

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

FARG‘ONA DAVLAT UNIVERSITETI

HAYDAROVA UMIDAXON XOJIAKBAR QIZI

TURLI TILLAR MUMTOZ ADABIYOTIDA SUV ARXISEMALI
BIRLIKLARNING LINGVOMADANIY XUSUSIYATLARI
(o‘zbek, ingliz va yapon 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 dissertation abstract of Doctor of Philosophy (PhD) on
Philological Sciences**

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Ilmiy rahbar: Omonov Qudratulla Sharipovich,
filologiya fanlari doktori, professor

Rasmiy opponentlar: Ganiyeva Dildora Azizovna,
filologiya fanlari doktori, professor

Abduhamidova Dilafuz Abduxabirovna,
filologiya fanlari bo'yicha falsafa doktori (PhD)

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Dissertatsiya bilan Farg'ona davlat universiteti Axborot-resurs markazida tanishish mumkin (538 raqami bilan ro'yxatga olingan). Manzil: 100151, Farg'ona, Murabbiylar ko'chasi, 19. Tel.: (99873) 244-46-02.

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G.Z.Rozikova

Ilmiy darajalar beruvchi ilmiy kengash raisi,
filol.f.d., professor

M.T.Abdupattoyev

Ilmiy darajalar beruvchi ilmiy kengash
ilmiy kotibi, filol.f.d., professor

A.G.Sabirdinov

Ilmiy darajalar beruvchi ilmiy kengash
qoshidagi ilmiy seminar raisi,
filol.f.d., professor

KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida o'tgan asrning ikkinchi yarmidan boshlab tilda madaniyatning voqelanishi va madaniyatning tilga ta'siri masalasini o'rganish dolzarb vazifalardan biriga aylandi. Tilga nafaqat muloqot va dunyoni bilish vositasi, balki millat madaniyatining uzviy qismi sifatida e'tibor berila boshlandi. Natijada til va madaniyatning o'zaro aloqasi, inson shaxsiyati, madaniy qadriyatlarining tilda aks etishi masalasini tadqiq etuvchi – lingvomadaniyatshunoslik fani yuzaga keldi. Uning asosiy vazifalaridan biri har bir xalqning dunyo lisoniy manzarasi muayyan millatning madaniyati asosida yuzaga kelganligini ko'rsatib berishdan iborat. Shu nuqtai nazardan turli tillarning lingvomadaniy xususiyatlarini o'rganish zamonaviy tilshunoslik uchun katta amaliy ahamiyatga ega.

Dunyo tilshunosligida tildagi milliy-madaniy belgilar orqali insonda ijtimoiy, madaniy, diniy omillar ta'sirida shakllangan tushunchalar, tasavvur va e'tiqodlar o'rtasidagi tafovutlarni o'rganish lingvomadaniy aspektidagi tadqiqotlarning markaziy muammolaridan biri sanaladi. Shuningdek, lingvomadaniyatshunoslikdagi muhim masalalardan yana biri sifatida suv bilan bog'liq birliklarni chog'ishtirma aspektlarda tadqiq etilishi ijtimoiy-gumanitar fanlar uchun dolzarb ahamiyat kasb etadi. Ayniqsa, mumtoz matnlarda suv bilan bog'liq tushunchalar o'tmish ajdodlarimizning o'ziga xos ijtimoiy, madaniy, falsafiy, diniy dunyoqarashini hamda olam lisoniy manzarasini o'rganishda nazariy ahamiyat kasb etadi.

Mamlakatimizda so'nggi yillarda lingvomadaniyatshunoslik yo'nalishida olib borilayotgan tadqiqotlarda tilning madaniyat bilan o'zaro ta'siri, ularning birliklari va konsept, kognitiv metafora, stereotip, tabu, sema kabi tushunchalarga jiddiy e'tibor qaratilmoqda. Mazkur yo'nalishda qiyosiy-chog'ishtirma usuldagi ilmiy izlanishlarning ko'payotgani yurtimizda xorijiy tillarni o'rganish va tadqiq etish borasida ham muayyan natijalar qo'lga kiritilayotganligini ko'rsatadi. “Biz raqobatdosh davlat qurishni o'z oldimizga maqsad qilib qo'ygan ekanmiz, bundan buyon maktab, litsey, kollej va oliy o'quv yurti bitiruvchilari kamida ikkita chet tilini mukammal bilishlari shart. Bu qat'iy talab har bir ta'lim muassasasi rahbari faoliyatining asosiy mezoniga aylanishi lozim”, – deya ta'kidlanadi¹. Shu jihatdan xorijiy tilni o'zlashtirish orqali xalqning madaniyati, qadriyatlari, tasavvurlarini ham bilish muhim hisoblanadi. Ayniqsa, dunyo tillari lug'at qatlamidagi muhim birlik bo'lgan *suv* arxisemali leksemalarni lingvomadaniy aspektida o'rganish zamonaviy tilshunoslik va madaniyatshunoslik uchun ham dolzarb sanaladi.

O'zbekiston Respublikasi Prezidentining 2020-yil 16-apreldagi PQ-4680-son “Sharqshunoslik sohasida kadrlar tayyorlash tizimini tubdan takomillashtirish va ilmiy salohiyatini oshirish chora-tadbirlari to'g'risida”gi Qarori, 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida”gi Farmoni, O'zbekiston Respublikasi Vazirlar Mahkamasining 2018-yil 18-maydagi “Jahon adabiyotining

¹ O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning chet tillarini o'qitish tizimini takomillashtirish chora-tadbirlari yuzasidan videoselektordagi nutqi. <https://president.uz/oz/lists/view/4327>

eng sara namunalari tarjima qilish va nashr etish tizimini takomillashtirish chora-tadbirlari to‘g‘risida”gi 376-sonli qarori hamda mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot natijalari ma’lum darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalar 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. Tadqiqot mavzusiga doir ilmiy nazariy fikrlar xorijiy lingvistlar A.Gumboldt, V.Teliya, M.Golovinskaya, Y.Hitoko, S.Yamamoto, Y.Zintsova, T.Badmayeva, V.Shaklin, V.Maslova, O.Kornilov² hamda o‘zbek tilshunoslari M.Mirtojiyev, Sh.Iskandarova, Sh.Safarov³ larning ilmiy izlanishlarida o‘z aksini topgan. Olamning lisoniy manzarasini o‘rganish va uni lingvomadaniy aspektlarda ko‘rib chiqish F.Fatkullina, A.Suleymanova, D.Xayrullina, T.Afisi, L.Brian, E.Sapir, E.Nida, S.Naridati⁴ ning ishlarida atroflicha yoritilgan bo‘lib, jahon va rus tilshunosligida lisoniy birliklarning lingvomadaniy xususiyatlariga doir muhim ilmiy ishlar amalga oshirilgan va e‘tiborga molik natijalarga erishilgan.

Lingvomadaniyatshunoslikning birligi sifatida o‘rganilgan *suv* arxisemali birliklar va ularning xususiyatlariga doir tadqiqotlar ham mazkur sohada muhim o‘rin egallaydi. Xususan, suvning biologik tarkibi va kristallari bilan bog‘liq tabiatidan kelib chiqib, suvda xotira va hissiyot mavjudligi E.Masaru tomonidan ilmiy asosda yoritilgan. Vyetnam va ingliz she‘riyatida suvga doir konseptual

² Гумбольдт В. О различии строения языков и его влиянии на духовное развитие человечества // Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 1984; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996; Головановская М. К. Ментальность в зеркале языка. Некоторые базовые концепты в представлении французов и русских. – М.: Языки славянской культуры, 2009; 山田仁子. 水にまつわる語を用いた比喻について // Tokushima university Institutional Repository, 1998; 山本省. ジオノ文学における水の役割 // シンシュ大学, 2012; Зинцова Ю.Н. Лексико-семантическое поле “жидкость” в современном немецком языке: Автореф. дисс. ... канд. филол. наук. – Нижний Новгород, 2009; Бадмаева Т.И. Концепт “вода” в английской лингвокультуре: Автореф. дисс. ... канд. филол. наук. – Волгоград, 2006; Шаклин В.М. Лингвокультурология: традиции и инновации. Монография. – М.: Флинта, 2012; Маслова В.А. Лингвокультурология: учеб. пособие для студентов высших учебных заведений. – М.: Академия, 2001; Корнилов О.А. Языковые картины мира как производные национальных менталитетов: учеб. пособие. 3-е изд., испр. – М.: КДУ, 2011.

³ Миртожиев М. Ўзбек тили семасиологияси. – Тошкент: Мумтоз сўз, 2010; Искандарова Ш. Лексикани мазмуний майдон асосида ўрганиш муаммолари. – Тошкент: Фан, 1998; Сафаров Ш. Семантика. – Тошкент: Ўзбекистон миллий энциклопедияси, 2013.

⁴ Фаткуллина Ф.Г., Сулейманова А.К. Языковая картина мира как способ концептуализации действительности // Вестник БашГУ, 2011; Хайруллина Д.Д. Бинарные концепты “огонь” и “вода” как фрагмент языковой картины мира (на материале английского и татарского языков): Автореф. дисс. ... канд. филол. наук. – Казань, 2009; Afisi T.O. The concept of semiotics in Charles Sanders Peirce’s pragmatism. – Nigeria: Lagos state university, 2020; Brian L. Barthes Roland. – America: Texas Tech university, 2016; Sepir E. Preliminary report on the language and mythology of the upper Chinook. – America: American anthropologist, 1907; Nida E. Language and culture. – China: Shanghai, 2001; Naridati S. The meaning component of “Cleaning with water” concept in Javanese // Proceeding of the First International Conference on Communication, Language, Literature and Culture, 2020, 8-9-september.

metaforalar tadqiqini G.Le Thi⁵ olib borgan bo'lsa, *suv* tushunchasi bilan bog'liq nostartik leksemalarning semantik tuzilishi G.Telejko ishlarida, rus va polyak tillarida *suv* leksemasining o'zaro leksik-semantik bog'liqlik xususiyatlari A.Borisova⁶ning tadqiqotlarida o'z aksini topgan.

Tsukuba universiteti professori L.Wenxen ikki xil metaforaning kelib chiqish asosiga doir tahlil berib, «*情報は食べ物である*» (Axborot ovqatdir), «*情報は水である*» (Axborot suvdir) konseptual metaforalar tadqiqini amalga oshirgan. Suv manba domeni yordamida ifodalangan bir qator axborot metaforalari asosida ochib berilgan⁷. Turk tilshunosi M.Aychichek esa ingliz, turk va rus tillarida suv referentlarining ifodalanishini frazeologik birliklar vositasida qiyosiy aspektida tadqiq etgan⁸.

O'zbek tilshunosligida A.Sobirov *suv* leksemasining semantik va grammatik xususiyatlarini tahlilga tortib, mazkur so'zning o'zbek tili leksik qatlamida faol ekanini ta'kidlasa⁹, Sh.Nizomova she'riyatda *suv* bilan bog'liq obrazlar talqini haqida fikr yuritib, suv obrazlarining hayotiy va mifologik asoslarini¹⁰, M.Mo'minova suv komponentli lisoniy birliklarning lingvomadaniy xususiyatlarini o'rganib, lingvostatistik tahlilini amalga oshirgan¹¹.

M.Allanazarova *suv* hamda *olov* konseptlarini lingvomadaniy sathda tahlil qiladi¹², I.Islomov *suv* bilan bog'liq geografik tushunchalarni¹³, A.Aliqulov esa *yog'in* tushunchasining¹⁴ tahlilini berib o'tadi.

O'zbek tilida *suv* so'zining o'z va ko'chma ma'nolari, she'riy matnlarda ifodalanishi, iboralar yordamida lingvomadaniy semalar hosil qilishi xususida asosli manbalar mavjud. Biroq *suv* leksemasining lingvomadaniy xususiyatlari turli tillar mumtoz adabiyoti materiallari asosida tadqiqot obykti sifatida monografik planda tadqiq qilingan ilmiy izlanishlar mavjud emas.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasaning ilmiy tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Farg'ona davlat

⁵ Masaru E. The true power of water. – New York: Beyond words pub co, 2005; Le Thi G. An investigation into conceptual metaphors of water in English and Vietnamese Poetry // International Journal of English language studies, 2023.

⁶ Тележко Г.М. О Смысловой структуре ностратической лексемы со значением “вода” //Universum: филология и искусствоведение: электрон. научн. журн., 2021; Борисова А.В. Особенности лексико-семантической корреляции единиц поля *вода / woda* в русском и польском языке // Филология и искусствоведение, 2012.

⁷ Wenxen L. “Information” as a Target Domain of Conceptual Metaphors: A Corpus-Based Approach to Metaphors and a Proposal for a Metaphor Identification Procedure. – Tsukuba university: International and advanced Japan studies, 2017.

⁸ Айчичек М. Репрезентация концепта вода фразеологической картине мира (на материале русского, турецкого и английского языков): Автореф. дисс. ... канд. филол. наук. – Уфа, 2012.

⁹ Sobirov A. Some considerations about the word water and its meanings // Academicia globe: Inderscience research, 2021.

¹⁰ Nizomova Sh. She'riyatda suv bilan bog'liq obrazlar talqini. Monografiya. – Buxoro: Durdona, 2020.

¹¹ Mo'minova M. Suv komponentli lisoniy birliklarning lingvokulturologik xususiyatlari: Filol.fan.b.fals.dok...diss. avtoref. – Qarshi, 2024.

¹² Allanazarova M. Verbalization of concept “water and fire” in English linguoculturology // Journal of critical reviews, 2020.

¹³ Исломов И. Ўзбек тилида релефонимлар: тизими, структураси ва маъновий муносабатлари: Филол. фан. номз....дисс. автореф. – Тошкент, 2012.

¹⁴ Аликулов А. Ел-ёгин луғавий маъновий гуруҳи (tizimi, қўлланилиши, лексикографик талқини): Филол. фан. номз....дисс. автореф. – Тошкент, 2011.

universiteti ilmiy-tadqiqot ishlari rejasining “Semasiologiya, qiyosiy adabiyotshunoslik va lingvomadaniyatshunoslikning dolzarb muammolari” mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi o‘zbek, ingliz va yapon tillarida suv tushunchalarining milliy-madaniy xususiyatlarini o‘rganish va ularni adabiy matnlarda semantik, lingvomadaniy tahlil jarayonida qiyosiy-chog‘ishtirish nuqtayi nazariga ko‘ra ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

jahon tilshunosligida suv bilan bog‘liq tushunchalarning tadqiqiga bag‘ishlangan ishlarni o‘rganish orqali *suv* bilan bog‘liq tushunchalarning mohiyatini yoritish;

chog‘ishtirilayotgan tillarda muayyan ma’no asosida birikkan *suv* arxisemali birliklarning paradigmasini ko‘rib chiqish va ularning semalarini o‘zaro taqqoslash;

o‘zbek, ingliz va yapon mumtoz asarlarida *suv* arxisemali birliklarni to‘plash, lingvostatistik tahlilini amalga oshirish;

mumtoz matnlarda *suv* arxisemali birliklarni semantik maydonlarga ajratgan holda ma’noviy jihatdan tahlil qilish;

suv arxisemali birliklarning ijobiy, salbiy va neytral semalarini ko‘rsatishda xalq tafakkuri, idroki mezonlari, milliy-madaniy belgilarning o‘rni va ahamiyatini ochib berish.

Tadqiqotning obykti sifatida o‘zbek, ingliz va yapon mumtoz adabiyoti namunalari: “Qutadg‘u bilig”, “Kenterberi hikoyalari”, “Shahzoda Genji haqida hikoyalar” asarlarida qo‘llangan *suv* arxisemali birliklar tanlab olingan.

Tadqiqotning predmetini o‘zbek, ingliz va yapon tilida *suv* arxisemali birliklarning semantik va lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tavsifiy, qiyosiy-chog‘ishtirma, statistik, trinar metodlar, kontekstual-semantik, KH-coder tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o‘zbek va jahon tilshunosligida *suv* bilan bog‘liq tushunchalarning tadqiqiga bag‘ishlangan ishlar o‘rganilib, tadqiqotlar bir yoki ikki til doirasida suv bilan bog‘liq leksemalarning etimologiyasi va maqol, matal, iboralar yordamida ifodalangan lingvomadaniy jihatlarni aks ettirishga qaratilgani aniqlangan;

o‘zbek, ingliz va yapon mumtoz adabiyotida *suv* bilan bog‘liq tushunchalarni ifodalovchi birliklar miqdori lingvostatistik jihatdan isbotlangan;

qiyoslanayotgan tillardagi mumtoz matnlarda *suv* bilan bog‘liq tushunchalarning semantik maydoni umumiy va xususiy belgilari asosida to‘rt guruhga ajratilib, ular tarkibida *tabiiy suv* havzalari semantik jihatdan katta miqdorni tashkil etishi, sun‘iy suv havzalari tabiat hodisasi va hissiyot bilan bog‘liq *suv* leksemalari esa semalari kichikroq ko‘lamga egaligi asoslangan;

mumtoz matnlarda berilgan *suv* leksemalarining neytral, ijobiy va salbiy semalari ko‘rsatilib, ularning yuzaga kelishida dinning ta’siri yuqori ekani, o‘zbek lingvomadaniyatida metaforalar orqali ochib berilgan semalar asosiy o‘rinni egallashi, ingliz lingvomadaniyatida maqollar, xristian ta’limotiga murojaatning

ko'pligi, yapon lingvomadaniyati esa sinto va buddaviylik nazariyalari orqali har uchala lingvomadaniyatda tafovutlar yuzaga kelgani dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

o'zbek, ingliz va yapon tilida *suv* arxisemali birliklar asosida to'plangan manbalar, qo'yilgan muammolarni tadqiq etish orqali chiqarilgan xulosalar, *suv* arxisemali birliklar yuzasidan muhim ilmiy-nazariy ma'lumotlar berishda, *suv* tushunchalarining lingvomadaniy tahlili bo'yicha tadqiqotlar yaratishda, mavjud o'quv adabiyotlarini mukamallashtirishda, majmua, o'quv qo'llanmalar yaratishda va lug'atlar tuzishda xizmat qilishi asoslangan;

chog'ishtirilayotgan tillarda *suv* arxisemali birliklarning tarixiy shakllari keltirilib, ularning semalari lingvomadaniy jihatdan tahlil qilingan va ushbu sohada *suv* tushunchasining madaniy birlik sifatidagi ahamiyati yoritilgan, mumtoz namunalar asosida *suv* bilan bog'liq tushunchalarning tahlilini ko'rib chiqish bo'yicha bir qator amaliy taklif va tavsiyalar ishlab chiqilgan.

Tadqiqot natijalarining ishonchligi mumtoz matnlarda *suv* arxisemali birliklarni aniqlashda muammoning aniq qo'yilganligi, chiqarilgan xulosalarning asoslantirilganligi, mavzuni yoritishda diaxron va sinxron, qiyosiy-chog'ishtirma tadqiq usullaridan foydalanilganligi, *suv* bilan bog'liq tushunchalarning lingvomadaniy xususiyatlarini aniqlanishida o'zbek, ingliz va yapon tillaridagi manbalar, shuningdek, statistik ma'lumotnomalarga tayanilganligi bilan asoslanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, dissertatsiya natijalari o'zbek lingvomadaniyatshunosligida *suv*ga doir tushunchalar va lingvomadaniyatshunoslik doirasida amalga oshiriladigan keyingi ilmiy ishlar uchun nazariy asos vazifasini o'taydi, keltirilgan xulosalar chog'ishtirilayotgan tillar lingvomadaniyatshunosligini nazariy jihatdan boyitishda va lug'atshunoslik, sotsiolingvistika, semasiologiya, lingvomadaniyatshunoslik sohalari bo'yicha ilmiy tadqiqotlar olib borishda nazariy manba bo'lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, dissertatsiya materiallaridan "Filologiya va tillarni o'qitish (o'zbek tili, ingliz tili, yapon tili)", bakalavriat ta'lim yo'nalishlari hamda "Lingvistika (o'zbek tili, ingliz tili, yapon tili)" magistratura mutaxassisliklarida tanlov fan sifatida o'qitilishida, shuningdek, olingan natija va xulosalardan chog'ishtirilayotgan tillar doirasida "Jahon adabiyoti", "Ingliz tili leksikologiyasi", "Qadimgi davr ingliz adabiyoti", "Yapon tili va adabiyoti", "Lingvokulturologik tadqiqot metodologiyasi", "Mumtoz adabiyot va lingvomadaniyatshunoslik" fanlari bo'yicha darslik va o'quv qo'llanmalarini yaratishda foydalanish mumkinligi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Chog'ishtirilayotgan tillardagi *suv* arxisemali birliklarning lisoniy tadqiqi bo'yicha olingan ilmiy natijalar asosida:

mumtoz matnlarda berilgan *suv* leksemalarining neytral, ijobiy va salbiy semalari ko'rsatilib, ularning yuzaga kelishida dinning ta'siri yuqori ekani, o'zbek lingvomadaniyatida metaforalar orqali ochib berilgan semalar asosiy o'rinni egallashi, ingliz lingvomadaniyatida maqollar, xristian ta'limotiga murojaatning ko'pligi, yapon lingvomadaniyati esa sinto va buddaviylik nazariyalari orqali har uchala lingvomadaniyatda tafovutlar yuzaga kelgani dalillanganligi haqidagi

xulosalardan “Memorandum of understanding between Fergana regional administration of the Republic of Uzbekistan and Nippon academy Japan, Gunma” nomli shartnoma asosida “Farg‘ona viloyati yapon metodikasiga ixtisoslashtirilgan maktablarda yapon tili va madaniyatini o‘qitish”ga doir amaliy loyihada foydalanilgan (Farg‘ona viloyati maktabgacha va maktab ta’limi boshqarmasining 2024-yil 20-sentabrdagi 01-17/2771-son ma’lumotnomasi). Natijada tadqiqot materiallari fundamental loyiha doirasida tayyorlangan maktab o‘quvchilari uchun mo‘ljallangan yapon adabiyoti va tili bo‘yicha o‘quvchilarning bilimlarini boyitishga xizmat qiluvchi darsliklarning ilmiy-metodik saviyasini oshirishga xizmat qilgan;

qiyoslanayotgan tillardagi mumtoz matnlarda *suv* bilan bog‘liq tushunchalarning semantik maydoni umumiy va xususiy belgilari asosida to‘rt guruhga ajratilib, ular tarkibida *tabiiy suv* havzalari semantik jihatdan katta miqdorni tashkil etishi, sun‘iy suv havzalari tabiat hodisasi va hissiyot bilan bog‘liq *suv* leksemalari esa semalari kichikroq ko‘lamga egaligi asoslanganligi haqidagi xulosalardan Amerika Qo‘shma Shtatlari O‘zbekistondagi elchixonasining 2021-2023 yillarda faoliyat olib borgan “Mindonobod Satellite Access Microscholarship Program” S-UZ800-21-GR-3126 xalqaro amaliy loyihasi doirasida foydalanilgan (Farg‘ona tumani maktabgacha va maktab ta’limi bo‘limi, 62-umumiy o‘rta ta’lim maktabining 2024-yil 27-dekabrdagi 149-sonli ma’lumotnomasi). Natijada dissertatsiya materiallaridan xalqaro loyiha doirasida nashr etilgan ilmiy maqolalar uchun manba sifatida foydalanilgan.

o‘zbek va jahon tilshunosligida *suv* bilan bog‘liq tushunchalarning tadqiqiga bag‘ishlangan ishlar o‘rganilib, tadqiqotlar bir yoki ikki til doirasida suv bilan bog‘liq leksemalarning etimologiyasi va maqol, matal, iboralar yordamida ifodalangan lingvomadaniy jihatlarni aks ettirishga qaratilgani hamda o‘zbek, ingliz va yapon mumtoz adabiyotida *suv* bilan bog‘liq tushunchalarni ifodalovchi birliklar miqdori lingvostatistik jihatdan isbotlanganligi haqidagi taklif va xulosalardan O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanali DMning 2024-yil fevral va avgust oylaridagi “Jahon adabiyoti”, “Ta’lim va taraqqiyot”, “Adabiy jarayon” dasturlarini samarali tashkil etishda, ularning dastur va ssenariylarini tayyorlashda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasining 2024-yil 29-avgustdagi 04-36-963-son ma’lumotnomasi). Natijada mazkur eshittirishlar ssenariylari lingvomadaniy sohaga oid ilmiy yangiliklar bilan boyitilgan;

Tadqiqot natijalarining aprobatsiyasi. Dissertatsiya natijalari 5 ta ilmiy-amaliy anjumanda, jumladan, 2 ta respublika hamda 3 ta xalqaro anjumanda ma’ruza ko‘rinishida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 19 ta ilmiy ish e‘lon qilingan, shulardan O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 14 ta, ulardan, 11 tasi respublika, 3 ta xorijiy jurnalda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Tadqiqot kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, umumiy hajmi 154 sahifani tashkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning kirish qismida mavzuning dolzarbligi va zarurati asoslangan, dissertatsiyaning maqsadi va vazifalari, obyekti va predmeti tavsiflanib, 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 "**Suv arxisemali birliklar tadqiqining ilmiy-nazariy asoslari**" deb nomlangan birinchi bobi uch faslni o'z ichiga oladi. Bobning birinchi fasli "Jahon tilshunosligida suv bilan bog'liq tushunchalar tadqiqi" deb nomlanadi.

Suv bilan bog'liq tushunchalar juda qadimdan beri ko'plab sohalarda tadqiq qilinuvchi element hisoblanib, mazkur tushuncha ingliz, yapon va rus tadqiqotlarida semantik, leksik, struktur jihatdan tahlil qilingan. Sinxron va diaxron aspektlarda konsept, lingvomadaniyatshunoslik doirasida olamning lisoniy manzarasini tasvirlovchi obyekt sifatida bayon qilingan.

Yapon olimi E.Masaru tomonidan olib borilgan tadqiqot ishida *suv* o'zida mujassam etgan axborotlarga ko'ra o'z fizik xususiyatlarini o'zgartira olishi asoslab berilgan¹⁵. Inson tanasining 70 foizini suv tashkil etar ekan, unga o'zi qabul qilayotgan axborot ijobiy yoki salbiy ta'sir ko'rsatishi mumkin degan gipoteza asosida boshlangan tadqiqot bir qator mo'jizaviy xulosalar bilan yakun topgan. Garchi olimning ilmiy ishi ijtimoiy-gumanitar sohalarga tegishli bo'lmasa-da, suvning tabiatiga bo'lgan qiziqishning ortishiga sabab bo'lganligi bilan diqqatga sazovordir.

Suv komponentli birliklarning lingvomadaniy tahlili ikki yo'nalishda – bir til va turli tillar doirasida amalga oshirilgan. Jumladan, T.Badmayeva ingliz madaniyatidagi *water-suv* konseptini lingvomadaniy kontekstda o'rgangan¹⁶. Suv tushunchasining ingliz madaniyatida "doimiylik" semasiga egaligi, lingvomadaniy jihatdan mazkur leksemaning "o'lik" va "tirik" suv sxemasi mavjudligi ko'rsatilgan hamda polisemiya hodisasiga ko'ra 30 xil ma'nosi aniqlanib, iboralar tahlili asosida suv elementining ko'chma ma'nolari keltirib o'tilgan. A.Borisova rus va polyak tilidagi *voda/woda* so'zlarini qiyoslab, ularni birlashtirib turuvchi korrelyativ semalarni besh yirik guruhga birlashtirgan¹⁷ bo'lsa, G.Telejko dunyo tillarida keng qo'llanadigan inglizcha *water* va ruscha *voda* leksemalarini qiyosiy aspektida tadqiq

¹⁵ Masaru E. The true power of water. – New York: Beyond words pub co, 2005. – P. 98-125.

¹⁶ Бадмаева Т.И. Концепт "вода" в английской лингвокультуре: Автореф. дисс. ... канд. филол. наук. – Волгоград, 2006. – С.14-18.

¹⁷ Борисова А.В. Особенности лексико-семантической корреляции единиц поля *voda / woda* в русском и польском языке // Филология и искусствоведение, 2012. – С. 166-68.

etgan¹⁸. M.Aychichek¹⁹ rus, turk va ingliz tillarida *suv* bilan bog‘liq frazeologik birliklarning struktur-semantik va lingvomadaniy xususiyatlarini, E.Shemelyeva *dengiz* bilan bog‘liq 1600 ga yaqin leksik birliklarni tahlilga tortgan²⁰. S.Naridati rus va xitoy lingvomadaniyatida *suv* komponentli frazeologizmlardagi olam manzarasi bilan bog‘liq stixiyali kodlarni tahlil qilgan²¹. P.Zhibin esa *suv* metaforalarini strukturaviy diskurs doirasida tadqiq etib, u koronavirus bilan bog‘liq matnlar korpusida uchraydigan suvga oid metaforik ifodalar asosida, bunday metaforalarni turli maqsadlar uchun moslashuvchan tarzda foydalanish imkoniyati mavjud degan yangi ilmiy xulosani beradi²².

Shuningdek, S.Persuad *suv* konseptual metaforalarini tadqiq qilib, feministik qarash, metafora va mahalliy qadriyatlarga tayangan holda ish olib borgan²³. N.Silaski *suv* bilan bog‘liq metaforalarni iqtisodiy yo‘nalishlarda qo‘llanilishini J.Lakoff, M.Johnson, Z.Kovekses nazariyalari asosida tekshirgan²⁴.

Yapon tadqiqotchisi Sh.Takayanagi Sh.Endoning asarlarida *daryo* va *suv* konsepti mavzusini, G.Le Thi XIX-XX asrlarda yozilgan ikki tildagi she‘rlar asosida *suv* metaforalari tadqiqini amalga oshirgan²⁵. S.Yamamoto Giono asarlarida uchrovchi *yomg‘ir* hamda *suv* tushunchalarining ma‘nolari, yozuvchi hayotida tutgan o‘rni va yozuvchining asarlarida *yomg‘ir* hamda *suv* tushunchasi “iliqlik, yorug‘lik, baxt” semalarini ifodalash uchun xizmat qilganini aniqlagan bo‘lsa²⁶, F.Bauchamp *dengiz* obraziga batafsil to‘xtalib, “Shahzoda Genji haqida hikoyalar” va “Heike hikoyalari” deb nomlanuvchi adabiy asarlar doirasida tahlilga tortgan.

Bobning ikkinchi fasli “O‘zbek tilshunosligida suv arxisemali birliklarning o‘rganilishi” deb nomlanadi.

Suv arxisemali birliklar eng qadimgi mifologik nazariya, olamning yaratilishi bilan bog‘liq hodisalarga borib taqaladi va suv olamning muqaddas to‘rt unsuridan biri sifatida e‘zozlanadi. O‘zbek tilshunosligida ham suv bilan bog‘liq tushunchalar haqidagi tadqiqotlar o‘tgan asrning 30-yillaridan boshlab bo‘y ko‘rsata boshlagan.

X.Jabbarov *suv* so‘zining 30 ta semasini ajratib, shunga asoslangan holda leksik birliklarni tahlil qiladi²⁷. Shuningdek, o‘zbek tilida “obihayot” tarzida

¹⁸ Тележко Г.М. О Смысловой структуре ностратической лексемы со значением “вода” // Universum: филология и искусствоведение: электрон. научн. журн. 2021. 8(86). URL: <https://universum.com/ru/philology/archive/item/12191> (дата обращения: 07.06.2022).

¹⁹ Айчичек М. Репрезентация концепта вода во фразеологической картине мира (на материале русского, турецкого и английского языков): Автореф. дисс. ... канд. филол. наук. – Уфа, 2012. – 26 с.

²⁰ Шмельёва Е. Лингвокультурологические особенности морской лексики в английском языке: Автореф. дисс. ... канд. филол. наук. – М.: 2009. – 23 с.

²¹ Naridati S. The meaning component of “Cleaning with water” concept in Javanese // Proceeding of the First International Conference on Communication, Language, Literature and Culture, 2020. – V8, 1. – P. 123-148.

²² Zhibin P. COVID-19 as water? The functions of water metaphors in the metaphorical representation of COVID-19 // Plos one, 2023. – V3,4. – P. 37-63.

²³ Persuad S. The currency of water in words: an analysis of the conceptual metaphors of water: For the Degree Doctor of Philosophy, 2022. – 271 p.

²⁴ Silaski N. The money is liquid metaphor in economic terminology – a contrastive analysis of English, Serbian and Romanian // Professional communication and translation studies, 2021. – V 1,4. – P. 63-71.

²⁵ Takayanagi Sh. River, symbol, plot and narrative in Shusaku Endo’s Deep river // Sophia university, 2024. – V 4, 11. – P. 292-304; Le Thi G. An investigation into conceptual metaphors of water in English and Vietnamese Poetry // International Journal of English language studies, 2023. – V 9,13. – P. 57-65.

²⁶ 山本省. ジオノ文学における水の役割 // シンシュ大学, 2012. – V 3,7. – P. 19-35.

²⁷ Жаббаров Х. Ўзбек тилида сув лексемасининг луғавий-маъновий хусусиятлари. Монография. – Қарши: Насаф, 2005. – 140 б.

foydalaniluvchi suv soʻzining fors-tojik tilida “ob” shaklida qoʻllanilishi va u bilan komponent hosil qiluvchi 48 ta soʻzning izohini hamda ot, sifat, feʼl yasovchi qoʻshimchalar yordamida suv leksemasi ishtirokida sodda yasama soʻzlar modellarini keltirib oʻtadi.

A.Sobirovning *suv* kombinatsiyasining fonetik va nominal xususiyatlaridan kelib chiqib, suvning fizik, anatomik, psixologik, logik, ijtimoiy, tarixiy va geografik semalarini yoritgan tadqiqoti²⁸, Sh.Nizomovanning *suv* obrazlarining hayotiy va mifologik asoslari, suvga marosimiy munosabatning sheʼriyatdagi tasviri, suv havzalari, inshootlari, tabiat hodisalari talqini hamda suv bilan bogʻliq obrazlar va aniqlovchilarning poetik mohiyati haqidagi nazariyalari oʻzbek tilshunosligida ham suvga doir turlicha yondashuvlarning mavjudligini isbotlaydi. M.Allanazarova *suv* hamda *olov* konseptlarini lingvomadaniy sathda tahlil qilib, *suv*, *olov* konseptini leksik, frazeologik, matn jihatidan tekshirgan²⁹. Ingliz tilining lingvistik qiyofasiga *suv*, *olov* tushunchalari frazeologik, matn va paremiologik jihatdan taʼsir etishi, olov va suvning yadroviy tushunchalari: a) suv va olov inson hayoti hamda hayotiylik ahamiyatiga ega; b) suv va olov xavf omili, ofat, halokat; c) suv va olov inson his-tuygʻulari (sevgi, doʻstlik, xotirjamlik, gʻazab va boshqalar) mavjudligi; olov va suvning periferik konseptual xususiyatlari: a) suv va olov insonlarga eng katta neʼmat; b) suv va olov nazorati mustahkamlanishi; c) suv va vaqt oʻrtasidagi muvozanat, shuningdek, *olov* leksemasining semalari “ilhomlantiruvchi va ragʻbatlantiruvchi omil”, “oʻtmishni qadrllovchi”, “gʻazab” ekani, *suv* esa “muqaddas va tushunarsiz sehrli kuch”, “salomatlik manbasi”, “tinchlik” semalariga egaligi isbotlangan. M.Moʻminova *suv* komponentli lisoniy birliklarning lingvomadaniy xususiyatlarini tadqiq qilib, oʻzbek tilidagi *suv* komponentli lisoniy birliklarni toʻplagan va lingvostatistik tahlilini amalga oshirgan. *Suv* komponentli leksemalarni struktur-semantik jihatdan koʻrib chiqish, konnotativ xususiyatlarni, koʻchma maʼnolarda ifodalangan lingvomadaniy belgilarni aniqlash va *suv* komponentli frazemalarni tizimlashtirish, frazemalar semantikasidagi milliy-madaniy belgilarni aniqlash, xalq tafakkuri, idroki, mental ongi, baho berish mezonlarini, milliy-madaniy belgilarini koʻrsatishda *suv* komponentli maqol, matal, hikmatli soʻzlarning oʻrni va ahamiyatini ochib berish orqali ilmiy tadqiqotni amalga oshirgan³⁰.

A.Ashirov bir qator ilmiy maqolalarida maqollar hamda milliy madaniyatga oid xususiyatlar asosida *suv* tushunchasining maʼnolarini keltirib oʻtgan. Suvga, asosan, toʻrt unurning biri nuqtayi nazaridan qarab, suv bilan bogʻliq milliy qadriyat va anaʼnalarini etnografik materiallar asosida ochib bergan. Muallif tomonidan oʻzbek oilalarida bola yoshligidan boshlab suvga qadriyat sifatida qarashi va uni behuda isrof qilmaslikka oid bilimlar mavjudligi taʼkidlangan. Shuningdek, farzand

²⁸ Sobirov A. Some considerations about the word water and its meanings // *Academicia globe: Inderscience research*, 2021. – V2,5. – P.301-305.

²⁹ Allanazarova M. Verbalization of concept “water and fire” in English linguoculturology // *Journal of critical reviews*, 2020. – № 2. – B. 382-387.

³⁰ Moʻminova M. *Suv komponentli lisoniy birliklarning lingvokulturologik xususiyatlari: Filol.fan.b.fals.dok...diss. avtoref.* – Qarshi, 2024. – 53 b.

tugʻilishi, nikoh va motam marosimlarida suv bilan bogʻliq urf-odatlar ilmiy asosda tahlil qilingan³¹.

Birinchi bobning uchinchi fasli “*Suv* arxisemali birliklarning leksik-semantik paradigmasi” deb nomlanadi.

Paradigma umumiy maʼnolariga koʻra birlashuvchi va xususiy semalariga koʻra farqlanuvchi tizim (OʻTIL, 3, 217-bet) boʻlib, leksik paradigma muayyan maʼno asosida birikkan lugʻaviy birliklar guruhi³²ni tashkil etadi. *Suv* arxisemali lisoniy birliklar bir necha paradigmalarga boʻlib oʻrganishni taqozo etadi.

Mazkur faslda *suv* arxisemali birliklarning quyidagi umumiy va xususiy maʼnolari tadqiq qilindi. 1. *Suv* soʻzining paradigmasi – chogʻishtirilayotgan tillarda suv soʻzining izohli lugʻatdagi taʼrifi, etimologik kelib chiqishi (oʻzbek tilida suv – su (“Devonu lugʻotit turk”); ingliz tilida “*wæter*” shaklida uchrab, eski nemis, saks va gotik tillaridagi “*wódr*”; yapon tilida esa qadimgi “*iwi(j)*” sino-tibet soʻzidan)ga asoslanib, ularning ifodalab keluvchi semalari berilgan. Struktur tuzilishiga koʻra qoʻshma soʻzlar: oʻzbek tilida *suvilon*, *suvchechak*; ingliz tilida: *waterway* (suv yoʻli), *waterspout* (suv uyurmasi), *watertight* (suv oʻtkazmaydigan), *waterwheel* (suv charxpalagi), *waterwork* (suv mexanizmi), *waterskiing* (suv changʻisi), *waterage* (suv taʼminoti), *waterman* (suvchi), *waterbird* (suv qushi), *waterborne* (suv bilan tarqaladigan), *waterbuck* (suv antilopasi), *waterbus* (suv transporti) kabi jami 52ta qoʻshma soʻz mavjud; yapon tilida: 水罎 (ingichka yirtqich suv hasharoti), 水鷄 (suv botqoq qushi), 水母 (meduza), 水压 (suv bosimi),

水位 (suv sathi darajasi), 水運 (suv transporti), 水泳 (suzish), 水溫 (suv bosimi) kabi 150 dan ortiq qoʻshma soʻz borligi aniqlandi. Leksik-semantik xususiyatiga koʻra, oʻzbek tilida “obihayot, maza-taʼm” koʻchma maʼnolari, ingliz tilida “gʻayrat suvi”, “poklovchi” maʼnolari, yapon tilida esa “qalb va ruh taʼminotchisi”, “tizza suvi”, “suv tanaffusi” kabi semalarga egaligi koʻrsatilgan. Shuningdek, oʻzbek, ingliz va yapon tillarida bir qator iboralar mavjud boʻlib, ular suvga nisbatan qiyoslanayotgan madaniyatlarning oʻxshash va farqli tomonlarini ochib beradi. Masalan, oʻzbek tilida “tinch” (*suv quygandek jimjit*), “natijani koʻrmoq” (*gʻalvirni suvdan koʻtarmoq*), “qarama-qarshi” (*oʻt bilan suvdek*), “uddaburon” (*suvga tushsa, quruq chiqadigan*), “behudaga ketkazmoq” (*suvga oqizmoq*) kabi maʼnolarda ham qoʻllanishi koʻp uchrasa, ingliz tilida “judayam zerikarli” (*as dull as dishwater*), “qiyinchilik” (*come hell or high water*), “harakatlana olmaslik” (*dead in the water*), “uddaburon” (*like a duck to water – able to pick something up very quickly and easily*), “mazali” (*mouth-watering*), “sinab koʻrmoq” (*to dip your toe in the water*), “xavfga yuz tutmoq” (*to go through fire and water*), “qarzdan, muammodan bosh koʻtarmoq” (*to keep your head above the water*), “murakkab vaziyat” (*to muddy the waters*), “salbiy fikrda boʻlmoq” (*to pour cold water on something*), “qovoqxona” (*watering hole*) kabi iboralar tarkibida kelib yangi semalar ifodalashi; yapon tilida esa “xarakteri mos emas” (水が合わない), “qarama-

³¹ Ashirov A. Oʻzbek oilasida suv bilan bogʻliq madaniyat va milliy tarbiya // Journal of Mamun in science, 2024. – № 2,1. – B. 56-62.

³² Qosimova F. Oʻzbek-ingliz tibbiy terminlari va ularning lingvokulturologik tadqiqi. Monografiya. – Fargʻona, 2023. – B.28.

qarshi” (水と油), “yo‘q bo‘lmoq” (水となる), “behudaga ketkazmoq” (水にする 水に流す) semalarining tez-tez qo‘llanishi izohlangan. 2. *Daryo, dengiz, ko‘l, okean, buloq* kabi suv havzalarining paradigmasi o‘rganilib, *daryo, river* va 川 leksemalarining “katta oquvchi suv havzasi” semasi qiyoslanayotgan uch til uchun umumiy, “ko‘p” semasi ingliz va o‘zbek tili uchun umumiy, “sayohat qiluvchi” va “hayot oqimi” semalari esa chog‘ishtirilayotgan tillar uchun differensialdir. *Ko‘l* so‘zi suv havzasi ma’nosidan tashqari “sokin, tinch” ma’nosiga ega. *Buloq* leksemasi o‘zbek tilida “boy manba”, “ta’timaslik” va “qattiq yig‘lamoq” ma’nolarida keng foydalaniladi. 3. *Yomg‘ir, muz, qor, shabnam* leksemalari ob-havo hodisasi, diniy-mifologik va rang, belgi-xususiyat semalariga ko‘ra o‘rganilib, ob-havo hodisasi sifatida berilgan ta’riflarda chog‘ishtirilayotgan tillarda *shabnam* leksemasida differensiallik mavjud. *Yomg‘ir* diniy-mifologik semalarda keng qo‘llanilib, rang, belgi-xususiyat semalariga ko‘ra esa *muz* va *qorning* xususiy semalari bor, masalan: o‘zbek tilida muzning sovuqlik xususiyatidan kelib chiqib “*muzyurak*”, yapon tilida esa shaffofligi asosida 氷心 (muz kabi toza qalb) · 氷清 (muz kabi shaffof ruh) kabi ifodalar ishlatiladi. 4. *Ko‘zyosh* va *may* leksemasining paradigmasi bo‘lib, har uchala til uchun xos bo‘lgan umumiy semalar aniqlandi.

Ishning ikkinchi bobi “**O‘zbek, ingliz va yapon tillari mumtoz matnlarida suv arxisemali birliklarning semantik xususiyatlari**” deb nomlanib, uch fasldan tarkib topgan. Birinchi faslda “Qutadg‘u bilig” asarida qo‘llanilgan *suv* bilan bog‘liq tushunchalarining semantik xususiyatlari ochib berilgan.

Avvalo, statistik tahlil usuli orqali “Qutadg‘u bilig” asarida suv arxisemali birliklarning qo‘llanish chastototasi aniqlangan. Unga ko‘ra, *suv* – 43, *may* – 16, *dengiz* – 16, *daryo* – 6, *ko‘z yosh* – 6, *yomg‘ir* – 3, *qor* – 2, *quduq* – 1, *muz* – 1 marotaba foydalanilgani va *shabnam, ko‘l* so‘zlarining asarda uchramasligi ma’lum bo‘ldi. Yuqorida nomlari sanab o‘tilgan har bir tushunchaning “Qutadg‘u bilig” asarida ifodalab kelgan ma’nolari va ularning mazkur til sohiblari madaniyati bilan bog‘liq jihatlari tahlil qilinib, *suv* arxisemali birliklar to‘rt semantik maydonda ko‘rib chiqildi:

1. Tabiiy suv havzalari semantik maydoni.
2. Sun‘iy suv havzalari semantik maydoni.
3. Tabiat hodisasini ifodalovchi suv tushunchalari semantik maydoni.
4. Hissiyot bilan bog‘liq suv tushunchalari semantik maydoni.

Tabiiy suv havzalari semantik maydonida *suv* – a) “poklik” – *Tishi birlä suhbat edi käd tatiğ, Soğuşq suvqa yunmaq yanuti qatiğ*; b) “tiriklik” – *Tiriglig bölür suv sen aymış teg ög, Yärim içsä, qalsa yärimi uluğ*; c) “ta’minotchi” (*Yer – ona, suv – ota*) – *Qayu bağqa tegsä suvü eksämädän, Čečäk yazlur anda, tümän tu yudın* kabi semalari mavjudligi aniqlangani, mazkur semantik maydonga kiruvchi *dengiz* so‘zining “Qutadg‘u bilig” asarida yangi-yangi obrazlar sifatida gavdalantirilganini ko‘rish mumkin: *Ölüm bir teniz-ul uči yoq tubi, Baqa körsä, yetrü tubi yoq batuğ* (QB, 221-bet)) – o‘lim bir dengiz, tubi yo‘q chuqurdir yoki *Oğul-qiz saqinči – bu tubsiz teniz, Oğul qiz sariğ qildi, qirğu meniz* (*O‘g‘il-qiz g‘ami bu tubsiz dengizdir, Qizil yuzni o‘g‘il qiz sarg‘aytiradi* (QB, 225-bet)) – farzandlar tashvishi tubsiz dengiz kabilar shular jumlasidandir. O‘zbek xalqining “ota-ona uchun farzand qarisa ham bola” maqolida aytilgani kabi, farzand g‘ami ota-ona uchun tunganmas bo‘lib,

dengiz oxiri ko‘rinmasligi va tubi yo‘qligi jihatidan metoforik ma’no ko‘chirilganiga guvoh bo‘lish mumkin. Shuningdek, *daryo* leksemasining “bilim”, “ko‘p”, “bitmas xazina” semalari asardagi misollar orqali tahlil qilindi.

Sun‘iy suv havzalari semantik maydonida *quduq* leksemasi ko‘rib chiqilganda, uning qorong‘ulik xususiyatidan “dunyo” semasi yuzaga kelgani asoslandi.

Tabiiy suv havzalari semantik maydoniga *yomg‘ir, qor, muz, shabnam* kabi suv bilan bog‘liq tushunchalarni kiritish mumkin bo‘lsa-da, “Qutadg‘u bilig”da faqat *yomg‘ir* leksemasi semantik tahlilga tortildi: (*Yağa tursu yağmur, yazılsu çeçäk, Qurumış yağaçdan salınsu keräk. (Yomg‘ir yog‘aversin, gullar ochilsin, Qurigan daraxtdan yaproqlar chiqsin. (QB,79-bet))*) jumlasini “Muzaffar, muhtaram, madadkor, haqiqat va din tayanchi Tavg‘och ulug‘ Bug‘ro Qoraxon abo Ali Hasan binni Arslonxon rahmatullohi alayhim sha’niga” bobida berilgan bo‘lib, bu qismni podshohni ulug‘lab yozilgan baytlar tashkil qiladi. Tavg‘ach Bug‘roxonga hamd yozar ekan, uni tabiat, fasllar, o‘simlik va samo jismlari bilan tasvirlaydi. O‘zini din va diyonatda boxabar kishi sifatida yozib, berilgan davlatdan to‘g‘ri foydalanish haqida nasihatlar beradi va ayni shu qismda yuqoridagi “yomg‘ir yog‘ib, gullar ochilsin” mazmunidagi jumla keltiriladi. Yomg‘ir – bahor elchisi, tabiat hodisasi sifatida tasvirlangan deyish uchun keyingi jumla “qurigan, yalang‘och daraxtlar yaproq chiqarsin” asos bo‘lsa-da, ammo matn mazmunidan kelib chiqib, podshoh – “bahor yomg‘iri”, “yashnatuvchi”, “elni adolati, saxiyligi bilan ko‘kartiruvchi” ekaniga ishorani anglash qiyin emas, daraxtlar esa “xalq bo‘lib gullab yashnashi” va bunday kunlarning ko‘p bo‘lishi uchun ulug‘ xonga uzoq umr tilash lozimligi aytiladi.

Hissiyotni ifodalovchi suv tushunchalari semantik maydonida *ko‘zyosh* leksemasi o‘rganilib, “küzün yaş”, “közdä yaş” va “köz yalum” kabi birikmalar shaklida uchrashi va semantik jihatdan o‘z ma’nosida “qayg‘u, tashvishlarda ko‘zdan oquvchi yosh” hamda bir o‘rinda “osmon ko‘zyoshi – yomg‘ir” semasini ifodalab kelishi izohlandi.

May so‘zi 14 o‘rinda o‘z ma’nosida kelib, barqa (*Yavaliq bilä barqa boş suqmasa, Yavaliğqa başlaq nenin saçmasa*) QB, 161-bet”, “o‘gu (*Buşar sötdä beğlär bolu ot oğu*) QB, 171-bet”, “Bor (*Bor içmäs keräk beg fasäd qılmasa, Bu ikki qılıqdın qut qaçar basa*) QB, 351-bet”, “süçigkä (*Süçigkä süçinsä ajun beğläri*) QB, 351-bet”, “bub (*Yağı ul bub ār içmi altun kumuş*) QB, 351-bet”, “esürsä kişi (*Esürsä kişi telvä mundus bolur*) QB, 351-bet”, “süçig (*Süçig içmä, başlağ yuvıma yava*) QB, 613-bet” kabi tarixiy shakllar orqali ifodalangan. Qolgan ikki o‘rinda “mol-dunyoga hirs qo‘yish” – “*Esürsä qalı borçı bornı içib, odup qopsa, adlur, usında keçib, Bu davlat esürtsä, adın adnumas, Olum tutmağunça, udur udnumas*”, “*Esürtmäsi davlat seni ey qadaş, Aduldiqta, şaksiz, közün tolğa yaş*”(QB, 897-99-betlar) ko‘chma ma’nosida ishlatilgan.

Ikkinchi bobning 2-faslida “Kenterberi hikoyalari”da berilgan *suv* bilan bog‘liq tushunchalarning semantik xususiyatlari, birinchi faslda keltirilgani kabi, to‘rt semantik maydon doirasida tahlil qilindi. Unga ko‘ra, *suv* tushunchasi to‘qqiz

o‘rinda o‘z ma‘nosida qo‘llangani misollar va ular ishora qilayotgan birliklar orqali ochib berildi. Qolgan o‘rinlarda:

suv – tabiatning muqaddas to‘rt unsuridan biri (*A man’s body was conceived as being composed of the four elements, earth, water, air, and fire in due proportions – Bir odamning tanasi yer, suv, havo, olov – to‘rt element to‘g‘ri proporsiyasining birlashuvidan yaratilgan*), ya‘ni suvning o‘z ma‘nosidan tashqari, insoniyat yaratilishi bilan bog‘liq va tabiat to‘rt unsurining biri ekaniga ishora ketadi;

suv – baptism vositasi (*The abbot and his convent then drew near to hasten on his burial and spread a rain of holy water on his head – Abbot va uning yordamchisi dafn marosimiga shoshildi va uning boshidan muqaddas suv yomg‘irini yog‘irdi*), suvning muqaddasligi va insonni gunohlardan poklovchi birlik ekani tasvirlanadi. Suvning fizik tozalovchilik xususiyatini ilohiylashtirish orqali ma‘no ko‘chirilgan;

suv – davolovchi. Bu o‘rinda hayvonlarda mavjud ayrim teri toshma kasalliklari, va har qanday boshqa og‘riq beruvchi kasalliklar maxsus joydagi suvdan ichilganda shifo bo‘lishi ta‘kidlanadi. Bu esa ikki narsani ko‘rsatadi – tabiiy holatda mavjud, ayrim suv havzalari davolash xususiyatiga ega hamda suv – tabiiy shifokordir.

Asarda ko‘p murojaat qilingan *dengiz* tushunchasi esa quyidagicha semalarni izohlab kelgani aniqlandi:

dengiz – geografik nom, atoqli va narsa nomi sifatida (*Grecian sea*). Ko‘plab o‘rinlarda qo‘llanilgan sharq dengizlari nomlari asarda ko‘chma ma‘noga ega bo‘lmasa-da, diniy ta‘limot “Yunus alayhissalom va kit” hodisasiga ishora mavjudligini ayrim tadqiqotchilar aytib o‘tishgan;

dengiz – “buzg‘unchilik”, “yaratuvchi”, “ochiq kema”, “koinotning chiroyli yuzi” va “abadiylik”³³ kabi an‘anaviy ma‘nolarni ifodalab kelgan. Biroq ayrim hollarda *chuqur* va *yutib yubormoq* so‘zlari bilan yonma-yon qo‘llanib, qarama-qarshi obraz sifatida tasvirlanadi: avvalo – jang-maydoni va, ikkinchi tomondan, – to‘shakdagi o‘lim manzarasi bilan uyg‘unlashadi. Bu zidlik asosida hosil qilingan metafora orqali *dengiz* ham sharafli ham sharafsiz “ulkan mozor” sifatida tasvirlanadi. Shu bilan birga u jang maydoni kabi “o‘lim, buzg‘unchilik makoni” ekani ta‘kidlanadi;

dengiz – xususiy, muallif ijodiy yaratig‘i semalari. *long, cold sighs, land and sea, spotless, safe and sound* kabi so‘zlar bilan biriktirish orqali muallif *dengiz* tushunchasiga *dengiz* – “hissiy oqimlar makoni”, “Yuliy Sezar” va “ilohiy himoyachi” kabi semalarni yoritgani isbotlangan. Shuningdek, “yomg‘ir”, “okean”, “vino”, “daryo” tushunchalarining ham lingvomadaniy xususiyatlari semantik tahlillar orqali ochib berilgan.

Ingliz madaniyatida *ko‘zyosh* tushunchasi “ikkinchi baptism” semasiga ega bo‘lib, “Kenterberi hikoyalari”da 39 marta uchraydi va ushbu tushuncha 19 o‘rinda o‘z ma‘nosida qo‘llangan. Qolaversa, *ko‘zyosh* tushunchasining bir qator vazifa semalari ham aniqlandiki, bunda aynan ushbu tushunchaning o‘zi emas, balki ma‘lum bir so‘zlar birikuvi orqali ko‘chma ma‘nolar yasalishiga xizmat qilingani ko‘rsatildi.

³³ <https://poets.org/poem/sea-history> (murojaat sanasi: 20.11.2023).

ko‘zyosh – og‘riq okeani. Asarda “ko‘p”, “motam”, “qayg‘u” kabi tushunchalar bilan birikma hosil qilgan *ko‘zyosh* leksemasi, Bibliya matnlarida butun boshli g‘amli kunlarni ifodalovchi ramz sifatida talqin qilinadi. Ushbu obraz orqali qalbdagi chuqur iztirob tananing boshqa bir qismi – ko‘z vositasida tashqi ifodaga chiqadi, ya‘ni semantik ko‘chish sodir bo‘lgan.

Shuningdek, ko‘zyosh tushunchasi *painful, horrible and prison, womanly* so‘zlari bilan birgalikda qo‘llanilib, “og‘riq”, “ojizlik” kabi semalarga; *sacred, shining* so‘zlari bilan birikib “baxt” semasiga ega bo‘lgan.

Uchinchi fasl “Shahzoda Genji haqida hikoyalar”da suv bilan bog‘liq tushunchalarning semantikasi” deb nomlanib, ushbu faslda yapon mumtoz adabiyotining qadimiy va noyob namunasi “Shahzoda Genji haqida hikoyalar” asarida qo‘llangan *suv* bilan bog‘liq tushunchalarning to‘rt semantik maydon doirasidagi semalari ko‘rib chiqilgan.

“Kojiki” asarida sinto dinining an‘anaviy marosimi “misogi – aql va tananing suv yordamida poklanishi” haqida keltirib o‘tilgan bo‘lib, “Shahzoda Genji haqida hikoyalar” asarida ham *suv* bilan bog‘liq leksemalar diniy, madaniy belgiga ega semalar orqali ifodalangan. Masalan:

suv – ichki hissiyotlarni ifodalovchi va o‘tkinchilik. *Tik turgan tog‘lar* insonning zarra ekanini yodga soluvchi, *oqayotgan suvlar* – “vaqt”ni hamda *insonlar uyi* – “dunyo” va “inson umri”ga muqoyasa qilinib, suv tushunchasining “o‘tkinchilik” semasiga ishora qilgani, oy, *suv, ayol* obrazlarini yonma-yon qo‘llab, “sog‘inch” semasini hosil qilgani, *ibodatxona* va *qo‘l yuvish* so‘zlari orqali suvning “poklovchilik” semasi izohlangani ma‘lum bo‘ldi.

dengiz – yolg‘izlik. *Dunyodan ajralgan, qayg‘u* va *olis tog‘lar* so‘zlari bilan qo‘llash orqali, “geografik jihatdan ihotalangan”, “dunyodan ajralgan” ma‘nosini ifodalanib, dengiz va olis tog‘lar o‘tmishning chuqur qayg‘ularini ko‘tarib yurgan qahramonning yolg‘izligi ramzi sifatida qo‘llangan. Shuningdek, “qo‘pol dengiz” – shiddatli va qo‘rqinchli bo‘lib, inson tasavvur olamini ifodalovchi ramzdir va u inson qalbidagi yashiringan dahshatli tasavvur mahsuli o‘laroq tasvirlangan. Qolaversa, *dengiz* “o‘ziga xos jozibador” (yuhobikari) birligi bilan ifodalanib, uning to‘siqsiz va ochiq ko‘rinishi yozuvchi uchun qadr va hayrat manbasi sifatida ko‘riladi. Metaforik ma‘noda *dengiz* yapon an‘anaviy adabiyotida ko‘p hollarda tabiatning bepayonligi, kuch va sirni ifodalovchi ramz sifatida qo‘llangan bo‘lib, ushbu jumlada dengiz meditatsion ruhiy tarbiya ma‘nosida ekanini anglash qiyinchilik tug‘dirmaydi. Asarning ushbu parchasida dengiz sathiga qarash inson tabiatini sokinlashtiruvchi fiziologik xususiyatiga ishora qilingan.

daryo o‘z ma‘nosida qo‘llangan bo‘lib, u shaklan, qo‘shma so‘z. 中川 (Nakagawa), 桂川 (Katsuragawa), 鈴鹿川 (Suzukugawa), 大堰川 (Oogawa), qo‘shma so‘z tarkibida – 川人 (Kavabito), 川尻 (Kawajiri), 川面 (Kawamo), 川風 (Kawakaze), 川波 (Kawanami).

daryo – dunyo. Asarda *sake* yapon milliy spirtli ichimligi va *daryodan o‘tishning xavfliligi* hamda *mast holda yashab o‘tgan* afzal qabilida berilgan jummalarni uchratish mumkin. Ushbu o‘rinda *daryo* so‘zi o‘z ma‘nosidan uzoqlashib, “dunyo” ko‘chma ma‘nosini ifodalagani va unda yashash xavfli bo‘lgani bois,

sarxush holda yashash, dunyoning ko'p jihatlariga e'tibor bermaslik afzalligi izohlangan.

yomg'ir – bezovtalik. *Dunyo, tabiat shovqini va noaniqlik* so'zlari bilan qo'llash orqali, yomg'ir inson ruhiyatini tinchlantiruvchi emas, balki bezovtalik va havotirga sabab bo'luvchi tabiat hodisasi sifatida tasvirlangan. Shuningdek, asarning bir necha o'rinlarida “yomg'ir” va “shamol” so'zlari birgalikda qo'llanib, dunyoning sershovqin hamda turli xil hodisalarga boy ekani, shamol orqali “dunyo to'foni”, kuchli yomg'ir yordamida “dunyoning shiddatli sinovi” va mayda yog'ayotgan yomg'ir tasviri vositasida “kundalik dunyo” semalari ifodalangani ko'rsatilgan.

Uchinchi bob **“O'zbek, ingliz va yapon olam lisoniy manzarasida suv bilan bog'liq birliklarning lingvomadaniy tadqiqi”** deb nomlanadi va uch fasldan iboratdir. Birinchi faslda qiyoslanayotgan asarlarda neytral ma'no ifodalab kelgan suv bilan bog'liq tushunchalarga to'xtalib: a) to'rt muqaddas unsurning biri – qadimgi yunon falsafasi asosida olam va inson tanasidagi suv unsuriga murojaat “Kenterberi hikoyalari” (*Earth was thought to be cold and dry, water cold and moist, air hot and moist, fire hot and dry – Yer sovuq va quruq, suv sovuq va nam, havo issiq va nam, olov issiq va quruq bo'ladi deb o'ylashadi*), “Qutadg'u bilig” (*Qis ersä, yana tuš körügli qali, Aqar suv tušasa, ya buz qa tali*)da uchraydi, lekin “Shahzoda Genji haqida hikoyalar” asarida suv leksemasi bunday semada qo'llanmagan; b) neytral ma'noda bo'lsa-da, mif va marosimlarga murojaat – tushda suv ichish va uni ta'bir qilish orqali o'zbek madaniyatidagi suvga doir lingvomadaniy xususiyat aks ettirilgan bo'lsa, sehrgarlarning ulkan yopiq hududlarda suv va kema hosil qilib mo'jiza ko'rsatishi qadimgi ingliz “The Faerie Folk” mifidagi unsurlariga ishora qilgan. Yapon madaniyatida saroy ayollariga suv tashish xizmatini bajarish misoli orqali o'sha davrning muhiti ko'rsatilgan; c) gidronimlar – “Qutadg'u bilig”da uchramaydi, biroq “Kenterberi hikoyalari” va “Shahzoda Genji haqida hikoyalar”da “muqaddaslashtirilgan gidronimlar” (Po River, Lake of Lancelot), “suvning oqish xususiyatiga ko'ra nomlangan gidronimlar” (Okawa River, Oogava, Po River), “joylashuviga ko'ra nomlangan gidronimlar” (Mediterranean Sea, Suzukugava, Nakagava, Akashi shore) mavjud bo'lib, ularning lingvokulturologik xususiyatlari trinar metod yordamida aniqlangan.

Uchinchi bobning ikkinchi fasli “Mumtoz asarlarda ijobiy semaga ega suv bilan bog'liq tushunchalarning lingvomadaniy xususiyatlari” deb nomlangan va qiyoslanayotgan asarlarda ijobiy semani ifodalab kelgan misollar orqali ularning lingvomadaniy xususiyatlaridagi o'xshashlik hamda farqlar taqqoslangan. Xususan, “Qutadg'u bilig”da dengiz “bek” semasiga metaforik tarzda ko'chirilgan va dengizning “bek, davlat arbobi” semasida qo'llanishi o'zbek lingvomadaniyatiga xos jihatni aks ettirgan. Suvning “bunyodkor”, “yashnatuvchi” semasi asosida (*xalq – tosh, amaldor – suv. (O'XM, 10-bet); yer – ona, suv – ota (O'XM, 13-bet); suv og'asi – sulton (O'XM, 254-bet)*) kabi xalq maqollari ham borki, ular oila va inson hayotining dengiz kabi moliyaviy ta'minotchilaridir.

“Kenterberi hikoyalari”da dengiz “himoyachi” semasida kelib, Bibliyada kelgan Muso alayhissalom qissasiga murojaat, xudo buyrug'i bilan dengiz ikkiga bo'linib, yaxshilikni himoya qilgani aks ettirilgan. Shuningdek, dengiz – quvonch

va ozodlik joyi (joy and freedom): *Chanticleer sang free, more merrily than a mermaid in the sea (Chentiklir dengizdagi suvparilaridan ham zavqliroq va erkinroq kuyladi)*. “Chentikler” xo‘roz nomi bo‘lib, mashhur “Tulki va xo‘roz” ertagi qahramonidir. Uning qichqirishi, dengizda ozod va zavq bilan kuylovchi boshqa bir ertak qahramoni suvparisirikidan ham chiroyli ekani tasvirlangan jumlada, *dengiz suvparilari yashovchi “erkin, farovon joy” ramzi sifatida tasvirlangan*. Ingliz adabiyotida dengizni “ozodlik, quvonch” kabi ijobiy semalarda bayon qiluvchi asarlar katta sonni tashkil qilib, xususan, U.Vitmanda qalb va jismoniy ozodlik (*I am the man, I suffered, I was there, I saw and heard the sea; In the west, I will travel across the earth, and I will be free!*); R.Stivonsonda quvonch makoni (*The sea is full of joy, And the land with joy, And the sky is full of joy.*).

Yapon lingvomadaniyatida esa dengiz – ona, hayot: 見じ、命長くて、思ふ人々におくれなば、尼にもなりなむ、海の底にも入りなむなどぞ思ひける。父君、ところせく思ひかしづきて、年に二たび住吉に詣でさせけり。神の御するしも、いとみじかりき (*Agar sevgan insonlarimdan olisda yashasam, uzoq umr ko‘rishni xohlamayman. Agar shunday bo‘lsa yoki rohiba bo‘laman, yoki dengiz tubiga kiraman. Otam men haqimda qayg‘uradi va mehr bilan g‘amxo‘rlik qiladi. Yilda ikki marta Suminashi ibodatxonasiga olib boradi. Xudoning karomati kuchli va aniqdir*).

大橋, 欣治 da dengiz 「海」としづ漢字は、(三ズイ)に「母」でできている。つまり海とは、生命を誕生させた母なる水ということである ya’ni «dengiz» iyeroglifi “uch tomchi” va “ona” shakllarining birikuvidan hosil bo‘lib, “hayot bag‘ishlovchi ona” demakdir deya ta’riflanadi³⁴.

Qolaversa, “Qutadg‘u bilig”da islom madaniyatidagi “yaxshi so‘z – sadaqa” va “asaldan shirin, jazirama issiqda suvdan totli” ta’limoti asosida shakllangan “beg so‘zi – yashnatuvchi suv”; xristianlikda *suv* turli xil diniy marosimlarda tana va ruhni poklovchi, kasalliklardan saqlovchi sifatida foydalanilgan va Pagan, xristian matnlarida muqaddas quduq va buloqlar haqida ma’lumotlar berilib, ular davolovchi xususiyatga egaligi, quduq va buloqlar atrofida qo‘riqchi ruh, ilohiy xristian avliyolari yashaydi deb ishonilgan hamda mahalliy kelt afsonalarida muqaddas quduq va buloqlar atrofida insonlar hadyalar qo‘yib, ibodat qilishgan³⁵ marosim va diniy e’tiqod asosida suvning “davolovchi”lik semasi; buddizmdagi Kannon ilohiga ibodat qilishdan avvalgi marosim asosida suvning “poklovchi”lik semalari uchala tilda so‘zlashuvchilarning ijobiy semalarda keluvchi suvga doir lingvomadaniy qarashlarini aks ettirganiga guvoh bo‘ldik.

“Ko‘zyosh” leksemasining ingliz lingvomadaniyatida “muqaddas” lik semasi va yapon xalqi mentalitetida “poklovchilik” semasi diniy hamda mifologik qarashlar yordamida asoslanib, o‘zbek lingvomadaniyatini yoritib berish uchun tanlangan asarda bu kabi xususiyatlar mavjud emasligi ma’lum bo‘ldi.

Har uchala asarda salbiy ma’no tashuvchi *suv* bilan bog‘liq tushunchalarning lingvomadaniy tahlili uchinchi bobning uchinchi faslida keltirilib, *suv* va u bilan

³⁴ 大橋, 欣治. 「水」-それが持っている多面的な意味. // 農林水産省 農林水産技術会議事務局筑波産学連携支援センター 1994. – V 37,6. – P. 1-18.

³⁵ Harte J. Holey Wells and other Holey Places // Living Spring Journal, 2000. – № 1. – P. 21-29.

bog‘liq tushunchalar o‘zbek xalqi orasida “obihayot”, “obirahmat”, “rizq-ro‘z” kabi so‘zlar bilan ulug‘lanib, bu “suvjon” xalq ekanimizni isbotlasa-da, ammo, “Qutadg‘u bilig” asarida suv leksemalarining salbiy ma‘nolarda qo‘llangan o‘rinlarini ham uchramiz. Masalan: *Bu uch nenge bo‘lma yaqin qo‘shnisi, Kuyar o‘t oqar suv bu ul belgisi. (QB, 617-bet). Oqar suv* o‘zbek xalqi orasida “tirik suv” deb nomlanadi va u hamisha “poklovchi”, “ko‘kalamlashtiruvchi” semalarida qo‘llanadi. Ko‘plab asarlar, doston va maqollarda esa “o‘tkinchilik” ma‘nosiga ham egadir. Lekin yuqoridagi misolda *o‘t, olov* leksemasi bilan bir xil ma‘noni ifodalab, “kuydiruvchi”, “do‘st bo‘lmaydigan”, “tez o‘zgaruvchi”, “shamol qayoqqa essa, shu tarafga qarab egiluvchi sema”sini ifodalab kelgan. O‘zbek xalq maqollari va iboralarida ham suvga nisbatan ayrim salbiy yondashuvni ko‘rish mumkin: *Yerni buzadigan ham suv, tuzadigan ham suv, Suvning ko‘rinishi muloyim, bag‘ri esa tosh; sholisi suv ko‘tarmaydi* “nozikta‘b, injiq”, *suvini siqib ichmoq* “ruhan azoblamoq, ezmoq”.

Suv “yerni buzuvchi” va “bag‘ritosh” leksemalari bilan qo‘llanilib, metaforik ko‘chim asosida salbiy ma‘no tashishga xizmat qilgan. Tadqiqot ishida ko‘p bor ta‘kidlanganidek, “Qutadg‘u bilig” asariga islom ta‘limotining ta‘siri yuqori bo‘lib, islom madaniyatida ham *suv* ba‘zan “buzg‘unchi”, “jazo” obrazlarida gavdalangan. Qur‘oni Karimda berilgan Nuh alayhissalom qissasida qavmni jazolash uchun osmondan yomg‘ir yog‘ib, yer yuzini suv bosadi va barchani halok qiladi. Qolaversa, *suv* leksemasi “dunyo moli” va “zino” salbiy semalarini ham tashishga xizmat qilgan va bu kabi semalarning paydo bo‘lishida dinning o‘rni alohida ahamiyat kasb etgan.

“Kenterberi hikoyalari”da *When God forewarned him and his sons and daughters that all the world should sink beneath the waters? (Xudo uni, uning o‘g‘illarini va qizlarini butun dunyo suv ostiga cho‘kishi haqida ogohlantirmadimi?)* misolida Nuh alayhissalom qissasiga murojaatni anglash mumkin va *suv* “xudo tomonidan yuborilgan jazo”³⁶ dir. Suv, shuningdek, “mashaqqatli hayot” va “bo‘m-bo‘sh ayol sevgisi” salbiy semalarida ishlatilib, ingliz lingvomadaniyatida “*woman like you drown oceans*” kabi maqollarda ham qo‘llanishi ushbu madaniyatga xos jihatni ko‘rsatib beradi.

“Shahzoda Genji haqida hikoyalar”da suv arxisemali birliklarning “yengiltaklik, yengil his” kabi salbiy ma‘no tashishga xizmat qilgan misollar hamda yapon tilida keng qo‘llaniladigan “感情は水である” (Hissiyot suvdir) metaforasi ushbu xalq madaniyatida suv – hissiyotlarning tez o‘zgaruvchanligiga ishora³⁷ qilishini ko‘rsatib, chog‘ishtirilayotgan tillar orasida farqlilikni keltirib chiqargan.

Yuqoridagi tahlillardan kelib chiqib aytish mumkinki, *suv* arxisemali birliklar nafaqat “suv havzasi” yoki “tabiat hodisasi” kabi semalarni ifodalab keladi, balki o‘zbek, ingliz va yapon madaniyatlarida turli xil, boy semantik ma‘nolarga ega.

³⁶ <https://www.christianity.com/wiki/people/who-was-noah-in-the-bible-meaning-and-symbols-of-the-story-of-noah.html> (murojaat sanasi: 26.01.2025)

³⁷ 鍋島 弘治朗. 理解」のメタファー. // 認知言語学的分析—。大阪大学言語文化学, 2004. – V 3. – P. 99-116.

Tadqiqot jarayonida bu semalarning xalq madaniyatiga xos jihatlari metaforik ifodalar, diniy qadriyatlar, maqol va matallar orqali namoyon bo‘lishi aniqlandi. Qiyosiy-chog‘ishtiruv asosida mazkur uch til egalarining umumiy va o‘ziga xos lingvomadaniy xususiyatlari ochib berildi.

XULOSA

O‘zbek, ingliz, yapon tillarida yaratilgan mumtoz adabiyotlarda suv arxisemali birliklarning lingvomadaniy xususiyatlarini o‘rganish hamda tadqiq etish natijasida quyidagi xulosalarga kelindi:

1. Turli xalqlar olam lisoniy manzarasida suv va u bilan bog‘liq birliklar jamiyatning milliy-madaniy belgilarini, elning tabiatdagi bosh unsurga bo‘lgan munosabatini, diniy qarashlari, tushuncha va tasavvurlari o‘rtasidagi tafovutlarni o‘rganishda markaziy o‘rinda turadi.

2. Lingvomadaniyatshunoslikdagi markaziy muammolardan biri sifatida suv bilan bog‘liq birliklarning tilshunos, tarixchi, jamiyatshunos va dinshunos olimlar tomonidan chog‘ishtirma aspektlarda tadqiq etilishi ijtimoiy-gumanitar fanlar uchun dolzarb ahamiyat kasb etadi. Ayniqsa, mumtoz matnlarda suv bilan bog‘liq tushunchalar o‘tmish ajdodlarimizning o‘ziga xos ijtimoiy, madaniy, falsafiy, diniy dunyoqarashini hamda olam lisoniy manzarasini o‘rganishda ayricha ahamiyat kasb etadi.

3. O‘zbek tili tarixida yaratilgan mumtoz matnlarda qo‘llangan suv va u bilan bog‘liq birliklar bugungi jamiyatimizning suvga munosabati, unga nisbatan shakllangan qadriyatlar, suv bilan bog‘liq marosimlar, ularning kelib chiqishi, vazifasi, suv arxisemali birliklari etimologiyasi va o‘ziga xos ma‘nolarini ochib berishda hamda o‘zbek lingvomadaniyatining o‘zgachaligini ko‘rsatishda asosiy kategoriya sanaladi.

4. Turkiy tildagi “Qutadg‘u bilig”, ingliz tilidagi “Kenterberi hikoyalari” va yapon tilidagi “Shahzoda Genji haqida hikoyalar” asarlari yozilish davri, mavzular ko‘lami jihatidan teng kelishiga qaramasdan, ularda ifodalangan suv bilan bog‘liq tushuncha va tasavvurlarda uch xil tafakkur, uch xil madaniyat, diniy rang - baranglik ta’siri natijasida ushbu xalqlarning mumtoz badiiy tafakkurida suv talqinining o‘ziga xos qirralari yaqqol ko‘rinib turadi.

5. Genetik jihatdan turli til guruhlariga mansub uch tildagi mumtoz matnlarda ifodalangan suv bilan bog‘liq leksemalarni umumiy va xususiy belgilariga ko‘ra to‘rt yirik ma‘no maydoniga ajratish mumkin. Qiyoslab tahlil etilgan asarlardagi suv bilan bog‘liq birliklar soni 1000 dan ortiq ekanligi hamda ular har uchala xalqning lisoniy tafakkuridan mustahkam joy olganligi ko‘rindi. Ular muayyan bir guruh so‘zlarining barcha ma‘nolarini qamrab olgan semantik umumiylikni bildiruvchi suv arxisemasida birlashadi.

6. Suv, water hamda 水 leksemalarining semalari taqqoslanganda, suvning tabiiy xususiyatidan kelib chiqib, har uchala tilda ham “poklovchilik” umumiy

semasi mavjud, shuning bilan birga, bir qator suv bilan bog‘liq tushunchalarda, xususan, “dengiz”, “daryo”, “shabnam”, “ko‘zyoshi”, “yomg‘ir” leksemalarning qo‘llanilishi va ifodalanishida tafovutlar ochiq namoyon bo‘ladi.

7. Mumtoz matnlarda qo‘llangan suv tushunchasini anglatuvchi birliklarni chog‘ishtirish jarayonida o‘zbek, yapon va ingliz lingvomadaniyati uchun “suv olamning muqaddas to‘rt unsurlaridan biri” ekanligi haqidagi qarash har uchala madaniyat uchun ham umumiy ekanligi oydin bo‘ldi.

8. O‘zbek mumtoz matnlarida dengiz birligining shaxs nomi bo‘la olishi, ko‘zyoshining yomg‘ir semasiga ega ekanligi, suv so‘zi “dono”, “adolat”, “bek”, “bilim” va “so‘z” semalarini ifodalashi, bundan tashqari suv salbiy ma‘no tashuvchi sifatida “zino”, “mol-dunyo” hamda “ma‘nosiz so‘z” semalarida ham kelishi aniqlangan.

9. Ingliz mumtoz matnlarida suv davolovchi xususiyatiga ega element sifatida tasvirlangan, shuningdek, ko‘zyoshi g‘am-qayg‘u emas, “muqaddas poklovchilik” va “qudrat” maqomiga ega ekanligi hamda “dengiz yaratganning makoni”, “o‘lim” hamda mashaqqat semalari orqali berilgan. Bundan tashqari g‘azab daryo kabi boshqarib bo‘lmas xususiyat ma‘nosi ham ingliz lingvomadaniyatida faol qo‘llanilgan.

10. Yapon mumtoz matnlarida esa suvning ruhiy emotsional semalari yetakchilik qiladi. Chunonchi uning hissiy ozodlik va tabiat bilan chambarchas, bir butunlik semasi, ko‘zyoshining esa ruhiy poklovchilik maqomi, shuningdek, suvning “yengil” va “kam hissiyot”lilikni ko‘rsatuvchi semalari asoslandi.

11. O‘zbek, ingliz va yapon mumtoz matnlarida suv va u bilan bog‘liq tushunchalarning lingvomadaniy tahlillari o‘zbek tilining o‘tmish lisoniy tafakkurida metoforik qarashlar ustun bo‘lganligini, ingliz mumtoz badiiy tafakkurida esa diniy-e‘tiqodiy qarashlarning ta‘siri yetakchi bo‘lganligini, yapon lingvomadaniyatida esa insonlarni o‘rab turgan tabiatning ta‘siri bilan bog‘liq semalar ustunlik qilganligini ko‘rsatdi.

**SCIENTIFIC COUNCIL FOR AWARDING
SCIENTIFIC DEGREES DSc.03/30.12.2019.Fil.05.02
AT FERGANA STATE UNIVERSITY**

FERGANA STATE UNIVERSITY

HAYDAROVA UMIDAXON XOJIAKBAR QIZI

**THE LINGUOCULTURAL CHARACTERISTICS OF WATER
ARCHISEME UNITS IN CLASSICAL LITERATURE OF VARIOUS
LANGUAGES**

(based on examples from Uzbek, English, and Japanese languages)

**10.00. 06 – Comparative Study of Literature, Contrastive Linguistics and Translation
studies (philological sciences)**

**DISSERTATION ABSTRACT
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Scientific supervisor: **Omida Sharipovich**
Doctor of Philological Science, Professor

Official opponents: **Ganieva Dildora Azizovna**
Doctor of Philological Science, Professor

Abduhamidova Dilafruz Abduxabirovna
Doctor of Philosophy in Philological Science

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(Address: Fergana city, Burhoniddin Marghinoniy street, 105. Tel.: (99873) 244-57-82, e-mail: fardu_info@mail.ru).

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G.Z.Rozikova

Chairman of Scientific Council
Awarding scientific degrees,
Doctor of Philological Sciences, professor

M.T.Abdupattoyev

Secretary of the Scientific Council
Awarding scientific degrees,
Doctor of Philological Sciences, professor

A.G.Sabirdinov

Chairman of the Scientific Seminar at the
Scientific Council, Awarding scientific degree,
Doctor of Philological sciences, Professor

INTRODUCTION

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

The actuality and significance of the dissertation work. Since the second half of the last century, the study of the realization of culture in language and, conversely, the impact of culture on language has become one of the pressing tasks in world linguistics. Language began to be seen not only as a tool for communication and understanding the world, but also as an integral part of national culture. As a result, the relationship between language and culture, the reflection of human personality and cultural values in language, became the focus of research, leading to the emergence of the field of linguocultural studies.

In world linguistics, studying the differences between concepts, perceptions, and beliefs formed under the influence of social, cultural, and religious factors through specific national-cultural signs in language is considered one of the central problems in linguocultural research. In this direction, ongoing studies give serious attention to the mutual influence of language and culture, their units, as well as concepts like cognitive metaphor, stereotype, taboo, and sema. Today, the study of linguocultural concepts from comparative and linguocultural perspectives by linguists, as well as scholars in history, society, and religious studies, demands a new approach to research. In particular, investigating cultural theories found in literary texts, linking them to the issues of the linguistic landscape of the world, holds significant relevance.

In recent years, in our country, serious attention has been paid to the analysis of concepts, cognitive linguistics and metaphors, analysis of the semantics of cultural aspects found in national proverbs and songs. The time has come to establish a new system of teaching foreign languages in our country, which will serve as a solid foundation for the future. "Since we set ourselves the goal of building a competitive state, from now on, graduates of schools, lyceums, colleges and universities must have excellent knowledge of at least two foreign languages. This strict requirement should become the main criterion for the activities of the head of each educational institution."³⁸ Understanding the cultural and linguistic construction aspects of a language through the study of the grammar or oral style of a foreign language poses considerable difficulties. This dissertation focuses on the analysis of one of the main areas of linguistics, semasiology and the issue of water concepts. The lack of research in Uzbek linguistics that approaches the semantics of "water" and related units used in literary texts as a linguocultural aspect indicates the need for research in this area, while the tasks set for the development of the field of modern linguocultural studies in our country indicate the relevance of the dissertation topic for modern linguistics and cultural studies.

This research, to a certain extent, contributes to the implementation of the tasks outlined in the Decree of the President of the Republic of Uzbekistan No. PQ-4680 dated April 16, 2020, "On Measures for the Fundamental Improvement of the

³⁸ O'zbekiston Respublikasi Prezidenti Sh.Mirziyoyevning chet tillarini o'qitish tizimini takomillashtirish chora-tadbirlari yuzasidan videoselektordagi nutqi. <https://president.uz/oz/lists/view/4327>.

System of Training Specialists in the Field of Oriental Studies and Enhancing Scientific Potential", the Presidential Decree No. PF-60 dated January 28, 2022, "On the Development Strategy of New Uzbekistan for 2022–2026", the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 376 dated May 18, 2018, "On Measures to Improve the System of Translating and Publishing the Best Works of World Literature", as well as other relevant regulatory and legal documents in this field.

Compliance of the research with the priorities of the republic's science and technology of the republic. This research was carried out in accordance with the priority area of the development of science and technology of the republic I. "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state".

The level of study of the problem. Scientific and theoretical views related to the research topic have been reflected in the works of foreign linguists such as A.Humboldt, V.Telia, M.Golovinskaya, H.Yamada, S.Yamamoto, Y.Zintsova, T.Badmayeva, V.Shaklin, V.Maslova, O.Kornilov³⁹, as well as Uzbek linguists M.Mirtojiev, Sh.Iskandarova, and Sh.Safarov⁴⁰.

The study of the linguistic landscapes of the world and their examination from linguocultural perspectives have been thoroughly addressed in the works of F.Fatkullina, A.Suleymanova, D.Khayrullina, T.Afisi, L.Brian, E.Sapir, E.Nida, and S.Naridati⁴¹. Significant scientific research has been conducted on the linguocultural characteristics of linguistic units within world and Russian linguistics, yielding noteworthy and valuable results. The concept of water and its properties, as well as studies of water metaphors used as a unit of linguistic and cultural studies, also

³⁹ Гумбольдт В. О различии строения языков и его влиянии на духовное развитие человечества // Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 1984; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996; Головановская М. К. Ментальность в зеркале языка. Некоторые базовые концепты в представлении французов и русских. – М.: Языки славянской культуры, 2009; 山田仁子. 水にまつわる語を用いた比喻について // Tokushima university Institutional Repository, 1998; 山本省. ジオノ文学における水の役割 // シンシュ大学, 2012; Зинцова Ю.Н. Лексико-семантическое поле "жидкость" в современном немецком языке: Автореф. дисс. ... канд. филол. наук. – Нижний Новгород, 2009; Бадмаева Т.И. Концепт "вода" в английской лингвокультуре: Автореф. дисс. ... канд. филол. наук. – Волгоград, 2006; Шаклин В.М. Лингвокультурология: традиции и инновации. Монография. – М.: Флинта, 2012; Маслова В.А. Лингвокультурология: учеб. пособие для студентов высших учебных заведений. – М.: Издательский центр «Академия», 2001; Корнилов О.А. Языковые картины мира как производные национальных менталитетов: учеб. пособие. 3-е изд., испр. – М.: КДУ, 2011.

⁴⁰ Миртожиев М. Ўзбек тили семасиологияси. – Тошкент: Мумтоз сўз, 2010; Искандарова Ш. Лексикани мазмуний майдон асосида ўрганиш муаммолари. – Тошкент: Фан, 1998; Сафаров Ш. Семантика. – Тошкент: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2013.

⁴¹ Фаткуллина Ф.Г., Сулейманова А.К. Языковая картина мира как способ концептуализации действительности // Вестник БашГУ. 2011; Хайруллина Д.Д. Бинарные концепты "огонь" и "вода" как фрагмент языковой картины мира (на материале английского и татарского языков): Автореф. дисс. ... канд. филол. наук. – Казань, 2009; Afisi T.O. The concept of semiotics in Charles Sanders Peirce's pragmatism. – Nigeria: Lagos state university, 2020; Brian L. Barthes Roland. – America: Texas Tech university, 2016; Sepir E. Preliminary report on the language and mythology of the upper Chinook. – America: American anthropologist, 1907; Nida E. Language and culture. – China: Shanghai, 2001; Naridati S. The meaning component of "Cleaning with water" concept in Javanese/Proceeding of the First International Conference on Communication, Language, Literature and Culture, 2020, 8-9-september.

occupy a significant place in the world of science. In particular, the existence of memory and emotions in water, based on the biological composition and properties associated with crystals, is reflected in the scientific works of E.Masaru, the study of conceptual metaphors about water in Vietnamese and English poetry in G.Le Thi⁴², the semantic structure of Nostatic lexemes using the concept of water in G.M.Telezhko, and the features of the lexical-semantic relationship of the water lexeme in Russian and Polish in the studies of A.V.Borisova⁴³. L.Wenxen, a professor at the University of Tsukuba, analyzed the origins of two types of metaphors and conducted a study of the conceptual metaphors "information is food" and "information is water". A number of information metaphors expressed using the water resource domain are explained with examples⁴⁴. M.Aychichek studies water referents in English, Turkish, and Russian in a comparative aspect using phrases⁴⁵.

In Uzbek linguistics, A.Sobirov analyzed a number of semantic and grammatical features of the word "water" and emphasized that the word "water" is an active word in the lexical layer of the Uzbek language⁴⁶, Sh.Nizomova spoke about the interpretation of images related to water in poetry, and analyzed the vital and mythological foundations of water images⁴⁷, M.Mominova collected linguistic units with a water component in the Uzbek language and conducted a linguo-statistical analysis of the linguo-cultural characteristics of linguistic units with a water component⁴⁸.

M.Allanazarova analyzes the concepts of water and fire at the linguo-cultural level⁴⁹, I.Islamov analyzes geographical concepts related to water⁵⁰, and A.Aliqulov analyzes the concept of precipitation⁵¹.

The connection of the study with the research plans of the higher educational institution where the dissertation was completed. The dissertation was completed within the framework of the research plan of Fergana State

⁴² Masaru E. The true power of water. // New York: Beyond words pub co, 2005; Le Thi G. An investigation into conceptual metaphors of water in English and Vietnamese Poetry. // International Journal of English language studies, 2023.

⁴³ Тележко Г.М. О Смысловой структуре ностратической лексемы со значением "вода" //Universum: филология и искусствоведение: электрон. научн. журн. 2021; Борисова А.В. Особенности лексико-семантической корреляции единиц поля *вода* / *woda* в русском и польском языке / Филология и искусствоведение, 2012.

⁴⁴ Wenxen L. "Information" as a Target Domain of Conceptual Metaphors: A Corpus-Based Approach to Metaphors and a Proposal for a Metaphor Identification Procedure. – Tsukuba universiteti: International and advanced Japan studies, 2017.

⁴⁵ Айчичек М. Репрезентация концепта *вода* фразеологической картине мира (на материале русского, турецкого и английского языков): Автореф. дисс. ... канд. филол. наук. – Уфа, 2012.

⁴⁶ Sobirov A. Some considerations about the word water and its meanings // Academia globe: Inderscience research, 2021.

⁴⁷ Nizomova Sh. She'riyatda suv bilan bog'liq obrazlar talqini. Monografiya. – Buxoro, 2020.

⁴⁸ Mo'minova M. Suv komponentli lisoniy birliklarning lingvokulturologik xususiyatlari: Filol.fan.b.fals.dok...diss. avtoref. – Qarshi, 2024.

⁴⁹ Allanazarova M. Verbalization of concept "water and fire" in English linguoculturology // Journal of critical reviews, 2020.

⁵⁰ Исламов И. Ўзбек тилида релефонимлар: тизими, структураси ва маъновий муносабатлари: Филол. фан. номз....дисс. автореф. – Тошкент, 2012.

⁵¹ Аликулов А. Ел-ёгин луғавий маъновий гуруҳи (тизими, қўлланилиши, лексикографик талқини): Филол. фан. номз....дисс. автореф. – Тошкент, 2011.

University on the topic "Current problems of semasiology, comparative literary studies and linguistic and cultural studies".

The purpose of the research is to shed light on the theoretical issues of the concept of "water" in Uzbek, English and Japanese, to determine their place in the scope of linguistic and cultural studies, and to reveal the linguistic and cultural characteristics of water and related concepts in the languages being compared from the perspective of comparative and comparative analysis.

The tasks of the study are as follows:

to evaluate the essence of water-related concepts in world linguistics and identify the reasons for selecting them as objects of study;

to examine the paradigms of water archisemantic units formed based on specific meanings in the compared languages and to conduct a comparative analysis of their semantic fields;

to collect water archisemantic units from classical Uzbek, English, and Japanese literary works and perform a linguostatistical analysis;

to semantically analyze water archisemantic units in classical texts by categorizing them into semantic fields;

to reveal the role and significance of national-cultural markers in reflecting folk cognition and perception criteria when expressing the positive, negative, and neutral semantic features of water archisemantic units.

As an object of the research, myths, proverbs and classical examples in Uzbek, English and Japanese languages, such as the works "Kutadgu bilig", "Canterbury Tales", "The Tales of Prince Genji" and the concepts of water used in them, were selected.

The subject of the research is the semantic and linguocultural characteristics of water units in Uzbek, English and Japanese.

Research methods. Descriptive, comparative-typological (comparative), statistical, descriptive qualitative methods, trinar, lexical-semantic, linguocultural, KH-coder and cross-cultural analysis methods were used to shed light on the research topic.

The scientific novelty of the research is as follows:

the etymology of water-related lexemes and the linguocultural aspects expressed through proverbs, sayings, and idioms, within the scope of one or two languages.

the quantity of units expressing water-related concepts in Uzbek, English, and Japanese classical literature was proven through linguostatistical analysis.

the semantic field of water-related concepts in classical texts of the compared languages was divided into four groups based on general and specific characteristics. It was established that natural water bodies constitute a large semantic quantity within these groups, while artificial water bodies, natural phenomena, and emotion-related water lexemes have a smaller scope of semes.

the neutral, positive, and negative semes of water lexemes in classical texts were presented, demonstrating the significant influence of religion on their emergence. It was also evidenced that in Uzbek linguoculture, semes revealed through metaphors play a primary role; in English linguoculture, proverbs and

frequent references to Christian doctrine are prominent; and in Japanese linguoculture, differences in all three linguocultures arose through Shinto and Buddhist theories.

The practical results of the study are as follows:

the collected sources on the concepts of water in Uzbek, English and Japanese, the conclusions drawn from the study of the problems posed, serve to provide important scientific and theoretical information on the concepts of water, to create research on the linguocultural analysis of water concepts, to improve existing educational literature, to create a collection, a textbook and to compile dictionaries;

the historical forms of water concepts in the languages being compared are presented, their semantics are analyzed linguoculturally, and the importance of the concept of water as a cultural unit in this area is highlighted;

a number of practical proposals and recommendations have been developed on the basis of classical examples for considering the analysis of concepts related to water.

The reliability of the research results is based on the clear formulation of the problem in identifying water-related units in classical texts, the solidity of the conclusions drawn, the use of diachronic and synchronous, comparative research methods in covering the topic, and the reliance on reliable sources in Uzbek, English, and Japanese, as well as statistical reference books, in identifying the linguistic and cultural characteristics of water-related concepts.

The practical significance of the research results. The practical significance of the research results is that the results of the dissertation serve as a theoretical basis for further scientific work carried out in the field of linguistic world units, in particular, concepts related to water, and within the framework of linguocultural studies in Uzbek research, and the conclusions presented serve as a theoretical source for the theoretical enrichment of linguocultural studies of the languages being compared and for conducting scientific research in the fields of lexicography, sociolinguistics, semasiology, and linguocultural studies.

Implementation of the research results. Based on the scientific results obtained from the linguistic study of water units in the languages being compared:

The neutral, positive, and negative semes of water lexemes in classical texts were presented, demonstrating the significant influence of religion on their emergence. It was also evidenced that in Uzbek linguoculture, semes revealed through metaphors play a primary role; in English linguoculture, proverbs and frequent references to Christian doctrine are prominent; and in Japanese linguoculture, differences in all three linguocultures arose through Shinto and Buddhist theories – were utilized in the practical project “Teaching Japanese Language and Culture in Schools Specializing in Japanese Methodology in Fergana Region”, based on the “Memorandum of Understanding between Fergana Regional Administration of the Republic of Uzbekistan and Nippon Academy Japan, Gunma” agreement (Reference No. 01-17/2771 dated September 20, 2024, from the Department of Preschool and School Education of Fergana Region). As a result, the research materials contributed to improving the scientific and methodological level

of textbooks on Japanese literature and language, designed for schoolchildren within the framework of a fundamental project, enriching their knowledge.

The semantic field of water-related concepts in classical texts of the compared languages was divided into four groups based on general and specific characteristics. It was established that natural water bodies constitute a large semantic quantity within these groups, while artificial water bodies, natural phenomena, and emotion-related water lexemes have a smaller scope of semes were utilized within the framework of the “Mindonobod Satellite Access Micro-scholarship Program” S-UZ800-21-GR-3126 international practical project, implemented by the Embassy of the United States of America in Uzbekistan from 2021-2023 (Reference No. 149 dated December 27, 2024, from School No. 62 of the Department of Preschool and School Education of Fergana District). As a result, the dissertation materials were used as a source for scientific articles published within the international project.

The etymology of water-related lexemes and the linguocultural aspects expressed through proverbs, sayings, and idioms, within the scope of one or two languages, and the quantity of units expressing water-related concepts in Uzbek, English, and Japanese classical literature was proven through linguostatistical analysis were used in the effective organization of “World Literature”, “Education and Development”, and “Literary Process” programs on the “Uzbekistan” TV and Radio Channel of the National Television and Radio Company of Uzbekistan in February and August 2024, and in the preparation of their programs and scripts (Reference No. 04-36-963 dated August 29, 2024, from the National Television and Radio Company of Uzbekistan). As a result, the scripts of these broadcasts were enriched with scientific innovations related to the linguocultural field.

Approbation of research results. The results of the dissertation were presented and discussed in 5 scientific-practical conferences, including 2 national and 3 international conferences, in the form of reports

Publication of research results. A total of 19 scientific papers have been published on the topic of the dissertation. Of these, 14 were published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations, including 11 in national journals and 3 in international journals.

Structure and volume of the dissertation. The study consists of an introduction, three chapters, a conclusion, and a list of references, with a total length of 154 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introduction of the dissertation substantiates the relevance and necessity of the topic, describes the purpose and objectives, object and subject of the dissertation, demonstrates its compliance with the priority directions of the development of science and technology in the republic, reveals the scientific novelty and practical significance of the research, presents information on the implementation of research results in practice, published works, and the structure of the dissertation.

The first chapter of the dissertation is titled “**Scientific and theoretical foundations of the study of archesemic units of water**” and consists of two sections. The first section is titled “**The study of concepts related to water in world linguistics**”. In this section, the semantic, lexical, and structural aspects of water concepts in world linguistics, particularly in English, Japanese, and Russian research, are considered within the framework of concepts and linguocultural studies. The characteristics of scientific research that have illuminated these concepts as a linguistic worldview in both synchronic and diachronic aspects are described, along with the differences between these studies and the current research. In the research conducted by Japanese scientist E.Masaru, it was proven that water can change its properties depending on the information it contains⁵². Given that the human body is composed of 70% water, a study initiated on the hypothesis that the information a person receives can have a positive or negative impact on it concluded with a number of miraculous findings. Although the scientist's work does not directly belong to the fields of linguistics or linguoculture, this conducted research is significant for increasing interest in water and its properties. The fact that, after some time, linguists began to turn to this topic indicates the scientific nature of the work.

The linguocultural analysis of *water-component units* was carried out in two directions: within one language and across different languages. For example, T.Badmayeva studied the concept of *water* in English culture within a linguocultural context⁵³. It is stated that the concept of water in English culture has the semantic meaning of “constancy”. From a linguocultural perspective, there are two types of water: “dead” and “living”. It is also mentioned that, according to the phenomenon of polysemy, water has 30 different meanings. Based on the analysis of phrases, the figurative meanings of the concept of water are provided. While A.Borisova compared the Russian word *voda* (*voda*) and the Polish word *woda*, grouping their unifying correlative semes into five major groups⁵⁴, G.M.Telejko conducted a comparative study of the English word *water* and the Russian word *voda* (*voda*), which are widely used in world languages⁵⁵. M.Aychichek⁵⁶ analyzes the structural, semantic, and linguocultural characteristics of phraseological units related to water in Russian, Turkish, and English languages, E. Shemelyeva, on the other hand, analyzes approximately 1600 lexical units related to the concept of *sea*⁵⁷. S.Naridati analyzes the elemental codes related to the worldview in Russian and Chinese linguocultures in phraseological units with a *water component*⁵⁸, while P.Zhibin

⁵² Masaru E. The true power of water. – New York: Beyond words pub co, 2005. – P. 98-125.

⁵³ Бадмаева Т.И. Концепт “вода” в английской лингвокультуре: Автореф. дисс. ... канд. филол. наук. – Волгоград, 2006. – С.14-18.

⁵⁴ Борисова А.В. Особенности лексико-семантической корреляции единиц поля *voda / woda* в русском и польском языке // Филология и искусствоведение, 2012. – С. 166-68.

⁵⁵ Тележко Г.М. О смысловой структуре ностратической лексемы со значением “вода” // Universum: филология и искусствоведение: электрон. научн. журн. 2021. 8(86). URL: <https://7universum.com/ru/philology/archive/item/12191> (дата обращения: 07.06.2022).

⁵⁶ Айчичек М. Репрезентация концепта вода во фразеологической картине мира (на материале русского, турецкого и английского языков): Автореф. дисс. ... канд. филол. наук. – Уфа, 2012. – 26 с.

⁵⁷ Шмельёва Е. Лингвокультурологические особенности морской лексики в английском языке: Автореф. дисс. ... канд. филол. наук. – М.: 2009. – 23 с.

⁵⁸ Naridati S. The meaning component of “Cleaning with water” concept in Javanese // Proceeding of the First International Conference on Communication, Language, Literature and Culture, 2020. – V8, 1. – P. 123-148.

studies *water metaphors* in a structural discourse. Although this topic has been extensively studied in other discourses, based on the water metaphors used in the coronavirus corpus, Zhibin concludes that water metaphors can be flexibly used for various purposes⁵⁹.

Furthermore, S.Persuad conducts research on water conceptual metaphors, drawing on feminist, metaphor, and local theories⁶⁰. N.Silaski examines the use of water-related metaphors in economics, drawing on the theories of G.Lakoff, M.Johnson, and Z.Kövecses⁶¹.

Japanese researcher, Sh.Takayanagi, studied the theme of *rivers* and *water* concepts in Sh. Endō's works. G.Le Thi conducted a study of *water* metaphors based on bilingual poems written in the 19th and 20th centuries. While S.Yamamoto examines the meanings of *rain* and *water* in Giono's works, their significance in the writer's life, and determines that these concepts serve to express the semes of "warmth, light, and happiness" in writer's books⁶², F.Beauchamp delves into the image of the sea in detail, analyzing "The Tale of Genji" and "The Tale of the Heike". Furthermore, this chapter also touches upon studies of the semes of water concepts in English and Japanese literary works, as well as scientific works on water-related rituals in Christianity and Buddhism, and their meanings.

The second chapter encompasses scientific works on the study of *water* archisemic units in Uzbek linguistics. X.Jabbarov identifies 30 semes (semantic components) of the word *suv* (water) and, based on this classification, analyzes related lexical units. He also discusses the usage of the word *suv* in Uzbek in expressions like "obihayot" (water of life) and its equivalent "ob" in Persian-Tajik. Furthermore, he provides explanations for 48 compound words formed with "ob" as a component, and presents models of simple derived words involving the *suv* lexeme formed using noun, adjective, and verb-forming suffixes⁶³.

A.Sobirov's research, which determined the physical, anatomical, psychological, logical, social, historical, and geographical semes of water based on its phonetic and nominal characteristics⁶⁴, and Sh.Nizomova's theories about the vital and mythological foundations of water images, the poetic depiction of ritualistic attitudes towards water, the interpretation of water bodies, structures, and natural phenomena, as well as the poetic essence of water-related images and attributes, prove the existence of diverse approaches to water in Uzbek linguistics.

Moreover, M.Allanazarova conducts a linguocultural analysis of the concepts of water and fire, examining these concepts from lexical, phraseological, and textual

⁵⁹ Zhibin P. COVID-19 as water? The functions of water metaphors in the metaphorical representation of COVID-19 // Plos one, 2023. – V3,4. – P. 37-63.

⁶⁰ Persuad S. The currency of water in words: an analysis of the conceptual metaphors of water: For the Degree Doctor of Philosophy, 2022. – 271 p.

⁶¹ Silaski N. The money is liquid metaphor in economic terminology – a contrastive analysis of English, Serbian and Romanian // Professional communication and translation studies, 2021. – V 1,4. – P. 63-71.

⁶² 山本省. ジオノ文学における水の役割 // シンシュ大学, 2012. – V 3,7. – P. 19-35.

⁶³ Жаббаров Х. Ўзбек тилида сув лексемасининг луғавий-маъновий хусусиятлари. Монография. – Қарши: Насаф, 2005. – 140 б.

⁶⁴ Sobirov A. Some considerations about the word water and its meanings // Academia globe: Inderscience research, 2021. – V2,5. – P.301-305.

perspectives⁶⁵. The impact of the concepts of water and fire on the linguistic image of the English language is analyzed from a phraseological, textual, and paremiological perspective. The core concepts of fire and water are: a) water and fire are essential for human life and vitality; b) water and fire represent danger, disaster, and destruction; c) water and fire symbolize human emotions (love, friendship, calmness, anger, etc.). Peripheral conceptual features of fire and water include: a) water and fire are the greatest blessings for people; b) the control of water and fire is strengthened; c) the balance between water and time. Additionally, the semes of the lexema 'fire' are proven to be: an inspiring and motivating factor; a symbol of valuing the past and anger; while the semes of "water" are: a sacred and mysterious magical power, a source of health, and a symbol of peace. M.Mominova conducted a scientific study, investigating the linguocultural features of linguistic units containing the component "water". She collected linguistic units in the Uzbek language containing the component "water" and conducted a linguostatistical analysis. M.Mominova analyzed these lexical units from a structural-semantic perspective, identified their connotative features and linguocultural characteristics expressed in figurative meanings. She also systematized phraseological units containing the component "water", identified national-cultural features in the semantics of these phraseological units, and revealed the role and significance of proverbs, sayings, and wise words containing the component "water" in reflecting the national mentality, perception, consciousness, evaluation criteria, and cultural features. Through this research, she contributed to the understanding of the concept of water in the Uzbek language and culture⁶⁶.

In several of his scientific articles, A.Ashirov provides meanings for the concept of *water* based on proverbs and national cultural characteristics. Water is primarily viewed as one of the four elements, and national values and traditions associated with water are interpreted based on ethnographic materials. The author highlights, using examples from folk traditions and rituals, how Uzbek families instill in their children from a young age the value of water and the importance of not wasting it. Additionally, the author provides a scientific analysis of customs related to water in connection with birth, marriage, and mourning rituals⁶⁷. I.Islomov⁶⁸, A.Aliqulov⁶⁹ and A.Ashirov⁷⁰ have also studied the semes of the concept of water in the fields of linguistics and cultural studies.

The third chapter of the first section is titled "The lexic-semantic paradigm of water archisemic units". A paradigm is a system united by general meanings and

⁶⁵ Allanazorova M. Verbalization of concept "water and fire" in English linguoculturology // Journal of critical reviews, 2020. – № 2. – B. 382-387.

⁶⁶ Mo'minova M. Suv komponentli lisoniy birliklarning lingvokulturologik xususiyatlari: Filol.fan.b.fals.dok...diss. avtoref. – Qarshi, 2024. – 53 b.

⁶⁷ Ashirov A. O'zbek oilasida suv bilan bog'liq madaniyat va milliy tarbiya // Journal of Mamun in science, 2024. – V2,1. – B. 56-62.

⁶⁸ Исломов И. Ўзбек тилида рельефонимлар: тизими, структураси ва маъновий муносабатлари. Филол.фан. номз. ...дисс. –Тошкент, 2012.

⁶⁹ Аликулов А. Ф. *Ел-ёгин* луғавий маъновий гуруҳи (tizimi, қўлланилиши, лексикографик талқини. Филол. фан. номз...дисс. автореф. –Тошкент, 2011. – Б.8.

⁷⁰ Ashirov A. O'zbek oilasida suv bilan bog'liq madaniyat va milliy tarbiya // Journal of Mamun in science, 2024. – V2,1. – B. 56-62.

differentiated by specific semes (O‘TIL, 3, p. 217). A lexical paradigm constitutes a group of lexical units bound by a specific meaning⁷¹. Linguistic units with the water archiseme require investigation by dividing them into several paradigms.

The general and specific meanings of water archisemic units were researched based on the following paradigms:

1. The paradigm of the word *water*: this examines the definition of the word “water” in explanatory dictionaries, its etymological origin (in Uzbek: “suw” – “su” (Devonu Lug‘otit Turk); in English, it appears as “wæter” and is present as “wódr̥” in Old German, Saxon, and Gothic; in Japanese, it comes from the ancient Sino-Tibetan word “iwi(j)”). Based on these, their expressive semes are provided. In terms of structural composition, compound words are analyzed:

In Uzbek: *suvilon* (*water snake*), *suvchechak* (*chickenpox*).

In English: a total of 52 compound words exist, such as *waterway*, *waterspout*, *watertight*, *waterwheel*, *waterwork*, *waterskiing*, *waterage* (*water supply*), *waterman*, *waterbird*, *waterborne*, *waterbuck*, *waterbus*.

In Japanese: over 150 compound words were identified, including 水黽 (*mizumushi* – thin carnivorous aquatic insect), 水鷄 (*kuina* – water swamp bird), 水母 (*kurage* – jellyfish), 水圧 (*suiatsu* – water pressure), 水位 (*suii* – water level), 水運 (*suiun* – water transport), 水泳 (*suiei* – swimming), 水温 (*suion* – water temperature).

According to their lexico-semantic characteristics:

In Uzbek, “obihayot” (water of life) and “maza-ta’m” (taste/flavor) are used as figurative meanings.

In English, “water of vigor” and “purifier” are meanings.

In Japanese, it is shown to have semes such as “provider of heart and soul”, “knee water” and “water break”.

Furthermore, a number of idioms exist in Uzbek, English, and Japanese, revealing similarities and differences in how these cultures relate to water. For instance:

In Uzbek, it is frequently used with meanings like “quiet” (*suv quygandek jimjit* – as quiet as if water was poured), “to see the result” (*g‘alvirni suvdan ko‘tarmoq* – to lift the sieve from the water), “opposite” (*o‘t bilan suvdek* – like fire and water), “resourceful” (*suvga tushsa, quruq chiqadigan* – one who goes into water and comes out dry), “to waste uselessly” (*suvga oqizmoq* – to pour into water).

In English, new semes are expressed within idioms such as “as dull as dishwater” (very boring), “come hell or high water” (difficulty), “dead in the water” (unable to move), “like a duck to water” (able to pick something up very quickly and easily, resourceful), “mouth-watering” (delicious), “to dip your toe in the water” (to try something out), “to go through fire and water” (to face danger), “to keep your head above the water” (to cope with debt or problems), “to muddy the waters” (to complicate a situation), “to pour cold water on something” (to express a negative opinion), “watering hole” (a pub/bar).

⁷¹ Qosimova F. O‘zbek-ingliz tibbiy terminlari va ularning lingvokulturologik tadqiqi. Monografiya. – Farg‘ona, 2023. – B.28.

In Japanese, frequent usage of semes like 水が合わない (mizu ga awanai – character not matching), 水と油 (mizu to abura – opposite, like water and oil), 水となる (mizu to naru – to disappear/vanish), 水にする / 水に流す (mizu ni suru / mizu ni nagasu – to waste uselessly, to let bygones be bygones) is explained.

Chapter 2, dedicated to the “**Linguistic and cultural features of water archesemic units in Uzbek, English, and Japanese classical literature**”, is divided into three sections. It compares the semantic features of the concept of water as used in the classical works “Qutadgu Bilig”, “Canterbury Tales”, and “The Tale of Genji” written in the respective languages.

The first chapter is titled “**Semantic features of water-related concepts in the Qutadgu Bilig**”. In this chapter, the water concepts used in the “Qutadgu Bilig” are analyzed based on their literal and figurative meanings.

Firstly, a statistical analysis of the “Qutadgu Bilig” revealed the frequency of water-related terms: “suv” (water) – 43, “may” (wine) – 16, “dengiz” (sea) – 16, “daryo” (river) – 6 times, “ko‘z yosh” (tears) – 6 times, “yomg‘ir” (rain) – 3 times, “qor” (snow) – 2, “muz” (ice) – 1 and “quduq” (well) - 1. Notably, terms referring to bodies of water like “shabnam” (dew) and “ko‘l” (lake) were not found. A detailed analysis was conducted on the meanings conveyed by each of these terms within the “Qutadgu Bilig” and their connections to the culture and language of the people. The traditional semantic features of “suv” (water) were identified: a) purity (e.g., “His teeth were clean from chatting and rinsing with cold water”); b) life (e.g., “As long as there is water, there is life”); and c) provider (e.g., “Wherever water touches, without sowing seeds, flowers bloom and fog rises”). However, it was determined that the “Qutadgu Bilig” did not employ the connotative meanings of “water” associated with concepts like “time” (e.g., “so much water has flowed”), “deep understanding” (e.g., “to swallow something whole like water”), “delicate” (e.g., “as easy to swallow as a sip of water”), “tasteless” (e.g., “water has taste, but this doesn't”), and “human life” (e.g., “life flows like a river”).

In general, the concept of *water* is used in a variety of figurative ways in the “*Qutadgu Bilig*”. Some examples include: “water of desire” (QB, 195), “knowledge is like water” (QB, 197), “wise men are like water” (QB, 199), “worldly wealth is bitter water” (QB, 259), “kind words are like refreshing water” (QB, 311), “water as a symbol of joy and moisture” (QB, 349), “a stranger is like water” (QB, 353), “water as a destroyer of fire” (QB, 391), “water as a creator” (QB, 432), “justice is like water” (QB, 489), “adultery is like poisonous water” (QB, 845), “a knowledgeable person is like a clear spring” (QB, 947), and “words are like water” (QB, 951). Additionally, compound terms like “earth and water” and “food and water” are used to represent concepts like “sustenance.”

The word “may” is used 14 times in the meaning of “vine”, often with historical terms such as “barqa” (flame), “og‘u” (poison), “bor” (wine), “suchigke” (burning), “bub” (boil), “esurse” (intoxicated), and “suchig” (burning). In two instances, “may” is used to convey the meaning of “intoxication of power”, as in “If wealth intoxicates a person, they lose their way and justice is delayed.” The concept of *dengiz* (sea) is associated with “knowledge”, “marriage”, “soul”, and “lordship”, while “daryo” (river) is linked to “wealth”, “abundance”, and “vastness”. Through

these figurative meanings, the text reflects the linguistic and cultural characteristics of the people who created it.

“The semantics and linguistic-cultural features of water related concepts used in the “Canterbury Tales”” are presented in Chapter 2, Section 2. According to this section, the concept of water is used in its literal sense nine times, with examples and the corresponding meanings provided. In the remaining instances:

Water – as one of the four sacred elements of nature (*A man’s body was conceived as being composed of the four elements, earth, water, air, and fire in due proportions*) - indicates, beyond its literal meaning, that it is one of the four sacred elements present in nature.

Water – a means of baptism (*The abbot and his convent then drew near to hasten on his burial and spread a rain of holy water on his head*) - depicts water as sacred and as a purifier of sins. The physical cleansing properties of water are spiritualized and given a deeper meaning.

Water – a healer. In this context, it is said that certain skin rashes, scab, and other painful ailments in animals can be cured by drinking water from specific sources. This highlights two things: the healing properties of certain natural water sources and the idea that water is a natural healer.

The concept of *tears* carries the semantic meaning of a “second baptism” and is used 39 times in the “Canterbury Tales”. It has been established that this concept is used in the meaning of “fire” in 19 instances. Moreover, a number of functional semantic meanings of the concept *tears* have been identified, which shows that it is not the concept itself but a combination of certain words that serves to create figurative meanings.

Tears – an ocean of pain. In the work, through the combination of words like “many”, “mournin”, and “sorrow”, and with a reference to the Bible where it is indicated that tears reflect entire days of sorrow, there is a metaphorical transfer of meaning from a part of the body (the eyes) to a vast sea of sorrow in the heart.

Furthermore, the concept of *tears* is used in conjunction with words such as “painful”, “horrible and prison”, and “womanly”, acquiring semantic meanings of “pain” and “weakness.” When combined with words like “sacred” and “shining”, it takes on the semantic meaning of “happiness”.

It was found that the concept of *sea* which is frequently used in the work, is explained by the following semantic meanings:

Sea is used as a geographical name, a proper noun, and a common noun (e.g., “Grecian Sea”). While many place names for seas, frequently used in the East, do not carry metaphorical meanings in the work, many researchers have noted the presence of a reference to the religious story of “Prophet Yunus and the Whale”.

Sea – traditional meanings: destruction, creation, open vessel, the beautiful face of the universe and eternity⁷². By juxtaposing the concept of the sea with the words “deep sea” and “to swallow up”, a metaphor is created based on contrast, initially opposing the sea with the battlefield and simultaneously with death in bed. Thus, the

⁷² <https://poets.org/poem/sea-history> (murojaat sanasi: 20.11.2023)

sea is presented as both a noble and dishonorable vast grave. Secondly, it is emphasized that the sea, like a battlefield, is a place of death and destruction.

Sea – the semantic meanings of a private, author’s creative product. By combining it with words like “long, cold sighs”, “land and sea”, “spotless, safe and sound”, the author has demonstrated that the concept of “sea” conveys meanings such as “a space for emotional flows”, “Julius Caesar”, and “a divine protector”. Similarly, the linguistic and cultural characteristics of concepts like “rain”, “ocean”, “wine”, and “river” have been revealed through semantic analysis.

The third chapter, titled “**Semantic features of water-related concepts in “The Tale of Genji,”**” delves into the original and rare masterpiece of classical Japanese literature, “The Tale of Genji”. This chapter identifies the literal and figurative meanings of *water-related concepts* used in the work and highlights elements unique to Japanese linguistic and cultural contexts.

In the “Kojiki” text, “misogi” is mentioned as a traditional Shinto ritual involving purification of the mind and body through water. Similarly, in “The Tale of Genji” words related to *water* are used in various contexts, sometimes as geographical phenomena and other times as elements carrying religious or cultural significance.

Water as a geographical phenomenon and part of a name: 大川水のゆほびかに思ふものゆうえ波の立つらん (Ōgawa mizu no yuhobika ni omofu mono yū e nami no tatsu ran) The Ōkawa River, located in Fukuoka, is famous for its sakura (cherry blossoms) during the spring season, attracting visitors from all over the world. This river, known for its size and abundant water, has been frequently mentioned in many works throughout history.

Water – an expression of inner feelings and transience. While “standing mountains” remind us of man's insignificance, images like “flowing waters” and “human dwellings” are compared to time and human life, indicating the semantic meaning of transience associated with water. By juxtaposing the images of *moon*, *water*, and *woman* the semantic meaning of “longing” is created. The words *temple* and *washing hands* reveal the “purifying” semantic meaning of water.

The Sea – Solitude. By using the words “separated in the world”, “sorrow”, and “distant mountains” the sea, geographically isolated and separated from the world, is used as a symbol of the solitude of a hero carrying the deep sorrows of the past. Moreover, the “rough sea” is portrayed as a symbol of the human imagination, representing the terrifying images hidden in the human heart. The phrase “peculiarly attractive” (yuhobikari) is used to express the writer's appreciation and admiration for the sea's boundless and open appearance. Metaphorically, the sea is often used in traditional Japanese literature as a symbol of the vastness, power, and mystery of nature, and in this sentence, it conveys the meaning of meditative spiritual training. Gazing at the surface of the sea is noted for its physiological property of calming the human mind.

The prompt seems to be discussing Japanese words related to “rivers” and their composition. It appears to be comparing single-word terms for “river” with compound words that include the word “kawa” (川), meaning “river”.

The river is explored as a complex entity with its own meaning, form, and compound words. In Japanese, examples like Nakagawa, Katsuragawa, Suzukugawa, and Oigawa are proper nouns for rivers, while compound words like Kawabito (river person), Kawajiri (river mouth), Kawamo (river surface), Kawakaze (river wind), and Kawanami (river wave) demonstrate its lexical integration.

The river can also represent the world. In some parts of the text, there are passages about “sake” (Japanese national alcoholic beverage) and the “danger of crossing a river”, as well as statements like “it’s better to live life in a drunken state”. In these instances, the word “river” deviates from its literal meaning, expressing the metaphorical meaning of “the world”. It is explained that since living in this “world” is dangerous, it’s preferable to live in a state of inebriation, ignoring many aspects of the world.

Rain can signify unease. By being used with words like “world”, “nature’s noise”, and “uncertainty” rain is depicted not as a calming force for the human psyche, but rather as a natural phenomenon causing anxiety and worry. Furthermore, in several parts of the work, the words “rain” and “wind” are used together to illustrate that the world is noisy and rich in various phenomena. The wind represents the world's storms, heavy rain signifies the world’s intense trials, and the depiction of light rain expresses the semes of daily life.

The third chapter titled “Linguocultural study of water-related units in Uzbek, English, and Japanese world linguistic landscapes” consists of three sections. The first section focuses on water-related concepts expressing neutral meaning in the compared works: a) One of the four sacred elements: References to the water element in the world and the human body, based on ancient Greek philosophy, are found in “The Canterbury Tales” (Earth was thought to be cold and dry, water cold and moist, air hot and moist, fire hot and dry) and “Qutadgu Bilig” (If winter comes again, it's a dream, when water melts, it becomes ice). However, in “The Tale of Genji” the lexeme “water” is not used with this seme.

b) References to myths and rituals, even in a neutral sense: In Uzbek culture, the linguocultural characteristic of water is reflected through dreaming of drinking water and its interpretation. In ancient English myths, magicians showing miracles by forming water and ships in vast enclosed areas refer to elements in “The Faerie Folk”. In Japanese culture, the environment of that era is shown through the example of court ladies performing the service of carrying water.

c) Hydronyms: These are not found in “Qutadgu Bilig”. However, in “The Canterbury Tales” and “The Tale of Genji” linguocultural characteristics such as “sanctified hydronyms” (Po River, Lake of Lancelot), “hydronyms named according to the flowing nature of water” (Okawa River, Oigawa, Po River), and “hydronyms named according to their location” (Mediterranean Sea, Suzukugawa, Nakagawa, Akashi shore) were identified using the trinary method.

The second section of the third chapter, titled “Linguocultural characteristics of water-related concepts with positive semes in classical works” compares the similarities and differences in their linguocultural characteristics through examples that express positive semes in the compared works. Specifically, in “Qutadgu Bilig” the sea is metaphorically transferred to the seme of “bek” (ruler/lord), and the use of

the sea in the seme of a bek or statesman reflects a characteristic unique to Uzbek linguoculture. Based on water's creative and vitalizing seme, there are also folk proverbs such as:

People are stone, officials are water (O'XM, p. 10).

Earth is mother, water is father (O'XM, p. 13).

Water lord is sultan (O'XM, p. 254).

These proverbs indicate that water, like the sea, is a financial provider for family and human life.

In "The Canterbury Tales", the *sea* appears in the seme of "protector" referring to the story of Prophet Moses in the Bible, where God's command split the sea, protecting goodness. Additionally, the sea is a place of "joy and freedom": "Chanticleer sang free, more merrily than a mermaid in the sea". Chanticleer, a rooster and hero of the famous "Fox and Rooster" fable, is depicted singing more beautifully and freely than a mermaid in the sea. This sentence portrays the sea as a symbol of freedom and prosperity, where mermaids live. In English literature, a large number of works depict the sea with positive semes like freedom and joy, including:

Walt Whitman: "I am the man, I suffered, I was there, I saw and heard the sea; In the west, I will travel across the earth, and I will be free!" (referencing soul and physical freedom). R. Stevenson: "The sea is full of joy, And the land with joy, And the sky is full of joy".

In Japanese linguoculture, the sea represents "mother, life": 見じ、命長くて、思ふ人々におくれなば、尼にもなりなむ、海の底にも入りなむなどぞ思ひける。父君、ところせく思ひかしづきて、年に二たび住吉に詣でさせけり。神の御するしも、いと いみじかりき (If I live far from my loved ones, I do not wish for a long life. If so, I will either become a nun or enter the bottom of the sea. My father worries about me and cares for me with affection. He takes me to the Suminashi temple twice a year. God's grace is strong and clear). Ohashi Kinji describes the kanji for "sea" (海) as being formed by three drops and the shape for "mother" meaning "the mother water that gave birth to life"⁷³.

Furthermore, in "Qutadgu Bilig", the teaching of "good word is charity" and "sweeter than honey, more delicious than water in scorching heat" from Islamic culture forms the basis of "the word of a bek is life-giving water". In Christianity, water was used in various religious ceremonies to purify the body and soul and protect against illnesses. Pagan and Christian texts provide information about sacred wells and springs, stating their healing properties, and it was believed that guardian spirits and divine Christian saints lived around wells and springs. In local Celtic legends, people placed offerings and prayed around sacred wells and springs⁷⁴. Based on these rituals and religious beliefs, we observed that the "healing" seme of water and the "purifying" seme of water, based on the ritual before praying to the

⁷³ 大橋,欣治. 「水」-それが持っている多面的な意味. //農林水産省 農林水産技術会議事務局筑波産学連携支援センター, 1994. - V 37,6. - P. 1-18.

⁷⁴ Harte J. Holey Wells and other Holey Places // Living Spring Journal, 2000. - № 1. - P. 21-29.

Buddhist deity Kannon, reflect the linguocultural perspectives of speakers of all three languages regarding water with positive semes.

The “sacred” seme of the lexeme *tears* in English linguoculture and the “purifying” seme in Japanese folk mentality are justified by religious and mythological views. However, it was found that the selected work to illuminate Uzbek linguoculture does not contain such characteristics.

The linguocultural analysis of water-related concepts carrying negative meanings in all three works is presented in the third section of the third chapter. While water and related concepts are glorified among the Uzbek people with words like “obihayot” (water of life), “obi rahmat” (water of mercy), and “rizq-ro‘z” (sustenance), proving that we are a “water-loving” people, we also encounter instances where water lexemes are used with negative meanings in “Qutadgu Bilig”. For example: “*Do not be neighbors with these three things, fire and flowing water are their signs*” (QB – p. 617).

“Flowing water” among the Uzbek people is called “living water” and is always used with purifying and vitalizing semes, sometimes also carrying the meaning of “transience”. However, here it is used with the same meaning as “fire” meaning that if you approach it, it burns; it is not a friend, it changes quickly, and bends in whichever direction the wind blows. In Uzbek folk proverbs, some negative attitudes towards water can also be observed: “A freeloader is a ditch without water”, “Water both destroys and builds the land”, “Water’s appearance is gentle, but its heart is stone”.

Water, used with the lexemes “freeloader”, “destroyer of land”, and “stone-hearted” served to convey negative meaning based on metaphorical transfer. As has been repeatedly emphasized in this research, the influence of Islamic doctrine on “Qutadgu Bilig” is high. In Islamic culture, water is sometimes depicted as a destructive, punishing image. In the story of Prophet Noah in the Holy Quran, rain falls from the sky to punish the people, flooding the earth and destroying everyone. Furthermore, the water lexeme also served to carry the negative semes of “worldly possessions” and “adultery”, and the role of religion was particularly significant in the emergence of such semes.

In “The Canterbury Tales” “When God forewarned him and his sons and daughters that all the world should sink beneath the waters?” one can understand the reference to the story of Prophet Noah, and water is “a punishment sent by God”. Water is also used with the negative semes of “hard life” and “empty female love”, and its use in English linguoculture in proverbs like “still waters run deep” and “woman like you drown oceans” indicates a characteristic specific to this culture.

In “The Tale of Genji” the expression of negative meaning in water and related concepts, such as “frivolity” and “light feeling” is widely used in Japanese linguoculture through the metaphor “感情は水である” (Emotions are water), mainly referring to the rapid changeability of emotions, thus showing a difference from the compared languages.

CONCLUSION

Conclusions based on the study of the linguocultural features of water archisemantic units in classical Uzbek, English, and Japanese literature:

1. Across diverse peoples and linguistic landscapes, water and related units occupy a central place in reflecting a society's national-cultural markers, its relationship to nature's fundamental elements, religious beliefs, and differences in concepts and worldviews.

2. The comparative study of water-related units, as a key issue in linguocultural studies, involves linguists, historians, sociologists, and religious scholars, making it highly relevant for the social sciences and humanities. Particularly in classical texts, water-related concepts offer unique insights into the social, cultural, philosophical, religious worldview, and linguistic panorama of our ancestors.

3. Water and related units used in classical Uzbek texts are a core category for revealing today's society's attitudes toward water, related values, ceremonies, their origins and functions, the etymology and distinctive meanings of water units, and for demonstrating the uniqueness of Uzbek linguoculture.

4. Although the classical works *Qutadg'u Bilig* (Turkic), *The Canterbury Tales* (English), and *The Tale of Genji* (Japanese) coincide in period and thematic scope, the differing cultural, religious, and intellectual contexts reflected in their water-related concepts distinctly reveal unique facets of each culture's classical literary consciousness.

5. Genetically diverse languages represented in these classical texts express water-related lexemes that can be categorized into four major semantic fields based on shared and language-specific features. Comparative analysis showed that over 1,000 such units exist across the three literatures, firmly embedded in the linguistic consciousness of each people. These converge into a water archisememe representing a semantic commonality covering all meanings of a particular word group.

6. Comparing the semes of the Uzbek *suv*, English *water*, and Japanese 水 (*mizu*) lexemes reveals a common general seme of "purification" rooted in water's natural properties. However, significant differences emerge in the use and expression of related lexemes such as "sea," "river," "dew," "tear," and "rain."

7. The comparative study of water concepts in classical texts confirms a shared linguocultural perception across Uzbek, Japanese, and English traditions that water is one of the four sacred elements of the universe.

8. In classical Uzbek texts, the "sea" can function as a personal name; "tear" may carry the seme of "rain"; the word *suv* (water) can signify wisdom, justice, nobility, knowledge, and speech. Additionally, *suv* also carries negative connotations associated with adultery, wealth, and meaningless words.

9. In classical English texts, water is portrayed as a healing element; tears do not express sorrow but signify sacred purification and power; the sea symbolizes the creator's domain, death, and hardship. Moreover, the metaphor of an uncontrollable "angry river" is commonly used.

10. In Japanese classical texts, water predominantly conveys spiritual and emotional semes. For example, it symbolizes emotional freedom, unity with nature, while tears denote spiritual purification. Water also expresses lightness and subdued emotion.

11. Linguocultural analyses of water and related concepts in classical Uzbek, English, and Japanese texts demonstrate that metaphorical perspectives dominate the historical linguistic worldview of Uzbek; religious and faith-based views are predominant in classical English literary consciousness; and in Japanese linguoculture, semes related to humans' relationship with surrounding nature prevail.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019 Fil.05.02
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ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ХАЙДАРОВА УМИДАХОН ХОЖИАКБАР КИЗИ

**ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ЕДИНИЦ АРХИСЕМЫ
ВОДА В КЛАССИЧЕСКОЙ ЛИТЕРАТУРЕ РАЗЛИЧНЫХ ЯЗЫКОВ (на
примерах узбекского, английского и японского языков)**

**10.00. 06 – Сравнительное литературоведение, сопоставительное языкознание и
переводоведение**

АВТОРЕФЕРАТ

диссертации доктора философии (PhD) по филологическим наукам

Тема диссертации доктора философии (PhD) филологических наук зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за № В2023.4.PhD/FU4223.

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Научный руководитель:

Оминов Кудратулла Шарипович
доктор филологических наук, профессор

Официальные оппоненты:

Ганиева Дилдора Амировна
доктор филологических наук, профессор

Абдухамидова Дилафруз Абдухабировна,
кандидат филологических наук (PhD)

Ведущая организация:

Узбекский государственный университет
мировых языков

Защита диссертации состоится «26» 06 2025 года в 10⁰⁰ 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. Маршальная дом 105. Тел.: (993873) 244-66-02; факс: (+99873) 244-44-01; e-mail: info@fdu.uz.)

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирована за № 536). (Адрес: 100151, город Фергана, ул. Мураббийлар дом 19. Тел: (99873) 244-71-28).

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Г.З.Резикова

Председатель Научного совета по
присуждению ученых степеней,
д.ф.н., профессор

М.Т.Абдувагитов

Член секретарь Научного совета по
присуждению ученых степеней,
к.ф.н., профессор

А.Г.Сабирдинов

Председатель Научного семинара при
Научном совете по присуждению ученых
степеней, д.ф.н., профессор

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является освещение теоретических вопросов понятий воды в узбекском, английском и японском языках, определение их места в сфере лингвокультурологических исследований, а также выявление лингвокультурологических особенностей воды и связанных с ней понятий в сравниваемых языках с точки зрения сравнительно-сопоставительного анализа.

Объектом исследования являются классические произведения «Кутадгу билиг», «Кентерберийские рассказы», «Сказки принца Гэндзи» а также используемые в них понятия воды.

Предметом исследования является семантические и лингвокультурологические свойства понятий воды в узбекском, английском и японском языках.

Научная новизна исследования:

установлено, что в узбекском и мировом языкознании исследования, посвященные изучению понятий, связанных с водой, в основном были направлены на выявление этимологии водных лексем и отражение их лингвокультурных аспектов посредством пословиц, поговорок и фразеологизмов в пределах одной или двух языковых систем;

подтверждено, с лингвостатистической точки зрения количество понятий, связанных с водой, в узбекской, английской и японской классической литературе;

доказано, что в классических текстах сравниваемых языков семантическое поле понятий, связанных с водой, разделено на четыре группы на основе общих и специфических признаков, при этом семы, относящиеся к природным водоемам, занимают значительный объем, тогда как семантические единицы, связанные с искусственными водоемами, природными явлениями и эмоциями, представлены в меньшем масштабе;

доказано, что в классических текстах нейтральные, положительные и отрицательные семы водных лексем формируются под значительным влиянием религии, при этом в узбекской лингвокультуре основную роль играет раскрытие значений через метафоры, в английской — широкое использование пословиц и частые обращения к христианскому учению, а в японской — влияние синтоистских и буддистских концепций, что обуславливает различия между этими лингвокультурами.

Внедрение результатов исследования. На основе научных результатов по изучению лингвокультурных особенностей воды и связанных с ней понятий в классической литературе различных языков:

выводы и предложения по Предложения и рекомендации по нейтральным, положительным и отрицательным семам водных лексем, представленным в классических текстах, а также их происхождению, влиянию религии, семам, раскрытым через метафоры в узбекской лингвокультуре, лингвокультурологии понятий, связанных с водой, отражающих особенности японской лингвокультуры были использованы при реализации проекта «Преподавание японского языка и культуры в специализированных школах по японской методике в Ферганской области» в рамках соглашения

«Меморандум о взаимопонимании между хокимиятом Ферганской области Республики Узбекистан и Nippon academy Japan, Gunma» для ознакомления узбекских школьников в 19 школах Ферганской области с японской культурой и литературой, с помощью классических источников, поэтических примеров вака и метафор и объяснения взглядов японского общества на веру (справка Ферганского областного управления дошкольного и школьного образования за № 01-17/2771 от 20 сентября 2024 года). В результате выводы диссертации послужили обогащению знаний школьников о японской культуре и литературе в рамках проекта;

предложения и рекомендации по семантическому полю понятий, связанных с водой, в классических текстах сопоставляемых языков, разделенному на четыре группы на основе общих и специфических признаков, где семы, связанные с природными водоемами, занимают значительный объем, в то время как семантические единицы, связанные с искусственными водоемами, природными явлениями и эмоциями, представлены в меньшем масштабе, были использованы в рамках международного практического проекта «Mindonobod Satellite Access Micro-Scholarship Program» за № S-UZ800-21-GR-3126 реализованного в 2021-2023 годах (справка средней школы № 62, Ферганского районного отдела дошкольного и школьного образования за № 149 от 27 декабря 2024 года). В результате послужило источником для научных статей, опубликованных в рамках международного проекта;

предложения и рекомендации по изучению понятий, связанных с водой, в узбекском и мировом языкознании, включая исследования, направленные на выявление этимологии водных лексем и их лингвокультурных аспектов посредством пословиц, поговорок и фразеологизмов в пределах одной или двух языковых систем, а также выводы, связанные с лингвостатистическим количеством водных понятий в узбекской, английской и японской классической литературе были использованы при подготовке сценариев передач “Jahon adabiyoti”, “Ijod zavqi”, “Ta’lim va taraqqiyot”, “Adabiy jarayon” телерадиоканала «Узбекистан» в феврале-августе 2024 года (справка Национальной телерадиокомпанией Узбекистана за № 04-36-963 от 29 августа 2024 года). В результате послужило обогащению сценариев передач научной информацией в области лингвокультурологии.

Апробация результатов исследования. Результаты данного исследования прошли обсуждение в 3 международных и 2 республиканских научно-практических конференциях.

Опубликованность результатов исследования. По теме диссертации опубликовано 19 научных работ, 14 статей в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных результатов докторских диссертаций, в том числе 11 в республиканских и 3 в зарубежных журналах.

Структура и объем диссертации. Диссертация состоит из введения, 3 основных глав, заключения, списка использованной литературы. Общий объем работы составляет 154 страницы.

E'LON QILINGAN ISHLAR RO'YXATI
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I bo'lim (I часть; I part)

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