

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

FARG‘ONA DAVLAT UNIVERSITETI

MIRZAYEVA GULBAXOR SOXIBOVNA

**O‘ZBEK VA INGLIZ BADIY MATNLARIDAGI
LINGVOKULTUREMALARNING SEMANTIK TADQIQI HAMDA
TARJIMA MUAMMOLARI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

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

Farg‘ona – 2025

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiya avtoreferati
mundarijasi**

**Contents of dissertation abstract of doctor of philosophy (PhD) on philological
sciences**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida lingvokulturologiya, semantika, matnshunoslikka oid tadqiqotlar ko‘lami kengayib bormoqda. Tarjimashunoslikda dunyo hamjamiyatidagi madaniyatlar almashinuvi, har bir xalqning milliy-madaniy, ma’naviy-ma’rifiy, etnografik, e’tiqodiy qarashlari va ularga chambarchas bog‘liq bo‘lgan o‘ziga xos xususiyatlari asosiy o‘rin tutadi. Shu jihatdan semantik xususiyatlarni madaniy ma’lumotlar sifatida tashuvchi lingvokulturologik birliklarni o‘rganish zamonaviy tilshunoslikda ustuvor vazifa sifatida qaralmoqda. Zero, lingvokulturemalar muqobilsiz leksika sifatida turli tizimdagi tillar tarjimai jarayonida zarur bo‘lgan lisoniy birliklar bo‘lib, noyob leksik-semantik farqlarni, madaniy yuklangan tushunchalar va hodisalarni aks ettiradi. Shuningdek, madaniyatlararo muloqotda va adekvat tarjimani ta’minlashda muhim amaliy ahamiyat kasb etadi.

Dunyo tilshunosligida lingvokulturologiya milliy tilni o‘zida mujassam etgan, uning xususiyatlarini namoyon etuvchi, moddiy va ma’naviy madaniyatni hamda unga oid tadqiqotlar natijalarini qamrab olgan yangi integrativ bilimlar sohasi deb baholanadi. Milliy adabiyot namunalarini badiiy tarjima asosida bir tildan ikkinchi tilga o‘girish, rivojlantirish va madaniyatlararo aloqalarni kengaytirish, shuningdek, xalqlar o‘rtasidagi muloqot kompetensiyalarini mustahkamlash maqsadida, milliy-madaniy xususiyatlarni ifodalovchi lingvokulturemalardan samarali foydalanish muhim ahamiyat kasb etadi. Xususan, antropotsentrik paradigma doirasida madaniyatga oid lug‘atlar yaratish zarurati bevosita so‘zlarning milliy-madaniy mazmuni bilan bog‘liq. Shunga muvofiq til birliklarining milliy-madaniy jihatlarini chuqur o‘rganish zarurati, til va madaniyat o‘rtasidagi bog‘liqlikni aniqlashga xizmat qilib, lingvokulturologiya sohasida ilmiy-nazariy asoslarning rivojlanishi uchun zamin yaratadi.

Mamlakatimizda so‘nggi yillarda milliy o‘zlikni anglash, xalq ma’naviyatini yuksaltirish, badiiy yodgorliklarni jahonga tanitishga qaratilgan sa’y-harakatlar amalga oshirilmoqda. Bugungi globallashuv asrida jahon madaniyatining durdona asarlarini o‘zbek tiliga o‘girish va, o‘z navbatida, kitobxonlarni umuminsoniy qadriyatlardan xabardor qilish, o‘zbek xalqining yuksak badiiylik bilan to‘yingan asarlarini xorijiy tillarga tarjima qilishga e’tibor kuchaytirilmoqda. Tarjimashunoslik sohasida lingvokulturemalar, universal va milliy-madaniy konseptlarning tarjimadagi muammolari o‘rganilmoqda. Bu jarayonda til, inson va madaniyatning o‘zaro ta’siri va sintezi tadqiqotlarning asosini tashkil etadi. Hozirgi kunda badiiy matn tarjimalarida o‘zbek badiiy asarlarining adekvat ifodalanishiga bo‘lgan ehtiyoj oshib bormoqda. Bu esa tarjimashunoslik sohasida xalqlar milliy-madaniy an’ana va urf-odatlarining tildagi ifoda usullarini o‘rganish uchun chuqur izlanishlar olib borish zarurligini ko‘rsatadi. Mamlakatimizda olib borilayotgan islohotlarning yangi davrida “Har birimiz davlat tiliga bo‘lgan e’tiborni mustaqillikka bo‘lgan e’tibor deb, davlat tiliga ehtirom va sadoqatni ona Vatanga ehtirom va sadoqat deb bilishimiz, shunday qarashni hayotimiz qoidasiga

aylantirishimiz lozim”¹. Shu maqsadda, o‘zbek badiiy matnlaridagi lingvokulturemalarning o‘rni va o‘ziga xos xususiyatlarini aniqlash, inglizcha tarjimada ularning leksik-semantik, milliy-madaniy, universal va uslubiy jihatlarini saqlash yo‘llarini lingvokulturologik, konseptologik, etnofolkloristik va kognitiv-pragmatik yo‘nalishlarda o‘rganish zamonaviy tilshunoslik, matnshunoslik, qiyosiy adabiyotshunoslik va tarjimashunoslikning ilmiy-amaliy asoslarini yanada takomillashtirishga xizmat qiladi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2019-yil 21-oktabrdagi PF-5850-sonli “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2022-yil 28-yanvardagi PF-60-sonli “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari; 2017-yil 17-fevraldagi PQ-2789-son “Fanlar akademiyasi faoliyati, ilmiy tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to‘g‘risida”, 2017-yil 20-apreldagi PQ-2909-son “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to‘g‘risida”, 2018-yil 5-iyundagi PQ-3775-son “Oliy ta’lim muassasalarida ta’lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta’minlash bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”, 2019-yil 4-oktabrdagi PQ-4479-sonli “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganligining o‘ttiz yilligini keng nishonlash to‘g‘risida”, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarorlari va mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. XX asrning ikkinchi yarmida jahon tilshunosligida yangi davrga xos etnik renessans yetakchilik qildi. Adabiyotshunoslik, tarjimashunoslik, etnografiya va psixologiyada, ayniqsa, tilshunoslikning lingvokulturologiya sohasida ilmiy izlanishlar olib borish uchun zamin yaratildi. Jumladan, Yevropa va Amerika tilshunos olimlari V.Gumboldt, E.Sepir, B.Uorf, B.Malinovskiy, N.Tolstoy, J.Lakoff, E.Benvenist, R.Lado,

¹“Миллий ўзлигимиз ва мустақил давлатчилигимиз тимсоли”. Президент Шавкат Мирзиёевнинг ўзбек тилига давлат тили мақоми берилганининг ўттиз йиллигига бағишланган тантанали маросимдаги нутқи / Халқ сўзи. – Тошкент, 2019, 22 октябрь. – № 218 (7448). – Б.1. (murojaat sanasi: 23.03.2024).

E.Naida, I.Vaysgerberlar xalqlarning o'ziga xos xususiyatlari hamda lingvokulturologiyaning nazariy asoslarini turli jihatdan tadqiq etganlar².

Til va madaniyat munosabati rus tilshunoslari V.Maslova, V.Teliya, V.Vorobyov, M.Golovanivskaya, Y.Stepanov, D.Malseva, V.Karasik, E.Sheygal, N.Alefirenko, R.Frumkina; o'zbek olimlari N.Mahmudov, Sh.Safarov, A.Mamatov, G'.Hoshimov, D.Xudoyberganova, Sh.Maxmaraimova, Sh.Usmanova, N.Amankulova, Z.Marufova va boshqalar tomonidan tadqiq etilgan³.

Jahon tilshunosligida lingvokulturologiya va tarjima nazariyasining uyg'unligi bilan bog'liq tadqiqotlar orasida G.Tomaxin, V.Gak, J.Darbelnet, J.Viney, L.Venuti, o'zbek tilshunosligida esa G'.Salomov, M.Umarxo'jayev, Z.Sadiqov, D.Hoshimova, K.Karimov kabi olimlarning izlanishlari alohida ahamiyatga ega⁴.

²Гумбольдт В. фон. Язык и философия культуры. – М., 1985; Sapir E. Time perspective in Aboriginal American culture, a Study in Method. – Ottawa: Geological survey memoir, 1916. – № 13; Уорф Б.Л. Отношение норм поведения и мышления к языку // Новое в зарубежной лингвистике. Вып. – М., 1960.– № 1.; Malinowski V. A scientific theory of culture and other essays. – USA: University of North Carolina Press, 1944; Толстой Н.И. Язык и культура (некоторые проблемы славянской этнолингвистики) // Русский язык и современность. Проблемы и перспективы развития. – М., 1991; Лакофф Д. Когнитивная семантика. Язык и интеллект. – М., 1995; Бенвенист Э. Общая лингвистика. – М.:УРСС, 2002; Kramsch C. Re-reading Robert Lado, 1957, Linguistics across Cultures // Applied linguistics for language teachers. Classic book review. – USA: Blackwell Publishing Ltd, 2007. – №2.; Nida E.A. Language and Culture // Entreculturas. ISSN: 1989- 5097. Fecha de publicaci6n: 27-03-2009, – №1; Вайсгербер Й.Л. Родной язык и формирование духа. Пер. с нем. // Weisgerber J.L. Muttersprache und geistesbildung. – М.: URSS, 2009.

³Маслова В.А. Лингвокультуроология. – М.: Академия, 2001; Телия В.Н. Русская фразеология // Семантический, прагматический и лингвокультурологический аспекты. – М., 1996; Воробьев В.В. Лингвокультуроология. – М.: Рос.ун-т дружбы народов, 2006; Головановская М.К. Французский менталитет с точки зрения носителя русского языка. – М.: МГУ, 1997; Степанов Ю.С. Константы. Словарь русской культуры. Опыт исследования. – М.: Языки русской культуры, 1997; Мальцева Д.Г. Германия: страна и язык: Лингвострановедческий словарь. – М.: Издательство Астрел, 2001; Карасик В.И. Лингвокультурные концепты // Языковой круг: личность, концепты, дискурс. – М.: Гнозис, 2004; Шейгал Е.И. Семиотика политического дискурса: Дисс. ...док. филол. наук. – Волгоград, 2000; Алефиренко Н.Ф. Лингвокультуроология: ценностно-смысловое пространство языка: учеб. пособие. – М.: Флинта Наука, 2010; Фрумкина Р.М. Психоллингвистика: что мы делаем, когда говорим и думаем. – М.: Препринт WP6, 2004; Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab ... // O'zbek tili va adabiyoti. – Toshkent, 2012. – № 5; Сафаров Ш. Семантика. Монография. – Тошкент: Ўзбекистон миллий энциклопедияси давлат илмий нашриёти, 2013; Mamatov A.E. Zamonaviy lingvistika: o'quv qo'llanma. – Toshkent: Noshir, 2019; Хошимов Г.М. К теории концептов и их таксономии в когнитивной лингвистике // Систем-структур тилшунослик муаммолари. Филология фанлари доктори, профессор Н.К.Турниёзов таваллудининг 70 йиллигига бағишланган республика илмий-назарий конференцияси материаллари. – Самарканд, 2010; Худойберганова Д. Матнинг антропоцентрик тадқиқи. – Тошкент: Фан, 2013; Махмараимова Ш.Т. Лингвокультуроология. – Тошкент: Чўлпон номидаги НМИУ, 2017; Usmanova Sh. Lingvokulturologiya / Darslik. – Toshkent: Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, 2019; Amankulova N. O'zbek tilida sifatga oid leksemalarning lingvokulturologik tadqiqi masalalari. Monografiya. – Toshkent, 2021; Маруфова З.Н Мумтоз бадий матнларда “тўзаллик” концептининг вербаллашуви: Филол. фан. б. фалс. док. (PhD) ... дисс. – Фарғона, 2022.

⁴Томахин Г.Д. Реалии-американизмы / Пособие по страноведению: учеб. пособие. – М.: Высшая школа, 1988; Gak V.G. Translation and Relevance: Cognition and Context. – Oxford: Blackwell, 1991; Darbelnet J., Vinay J.P. Comparative Stylistics of French and English // A Methodology for Translation. – Amsterdam: Philadelphia. John Benjamins Publishing Company, 1995; Venuti L. Strategies of translation / Routledge encyclopetia of translation studies by Baker. – London: Taylor and Francis Books Ltd., 2001; Саломов Ф. Тил ва таржима. – Тошкент: Фан, 1966; Умархўжаев М. Таржима дунёси ва унинг фалсафаси. // Таржиманинг лингвокогнитив, коммуникатив-прагматик ва лингвокультурологик аспекти. – Андижон: Andijon pashriyot-matbaa, 2015; Садиков З. Юсуф Хос Ҳожиб “Қутадғу Билиг” асарининг немисча ва инглизча таржималари қиёсий-чоғиштирма таҳлили: Филол. фан. док. ... дисс. – Тошкент, 2020;

O‘zbek tilshunosligida lingvokulturemalarni tadqiq qilish borasida bir qator izlanishlar olib borilgan bo‘lib, mazkur ishlar qatorida N.To‘xtaxo‘jayevaning tadqiqotini alohida qayd etish joiz. Ishda *happiness, joy, luck, sadness; baxt, shodlik, omad, qayg‘u* universal lingvokulturemalarining tarjimada frazeologik birliklar bilan ifodalanishi hamda stilistik vositalar orqali yoritilgan lingvokulturemalarning tarjima xususiyatlari alohida tadqiq etilgan⁵. Shuningdek, O.Fayzulloyevning tadqiqotida o‘zbek bolalar folklori va ertak janri misolida lingvokulturemalarning universal, milliy-madaniy, leksik-semantik, stilistik xususiyatlari aniqlanib, ularni ingliz tiliga o‘g‘irishdagi muqobil variantlarini asoslashga doir mulohazalar bayon etilgan⁶.

Yuqoridagi tadqiqotchilar lingvokulturemaning madaniy birlik sifatidagi xususiyatlarini ochib bergan bo‘lsalar-da, lingvokulturologik birliklarni nomlash bo‘yicha unifikatsiya qilish, bilingual (ikki tilli) badiiy matnda lingvokulturemalarni chuqur tahlil qilish masalasi dolzarbligicha qolmoqda. Shu bilan birga, ularning semantik-assotsiativ jihatlarini tasniflash, leksemalar hamda undan katta birliklarning paradigmatic va sintagmatic aloqalari, milliy-madaniy jihatlarining o‘ziga xosligini belgilash, ikki tilli badiiy matn tarjimalarida bir tildan ikkinchi tilga o‘g‘irish usullarini aniqlash hamda amaliyotga tatbiq qilish masalalari hanuzgacha yetarlicha yechimini topgani yo‘q.

Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari bilan mosligi. Dissertatsiya Farg‘ona davlat universiteti ilmiy-tadqiqot rejasining “Tilning leksik-semantik tizimi, milliy-madaniy xususiyatlari va tarjimashunoslik muammolari” mavzusi doirasida amalga oshirilgan.

Tadqiqotning maqsadi o‘zbek va ingliz badiiy matnlaridagi lingvokulturemalarning leksik-semantik va milliy-madaniy xususiyatlarini aniqlash hamda ularning tarjima jarayonida qo‘llanish usullarini ochib berishdan iborat.

Tadqiqotning vazifalari:

o‘zbek va ingliz badiiy matnlaridagi lingvokulturemalarning leksik-semantik xususiyatlarini chog‘ishtirma aspektida aniqlash;

turli lingvomadaniyatlarda denotativ realiyalarning qo‘llanishidagi umumiy hamda farqli tomonlarini o‘rganish;

o‘zbek va ingliz badiiy matnlaridagi universal lingvokulturemalarning tarjima qilish xususiyatlarini aniqlab, semantik-assotsiativ jihatlarini tasniflash;

badiiy matnlarda lingvokulturemalar tarjima adekvatligining lisoniy hamda nolisoniy omillarga bog‘liqligini aniqlash;

Khoshimova D.M. Scientific terms and comparative style in “Baburname” // International scientific journal Theoretical and Applied science. ISSN: 2409-0085, 2015. – P.55-57; Каримов К. Маданиятлараро мулоқот ва таржима муаммолари // ФарДУ. Илмий хабарлар. – Фарғона, 2018. – № 2. – В.76-79.

⁵Тухтаходжаева Н.А. Бадий таржимада лингвокультуреmalarнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. б. фалс. док. (PhD)... дисс. – Тошкент, 2017.

⁶Файзуллоев О.М. Ўзбек фольклоридаги лингвокультуреmalarнинг инглизча таржимада берилиши (болалар фольклори ва эртақлар мисолида): Филол. фан. б. фалс. док. (PhD)... дисс. – Тошкент, 2019.

lingvokulturemalar bilan bog‘liq milliy koloritning tarjimada saqlanishidagi tarjimon mahorati, shu bilan birga, uslubiy imkoniyatlarni hamda cheklovlarni o‘zbek va ingliz badiiy matnlaridagi misollar orqali dalillash.

Tadqiqotning obykti sifatida o‘zbek va ingliz badiiy matnlaridagi lingvokulturemalar, ularning tarjimalari tanlab olingan.

Tadqiqotning predmetini o‘zbek va ingliz badiiy matnlaridagi lingvokulturemalarning tarjimadagi leksik-semantik, etnolingvistik va lingvokulturologik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqotni yoritishda lingvistik tavsiflash, etimologik tahlil, funksional-semantik, germeneytik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o‘zbek va ingliz badiiy matnlaridagi lingvokulturemalarning leksik-semantik xususiyatlari ilk marta o‘zbek millatiga xos, turkiyzabon xalqlarga xos, bir necha madaniyatlar uchun umumiy bo‘lgan universal lingvokulturemalarga ajratilgan holda chog‘ishtirma aspektida tahlil qilinib, denotativ realiyalar qo‘llanishidagi ijtimoiy-tarixiy jihatdan umumiy, milliy koloritni ifodalashdagi farqli jihatlari ochib berilgan;

turli lingvomadaniy muhitlarda ekstralingvistik omillar natijasida yuzaga kelgan *Qovoq, Bo‘taloq, Vavag‘; Hulk, Windjammer, Wooden-head* kabi lakuna hodisasiga uchragan badiiy obrazlarga qo‘shimcha ma‘no yuklovchi konnotativ realiyalarning madaniy-semantik bo‘shliq hosil qilishi semantik-assotsiativ jihatdan dalillangan;

o‘zbek va ingliz tillaridagi universal lingvokulturemalar tarjimasi bilan bog‘liq xususiyatlar aniqlanib, lingvokulturemalarning badiiy matnlarda tarjima adekvatligi lisoniy va nolisoniy omillarga bog‘liq bo‘lib, milliy koloritning saqlanishida tarjimonning transliteratsiya, transkripsiya, adaptatsiya, kalkalash usullarini qo‘llash mahorati, shu bilan birga, uslubiy imkoniyatlar va cheklovlar aniqlangan;

har ikki tildagi badiiy matnlar tarkibida chog‘ishtirilayotgan lingvokulturologik xususiyatlarni o‘zida aks ettiruvchi murakkab sintaktik butunliklar aniqlanib, bunday birliklarning tarjima bilan bog‘liq sintagmatik, pragmatik, tarixiy-genetik, madaniy-estetik jihatlari dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

badiiy asarlar asl nusxadan milliy-madaniy jihatlariga ko‘ra tarjima qilinishidagi muammolarni qiyosiy tahlil etish, lingvokulturemalarning umumiy va xususiy jihatlarini aniqlash orqali olingan xulosalar o‘zbek va ingliz tarjimashunoslik sohasini yangi nazariy qarashlar bilan boyitishga xizmat qilgan. Bir tildan ikkinchi tilga o‘girish jarayoni qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik, tarjimashunoslik va lingvokulturologiya sohalarini qamrab olib, ularning rivojlanishi uchun ilmiy yondashuvlarni shakllantirishga xizmat qilishi aniqlangan;

o‘zbek va ingliz tillaridagi universal va milliy-madaniy lingvokulturemalarni tashkil etuvchi til birliklarining chog‘ishtirma tahlili ikki millat dunyoqarashi,

ulardagi olamning lisoniy manzarasining o'ziga xosligi til o'rganuvchilarning millatlararo muloqot kompetensiyasini shakllantirishga xizmat qilishi isbotlangan.

Tadqiqot natijalarining ishonchligi muammoning aniq qo'yilishi, yondashuv usullarining maqsadga muvofiq ekanligi, tahlil etilgan misollarning ilmiy ish predmetiga mosligi, tahlilga tortilgan lingvokulturemalarning ifodalanishi ishonchli manbalar orqali aniqlangani hamda jahon tarjimashunosligining yangi ilmiy konsepsiyalari va nazariy qarashlari asosida qiyosiy o'rganilgani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. O'zbek va ingliz badiiy asarlarining tarjimasini chog'ishtirma o'rganishda muhim bo'lgan asliyat va tarjima o'rtasidagi milliy-madaniy, uslubiy umumiylik, xususiylik holatlarini aniqlash, lingvokulturemalarni ifodalash usullarini belgilash hamda to'laqonli tarjima uchun asos yaratish muhim ahamiyatga ega.

Tarjimashunoslik, qiyosiy adabiyotshunoslik, jahon xalqlari adabiyoti, folklori, madaniyatlararo muloqotga oid fanlar uchun darslik hamda o'quv qo'llanmalarini yaratishda, matn tahlili, qiyosiy tipologiya fanlari bo'yicha qo'llanmalar tayyorlashda, shuningdek, lingvokulturologik realiyalarning o'zbekcha-inglizcha izohli lug'atini tuzishda, maxsus kurslar o'tkazishda manba sifatida foydalaniladi.

Tadqiqot natijalarining joriy qilinishi. O'zbek va ingliz badiiy matnlaridagi lingvokulturemalarning semantik tadqiqi hamda tarjima muammolari yuzasidan olingan ilmiy natijalar asosida:

o'zbek va ingliz badiiy matnlaridagi lingvokulturemalarning leksik-semantik xususiyatlari ilk marta o'zbek millatiga xos, turkiyzabon xalqlarga xos, bir necha madaniyatlar uchun umumiy bo'lgan universal lingvokulturemalarga ajratilgan holda chog'ishtirma aspektida tahlil qilinib, denotativ realiyalar qo'llanishidagi ijtimoiy-tarixiy jihatdan umumiy, milliy koloritni ifodalashdagi farqli jihatlari ochib berilganligi; turli lingvomadaniy muhitlarda ekstralingvistik omillar natijasida *Qovoq, Bo'taloq, Vavag'*; *Hulk, Windjammer, Woodenhead* kabi lakuna hodisasiga uchragan badiiy obrazlarga qo'shimcha ma'no yuklovchi konnotativ realiyalar madaniy-semantik bo'shliq hosil qilishi semantik-assotsiativ jihatdan dalillanganligiga doir ilmiy natija va xulosalaridan 2022-2023-yillarda O'zbekiston davlat xoreografiya akademiyasida amalga oshirilgan "O'zbek milliy raqs san'atini targ'ib etishga bag'ishlangan veb-sayt va multimedia mahsulotlari (elektron lug'atlar) to'plami yaratish" mavzusidagi F3-2019081663 raqamli fundamental loyihani bajarishda, xususan, "O'zbek folklor san'ati terminlarining qisqacha o'zbekcha-inglizcha-nemischa izohli lug'ati"ni yaratishda foydalanilgan (O'zbekiston davlat xoreografiya akademiyasining 2024-yil 14-avgustdagi 1-04/116-son ma'lumotnomasi). Natijada loyiha materiallari mukammallashtirilgan va ilmiy-amaliy dalillar bilan boyitilgan;

o'zbek va ingliz tillaridagi universal lingvokulturemalar tarjimasini bilan bog'liq xususiyatlar aniqlanib, lingvokulturemalarning badiiy matnlarda tarjima adekvatligi lisoniy va nolisoniy omillarga bog'liq bo'lib, milliy kolorit saqlanishida tarjimonning asosiy to'rt xil: transliteratsiya, transkripsiya, adaptatsiya, kalkalash usullarini qo'llash mahorati, shu bilan birga, uslubiy

imkoniyatlar va cheklovlar aniqlanganligiga doir xulosalaridan Amerika Qo‘shma Shtatlarining O‘zbekistondagi elchixonasining 2021-2023-yillarda faoliyat olib borgan “Mindonobod Satellite Access Microscholarship Program” S-UZ800-21-GR-3126 xalqaro amaliy loyihasi doirasida foydalanilgan (Farg‘ona tumani maktabgacha va maktab ta‘limi bo‘limi 62-umumiy o‘rta ta‘lim maktabining 2025-yil 13-yanvardagi 1-son ma‘lumotnomasi). Natijada loyiha ilmiy jihatdan boyitilib, undagi madaniyatlararo muloqot, til va madaniyat munosabatlariga doir nazariy, amaliy asoslar takomillashtirilgan;

har ikki tildagi badiiy matnlar tarkibida chog‘ishtirilayotgan lingvokulturologik xususiyatlarni o‘zida aks ettiruvchi murakkab sintaktik butunliklar aniqlanib, bunday birliklarning tarjima bilan bog‘liq sintagmatik, pragmatik, tarixiy-genetik, madaniy-estetik jihatlari dalillanganligiga oid xulosalardan 2022-2023-yillarda O‘z MTRK “O‘zbekiston” teleradiokanalining “Bedorlik”, “Ijod zavqi”, “Ta‘lim va taraqqiyot”, “Millat va ma‘naviyat” eshittirishlari ssenariysini yozishda foydalanilgan (O‘zbekiston milliy teleradiokompaniyasining 2024-yil 30-avgustdagi 903-son ma‘lumotnomasi). Natijada eshittirishlar uchun tayyorlangan materiallarning mazmuni takomillashgan va ularda taqdim etilgan mazkur ilmiy natijalar tomoshabinlarning milliy-madaniy jihatdan so‘zlarga e‘tiborli bo‘lishida va ularni o‘rinli qo‘llashida muhim ahamiyat kasb etgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 11 ta ilmiy-nazariy hamda ilmiy-amaliy konferensiyalarda, shu jumladan, 6 ta xalqaro va 5 ta respublika ilmiy-amaliy konferensiyalarida ma‘ruza shaklida bayon qilingan, jamoatchilik muhokamasidan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinishi. Dissertatsiya mavzusi bo‘yicha 23 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 12 ta maqola, ulardan, 4 tasi respublika hamda 8 tasi xorijiy jurnallarda nashr qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro‘yxatidan iborat. Ishning umumiy hajmi 139 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **Kirish** qismida tadqiqot mavzusining dolzarbligi asoslangan, muammoning o‘rganilganlik darajasi bayon qilingan, tadqiqotning maqsad va vazifalari, obykti, predmeti aniqlangan, ishning fan va texnologiyalarni rivojlantirishning muhim yo‘nalishlariga mosligi ko‘rsatib berilgan, tadqiqotning ilmiy yangiligi, natijalarning ishonchliligi, nazariy va amaliy ahamiyati, natijalarning amaliyotga joriy etilishi, e‘lon qilinganligi, ishning tuzilishi haqidagi ma‘lumotlar berilgan.

Tadqiqotning birinchi bobi **“Tilshunoslikda lingvokulturemalar tadqiqining nazariy asoslari”** deb nomlangan va quyidagi fasllardan iborat: *“Jahon tilshunosligida lingvokulturolik birliklar tadqiqi”, “O‘zbek tilshunosligida*

lingvokulturologiya masalalari”, “*Tilshunoslikda lingvokulturologik atamalarining turlicha talqinlari*”. Mazkur bobda jahon tilshunosligida lingvokulturologiyaning tarixiy ildizlari, dunyo tilshunosligida til va madaniyat asosida fanning rivojlanib borishi, o‘zbek va ingliz tillarida lingvokulturemalar semantikasi tadqiqiga bag‘ishlangan izlanishlar singari masalalar haqida nazariy fikr-mulohazalar yoritilgan. Zamonaviy tilshunoslikda yangi davrga xos *etnik renessans* yetakchilik qilib, ilm-fanda eng muhim va munozarali masalalar muayyan xalq, ijtimoiy o‘ziga xoslik va o‘zini o‘zi anglashga bo‘lgan qarashlarni yuzaga keltirdi. Natijada, ilmiy izlanishlarda lisoniy identiklik va uning etnik madaniyat bilan uzviy bog‘liqligi xalqning etnogenez jarayonida muhim ekanligi o‘z isbotini topmoqda. Til mavjud ekan, u nafaqat madaniyat bilan bog‘liqlikda bo‘ladi, shu bilan bir qatorda, madaniyatning o‘shini ham ta’minlaydi.

E.Sepir XX asr birinchi yarmining nufuzli tilshunoslaridan biri bo‘lib, u lingvistik tipologiya, fonologiya va sotsiolingvistika sohalarida ko‘plab yutuqlarga erishgan. Uning fikriga ko‘ra, “til madaniyat bilan chambarchas bog‘liq bo‘lib, unda rivojlanadi, uni ifoda etadi va madaniyat ravnaq topishida asos bo‘lib xizmat qiladi”⁷. Ma’lumki, E.Sepir aynan Shimoliy Amerika xalqlarining milliy-madaniy shakllanishi hamda etnografik jihatdan ko‘plab ma’lumot bergan olim sifatida quyidagicha fikr bildiradi: “Qadimgi predmetlarning madaniy shakllarda “aks etishi”ning yaqqol ko‘rinishi sifatida asboblar, urf-odatlar yoki afsonalardagi e’tiqodlarga tayangan matnlarni keltirishimiz mumkin. Bunday madaniy elementlar qanchalik ko‘p qo‘llangan va jamiyat ongida stereotip hosil qilgan bo‘lsa, biz bunday madaniy elementlar shunchalik uzoq vaqtdan buyon mavjud ekanligini tan olishimiz kerak”. E.Sepir “madaniyat” tushunchasi, odatda, san’at, ilm-fan va din bilan chegaralanib qolganligini, bu esa o‘rinsiz ekanligini ta’kidlaydi⁸. E.Sepir va B.Uorf fikricha, lingvokulturologiya tildagi madaniy qadriyatlarining tizim sifatida aks etgan obyektlarini nazariy va tavsifiy jihatdan yaxlit o‘rganishni, lingvistik nisbiylik nazariyasi asosida turli tillar (xalqlar) lingvokulturologik sathida chog‘ishtirib tahlil qilishni o‘zida aks ettiradi, degan qarashlarni ilgari suradi. Shuningdek, olim B.Uorf fikriga ko‘ra, olamning ham lisoniy, ham ilmiy manzaralari mavjudligini ta’kidlaydi. Bu ikki manzara umumiy holda ongda olam haqidagi tasavvurlarni shakllantirib boradi⁹.

Lingvokulturologiyaning paydo bo‘lishi haqida so‘z borganda, ko‘plab tadqiqotchilar bu nazariyaning asoslari V.fon Gumboldtga borib taqalishini ta’kidlaydilar. Nemis olimining fikricha, til millat ruhini ifodalaydi va shakllantiradi, shuningdek, olam haqidagi milliy tasavvurlar va turli tillarning mavjudligi turli xalqlar tafakkurining xilma-xilligiga asoslangan¹⁰. Ushbu sohada

⁷Nurmonov A. Sepir-Uorfning lingvistik nisbiylik nazariyasi haqida mulohazalar / O‘zbek tilshunosligining dolzarb masalalari. – Toshkent, 2011. – № 5. – B.3-16.

⁸Sapir E. Time perspective in aboriginal American culture, a study in method // Geological Survey Memoir. Anthropological Series. – Ottawa: Anthropological Series, 1916 – № 13. – P.88-91.

⁹Уорф Б.Л. Отношение норм поведения и мышления к языку // Новое в зарубежной лингвистике. Вып. – М., 1960, – № 1. – B.183-198.

¹⁰V.Gumboldtning til va shaxs haqidagi fikrlari to‘g‘risida. *Qarang*: Nurmonov A. Ovrupoda umumiy va qiyosiy tilshunoslikning maydonga kelishi // Tanlangan asarlar. 2-jildlik. – Toshkent: Akademiya, 2012. – B.25-41.

A.Potebnya, L.Vaysgerber, X.Glins, X.Xols, D.Uitni, D.Pauell, F.Boas, E.Sepir, B.Uorf, G.Brutyan, A.Vejbiskaya va D.Haymz kabi tilshunoslarning g‘oyalari muhim ahamiyatga ega ekanligi asoslangan¹¹.

XX asrning ko‘zga ko‘ringan tilshunoslaridan biri, tilning tuzilishi va evolyutsiyasini o‘rganish bilan shug‘ullangan, zamonaviy tilshunoslikning etnolingvistik va kognitiv sohasi tadqiqotchisi E.Benvenist dunyo tillarining o‘zaro ta‘sirini bayon etar ekan, til va madaniyat – madaniyatni tashkil etuvchi barcha ijtimoiy hodisalarning umumiy belgisi sifatida tilda asoslanishiga o‘zining qat‘iy fikrini bildiradi¹². J.Lakoff metafora, jonlantirish, til va tafakkur o‘rtasidagi munosabat kabi yo‘nalishlardagi salmoqli ishlari bilan mashhur. U tadqiqotlarida metaforani tadqiq etishga kognitiv yondashish maqsadga muvofiqligi hamda metafora sof lingvistik hodisa emas, u olamni konseptuallashtirish omili bo‘lishi bilan birga, tafakkur dalili ekanligi haqidagi qarashlarni ilgari suradi¹³.

Leksikaning madaniyatga yo‘naltirilganligi jihatidan kelib chiqib, konseptning so‘z konnotatsiyasi ko‘lamiga mansubligi to‘g‘risidagi qarashlarni M.Jonson taqdim etgan. Uning fikricha, mazmun jihatdan metafora har qanday sathda inson tajribasini bir sohadan boshqa sohaga uyg‘unlashtiradi hamda amalda tatbiq qiladi. Bu qarash R.Ladoning konnotatsiyaning madaniy ahamiyati haqidagi g‘oyalarini hamda ijtimoiy-madaniy ahamiyati haqidagi qarashlarni yuzaga chiqardi. Buni R.Lado ispan va amerika madaniyatini solishtirgan holda chog‘ishtirma tilshunoslikda olib borgan tadqiqotida bayon etgan. Olim o‘z asarida ommaviy migratsiya va gibrid madaniyatlarga aloqador bo‘lgan eng muammoli milliy-madaniy hodisalar va keng qamrovli madaniyatlararo tushunishni ta‘minlash uchun oqilona, tizimli tahlillar olib borgan. Shuningdek, har bir jamiyatda til ko‘nikmalari va ikki til egalarida so‘zlarni ishlatishda yuzaga keladigan ayrim kamchiliklar haqida to‘xtalib o‘tgan¹⁴.

Hozirgi vaqtda tilshunoslik fanida yangi yo‘nalishlarning paydo bo‘lishi badiiy matn muammosini o‘rganish bilan bog‘liq ishlar jadallik bilan rivojlanishiga turtki bo‘lmoqda. Madaniyatning o‘rganilishida turli nuqtayi nazarlar mavjud bo‘lib, madaniyatni matnlarda o‘rganish germenevtik yo‘nalish hisoblanadi. Unga ko‘ra, madaniyatga matnlar to‘plami sifatida murojaat qilinadi. “Matnlar – madaniyatning asosi va oqib turgan qonidir. Ular o‘zlashtirilishi kerak bo‘lgan axborotlar yig‘indisi sifatida baholanib, asar muallifining shaxsiy o‘ziga xosligi, bahosini jamlagan bo‘ladi”¹⁵. Haqiqatan ham, madaniy xususiyatlarni tahlil qilish hamda o‘rganish uchun matn eng zaruriy manba vazifasini o‘taydi. Shuningdek, “germenevtika faqat tarixiy matnni sharhlash nazariyasi bo‘lib qolmay, balki universallashtirgan, hatto oddiy o‘quvchi asarni anglab yetishi bilan bog‘liq

¹¹Маслова В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – М., 1987. – С.44.

¹²Бенвенист Э. Общая лингвистика. – М.: Прогресс, 1974. – С.107.

¹³Лакофф Д. Когнитивная семантика. Язык и интеллект // Сборник. Пер. с англ. и нем. В.В.Петров. – М.: Прогресс, 1995. – С.56-67.

¹⁴Qarang: Kramsh C. Re-reading Robert Lado, 1957, Linguistics across Cultures // Applied linguistics for language teachers. Classic book review. – USA: Blackwell Publishing Ltd., 2007. – № 2. – P.242.

¹⁵Саидова М., Кўзиев У. Лингвокультурология // Услубий қўлланма. – Наманган: Камалак, 2017. – Б.127.

hodisalarni ham qamrab oladigan ta'limotdir. Ayrim manbalarda esa unga – “matn”ni tushunish va talqin etish san’ati – interpretatsiya to’g’risidagi ta’limot”, deb ham ta’rif berilgan¹⁶. Bundan ma’lum bo’ladiki, qadimdan mavjud bo’lgan matnlarga nisbatan oddiy bir ma’lumot emas, madaniy merosni hamda barcha ijtimoiy ma’lumotlar yig’indisi, ya’ni ma’lumotlar ombori sifatida yondashilgan va tahlil qilingan.

Bu yo’nalish o’zbek tilshunosligida dastlabki davrlardan boshlab etnografik hamda lingvistik jihatdan o’rganib kelingan. Shu jihatdan M.Koshg’ariy xalq og’zaki ijodi namunalarida, shuningdek, folklorda qo’llangan so’zlar haqida o’z fikrini bildirib, hayotda ishlatiladigan asboblar, ashyolar uchun qo’llangan so’zlar hamda turli xil xitoy, rus, hind kiyimlari, taom nomlari, ism, joy nomlari va dorilar nomiga alohida izohlar berib o’tgan, ularning o’rniga turkiy tilda qaysi so’zlardan foydalanish mumkinligini ko’rsatib bergan¹⁷.

Turg’un birikmalar va ularda milliy-madaniy xususiyatlarni ochib beruvchi ishlardan “O’zbek tili o’xshatishlarining izohli lug’ati”ni belgilashimiz mumkin¹⁸. Aynan bu lug’atda o’zbek milliy-madaniy xususiyatlarini namoyon etuvchi turg’un o’xshatishlar berilgan.

Madaniy birliklarni o’rganish jarayoni so’zning semantik xususiyatlariga e’tibor qaratish va har bir so’zga alohida yondashuv talab etilishini ifodalaydi. Ushbu qarashlarni tilshunos olim Sh.Safarov o’z monografiyasida quyidagicha izohlaydi: “Madaniy birliklarni o’rganish jarayoni so’zning semantik xususiyatlariga e’tibor berish va har bir so’zga alohida yondashuvni talab qilishni o’z ichiga oladi”¹⁹.

D.Xudoyberganova lingvokulturologik birliklarni o’rganishda hamda tahlil qilishda insonning tafakkur olami hamda verbal aloqada bayon etilgan har bir fikr, so’z va matnni o’rganar ekan, tadqiqot markaziga uni idrok etuvchi shaxsni qo’yadi hamda madaniyat va so’z uyg’unligiga quyidagicha ta’rif beradi: “Lingvokulturologik yondashuvlarga ko’ra, matn muayyan xalqning madaniy qadriyatlarini, milliy-mental fikrlash tarzini namoyon etuvchi lingvomadaniy birlikdir. Xususan, pretsedent birliklar madaniy birliklarni avloddan avlodga olib o’tuvchi vosita sifatida namoyon bo’ladi. Tarkibida o’xshatishlar, metaforalar, maqol va frazeologik birliklar, nutqiy etiketlar bo’lgan matnlar o’zida milliy-madaniy qadriyatlarni tajassum etgan lisoniy-madaniy hodisa sifatida qayd etiladi”²⁰. Bundan ko’rinadiki, har bir so’z yoki birikma o’z-o’zidan hosil bo’lmaydi, balki o’sha millat mentaliteti, qadr-qiyamatini va ruhiyatini ochib beradi.

Shu o’rinda o’zbek tilshunosligining lingvokulturologiya yo’nalishida sermahsul izlanish olib borib, kognitiv tilshunoslikka oid dolzarb muammolarni

¹⁶Allayarova S.N. Falsafiy germenevtikaning metodologik jihatlari. – Toshkent: Extremum-Mum Press, 2017. – B.16.

¹⁷Абдулахатов Н., Тошпўлатов И., Носирова У., Жўрабоева У. Махмуд Қошғарийнинг “Девону луғотит турк” асаридаги лексик бирликлар тадқиқи / Ўқув қўлланма. – Тошкент, 2013. – Б.88.

¹⁸Махмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – Б.120.

¹⁹Сафаров Ш. Семантика / Монография. – Тошкент: Ўзбекистон миллий энциклопедияси давлат илмий нашриёти, 2013. – Б.167.

²⁰Худойберганова Д. Матннинг антропоцентриқ тадқиқи. – Тошкент: Фан, 2013. – Б.36.

tadqiq etgan o‘zbek olimlari A.Mamatov, Sh.Safarov, G‘.Hoshimovlarning tilshunoslik ravnaqiga qo‘shgan hissalar ulkanligini ham ta’kidlash zarur²¹.

Lingvokulturemalar tarjimasiga bag‘ishlangan muhim ishlardan N.To‘xtaxo‘jayevaning tadqiqotini qayd etish joiz. Unda *happiness, joy, luck, sadness; baxt, shodlik, omad, qayg‘u* universal lingvokulturemalarining tarjimada frazeologik birliklar bilan ifodalanishi, stilistik vositalar orqali ifodalangan lingvokulturemalarining tarjima xususiyatlariga alohida yondashilganligini ko‘rishimiz mumkin²². N.Amankulovning sifat so‘z turkumiga mansub leksemalarning lingvokulturologik tadqiqi masalalariga bag‘ishlangan ilmiy ishida belgi bildiruvchi leksemaning darajasini ko‘rsatuvchi barqaror lingvokulturemalar qo‘llanib, lingvokulturologik jihatdan sifatni bildiruvchi leksemalar tahlilga tortilgan²³.

Lingvokulturolog olimlar o‘z ilmiy izlanishlarida dastlabki lingvokulturologiya fani atamalarini doimiy ravishda takomillashtirishga harakat qilishdi. Shunga qaramasdan, turli tadqiqotchilarning ilmiy ishlarida ma’lum xususiyatga ega etnospetsifik tushunchalarning terminlari bo‘lgan turli atamalarga duch kelamiz. Shuning uchun ham turli tadqiqotchilar lingvistik va madaniy tushunchalarning alohida jihatlariga e’tibor qaratib, ko‘pincha, ikki jihatning, ya’ni til va madaniyat tutashgan nuqtalarini aks ettiruvchi atamalar yaratishdi. Ushbu hodisani o‘rganish so‘zning semantik tuzilishini ko‘zda tutuvchi nazariya bo‘lib, u tilning kumulyativ funksiyasini nazarda tutadi.

Shuningdek, lingvokulturologiya asoschilaridan V.A.Maslova lingvokulturema atamasi haqida quyidagilarni bayon etadi: “*Lingvokulturema*” V.Vorobyov tomonidan kiritilgan atama hisoblanadi. Bu keng qamrovli dialektik birlikni ifodalovchi sathlararo birlik bo‘lib, lingvistik va ekstralingvistik (konseptual yoki ifoda) ma’noga ega. V.Vorobyov fikricha, lingvokulturema tilshunoslikdagi u belgi bilan birga keladigan madaniy ma’noni o‘z ichiga olgan so‘zlar majmuyidir”²⁴. Albatta, har bir til ma’lum miqdordagi milliy madaniyatni aks ettiruvchi lingvokulturemalarni o‘z ichiga oladi.

A.E.Mamatov lingvokulturemaning yuzaga kelishi va undagi o‘ziga xos xususiyatlar haqida shunday deydi: “Lingvokulturema til sathi birligi deb qaraladi va unda lingvistik, ekstralingvistik dialektik yaxlitlik aks etgan bo‘lib, bu yaxlitlik o‘z ichiga tushunchaga oid hamda predmetga oid mazmunni qamrab oladi. Bu ma’lum bir lingvistik-madaniy jamoada keng qo‘llanadigan ismlar, faktlar,

²¹Mamatov A.E. Zamonaviy lingvistika. – Toshkent: Noshir, 2019; Сафаров Ш. Когнитив тилшунослик. – Жиззах, 2006.; Хошимов Г.М. К теории концептов и их таксономии в когнитивной лингвистике // Систем-структур тилшунослик муаммолари. Филология фанлари доктори, профессор Н.К.Турниёзов таваллудининг 70 йиллигига бағишланган Республика илмий-назарий конференцияси материаллари. – Самарқанд, 2010.

²²Тухтаходжаева Н.А. Бадий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. б. фалс. док. (PhD)... дисс. – Тошкент, 2017. – 141 б.

²³Amankulova N. O‘zbek tilida sifatga oid leksemalarning lingvokulturologik tadqiqi masalalari. Monografiya. – Toshkent, 2021. – 136 b.

²⁴Маслова В.В. Лингвокультурология: учеб. пособие для студ. высш. учеб. заведений. – М.: Издательский центр академия, 2001. – С.58.

bayonotlar, pretsedent matnlar va boshqalarning mavjudini aniqlaydigan lingvokulturologiyani asosini tashkil etuvchi birliklardir”²⁵.

Lingvokulturema bir tomondan lakuna, mifologema, metafora, ramz, stereotiplar kabi birliklar bilan ifodalansa, shakl nuqtayi nazaridan, bular frazeologik birlik, maqol, pretsedent hodisa, grammatik birliklarni o‘z ichiga oladi. Shuni ta’kidlash mumkinki, o‘zbek tilidagi ilmiy nazariyaga ko‘ra, realiya va lingvokulturema bir-birini taqozo qiluvchi tushunchalardir.

Lingvokulturologiyani o‘rganar ekanmiz, turli shakldagi va juda o‘xshash mazmundagi turli atamalarga duch kelamiz. Masalan, o‘zbek tilida “madaniy-lingvistik tadqiqotlarning qimmatli birliklari; rus tilida “*лингвострановедческие ценные единицы*” (Vereshchagin, Kostomarov, 1980), ingliz tilida “*cultural and ethnological units*” (Sheyman, 1994), “*лингвокультурема*” (Vorobyov, 1996), “*национальные социокультурные стереотипы*” (Proxorov, 1997) va boshqalar. Mazkur ifodalar ma’lum bir tilda so‘zlashuvchilarning olamni anglash va uning lisoniy tasvirida aks ettirishning o‘ziga xos usulini namoyon etadi. Yuqorida tilga olingan atamalar lingvokulturologik birliklar sifatida foydalaniladigan yagona atamalar emas. Ko‘plab tadqiqotchilar tomonidan qo‘llanadigan yana bir asosiy va eng ko‘p tarqalgan birlik lingvokulturologik konseptdir. Lingvokulturema konseptga nisbatan murakkab tuzilishga ega. U lingvistik ma’nodan tashqari madaniy ma’nolar (madaniyatga aloqador ma’nolar va ular bilan bog‘liq matn tarkibida kengaytmalar, milliy madaniyat, tarix, jamiyat taraqqiyotiga bog‘liq) xususiyatlarni tashkil etadi. Lingvokulturema maydonlarini aniqlashtirishda til va madaniyat o‘rtasidagi munosabatlarni o‘rganish eng muvozanatlashgan yondashuv hisoblanadi. So‘z ichki shaklini ko‘rib chiqish – ifoda planidan mazmun planiga yo‘naltirilgan, konsept esa mazmundan ifoda planiga qaratilgan.

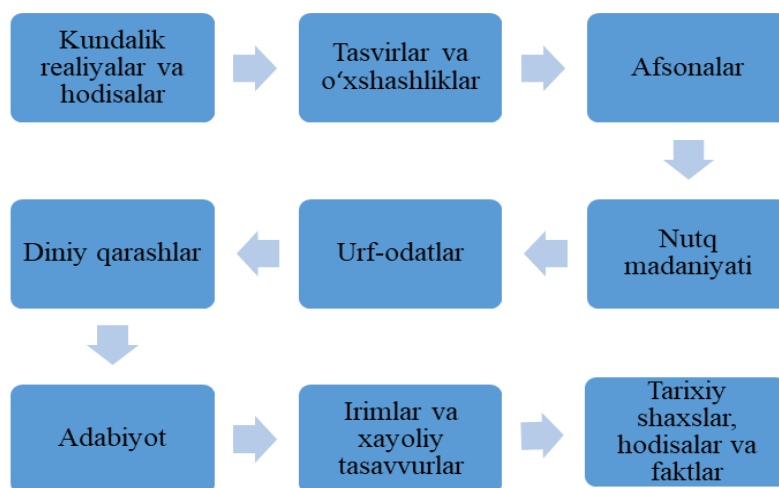
O‘.Yusupovning fikricha, lingvokulturologiyaning asosiy vazifasi milliy madaniyatni lingvistik shaklda ifodalashdir. “Lingvokulturema” tushunchasi chog‘ishtirma tilshunoslik uchun foydali, “zero til – madaniy fakt, biz meros qilib oladigan madaniyatning tarkibiy qismi va, ayni paytda, quroli hamdir. Xalq madaniyati til orqali verballashadi, aynan til madaniyatning tayanch, asosiy tushunchalarini harakatga keltiradi va ularni belgilar ko‘rinishida, ya’ni so‘zlar vositasida ifoda etadi”²⁶. Demak, til va madaniyatning uyg‘unlashuvi lingvokulturemalarda namoyon bo‘ladi.

Dissertatsiyaning “**O‘zbek va ingliz badiiy matnlarida lingvokulturemalar tahlili**” nomli ikkinchi bobi uch fasldan iborat bo‘lib, har bir fasl muayyan bir lingvokulturemaning muhim xususiyatlarini yoritadi hamda quyidagicha ataladi: “*Lingvokulturologik birliklarning semantik tasnifi*”, “*O‘zbek va ingliz badiiy matnlarida denotativ realiyalarning ishlatilishidagi umumiy va farqli jihatlari*”, “*O‘zbek va ingliz badiiy matnlaridagi lakunalarning o‘ziga xos xususiyatlari*”. Ushbu bobda lingvokulturemalarning semantik tasnifi shakllantirilgan bo‘lib, shu tasnif asosida atroflicha tahlillar o‘tkazilgan.

²⁵Mamatov A.E. Zamonaviy lingvistika: o‘quv qo‘llanma. – Toshkent: Noshir nashriyoti, 2019. – B.32.

²⁶Юсупов Ў.Қ. Тилшуносликда янги йўналишлар ва уларда ишлатиладиган айрим истилохлар // Филология масалалари. – Тошкент, 2011. – № 2. – Б.24.

Lingvokulturemaning manbai ma'lum bir madaniy va lingvistik hamjamiyatda keng tarqalgan atrofimizdagi olam haqidagi og'zaki nutqqa xos so'zlardan tashkil topgan. Turli omillar lingvokulturemalar shakllanishida muhim hisoblanadi, masalan, asrlar davomida yuzaga kelgan urf-odat va qadriyatlar, badiiy adabiyotlar hamda tarixiy siymolar, madaniy manbalar ular sirasiga kiradi. Shunga ko'ra, M.Mirjalilova o'zining "Frazeologik birliklar lingvokulturema sifatida" nomli maqolasida lingvokulturemalarning yuzaga kelishi va rivojlanishida quyidagi manbalar mavjud ekanligi haqida ma'lumot berib o'tgan²⁷:



1-rasm. Lingvokulturemalarning yuzaga kelish manbalari

Shunga asoslanib aytish mumkinki, lingvokulturemalarni badiiy matnlarda tahlil qilish ularda mavjud bo'lgan kundalik realiyalar, nutq madaniyati, o'sha davr bilan bog'liq bo'lgan urf-odatlarini o'rganish uchun eng zaruriy manba vazifasini o'taydi. Badiiy asarlarni tahlil qilishda ma'lum milliy-madaniy ma'no ko'lamlarini yetkazib berish juda muhim.

O'zbek tilshunosi M.Qurbonova "Badiiy matnning til xususiyatlari tekshirilayotganida, undagi har bir hodisaga makon va zamon birligi tushunchasini hisobga olib yondashish kerak. Har qanday asar davr va makon bilan bog'liq holda yuzaga keladi. Tarixiy mavzudagi asar tilida muayyan zamon ruhini tashuvchi voqealarning qaysi makonda, qanday muhitda yuz berayotganini oydinlashtiruvchi leksik-grammatik birliklar ishtirok etadi"²⁸, deya ta'kidlaydi. Demak, badiiy matn o'sha davrning madaniy muhitidan kelib chiqqan holda ma'lum xabarlarni kelgusidagi o'quvchi – kitobxon uchun ham yetkazadi.

Badiiy asar faqat adabiy jihatdan emas, balki estetika va mantiq nuqtayi nazaridan ham baholanadi. Badiiy matn boshqa matn turlaridan quyidagi o'ziga xos xususiyatlari bilan farq qiladi: u estetik vazifani bajaradi, mavjud bo'lgan jamiyatning ijtimoiy-madaniy voqeliklarini ifoda etadi. Idrok etish va to'g'ri tushunishga ko'ra kitobxonlar tipologiyasi bo'yicha badiiylikning chegarasi o'zgaruvchan: biror etnik jamoa uchun badiiy me'yor doirasidagi matn boshqa

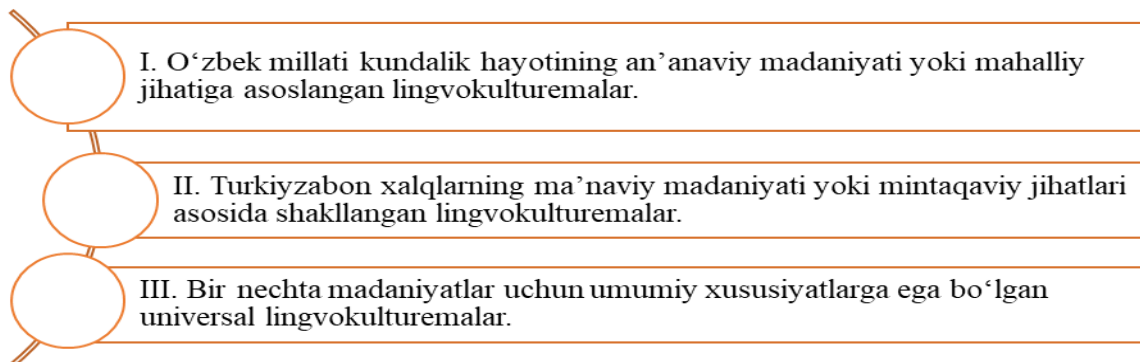
²⁷Mirjalilova M. Frazeologik birliklar lingvokulturema sifatida // International journal of art. ISSN 2181-9297. – Toshkent, 2022. – B.194-200.

²⁸Qurbonova M. Matn tilshunosligi. – Toshkent: Universitet nashriyoti, 2014. – B.49.

madaniyat vakili uchun bunday maqomga ega bo‘lmasligi mumkin. Shunga ko‘ra, har qanday lingvokulturemalar yoki tushunchaning semantik jihatiga yondashishda ushbu omillarga alohida e‘tibor berish talab etiladi:

1. Milliy mentalitet va mentallik xususiyatlarini yetkazish.
2. Milliy qadriyatlar, urf-odatlar, an‘analar bilan bog‘liq ma‘no qatlamlarini ochib berish.
3. Adabiy-badiiy ifodalarning estetik va mantiqiylik jihatlarini namoyon etish.
4. Asar muallifi va qahramonlarning dunyoqarashi, fikrlash tarzi va his-tuyg‘ularini to‘liq ifodalash.

Yuqoridagi xususiyatlardan kelib chiqqan holda, milliy-madaniy xususiyatlarni ifodalovchi lingvokulturemalarning uchta asosiy semantik guruhi mavjud:



Chizmada keltirilgan tasnifga asoslanib, badiiy matnlarda lingvokulturemalarni tahlil qilar ekanmiz, ingliz tilida so‘zlashuvchi o‘quvchilarda milliy-madaniy xususiyatlarni anglash uchun zaruriy bilimlarning yetishmasligi natijasida tarjima matniga tegishli ismlar, geografik nomlar, madaniy va kundalik voqeliklarga tegishli realiyalarga tushuntirishlar yoki maxsus izohli lug‘atlar kiritishni talab qiladi.

Tadqiqot obyekti sifatida biz Abdulhamid Cho‘lponning “Kecha va kunduz” nomli asarini, ingliz tilida esa aynan shu asarning Kristofer Fort tomonidan tarjima qilingan variantini tanladik. Shunday qilib, ikki tilli badiiy matnning turli madaniy ko‘rsatkichlarini o‘rganish va aniqlash mezonlari, unda til asliga ko‘ra jihatlarining mavjudligini, milliy-madaniy xususiyatlari to‘liq saqlanib qolganligini lingvokulturemalar asosida tahlil qilamiz.

“Kecha va kunduz” asarida kiyim-kechak nomlaridan quyidagilar milliy-madaniy xususiyatlarni ifodalash uchun faol foydalanilgan: *do‘ppi, paranji, salla, to‘n, yaxtak, kavish-mahsi, kaltacha, kamzul, chimmat*.

Ijtimoiy hayotda maishiy ishlar uchun xizmat ko‘rsatish binolari va xodimlari: *tashqari, ichkari, machit, xonaqohlar, mingboshi, ellikboshi, amin, sovchi, eshon, murid, ayronchi, o‘gay, kundosh, kelin, aravakash, arava, mirshshab, tegirmonchi, kart, bozor, tandir, boshput, dutor* kabi ko‘plab lingvokulturemalarni uchratamiz.

O‘ziga xos munosabatlar iyerarxiyasiga ega bo‘lgan o‘zbek etnik madaniyati dunyosi lug‘atga kiritilgan boshqa leksemalar yordamida asarda yaratilgan an‘anaviy qadriyatlar tizimi bilan belgilanadi. Bunday ijtimoiy amaliyotlarning (nafaqat kundalik, balki diniy madaniyatida ham) o‘ziga xosligini nutqda

ishlatilgan juda ko‘p lingvokulturemalardan anglash mumkin. Turkiyzabon va musulmon xalqlarning ma’naviy madaniyati yoki mintaqaviy jihatiga ko‘ra badiiy asarda bir qancha lingvokulturemalarni uchramiz; *bomdod, halol-harom, mahram, andisha, haj, misvog, nomahram, muazzin*. XX asr davomida dinning roli siyosiy jihatdan barqaror bo‘lmasa ham, lekin aslida oldindan mavjud ko‘plab diniy an‘ana va amallarning esda saqlanishi natijasida diniy lingvokulturemalar badiiy asarda ko‘plab uchraydi.

Uchinchi tasnifga ko‘ra, bir nechta madaniyatlar uchun umumiy xususiyatga ega bo‘lgan universal lingvokulturemalarda umuminsoniy hamda milliy-madaniy unsurlar mavjud bo‘lib, ular chog‘ishtirilayotgan tillar olam manzarasida aksariyat ekstralingvistik holatlarda namoyon bo‘ladi. Ushbu masalada biz D.B.Gudkovning nuqtayi nazarini to‘liq qo‘llaymiz, ya’ni madaniy-ma’rifiy leksemalarning universal, “umumbashariy” jihatlari milliy belgilangan ma’noda bo‘ladi, chunki “har bir so‘z alohida milliy-madaniy maydonda o‘z maxsus holatini egallab turadi” va, shuni ta’kidlash lozimki, ularning o‘z assotsiatsiyalari va konnotatsiyalari hamda shunga mos ma’no-mazmuni mavjud bo‘ladi²⁹.

“Kecha va kunduz” asarini tahlil qilishda eng ustivor va ramziy jihatdan e’tiborlisi faqatgina “Kecha” qismining saqlanib qolganligi hamda *kecha* so‘zini ifodalovchi “qora” leksemasining milliy-madaniy jihatdan asarga motiv asosida singdirilganligi o‘rganilgan. Bizga ma’lumki, universal lingvokulturemalarda umuminsoniy hamda milliy-madaniy unsurlar mavjud bo‘lib, ular chog‘ishtirilayotgan tillar lisoniy manzarasida aksariyat ekstralingvistik holatlarda namoyon bo‘ladi. “Qora” so‘zi o‘z semantikasiga nafaqat lingvistik, balki tildan tashqari etnomadaniy mazmuni tashkil etgan ekstralingvistik ma’nolarni ham qamrab oladi.

Tahlil qilinayotgan badiiy asardan shu ma’lum bo‘ladiki, muallif aynan “qora” so‘zi bilan bog‘liq bo‘lgan bir qancha tasviriy ifoda qo‘llab, asardagi tagma’no, ya’ni qahramon qismatida yovuzlik, qabohat sodir bo‘lishini ifodalagan. O‘zbek milliy madaniyatida rang bildiruvchi “qora” so‘zi *aza, motam*, ya’ni insonning biror yaqin kishisi vafot etganda kiyiladigan qora libos yoki badiiy matnda shu rangdagi kiyim, “qora chimmat”, “qora paranji” inson tushkunlikka tushib, tarki dunyo qilganda, nimadandir yoki kimdandir qattiq ranjigan holatdagi ruhiyatini ham ifodalagan. Shu tarzda “qora” so‘zining semantik, lingvokulturologik imkoniyatlari badiiy matnda namoyon bo‘lgan.

Ba’zida tarjima jarayonida qahramonlar ramziy qiymatining oshishi uchun ularning madaniy o‘ziga xosligini ifodalashda lingvokulturemalar muhim ahamiyatga ega. Etnik ma’nolarni adekvat uzatishning mumkin emasligi ma’lum bir madaniy matn bilan bog‘liq mazmunli xabarning yo‘qolishiga olib keladi. Bu boshqa madaniyatlarda qabul qilingan neytral atama va realiyalarning lingvistik shakllari lingvokulturemalarning semantik maydonini “madaniylashtirish” bilan birga yuzaga keladi. Xalq an‘analarining barqaror unsurlari bo‘lgan takrorlanuvchi

²⁹Гудков Д.Б. Теория и практика межкультурной коммуникации. – М.: Гнозис, 2003. – С.286; Хузин И.Р. Прецедентные тексты как лингвокультурные компоненты коммуникации // Global scientific potential germanic languages. – Казан, 2020. – № 1 (106), – С.104-107.

realiyalar ma'lum bir asarning timsoliga aylanadi, chunki ularsiz asarning chuqur mazmuni va semantik asoslarini anglab bo'lmaydi. Realিয়া turli madaniyatning milliy o'ziga xosliklarini aniq namoyon qiladi. Ularga qiyosiy lingvokulturologik tadqiqotlarning element birliklari sifatida qarash mumkin. Ammo denotativ realiyalar haqidagi masala birinchi o'rinda milliy-madaniy axborotni aniqlash, mazmun va ifoda planlarini o'rganish, shuningdek, ushbu so'zlar bilan ifodalangan predmetlarning vazifasiga ko'ra farqlarini tadqiq etish masalasi o'z yechimini kutmoqda.

“Bozor” atamasi ingliz tiliga Yaqin Sharq, Janubiy Osiyo va Shimoliy Afrika hududlarida savdo olib borgan savdogarlar bilan o'zaro aloqada bo'lgan tadqiqotchilar va sayohatchilar nutqida muomalada mavjud bo'lgan. Ingliz tilida so'zlashuvchi mamlakatlarga “bozor” so'zini fors lug'atshunos va sharqshunos olimi Jon Richardson kiritgan. J.Richardson 1777-yilda o'zining “Fors, arab va inglizcha lug'at”³⁰ini nashr etdi, unda “bozor” atamasi boshqa ko'plab fors va arabcha so'zlar qatoriga kirishiga qaramasdan, bu so'zning bir nechta ta'riflari, tarjimalari va tushuntirishlari taqdim etilib, ingliz tilida so'zlashuvchilarga kengroq til va madaniy bilimlardan foydalanish imkonini berdi.

Asarda 27 o'rinda “dutor” so'zining qo'llanganligini ko'rishimiz mumkin. Badiiy asarda o'sha davr bilan bog'liq bo'lgan ko'plab yoshlarning mashg'ulotida dator mavjudligi ko'rinadi. Tarjimada bu so'z aynan transliteratsiya holatida saqlanib qolgan:

Bir emas, ikki dator va ikki yaxshi datorchi, bir nechta o'yinchi, Zebixondan boshqa yana ikkita ovozi durustgina yosh juvonlar kelishdi (A.Cho'lpon, Kecha va Kunduz – B.33).

Zebi was joined by not one, but two dutar players, a few dancers, and two singers (Ch.Fort tarjimasi, Night and day. – B.71).

Bizga ma'lumki, “dutor” deb nomlangan cholg'u asbobi realiya bo'lib, bevosita lingvokulturemaga ishora qiladi. Dutor – O'rta Osiyo va Eron madaniyatlarida keng tarqalgan an'anaviy torli cholg'u. Ingliz tilida ham shunday ma'lumot berilgan. “Dutar – a two-stringed instrument popular in Central Asia”³¹. Bu ikki torli uzun bo'yinli, nay yoki barmoqlar bilan torlarni chertib chalinadi. “Dutor” atamasining lingvokulturema sifatida qo'llanishi dutorning an'anaviy tarzda chalinadigan hududlarda madaniy ahamiyati va e'tirofini aks ettiradi. Cholg'u O'rta Osiyo va Eron musiqa an'analari alohida o'rin tutadi va uning nomi o'ziga xos madaniy amaliyotlar, ijrolar va u qo'llanadigan musiqa janrlari bilan bog'liq bo'lgan. “Dutor” realiyasi, madaniyat va musiqa o'rtasidagi bog'liqlikni o'zida mujassamlashtirib, tegishli mintaqalarning musiqiy merosi va o'ziga xosligida dutorning mavjudligi va ahamiyatini ko'rsatib beradi.

Ingliz tilidagi badiiy matnlarda yoki so'zlashuvda mavjud bo'lgan “hulk” so'zining lug'atda ko'rsatilgan semantik mundarijasiga ahamiyat bersak:

“Hulk – refers to a ship that is no longer seaworthy and has been permanently moored or anchored in the realm of maritime history. These vessels

³⁰ <https://sentence.yourdictionary.com> (murojaat sanasi: 23.04.2023).

³¹ <https://en.wikipedia.org/wiki/Dutar> (murojaat sanasi: 11.03.2024).

*are often stripped of their masts and rigging, and they are typically used as floating platforms for various purposes, such as storage, workshops, or even as prisons. Hulks were commonly used during the 18th and 19th centuries*³².

Ushbu soʻzning tarjimasida XVIII va XIX asrlarda turli maʼnolarda, yaʼni savdo, koʻp narsalarni saqlovchi ombor hamda qamoqxona vazifasini bajaruvchi ulkan va bahaybat kemalarga nisbatan qoʻllanganligini koʻrishimiz mumkin. Ayrim manbalarda qirgʻoqda qolib ketgan anchadan beri foydalanilmagan ulkan kema korpusiga nisbatan ham qoʻllangan. Lekin hozirgi paytda badiiy obraz sifatida ulkan super qahramonga nisbatan *hulk* soʻzining ulkan va katta xususiyatlaridan kelib chiqqan holda madaniy konnotativ asosida yuzaga kelganligini koʻrishimiz mumkin. Bunday madaniy konnotativ asosda yuzaga kelgan badiiy matnlarda obrazlarga qoʻshimcha maʼno yuklovchi lingvokulturemalar tarjima jarayonida lakunalik xususiyatini namoyon etadi. Shuningdek, bunday soʻzlar boshqa madaniy makonda toʻliq anglashilmaydi. Bu jihatlardan oʻzbek badiiy matnlaridagi *boʻtalogʻim, Vavagʻ, Sarvi noz, Sarvi ravn, Yosuman, Oyimsupurgi, Boʻtakoʻz, Koʻrnamak, Tirmizak, Shum* kabilarni koʻrsatish mumkin. Ingliz tili badiiy matnlaridagi *Windjammer, Three-decker, Scorpion fish, Fishwife, Backwoodsman, Lad, Buddy, Miss* kabilar shular jumlasidandir.

Yuqoridagi misollar shuni tasdiqlaydiki, tilning faqat birlamchi ifodalanishida cheklanib qolgan tilshunoslik lingvistik xatolarning oldini olish uchun yetarli emas. Bundan tashqari, madaniyat til tuzilishining tarkibiy qismi sifatida namoyon boʻladi. Shunga binoan, tarjimon faqat lingvistik xususiyat boʻyicha emas, balki oʻsha mamlakatning milliy-madaniy realiyalari hamda ularning lakunalik xususiyatlarini ham tadqiq etish uchun tilshunos yordamiga muhtoj boʻladi,

“Lingvokulturemalar tarjimasining lingvistik xususiyatlari” deb nomlangan tadqiqotning uchinchi bobi *“Lingvokulturemalar tarjimada madaniyat tashuvchi omil sifatida”, “Lingvokulturemalarning milliy-madaniy jihatini tarjima qilish usullari”, “Murakkab sintaktik butunliklar tarjimasining lingvokulturologik tahlili”* kabi qismlardan iborat boʻlib, mazkur bobda ingliz va oʻzbek badiiy matnlaridagi tarjima bilan bogʻliq muammolar hamda lingvokulturemalarni tarjima qilishda duch keladigan murakkab sintaktik butunliklarning tarjima tahlili amalga oshirilgan. Asar tarjimoni hamisha tarjima bilan bogʻliq madaniy maʼlumotlar bilan aloqada boʻlgan til yordamida ushbu maʼlumotlarni berish jarayonida tilshunoslik, madaniyatshunoslik, etnografiya va psixolingvistika kabi bir nechta fundamental fanlar chorrahasiga duch keladi. Demak, badiiy matn tarjimasini interaktiv jarayon hisoblanib, boshqa til madaniy xususiyatlarini hisobga olishni talab qiladi. Asarning asl matnidagi madaniy birliklar, yaʼni lingvokulturemalar etnik va ijtimoiy-madaniy oʻziga xoslikni ifodalaydi.

Asarning tarjima matn shaklidagi muqobilini yaratish tillararo va madaniyatlararo muloqot doirasida muqobilsiz leksikaning bir necha tarjima turlaridan foydalangan holda amalga oshirilgan. Milliy-madaniy maʼnolarni

³² <https://languages.oup.com/google-dictionary-en/> (murojaat sanasi 11.01.2024).

ifodalovchi inglizcha soʻz va iboralar asarning madaniy asosini tashkil qiladi va, koʻpincha, ikkinchi tilda ekvivalenti yoki tarjimaga ega emas. Asl hamda tarjima matnlarini qiyosiy tahlil qilishda lingvokulturema guruhlarining etnomadaniy jihatdan oila aʼzolarining nomlari va ularga murojaat qilish turlari, mifologik va diniy nomlar, kundalik buyumlar hamda idishlarning nomlari, yashash sharoitining ichki qismidagi elementlarning belgilari, uy, mebel va kiyim-kechak kabilarni koʻrishimiz mumkin.

Tadqiqotimizning yana bir obyekti – Jeyn Ostin tomonidan yozilgan “Andisha va gʻurur” oʻzbek kitobxonlariga M.Ismoilova tomonidan tarjima qilingan boʻlib, muallif koʻp hollarda asarning rus tilidagi tarjimasiga asoslanganligini taʼkidlaydi. Dissertatsiyada asar tarjimasining milliy-madaniy jihatlarini ingliz nutqidagi murojaat shakllarida, tarixiy davr bilan bogʻliq boʻlgan liboslar, kasb-hunarga oid soʻzlarda mavjudligi tahlil qilingan. J.Ostin asarining ingliz tilshunosligidagi milliy-madaniy jihatdan oʻrganilgan tadqiqotlarga koʻra XVIII-XIX asrlar oraligʻida Angliyada ayollar kiyimlari Fransiyada paydo boʻlgan yangi uslublarga asta-sekin tarqala boshlaganligi qayd etiladi. Milliy nomlanishga ega boʻlgan “*frocks*” va “*chemisett*”, qattiq yoqali koʻylaklar, “*cravat*”, “*vests*” kravat va jiletlar kiyim-kechakni toʻldirgan³³.

No governess! How was that possible? Five daughters brought up at home without a governess! (J.Austin, *Pride and prejudice*. – P.147).

– **Guvernantkangiz boʻlmagan? Aqlga toʻgʻri kelmaydi! Beshta qiz guvernantkasiz oʻsgan! Bunaqasini hech eshitmaganman** (M.Ismoilova tarjimasini, *Andisha va gʻurur*. – B.178).

Asarni oʻzbek tilida oʻqiyotgan kitobxon uchun ham *guvernantka* yangi madaniy maʼlumot boʻlib, ingliz milliy-madaniy xususiyatlarini ochib berishda qoʻllangan. “*Governess*” soʻzi oila farzandlariga taʼlim va tarbiya berish uchun uy xoʻjaligida ishlaydigan ayolni anglatib, leksema tarkibidagi *boshqarmoq* soʻzidan kelib chiqqan. *Guvernantka* bolalarning akademik va axloqiy tarbiyasi uchun masʼul boʻlgan, ota-onalardan koʻra koʻproq malakaga ega boʻlib, oʻsha davrdagi ijtimoiy-madaniy rivojlanishdagi vazifalari – tillar, adabiyot, tarix, matematika kabi akademik fanlarni, shuningdek, musiqa, sanʼat, odob-axloq va boshqa ijtimoiy layoqatlarni oʻrgatishda oila bolalarining rivojlanishiga hissa qoʻshgan. Guvernantka, odatda, oila bilan yashagan va oʻzining shaxsiy xonasiga ega boʻlib, oila xizmatkorlaridan alohida ovqatlangan. Bu soʻz rus tilidan oʻzlashgan soʻz sirasiga kiradi. Oʻzbek tiliga tarjima jarayonida “*enaga*” soʻzini adaptatsiya usulida saqlab qolinganda, ingliz madaniyatning ijtimoiy-madaniy rivojida yuzaga kelgan bunday kasb egalarining mohiyati toʻliq ochilmay qolgan boʻlar edi. Shu jihatdan kelib chiqib, bu soʻzning badiiy matn tarjimasida kirib kelishi oʻrinli hisoblanadi. Ingliz milliy-madaniy xususiyatlarini shu soʻzlar orqali koʻrishimiz mumkin: *kareta, pomeste, ser, bal, koʻk syurtuk, ledi, dvoryan, oʻn ming funt, kavalerlar, pansionlar, baronet tituli, ekipaj, kareta, fortepiyano, polkovnik, chinovnik, proporshik, mundiri, kapitan, guvernantka*.

³³Chia-Le L. The Politics of Architecture and Landscape in Jane Austen’s Novels. – USA: Harvard University March, 2023. – 87 p.

Ingliz tilida mavjud bo'lgan yuqoridagi lingvokulturemalar badiiy matn tarjimasida rus tiliga kirib kelgan. O'zbek tarjimonlari jahon adabiyotining mumtoz asarlarini rus tili orqali tarjima qilganliklari sababli, ayrim madaniy so'zlar o'zbek tiliga rus tili transliteratsiyasi asosida kirib kelgan va badiiy matnlarda saqlanib qolgan. O'zbek tilida ushbu madaniy so'zlarning o'ziga xos muqobili mavjud bo'lsa-da, rus tili vositachiligi tufayli o'zbek badiiy matnida ruscha transliteratsiyaga ega so'zlarning ustunlik qilganini ko'rsatadi.

Lingvokulturemalarni milliy-madaniy jihatdan tarjima qilish usullariga ko'ra tahlil qilganimizda, transliteratsiya, transkripsiya, kalkalash, adaptatsiya tarjima usullari samarali qo'llanganligini ko'rishimiz mumkin. Tadqiqotda "Kecha va kunduz" asarining Kristofor Fort tomonidan tarjima qilingan "Night and Day" versiyasidagi 232 ta lingvokulturemadan 130 tasi tahlil qilingan va izohlangan holda ilmiy xulosalar chiqarish uchun ma'lumotlar dalillangan. Tahlil qilish jarayonida lingvokulturemalarning tarjimasida foydalanilgan yondashuvlarni ko'rib o'tdik. Ko'p hollarda milliy-madaniy so'zlarning ma'nosi maqsadli til matniga o'tkazilganda qiyinchilik yuzaga kelganligi tahlillardan ayon bo'ldi. Buning sababi, madaniyatga xos ko'plab xususiyatlar adekvat tarjima holatida ifodalangan bo'lib, barcha madaniy so'zlarning to'liq shaklda saqlanib qolishi tarjima qilinayotgan tilda kitobxonni bezdirib qo'yishi kuzatiladi, shu sababli ba'zi holatlarda so'zma-so'z tarjima va kalkalashdan foydalanish zarurati tug'ilganini ko'rishimiz mumkin.

Ikki tildagi badiiy matnlar tarkibida uchraydigan, chog'ishtirilayotgan lingvokulturologik xususiyatlarni aks ettiruvchi murakkab sintaktik butunliklar chuqur tahlil qilingan. Tadqiqot natijasida bunday birliklarning tarjima jarayoni bilan bog'liq sintagmatik, pragmatik, tarixiy-genetik hamda madaniy-estetik jihatlari ilmiy asosda dalillangan. Ayniqsa, matn ko'rinishidagi lingvokulturemalarda voqea va hodisalarning yaxlit holda kontekstda namoyon bo'lishi orqali, tasviriy ifodaga ko'ra madaniy xususiyatlarni bir butunlikda aks ettirish imkonini berishi qayd etilgan. Bunday murakkab sintagmatik xususiyatga ega lingvokulturemalarning ifodalanishi tarjima jarayonida nisbatan qulaylik tug'dirishi ilmiy jihatdan asoslangan.

XULOSA

1. Lingvokulturologiya zamonaviy an'analar va madaniy qadriyatlar asosida til va madaniyat o'rtasidagi munosabatlarni birlashtirib, yaxlit mazmuni taqdim etuvchi soha sifatida e'tirof etiladi. Undagi lingvokulturemalar, ya'ni muqobilsiz leksik birliklar lingvokulturologiyaning ustivor masalalaridan biri sanaladi.

2. Lingvokulturemalarning badiiy matnlardagi o'rni va ularni chet tiliga tarjima qilish usullarini aniqlash zamonaviy tilshunoslik, qiyosiy adabiyotshunoslik va tarjimashunoslikda keng tadqiq etiladi. Bu jarayonda lingvokulturemalarning leksik-semantik, milliy-madaniy, universal va uslubiy xususiyatlarini aniqlash ushbu ilmiy yo'nalishning nazariy va amaliy asosini tashkil etadi. Muqobilsiz leksikani tadqiq etish lingvokulturologik, konseptologik, etnik va kognitiv-pragmatik yo'nalishlarda amalga oshiriladi. Lingvokulturemalar

shakllanishida omil bo'luvchi urf-odat va qadriyatlar, ularning ma'naviy mulki hisoblangan adabiyot namunalari hamda tarixiy siymolar, madaniy manbalarni tahlil qilish muhim.

3. Muayyan badiiy asarning asl va tarjima matnlarida milliy-madaniy xususiyatlarni ifodalovchi lingvokulturemalarning uch asosiy semantik guruhi mavjud: ma'lum millatning kundalik hayotiga xos an'anaviy madaniyati yoki mahalliy jihatiga asoslangan lingvokulturemalar; xalqlarning umumiy ma'naviy madaniyatini aks ettiruvchi lingvokulturemalar; turli madaniyatlar uchun umumiy xususiyatga ega universal lingvokulturemalar.

4. Badiiy asar tahlilida assotsiativ xususiyatga ega bo'lgan lingvokulturemalar mavjud bo'lib, ular badiiy matnning asosiy milliy-madaniy xususiyatlarini shakllantiradi. Mazkur jarayonda ontologik assotsiatsiyalar semantik makonni yuzaga keltiradi.

5. Lingvokulturemalarni, asosan, predmet hamda voqeliklarga qaratilgan realiyalar yaqqol namoyon etadi. Realiyalar moddiy narsalar, hodisalar, tushunchalarning tarixiy davr bilan to'g'ridan to'g'ri bog'liq bo'lgan nomlari bo'lib, ular lingvokulturologik yondashuv doirasida til va madaniyatning lisoniy xususiyatlarini o'rganishda muhim ahamiyat kasb etadi.

6. Lingvokulturemalarni tarjima qilish jarayonida lakuna, ya'ni leksik bo'shliq hodisasi yuzaga keladi. Ularning etimologiyasini o'rganish lakuna tarkibidagi milliy-madaniy axborotni to'laqonli anglash imkoniyatini yaratadi.

7. Badiiy matnlarda lingvokulturemalarni tarjima qilishda, tarjimaning muqobilik turlari dinamik tarzda o'zgarishlarni taqdim etishga xizmat qiladi, ya'ni o'quvchi uchun hissiy va ekspressiv salohiyat ta'sir kuchi bu matnning aslidek o'quvchiga ta'sir qilish bilan barobar bo'lishi tarjimondan ijodiy yondoshuvni talab qiladi. Asar matnidagi madaniy birliklar, ya'ni lingvokulturemalar etnik va ijtimoiy-madaniy o'ziga xoslikni ifodalaydi. Asarning tarjima matnini yaratish tillararo, madaniyatlararo muloqot doirasida muqobilsiz leksikaning bir necha tarjima turlaridan foydalangan holda amalga oshiriladi.

8. Muayyan lingvokulturema ifodasi bo'lgan birliklar badiiy matnlarda dastlab individuallik va obrazlilikni namoyon etadi. Shu bois, tarjima jarayonida ham o'ziga xos shaxsiy muallif yondashuvini hisobga olish, ham olamning konseptual va lisoniy manzarasini to'g'ri idrok etish muhim.

9. Tarjima tahliliga ko'ra lingvokulturemalarni tarjima qilishda ularning xususiyatlaridan kelib chiqqan holda, transkripsiya, transliteratsiya, kalkalash, adaptatsiya, so'zma-so'z tarjima turlari orqali bilvosita tarjimadan foydalanilgan. Transliteratsiya so'zlar va iboralarning madaniy shaklini, ayniqsa, o'ziga xos milliy-madaniy ahamiyatga ega bo'lgan nomlar yoki lingvokulturemalar bilan ishlashda, ularni saqlab qolishda ko'p qo'llangan usul ekanligi namoyon bo'ldi.

10. Matn ko'rinishidagi lingvokulturemalar, shuningdek, sintagmatik va pragmatik yaxlitlikni hosil qiladi. Lingvokulturema matnning maqsad hamda kommunikativ vazifasiga xizmat qilgan holda, matn muallifi tomonidan qo'llangan muayyan uslubiy-ekspressiv vositani o'quvchiga yetkazadi.

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FERGANA STATE UNIVERSITY

MIRZAEVA GULBAKHOR SOKHIBOVNA

**SEMANTIC STUDY OF LINGUOCULTUREMES IN UZBEK AND
ENGLISH LITERARY TEXTS AND PROBLEMS OF THEIR
TRANSLATION**

10.00.06 – Comparative Literature, Contrastive Linguistics and Translation studies

ABSTRACT
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INTRODUCTION (PhD) dissertation annotation)

The relevance and necessity of the dissertation The scope of research in linguoculturology, semantics, and text linguistics is continuously expanding within global linguistics. In translation studies, the exchange of cultures in the world community, along with the unique national-cultural, spiritual-educational, ethnographic, and religious views of each nation and their closely related peculiarities, hold a central position. From this perspective, the study of linguoculturological units, which carry semantic features as cultural information, is considered a priority task in modern linguistics. This is because linguocultuemes, as irreplaceable lexical units, are essential linguistic units in the translation process between different language systems. They reflect unique lexical-semantic differences and concepts and phenomena that are deeply culturally loaded. Furthermore, they hold significant practical importance in facilitating intercultural communication and ensuring adequate translation.

Linguoculturology is evaluated in world linguistics as a new integrative field of knowledge that embodies national language, demonstrates its characteristics, and encompasses material and spiritual culture along with the results of related research. To translate national literatures from one language to another through artistic translation, to develop them and expand intercultural relations, and to strengthen communication competencies between peoples, the effective use of linguocultuemes that express national-cultural characteristics is of great importance. In particular, the necessity of creating culture-related dictionaries within the anthropocentric paradigm is directly linked to the national-cultural content of words. Accordingly, the necessity of deeply studying the national-cultural aspects of linguistic units serves to define the connection between language and culture, creating a basis for the development of scientific and theoretical foundations in the field of linguoculturology.

In recent years, our country has intensified efforts to promote national self-awareness, enhance public spirituality, and introduce artistic heritage to the world. In this era of globalization, there's a growing focus on translating masterpieces of world culture into Uzbek, thereby familiarizing readers with universal values, and conversely, translating highly artistic works of the Uzbek people into foreign languages.

In the field of translation studies, the challenges of translating linguocultuemes, universal concepts, and national-cultural concepts are being explored. The interaction and synthesis of language, human beings, and culture form the basis of these studies. Currently, there's a growing need for the adequate expression of Uzbek literary works in artistic translations. This highlights the importance of conducting in-depth research in translation studies to examine the ways in which national-cultural traditions and customs of peoples are expressed in language. In the new era of reforms underway in our country, it is crucial that "Each of us should regard attention to the state language as attention to

independence, and respect and loyalty to the state language as respect and loyalty to our Motherland, making such a view a rule of our lives”¹. To this end, studying the role and unique characteristics of linguocultures in Uzbek literary texts, and the ways to preserve their lexico-semantic, national-cultural, universal, and stylistic aspects in English translation, will contribute to further improving the scientific and practical foundations of modern linguistics, text studies, comparative literature, and translation studies. This will be achieved through linguocultural, conceptological, ethnofolkloristic, and cognitive-pragmatic approaches.

This dissertation research contributes to a certain extent to the implementation of the tasks outlined in the decrees of the President of the Republic of Uzbekistan: Presidential Decrees PF-5847 (October 8, 2019): “On Approving the Concept of Development of the Higher Education System of the Republic of Uzbekistan until 2030.”. PF-5850 (October 21, 2019): “On Measures to Radically Increase the Prestige and Status of the Uzbek Language as the State Language”. PF-60 (January 28, 2022): “On the Development Strategy of New Uzbekistan for 2022-2026”.

Relevance of the research to the priority directions of science and technology development in the republic. This research was carried out in line with Priority Direction I of the Republic's science and technology development: “Forming a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual, and educational development of an information society and democratic state”.

The level of study of the problem. In the second half of the 20th century, an ethnic renaissance, characteristic of a new era, led the way in global linguistics. This created a foundation for scientific research in literary criticism, translation studies, ethnography, and psychology, especially in the field of linguoculturology within linguistics. Notably, European and American linguists such as V.Humboldt, E.Sapir, B.Whorf, B.Malinowski, N.Tolstoy, G.Lakoff, E.Benveniste, R.Lado, E.Nida, and I.Weisgerber researched the unique characteristics of peoples and the theoretical foundations of linguoculturology from various perspectives².

The relationship between language and culture has been researched by Russian linguists V.Maslova, V.Teliya, V.Vorobyov, M.Golovanivskaya, Y.Stepanov, D.Maltseva, V.Karasik, E.Sheygal, N.Alefrenko, R.Frumkina. Uzbek scholars who have investigated this relationship include N.Makhmudov,

¹“Миллий ўзлигимиз ва мустақил давлатчилигимиз тимсоли”. Президент Шавкат Мирзиёевнинг ўзбек тилига давлат тили мақоми берилганининг ўттиз йиллигига бағишланган тантанали маросимдаги нутқи / Халқ сўзи. – Тошкент, 2019, 22 октябрь. – № 218 (7448). – Б.1. (murojaat sanasi: 23.03.2024).

²Гумбольдт В. фон. Язык и философия культуры. – М., 1985; Sapir E. Time perspective in Aboriginal American culture, a Study in Method. – Ottawa: Geological survey memoir, 1916. – № 13; Уорф Б.Л. Отношение норм поведения и мышления к языку // Новое в зарубежной лингвистике. Вып. – М., 1960.– № 1.; Malinowski B. A scientific theory of culture and other essays. – USA: University of North Carolina Press, 1944; Толстой Н.И. Язык и культура (некоторые проблемы славянской этнолингвистики) // Русский язык и современность. Проблемы и перспективы развития. – М., 1991; Лакофф Д. Когнитивная семантика. Язык и интеллект. – М., 1995; Бенвенист Э. Общая лингвистика. – М.:УРСС, 2002; Kramsch S. Re-reading Robert Lado, 1957, Linguistics across Cultures // Applied linguistics for language teachers. Classic book review. – USA: Blackwell Publishing Ltd, 2007. – №2.; Nida E.A. Language and Culture // Entreculturas. ISSN: 1989- 5097. Fecha de publicación: 27-03-2009, – №1; Вайсгербер Й.Л. Родной язык и формирование духа. Пер. с нем. // Weisgerber J.L. Muttersprache und geistesbildung. – М.: URSS, 2009.

Sh.Safarov, A.Mamatov, G.Khoshimov, D.Khudoyberganova, Sh.Makhmarayimova, Sh.Usmanova, N.Amankulova, Z.Marufova, and others³.

Among the studies on the synthesis of linguoculturology and translation theory in world linguistics, the research of scholars like G.Tomakhin, V.Gak, J.Darbelnet, J.Vinay, and L.Venuti holds particular significance. Similarly, in Uzbek linguistics, the investigations by scholars like G.Salomov, M.Umarkhojaev Z.Sadikov, D.Khoshimova, and K.Karimov are especially important⁴.

In Uzbek linguistics, a number of studies have been conducted on linguocultures, among which N.Tokhtakhojayeva's research deserves special mention. Her work specifically investigated how universal linguocultures such as *happiness, joy, luck, and sadness* are expressed through phraseological units in translation, and explored the translation features of linguocultures highlighted by stylistic devices⁵.

In O.Fayzullayev's research, the universal, national-cultural, lexico-semantic, and stylistic features of linguocultures are identified using examples from

³Маслова В.А. Лингвокультурология. – М.: Академия, 2001; Телия В.Н. Русская фразеология // Семантический, прагматический и лингвокультурологический аспекты. – М., 1996; Воробьев В.В. Лингвокультурология. – М.: Рос.ун-т дружбы народов, 2006; Головановская М.К. Французский менталитет с точки зрения носителя русского языка. – М.: МГУ, 1997; Степанов Ю.С. Константы. Словарь русской культуры. Опыт исследования. – М.: Языки русской культуры, 1997; Мальцева Д.Г. Германия: страна и язык: Лингвострановедческий словарь. – М.: Издательство Астрел, 2001; Карасик В.И. Лингвокультурные концепты // Языковой круг: личность, концепты, дискурс. – М.: Гнозис, 2004; Шейгал Е.И. Семиотика политического дискурса: Дисс. ...док. филол. наук. – Волгоград, 2000; Алефиренко Н.Ф. Лингвокультурология: ценностно-смысловое пространство языка: учеб. пособие. – М.: Флинта Наука, 2010; Фрумкина Р.М. Психоллингвистика: что мы делаем, когда говорим и думаем. – М.: Препринт WP6, 2004; Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab ... // O'zbek tili va adabiyoti. – Toshkent, 2012. – № 5; Сафаров Ш. Семантика. Монография. – Тошкент: Ўзбекистон миллий энциклопедияси давлат илмий нашриёти, 2013; Mamatov A.E. Zamonaviy lingvistika: o'quv qo'llanma. – Toshkent: Noshir, 2019; Хошимов Г.М. К теории концептов и их таксономии в когнитивной лингвистике // Систем-структур тилшунослик муаммолари. Филология фанлари доктори, профессор Н.К.Турниёзов таваллудининг 70 йиллигига бағишланган республика илмий-назарий конференцияси материаллари. – Самарқанд, 2010; Худойберганова Д. Матнинг антропоцентрик тадқиқи. – Тошкент: Фан, 2013; Махмараимова Ш.Т. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017; Usmanova Sh. Lingvokulturologiya / Darslik. – Toshkent: Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, 2019; Amankulova N. O'zbek tilida sifatga oid leksemalarning lingvokulturologik tadqiqi masalalari. Monografiya. – Toshkent, 2021; Маруфова З.Н Мумтоз бадий матнларда “гўзаллик” концептининг вербаллашуви: Филол. фан. б. фалс. док. (PhD) ... дисс. – Фарғона, 2022.

⁴Томахин Г.Д. Реалии-американизмы / Пособие по страноведению: учеб. пособие. – М.: Высшая школа, 1988; Gak V.G. Translation and Relevance: Cognition and Context. – Oxford: Blackwell, 1991; Darbelnet J., Vinay J.P. Comparative Stylistics of French and English // A Methodology for Translation. – Amsterdam: Philadelphia. John Benjamins Publishing Company, 1995; Venuti L. Strategies of translation / Routledge encyclopetia of translation studies by Baker. – London: Taylor and Francis Books Ltd., 2001; Саломов Ф. Тил ва таржима. – Тошкент: Фан, 1966; Умархўжаев М. Таржима дунёси ва унинг фалсафаси. // Таржиманинг лингвокогнитив, коммуникатив-прагматик ва лингвокультурологик аспектилари. – Андижон: Andijon nashriyot-matbaa, 2015; Садиқов З. Юсуф Хос Ҳожиб “Қутадғу Билиг” асарининг немисча ва инглизча таржималари қиёсий-қоғиштирма таҳлили: Филол. фан. док. ... дисс. – Тошкент, 2020; Khoshimova D.M. Scientific terms and comparative style in “Baburname” // International scientific journal Theoretical and Applied science. ISSN: 2409-0085, 2015. – P.55-57; Каримов К. Маданиятлараро мулоқот ва таржима муаммолари // ФарДУ. Илмий хабарлар. – Фарғона, 2018. – № 2. – В.76-79.

⁵Тухтаходжаева Н.А. Бадий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017.

Uzbek children's folklore and the fairy tale genre. He also discusses and substantiates equivalent translation options for rendering them into English⁶.

While the researchers mentioned above have revealed the characteristics of linguocultemes as cultural units, the issues of unifying the naming of linguocultural units and in-depth analysis of linguocultemes in bilingual literary texts remain pressing. Furthermore, classifying their semantic-associative aspects, defining the paradigmatic and syntagmatic relationships of lexemes and larger units, identifying the uniqueness of national and cultural aspects, and determining and implementing translation methods from one language to another in bilingual literary texts still lack sufficient resolution.

Alignment of the research topic with the scientific research activities of the higher education institution where the dissertation was completed. The dissertation was carried out within the framework of the Fergana State University's scientific research plan, under the topic "Lexical-Semantic System of Language, National-Cultural Features, and Problems of Translation Studies".

The aim of the research is to identify the lexical-semantic and national-cultural characteristics of linguocultemes in Uzbek and English literary texts, and to reveal the methods of their application in the translation process.

The objectives of the research:

to identify the lexical-semantic characteristics of linguocultemes in Uzbek and English literary texts from a comparative perspective.

to study the common and differing aspects in the use of denotative realia across various linguocultural contexts.

to determine the translation features of universal linguocultemes in Uzbek and English literary texts and classify their semantic-associative aspects.

to establish the dependence of translation adequacy for linguocultemes in literary texts on both linguistic and non-linguistic factors.

to demonstrate, with examples from Uzbek and English literary texts, the translator's skill in preserving national color associated with linguocultemes in translation, along with the stylistic possibilities and limitations.

The object of the research is the linguocultemes found in Uzbek and English literary texts, and their translations.

The subject of the research is the lexical-semantic, ethnolinguistic, and linguocultural characteristics of linguocultemes in Uzbek and English literary texts when translated.

Research methods. The research employed several methods to illuminate the topic, including linguistic description, etymological analysis, functional-semantic analysis, and hermeneutic analysis.

The scientific novelty of this research lies in the following points:

For the first time, the lexical-semantic characteristics of linguocultemes in Uzbek and English literary texts have been analyzed comparatively, categorized into those specific to the Uzbek nation, common to Turkic-speaking peoples, and

⁶Файзуллоев О.М. Ўзбек фольклоридаги лингвокультуремаларнинг инглизча таржимада берилиши (болалар фольклори ва эртақлар мисолида): Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2019.

universal across several cultures. This analysis has identified social-historical commonalities in the use of denotative realia and distinguishing features in the expression of national color.

It has been semantically and associatively demonstrated, with examples, how connotative realia – such as *Qovoq*, *Bo'taloq*, *Vavag'* (Uzbek) and *Hulk*, *Windjammer*, *Wooden-head* (English) – which are artistic images affected by the phenomenon of lacuna due to extralinguistic factors in different linguocultural environments, create a cultural-semantic void by carrying additional meaning.

The features related to the translation of universal linguoculturemes in Uzbek and English have been identified. It's established that the translation adequacy of linguoculturemes in literary texts depends on linguistic and non-linguistic factors, and the translator's skill in preserving national color involves the application of four main methods: transliteration, transcription, adaptation, and calque. Additionally, the stylistic possibilities and limitations in this process have been determined.

Complex syntactic wholes reflecting comparable linguocultural characteristics in literary texts of both languages have been identified. The syntagmatic, pragmatic, historical-genetic, and cultural-aesthetic aspects of these units related to translation have been scientifically substantiated.

The practical results of the research: The conclusions drawn from the comparative analysis of challenges in translating literary works from the original based on national-cultural aspects, and from identifying the general and specific features of linguoculturemes, have enriched the fields of Uzbek and English translation studies with new theoretical perspectives. It has been determined that the process of translating from one language to another encompasses comparative literary studies, comparative linguistics, translation studies, and linguoculturology, serving to form scientific approaches for their development.

The comparative analysis of linguistic units forming universal and national-cultural linguoculturemes in Uzbek and English has proven useful in shaping the intercultural communication competence of language learners. This is due to its ability to highlight the distinct worldviews of the two nations and the unique linguistic pictures of the world embedded within their respective languages.

The reliability of the research results is explained by several factors: the clear articulation of the problem, the appropriateness of the chosen research methods, the consistency of the analyzed examples with the scientific subject of the study, the verification of linguocultureme expressions through reliable sources, and the comparative study conducted based on new scientific concepts and theoretical perspectives in world translation studies.

Scientific and practical significance of the research results. Identifying the national-cultural and stylistic commonalities and specificities between original and translated texts is vital for the comparative study of Uzbek and English literary works. It's equally important to determine methods for expressing linguoculturemes and to lay the groundwork for a complete translation. The research findings can serve as a valuable resource for: Creating textbooks and study guides for translation studies, comparative literary studies, world literature of

peoples, folklore, and intercultural communication. Preparing manuals for text analysis and comparative typology. Compiling Uzbek-English explanatory dictionaries of linguocultural realia. Serving as a source for conducting special courses.

Implementation of the research results. Based on the scientific findings from the semantic study of linguoculturemes in Uzbek and English literary texts, and their translation challenges, the research results will be implemented as follows:

The scientific findings and conclusions from the semantic study of linguoculturemes in Uzbek and English literary texts, and their translation challenges, were utilized in 2022-2023 at the Uzbekistan State Academy of Choreography. This was specifically for the F3-2019081663 fundamental project titled “Creation of a Website and Multimedia Products (Electronic Dictionaries) Collection Dedicated to Promoting Uzbek National Dance Art”. Specifically, these findings were applied in creating the “Concise Uzbek-English-German Explanatory Dictionary of Uzbek Folklore Art Terms” (according to information letter No. 1-04/116 from the Uzbekistan State Academy of Choreography, dated August 14, 2024). As a result, the project materials were enhanced and enriched with scientific and practical evidence. This includes the comparative analysis of lexico-semantic features of linguoculturemes in Uzbek and English literary texts, categorizing them as specific to the Uzbek nation, common to Turkic-speaking peoples, and universal across several cultures. This analysis identified social-historical commonalities in the use of denotative realia and distinguishing features in the expression of national color. Furthermore, it includes the semantic-associative demonstration, with examples, of how connotative realia (like *Qovoq*, *Bo‘taloq*, *Vavag‘* in Uzbek; *Hulk*, *Windjammer*, *Woodenhead* in English), which are artistic images affected by lacunae due to extralinguistic factors in different linguocultural environments, create a cultural-semantic void by carrying additional meaning.

The conclusions drawn regarding the characteristics associated with the translation of universal linguoculturemes in Uzbek and English, establishing that the translation adequacy of linguoculturemes in literary texts depends on linguistic and non-linguistic factors, and identifying the translator's skill in employing four main methods (transliteration, transcription, adaptation, and calque) to preserve national color, along with stylistic possibilities and limitations, were utilized within the framework of the “Mindonobod Satellite Access Microscholarship Program” (S-UZ800-21-GR-3126), an international practical project conducted by the Embassy of the United States of America in Uzbekistan from 2021-2023. This is confirmed by information letter No.1 from the General Secondary Education School No.62 of the Fergana District Department of Preschool and School Education, dated January 13, 2025. As a result, the project was scientifically enriched, and its theoretical and practical foundations concerning intercultural communication and the relationship between language and culture were improved.

The conclusions drawn regarding the complex syntactic wholes that reflect comparable linguocultural characteristics within literary texts of both languages, and the scientific substantiation of the syntagmatic, pragmatic, historical-genetic,

and cultural-aesthetic aspects of these units related to translation, were utilized in 2022-2023 for writing the scripts of “Bedorlik”, “Ijod zavqi”, “Ta’lim va taraqqiyot” and “Millat va ma’naviyat” broadcasts on UzmTRK’s “Uzbekistan” TV and radio channel. This is confirmed by information letter No. 903 from the National Television and Radio Company of Uzbekistan, dated August 30, 2024. As a result, the content of the materials prepared for television programs was improved, and the scientific findings presented in these broadcasts played an important role in raising viewers’ awareness of the national-cultural aspects of words and their appropriate usage.

Research approval. The research findings were presented as reports at 11 scientific-theoretical and scientific-practical conferences, including 6 international and 5 national scientific-practical conferences, and underwent public discussion.

The publication of research results 23 scientific works have been published on the dissertation topic. This includes 12 articles in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of main doctoral dissertation results, with 4 articles in national journals and 8 in foreign journals.

The dissertation structure and volume The dissertation is structured into an introduction, three main chapters, a conclusion, and a list of references. The total volume of the work is 139 pages.

MAIN CONTENT OF THE DISSERTATION

In **the introduction** to the dissertation, the relevance of the research topic is substantiated, the level of study of the problem is described, the aim and objectives of the research, its object, and subject are defined. The work’s correspondence to important directions in the formation of science and technology is indicated, along with the scientific novelty of the research, the reliability of the results, their theoretical and practical significance, information on the implementation of the results in practice, their publication, and the structure of the work.

The first chapter of the research, titled “**Theoretical foundations of linguocultures research in linguistics**” consists of the following sections: “Research on linguocultural units in world linguistics”, “Issues of linguoculturology in uzbek linguistics”, “Various interpretations of linguocultural terms in linguistics”. This chapter delves into the theoretical considerations regarding linguoculturology. It covers the historical roots of linguoculturology in world linguistics and traces the development of the field based on the relationship between language and culture in global linguistics. It also highlights research dedicated to the semantics of linguocultures in both Uzbek and English. In contemporary linguistics, a new era of ethnic renaissance has taken prominence, bringing forth crucial and debated issues centered on a particular people, social identity, and self-awareness within scholarship. The inherent logic of scientific inquiry demonstrates that linguistic identity, and the significance of language in the ethnogenesis process, are intrinsically linked to ethnic culture. As long as a

language exists, it's not only connected to culture but also actively contributes to its growth.

According to E.Sapir, “language is inextricably linked with culture, developing within it, expressing it, and serving as a foundation for its flourishing”⁷. It is known that E.Sapir, as a scholar who provided extensive information on the national-cultural formation and ethnographic aspects of North American peoples, stated: “A striking instance of the cultural “reflection” of ancient objects is offered by texts which lean on the beliefs implied in implements, customs, or myths. The more frequently such cultural elements are employed and stereotyped in the consciousness of a society, the longer we must admit such cultural elements to have been in existence”. E.Sapir was an influential linguist of the first half of the 20th century, achieving many breakthroughs in the fields of linguistic typology, phonology, and sociolinguistics. E.Sapir asserted that the concept of “culture” is often unduly limited to art, science, and religion⁸. According to E.Sapir and B.Whorf, linguoculturology involves a comprehensive theoretical and descriptive study of objects that reflect cultural values as a system within language. They proposed that it also encompasses a comparative analysis of different languages (and peoples) at the linguocultural level, based on the theory of linguistic relativity. Furthermore, B.Whorf also stated that there are both linguistic and scientific pictures of the world. These two pictures, in general, shape perceptions of the world in the mind⁹.

When discussing the emergence of *linguoculturology*, many researchers emphasize that the foundations of this theory can be traced back to V.F. Humboldt. According to the German scholar, language expresses and shapes the spirit of a nation. He also believed that national perceptions of the world and the existence of different languages are based on the diversity of thinking among various peoples¹⁰. In this field, the ideas of linguists such as A.A. Potebnya, L.Weisgerber, H.Glinz, H. Hoelscher, D.Whitney, J.W.Powell, F.Boas, E.Sapir, B.L.Whorf, G.Brutian, A.Wierzbicka, and D.Hymes are considered to be of significant importance¹¹.

E.Benvenist a prominent linguist of the 20th century who studied the structure and evolution of language, and a scholar in the ethnolinguistic and cognitive fields of modern linguistics, firmly stated his view on the interrelation of world languages. He believed that language and culture – as a general characteristic of all social phenomena constituting culture – are founded in language¹². George Lakoff is renowned for his significant work in areas such as metaphor, embodiment, and

⁷Nurmonov A. Sepir-Uorfning lingvistik nisbiylik nazariyasi haqida mulohazalar / O‘zbek tilshunosligining dolzarb masalalari. – Toshkent, 2011. – № 5. – B.3-16.

⁸Sapir E. Time perspective in aboriginal American culture, a study in method // Geological Survey Memoir. Anthropological Series. – Ottawa: Anthropological Series, 1916 – № 13. – P.88-91.

⁹Уорф Б.Л. Отношение норм поведения и мышления к языку // Новое в зарубежной лингвистике. Вып. – М., 1960, – № 1. – В.183-198.

¹⁰V.Gumboldtning til va shaxs haqidagi fikrlari to‘g‘risida. *Qarang*: Nurmonov A. Ovrupoda umumiy va qiyosiy tilshunoslikning maydonga kelishi // Tanlangan asarlar. 2-jildlik. – Toshkent: Akademyashr, 2012. – B.25-41.

¹¹Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – М., 1987. – С.44.

¹²Бенвенист Э. Общая лингвистика. – М.: Прогресс, 1974. – С.107.

the relationship between language and thought. In his research, he advocates for a cognitive approach to studying metaphor, proposing that metaphor is not merely a linguistic phenomenon; rather, it's a factor in conceptualizing the world and a testimony to thought.

Based on the culture-oriented aspect of vocabulary, M.Johnson presented views on the concept's belonging to the scope of word connotation. In their opinion, in terms of content, metaphor integrates and practically applies human experience from one domain to another at any level. This perspective brought forth R.Lado's ideas on the cultural significance of connotation and views on its socio-cultural importance. Later, R.Lado articulated this in his comparative linguistics research, comparing Spanish and American cultures¹³. In his work, the scholar conducted rational, systematic analyses to address the most problematic national cultures associated with mass migration and hybrid cultures, and to ensure comprehensive intercultural understanding. He also discussed certain shortcomings that arise in language skills within each society and in the use of words by bilingual speakers¹⁴.

Currently, the emergence of new directions in linguistics is accelerating the study of literary text problems. From various perspectives on the study of culture, examining culture within texts is considered a hermeneutic approach. According to this approach, culture is viewed as a collection of texts. As stated by M. Saidova and U.Kuziyev, "Texts are the foundation and the lifeblood of culture. They are evaluated as a collection of information that needs to be assimilated, encapsulating the authors personal originality and assessment"¹⁵. Indeed, text serves as the most essential source for analyzing and studying cultural characteristics. Furthermore, "hermeneutics is not merely a theory for interpreting historical texts; it is a universalized doctrine that encompasses phenomena related to even an ordinary reader's comprehension of a work. In some sources, it is also defined as the doctrine concerning the art of understanding and interpreting a "text" – interpretation"¹⁶. This indicates that ancient texts were approached and analyzed not just as simple information, but as a repository of cultural heritage and a compilation of all knowledge.

This field has been studied in Uzbek linguistics from its earliest periods, both ethnographically and linguistically. In this regard, Mahmud al-Kashgari expressed his views on words used in samples of oral folk art and folklore. He provided separate explanations for words used for everyday tools, objects, and various Chinese, Russian, and Indian clothing, food names, personal names, stopping

¹³Look: Kramersch C. Re-reading Robert Lado, 1957, Linguistics across Cultures // Applied linguistics for language teachers. Classic book review. – USA: Blackwell Publishing Ltd., 2007. – № 2. – P.242.

¹⁴ Лакофф Д. Когнитивная семантика. Язык и интеллект // Сборник. Пер. с англ. и нем. В.В.Петров. – М.: Прогресс, 1995. – С.56-67.

¹⁵Сайдова М., Қўзиев У. Лингвокултурология // Услубий қўлланма. – Наманган: Камалак, 2017. – Б.127.

¹⁶Allayarova S.N. Falsafiy hermenevtikaning metodologik jihatlari. – Toshkent: Extremum-Mum Press, 2017. – B.16.

places, and medicine names. He also indicated which Turkic words could be used in their place¹⁷.

We can highlight N.Mahmudov's work, "Explanatory Dictionary of Uzbek Similes"¹⁸, among studies that reveal national-cultural characteristics within stable word combinations. This dictionary specifically provides stable similes to unveil Uzbek national-cultural features. The process of studying cultural units requires focusing on the semantic characteristics of words and demands an individual approach to each word. The linguist Sh. Safarov explains these views in his monograph as follows: "The process of studying cultural units involves paying attention to the semantic characteristics of words and requires an individual approach to each word"¹⁹.

In her research, D.Khudoyberganova, when studying and analyzing linguocultural words, places the perceiving individual at the center of her research. She examines every thought, word, and text expressed in the human thought world and verbal communication. She defines the harmony of culture and word as follows: "According to linguocultural approaches, a text is a linguocultural unit that reflects the cultural values and national-mental way of thinking of a particular people. In particular, precedent units act as a means of transmitting cultural units from generation to generation. Texts containing similes, metaphors, proverbs, phraseological units, and speech etiquettes are noted as linguistic-cultural phenomena embodying national-cultural values"²⁰. From this, it is evident that every word or phrase does not arise by itself, but rather reveals the mentality, values, and spirit of that nation.

In this regard, the contributions of Uzbek scholars A. Mamatov, Sh. Safarov, and G. Khoshimov to the advancement of linguistics are immense. They have been highly productive in the field of linguoculturology within Uzbek linguistics and have researched pressing issues related to cognitive linguistics²¹.

Among the significant works dedicated to the translation of linguoculturemes, N.Tokhtakhojaeva's research is worth noting. In her study, we see a specific approach to the translation features of universal linguoculturemes such as *happiness, joy, luck, sadness; baxt, shodlik, omad, qayg'u*, as expressed through phraseological units and stylistic devices²². N.Amankulova's scholarly work, which focuses on the linguocultural study of adjectives, analyzes stable

¹⁷Абдулахатов Н., Тошпўлатов И., Носирова У., Жўрабоева У. Махмуд Қошғарийнинг "Девону луғотит турк" асаридаги лексик бирликлар тадқиқи / Ўқув қўлланма. – Тошкент, 2013. – Б.88.

¹⁸Махмудов Н., Худойберганова Д. Ўзбек тили ўқшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – Б.120.

¹⁹Сафаров Ш. Семантика / Монография. – Тошкент: Ўзбекистон миллий энциклопедияси давлат илмий нашриёти, 2013. – Б.167.

²⁰Худойберганова Д. Матнинг антропоцентриқ тадқиқи. – Тошкент: Фан нашриёти, 2013. – Б.36.

²¹Mamatov A.E. Zamonaviy lingvistika. – Toshkent: Noshir, 2019; Сафаров Ш. Когнитив тилшунослик. – Жиззах, 2006. – Б.17-18; Хошимов Г.М. К теории концептов и их таксономики в когнитивной лингвистике // Систем-структур тилшунослик муаммолари. Филология фанлари доктори, профессор Н.К.Турниёзов таваллудининг 70 йиллигига бағишланган Республика илмий-назарий конференцияси материаллари. – Самарқанд, 2010.

²²Тухтаходжаева Н.А. Бадий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017.

linguocultures that indicate the degree of a sign-expressing lexeme, providing a linguocultural analysis of adjectives²³.

Linguocultural scholars, in their academic pursuits, consistently sought to refine the initial terminology of linguoculturology. Despite these efforts, we encounter diverse terms for ethnospecific concepts with particular characteristics across various researchers' works. This is why different researchers, focusing on distinct aspects of linguistic and cultural concepts, often created terms that capture the intersection of these two facets: language and culture. The study of this phenomenon is a theory that considers the semantic structure of a word, implying the cumulative function of language.

V.A.Maslova, one of the founders of linguoculturology, states the following about the term "*linguocultureme*": "Linguocultureme is a term introduced by V.Vorobyov. It is an inter-level unit expressing a broad dialectical unity, possessing both linguistic and extralinguistic (conceptual or expressive) meaning. In V.Vorobyov's view, a linguocultureme is a complex of words in linguistics that includes the cultural meaning accompanying a sign"²⁴. Naturally, every language contains a certain number of linguoculturemes that reflect the national culture.

A.E.Mamatov states the following about the emergence of linguoculturemes and their unique characteristics: "A linguocultureme is considered a unit of the linguistic level, reflecting a linguistic and extralinguistic dialectical integrity. This integrity encompasses both conceptual and objective content. These are the foundational units of linguoculturology, which determine the existence of names, facts, statements, precedent texts, and others widely used in a specific linguistic-cultural community"²⁵.

A linguocultureme, on one hand, is expressed through units like lacunae, mythologemes, metaphors, symbols, and stereotypes. From a formal perspective, these include phraseological units, proverbs, precedent phenomena, and grammatical units. It's important to note that, according to scientific theory in the Uzbek language, realia and linguoculturemes are mutually reinforcing concepts.

When studying linguoculturology, we encounter various terms with different forms but very similar meanings. For instance, in Uzbek, we have "madaniy-lingvistik tadqiqotlarning qimmatli birliklari" (valuable units of cultural-linguistic research); in Russian, "лингвострановедчески ценные единицы" (linguistic-regional valuable units – Vereshchagin, Kostomarov 1980); and in English, "cultural and ethnological units" (Sheyman 1994), "linguocultureme" (Vorobyov 1996), and "national socio-cultural stereotypes" (Proxorov 1997), among others. These expressions demonstrate a unique way in which speakers of a particular language perceive the world and reflect it in their linguistic representation. The terms mentioned above are not the only ones used as linguocultural units. Another primary and most widespread unit employed by many researchers is the

²³ Amankulova N. O'zbek tilida sifatga oid leksemalarning lingvokulturologik tadqiqi masalalari. Monografiya. – Toshkent, 2021. – 136 b.

²⁴ Маслова В.В. Лингвокультуроология: учеб. пособие для студ. высш. учеб. заведений. – М.: Издательский центр академия, 2001. – С.58.

²⁵ Mamatov A.E. Zamonaviy lingvistika: o'quv qo'llanma. – Toshkent: Noshir nashriyoti, 2019. – B.32.

linguocultural concept. A linguocultureme has a more complex structure compared to a concept. In addition to its linguistic meaning, it comprises cultural meanings (meanings related to culture and their extensions within texts, linked to national culture, history, and societal development). Studying the relationship between language and culture is the most balanced approach to clarify the domains of linguoculturemes. Examining the internal form of a word is oriented from the expression plane to the content plane, while a concept is directed from the content to the expression plane.

From this perspective, the concept of linguocultureme allows for the analysis of precedent texts in bilingual contexts. Therefore, the concept of linguocultureme is crucial for comprehensively describing the relationship between language and culture, and for creating additional opportunities in the fields of literary criticism and translation studies.

According to O.Yusupov, the main task of linguoculturology is to express national culture in a linguistic form. The concept of “linguocultureme” is useful for comparative linguistics, “because language is a cultural fact, an integral part of the culture we inherit, and at the same time, its tool. Folk culture becomes verbalized through language; it is language that mobilizes the core, fundamental concepts of culture and expresses them in the form of signs, that is, through words”²⁶. Therefore, the harmony of language and culture is manifested in linguoculturemes.

The second chapter of the dissertation, titled “Analysis of linguoculturemes in uzbek and english literary texts” consists of three sections. Each section highlights important characteristics of specific linguocultures and is named as follows: “Semantic classification of linguocultural units”, “Common and distinct features in the use of denotative realia in uzbek and english literary texts”, “Specific characteristics of lacunae in uzbek and english literary texts”. In this chapter, a semantic classification of linguocultures is formulated and thoroughly researched based on this classification.

The source of a linguocultureme consists of words characteristic of oral speech about the world around us, widely prevalent in a specific cultural and linguistic community. Various factors are crucial in the formation of linguoculturemes, including centuries-old customs and values, literary works, historical figures, and cultural sources. Accordingly, M.Mirjalilova, in her article “Phraseological units as linguoculturemes” provided information about the following sources for the emergence and development of linguoculturemes²⁷.

²⁶Юсупов Ў.Қ. Тилшуносликда янги йўналишлар ва уларда ишлатиладиган айрим истилоҳлар // Филология масалалари. – Тошкент, 2011. – № 2. – Б.24.

²⁷Mirjalilova M. Frazеologik birliklar lingvokulturema sifatida // International journal of art. ISSN 2181-9297. – Toshkent, 2022. – B.194-200.

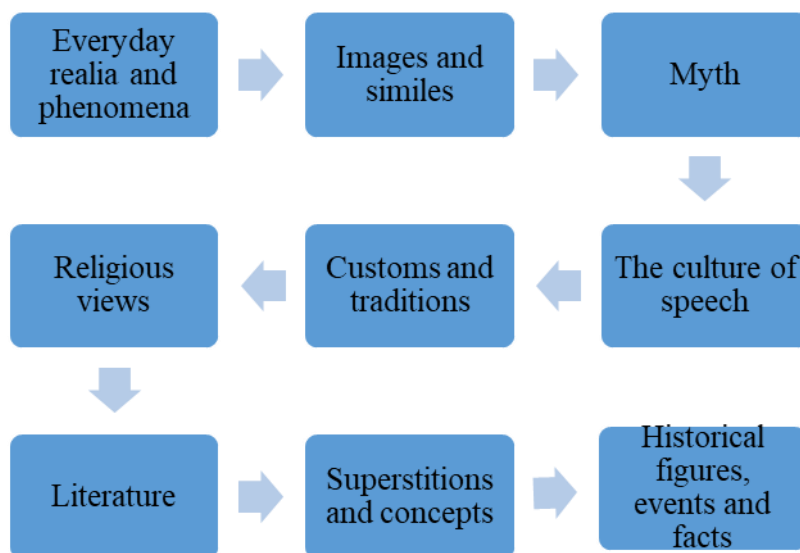


Image 1. Sources of Linguoculturemes

Based on this, analyzing **linguoculturemes in literary texts** serves as the most essential source for studying the everyday realia, speech culture, and customs of the period reflected in them. When analyzing literary works, it's crucial to convey the specific national-cultural nuances.

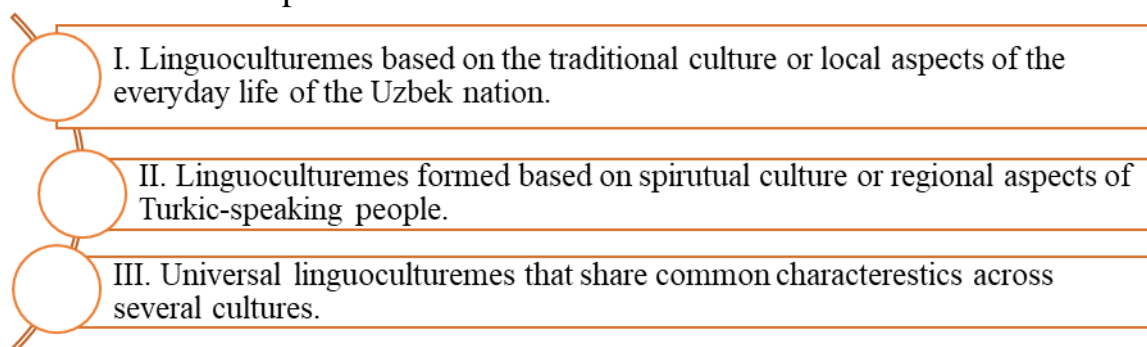
Uzbek linguist M.Kurbonova states: “When examining the linguistic features of a literary text, every phenomenon within it should be approached with consideration for the unity of space and time. Any work emerges in connection with its era and setting. In the language of a historical work, lexico-grammatical units clarify in what space and environment events carrying the spirit of a particular time occur”²⁸. Therefore, a literary text, stemming from the cultural environment of its time, conveys specific messages to future readers.

A literary work is evaluated not only from an literary standpoint but also from the perspective of aesthetics and logic. A literary text distinguishes itself from other text types through the following unique characteristics: it fulfills an aesthetic function and expresses the socio-cultural realities of the existing society. The boundaries of artistic merit are variable according to the typology of readers, based on their perception and correct understanding: a text considered within artistic norms for one ethnic community may not hold such status for a representative of another culture. Therefore, when approaching the semantic aspect of any linguocultureme or concept, particular attention must be paid to these factors.

1. Conveying national mentality and mental characteristics.
2. Revealing layers of meaning related to national values, customs, and traditions.
3. Demonstrating the aesthetic and logical aspects of literary and artistic expressions.
4. Fully expressing the worldview, way of thinking, and emotions of the work’s author and characters.

²⁸Qurbonova M. Matn tilshunosligi. – Toshkent: Universitet nashriyoti, 2014. – B.49.

Based on the characteristics above, there are three main semantic groups of linguocultemes that express national-cultural features:



Based on the classification presented in the diagram, when analyzing linguocultemes in literary texts, a lack of necessary knowledge among English-speaking readers in understanding national-cultural characteristics necessitates the inclusion of explanations or specialized explanatory dictionaries for names, geographical place names, and cultural and everyday life realia in translated texts. As the object of our research, we have selected A. Cholpon's "Kecha va kunduz" and its English translation by Christopher Fort. We will analyze this bilingual literary text based on linguocultemes to study and identify the criteria for various cultural indicators, the preservation of original linguistic aspects, and the full retention of national-cultural characteristics within the translation.

In the literary work, the following clothing items are actively used to express national cultural characteristics: *do'ppi* (skullcap), *paranji* (traditional veil), *salla* (turban), *to'n* (robe), *yaxtak* (under-robe), *kavish-mahsi* (soft leather boots), *kaltacha* (short jacket), *kamzul* (vest), *chimmat* (head covering).

We also encounter numerous linguocultemes related to buildings and personnel serving household needs in social life, such as: *tashqari* (outer part of a house), *ichkari* (inner part of a house), *machit* (mosque), *xonaqohlar* (Sufi lodges), *mingboshi* (head of a thousand), *ellikboshi* (head of fifty), *amin* (trustee), *sovchi* (matchmaker), *eshon* (religious leader), *murid* (disciple), *ayronchi* (ayran seller), *o'gay* (step-), *kundosh* (co-wife), *kelin* (bride/daughter-in-law), *aravakash* (cart driver), *arava* (cart), *mirshab* (policeman), *tegirmonchi* (miller), *kart* (card), *bozor* (bazaar), *tandir* (clay oven), *boshput* (head of a unit), *dutor* (two-stringed musical instrument).

The world of Uzbek ethnic culture, with its unique hierarchy of relationships, reveals its distinctiveness through numerous linguocultemes used in speech. These linguocultemes reflect social practices (not only daily life but also in the realm of religious culture) that are defined by the system of traditional values created in the work using other lexemes included in the vocabulary. In the literary work, we find several linguocultemes based on the spiritual culture or regional aspects of Turkic-speaking and Muslim peoples, such as: *bomdod* (dawn prayer), *halol-harom* (halal-haram/missible-forbidden), *mahram* (unmarriageable kin), *andisha* (modesty/deference), *haj* (pilgrimage), *misvog* (chewing stick for cleaning teeth), *nomahram* (non-mahram), *muazzin* (caller to prayer).

Such religious linguoculturemes are frequently found in literary works because, despite the politically unstable role of religion during the 20th century, many pre-existing religious traditions and practices were preserved.

According to the third classification, universal linguoculturemes, which possess characteristics common to several cultures, contain both universal human and national-cultural elements. These elements are primarily manifested in extralinguistic situations within the worldviews of the languages being compared. On this matter, we fully support D.B. Gudkov's viewpoint: the universal, "all-human" aspects of cultural and educational background knowledge are understood in a nationally specific sense. This is because "in each individual national-cultural field, they occupy their own special status" and, it should be noted, they possess their own associations, connotations, and corresponding meanings²⁹.

In analyzing "Kecha va kunduz" ("Night and Day"), the most prominent and symbolically significant aspect is that only the "Kecha" (Night) portion has been preserved. The study focused on how the lexeme "qora" (black), which represents "night", was deeply integrated into the work's motif from a national-cultural perspective. As we know, universal linguoculturemes contain both universal human and national-cultural elements, which primarily manifest in extralinguistic situations within the linguistic landscapes of the languages being compared. The word "qora" encompasses not only linguistic semantics but also extralinguistic meanings that constitute an ethno-cultural content beyond the language itself.

From the literary work discussed above, it's clear that the author uses several descriptive expressions connected to the word "qora" (black) to convey an underlying meaning in the protagonist's fate: the occurrence of evil and wickedness. Uzbek national culture, the word "qora", signifying the color black, denotes mourning and grief. This is seen in black clothing worn when a close person passes away, or in literary texts where such attire, like a "qora chimmat" (black head covering) or "qora paranji" (black veil), expresses a person's state of despair, renunciation of the world, or deep emotional pain caused by something or someone. Thus, the semantic and linguocultural potential of the word "qora" is fully displayed in the literary text.

Sometimes, linguoculturemes are crucial in expressing the cultural identity of characters, enhancing their symbolic value during the translation process. The impossibility of adequately conveying ethnic meanings leads to the loss of a significant message tied to a particular cultural text. This occurs as neutral terms and realia adopted in other cultures "culturize" the semantic field of linguoculturemes through their linguistic forms. Recurring realia, which are stable elements of folk traditions, become symbolic of a specific work, as without them, the deep meaning and semantic foundations of the work cannot be fully grasped. Realia clearly demonstrate the national distinctiveness of various cultures and can be viewed as elemental units in comparative linguocultural research. However, the

²⁹Гудков Д.Б. Теория и практика межкультурной коммуникации. – М.: Гнозис, 2003. – С.286; Хузин И.Р. Прецедентные тексты как лингвокультурные компоненты коммуникации // Global scientific potential germanic languages. – Казан, 2020. – № 1 (106), – С.104-107.

issue of denotative realia primarily awaits resolution in terms of identifying national and cultural information, studying the planes of content and expression, and researching the functional differences of the objects expressed by these words.

The term “bozor” (bazaar) entered the English language through interactions between researchers and travelers and merchants in the Middle East, South Asia, and North Africa. It was introduced to English-speaking countries by the Persian lexicographer and Orientalist John Richardson. In 1777, J. Richardson published his “A Dictionary, Persian, Arabic, and English”³⁰. This dictionary included “bozor” among many other Persian and Arabic words, providing definitions, translations, and explanations that offered English speakers access to broader linguistic and cultural knowledge. In the work, the word “dutor” (a two-stringed musical instrument) is used 27 times. It’s clear that the dator was a popular pastime for many young people during the period depicted in the literary work. In translation, this word has been preserved through transliteration.

*Bir emas, ikki dator va ikki yaxshi **dutorchi**, bir nechta o‘yinchi, Zebixondan boshqa yana ikkita ovozi durustgina yosh juvonlar kelishdi.* (A.Cho‘lpon. Kecha va kunduz. 33 b)

*Zebi was joined by not one, but two **dutar** players, a few dancers, and two singers.* (K.Fort’s translation, Night and day. 71 p)

As we know, the musical instrument called “dutor” is a realia and directly points to a linguocultureme. The dator is a traditional stringed instrument widely used in Central Asian and Iranian cultures. The same information is provided in English sources.

“Dutar – a two-stringed instrument popular in Central Asia”³¹. This long-necked, two-stringed instrument is played by plucking the strings with a plectrum or fingers. The use of the term “dutor” as a linguocultureme reflects the cultural significance and recognition of the dator in regions where it is traditionally played. The instrument holds a special place in Central Asian and Iranian musical traditions, and its name is linked to unique cultural practices, performances, and the musical genres in which it is used. The realia of “dutor” embodies the connection between culture and music, demonstrating the instrument's presence and importance in the musical heritage and identity of the relevant regions.

If we consider the semantic content of the word “**hulk**” as presented in dictionaries, whether in English literary texts or in spoken language:

*“**Hulk** – refers to a ship that is no longer seaworthy and has been permanently moored or anchored in the realm of maritime history. These vessels are often stripped of their masts and rigging, and they are typically used as floating platforms for various purposes, such as storage, workshops, or even as prisons. Hulks were commonly used during the 18th and 19th centuries”*³².

When translating the word “hulk”, we can see that in the 18th and 19th centuries, it was used in various senses to refer to large, massive ships that served

³⁰ <https://sentence.yourdictionary.com> (murojaat sanasi: 23.04.2023).

³¹ www.en.m.wiktionary.org (murojaat sanasi: 11.03.2024).

³² <https://languages.oup.com/google-dictionary-en/> (murojaat sanasi: 11.01.2024).

for trade, as floating warehouses, or even as prisons. In some sources, it also referred to the hull of a large, long-unused ship left on the shore. However, nowadays, as a literary image, the word “Hulk” (referring to the superhero) has emerged on a cultural-connotative basis, stemming from its characteristics of being huge and massive. In literary texts where images are created on such a cultural-connotative basis, linguoculturemes that add extra meaning to characters exhibit a lacuna-like quality during the translation process. Such words are not fully understood in a different cultural context. Examples from Uzbek literary texts include *bo‘talog‘im*, *Vavag‘*, *Sarvi noz*, *Sarvi ravon*, *Yosuman*, *Oyimsupurgi*, *Bo‘tako‘z*, *Ko‘rnamak*, *Tirmizak*, *Shum*. Similarly, in English literary texts, examples include *Windjammer*, *Three-decker*, *Scorpion fish*, *Fishwife*, *Backwoodsman*, *Lad*, *Buddy*, *Miss*.

The examples above confirm once again that linguistics, when limited to only the primary expression of language, is insufficient to prevent linguistic errors. Furthermore, culture manifests as an integral part of language structure. Therefore, a translator needs the assistance of a linguist not only for linguistic features but also to research the national-cultural realia of that country and their lacuna-like characteristics.

The third chapter of the research, titled “Linguistic features of linguocultureme translation”, comprises sections such as “Linguoculturemes as a Culture-Bearing Factor in Translation”, “Methods of Translating the National-Cultural Aspect of Linguoculturemes” and “Linguocultural Analysis of the Translation of Complex Syntactic Wholes”. This chapter conducts a translation analysis of problems related to translation in English and Uzbek literary texts, as well as complex syntactic wholes encountered when translating linguoculturemes. The translator of a literary work constantly encounters the intersection of several fundamental disciplines, including linguistics, culturology, ethnography, and psycholinguistics, during the process of conveying cultural information related to the translation using language. Therefore, the translation of a literary text is an interactive process that requires considering the cultural specificities of the target language. The cultural units in the original text of a work, i.e., linguoculturemes, express ethnic and socio-cultural uniqueness. Creating an alternative translated version of the work was achieved by using several translation types for unparalleled lexicon within the framework of interlingual and intercultural communication. English words and phrases that express national-cultural meanings form the cultural basis of the work and often lack an equivalent or direct translation in the second language.

In a comparative analysis of the original and translated texts, we can observe ethnocultural aspects of linguocultureme groups, such as names of family members and forms of address to them, mythological and religious names, names of everyday items and dishes, descriptions of interior living conditions, and terms for houses, furniture, and clothing. It's noted that Jane Austen's “Pride and Prejudice”, translated into Uzbek by M. Ismailova for Uzbek readers, was often based on the Russian translation of the work.

The national-cultural aspects of linguoculturemes in the translation of the work have been analyzed, specifically their presence in forms of address in English speech, and in words related to historical period clothing and professions. Research on the national-cultural aspects of Jane Austen's work in English indicates that between the 18th and 19th centuries, women's clothing in England gradually began to adopt new styles emerging from France. National terms like "frocks" and "chemisette" (blouses with stiff collars), along with accessories like "cravats" and "vests" complemented the attire³³.

"No governess! How was that possible? Five daughters brought up at home without a governess!" (J. Austen, *Pride and Prejudice*. 147p)

–*Guvernantkangiz bo'lmagan? Aqlga to'g'ri kelmaydi! Beshta qiz guvernantkasiz o'sgan! Bunaqasini hech eshitmaganman.* (M. Ismoilova's translation, *Andisha va g'urur*. 178 b)

For an Uzbek reader, the word "gubernantka" (governess) introduces new cultural information, helping to reveal English national cultural specificities. The word "governess" refers to a woman employed in a household to educate and raise the children, deriving from the word "to govern" within its etymological structure. A governess was responsible for the children's academic and moral upbringing, often possessing more education than the parents themselves. Their role in the socio-cultural development of that era involved contributing to the children's growth by teaching academic subjects like languages, literature, history, and mathematics, as well as music, art, etiquette, and other social graces. A governess typically lived with the family, had her own private room, and dined separately from the other household servants. This word is a borrowed term in Russian. If the Uzbek translation had simply adapted it as "enaga" (nanny), the full essence of this profession, which emerged from the socio-cultural development of English culture, would not have been fully conveyed. From this perspective, the inclusion of the word "gubernantka" in the literary text's translation is considered appropriate. We can observe English national-cultural characteristics through words such as: *Kareta* (Carriage), *pomeste* (estate), *ser* (sir), *bal* (ball), *ko'k syurtuk* (blue coat), *ledi* (lady), *dvoryan* (nobleman), *o'n ming funt* (ten thousand pounds), *kavalerlar* (cavaliers), *pansionlar* (boarding schools), *baronet tituli* (baronet title), *ekipaj* (equipage), *fortepiyano* (piano), *polkovnik* (colonel), *chinovnik* (official), *proporshik mundiri* (ensign's uniform), *kapitan* (captain), *gubernantka* (governess).

The linguoculturemes present in English literary texts, as discussed above, entered the Russian language through translation. Because Uzbek translators often translated classical works of world literature via Russian, some cultural words entered the Uzbek language based on Russian transliteration and have been preserved in Uzbek literary texts. Even though Uzbek has its own equivalents for these cultural words, the prevalence of Russian transliterated words in Uzbek literary texts demonstrates the intermediary role of the Russian language. In terms of methods for translating linguoculturemes from a national-cultural perspective,

³³Chia-Le L. *The Politics of Architecture and Landscape in Jane Austen's Novels*. – USA: Harvard University March, 2023. – 87 p.

we can observe the effective application of transliteration, transcription, calque (loan translation), and adaptation. In the study, 130 of the 232 linguoculturemes from Christopher Fort's translation of "Kecha va kunduz" titled "Night and Day" were analyzed and explained, providing documented evidence for scholarly conclusions. During the analysis, we examined the approaches used in translating linguoculturemes. It became clear from the analyses that difficulties often arose when conveying the meaning of national-cultural words into the target language text. The reason for this is that while all culture-specific characteristics are expressed in an adequate translation, fully retaining all cultural words in their complete form can overwhelm the reader in the target language. Therefore, in some cases, the necessity arises to use literal translation and calque.

A thorough analysis was conducted on complex syntactic wholes found in literary texts of two languages, which reflect contrasting linguocultural characteristics. The research scientifically substantiated the syntagmatic, pragmatic, historical-genetic, and cultural-aesthetic aspects related to the translation process of such units. It was particularly noted that linguoculturemes, when presented as texts, allow for the holistic representation of cultural features through the integrated appearance of events and phenomena within their context and descriptive expression. The scientific basis for this is that the expression of such complex syntagmatic linguoculturemes generally facilitates the translation process.

CONCLUSION

1. Linguoculturology is recognized as a field that integrates the relationship between language and culture based on modern traditions and cultural values, presenting a holistic meaning. Linguoculturemes, which are unparalleled lexical units within it, are considered one of the primary priority issues of linguoculturology.

2. A linguocultureme is distinct in its lexico-semantic features, encompassing not only language (linguistic meaning) but also cultural signs. The process of clarifying the role and requirements of linguoculturemes in literary texts, and determining methods for translating them into foreign languages, considers their lexico-semantic, national-cultural, universal, and stylistic characteristics. This is extensively researched in modern linguistics, comparative literary studies, and translation studies, forming the scientific and practical foundations of these fields. The study of unparalleled lexicon is carried out through linguocultural, conceptological, ethnic, and cognitive pragmatic approaches. It is possible to analyze customs and values, literature considered their spiritual heritage, historical figures, and cultural sources that contribute to the formation of linguoculturemes.

3. There are three main semantic groups of linguoculturemes that express national and cultural characteristics in the original and translated texts of a specific literary work: linguoculturemes based on the traditional culture or local aspects of a particular nation's daily life; linguoculturemes reflecting the general spiritual

culture of peoples; and universal linguocultures that have common characteristics across different cultures.

4. In the analysis of a literary work, there are associative linguocultures that form the main national-cultural characteristics of the literary text. Within this, ontological associations create a semantic space.

5. Linguocultures are primarily manifested through realia that focus on objects and phenomena. Realia are names of material things, events, and concepts directly tied to a historical period, and they are crucial in studying the linguistic characteristics of language and culture within a linguocultural approach.

6. When translating linguocultures, the phenomenon of lacuna, or lexical gap, can occur. Studying their etymology allows for a more complete understanding of the national and cultural information contained within these lacunae.

7. In translating linguocultures within literary texts, the dynamic changes presented by various types of translation equivalences aim to ensure that the emotional and expressive impact on the reader is comparable to that of the original text. This demands a creative approach from the translator. The cultural units, or linguocultures, in the original text of a work express ethnic and socio-cultural uniqueness. Creating a translated version of the text is achieved by employing several types of translation for unparalleled lexicon within the framework of interlingual and intercultural communication.

8. Units that express a specific linguoculture primarily demonstrate individuality and imagery in literary texts. Therefore, in the translation process, it is crucial to consider both the unique personal approach of the author and to accurately perceive the conceptual and linguistic worldview.

9. Based on translation analysis, when translating linguocultures, it is necessary to use indirect translation through types such as transcription and transliteration, calque, adaptation, and literal translation, depending on their characteristics. It has been demonstrated that transliteration is a widely used method for preserving the cultural form of words and phrases, especially when dealing with names or linguocultures that hold unique national-cultural significance.

10. Linguocultures, in their textual form, also create syntagmatic and pragmatic unity. Serving the text's purpose and communicative function, a linguoculture conveys to the reader a specific stylistic and expressive device employed by the author.

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

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

МИРЗАЕВА ГУЛБАХОР СОХИБОВНА

**СЕМАНТИЧЕСКОЕ ИССЛЕДОВАНИЕ ЛИНГВОКУЛЬТУРЕМ В
УЗБЕКСКИХ И АНГЛИЙСКИХ ХУДОЖЕСТВЕННЫХ ТЕКСТАХ И
ПРОБЛЕМЫ ИХ ПЕРЕВОДА**

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

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

Фергана – 2025

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером B2025.1.PhD/FU15720.

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования заключается в выявлении лексико-семантических и национально-культурных особенностей лингвокультурем в узбекских и английских художественных текстах, а также в раскрытии методов их применения в процессе перевода.

Объектом исследования являются лексико-семантические, этнолингвистические и лингвокультурные особенности узбекских и английских лингвокультурем в художественном переводе.

Предметом исследования являются лексико-семантические, этнолингвистические и лингвокультурологические особенности лингвокультурем в узбекских и английских художественных текстах при переводе.

Научная новизна исследования заключается в следующем:

впервые в сопоставительном аспекте проанализированы лексико-семантические особенности лингвокультурем, представленных в узбекских и английских художественных текстах, с их классификацией на: характерные исключительно для узбекской национальной культуры, присущие тюркоязычным народам, а также универсальные единицы, общие для нескольких культур. Установлены как общие социально-исторические черты в использовании денотативных реалий, так и различия в выражении национального колорита;

семантико-ассоциативно доказано, что в условиях различных лингвокультурных сред под воздействием экстралингвистических факторов художественные образы, подвергшиеся лакуарности (таким как *Ковоқ*, *Буталоқ*, *Вавағ* в одной лингвокультурной среде, и *Hulk*, *Windjammer*, *Wooden-head* в другой) наполняются дополнительным коннотативным значением и формируют культурно-семантический пробел;

выявлены особенности перевода универсальных лингвокультурем узбекского и английского языков. Установлено, что адекватность передачи этих единиц в художественном тексте зависит от лингвистических и экстралингвистических факторов, а сохранение национального колорита требует от переводчика владения четырьмя основными методами передачи реалий: транслитерацией, транскрипцией, адаптацией и калькированием. Определены также стилистические возможности и ограничения указанных методов;

выявлены сложные синтаксические единства, отражающие лингвокультурные особенности, в составе художественных текстов на узбекском и английском языках. Доказано, что при их переводе следует учитывать синтагматические, прагматические, историко-генетические и культурно-эстетические аспекты.

Внедрение результатов исследования. На основе проведённого семантического анализа лингвокультурем в узбекских и английских художественных текстах и рассмотрения проблем их перевода, были получены следующие научные результаты:

впервые в сопоставительном аспекте проанализированы лексико-семантические особенности лингвокультурем в узбекских и английских художественных текстах с их классификацией на: характерные исключительно для узбекской национальной культуры, типичные для тюркоязычных народов, а также универсальные для нескольких культур. При этом выявлены общие социокультурные черты в употреблении денотативных реалий и различия в выражении национального колорита. На материале таких художественных образов, (как “Qovoq”, “Botaloq”, “Vavag” в узбекском; “Hulk”, “Windjammer”, “Wooden-head” в английском) семантико-ассоциативно доказано, что коннотативные реалии, в результате действия экстралингвистических факторов, подвергаются лакунарности и формируют культурно-семантические пробелы. Данные научные выводы были использованы в 2022–2023 гг. в рамках выполнения фундаментального проекта № F3-2019081663 «Создание веб-сайта и мультимедийных продуктов (электронные словари), посвящённых популяризации узбекского национального танцевального искусства», реализованного в Государственной академии хореографии Узбекистана, в частности, при составлении Краткого узбекско-англо-немецкого терминологического словаря по узбекскому фольклорному искусству (справка № 1-04/116 от 14 августа 2024 г., выданная Государственной академией хореографии Узбекистана). В результате материалы проекта были усовершенствованы и обогащены научно-прикладными данными. Данная информация подтверждается справкой Государственной академии хореографии Узбекистана от 14 августа 2024 года за номером 1-04/116;

установлены особенности перевода универсальных лингвокультурем узбекского и английского языков. Показано, что адекватность передачи лингвокультурем в художественных текстах определяется как лингвистическими, так и экстралингвистическими факторами. Для сохранения национального колорита важным является владение переводчиком четырьмя основными способами передачи реалий: транслитерацией, транскрипцией, адаптацией и калькированием. Выводы по данному аспекту нашли применение в рамках международного практического проекта «Mindonobod Satellite Access Microscholarship Program» (S-UZ800-21-GR-3126), реализованного при поддержке Посольства США в Узбекистане в 2021–2023 гг. (справка №1 от 13 января 2025 г., выданная средней общеобразовательной школой № 62 Ферганского района). В результате проект был научно обогащён, а его содержательная часть по вопросам межкультурной коммуникации, языка и культуры — усовершенствована. Эта информация подтверждается справкой из Общеобразовательной школы №62 Ферганского районного отдела дошкольного и школьного образования от 13 января 2025 года, номер 1;

были выявлены сложные синтаксические единства, отражающие лингвокультурные особенности в обоих языках, и проведён их сравнительный анализ. Доказано, что такие единства в переводе имеют синтагматические, прагматические, историко-генетические и культурно-эстетические особенности. Соответствующие научные выводы были использованы при написании сценариев радиопередач “Бедорлик” (Бодрствование), “Ижод завқи” (Радость творчества), “Таълим ва тараққиёт” (Образование и развитие) и “Миллат ва маънавият” (Нация и духовность) на телерадиоканале “Узбекистан” Национальной телерадиокомпании Узбекистана (УзМТРК) в 2022–2023 гг. (справка №903 от 30 августа 2024 г.). В результате содержание теле- и радиопередач было усовершенствовано, а представленные в них научные результаты способствовали повышению языковой и культурной чувствительности зрительской аудитории, стимулировали осознанное и уместное употребление культурно окрашенной лексики. Эта информация подтверждается справкой Национальной телерадиокомпании Узбекистана от 30 августа 2024 года, номер 903.

Структура и объем диссертации. Диссертация состоит из введения, трех основных глав, заключения и списка использованной литературы. Объем работы составляет 139 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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150114. Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi, 2-uy.

