

**NAMANGAN DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/31.03.2021.Fil.76.05 RAQAMLI ILMIY KENGASH**

BUXORO DAVLAT UNIVERSITETI

CHORIYEVA MUXLISA JUMAMURODOVNA

**INGLIZ TILIDAGI “PRIDE” VA O‘ZBEK TILIDAGI “G‘URUR”
KONSEPTI TARKIBI, MUNOSABATLARI VA LEKSIKOGRAFIK
TALQINI**

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

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

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida lisoniy hodisalarni yangi ilmiy paradigma – antropotsentrizm qonuniyatlari chegarasida talqin qilish, madaniyatlararo aloqalar diskursida lisoniy birliklarning sotsiolingvistik, kommunikativ-konseptual, lingvomadaniy xususiyatlarini o‘rganish masalalariga alohida e‘tibor qaratilmoqda. Bu borada ingliz tilidagi “pride” va o‘zbek tilidagi “g‘urur” konseptiga mansub lisoniy birliklarni lingvistik/ekstralingvistik tafakkur doirasida chog‘ishtirish, ularning ijtimoiy shartlanganlik belgisi, kommunikativ funkcionalligini umummilliy qoliplar asosida tahlil qilish muhim dolzarblik kasb etishi bilan birga, ushbu konseptlarning madaniy xilma-xilligi va turli jamiyatdagi qadriyatlarini chuqurroq anglash, til va jamiyat o‘rtasidagi o‘zaro bog‘liqlik, shaxsiy va jamoaviy qadriyatlar turli tillarda aks etishini aniqlash, inson tafakkuri bilan bog‘liq lisoniy konseptualizatsiya hodisasini nazariy baholash imkoniyatini yaratadi.

Dunyo tilshunosligida “g‘urur” tushunchasining mohiyatini, turli madaniyatlarda turlicha konnotativ ma‘nolarni kasb etishini o‘rganishga doir ko‘pgina tadqiqotlar amalga oshirib kelinmoqda. Turli madaniyatlarda “g‘urur” tushunchasini turlicha anglashilishini o‘rganish, mohiyatan va milliy tabiati jihatidan farqlanuvchi ingliz va o‘zbek lingvomadaniy konseptosferasi birliklarining kommunikativ-kognitiv, etnomadaniy xususiyatlari, leksik-derivativ tamoyillari, kontekstual-pragmatik belgilarining chog‘ishtirilishi Sharq va G‘arb madaniy-lisoniy voqeligida yuzaga keladigan “g‘urur” va “pride” tushunchalarining shakl va mazmun chegaralarining funksional dinamikmi, variativlik qonuniyatlari, lisoniy shakli va leksikografik tahliliga ta‘sirini zamonaviy lingvistik ong doirasida asoslashga xizmat qiladi.

Mamlakatimizning milliy taraqqiyot bosqichida dunyo hamjamiyatiga integrallashuvi o‘zbek tilshunosligida ham muhim islohotlarni taqozo etdi. Zero, “...ilm-fan yutuqlarining elektron platformasi, mahalliy va xorijiy ilmiy ishlanmalar bazasini shakllantirish lozim, har bir oliy ta‘lim va ilmiy-tadqiqot dargohi nufuzli chet el universitetlari va ilmiy markazlari bilan hamkorlikni yo‘lga qo‘yishi shart”dir.¹ Shu bois, o‘zbek tilshunosligida “g‘urur” konsepti milliy qadriyatlar, o‘zbek xalqining tarixiy merosi va an‘analari bilan bog‘liq holda tadqiq qilish, jumladan, xalqimiz ma‘naviy qadriyati ko‘rsatkichi sanalgan “g‘urur”, “oriyat”, “faxr”, “iftixor” tushunchalarining lisoniy-madaniy xususiyatlari, tarixiy negizlarini ilg‘or xorijiy tajribalar asosida G‘arb tili bilan chog‘ishtirib o‘rganish zaruratini belgiladi. Ingliz va o‘zbek lingvomadaniyatida tarixiy va zamonaviy qatlamga oid “g‘urur” konsepti atamaları freymlarini konseptual tahlil qilish xalqaro arenada o‘zbek tilshunosligi ravnaqiga keng yo‘l ochadi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 18-fevraldagi PF-5938-son “Jamiyatda ijtimoiy-ma‘naviy muhitni sog‘lomlashtirish, mahalla institutini yanada qo‘llab-quvvatlash

¹ O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning Oliy Majlisga Murojaatnomasi. <https://president.uz/uz/lists/view/3324> –O‘zbekiston Respublikasi Prezidentining rasmiy veb-sayti, 25.01.2020 y.

hamda oila va xotin-qizlar bilan ishlash tizimini yangi darajaga olib chiqish chora-tadbirlari to'g'risida"gi farmonlari, 2023-yil 22-dekabrda O'zbekiston Respublikasi prezidenti Shavkat Mirziyoyev raisligida o'tkazilgan Ma'naviyat va ma'rifat kengashining kengaytirilgan yig'ilishida so'zlagan nutqi, 2017-yil 28-iyuldagi PQ-3160-son "Ma'naviy- ma'rifiy ishlar samaradorligini oshirish va sohani rivojlantirishni yangi bosqichga ko'tarish to'g'risida"gi Qarori, O'zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-son "Ta'lim muasasalarida chet tillarni o'qitishning sifatini yanada takomillashtirish chora-tadbirlari to'g'risida"gi qarori hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu dissertatsiya muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya tadqiqoti 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. Jahon tilshunosligida "pride" tushunchasining mohiyatini o'rganishga doir ko'pgina tadqiqotlar amalga oshirilgan. Bunday ishlar jumlasiga Aristotel, K.C. Levis, K.Bell, A.Benedikt, B.Nathaniel, Z.Kövecses, J.Treysi, R. Robins, M.Jonson, J.Layons, G.Mid, G.Erving² kabi ingliz olimlarining ishlarini kiritish mumkin. Rus tilshunosligida V.A.Maslova, V.I.Karasik, D.S.Lixachev, E.S.Kubryakova, Y.S.Stepanov, N.D.Arutyunova³ kabi olimlar tildagi madaniy konseptlar tadqiqini olib borishgan.

O'zbek tilshunosligida A.Mamatov, N.Mahmudov, M.Umarxo'jayev, Sh.Safarov, O'.Yusupov, M.Raxmatova, T.Mardiyev, M.Axmedova, R.Bobokalonov, S. Mahmudova⁴ kabi olimlarning tadqiqotlarida turli madaniy

² Aristotle. *Nicomachean Ethics*. Translated by W. D. Ross. Clarendon, 1926. – 182 p.; Lewis, C.S. *Mere Christianity*. – New York: Harper One, 2001. – 251 p.; Bell, C. *Ritual theory, ritual practice*. – Oxford University Press, Oxford. 1992. – 289 p.; Benedict A. *Imagined Communities*. 1983. – 160 p.; Tracy, J. L., & Robins, R.W. *The psychological structure of pride: A tale of two facets*. – *Journal of Personality and Social Psychology*. 2007. – P.506-525.; Branden, N. *The Six Pillars of Self-esteem*. – New York, N.Y., Bantam Books, 1994. – 348 p.; Lakoff, G. and Johnson, M. *Metaphors We Live By*. – University of Chicago Press, 1981. – 128 p.; Lyons, J. *Semantics*. Cambridge: Cambridge University Press. 1977. – 897 p.; Mead, G. *Mind, Self, and Society*. – University of Chicago Press, 1934. –437 p.; Goffman, E. *The Presentation of Self in Everyday Life*. – Bantam Doubleday Dell Publishing Group, 1959. – 173 p.

³ Маслова В.А. Лингвокультурология. – М.: "Академия", 2001. – 208 p.; Степанов Ю.С., Проскурин С.Г. Константы мировой культуры. – М.: Наука, 1993. – 256 с.; Карасик В.И. Языковая личность: культурные концепты. – Волгоград; Архангельск: Перемена, 1996. –259 с.; Лихачев Д.С. Концептосфера русского языка // Изв. АН. Сер. Лит. и яз. М.: Изд-во РАН, 1993. Т.52. – №1. – С. 3-9; Кубрякова Е.С. Человеческий фактор в языке: язык и порождение речи. –М.: Наука, 1991. –238 с.; Степанов Ю.С., Проскурин С.Г. Константы мировой культуры. – М.: Наука, 1993. – 256 с.; Лихачев Д.С. Концептосфера русского языка // Изв. АН. Сер. Лит. и яз. М.: Изд-во РАН, 1993. Т.52. – №1. – С. 3-9.; Арутюнова, Н.Д 'Введение'. – ЛАЯ. Ментальные действия, Москва, .: 1993. – С.3–6.

⁴ Mamatov A.E. *Zamonaviy lingvistika*. – "Noshir", Toshkent, 2019. – 171 b.; Mahmudov N. *Tilning mukammal tadqiqi yo'llarini izlab*. O'zbek tili va adabiyoti – T.:2012.; Umarxo'jayev M.Э. Умумий тилшунослик. Ўқув қўлланма. – Тошкент Академ нашр, 2010. – 75 б.; Сафаров Ш. Когнитив тилшунослик.. – Жиззах: Сангзор, 2006. – Б.91.; Yusupov O'.Q. *Ma'no, tushuncha, konsept va lingvokulturologiya atamaları xususida*// *Stilistika tilshunoslikning zamonaviy yo'nalishlarida: Ilmiy amaliy konfrensiya materiallari*. – Toshkent, 2011. –B.49.; Mamatov A.E. *Tilga kognitiv yondashuvning mohiyati nimada? Tilshunoslikning dolzarb masalalari*: Prof. A.Nurmonov tavalludining 70 yilligiga bag'ishlab o'tkazilgan ilmiy-amaliy anjuman materiallari. – Andijon, 2012. –

konseptlar, milliy g‘urur va an‘analar o‘rganilib, o‘zbek xalqining madaniy qadriyatlari va ularga bog‘liq til unsurlari tahlil qilingan. Xususan, S.Po‘latovning tadqiqot ishi “g‘urur” konseptini ifodalovchi birliklarning media diskursdagi lingvokulturologik tadqiqiga bag‘ishlangan bo‘lib, o‘zbek, ingliz va turk tillarida qiyosida olib borilgan.⁵ Biroq, “g‘urur” konseptining tarkibi, o‘zaro munosabatlari va leksikografik talqini hali qiyosiy jihatdan tizimli o‘rganilmagan.

Dissertasiya tadqiqotining dissertasiya bajarilgan oliy ta‘lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertasiya tadqiqoti Buxoro davlat universitetining “Adabiyotshunoslik va tarjimashunoslikning dolzarb muammolari: adabiy jarayon, qiyosiy adabiyotshunoslik, uslubshunoslik va tilshunoslik masalalari” mavzusidagi ilmiy ishlar rejasi doirasida bajarilgan.

Tadqiqotning maqsadi ingliz va o‘zbek tillarida “g‘urur” konsepti tarkibi, munosabatlari va leksikografik xususiyatlarini aniqlashdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

ingliz va o‘zbek tillarida “pride” / “g‘urur” konseptiga tegishli birliklar tizimi hamda ushbu tizim tarkibidagi atov birliklarni aniqlash va mavzu jihatidan tasniflash;

ingliz va o‘zbek tillarida “g‘urur” konsepti munosabatlar doirasini o‘rganish va konseptual mohiyatini asoslash;

“g‘urur” konseptining semantik, leksikografik xususiyatlarini izohlash, qurilishi va strukturasi ochib berish;

“g‘urur” konsepti birliklarining badiiy diskursda ifodalanishini o‘rganish va uning ijtimoiy ahamiyatini belgilash.

Tadqiqotning obykti sifatida ingliz va o‘zbek tillaridagi izohli, etimologik, ensiklopedik, tarjima lug‘atlari va badiiy diskursda “pride” va “g‘urur” konseptini tashkil qiluvchi birliklar tanlangan.

Tadqiqotning predmetini ingliz va o‘zbek tillarida “g‘urur” konsepti birliklarining tarkibi, munosabatlari hamda leksikografik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tasniflash, tavsiflash, qiyosiy-chog‘ishtirma, differensial-semantik, distributiv, freym tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

inson kognitiv va madaniy-lisoniy faoliyatining verballashuvi jarayonida “g‘urur” konseptini ifodalovchi birliklarining ma‘no o‘zgarishlari (*ijobiy, neytral va salbiy konnotatsiyalar*) doirasida mantiqiy qiymat kasb etishi hamda turli matnlarda

V.212-219; Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида “гўзаллик” концептининг лисоний хусусиятлари. – Ф.ф.ф.д (PhD) диссерт... автореферати. – Бухоро, 2019.; Мардиев Т. “Бахт” концептининг лингвомаданий ва семантик талқини (инглиз ва ўзбек тиллари қиссида) // “Хорижий филология: тил, адабиёт, таълим” (Илмий ахборотнома журнали). – Самарқанд: СамДЧТИ нашриёти №10, 2016. – Б.36-44.; Ахмедова М.Б. Ўзбек тилидаги «маънавият» ва инглиз тилидаги «spirituality» умумий семали атов бирликлари типологияси. Ф.ф.ф.д (PhD) диссертацияси. – Бухоро, 2019. – Б.142.; Bobokalonov R.R. Sémantique et formation des mots. Guide d'étude. Editions universitaires européennes. 2021. – В.3-136.; Махмудова М. Ўзбек тилида “остона” концептининг лингвомаданий хусусиятлари (Т.Малик ва С.Ахмад асарлари мисолида). Ф.ф.ф.д (PhD) диссертацияси автореферати, 2022. – Б.46.

⁵ Po‘latova S.B. Media diskurslarda “g‘urur” konseptini ifodalovchi birliklarning lingvokulturologik tadqiqi (o‘zbek-ingliz-turk tillari materiallari asosida). F.f.f.d (PhD) dissertatsiyasi. – Andijon, 2023. – В.134.

ushbu birliklarning sinonimik va antonimik munosabatlar doirasida kontekstual va derivatsion mazmun kasb etishi aniqlangan;

har ikkala til kommunikativ jarayonida voqelanadigan “pride” va “g‘urur” konseptlari shakl va mazmun chegaralarining *kengayish, torayish, soddalashish va murakkablashuv* kabi leksikografik hamda badiiy diskursiv o‘zgarishlari har ikkala tilda ham ma’no doirasi, qo‘llanish muhiti va uslubiy qimmatida namoyon bo‘lishi asoslangan;

“g‘urur” konsepti birliklarining tarixiy-etimologik, o‘z va o‘zlashma qatlamga oid mikrosistemalar kabi shakliy strukturalarini aniqlash orqali ularning sodda va murakkab; bir komponentli, ikki komponentli va ko‘p komponentli turlari mavjudligi hamda ingliz tilida sodda tub va sodda yasama; o‘zbek tilida esa sodda tub, sodda yasama, qo‘shma va juft kabi yasaliş usullarining ustuvorlik kasb etishi aniqlangan;

ingliz va o‘zbek tillaridagi turli lug‘atlarda “g‘urur” konseptini ifodalovchi vositalar, ya’ni leksema, ibora, maqollarni tavsiflash muammolari yechimini ta’minlash orqali ushbu vositalarning leksikografik talqini takomillashtirilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

“g‘urur” konsepti birliklarining izohli hamda tarjima lug‘atini tuzish tamoyillari ishlab chiqilgan, shu asosda ushbu konsept atamalarining inglizcha-o‘zbekcha, o‘zbekcha-inglizcha izohli lug‘ati yaratilgan hamda oliy o‘quv yurtlarining magistratura va bakalavr bosqichlari talabalari uchun mashg‘ulotlarni tashkil etish va o‘quv adabiyotlarini yaratishda zarur manba bo‘la olishi asoslangan;

“pride” va “g‘urur” konseptiga oid sinonimik qatorlar va ularning konnotativ (ijobiy, salbiy, neytral) xususiyatlari sistemali ravishda tahlil qilinib, leksik-ma’noviy o‘zgarish jarayonlari izohlangan;

“g‘urur” konseptiga tegishli birliklar tizimining konseptual mohiyatini belgilashda, kognitiv, assotsiativ xususiyatlari yoritilishi natijasida konsept shakllanishiga xizmat qilishi dalillangan.

Tadqiqot natijalarining ishonchligi qo‘yilgan muammoning jahon tilshunosligining eng so‘nggi yutuqlari asosida ochib berilganligi, nazariy ma’lumotlar va faktik materiallarni qo‘llashda ishonchli ilmiy manbalardan foydalanilganligi, misollarning o‘zbek va ingliz tillaridagi lug‘atlar hamda ilmiy, badiiy adabiyotlardan olinganligi, ilmiy xulosalar qiyosiy-chog‘ishtirma, tasniflash, tavsiflash, lingvomadaniy, transformatsion, komponent, differensial-semantik, freym va geshtaldt, konseptual kabi tahlil usullari vositasida asoslanganligi, xulosalarning amaliyotga joriy etilganligi, ish natijalaridan fundamental tadqiqotlarda foydalanilganligi, natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Olingan natijalar zamonaviy tilshunoslikda “g‘urur” konseptiga oid bir qator nazariy muammolarni tadqiq etishda muhim manba vazifasini o‘tashi, tadqiqot xulosalari ingliz va o‘zbek tillari leksikologiyasi va leksikografiyasi sohalarining nazariy asosini yaratishda, shuningdek, darslik hamda qo‘llanmalarni takomillashtirishda, zamonaviy akademik hamda o‘quv lug‘atlarini tuzishda ilmiy ahamiyat kasb etishi bilan belgilanadi.

Dissertatsiya natijalarining amaliy ahamiyati ishdagi nazariy umumlashma va tahillardan “Semasiologiya”, “Sotsiolingvistika va diskurs”, “Lingvokulturologiya”, “Leksikografiya” fanlari bo‘yicha maxsus kurslarni tashkillashtirishda, darslik, o‘quv va o‘quv-usuliy qo‘llanmalar yaratishda, mavjud lug‘atlardagi izoh va sharhlarni mukammallashtirishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz tilidagi “pride” va o‘zbek tilida “g‘urur” konseptining tarkibi, munosabatlari hamda leksikografik xususiyatlarini tadqiq qilish jarayonida ishlab chiqilgan ilmiy natijalar va amaliy takliflar asosida:

inson kognitiv va madaniy-lisoniy faoliyatining verballashuvi jarayonida “g‘urur” konseptini ifodalovchi birliklarining ma‘no o‘zgarishlari (ijobiy, neytral va salbiy konnotatsiyalar) doirasida mantiqiy qiymat kasb etishi hamda turli matnlarda ushbu birliklarning sinonimik va antonimik munosabatlar doirasida kontekstual va derivatsion mazmun kasb etishiga oid nazariy xulosalardan “Umrboqiy meros” O‘zbekiston madaniyati va san‘ati targ‘ibot markazida 61-01/09-son “Milliy qadriyatlar - yoshlar ardog‘ida” nomli fundamental ilmiy loyihani bajarishda foydalanilgan (“Umrboqiy meros” O‘zbekiston madaniyati va san‘ati targ‘ibot markazining 2024-yil 3-dekabrdagi №ML01/01-76-son ma‘lumotnomasi). Natijada fundamental loyiha doirasida tayyorlangan ilmiy maqolalar va tezislarda milliy g‘urur tushunchasiga bog‘liq atamalarning terminologik tahliliga bag‘ishlangan misollardan foydalanish ilmiy loyihaning dolzarbligini oshirishga xizmat qilgan;

har ikkala til kommunikativ jarayonida voqelanadigan “pride” va “g‘urur” konseptlari shakl va mazmun chegaralarining kengayish, torayish, soddalashish va murakkablashuv kabi leksikografik hamda badiiy diskursiv o‘zgarishlari har ikkala tilda ham ma‘no doirasi, qo‘llanish muhiti va uslubiy qimmatida namoyon bo‘lishiga oid ilmiy xulosalardan Germaniya akademik almashinuv xizmati DAAD loyihasi tomonidan moliyalashtirilgan ID-57663348- “European Perspectives in Dialogue: Central Asia and Western Research – Muloqotda Yevropa istiqbollari: Markaziy Osiyo va G‘arb tadqiqotlari” mavzusidagi innovatsion tadqiqot loyihagini bajarishda foydalanilgan (Buxoro davlat universitetining 2024-yil 23-dekabrdagi №06/7918-son ma‘lumotnomasi). Natijada talabalarda “milliy g‘urur” tushunchasini shakllantirish, xorijlik hamkorlarga “g‘urur” konseptining o‘zbek millati ongida ma‘no talqini ochib berilgan;

“g‘urur” konsepti birliklarining tarixiy-etimologik, o‘z va o‘zlashma qatlamga oid mikrosistemalar kabi shakliy strukturalarini aniqlash orqali ularning sodda va murakkab; bir komponentli, ikki komponentli va ko‘p komponentli turlari mavjudligi hamda ingliz tilida sodda tub va sodda yasama; o‘zbek tilida esa sodda tub, sodda yasama, qo‘shma va juft kabi yasaliş usullarining ustuvorlik kasb etishiga doir xulosa va natijalardan “g‘urur” konsepti atamalarining o‘zbekcha-inglizcha, inglizcha-o‘zbekcha lug‘ati”ni ishlab chiqishda foydalanilgan (ISBN 978-9910-04-759-6). Natijada mazkur lug‘at “60230100 – Filologiya va tillarni o‘qitish”, “5111400 – Xorijiy til va adabiyot”, “60230200 – Tarjima nazariyasi va amaliyoti” bakalavriat ta‘lim yo‘nalishlari dars jarayonlarini tashkil etish uchun asos bo‘lib xizmat qilgan;

ingliz va o‘zbek tillaridagi turli lug‘atlarda “g‘urur” konseptini ifodalovchi vositalar, ya‘ni leksema, ibora, maqollarni tavsiflash muammolari yechimini

ta'minlash orqali ushbu vositalarning leksikografik talqiniga bog'liq xulosa va natijalardan Buxoro viloyati teleradiokompaniyasining "Assalom Buxoro", "Dolzarb mavzu" ko'rsatuvlari ssenariylarini tayyorlashda foydalanilgan (Buxoro viloyati teleradiokompaniyasining 2024-yil 17-dekabrda №01-09-184-son ma'lumotnomasi). Natijada "g'urur" konsepti lingvistik xususiyatlari haqidagi xulosalari teletomoshabinlarning ushbu masalalar yuzasidan bilimlarini oshirishga xizmat qilgan.

Tadqiqot natijalarining aprotatsiyasi. Tadqiqot natijalari 9 ta, jumladan, 5 ta xalqaro va 4 ta respublika ilmiy-amaliy anjumanlarida qilingan ma'ruzalarda muhokamadan o'tkazilgan.

Tadqiqot natijalarning e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 18 ta ilmiy ish chop etilgan, jumladan, 1 ta lug'at, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 9 ta maqola, shulardan, 5 ta respublika hamda 4 ta xorijiy jurnallarda e'lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat. Umumiy hajmi 120 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi asoslangan, tadqiqotning maqsad va vazifalari, obyekt va predmeti tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, natijalarni amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning "**Olam manzarasi va konseptual tadqiqotlar**" deb nomlanuvchi birinchi bobida olam manzarasi shakllari (mifologik, lisoniy, ilmiy, falsafiy) o'rganilgan hamda ushbu masalalarga munosabat bildirilgan.

Bobning birinchi fasli "*Olam manzarasi*" tushunchasi va olamning lisoniy manzarasida konseptual tadqiqotlar" deb nomlangan bo'lib, unda falsafa, tilshunoslik va psixologiya fanlarida "olam manzarasi" tushunchasi inson ongida aks etgan olam haqidagi tasavvurlar nazarda tutiladi. Shu bilan birga, bu tushunchaga yaqin bo'lgan "olamning mifologik manzarasi", "olamning lisoniy manzarasi", "olamning falsafiy manzarasi", "olamning ilmiy manzarasi", "olamning badiiy manzarasi" kabi birikmalar ham ishlatiladi. Olam manzarasi – bu inson ongida shakllanadigan atrof-muhitning aksidir. U insonning ijtimoiylashuvi jarayonida shakllanadi va shu bois u milliy-madaniy xususiyatga ega bo'ladi. Til insonning borliq haqidagi bilimlarini shakllantirish va mavjudligini anglashning eng muhim vositasidir. Faoliyat jarayonida til obyektiv borliqni aks ettirib, inson idrokining natijalarini so'z orqali ifodalaydi. Til orqali ifodalangan bu bilimlar majmui turli konseptual tushunchalar orqali tasvirlanadi. Jumladan, "oraliqdagi lisoniy olam", "olamni tilda tasvirlash", "olamning lisoniy modeli" va "olamning lisoniy

manzarasi” kabilar. Tilshunoslikda bu tushunchalar orasida “olamning lisoniy manzarasi” keng qo‘llaniladi.

Bobning “*Jahon va o‘zbek tilshunosligida konseptning o‘rganilishi*” deb nomlangan ikkinchi faslida konsept ta’rifi “hissiyot, baholash belgilari bilan o‘ralgan tushuncha bo‘lib, tasavvur, bilim, assotsiatsiya va kechinmalar to‘plamidan iborat, u so‘z orqali ifodalanayotgan tushunchalar bilan birga keladi”⁶ tarzida keltirilgan. Konseptlar cheklangan miqdorda bo‘ladi, chunki har bir voqelikni anglatadigan so‘z konseptga aylana olmaydi. Konsept, odatda, madaniyatdagi muhim va qadrlanadigan voqealar, ijtimoiy realiyalar, millatning o‘ziga xos qadriyatlari bilan bog‘liq bo‘lib, ko‘plab til birliklari, jumladan, milliy bayramlar, urf-odatlar, maqollar, matallar, xalq dostonlari va eposlar orqali ifodalanadi.

Zamonaviy tilshunoslikda konseptni o‘rganishning uchta asosiy yondashuvi mavjud. Birinchi yondashuvda, madaniy aspektga katta e’tibor qaratiladi va konseptlar majmui madaniyatning muhim qismi sifatida qaraladi. Inson konseptni xalq madaniyatining bir elementi sifatida tushunadi. Ushbu yondashuvda konsept inson ongida asosiy holatni egallagan tushuncha sifatida qaraladi. Olim V.N.Teliya fikricha, konsept obyektini uning bor holati bo‘yicha bilishdir va bu yondashuvda tilning roli ikkinchi darajaga tushadi, chunki til faqat yordamchi vosita sifatida qaraladi.⁷

Ikkinchi yondashuv vakillari esa konsept tuzilishida til vositasi semantikasini yagona vosita deb hisoblashadi, ya’ni tilning o‘zi konseptning shakllanishida asosiy rol o‘ynaydi.

Uchinchi yondashuv vakillari konsept so‘z ma’nosidan tashkil topgan va insonning turmush tajribasi bilan chambarchas bog‘liq, deb hisoblaydilar. Ularning fikricha, konsept insonning dunyoda sodir bo‘layotgan hodisalarni idrok etishdagi individual xususiyatlarni o‘z ichiga oladi.

Bizning fikrimizcha, Y.Kubryakovaning “konsept – inson ruhiyatida namoyon bo‘lgan dunyoning tasviri, inson ongining konseptual sistemasi va mental leksikondagi xotiraning mazmuniy birligidir”⁸ degan ta’rifi ushbu tushunchani izohlashda eng maqbuli hisoblanadi.

Bobning uchinchi fasli “*G‘urur*” tushunchasining konsept sifatida shakllanishi” deb nomlanib, unda ingliz va o‘zbek tillarida “g‘urur” konsepti tarkibi va shakllanish bosqichlari yoritilgan. Ingliz tilida *pride* (g‘urur) atamasining metaforik, semantik va leksik jihatlari ingliz tilining uch asosiy tarixiy davri doirasida o‘rganiladi: O‘rta ingliz davri (taxminan 1400–1700 yillar), yangi ingliz davri (taxminan 1700–1900 yillar) hamda zamonaviy ingliz tili davri (XX asr va undan keyingi bosqichlar), bu davrda dastavval boshlangan semantik va konseptual siljishlarning mustahkamlanishi bilan xarakterlanadi. XX asrdagi “g‘urur” tushunchasi keng ma’noda o‘zini qadrlash, shaxsiy va ijtimoiy uyg‘unlik bilan chambarchas bog‘liq hissiyot sifatida tan oлина boshlandi. “G‘urur” konsepti endilikda murakkab va kontekstga bog‘liq holat sifatida talqin qilinadi.

⁶ Кубрякова Е.С. Человеческий фактор в языке: язык и порождение речи. – М.: Наука, 1991. – 238 с.

⁷ Умархўжаев М.Э. Умумий тилшунослик. Ўқув қўлланма. Академ нашр. – Тошкент, 2010. – 75 с.

⁸ Степанов Ю.С., Проскурин С.Г. Константы мировой культуры. – М.: Наука, 1993. – 256 с.

Ishning ikkinchi bobi **“Ingliz va o‘zbek tillarida “g‘urur” konsepti semantik-struktur tahlili va o‘zaro munosabatlari”** deb nomlanib, unda chog‘ishtirilayotgan tillarda “g‘urur” konsepti tarkibidagi atov birliklar tahlili, ushbu birliklarning sinonimik, antonimik, polisemantik munosabatlari tahlili keltirilgan. Bobning birinchi fasli *“Ingliz va o‘zbek milliy lisoniy tasvirida “g‘urur” konseptining semantik-struktur tahlili”* deb nomlanib, unda “g‘urur” konseptini ifodalovchi atov birliklar qo‘llanishidagi maxsuslashuv umumlisoniy hodisaligini, bu tizim sun‘iy yaratilma emas, balki tilning obyektiv taraqqiyoti mahsuli ekanligini asoslash maqsad qilingan.

Ingliz tilida “pride” konsepti qator kategoriyalardan tashkil topganligi qayd etilgan. Ular quyidagilardan iborat:

- “shaxsiy g‘urur” kategoriyasi (category of “personal pride”);
- “milliy g‘urur” kategoriyasi (category of “national pride”);
- “ijtimoiy g‘urur” kategoriyasi (category of “social pride”);
- “jamoaviy g‘urur” kategoriyasi (category of “collective pride”);
- “madaniy g‘urur” kategoriyasi (category of “cultural pride”);
- “oila va yaqinlaridan g‘ururlanish” kategoriyasi (category of “pride in family or loved ones”);
- “g‘urur va takabburlik o‘rtasidagi chegara” kategoriyasi (category of “the boundary between pride and arrogance”).

Ingliz tilida “pride” konseptining ijobiy yoki salbiy ma’no xususiyatlari ingliz madaniyatida kontekstga bog‘liq va u turli talqinlarga (shaxsiy yutuq va izzat-nafsdan tortib, takabburlik va o‘zini ortiqcha ulug‘lashgacha) ega bo‘lishi mumkin. Quyidagi jadvalda (2.1.-jadval) “pride” konseptining ijobiy va salbiy konnotativlik hosil qiluvchi birliklarini tahlil qilamiz:

2.1-jadval.

“Pride” konseptining ijobiy va salbiy konnotativ ma’nolari

<i>Ijobiy konnotatsiya</i>	<i>Salbiy konnotatsiya</i>
Accomplishment	Arrogance
Achievement	Conceit
Excellence	Egoism
Honor	Hubris
Integrity	Narcissism
Respect	Pomposity
Self-confidence	Self-importance
Self-esteem	Superiority
Success	Vanity
Virtue	

Tushunchaning inson ongida yuqoridagi kabi farqli anglashilishiga misol sifatida “pride” kabi mavhum konseptlar freym va skriptlari har bir xalq tafakkurida turlicha shakllanishiga guvoh bo‘lamiz. Ya’ni, ingliz ongida “pride” nafaqat diniy va boshqa mavjud e’tiqodlar hosilasi, balki kishining o‘z-o‘zini anglashi, shaxsiy e’tiqodlarini muayyan ijtimoiy hayotdagi mavjud me’yoriy e’tiqodlar bilan mushtarak holda anglashi sifatida voqelanadi.

Ingliz tilidagi “pride” freymini quyidagicha aks ettirdik (2.2. -jadval):

2.2.-jadval.

“Pride” konsepti freym tahlili

FREYM	TAHLILLAR	MISOLLAR
Civic Pride (Fuqarolik g'ururi)	Yurtga, jamiyatga nisbatan ijobiy hissiyotlar va qadr-qimmatni anglash. Fuqarolarning o'z mamlakati, shahar yoki hududidan faxrlanishi.	Ushbu freym <i>volunteering, community service, local development, civic engagement, public leadership</i> kabi birliklarni o'z ichiga oladi.
Community Pride (Jamiyat g'ururi)	O'z jamoasi, mahalla, qo'ni-qo'shnilarining rivojiga hissa qo'shishdan g'ururlanishi.	Ushbu freym <i>neighborhood events, community festivals, local activism, public participation, civic pride</i> kabi birikmalarni o'z ichiga oladi.
Cultural Pride (Madaniy g'urur)	O'z milliy, etnik yoki madaniy merosidan g'ururlanish/faxrlanish. Insonlar o'z urf-odatlarini va tarixini qadrlashi.	Ushbu freym <i>cultural festivals, heritage preservation, traditional celebrations, folk music, cultural identity</i> kabi birikmalarni o'z ichiga oladi.
Family Pride (Oilaviy g'urur)	O'z oilasi, avlod, ajdodlarining muvaffaqiyatlari va qadr-qimmatidan g'ururlanish.	Ushbu freym <i>family achievements, generational success, parental pride, family traditions, ancestral legacy</i> kabi birliklarni o'z ichiga oladi.
Martial Pride (Jangovar g'urur)	Harbiy xizmat, jangovar muvaffaqiyatlar va jasoratdan iftixor hissini tuyish.	Ushbu freym <i>military service, national defense, soldier's honor, combat victories</i> kabi birliklarni o'z ichiga oladi.
Masculine Pride (Erkaklik g'ururi)	Erkaklar o'z xususiyatlari (mardlik, jasorat, adolat, oilaning boshi bo'lish kabi)ni va jamiyatdagi rolini qadrlashi.	Ushbu freym <i>strength, resilience, leadership, responsibility, protective instincts</i> kabi so'zlarni o'z ichiga oladi.
National Pride (Milliy g'urur)	O'z vatani yutuqlaridan g'ururlanish va mamlakatning yutuqlari bilan faxrlanish.	Ushbu freym <i>patriotism, national flag, national heritage, national celebrations, cultural pride</i> kabi so'zlarni o'z ichiga oladi.
Racial Pride (Etnik kelib chiqishidan g'ururlanish)	Irqi yoki etnik kelib chiqishidan g'ururlanish.	Ushbu freym <i>racial identity, equality, cultural pride, social justice, anti-racism</i> kabi so'zlarni o'z ichiga oladi.
Religious Pride (Diniy g'urur)	Diniy e'tiqod va an'analardan g'ururlanish.	Ushbu freym <i>faith, religious rituals, spiritual beliefs, religious community, devotion</i> kabi birikmalarni o'z ichiga oladi.
Traditional Pride (An'anaviy g'urur)	O'z xalqining urf-odatlarini, an'analari va tarixiga nisbatan g'urur hissi.	Ushbu freym <i>heritage, customs, traditional practices, family legacy, rituals</i> kabi birliklarni o'z ichiga oladi.

“National pride”, “cultural pride” va “social pride” kabi kategoriyalar ingliz tilidagi “pride” konseptini boshqa tillardagi konseptlar bilan bog'lab turuvchi tayanch tushunchalar hisoblanadi.

“Pride” konsepti tarkibidagi birliklar

Modesty	Dignity	Egocentricity
Arrogance	Dishonor	Egoism
Boastfulness	Disrepute	Glory
Brash	Druthers	Nobility
Brass	Ego	Gratification
Buzz	Modesty	Haughtiness
Complacence	Honour	Hubris
Conceit	Humiliation	Reticence

Ingliz tilida “pride” konsepti tarkibiga kiruvchi birliklarning ko‘pchiligi so‘z yasovchi qo‘shimcha va prefikslar yordamida boshqa grammatik kategoriyaga o‘tishi yoki ushbu vositalar yordamida boshqa turkumlardan hozirgi tizimiga o‘tgan bo‘lishi mumkin. Masalan, ingliz tilida “pride” otidan, “proud” sifati va boshqa hosila shakllar yasalgan. Bu tahlil “pride” leksemasining grammatik polifunksionalligini va ikkala tilning so‘z yasovchi tizimlaridagi o‘xshashlik va farqlarni ko‘rsatadi. Shu o‘rinda ingliz tilidagi so‘z yasovchi qo‘shimcha va prefikslar yordamida yasalgan “pride” konsepti birliklarini tahlil qilsak:

Pride (n)

Boast (n)

Proud (adj)

Boast (v)

Prideful (adj)

Boastful (adj)

Pridefully (adv)

Boastfulness (n)

Satisfaction (n)

Ego (n)

Satisfy (v)

Egocentric (adj)

Satisfactory (adj)

Egoism (n)

Ingliz tilida “pride” konsepti tahlil qilinganda, uning turli shakllari va tilshunoslikdagi semantik, kognitiv va madaniy jihatlari hisobga olinadi. Ingliz tilidagi “pride” konseptosferasi birliklarini ikki yirik guruh bo‘yicha tasniflash mumkin:

a) *o‘z qatlam birliklari*. Masalan, shame – uyat, dignity – qadr-qimmat, satisfaction – mamnunlik, arrogance – xudbinlik, truth – haqiqat kabi birliklarni kiritish mumkin. Bular bevosita ingliz tilida shakllangan birliklardir;

b) *o‘zlashma qatlam birliklari*. Bu qatlamga vanity – takabburlik, hubris – kibr, honour – shon-sharaf kabi birliklarni misol sifatida aytish mumkin. Bu qatlam birliklari, asosan, lotin tilidan kirib kelgan.

Quyida ingliz tilidagi “pride” ifoda birliklarining struktur tahliliga kirishamiz. Bunda genetik klassifikatsiya tamoyillaridan kelib chiqish tadqiqotimiz izchilligini ta‘minlashga xizmat qiladi. Avvalo, struktur jihatdan “pride” konsepti birliklari guruhlanadi:

a) *tub sodda birliklar*. Ushbu birliklar tub ingliz so‘zlari bo‘lib, ularning tarkibi faqat asos qismidan tarkib topgan. Masalan, *honor, dignity, esteem, respect, ego*. Ushbu misollar orasida turli grammatik kategoriyaga mansub, ma‘no jihatdan esa bir-biriga yaqin so‘zlarni ko‘rishimiz mumkin. Ammo ushbu so‘zlarning bari mustaqil asos so‘z sifatida namoyon bo‘lgan;

b) *tub yasama birliklar*. Ushbu birliklar sirasiga asosiga qo‘shimcha qo‘shilgan so‘zlarni kiritamiz. Masalan, *prideful, egoistical, hopefulness*. Keltirilgan so‘zlar

asosiga shakl yasovchi qo‘shimchalar qo‘shilib bu yasama so‘zlar yangi grammatik funksiya bajaradi.

“G‘urur” konsepti o‘zbek xalqining ijtimoiy hayotida har doim eng muhim axloqiy me‘yor sifatida mavjud bo‘lgan. O‘zbek lisoniy ongida “g‘urur” konsepti mavjud bo‘lgan deyishimizga sabab shuki, bugungi kundagi yangi talqinlarda – izohli lug‘atlar, qomuslarda ushbu leksema yoki tushuncha doirasida sharhlanayotgan ma‘no va izohlarda, tavsiflarda qayd etilayotgan tushunchalar yangi davrdagina shakllangan deb bo‘lmaydi. E‘tibor qiling: “G‘URUR – (jaholat; xom (puch) hayol; manmanlik, mag‘rurlik; kibr-havo) 1. Insonning o‘z qadr-qimmatini bilishi, uni hurmat qilish hissi; izzat-nafs. *Yigitlik g‘ururi. Qizlik g‘ururi. - Uning insoniy g‘ururi, tabiatning nozikligi...yordam so‘ramoqqa yo‘l qo‘ymagan.* (Oybek, Navoiy). *Axmad o‘rtog‘iga qoyil qolmadi. Erkak kishida g‘urur degan narsa bo‘lishi kerak...* (F.Musajonov, Himmat).

2. Faxrlanish, mamnunlik tuyg‘usi; faxr, iftixor. *Shodligidan terisiga sig‘maydi, ko‘ngli g‘urur ila mastona chayqaladi.* (S.Siyoyev, Avaz). *Sanobar o‘g‘liga g‘urur va mehr bilan jilmayib qarab turar edi.* (M.Xayrullayev, Ko‘ngil).....

4. Kibrlanish tuyg‘usi, mag‘rurlik, kibr-havo. *Olifta boyvachcha kibr va axmoqona g‘ururi ila kresloda taltayganicha qoldi.* (Oybek, Nur qidirib). *Gapingning tuzi qursin, qizim. G‘urur g‘urbatga solar, degan naqlning mag‘zini chaqsang-chi.* (J.Abdullaxonov, Tong yorishgan sohilda).⁹

“G‘urur” konseptini tashkil etuvchi birliklar tuzilishiga ko‘ra nutqda so‘z va so‘z birikmasi ko‘rinishlarida qo‘llaniladi.

So‘z holatidagi birliklarning ichki turlari quyidagilar:

a) *sodda so‘z holatidagi birliklar:* andishali, bodilanmoq, bodilik, dimog‘, dimog‘dor, dimog‘li, faxr, faxrlanmoq, faxrlanish, faxrli, gerdaygan, garillamoq, gerdaymoq, gerdayish, havolanmoq, iftixor, iftixorli, kekkayish, kekkaygan, kerik, kiborlik, kibr, kibrlil, mag‘rurlanish;

b) *murakkab so‘z holatidagi birliklar:* badhavo, balandparvoz, kamsuqum, or-nomus, nomus-or, nomus-iffat, izzat-ikrom, izzat-nafs, kalondimog‘, kalondimog‘lik, kibr-havo, kibr-havoli, nazar-pisand kabi.

Birikma holatidagi birliklarning ichki turlari quyidagilar:

a) *sodda birikma holatidagi birliklar:* balanddan kelmoq, bino qo‘ymoq, burnini ko‘tarmoq, dimog‘i baland, dimog‘ida gapirmoq, dimog‘i ko‘tarilmoq, dimog‘i shishmoq, faxr etmoq, faxr qilmoq, hamiyatiga tegmoq, iftixor qilmoq, katta gapirmoq, katta ketmoq, kattalik qilmoq, katta og‘iz, kibr-havosi baland, ko‘krak keramoq, milliy g‘urur;

b) *murakkab birikma holatidagi birliklar:* bag‘rini ko‘tarib olmoq, bosar-tusarini bilmay qolmoq, bo‘yni yor bermaslik, dimog‘i ko‘kka yetmoq, dimog‘idan eshakqurt yog‘ilmoq, dimog‘iga qurt tushmoq, dimog‘idan qurt yog‘ilmoq, lof-qof urmoq, osmondan kelmoq, osmonda yurmoq, o‘ziga ortiqcha baho bermoq kabi.

Sodda so‘z holatidagi birliklar o‘z o‘rnida ikki guruhga ajraladi:

a) *sodda tub:* dimog‘, faxr, kibr, iftixor, kerik, mag‘rur, g‘urur, takabbur, shon kabi;

⁹ O‘zbek tilining izohli lug‘ati. 5 jildli. – Toshkent: “O‘zbekiston milliy ensiklopediyasi”, 2020. – B 461.

b) *sodda yasama*: dimog‘dor, andishali, bodilik, dimog‘li, faxrli, gerdaygan, iftixorli, kibr-larcha, kibrli, mag‘rurlik, g‘ururli, shonli kabi.

Murakkab so‘z holatidagi birliklarni, o‘z o‘rnida, qo‘shma va juft birliklar tarzida guruhlash mumkin:

a) *qo‘shma*: balanddan kelmoq, bino qo‘ymoq, burnini ko‘tarmoq, dimog‘i baland, dimog‘ida gapirmoq, dimog‘i ko‘tarilmoq, dimog‘i shishmoq, faxr etmoq, faxr qilmoq, hamiyatiga tegmoq, iftixor qilmoq, katta ketmoq, kattalik qilmoq, katta og‘iz;

b) *juft*: or-nomusli, nomus-orli, nomus-iffat, izzat-ikromli, izzat-nafs, kibr-havo, kibr-havoli, nazar-pisand va h.

O‘zbek tilida “g‘urur” konsepti milliy lisoniy tasvirda o‘ziga xos ma‘nolarni jamlagan konsept sifatida ajralib turadi. Bu konsept o‘zbek xalqining tarixiy, madaniy va axloqiy qadriyatlari bilan chambarchas bog‘liqdir. G‘urur nafaqat individning ichki holati, balki uning jamiyatdagi o‘rni, oilaviy, ijtimoiy va etnik qadriyatlari bilan ham bog‘liq bo‘lgan yuksak axloqiy fazilat sifatida qaraladi.



2.1 –rasm. O‘zbek tilidagi “g‘urur” konsepti tarkibi.

Tilshunoslik nuqtai nazaridan, “g‘urur” konsepti tilda ifodalanishini tahlil qilishda so‘z birikmalari va so‘z yasalishi muhim o‘rin tutadi. “G‘urur” so‘zi o‘zbek tilida, asosan ot, fe‘l va sifat shakllarida ishlatiladi.

Ot shakllari: “G‘urur”, “g‘ururlik” o‘z qadrini ifodalovchi nom sifatida ishlatiladi.

Fe‘l shakllari: “G‘ururlantirmoq”, “g‘ururlanmoq”, “g‘ururini saqlamoq” “g‘ururdan tushmoq” kabi fe‘l birikmalari.

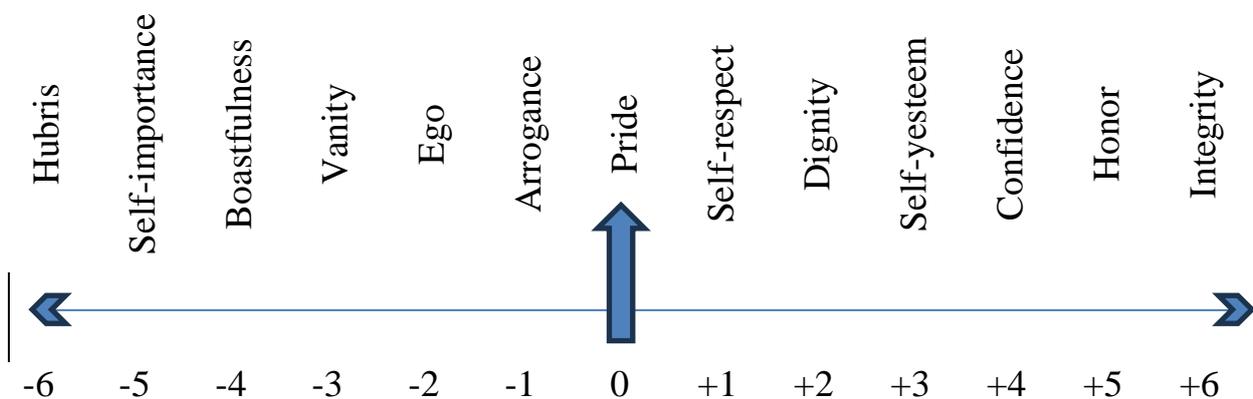
Sifat shakllari: “G‘ururona”, “g‘ururli”, “g‘urursiz” kabilar.

Formal tahlillar shuni ko‘rsatdiki, o‘zbek tilidagi “g‘urur” konseptiga mansub birliklar ko‘proq turkiy va arabiy, ulardan nisbatan kamroq forsiy va qisman ruscha-baynalmilal leksemalardan iborat. Struktur jihatdan bu tizimga kiruvchi birliklar sirasida takroriy so‘zlar kam uchrashi ma‘lum bo‘ldi. So‘z birikmasi va gap holatidan o‘sib chiqqan atov birliklari ham tizimda ma‘lum miqdorni tashkil qiladi. Juft birliklar tarkibi o‘z qatlam + o‘zlashma qatlam (yoki uning aksi bo‘lgan o‘zlashma qatlam + o‘z qatlam)dan iborat.

Bobning ikkinchi fasli *“Ingliz va o‘zbek tillarida “g‘urur” konsepti birliklarining o‘zaro sinonimik va antonimik munosabatlari”* deb nomlanib, unda qiyoslanayotgan tillardagi “pride” va “g‘urur” konsepti tarkibidagi atov birliklarning o‘zaro ma‘noviy munosabatlari yoritilgan.

Ingliz tilida “pride” konsepti sinonimik va antonimik munosabatlarga ham kirishadi. Sinonimik munosabatda tushunchalar bir-biriga yaqin yoki aynan bir xil ma’noni bildiradi. “Pride” tushunchasi bilan sinonimik munosabatga kirishuvchi konseptlar:

1. “Pride” konsepti birliklari orasidagi *sinonimik munosabatlarni* tavsiflashda to‘liq mos keluvchi sinonimlar (masalan, self-respect – dignity – self-esteem – vanity – arrogance); qisman mos keluvchi sinonimlar – kvazinsonimlarga, ya’ni umumiy jihatlari mos keladigan (masalan, confidence – satisfaction – boastfulness – self-importance)ga ajratdik. Ba’zi tillarda sinonimik bog‘liqliklar turlicha tushuniladi. Masalan, ingliz tilida “pride” va “self-respect” ijobiy konnotatsiyada sinonim hisoblanadi, lekin qadimgi diniy matnlarda “pride” so‘zining sinonimi “hubris” so‘zi bo‘lib, u salbiy ma’noda ishlatilgan.



2.4 – rasm. “Pride” konseptining sinonimik qatori

Yuqoridagi sxemadan “pride” konsepti sinonimik qatoridagi birliklar ijobiy va salbiy ma’nolar orqali farqlanishi hamda salbiy ma’no ifodalovchi birliklar qatori o‘z navbatida ijobiy ma’noli birliklar qatori bilan antonimik munosabatga kirishishi mumkinligini ko‘rsatadi.

U yoki bu ma’noda qarama-qarshi tushunchalarni ifodalovchi so‘zlarni bog‘lovchi korrelyatsiyalar guruhi *antonimik munosabatlardir*. Antonimlarning semantik tasnifi ular ifodalagan qarama-qarshilik turiga asoslanadi. Kontrar, to‘ldiruvchi (komplementar) va vektor antonimiyalari mavjud bo‘lib, kontrar (qarama-qarshi) antonimiya o‘ziga xos tushunchalar bilan ifodalanadi, ular orasida uchinchi, ya’ni o‘rta tushuncha bo‘lishi mumkin: Pride – Humility – Arrogance.

To‘ldiruvchi (komplementar) antonimiya bir-birini shunday to‘ldiradigan o‘ziga xos tushunchalar bilan ifodalanadiki, ular orasida uchinchi, o‘rta tushuncha bo‘lishi mumkin emas: pride-modest, pride-humble.

Vektor antonimiyasi ko‘p yo‘nalishli harakatni bildiruvchi juftliklarda qayd etilgan:

Pride → *low self-esteem, self-doubt, dishonor, shame, humility, modesty.*

“G‘urur” konsepti sinonimik va antonimik munosabatga ham kirishadi. Sinonimik munosabatda tushunchalar bir-biriga yaqin yoki aynan bir xil ma’noni bildiradi. “G‘urur” tushunchasi bilan sinonimik munosabatga kirishuvchi konseptlar:

Faxrlanmoq, g‘ururlanmoq. Biror kimsa, narsa yoki erishilgan yutuq tufayli maqtanmoq, g‘urur his qilmoq, mamnun bo‘lmoq. G‘ururlanmoq - og‘zaki nutqda

vaziyatga ko‘ra ijobiy (iftixor qilmoq) yoki salbiy (kibrlanmoq) ma’nolarda qo‘llaniladi. *Mening otam milliy qahramon ekan. Xalq ozodligi uchun kurashgan. Men shunday otam borligidan faxrlanaman.* (S.Axmad, Buqalamun bilan uchrashuv.)¹⁰

“G‘urur” leksemasining sinonimik qatorini quyidagicha keltirish mumkin : *Manmanlik – dimog‘dorlik – kalondimog‘lik – keriklik – chiranchoqlik - karamdalik – kattazanglik – takabburlik – mutakabbirlik*

U yoki bu ma’noda qarama-qarshi tushunchalarni ifodalovchi so‘zlarni bog‘lovchi korrelyatsiyalar guruhi *antonimik munosabatlardir*. Antonimlarning semantik tasnifi ular ifodalagan qarama-qarshilik turiga asoslanadi. Kontrar, to‘ldiruvchi (komplementar) va vektor antonimiyalari mavjud.

Kontrar (qarama-qarshi) antonimiya o‘ziga xos tushunchalar bilan ifodalanadi, ular orasida uchinchi, ya’ni o‘rta tushuncha bo‘lishi mumkin: kamtar – muvozanatli, o‘rtacha – manman.

To‘ldiruvchi (komplementar) antonimiya bir-birini shunday to‘ldiradigan o‘ziga xos tushunchalar bilan ifodalanadiki, ular orasida uchinchi, o‘rta tushuncha bo‘lishi mumkin emas: Faxr – sharmandalik, uyat.

Vektor antonimiyasi ko‘p yo‘nalishli harakatni bildiruvchi juftliklarda qayd etilgan:

Dimog‘dor \longrightarrow sodda, kamtar, hokisor, o‘zini pastga uradigan...

Sinonimlar qatori bir necha so‘zdan iborat bo‘lib, unda bir so‘z asosiy, sinonimik qatorning xarakterini belgilovchi so‘z bo‘ladi, bu so‘z *dominanta* hisoblanadi. Sinonimik qatorning chegarasini belgilashda asosiy so‘z hisobga olinadi, boshqa so‘zlar bir-biriga emas, balki asosiy so‘zga qiyoslanadi. Masalan: o‘zbek tilidagi *g‘urur, faxr, kibr, manmanlik, takabburlik* sinonimik qatorida “g‘urur” so‘zi *dominanta* hisoblanadi.

“G‘urur” tushunchasi turli so‘z turkumlari bilan ifodalanadi. Sifat sinonimlar zanjirida bitta tushunchaning turlicha ma’nolari ifodalanishida asosiy vazifani quyidagilar o‘taydi: *Manman, dimog‘dor, kalondimog‘, kerik, kerilmachiq, kerilmajon, kekkayma, kekkaymajon, chiranmachiq, chiranchoq, karanda, kattazang, takabbur, mutakabbir* kabilar.

Ot (substantial) sinonimlar zanjirida bitta tushunchaning turlicha jilolari ifodalanishi:

a) Ijobiy konnotativlik: *faxr, iftixor, shon-sharaf, or-nomus, sha’n, shon-shuhrat* kabilar.

b) Salbiy konnotativlik: *kibr, manmanlik, takabburlik, dimog‘dorlik* kabilar.

Fe‘l so‘z turkumi leksik sinonimlar zanjirida “g‘urur” konseptining ifodalari: *faxrlanmoq, g‘ururlanmoq, kibrlanmoq* kabilar.

Ishning uchinchi bobi **“Qiyoslanayotgan tillarda “pride” va “g‘urur” konsepti birliklari leksikografik talqini va badiiy diskursda voqealanishi”** deb nomlanib, u uch fasldan iborat. Ishning **“Ingliz tilidagi “pride” konsepti leksikografik talqini masalalari”** deb nomlangan birinchi faslida ingliz lug‘atlarida (Oksford, Kembridj, Vebster kabi) “pride” konsepti birliklarining izohlari talqini berilgan.

¹⁰ Mahmudov N. “O‘zbek tili sinonimlarining katta izohli lug‘ati”. – G‘afur G‘ulom, Toshkent. – 2023. –B.512.

Ingliz tilida “pride” konseptining ilk tahliliy bosqichi lug‘atlardagi ma’no hisoblanadi. “Macmillan English dictionary” lug‘atida berilgan izohlarni ko‘rib chiqsak:

Pride (noun):

1. A high, esp. an excessively high, opinion of one’s own worth or importance which gives rise to a feeling or attitude of superiority over others; inordinate self-esteem. A feeling of respect for yourself.

2. Arrogant, haughty, or overbearing behavior, demeanor, or treatment of others, esp. as exhibiting an inordinately high opinion of oneself.....

3. A person of whom, or thing of which, any person or group of people is proud; that which causes a feeling of pride in its possessor; (hence) the foremost, best, or most distinguished *of* a class, country, etc.

4. The feeling of satisfaction, pleasure, or elation derived from some action, ability, possession, etc., which one believes does one credit.¹¹

Yuqoridagi izohlar ingliz tilidagi “pride” tushunchasining ko‘p qirrali tabiati va uning turli xil kontekstlarda ijobiy va salbiy ma’nolarda ishlatilishini ko‘rsatadi.

“Oxford English Dictionary on Historical Principles” lug‘atiga ko‘ra, “pride” atamasi ilk bor X asrda qo‘llanilgan deb hisoblanadi. Bu so‘z o‘zining hozirgi ma’nosida “unreasonable self-esteem, pride; desire to exceed one’s proper station” ya’ni o‘ziga nisbatan yuqori baho berish, o‘zligini hurmat qilish ma’nosida ishlatilgan.¹²

Tadqiqotlarimiz natijasida eski fransuz tilidan ingliz tiliga o‘zlashgan ifodalar “pride” konsepti doirasida ko‘p uchrashiga guvoh bo‘ldik. Mazkur ifodalardan biri quyidagicha izohlanadi:

Vanity ('vænəti), n., pl. -cies. 1: something that is vain, empty or valueless 2: the quality or fact of being vain 3: inflated pride in oneself or one’s appearance: conceit.¹³

Ushbu izoh keng tarqalgan tushunchalardan yana biri o‘zbekcha “shuhratparastlik” ifodasiga nisbatan berilgan. Bu birlik etimologiyasi ham dastavval lotin tiliga, so‘ng esa eski fransuz tiliga borib taqaladi. Ifodaga shunday izoh beriladi:

- o‘z qobiliyati yoki tashqi ko‘rinishi bilan faxrlanish;
- boshqa narsalar bilan taqqoslaganda ahamiyatsiz bo‘lish;
- g‘ururni ko‘rsatadigan xulq-atvor yoki munosabatlar.

So‘z izohi ilovasida birlikning ma’nodoshlari ham keltiriladi. *Vanity*, *conceit*, *pride*, *arrogance* kabi birliklar “maqtanish, manmanlik, kibr, shuhratparastlik” so‘zlarining ma’nodoshlari sifatida qayd etilgan. Bundan xulosa qilish mumkinki, “vanity” odatda salbiy ma’noda ishlatiladi va insonning boshqalarning ko‘zida katta e’tibor qozonish yoki o‘zini ulug‘lashga bo‘lgan ortiqcha intilishiga ishora qiladi.

Keyingi atama yuqoridagilardan farqli ravishda ingliz tiliga fransuz tili orqali emas, balki lotin tilidan kirib kelgan va ingliz tilidagi suffikslar yordamida o‘zlashgan:

¹¹ Oxford English Dictionary. Oxford UP, December 1, 2024 <https://doi.org/10.1093/OED/7380022113>

¹² Oxford English Dictionary on Historical Principles. Vol. VII, O–P, 2nd ed., Oxford University Press, 1989, pp. 622–624.

¹³ Merriam-Webster’s Collegiate Dictionary, 11th ed., USA, 2003.

Conceit (kən'si:t), n (1): a result of mental activity: thought (2): individual opinion b: favorable opinion; esp: excessive appreciation of one's own worth or virtue 2: a fancy item or trifle 3 a: a fanciful idea b: an elaborate or strained metaphor c: use or presence of such conceits in poetry d: an organizing theme or concept (found his conceit for the film early – Peter Wilkinson)¹⁴

Izohga ko'ra, ushbu atama "o'zini haddan tashqari yuqori baholash" yoki "o'zini muhim deb hisoblash" degan ma'nolarni bildiradi. Bu so'z odatda salbiy ma'noda ishlatiladi va biror kishining o'zining aqliy yoki jismoniy qobiliyatlarini ortiqcha yoki befoyda tarzda yuksaltirishi, o'zini boshqalardan ustun ko'rish holatini ifodalaydi. "Conceit" so'zi etimologik jihatdan lotin tilidan kelib chiqqan. U "conceptus" (yoki "concipere" – "yig'ish", "qabul qilish", "o'ylash") so'zidan olingan, bu so'z "con-" (birgalikda) va "capere" (olmoq, tutmoq) ildizlaridan tashkil topgan. Ingliz tilidagi "conceit" so'zi dastlab "fikr" yoki "tasavvur" ma'nosida ishlatilgan. Keyinchalik uning ma'nosi kengayib, o'zini haddan tashqari yuqori baholash, o'zining yuksakligini ortiqcha namoyish qilish kabi salbiy ma'nolarga ham ega bo'ldi.

Bobning ikkinchi fasli "**O'zbek tilidagi "g'urur" konsepti leksikografik talqini masalalari**" deb nomlanib, unda o'zbek tilidagi "g'urur" konsepti ifoda birliklarining O'zME, O'TIL va boshqa 30ga yaqin izohli va tarjima lug'atlarida izohlari va tarjimalari tahlili berilgan.

O'zbek tilining izohli lug'ati VI jildli tahririda "g'urur" leksemasi ta'riflari uchraydi:

G'urur (jaholat; xom(puch) hayol; manmanlik, mag'rurlik; kibr-havo) 1. Insonning o'z qadr-qimmatini bilishi, uni hurmat qilish hissi; izzat-nafs. *Yigitlik g'ururi. Qizlik g'ururi. – Uning insoniy g'ururi, tabiatning nozikligi...yordam so'ramoqqa yo'l qo'ymagan.* Oybek, Navoiy. *Axmad o'rtog'iga qoyil qolmadi. Erkak kishida g'urur degan narsa bo'lishi kerak...* F.Musajonov, Himmat. *Ziyolilar orasidan bir mard chiqib, o'z milliy g'ururini himoya etishga harakat qildi.*

2. Faxrlanish, mamnunlik tuyg'usi; faxr, iftixor. *Shodligidan terisiga sig'maydi, ko'ngli g'urur ila mastona chayqaladi.* S.Siyoyev, Avaz. *Sanobar o'g'liga g'urur va mehr bilan jilmayib qarab turar edi.* M.Xayrullayev, Ko'ngil. – *Qishlog'imiz tuprog'ining sehri bor, – deydi qariyalar g'urur bilan.* "Yoshlik".....

4. Kibrlanish tuyg'usi, mag'rurlik, kibr-havo. *Olifta boyvachcha kibr va axmoqona g'ururi ila kresloda taltayganicha qoldi.* Oybek, Nur qidirib. *Gapingning tuzi qursin, qizim. G'urur g'urubatga solar, degan naqlning mag'zini chaqsang-chi.* J.Abdullaxonov, Tong yorishgan sohilda.¹⁵

O'zbekiston Milliy Ensiklopediyasida "g'urur" tushunchasi ta'rifi keltirilmagan, ammo unda bu konsept ifoda birliklaridan bir qanchasi uchraydi. Xususan, "g'urur" leksemasining salbiy ma'noli "kibr" ifoda birligiga quyidagicha ta'rif beriladi: "*Kibr*, kibr-havo, manmanlik, dimog'dorlik – o'z shaxsiyatiga, qobiliyatiga ortiqcha baho berish, o'zini boshqalardan yuqori qo'yish, kalondimog'lik oqibatida namoyon bo'ladigan salbiy axloqiy sifat. Kibr odamlar o'rtasida birdamlik, ahillik va muhabbatni yo'q qiladi, adovat uyg'otadi. Kibr – odobsizlik belgisi bo'lib, u doimo qoralangan. Qur'onda kibr-u havoli kishilarning

¹⁴ Merriam-Webster's Collegiate Dictionary, 11th ed., USA, 2003.

¹⁵ O'zbek tilining izohli lug'ati. VI jild. – T.: G'afur G'ulom, 2022. –B.552-553.

joyi Jahannam ekanligi (Zumar surasi, 60-oyat) ta'kidlangan. Hadisda aytilishicha, dimog'dor odam ahli do'zaxdir."¹⁶

Sh.Rahmatullayev tahriri ostida chiqarilgan "O'zbek tilining etimologik lug'ati" 2-jildida "g'urur" leksemasining etimologik talqinida uning shakliga e'tibor qaratib, ma'naviy mohiyatini ma'lum darajada mavhum qoldiradi: "G'urur. Bu arabcha so'z gurur(un) shakliga ega (ARS, 558); o'zbek tiliga cho'ziq u unlisini u unlisiga almashtirib qabul qilingan: gurur – g'urur: "mag'rurlanish hissiga berildi" ma'nosini anglatuvchi garra fe'lidan (ARS, 558) xosil qilingan I bob masdari bo'lib (ATG, 143), "mag'rurlanish hissiyotiga berilish" ma'nosini anglatadi (O'TIL, I, 666). Bu so'zdan o'zbek tilida g'ururlan- fe'li yasalgan"¹⁷. Talqindagi "mag'rurlanish hissiga berildi" psixologik tushuncha sifatida anglashilganligi va unda salbiy ma'noga ishora sezilganligi uchun ham mazkur fikrga to'liq qo'shilib bo'lmaydi.

O'zbekiston falsafa qomusiy lug'atida "milliy iftixor", "milliy g'urur" tushunchalari berilgan bo'lib, ular quyidagicha ta'riflangan:

Milliy iftixor – insonning ong va faoliyatida, o'zi mansub bo'lgan millatning madaniyati, tarixi, dini, tili, qadriyatlarini qanchalik o'rnatib olganligini ifodalaydi. Milliy iftixor milliy g'urning yuqori bosqichi, cho'qqisidir. Xuddi shuning uchun ham milliy iftixor millatni yaxlit ijtimoiy birlik ekanligini his qilishda namoyon bo'ladi. Boshqacha aytganda, iftixor ruhiy-ma'naviy fazilatdir. Xuddi shu fazilat tufayli kishilar o'zlarining tarixiy birliklarini – urug'-aymoqchilik, qon-qarindoshlik, yaqinliklarini ifodalaydi.

Milliy g'urur – 1. Shaxs, ijtimoiy guruhning milliy o'z-o'zini anglashi asosida shakllanadigan ajdodlari qoldirgan moddiy, ma'naviy merosdan, o'z xalqining jahon sivilizatsiyasiga qo'shgan hissasi, o'zga millatlar oldidagi qadr-qimmatini, obro'-e'tiboridan faxrlanish hissini ifodalovchi tushuncha. Bu tuyg'u quyidagi shakllarda namoyon bo'ladi: millatning yutuqlari, obro'-e'tibori bilan faxrlanish, uning muammolariga befarq qarab turmaslik, o'z eliga, millatiga jonkuyar bo'lish; o'z millatining moddiy, ma'naviy merosini asrab-avaylash; xalq odatlari, an'analari, qadriyatlarini hurmat qilish, ularni boyitish va takomillashtirish; o'z millatiga mehruhubbati amaliy faoliyatda namoyon qilish. Sog'lom milliy g'urur o'zga millatga mansub kishilarga hurmat-ehtiromlar ko'rsatishni taqozo qiladi...¹⁸

Falsafa ensiklopedik lug'atida "kamtarlik" leksemasi "g'urur" leksemasiga qarama-qarshi tarzda ta'riflangan: *Kamtarlik* – shaxsning atrofida qilargalarga va o'z-o'ziga munosabatini ifodalashda, o'ziga nisbatan ortiqcha izzat-ikrom, e'tibor talab qilmaslik, maqtanishni istamaslik, o'zini boshqalardan ustun qo'ymaslik, mag'rurlanmaslik, soddalik, kamsuqumlilikda namoyon bo'ladigan axloqiy tushuncha, fazilat.¹⁹

Xuddi shuningdek, o'zbek tili sinonimlarining katta izohli lug'atida "g'urur" konseptining sinonimlari ham ta'riflangan. *Manmanlik, dimog'dorlik, kalondimog'lik, keriklik, chiranchoqlik, karandalik, kattazanglik, takabburlik, mutakabbirlik*. O'ziga imkoniyatidan ortiq darajada baho berib, o'zini o'zgalardan

¹⁶Хоназаров Қ.Х., Аминов М.Н., Мусаев Ж.А., Шорахмедов Д.А. ва бошқалар. Ўзбекистон Миллий Энциклопедияси. – "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, Тошкент, 1988. – Б.336.

¹⁷Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. – Тошкент: Университет, 2003.– Б.556-557.

¹⁸ Falsafa qomusiy lug'ati. Sharq nashriyoti. – T., 2004.

¹⁹ Falsafa ensiklopedik lug'at. O'zbekiston milliy ensiklopediyasi nashriyoti. – T., 2010.

baland tutish holati. “Dimog‘dorlik”, “kalondimog‘lik” so‘zlarida kishiga mensimay qarash, kek va kibr bilan munosabatda bo‘lish ta’kidi aks etgan. “Keriklik” so‘zida ortiq darajada mag‘rurlanib ketganlik ta’kidi kuchli ifodalanadi.²⁰

Bobning uchinchi fasli *“Ingliz tilidagi “pride” va o‘zbek tilidagi “g‘urur” konsepti birliklarining badiiy diskursda ifodasi*” deb nomlangan. Odatda, badiiy asarlardagi milliy o‘ziga xosliklarning lisoniy ifodalarini ikki yirik kategoriyaga ajratish o‘rinli. Bular:

- 1) lingvokulturologik realiyalar
- 2) lingvoma’naviy tushunchalar.

Ta’kidlash zarurki, lingvomadaniy tushunchalardan farqli o‘laroq, lingvoma’naviy tushunchalar nafaqat bir millatga tegishli, balki ayni paytning o‘zida bir necha millat, qolaversa, insoniyat shuuri va turmush tarziga singib ketgan umumbashariy harakterga ega birliklar sifatida baholanishi mumkin. Shunga qaramay, o‘zbek tilidagi “g‘urur” konsepti ifoda birliklarini yirik guruhlariga bo‘lgan holda, ularning ingliz tilidagi tarjimalarini tahlil qilish maqsadga muvofiq.

Ushbu faslda ingliz tilidagi “pride” konsepti va uni ifoda etuvchi birikmalarning o‘zbek tiliga tarjima qilinishini Jeyn Ostinning *“Andisha va g‘urur”* (*“Pride and Prejudice”*) asarining asliyat va tarjima matnidan olingan misollar orqali konseptlarni diskursiv tahlil qilishga harakat qilamiz. Asar nomidan “pride” konseptiga oidligi yaqqol ko‘rinadi. Mazkur asardan keltirilgan parchaga e’tibor qaratamiz: Ingliz tilida: *“Your humility, Mr. Bingley,” said Yelizabeth, “must disarm reproof.”*

O‘zbek tilida: *“Sizning kamtarligingiz xohlagan tanqidchini qurolsizlantirib qo‘yadi, - dedi Yelizabet.*

“Humility” so‘zi ko‘pincha ijobiy ma’noda – o‘zini past tutish, xokisorlikni ifodalaydi. Biroq, matnda bu leksik birlik ironik ravishda salbiy konnotatsiyada qo‘llanilgan. Ya’ni bu yerda “humility” – yuzaki, niqobli ko‘rinish sifatida tavsiflanadi. O‘zbek tilidagi “kamtarlik” so‘zi esa odatda an’anaviy tarzda ijobiy baholanadi, shuning uchun tarjimada bu leksik birlikni stilistik konnotatsiyasi bilan birga yetkazish muhim bo‘ladi. Tarjimada qo‘llanilgan “kamtarlik niqobi ostida” shakli bu ma’noni qisman ifodalaydi.

Ingliz tilida: *“Nothing is more deceitful,” said Darcy, “than the appearance of humility. It is often only carelessness of opinion, and sometimes an indirect boast.”*²¹

O‘zbek tilida: *“Birovlarga ko‘rsatib qilingan yomon narsa yo‘q. Ba’zan kamtarlik niqobi ostida boshqalarning fikriga beparvolik va manmanlik yashirin bo‘ladi.”*²²

Parchada keltirilgan “carelessness” – lug‘aviy jihatdan beparvolik, ehtiyotsizlik degani, biroq konnotatsiya darajasida bu so‘z muayyan ijtimoiy tanqidni o‘z ichiga oladi. Tarjimada bu “boshqalarning fikriga beparvolik” shaklida berilgan bo‘lib, semantik jihatdan to‘g‘ri, ammo stilistik jihatdan ma’lum darajada soddalashtirilgan. Leksikografik jihatdan “boast” – ochiq maqtanish, faxrlanish

²⁰ Mahmudov N. O‘zbek tili sinonimlarining katta izohli lug‘ati. – T.: G‘afur G‘ulom, 2022.

²¹ Austen, Jane. *Pride and Prejudice*. England, 1813. – P.33.

²² Остин, Жейн. Андиша ва гурур. Инглиз тилидан Муҳаббат Исмоилова таржимаси. – Т.:Янги аср авлоди, 2014. – Б.56.

bo'lsa, "indirect" elementi uni bilvosita, yashirin holatga aylantiradi. Bu birikma nutqiy pragmatika nuqtayi nazaridan ham nutq egasining psixologik holatini bildiradi. O'zbek tilidagi "niqoblangan maqtanchoqlik" iborasi semantik nuqtayi nazardan yaqin bo'lsa-da, "boast"ning emotsional-ekspressiv kuchi biroz yumshatilgan.

Xulosa o'rnida ikkala asar asosida olib borilgan tahlil shuni ko'rsatadiki, ingliz tilidagi "pride" konsepti leksikografik jihatdan ko'p ma'nolilik (polisemiya), kontekstga bog'liq konnotatsiyalar va madaniy-belgili semantika bilan ajralib turadi. Ushbu leksema o'zbek tiliga tarjima qilinayotganda "g'urur", "mag'rurlik", "kibr", "iftixor" kabi birliklar orqali beriladi. Biroq ularning semantik va stilistik xususiyatlari "pride" konseptining har bir kontekstdagi ma'nosiga to'la mos tushavermaydi.

XULOSA

1. "Olamning lisoniy manzarasi" inson tafakkuri va madaniyatining til orqali aks etuvchi konseptual tizimi bo'lib, u xalqning dunyoqarashi, qadriyatlari va tajribasining lingvistik ifodasidir. Til vositasida shakllanadigan ushbu manzara milliy tafakkur va madaniy kodlar bilan bog'liq holda rivojlanadi. Bu jarayonda konsept asosiy kategoriya sifatida namoyon bo'ladi va u inson ongida real borliqning umumlashtirilgan, semantik va madaniy jihatdan boy tasavvurini ifodalaydi.

2. Konseptlar tilda so'zlar, iboralar, frazeologizmlar, metaforalar orqali ifodalanib, ma'naviy-madaniy konnotatsiyalar bilan boyitilgan bo'ladi. Har bir til o'ziga xos konseptual tizimga ega bo'lib, bu tizim orqali jamiyat a'zolarining dunyoni idrok etish shakllari aks etadi. Shu ma'noda, konsept nafaqat leksik birliklarning ma'nodagi yadrosi, balki xalqning tarixiy tajribasi, mentaliteti va axloqiy qadriyatlarini o'zida mujassam etgan kognitiv birlikdir.

3. Ingliz va o'zbek tillarida "g'urur" konsepti atrofida shakllangan leksik-semantik tizimni ikki asosiy toifaga – umumbashariy va xususiy birliklarga ajratish maqsadga muvofiqdir. Umumbashariy birliklar barcha til va millatlarda uchraydigan, inson tafakkuri va ijtimoiy ongida umumiy ma'naviy-axloqiy tajribalar asosida shakllangan asosiy tushunchalar hisoblanadi. Xususiy birliklar esa muayyan til va madaniyatga xos bo'lib, milliy-mental dunyoqarash, tarixiy-madaniy kontekst va jamiyatdagi ijtimoiy munosabatlar asosida yuzaga kelgan leksema va ifoda vositalaridir.

4. Iсталgan tilning leksik qatlamida kengayish, torayish, soddalashish yoki murakkablashuv kabi lug'aviy o'zgarishlarni kuzatish mumkin. Jumladan, o'zbek tilidagi "g'urur" va ingliz tilidagi "pride" konseptlari umumiy semantik atov birliklari tizimida ham kengayish, torayish, soddalashish va murakkablashuv kabi leksik o'zgarishlarga uchraydi. Bu kabi lug'aviy o'zgarishlar har ikki tilda ham so'zning ma'no doirasi, qo'llanish muhiti va uslubiy qimmatida namoyon bo'lib, tegishli konseptning semantik ko'lamining davomiy ravishda rivojlanib borishiga xizmat qiladi.

5. O'zbek tilidagi "g'urur" va ingliz tilidagi "pride" konseptlari o'zlariga xos ijobiy va salbiy konnotatsiyalari bilan birgalikda milliy, madaniy hamda diniy o'zlikni shakllantirish va namoyon etishda muhim semiotik vosita sifatida xizmat

qiladi. Mazkur konseptlar shuningdek, ijtimoiy ahamiyatga ega bo‘lib, shaxsiy yutuqlardan tortib, milliy va madaniy g‘ururni ifodalovchi turli kontekstlarda o‘z ifodasini topadi, zamonaviy globallashuv davrida xalqaro aloqalarga ta‘sir ko‘rsatadi.

6. Ingliz tilidagi “pride” konsepti turli ma‘no va mazmun xususiyatlariga ega bo‘lib, “shaxsiy g‘urur” (personal pride), “milliy g‘urur” (national pride), “madaniy g‘urur” (cultural pride) kabi qator semantik variatsiyalarni o‘z ichiga oladi. Mazkur birliklarda “pride” konsepti birliklarining” ma‘nolari kengaygan va mazmunan boyigan. Bu holat “pride” konseptining nafaqat shaxsiy, balki ijtimoiy, milliy va madaniy o‘zlikni anglatuvchi leksik-axloqiy kategoriya sifatida shakllanganligini ko‘rsatadi.

7. Ingliz tilidagi “pride” konsepti atov birliklari tizimi o‘zbek tilida bo‘lganidek, o‘z va o‘zlashgan qatlamga tegishli. O‘z qatlam birliklarining tub va yasama, o‘zlashgan birliklarning tub o‘zlashgan va yasama o‘zlashgan birliklar guruhi farqlanadi. Ingliz tilida “pride” konsepti birliklari, ko‘pincha, birikma tarzida uchraydi; juft va takroriy shakllari esa lug‘atlarda qayd etilmagan.

8. O‘zbek tilidagi “g‘urur” konsepti atov birliklarining tizimli tahlili shuni ko‘rsatadiki, mazkur konsept ikki asosiy qatlamga — o‘z va o‘zlashma qatlamga mansub birliklardan tarkib topadi. Tadqiqot natijalariga ko‘ra, o‘z qatlam birliklarining ichida tub va yasama guruhlari farqlanadi. O‘zlashgan qatlam birliklari esa asosan tarixiy leksik ta‘sir natijasida arab va fors-tojik tillaridan kirib kelganligi aniqlandi. Juft va takroriy birliklar lug‘atlarda nisbatan kamroq qayd etilgan bo‘lib, ular asosan og‘zaki nutq va badiiy adabiyotda faol qo‘llanadi.

9. Struktur jihatdan “g‘urur” leksik-semantik konsepti sirasida takroriy so‘zlar miqdori oz; so‘z birikmasi va gapdan o‘sib chiqqan atov birliklari ham juda oz miqdorni tashkil etgan. Juft birliklar tarkibi o‘z qatlam+o‘zlashma qatlam, o‘zlashma qatlam + o‘z qatlam ko‘rinishida shakllangan.

10. “G‘urur” / “pride” kabi abstrakt va ko‘p qirrali konseptlar tarjimasi tarjimondan yuqori darajadagi lingvomadaniy bilimlarni talab etadi. Chunki bunday konseptlar har bir til va madaniyatda o‘ziga xos semantik xususiyatga ega bo‘lib, ularning universal muqobilini topish ko‘pincha mushkul vazifadir. Agar tarjima qilinayotgan tilda ushbu birlikning to‘g‘ridan-to‘g‘ri sinonimi mavjud bo‘lmasa, anglashilgan ma‘noni jumla yordamida ifodalash yoki matnda o‘sha ifodaning ustuvor ma‘nosiga qarab tarjima qilinayotgan tildagi vazifadoshini qo‘llash mumkin.

**SCIENTIFIC COUNCIL PhD.03/31.03.2021.Fil.76.05 AWARDING
SCIENTIFIC DEGREES AT NAMANGAN STATE UNIVERSITY**

BUKHARA STATE UNIVERSITY

CHORIEVA MUKHLISA JUMAMURODOVNA

**THE COMPOSITION, RELATIONS, AND LEXICOGRAPHIC
INTERPRETATION OF THE CONCEPTS OF “PRIDE” IN ENGLISH AND
“G‘URUR” IN UZBEK**

**10.00.06– Comparative literary criticism, contrastive linguistics and
translation studies**

**DISSERTATION ABSTRACT
for a Doctor of Philosophy in PHILOLOGY (PhD)**

Namangan – 2025

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The dissertation is available at the Information Resource Center of Namangan State University (registered under № 2083). (Address: 160107, 161, Boburshoh Street, Namangan city. Phone: (99869) 228-85-01).

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INTRODUCTION (PhD thesis annotation)

Topicality and necessity of the thesis. In world linguistics, special attention is being paid to interpreting linguistic phenomena within the framework of a new scientific paradigm — anthropocentric — and to studying the sociolinguistics, communicative-conceptual, and linguocultural features of linguistic units in the discourse of intercultural communication. In this regard, comparing the linguistic units belonging to the concept of “pride” in English and “g‘urur” in Uzbek within the framework of linguistic and extra-linguistic thought, as well as analyzing their socially conditioned nature and communicative functionality based on national patterns, is of particular relevance. Such an approach not only contributes to a deeper understanding of the cultural diversity and values of these concepts in different societies but also allows for the identification of how personal and collective values are reflected in various languages, thereby providing a theoretical basis for assessing the phenomenon of linguistic conceptualization as it relates to human cognition.

In world linguistics, numerous studies have been devoted to exploring the essence of the concept “pride” (“g‘urur”) and its various connotative meanings across different cultures. The investigation of how the notion of “pride” is perceived differently in diverse cultural contexts, as well as the comparative analysis of communicative-cognitive and ethnocultural characteristics, lexical-derivation principles, and contextual-pragmatic features of English and Uzbek linguocultural conceptspheres, which differ in their essence and national nature, contributes to a deeper theoretical understanding of this phenomenon. Such a comparative study helps to substantiate, within the framework of modern linguistic cognition, the functional dynamism and variability patterns of the “g‘urur” and “pride” concepts as they appear in Eastern and Western cultural-linguistic realities. It also clarifies the influence of these dynamics on their linguistic forms and lexicographic representations, thereby enriching the understanding of the interrelation between language, culture, and human cognition.

The integration of our country into the world community at the stage of national development has also required important reforms in Uzbek linguistics. As it has been rightfully emphasized, “...it is essential to create an electronic platform for scientific achievements, to establish a database of local and foreign research developments, and to ensure that every higher education and research institution builds partnerships with leading foreign universities and scientific centers.”¹ Consequently, the study of the concept of “g‘urur” in Uzbek linguistics — in connection with national values, the historical heritage, and traditions of the Uzbek people — has become a pressing priority. In particular, it is necessary to investigate the linguistic and cultural features and historical foundations of the concepts “g‘urur,” “oriyat,” “faxr,” and “iftixor,” which are regarded as indicators of the spiritual values of our nation, and to compare them with their counterparts in Western languages by drawing on advanced international experience. Conceptual analysis of the frames of “g‘urur” and related terminology from both historical and contemporary layers of English and Uzbek linguocultures will open up broader opportunities for the advancement of Uzbek

¹ O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning Oliy Majlisga Murojaatnomasi. <https://president.uz/uz/lists/view/3324> –O‘zbekiston Respublikasi Prezidentining rasmiy veb-sayti, 25.01.2020 y.

linguistics on the international stage.

This dissertation, to a certain extent, serves to contribute to the implementation of the tasks set forth in the Decree of the President of the Republic of Uzbekistan No. PF-5850 of October 21, 2019, “On Measures for the Radical Enhancement of the Status and Prestige of the Uzbek Language as the State Language,” the Decree No. PF-5938 of February 18, 2020, “On Measures to Improve the Social and Spiritual Environment in Society, Further Support the Institution of the Mahalla, and Bring the System of Work with Families and Women to a New Level,” as well as the address delivered by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, at the expanded meeting of the Council for Spirituality and Enlightenment on December 22, 2023. Moreover, this research aligns with the Resolution of the President of the Republic of Uzbekistan No. PQ-3160 of July 28, 2017, “On Raising the Effectiveness of Spiritual and Educational Work and Bringing the Development of the Sphere to a New Stage,” the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 610 of August 11, 2017, “On Measures to Further Improve the Quality of Foreign Language Teaching in Educational Institutions,” as well as other normative and legal documents relevant to this field.

Relevant research priority areas of science and developing technology of the Republic. The dissertation work is carried out in the line with the priority directions of Science and Technology Development of the Republic I. “Developing The Democratic and Legal Society Spiritually, Morally and Culturally, Forming

Innovational Economics”.

Problem development status. In world linguistics, numerous studies have been devoted to the investigation of the essence of the concept of “pride.” Among such works are those of prominent scholars such as Aristotle, C.S. Lewis, K. Bell, A. Benedict, B. Nathaniel, Z. Kövecses, J. Tracy, R. Robins, M. Johnson, J. Lyons, G. Mead, and E. Goffman,² whose research has significantly contributed to the understanding of this concept. In Russian linguistics, scholars such as V.A. Maslova, V.I. Karasik, D.S. Likhachev, E.S. Kubryakova, Y.S. Stepanov, and N.D. Arutyunova³ have conducted extensive studies on cultural concepts in language. Within Uzbek linguistics, researchers including A. Mamatov, N. Mahmudov, M.

² Aristotle. *Nicomachean Ethics*. Translated by W. D. Ross. Clarendon, 1926. – 182 p.; Lewis, C.S. *Mere Christianity*. – New York: Harper One, 2001. – 251 p.; Bell, C. *Ritual theory, ritual practice*. – Oxford University Press, Oxford. 1992. – 289 p.; Benedict A. *Imagined Communities*. 1983. – 160 p.; Tracy, J. L., & Robins, R.W. *The psychological structure of pride: A tale of two facets*. – *Journal of Personality and Social Psychology*. 2007. – P.506-525.; Branden, N. *The Six Pillars of Self-esteem*. – New York, N.Y., Bantam Books, 1994. – 348 p.; Lakoff, G. and Johnson, M. *Metaphors We Live By*. – University of Chicago Press, 1981. – 128 p.; Lyons, J. *Semantics*. Cambridge: Cambridge University Press. 1977. – 897 p.; Mead, G. *Mind, Self, and Society*. – University of Chicago Press, 1934. –437 p.; Goffman, E. *The Presentation of Self in Everyday Life*. – Bantam Doubleday Dell Publishing Group, 1959. – 173 p.

³ Маслова В.А. *Лингвокультурология*. – М.: “Академия”, 2001. – 208 p.; Степанов Ю.С., Проскурин С.Г. *Константы мировой культуры*. – М.: Наука, 1993. – 256 с.; Карасик В.И. *Языковая личность: культурные концепты*. – Волгоград; Архангельск: Перемена, 1996. –259 с.; Лихачев Д.С. *Концептосфера русского языка // Изв. АН. Сер. Лит. и яз. М.: Изд-во РАН, 1993. Т.52. – №1. – С. 3-9; Кубрякова Е.С. *Человеческий фактор в языке: язык и порождение речи*. –М.: Наука, 1991. –238 с.; Степанов Ю.С., Проскурин С.Г. *Константы мировой культуры*. – М.: Наука, 1993. – 256 с.; Лихачев Д.С. *Концептосфера русского языка // Изв. АН. Сер. Лит. и яз. М.: Изд-во РАН, 1993. Т.52. – №1. – С. 3-9; Арутюнова, Н.Д. ‘Введение’. – ЛАЯ. *Ментальные действия*, Москва, .: 1993. – С.3–6.**

Umarxo‘jayev, Sh. Safarov, O‘. Yusupov, M. Rahmatova, T. Mardiev, M. Ahmedova, R. Bobokalonov, and S. Mahmudova⁴ have explored a range of cultural concepts, national pride, and traditions, analyzing the cultural values of the Uzbek people and the linguistic elements associated with them. In particular, S. Po‘latova’s research focuses on the linguoculturological study of linguistic units expressing the concept of “g‘urur” within media discourse, comparing its manifestation in Uzbek, English, and Turkish.⁵ However, the composition, interrelations, and lexicographic interpretation of the “g‘urur” concept have not yet been systematically studied in a comparative framework.

Relevance of the dissertation research with the plans of the scientific-research works of the higher educational institution where the dissertation has been conducted. The research was carried out within the framework of the scientific research plan titled “Current Issues in Comparative Literary Studies” of Bukhara State University.

The aim of the research work to identify the structure, semantic relations, and lexicographic characteristics of the concept “pride” (“g‘urur”) in the English and Uzbek languages.

The tasks of the research work are as follows:

to identify and thematically classify the system of linguistic units related to the concept of “pride / g‘urur” in English and Uzbek;

to examine the range of interrelations of the “g‘urur” concept in both languages and to substantiate its conceptual essence;

to describe the semantic and lexicographic features of the “g‘urur” concept, clarifying its construction and internal structure;

to investigate the representation of “g‘urur” concept units in literary discourse and to determine their social significance.

The object of the research work comprises the linguistic units that constitute the concepts “pride” and “g‘urur” as represented in explanatory, etymological, encyclopedic, and bilingual dictionaries, as well as in literary discourse in English and Uzbek.

The subject of the research is the structure, semantic relations, and lexicographic characteristics of the linguistic units that constitute the concept

⁴ Mamatov A.E. Zamonaviy lingvistik. – “Noshir”, Toshkent, 2019. – 171 b.; Mahmudov N. Tilning mukammal tadqiqi yo‘llarini izlab. O‘zbek tili va adabiyoti – T.:2012.; Umarxo‘jayev M.Э.Умумий тилшунослик. Ўқув қўлланма. – Тошкент Академ нашр, 2010. – 75 б.; Сафаров Ш. Когнитив тилшунослик.. – Жиззах: Сангзор, 2006. – Б.91.; Yusupov O‘.Q. Ma’no, tushuncha, konsept va lingvokulturologiya atamaları xususida// Stilistika tilshunoslikning zamonaviy yo‘nalishlarida: Ilmiy amaliy konfrensiya materiallari. – Toshkent, 2011. –В.49.; Mamatov A.E. Tilga kognitiv yondashuvning mohiyati nimada? Tilshunoslikning dolzarb masalalari: Prof. A.Nurmonov tavalludining 70 yilligiga bag‘ishlab o‘tkazilgan ilmiy-amaliy anjuman materiallari. – Andijon, 2012. – В.212-219; Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида “гўзаллик” концептининг лисоний хусусиятлари. – Ф.ф.ф.д (PhD) диссерт... автореферати. – Бухоро, 2019.; Мардиев Т. “Бахт” концептининг лингвомаданий ва семантик талқини (инглиз ва ўзбек тиллари қиссида) // “Хорижий филология: тил, адабиёт, таълим” (Илмий ахборотнома журнали). – Самарқанд: СамДЧТИ нашриёти №10, 2016. – Б.36-44.; Ахмедова М.Б. Ўзбек тилидаги «маънавият» ва инглиз тилидаги «spirituality» умумий семали атов бирликлари типологияси. Ф.ф.ф.д (PhD) диссертацияси. – Бухоро, 2019. – Б.142.; Bobokalonov R.R. Sémantique et formation des mots. Guide d’étude. Editions universitaires européennes. 2021. – В.3-136.; Махмудова М. Ўзбек тилида “остона” концептининг лингвомаданий хусусиятлари (Т.Малик ва С.Ахмад асарлари мисолида). Ф.ф.ф.д (PhD) диссертацияси автореферати, 2022. – Б.46.

⁵ Po‘latova S.B. Media diskurslarda “g‘urur” konseptini ifodalovchi birliklarning lingvokulturologik tadqiqi(o‘zbek-ingliz-turk tillari materiallari asosida). F.f.f.d (PhD) dissertatsiyasi. – Andijon, 2023. – В.134.

“pride” (“g‘urur”) in the English and Uzbek languages.

Methods of the research. The methods of classification, description, comparative-contrastive analysis, differential-semantic analysis, distributional analysis, and frame analysis were used to illuminate the research topic.

Scientific novelty of the research work includes the following:

it has been established that within the process of the verbalization of human cognitive and cultural-linguistic activity, the linguistic units representing the concept of “g‘urur” acquire logical value within the range of meaning shifts (positive, neutral, and negative connotations), and that in various texts these units gain contextual and derivational meaning within the framework of their synonymic and antonymic relations;

it has been substantiated that in the communicative processes of both languages, the concepts of “pride” and “g‘urur” undergo lexicographic and literary-discursive transformations — such as expansion and narrowing of form and meaning, simplification, and complication — which manifest themselves in both languages in terms of semantic range, usage context, and stylistic value;

it has been determined that by identifying the formal structures of the “g‘urur” concept units — such as their historical-etymological layers and micro-systems belonging to native and borrowed strata — these units can be classified into simple and complex types, as well as into one-component, two-component, and multi-component forms. Moreover, it has been established that in English the predominant word-formation patterns are simple root and simple derived forms, whereas in Uzbek the dominant patterns include simple root, simple derived, compound, and reduplicated forms;

it has been improved that through addressing the issues related to the description of the means expressing the concept of “g‘urur” — namely, lexemes, phrases, and proverbs — in various English and Uzbek dictionaries, the lexicographic interpretation of these means.

Practical results of the research work are as follows:

it has been developed that the principles for compiling both explanatory and bilingual dictionaries of the units representing the “g‘urur” concept. Based on these principles, an English–Uzbek and Uzbek–English explanatory dictionary of the terms belonging to this concept has been created, and it has been substantiated that this dictionary can serve as a valuable source for organizing classes and developing educational materials for undergraduate and graduate students;

it has been explained that the synonymic series related to the concepts of “pride” and “g‘urur” and their connotative features (positive, negative, and neutral) have been systematically analyzed, and the processes of lexical-semantic change;

it has been demonstrated that clarifying the conceptual essence of the system of units related to the “g‘urur” concept and highlighting their cognitive and associative characteristics contributes to the process of concept formation.

Authenticity of the research results. The reliability of the research results is ensured by the fact that the issues under investigation have been elucidated on the basis of the latest achievements of world linguistics; that reliable scientific sources were used in the application of theoretical data and factual material; and that the

examples were drawn from dictionaries, as well as from scientific and literary works in Uzbek and English. The scientific conclusions are substantiated through comparative-contrastive, classification, descriptive, linguocultural, transformational, component, differential-semantic, frame, gestalt, and conceptual analysis methods. Furthermore, the credibility of the results is reinforced by their practical implementation, their application in fundamental research, and their approval by authorized institutions.

Scientific and practical value of the research results. The results obtained serve as an important source for addressing a number of theoretical issues related to the concept of “g‘urur” in modern linguistics. The conclusions of the study are significant for the development of the theoretical foundations of English and Uzbek lexicology and lexicography. Furthermore, they contribute to the improvement of textbooks and teaching manuals, as well as to the compilation of modern academic and pedagogical dictionaries.

The practical significance of the dissertation results lies in the possibility of utilizing the theoretical generalizations and analyses presented in the work for the development of special courses in Semasiology, Sociolinguistics and Discourse, Linguoculturology, and Lexicography. Moreover, the findings can be applied in the preparation of textbooks, educational and methodological manuals, and in improving the explanations and commentaries found in existing dictionaries.

Implementation of the research results. Based on the scientific findings and practical recommendations developed in the course of studying the composition, interrelations, and lexicographic features of the concept of “pride” in English and “g‘urur” in Uzbek:

based on the theoretical conclusions regarding the process of verbalization of human cognitive and cultural-linguistic activity — specifically, the acquisition of logical value by the linguistic units expressing the concept of “g‘urur” within the scope of meaning shifts (positive, neutral, and negative connotations), as well as their acquisition of contextual and derivational meaning within the framework of synonymic and antonymic relations in various texts — the results of this research were applied in the implementation of the fundamental scientific project No. 61-01/09 entitled “National Values – Honored by Youth” at the “Umrboqiy Meros” Center for the Promotion of Culture and Art of Uzbekistan (reference No. ML01/01-76, as of December 3, 2024). As a result, examples devoted to the terminological analysis of terms related to the notion of national pride were incorporated into the scientific articles and theses prepared within the framework of the fundamental project, thereby contributing to the enhancement of the project’s relevance;

the scientific conclusions concerning the expansion, narrowing, simplification, and complication of the boundaries of form and meaning of the concepts “pride” and “g‘urur” — as manifested in both lexicographic and literary-discursive changes, and reflected in the semantic scope, usage context, and stylistic value of these concepts in both languages — were utilized in the implementation of the innovative research project funded by the German Academic Exchange Service (DAAD), ID-57663348, entitled “European Perspectives in Dialogue: Central Asia and Western Research.” This project was carried out at Bukhara State University (reference No. 06/7918, as of December 23, 2024). As a result, the notion of “national pride” was introduced

into students' cognitive framework, and the interpretation of the “g‘urur” concept in the consciousness of the Uzbek nation was explained to foreign partners;

the conclusions and results derived from identifying the formal structures of the “g‘urur” concept units — including their historical-etymological layers and micro-systems belonging to native and borrowed strata — which made it possible to classify these units as simple and complex, as well as one-component, two-component, and multi-component forms, and to establish that the predominant word-formation patterns are simple root and simple derived forms in English and simple root, simple derived, compound, and reduplicated forms in Uzbek, were used in the compilation of the “Bilingual Explanatory Dictionary of Terms of the ‘G‘urur’ Concept (Uzbek–English, English–Uzbek)” (ISBN 978-9910-04-759-6). As a result, this dictionary has served as a basis for organizing the educational process in the undergraduate programs “60230100 – Philology and Language Teaching,” “5111400 – Foreign Language and Literature,” and “60230200 – Translation Theory and Practice”;

the conclusions and results concerning the lexicographic interpretation of the means expressing the concept of “g‘urur” — namely, lexemes, phrases, and proverbs — derived from addressing the issues related to their description in various English and Uzbek dictionaries, were applied in the preparation of scripts for the programs “Assalom Buxoro” and “Dolzarb Mavzu” of the Bukhara Regional Television and Radio Company (Reference No. 01-09-184, dated December 17, 2024). As a result, the conclusions regarding the linguistic features of the “g‘urur” concept contributed to enhancing viewers' knowledge and awareness of these issues.

Approbation of the research results. The research results were discussed in reports at 9, including 5 international and 4 republican scientific and practical conferences.

Publication of the research results. A total of 18 scientific works were published on the topic of the dissertation, including 1 dictionary, 9 articles in scientific publications recommended for publication of the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, of which 5 were published in republican and 4 in foreign journals.

The outline of the thesis. The dissertation consists of an introduction, three chapters, a conclusion, a list of used literature and an appendix. The total volume is 120 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the Introduction, the relevance of the topic is substantiated, the aims and objectives of the research are described, along with its object and subject; its alignment with the priority directions for the development of science and technology in the Republic is indicated; the scientific novelty and practical results are presented; the scientific and practical significance of the findings is explained, and information is provided regarding the practical implementation of the results, published works, and the structure of the dissertation.

The first chapter of the dissertation, entitled “**Worldview and conceptual research,**” examines the forms of worldview (mythological, linguistic, scientific,

and philosophical) and offers a critical analysis of these issues.

The first section of the chapter, titled “*The concept of worldview and conceptual research in the linguistic picture of the world,*” explains that in philosophy, linguistics, and psychology, the concept of “worldview” refers to representations of the world as reflected in human consciousness. In addition, closely related expressions such as “mythological picture of the world,” “linguistic picture of the world,” “philosophical picture of the world,” “scientific picture of the world,” and “artistic picture of the world” are also used.

The worldview is the reflection of the surrounding environment formed in human consciousness. It develops in the process of human socialization and therefore acquires national and cultural specificity. Language is the most important means of shaping a person’s knowledge about reality and of comprehending existence. In the course of activity, language reflects objective reality and expresses the results of human cognition through words. The totality of this knowledge, expressed through language, is represented by various conceptual notions, such as “linguistic picture of the world,” “representation of the world in language,” “linguistic model of the world,” and “linguistic worldview.” Among these terms, the expression “linguistic picture of the world” is most widely used in linguistics.

In the second section of the chapter, entitled “*The study of the concept in world and uzbek linguistics,*” the concept is defined as “an idea surrounded by emotions and evaluative features, consisting of a set of images, knowledge, associations, and experiences, and accompanied by the notions expressed through words.”⁶ Concepts are finite in number because not every word denoting a phenomenon can become a concept. A concept is usually associated with significant and valued events in the culture, social realities, and the unique values of a nation. It is expressed through numerous linguistic units, including national holidays, customs and traditions, proverbs, sayings, folk epics, and oral literature.

In modern linguistics, there are three main approaches to the study of the concept. In the first approach, significant attention is paid to the cultural aspect, and the set of concepts is regarded as an important part of culture. A person perceives the concept as an element of national culture. Within this approach, the concept is viewed as an idea that occupies a central position in human consciousness. According to the scholar V.N. Teliya, a concept is “the knowledge of an object as it truly exists,” and in this approach, the role of language is relegated to the secondary level, since language is considered merely as an auxiliary means.⁷

Representatives of the second approach argue that the semantics of linguistic means is the sole determinant in the structure of the concept — in other words, language itself plays the primary role in the formation of a concept.

Adherents of the third approach maintain that a concept is formed from the meaning of a word and is closely connected with human life experience. According to them, the concept encompasses the individual characteristics of how a person

⁶ Кубрякова Е.С. Человеческий фактор в языке: язык и порождение речи. – М.: Наука, 1991. – 238 с.

⁷ Умархўжаев М.Э. Умумий тилшунослик. Ўқув қўлланма. Академ нашр. – Тошкент, 2010. – 75 с.

perceives events taking place in the world.

In our view, Y. Kubryakova's definition — “a concept is a representation of the world manifested in the human psyche, a conceptual system of human consciousness, and a semantic unit of memory in the mental lexicon”⁸ — is the most appropriate for explaining this notion.

The third section of the chapter, entitled “*The formation of the concept of Pride*” explores the composition and stages of development of the concept of “g‘urur” in both English and Uzbek. In English, the term pride is examined in its metaphorical, semantic, and lexical aspects across the three major historical periods of the English language: Middle English (approximately 1400–1700), Early Modern English (approximately 1700–1900), and Modern English (the 20th century and beyond). The latter period is characterized by the consolidation of the semantic and conceptual shifts that began earlier. By the 20th century, the notion of “pride” came to be recognized, in a broad sense, as an emotion closely connected with self-respect, personal integrity, and social harmony. Today, the concept of “g‘urur” is interpreted as a complex, context-dependent phenomenon.

The second chapter of the study, entitled “**Semantic-structural analysis of the concept of “g‘urur” and its interrelations in English and Uzbek**” presents an analysis of the nominative units that constitute the concept of “g‘urur” in the compared languages. The chapter examines the synonymic, antonymic, and polysemic relations among these units. The first section of the chapter, titled “*Semantic-structural analysis of the concept of “g‘urur” in the national linguistic worldview of English and Uzbek*” aims to substantiate that the specialization in the usage of nominative units expressing the concept of “g‘urur” is a universal linguistic phenomenon. It is argued that this system is not artificially constructed but is rather the natural outcome of the objective development of the language.

It is noted that the concept of “pride” in English is composed of several categories, which include:

- “shaxsiy g‘urur” kategoriyasi (category of “personal pride”);
- “milliy g‘urur” kategoriyasi (category of “national pride”);
- “ijtimoiy g‘urur” kategoriyasi (category of “social pride”);
- “jamoaviy g‘urur” kategoriyasi (category of “collective pride”);
- “madaniy g‘urur” kategoriyasi (category of “cultural pride”);
- “oila va yaqinlaridan g‘ururlanish” kategoriyasi (category of “pride in family or loved ones”);
- “g‘urur va takabburlik o‘rtasidagi chegara” kategoriyasi (category of “the boundary between pride and arrogance”).

In English, the positive or negative connotations of the concept of “pride” depend on the context in English culture and can have various interpretations (from personal achievement and pride to arrogance and excessive self-aggrandizement). In the following table (Table 2.1), we analyze the units that create positive and negative connotations of the concept of “pride”:

⁸ Степанов Ю.С., Проскурин С.Г. Константы мировой культуры. – М.: Наука, 1993. – 256 с.

Table 2.1

Positive and negative connotative meanings of the concept of “pride”

<i>Positive connotation</i>	<i>Negative connotation</i>
Accomplishment	Arrogance
Achievement	Conceit
Excellence	Egoism
Honor	Hubris
Integrity	Narcissism
Respect	Pomposity
Self-confidence	Self-importance
Self-esteem	Superiority
Success	Vanity
Virtue	

As an example of the different understanding of a concept in the human mind, we can see that the frames and scripts of abstract concepts such as “pride” are formed differently in the thinking of each nation. That is, in the English mind, “pride” is not only a product of religious and other existing beliefs, but also a person’s self-awareness, his understanding of his personal beliefs in conjunction with the existing normative beliefs in a particular social life.

We have reflected the frame of “pride” in the English language as follows (Table 2.2):

Table 2.2

“Pride” concept frame analysis

<i>FRAME</i>	<i>ANALYSIS</i>	<i>EXAMPLES</i>
Civic Pride	Positive feelings and understanding of value towards the homeland and society. Citizens’ pride in their country, city, or region.	This frame includes concepts such as <i>volunteering, community service, local development, civic engagement, public leadership.</i>
Community Pride	Pride in contributing to the development of one’s own community, neighborhood, or fellow citizens.	This frame includes concepts such as <i>neighborhood events, community festivals, local activism, public participation, civic pride.</i>
Cultural Pride	Pride in one’s national, ethnic, or cultural heritage. people take pride in their traditions and history. The concept of “pride” can express different social roles depending on the culture. for example, the “black pride” movement represents the historical and cultural pride of african americans.	This frame includes concepts such as <i>cultural festivals, heritage preservation, traditional celebrations, folk music, cultural identity.</i>
Family Pride	Pride in the successes and values of one’s family, ancestors, and descendants.	This frame includes concepts such as <i>family achievements, generational success, parental pride, family traditions, ancestral legacy.</i>
Martial Pride	Pride in military service, combat achievements, and courage. Feeling pride in military service, battlefield success, and bravery.	This frame includes concepts such as <i>military service, national defense, soldier’s honor, combat victories, veterans.</i>

Masculine Pride	Pride in masculine qualities (courage, bravery, justice, being the head of the family, etc.) and one's role in society. Men take pride in their masculine traits and their role in society.	This frame includes concepts such as <i>strength, resilience, leadership, responsibility, protective instincts.</i>
National Pride	Pride in one's homeland achievements and national successes. "The citizens celebrated their national pride during the independence day parade."	This frame includes concepts such as <i>patriotism, national flag, national heritage, national celebrations, cultural pride.</i>
Racial Pride	Pride in one's racial or ethnic origin.	This frame includes concepts such as <i>racial identity, equality, cultural pride, social justice, anti-racism.</i>
Religious Pride	Pride in religious beliefs and traditions.	This frame includes concepts such as <i>faith, religious rituals, spiritual beliefs, religious community, devotion.</i>
Traditional Pride	Pride in one's national customs, traditions, and history.	This frame includes concepts such as <i>heritage, customs, traditional practices, family legacy, rituals.</i>

Categories such as "national pride", "cultural pride" and "social pride" are the basic concepts that connect the concept of "pride" in English with concepts in other languages.

Table 2.4

Units included in the concept of "Pride"

Modesty	Dignity	Egocentricity
Arrogance	Dishonor	Egoism
Boastfulness	Disrepute	Glory
Brash	Druthers	Reticence
Brass	Ego	Gratification
Buzz	Modesty	Haughtiness
Complacence	Honour	Hubris
Conceit	Humiliation	Nobility

In English, most of the units included in the concept of "pride" can be transferred to another grammatical category using word-forming suffixes and prefixes, or can be transferred from other categories to the current system using these means. For example, in English, the adjective "proud" and other derived forms are formed from the noun "pride". This analysis shows the grammatical multifunctionality of the lexeme "pride" and the similarities and differences in the word-forming systems of both languages. In this regard, let us analyze the units of the concept of "pride" formed using word-forming suffixes and prefixes in English:

<i>Pride (n)</i>	<i>Boast (n)</i>
<i>Proud (adj)</i>	<i>Boast (v)</i>
<i>Prideful (adj)</i>	<i>Boastful (adj)</i>
<i>Pridefully (adv)</i>	<i>Boastfulness (n)</i>
<i>Satisfaction (n)</i>	<i>Ego (n)</i>
<i>Satisfy (v)</i>	<i>Egocentric (adj)</i>
<i>Satisfactory (adj)</i>	<i>Egoism (n)</i>

When analyzing the concept of "pride" in English, its various forms and semantic, cognitive and cultural aspects in linguistics are taken into account. The

units of the concept of “pride” in English can be classified into two large groups:

a) *own-layer units*. For example, such units as shame, dignity, satisfaction, arrogance, truth can be included. These are units that were formed directly in English;

b) *assimilation-layer units*. Examples of such units as vanity, hubris, honour can be given to this layer. These units mainly came from Latin.

Below we will proceed to the structural analysis of the units of expression “pride” in English. In this, proceeding from the principles of genetic classification serves to ensure the consistency of our research. First of all, we will structurally group the units of the concept of “pride”:

a) *fundamentally simple units*. These units are native English words, the composition of which consists only of the base part. For example, *honor, dignity, esteem, respect, ego*. Among these examples, we can see words belonging to different grammatical categories, but close in meaning to each other. However, all of these words are manifested as independent base words;

b) *native synthetic units*. Among these units, we include words with suffixes added to the base. For example, *prideful, egoistical, hopefulness*. These synthetic words perform a new grammatical function when form-forming suffixes are added to the base of the given words.

The concept of “pride” has always existed as the most important moral norm in the social life of the Uzbek people. The reason why we say that the concept of “pride” exists in the Uzbek linguistic consciousness is that the meanings and explanations and descriptions of this lexeme or concept in today’s new interpretations - explanatory dictionaries, encyclopedias - cannot be said to have been formed only in the new era. Please note: “G‘URUR – (jaholat; xom (puch) hayol; manmanlik, mag‘rurlik; kibr-havo) 1. Insonning o‘z qadr-qimmatini bilishi, uni hurmat qilish hissi; izzat-nafs. *Yigitlik g‘ururi. Qizlik g‘ururi.* - *Uning insoniy g‘ururi, tabiatning nozikligi...yordam so‘ramoqqa yo‘l qo‘ymagan.* (Oybek, Navoiy). *Axmad o‘rtog‘iga qoyil qolmadi. Erkak kishida g‘urur degan narsa bo‘lishi kerak...* (F.Musajonov, Himmat).

2. Faxrlanish, mamnunlik tuyg‘usi; faxr, iftixor. *Shodligidan terisiga sig‘maydi, ko‘ngli g‘urur ila mastona chayqaladi.* (S.Siyoyev, Avaz). *Sanobar o‘g‘liga g‘urur va mehr bilan jilmayib qarab turar edi.* (M.Xayrullayev, Ko‘ngil).....

4. Kibrlanish tuyg‘usi, mag‘rurlik, kibr-havo. *Olifta boyvachcha kibr va axmoqona g‘ururi ila kresloda taltayganicha qoldi.* (Oybek, Nur qidirib). *Gapingning tuzi qursin, qizim. G‘urur g‘urubatga solar, degan naqlning mag‘zini chaqsang-chi.* (J.Abdullaxonov, Tong yorishgan sohilda).⁹

According to the structure of the units that make up the concept of “pride”, it is used in speech in the form of words and word combinations.

The internal types of units in word order are as follows:

a) *units in simple word order*: andishali, bodilanmoq, bodilik, dimog‘, dimog‘dor, dimog‘li, faxr, faxrlanmoq, faxrlanish, faxrli, gerdaygan, garillamoq, gerdaymoq, gerdayish, havolanmoq, iftixor, iftixorli, kekkayish, kekkaygan, kerik, kiborlik, kibr, kibrl, mag‘rurlanish;

⁹ O‘zbek tilining izohli lug‘ati. 5 jildli. – Toshkent: “O‘zbekiston milliy ensiklopediyasi”, 2020. – B.461.

b) units in complex word order: badhavo, balandparvoz, kamsuqum, or-nomus, nomus-or, nomus-iffat, izzat-ikrom, izzat-nafs, kalondimog‘, kalondimog‘lik, kibr-havo, kibr-havoli, nazar-pisand

The internal types of units in the compound state are as follows:

a) units in the simple compound state: balanddan kelmoq, bino qo‘ymoq, burnini ko‘tarmoq, dimog‘i baland, dimog‘ida gapirmoq, dimog‘i ko‘tarilmoq, dimog‘i shishmoq, faxr etmoq, faxr qilmoq, hamiyatiga tegmoq, iftixor qilmoq, katta gapirmoq, katta ketmoq, kattalik qilmoq, katta og‘iz, kibr-havosi baland, ko‘krak kermoq, milliy g‘urur;

b) compound words: bag‘rini ko‘tarib olmoq, bosar-tusarini bilmay qolmoq, bo‘yni yor bermaslik, dimog‘i ko‘kka yetmoq, dimog‘idan eshakqurt yog‘ilmoq, dimog‘iga qurt tushmoq, dimog‘idan qurt yog‘ilmoq, lof-qof urmoq, osmondan kelmoq, osmonda yurmoq, o‘ziga ortiqcha baho bermoq.

Units in simple word order are divided into two groups:

a) simple root: dimog‘, faxr, kibr, iftixor, kerik, mag‘rur, g‘urur, takabbur, shon;

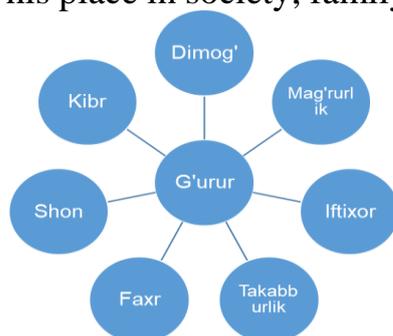
b) simple construction: dimog‘dor, andishali, bodilik, dimog‘li, faxrli, gerdaygan, iftixorli, kiborlarcha, kibrli, mag‘rurlik, g‘ururli, shonli.

Compound words can be grouped into compound and paired units:

a) compound: balanddan kelmoq, bino qo‘ymoq, burnini ko‘tarmoq, dimog‘i baland, dimog‘ida gapirmoq, dimog‘i ko‘tarilmoq, dimog‘i shishmoq, faxr etmoq, faxr qilmoq, hamiyatiga tegmoq, iftixor qilmoq, katta ketmoq, kattalik qilmoq, katta og‘iz;

b) paired: or-nomusli, nomus-orli, nomus-iffat, izzat-ikromli, izzat-nafs, kibr-havo, kibr-havoli, nazar-pisand.

In the Uzbek language, the concept of “pride” stands out as a concept that combines its own meanings in the national linguistic image. This concept is closely related to the historical, cultural and moral values of the Uzbek people. Pride is considered a high moral virtue, which is associated not only with the internal state of the individual, but also with his place in society, family, social and ethnic values.



Picture 2.1. The composition of the “Pride” concept in the Uzbek language.

From a linguistic point of view, word combinations and word formation play an important role in analyzing the expression of the concept of “pride” in the language. The word “pride” is used in the Uzbek language mainly in the forms of nouns, verbs, and adjectives.

Noun forms: “G‘urur”, “g‘ururlik” are used as nouns expressing self-esteem.

Verb forms: “G‘ururlantirmoq”, “g‘ururlanmoq”, “g‘ururini saqlamoq”
“g‘ururdan tushmoq”.

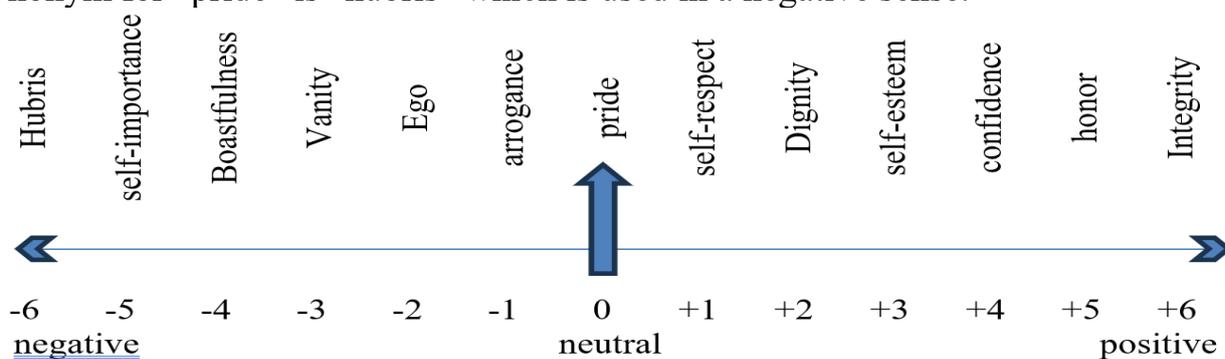
Adjective forms: “G‘ururona”, “g‘ururli”, “g‘urursiz”.

Formal analyses have shown that the units belonging to the lexical-semantic concept of “pride” in the Uzbek language consist mostly of Turkic and Arabic, relatively less of Persian and partly of Russian-international lexemes. Structurally, it was found that repeated words are rare among the units included in this system. Aphoristic units that have grown from word combinations and speech situations also constitute a certain amount in the system. The composition of paired units consists of the own layer + the acquired layer (or its opposite, the acquired layer + the own layer).

In the second chapter of the unit is named “*Synonymous and antonymic relations of the units of the concept “pride” in English and Uzbek*”, and it covers the mutual semantic relations of the noun units in the concepts “pride” and “pride” in the languages being compared.

In English, the concept “pride” also enters into synonymous and antonymic relations. In a synonymous relation, concepts mean close to each other or exactly the same meaning. Concepts entering into a synonymous relation with the concept of “pride”:

1. In describing the synonymous relations between the units of “pride” concept, we divided them into fully compatible synonyms (for example, self-respect – dignity – self-esteem – vanity - arrogance); partially compatible synonyms – quasi-synonyms, that is, those that have common features (for example, confidence – satisfaction – boastfulness – self-importance). In some languages, synonymous relations are understood differently. For example, in English, “pride” and “self-respect” are synonymous in a positive connotation, but in ancient religious texts, the synonym for “pride” is “hubris” which is used in a negative sense.



Picture 2.2. The synonymic chain of the “pride” concept

The above scheme shows that the units in the synonymic series of the concept “pride” can be distinguished by positive and negative meanings, and that the series of units expressing a negative meaning, in turn, can enter into antonymic relations with the series of units with a positive meaning.

The group of correlations connecting words expressing opposite concepts in one sense or another is antonymic relations. The semantic classification of antonyms is based on the type of opposition they express. There are contrarian, complementary and vector antonymy, and contrarian antonymy is expressed by specific concepts, among which there may be a third, that is, an intermediate concept: Pride - Humility - Arrogance.

Complementary antonymy is expressed by specific concepts that complement each other in such a way that there cannot be a third, intermediate concept between them: pride-modest, pride-humble.

The antonym of vector is noted in pairs denoting multidirectional movement:
Pride → *low self-esteem, self-doubt, dishonor, shame, humility, modesty.*

The concept of “g‘urur” also enters into a synonymous and antonymic relationship. In a synonymous relationship, concepts have a close or exactly the same meaning. Concepts entering into a synonymous relationship with the concept of “g‘urur”:

Faxrlanmoq, g‘ururlanmoq. To boast, to feel proud, to be satisfied with someone, something, or an achievement. G‘ururlanmoq- in oral speech, depending on the situation, is used in positive (to be proud) or negative (to be arrogant) meanings. *My father is a national hero. He fought for the freedom of the people. I am proud that I have such a father.* (S.Akhmad, Meeting with the Bukalamun.)¹⁰

The synonymic series of the lexeme “g‘urur” can be given as follows: Manmanlik – dimog‘dorlik – kalondimog‘lik – keriklik – chiranchoqlik – karamdalik – kattazanglik – takabburlik – mutakabbirlik.

A group of correlations connecting words that express opposite concepts in one sense or another are antonymic relations. The semantic classification of antonyms is based on the type of opposition they express. There are contrarian, complementary and vector antonyms.

Contrarian antonyms are represented by specific concepts, among which there may be a third, that is, an intermediate concept: kamtar – muvozanatli, o‘rtacha – manman.

Complementary antonymy is expressed by specific concepts that complement each other in such a way that there cannot be a third, middle concept between them: Faxr – sharmandalik, uyat. Vector antonymy is noted in pairs that denote multidirectional action:

Dimog‘dor → *sodda, kamtar, hokisor, o‘zini pastga uradigan*

A synonymic series consists of several words, one of which is the main word, the word that characterizes the synonymic series, and this word is considered *dominant*. When determining the boundaries of a synonymic series, the main word is taken into account, and other words are compared not to each other, but to the main word. For example: in the Uzbek language, the word “g‘urur” is considered dominant in the synonymic series of *faxr, kibr, manmanlik, takabburlik*.

The concept of “g‘urur” is expressed by various word groups. In the chain of adjective synonyms, the main role in expressing different meanings of one concept is played by the following: Manman, dimog‘dor, kalondimog‘, kerik, kerilmachiq, kerilmajon, kekkayma, kekkaymajon, chiranmachiq, chiranchoq, karanda, kattazang, takabbur, mutakabbir.

Expression of different shades of the same concept in the chain of noun (substantive) synonyms:

a) Positive connotation: *faxr, iftixor, shon-sharaf, or-nomus, sha‘n, shon-shuhrat.*

b) Negative connotation: *kibr, manmanlik, takabburlik, dimog‘dorlik.*

¹⁰ Mahmudov N. “O‘zbek tili sinonimlarining katta izohli lug‘ati”. – G‘afur G‘ulom, Toshkent. – 2023. –B.512.

Expressions of the concept of “g‘urur” in the chain of lexical synonyms of the verb phrase: faxrlanmoq, g‘ururlanmoq, kibrlanmoq.

The third chapter of the work is entitled **“Lexicographical interpretation of the concept units “pride” and “pride” in the languages being compared and their occurrence in artistic discourse”** and consists of three sections. The first section of the work, entitled *“Issues of the lexicographical interpretation of the concept “pride” in the English language”*, provides an interpretation of the explanations of the concept units “pride” in English dictionaries (such as Oxford, Cambridge, Webster). The first stage of analysis of the concept “pride” in English is its meaning in dictionaries. Let us consider the explanations given by the “Macmillan English dictionary”:

Pride (noun):

1. A high, esp. an excessively high, opinion of one’s own worth or importance which gives rise to a feeling or attitude of superiority over others; inordinate self-esteem. A feeling of respect for yourself.

2. Arrogant, haughty, or overbearing behaviour, demeanour, or treatment of others, esp. as exhibiting an inordinately high opinion of oneself.

3. A consciousness of what befits, is due to, or is worthy of oneself or one’s position; self-respect; self-esteem, esp. of a legitimate or healthy kind or degree.

4. A person of whom, or thing of which, any person or group of people is proud; that which causes a feeling of pride in its possessor; (hence) the foremost, best, or most distinguished *of* a class, country, etc.¹¹

The above explanations show the multifaceted nature of the concept of “pride” in the English language and its use in various contexts in both positive and negative meanings.

According to the Oxford English Dictionary on Historical Principles, the term “pride” is believed to have first been used in the 10th century. In its current meaning, this word is used in the sense of “unreasonable self-esteem, pride; desire to exceed one’s proper station”, that is, to give a high assessment of oneself, to respect one’s own identity.¹²

As a result of our research, we have witnessed the frequent occurrence of expressions borrowed from Old French into English within the framework of the concept of “pride”. One of these expressions is explained below:

Vanity (ˈvæneti), n., pl. -cies. 1: something that is vain, empty or valueless 2: the quality or fact of being vain 3: inflated pride in oneself or one’s appearance: conceit¹³.

Another common interpretation of this explanation is given in relation to the Uzbek expression “shuhratparastlik”. The etymology of this unit also goes back to Latin, and then to Old French. The expression is explained as follows:

- to be proud of one’s abilities or appearance;
- to be insignificant in comparison with other things;
- behavior or attitude that shows pride.

¹¹ Oxford English Dictionary. Oxford UP, December 1, 2024 <https://doi.org/10.1093/OED/7380022113>

¹² Oxford English Dictionary on Historical Principles. Vol. VII, O–P, 2nd ed., Oxford University Press, 1989, pp. 622–624.

¹³ Merriam-Webster’s Collegiate Dictionary, 11th ed., USA, 2003.

The synonyms of the unit are also given in the appendix to the word explanation. Vanity, conceit, pride, arrogance are mentioned as synonyms of the word "boast, conceit, arrogance, conceit". From this it can be concluded that "vanity" is usually used in a negative sense and refers to a person's excessive desire to gain great attention in the eyes of others or to glorify himself. The latter term, in a different way from the above, entered the English language not through French, but from Latin and was formed with the help of English suffixes:

Conceit (kən'si:t), n (1): a result of mental activity: thought (2): individual opinion b: favorable opinion; esp: excessive appreciation of one's own worth or virtue 2: a fancy item or trifle 3 a: a fanciful idea b: an elaborate or strained metaphor c: use or presence of such conceits in poetry d: an organizing theme or concept (found his conceit for the film early – Peter Wilkinson)¹⁴

According to the explanation, this term means "to think too highly of oneself" or "to consider oneself important." This word is usually used in a negative sense and refers to a person's excessive or unnecessary exaltation of their mental or physical abilities, or their view of themselves as superior to others. The word "conceit" is etymologically derived from Latin. It is derived from the word "conceptus" (or "concipere" – "to gather", "to accept", "to think"), which is formed from the roots "con-" (together) and "capere" (to take, to grasp). The English word "conceit" was originally used to mean "idea" or "imagination". Later, its meaning expanded and acquired negative meanings such as overestimating oneself, excessive display of one's superiority.

The second part of the chapter is entitled "*Issues of the lexicographical interpretation of the concept of "pride" in the Uzbek language*", which provides an analysis of the explanations and translations of the units of expression of the concept of "pride" in the Uzbek language in O'zME, O'TIL and about 30 other explanatory and translation dictionaries.

The explanatory dictionary of the Uzbek language, volume VI, contains definitions of the lexeme "g'urur":

G'urur (jaholat; xom(puch) hayol; manmanlik, mag'rurlik; kibr-havo) 1. Insonning o'z qadr-qimmatini bilishi, uni hurmat qilish hissi; izzat-nafs. *Yigitlik g'ururi. Qizlik g'ururi.- Uning insoniy g'ururi, tabiatning nozikligi...yordam so'ramoqqa yo'l qo'ymagan.* Oybek, Navoiy. *Axmad o'rtog'iga qoyil qolmadi. Erkak kishida g'urur degan narsa bo'lishi kerak...* F.Musajonov, Himmat. *Ziyolilar orasidan bir mard chiqib, o'z milliy g'ururini himoya etishga harakat qildi.*

2. Faxrlanish, mamnunlik tuyg'usi; faxr, iftixor. *Shodligidan terigisiga sig'maydi, ko'ngli g'urur ila mastona chayqaladi.* S.Siyoyev, Avaz. *Sanobar o'g'liga g'urur va mehr bilan jilmayib qarab turar edi.* M.Xayrullayev, Ko'ngil. – *Qishlog'imiz tuprog'ining sehri bor, - deydi qariyalar g'urur bilan. "Yoshlik"*

3. Faxrlanishga asos bo'ladigan narsa, kimsa va shu kabilar. *Paxta – o'zbek xalqining milliy iftixori va g'ururi. – Murotali sevinch va g'ururi bo'lgan o'rikning tanish va qadrli novdalariga shodiyona boqib, o'rnidan turdi.* Sh.Rashidov, Bo'rondan kuchli. *Xalqimning qahramoni, g'ururi bo'ldi.* U.Ismoilov, Saylanma.

4. Kibrlanish tuyg'usi, mag'rurlik, kibr-havo. *Olifta boyvachcha kibr va*

¹⁴ Merriam-Webster's Collegiate Dictionary, 11th ed., USA, 2003.

*axmoqona g'ururi ila kresloda taltayganicha goldi. Oybek, Nur qidirib. Gapingning tuzi qursin, qizim. G'urur g'urbatga solar, degan naqlning mag'zini chaqsang-chi. J.Abdullaxonov, Tong yorishgan sohilda.*¹⁵

The National Encyclopedia of Uzbekistan does not provide a definition of the concept of “pride”, but it contains several expressions for this concept. In particular, the negative meaning of the lexeme “pride” is defined as follows: “Pride, arrogance, conceit, vanity – a negative moral quality manifested as an overestimation of one’s own personality and abilities, placing oneself above others, and arrogance. This quality is seen in disregarding people, looking down on them, giving in to undue pride, exaggerating one’s insignificant achievements, and so on. An arrogant person turns a blind eye to his own faults and shortcomings, and is conceited. An arrogant person does not like the advice of others, and sinks into the mire of error. Pride is a flaw and defect of people. Pride destroys unity, harmony, and love between people, and arouses enmity. Pride is a sign of indecency, and it is always condemned. The Quran states that the place of people with arrogance is Hell. (Surah Az-Zumar, verse 60) is emphasized. According to the hadith, the one who is greedy is the one who will be in Hell.”¹⁶

In the 2nd volume of the “Etymological Dictionary of the Uzbek Language” edited by Sh. Rahmatullayev, the etymological interpretation of the lexeme “g’urur” focuses on its form, leaving its spiritual essence somewhat abstract: “G’urur. This Arabic word has the form *gurûr(un)* (ARS, 558); it was adopted into the Uzbek language by replacing the long vowel *û* with the vowel *u*: *gurür – gürur*: it is a participle of the I chapter, derived from the verb *garra* (ARS, 558), which means “to give in to a feeling of pride” (ATG, 143), and means “to give in to a feeling of pride” (OTIL, I, 666). The verb *gururlan-* is formed from this word in the Uzbek language.”¹⁷ It is also impossible to fully agree with this opinion because the interpretation of “gives a sense of pride” is understood as a psychological concept and has a negative connotation.

The Uzbek Encyclopedia of Philosophy provides the concepts of “national pride” and “national pride,” which are defined as follows:

National pride expresses the extent to which the cultural, historical, religious, and linguistic values of the nation to which one belongs have been established in a person’s consciousness and activities. National pride is the highest stage, the pinnacle of national pride. That is why national pride is manifested in the feeling that the nation is a unified social unit. In other words, pride is a spiritual and moral virtue. Thanks to this same virtue, people express their historical unity - kinship, blood kinship, and closeness.

National pride - 1. A concept that expresses a sense of pride in the material and spiritual heritage left by ancestors, the contribution of one's people to world civilization, their dignity and prestige before other nations, which is formed on the basis of the national self-awareness of a person or social group. This feeling is manifested in the following forms: pride in the achievements and prestige of the

¹⁵ O‘zbek tilining izohli lug‘ati. VI jild. – T.: G‘afur G‘ulom, 2022. –B.552-553.

¹⁶ Хоназаров Қ.Х., Аминов М.Н., Мусаев Ж.А., Шораҳмедов Д.А. ва бошқалар. Ўзбекистон Миллий Энциклопедияси. – “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, Тошкент, 1988. – Б.336.

¹⁷ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. – Тошкент: Университет, 2003.– Б.556-557.

nation, not being indifferent to its problems, being passionate about one's people and nation; preserving the material and spiritual heritage of one's nation; respecting, enriching and improving the customs, traditions, and values of the people; demonstrating love for one's nation in practical activities. Healthy national pride requires respect for people of other nationalities...¹⁸

In the Encyclopedic Dictionary of Philosophy, the concept of "humility" is defined in the opposite way to the concept of "pride": *Humility* is a moral concept, virtue, manifested in expressing a person's attitude towards others and himself, not demanding excessive respect, attention, not wanting to boast, not putting himself above others, not being proud, simplicity, and inferiority.¹⁹

Similarly, the large explanatory dictionary of Uzbek synonyms also defines synonyms for the concept of "pride". *Manmanlik, dimog'dorlik, kalondimog'lik, keriklik, chiranchoqlik, karandalik, kattazanglik, takabburlik, mutakabbirlik*. The state of assessing oneself above one's capabilities. The words "dimog'dorlik" and "kalondimog'lik" reflect the emphasis on looking down on someone, treating them with arrogance and arrogance. The word "keriklik" strongly expresses the emphasis on being excessively proud.²⁰

The third section of the chapter is entitled "***The expression of the concept units "pride" in English and "g'urur" in Uzbek in artistic discourse***". Usually, it is appropriate to divide linguistic expressions of national identities in works of art into two large categories. These are:

- 1) linguocultural realities
- 2) linguo-spiritual concepts.

It should be noted that, unlike linguo-cultural concepts, linguo-spiritual concepts can be considered as units of a universal nature that belong not only to one nation, but also to several nations at the same time, and are embedded in the consciousness and lifestyle of humanity. Nevertheless, it is appropriate to analyze the units of expression of the concept "Gurur" in the Uzbek language into large groups and their translations into English.

In this section, we will attempt to discursively analyze the translation of the English concept of "pride" and its expressive compounds into Uzbek using examples taken from the original and translated text of Jane Austen's "Pride and Prejudice." The title of the work clearly indicates its relevance to the concept of "pride." We will focus on the following excerpt from this work: In English: "*Your humility, Mr. Bingley,*" said Elizabeth, "*must disarm reproof.*"

In Uzbek: "*Sizning kamtarligingiz xohlagan tanqidchini qurolsizlantirib qo'yadi, - dedi Yelizabet.*"

The word "humility" is often used in a positive sense – to be humble, to be modest. However, in the text, this lexical unit is ironically used with a negative connotation. That is, here "humility" is described as a superficial, masked appearance. The word "humility" in Uzbek is usually traditionally evaluated positively, so it is important to convey this lexical unit in translation along with its stylistic connotation. The form "under the guise of humility" used in the translation

¹⁸ Falsafa qomusiy lug'ati. Sharq nashriyoti. – T., 2004.

¹⁹ Falsafa ensiklopedik lug'at. O'zbekiston milliy ensiklopediyasi nashriyoti. – T., 2010.

²⁰ Mahmudov N. O'zbek tili sinonimlarining katta izohli lug'ati. – T.: G'afur G'ulom, 2022.

partially expresses this meaning.

In English: *“Nothing is more deceitful,” said Darcy, “than the appearance of humility. It is often only carelessness of opinion, and sometimes an indirect boast”*.²¹

In Uzbek: *“Birovlarga ko‘rsatib qilingan yomon narsa yo‘q. Ba‘zan kamtarlik niqobi ostida boshqalarning fikriga beparvolik va manmanlik yashirin bo‘ladi”*.²²

The “carelessness” mentioned in the passage means carelessness, carelessness, but at the level of connotation, this word contains a certain social criticism. In translation, it is given as “carelessness of others’ opinions,” which is semantically correct, but stylistically somewhat simplified. Lexicographically, “boast” is an open boast, a boast, while the element “indirect” turns it into an indirect, hidden state. This combination also indicates the psychological state of the speaker from the point of view of speech pragmatics. Although the Uzbek expression “masked boasting” is semantically close, the emotional-expressive power of “boast” is somewhat softened.

In conclusion, the analysis conducted on the basis of both works shows that the concept of “pride” in English is lexicographically characterized by polysemy, context-dependent connotations, and culturally specific semantics. When translated into Uzbek, this lexeme is given through such units as “g‘urur”, “mag‘rurlik”, “kibr”, “iftixor”. However, their semantic and stylistic properties do not fully correspond to the meaning of the concept of “pride” in each context.

CONCLUSION

1. The “linguistic picture of the world” is a conceptual system that reflects human thought and culture through language. It represents the linguistic expression of a nation’s worldview, values, and experiences. This picture, formed by means of language, develops in connection with national thinking and cultural codes. In this process, the concept emerges as a fundamental category, expressing in human consciousness a generalized, semantically and culturally enriched image of reality.

2. Concepts are expressed in language through words, phrases, idioms, and metaphors, and they are enriched with spiritual and cultural connotations. Every language possesses its own unique conceptual system, which reflects the ways in which members of a society perceive the world. In this sense, a concept is not only the semantic core of lexical units but also a cognitive entity that embodies a nation’s historical experience, mentality, and moral values.

3. In English and Uzbek, the lexical-semantic system formed around the concept of “pride” (“g‘urur” in Uzbek) can be divided into two main categories: universal and culture-specific units. Universal units are fundamental notions found in all languages and cultures, shaped by shared moral and ethical experiences within human cognition and social consciousness. Culture-specific units, on the other hand, are peculiar to a particular language and culture; they arise from the nation’s mental worldview, historical and cultural context, and social relations within the community.

²¹ Austen, Jane. *Pride and Prejudice*. England, 1813. – P.33.

²² Остин, Жейн. Андиша ва гурур. Инглиз тилидан Муҳаббат Исмоилова таржимаси. – Т.:Янги аср авлоди, 2014. – Б.56.

4. In the lexical layer of any language, one can observe processes such as semantic expansion, narrowing, simplification, or complexification. In this regard, the Uzbek concept “g‘urur” and the English concept “pride” both undergo such lexical changes within their general semantic naming systems. These lexical shifts manifest in the scope of meaning, context of use, and stylistic value of words in both languages, thereby contributing to the continuous semantic development of the respective concept.

5. The concepts of “g‘urur” in Uzbek and “pride” in English, with their distinctive positive and negative connotations, serve as important semiotic tools in shaping and expressing national, cultural, and religious identity. These concepts also hold significant social value, finding expression in various contexts—from personal achievements to manifestations of national and cultural pride—and influence international relations in the era of modern globalization.

6. The English concept “pride” encompasses a wide range of semantic and conceptual variations, including “personal pride,” “national pride,” and “cultural pride.” In these expressions, the meanings of the “pride” concept have expanded and deepened in content. This indicates that “pride” has evolved not only as a personal attribute but also as a lexical and moral category representing social, national, and cultural identity.

7. Similar to Uzbek, the system of nominative units representing the concept of “pride” in English consists of native and borrowed layers. Within the native layer, root and derived units can be distinguished, while within the borrowed layer, there are directly borrowed and derivatively borrowed groups. In English, the lexical units expressing the concept of “pride” most often appear in compound forms, whereas paired or reduplicated forms are generally not recorded in dictionaries.

8. A systematic analysis of the nominative units representing the concept of “g‘urur” in Uzbek shows that this concept is also composed of two main layers — native and borrowed lexical units. According to the research findings, the native layer includes both root and derived groups, while the borrowed layer primarily consists of words that entered the language through historical lexical influence from Arabic and Persian-Tajik sources. Paired and reduplicated units are relatively less frequently recorded in dictionaries but are actively used in oral speech and literary texts.

9. Structurally, within the lexical-semantic concept of “g‘urur”, the number of reduplicated words is relatively small; nominative units derived from word combinations or sentences also constitute a minimal portion. The composition of paired units is typically formed in combinations such as native layer + borrowed layer or borrowed layer + native layer.

10. The translation of abstract and multifaceted concepts such as “g‘urur” / “pride” requires a high level of linguocultural competence on the part of the translator. This is because such concepts possess unique semantic characteristics in every language and culture, making it often difficult to find their universal equivalent. When a direct synonym does not exist in the target language, the intended meaning may be conveyed through a descriptive phrase or by using a functional equivalent that reflects the dominant meaning of the expression within the given context.

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БУХАРСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ЧОРИЕВА МУХЛИСА ЖУМАМУРДОВНА

**КОНЦЕПТ “PRIDE” В АНГЛИЙСКОМ И “G‘URUR” В УЗБЕКСКОМ
ЯЗЫКАХ: СОСТАВ, ОТНОШЕНИЯ И ЛЕКСИКОГРАФИЧЕСКАЯ
ИНТЕРПРЕТАЦИЯ**

10.00.06 – Сравнительное литературоведение, сравнительное языкознание и переводоведение

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования заключается в выявлении состава, взаимосвязей и лексикографических особенностей концепта «гордость» в английском и узбекском языках.

В качестве **объекта исследования** выбраны единицы, формирующие концепт «pride» и «g‘urur» в английском и узбекском языках, представленные в толковых, этимологических, энциклопедических, переводных словарях, а также в художественном дискурсе.

Научная новизна исследования заключается в следующем:

в процессе вербализации когнитивной и культурно-лингвистической деятельности человека установлено, что единицы, выражающие концепт «гордость», приобретают логическую значимость в рамках изменения их значений (положительные, нейтральные и отрицательные коннотации), а также в различных текстах получают контекстуальное и деривационное содержание в пределах синонимических и антонимических отношений этих единиц.

доказано, что в коммуникативном процессе на обоих языках концепты «pride» и «g‘urur» проявляют изменения в форме и содержании, такие как расширение и сужение границ, упрощение и усложнение, что отражается в их лексикографических и художественно-дискурсивных трансформациях, проявляющихся в семантическом объёме, сфере употребления и стилистической ценности в обоих языках.

путём выявления историко-этимологических и формальных структур, относящихся к собственному и заимствованному слоям микросистем единиц концепта «гордость», установлено существование их простых и сложных, одно-, дву- и многокомпонентных типов, а также доказано, что в английском языке преобладают простые корневые и простые производные слова, тогда как в узбекском языке доминируют простые корневые, простые производные, сложные и парные способы словообразования.

путём решения проблем описания средств выражения концепта «гордость» в различных словарях английского и узбекского языков – таких как лексемы, словосочетания, пословицы – усовершенствована их лексикографическая интерпретация.

Внедрение результатов исследования. На основе научных результатов и практических предложений, разработанных в процессе исследования состава, взаимосвязей и лексикографических особенностей лингвистического концепта «pride» в английском языке и «g‘urur» в узбекском языке:

в процессе вербализации когнитивной и культурно-лингвистической деятельности человека теоретические выводы о том, что единицы, выражающие концепт «гордость», приобретают логическую значимость в рамках изменения их значений (положительные, нейтральные и отрицательные коннотации), а также получают контекстуальное и деривационное содержание в пределах синонимических и антонимических отношений в различных текстах, были использованы при реализации

фундаментального научного проекта № 61-01/09 «Национальные ценности – в почёте у молодёжи» в Центре пропаганды культуры и искусства Узбекистана «Умрбокий мерос» (справка № ML01/01-76 от 3 декабря 2024 года Центра пропаганды культуры и искусства Узбекистана «Умрбокий мерос»). В результате использование примеров, посвящённых терминологическому анализу терминов, связанных с понятием национальной гордости, в научных статьях и тезисах, подготовленных в рамках фундаментального проекта, способствовало повышению актуальности научного исследования;

научные выводы о том, что в коммуникативном процессе на обоих языках концепты «pride» и «gʻurur» проявляют лексикографические и художественно-дискурсивные изменения, такие как расширение и сужение границ, упрощение и усложнение формы и содержания, что отражается в их семантическом объёме, сфере употребления и стилистической ценности в обоих языках, были использованы при выполнении инновационного исследовательского проекта ID-57663348 «European Perspectives in Dialogue: Central Asia and Western Research – Европейские перспективы в диалоге: Центральная Азия и западные исследования», финансируемого Германской службой академических обменов (DAAD) (справка № 06/7918 от 23 декабря 2024 года Бухарского государственного университета). В результате у студентов было сформировано представление о понятии «национальная гордость», а зарубежным партнёрам была раскрыта интерпретация концепта «гордость» в сознании узбекского народа;

путём выявления историко-этимологических и формальных структур, относящихся к собственному и заимствованному слоям микросистем единиц концепта «гордость», были установлены их простые и сложные, одно-, дву- и многокомпонентные типы, а также доказано, что в английском языке преобладают простые корневые и простые производные слова, тогда как в узбекском языке доминируют простые корневые, простые производные, сложные и парные способы словообразования. Данные выводы и результаты были использованы при создании «Узбекско-английского и англо-узбекского словаря терминов концепта “гордость”» (ISBN 978-9910-04-759-6). В результате данный словарь послужил основой для организации учебного процесса по направлениям бакалавриата «60230100 – Филология и преподавание языков», «5111400 – Иностранный язык и литература», «60230200 – Теория и практика перевода»;

путём решения проблем описания средств выражения концепта «гордость» в различных словарях английского и узбекского языков – таких как лексемы, словосочетания, пословицы – выводы и результаты, связанные с их лексикографической интерпретацией, были использованы при подготовке сценариев телепередач «Ассалом Бухоро» и «Долзарб мавзу» Бухарской областной телерадиокомпании (справка № 01-09-184 от 17 декабря 2024 года Бухарской областной телерадиокомпании). В результате данные выводы о лингвистических особенностях концепта «гордость» способствовали повышению уровня знаний телезрителей по данным вопросам.

Структура и объём диссертации. Диссертация состоит из введения, трёх глав, заключения, списка использованной литературы. Общий объём диссертации составляет 120 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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