolida) // O‘zbekiston xalq shoiri Enaxon Siddiqova tavalludining 70 yilligiga bag‘ishlangan “Vatanga baxshida umr” Respublika ilmiy-amaliy anjumani. – Farg‘ona, 2024. – B. 339-342.
10. Umarova N.R., Tojiboyeva M.Sh. Ingliz va o‘zbek tillarida “donolik” va “nodonlik” konseptlarini voqelantiruvchi gastronomik kodlar // Zamonaviy tilshunoslik yo‘nalishlari va neyropsixolingvistika muammolari mavzusidagi respublika ilmiy-amaliy anjuman materiallari. – Farg‘ona, 2024. – B. 233-235.

## **II bo‘lim (II часть; II part)**

11. Tojiboyeva M.Sh. The concept of “intelligence” in Uzbek and English linguistic culture and lexical means of concept formation // Mental enlightenment scientific-methodological journal, 2023. – №1. – P.223-229.

12. Тажибаева М. Ш., Умарова Н.Р. Выражение концепта “мудрость” и “невежество” на лексическом уровне в английском и узбекском языках // Устойчивое развитие России, 2023. Сборник статей III. Всероссийской научно-практической конференции. – Петрозаводск, 2023. – С. 314-318.

13. Tojiboyeva M.Sh. Ingliz va o‘zbek tillarida “nodonlik” konseptini ifodalovchi zoonim komponentli maqollar // “Current problems of modern linguistics and an innovative approach in teaching foreign languages” IV international scientific and practical conference. – Farg‘ona, 2023. – B. 810-813.

14. Tojiboyeva M.Sh. The linguocultural concept is a component of the anthropocentric paradigm // Filologiyaning dolzarb masalalari mavzusidagi xalqaro-ilmiy anjuman materiallari. – Farg‘ona, 2023. – B. 240-243.

15. Tojiboyeva M.Sh. The concepts of “wisdom” and “foolishness” in the linguistic view of the world // Journal of science-innovative research in Uzbekistan, 2024. – № 6. – B.440-442 (Impact factor: 8.654/2023)

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