

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

FARG‘ONA DAVLAT UNIVERSITETI

MUXTOROVA BARNO ALISHEROVNA

“BOYLIK” KONSEPTINING LINGVOMADANIY XUSUSIYATLARI

10.00.11 – Til nazariyasi. Amaliy va kompyuter lingvistikasi

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

Farg‘ona – 2025

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

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

**Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам**

Muxtorova Barno Alisherovna

“Boylik” konseptining lingvomadaniy xususiyatlari3

Mukhtorova Barno Alisherovna

Linguoculturological features of the concept of “wealth”.....25

Мухторова Барно Алишеровна

Лингвокультурологические особенности концепта «богатство».....49

E‘lon qilingan ishlar ro‘yxati

List of published works

Список опубликованных работ.....53

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Farg‘ona – 2025

Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy attestatsiya komissiyasida №B2023.1.PhD/Fil3233 raqam bilan ro‘yxatga olingan.

Dissertatsiya Farg‘ona davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o‘zbek, ingliz, rus (rezyume)) Farg‘ona davlat universiteti veb-sahifasi (www.fdu.uz) hamda “Ziyonet” axborot-ta’lim portali (www.ziyonet.uz) manziliga joylashtirilgan.

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Yetakchi tashkilot:

Namangan davlat universiteti

Dissertatsiya himoyasi Farg‘ona davlat universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.05.02 raqamli Ilmiy kengashning 2025-yil “___” _____ soat ___ dagi majlisida bo‘lib o‘tadi. (Manzil: 100151, Farg‘ona shahri, B.Marg‘inoniy ko‘chasi 105-uy. Tel: (99873) 244-57-82; email: info@fdu.uz).

Dissertatsiya bilan Farg‘ona davlat universitetining Axborot-resurs markazida tanishish mumkin (___ raqami bilan ro‘yxatga olingan). Manzil: Farg‘ona shahri, Murabbiylar ko‘chasi 19-uy. Tel: (99873) 244-44-02.

Dissertatsiya avtoreferati 2025-yil “___” _____ da tarqatildi.

(2025-yil _____ dagi _____ raqamli reestr bayonnomasi).

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida til va tafakkur munosabatlarini o'rganishga alohida e'tibor qaratilmoqda. Chunki tilni murakkab sistema sifatida o'rganish uchun mazmun va shakl munosabatlari, ularning kommunikativ, semiotik tabiatini tadqiq etish, olingan xulosalardan sun'iy ong muammolarini hal etishda qo'llash muhim ahamiyatga ega. Shuning uchun zamonaviy tilshunoslikda lingvistik faktlarga antropotsentrik nuqtayi nazardan yondashishga e'tibor qaratilmoqda. Bu esa kognitiv tilshunoslikning rivojlanishi uchun asos bo'lmoqda. Chunki borliq, obyektiv voqelik inson ongiga bog'liq bo'lmay, u o'ziga xos qonuniyatlar bilan rivojlansa ham, bu qonuniyatlar inson ongida aks etadi. Uning inson ongidagi aksi milliy-mental, ruhiy, ijtimoiy-siyosiy, lingvomadaniy omillar asosida yuzaga keladi. Shuning uchun til va tafakkur birligiga lingvomadaniy jihatdan yondashish amaliy ahamiyatga ega.

Dunyo tilshunosligida tilga lingvomadaniy jihatdan yondashish kognitiv paradigmaning shakllanishiga olib keldi. Lisoniy faktlarning shu tilda so'zlashuvchi til egalarining milliy-madaniy tafakkuri bilan bog'liq jihatlarni tadqiq etish, xususan, "boylik" konseptining semantik tarkibi, uning konseptosfera yaratish imkoniyatlari, dunyoning konseptual va lingvistik manzarasini yaratishdagi o'rni nazariy ahamiyat kasb etadi.

O'zbek tilshunosligida konsept va unga xos belgilarni ilmiy-nazariy jihatdan o'rganish borasida bir qancha ishlar amalga oshirilgan. Konsept va uning turlari, kognitiv paradigmadagi konseptning o'rni, lisoniy voqelanishi, ssenariy, skript, freym, geshtalt, lisoniy-kognitiv faoliyatning milliy-madaniy xususiyatlari o'rganilgan bo'lsa ham, konseptning semantik, sintaktik, sintagmatik, pragmatik, derivatsion xususiyatlari va ular bilan bog'liq holda ayrim olingan konseptlarning, jumladan, "boylik" konseptining lingvomadaniy belgilari, uning milliy-mental, leksik, frazeologik talqinlari, o'zbek milliy madaniyatida "boylik" konsepti, "boylik" konseptining assotsiativ maydoni, geshtalt va "boylik" konseptining semantik tarkibi, semantik-struktur tuzilishi kabilarni o'rganish ehtiyoji mavjud. Zero "...endigi vazifamiz – ilmiy tadqiqotlarning natijalarini amaliyotga tatbiq etishga qaratilgan samarali mexanizmlarni yaratish, ilm-fanni, ilmiy-innovatsion faoliyatni barqaror rivojlantirishdir"¹. Hozirgi davrda dunyo miqyosida tilning milliy-mental xususiyatlarining lingvokognitiv mexanizmlari va uni o'rganish bilan bog'liq tadqiqotlar taraqqiyoti hamda bugungi holatini o'rganish asosida tadqiqotlar olib borish zarurati mavzuning muhim ahamiyatini belgilab beradi.

O'zbekiston Respublikasi Prezidentining 2017-yil 16-fevraldagi PF-4958-son "Oliy o'quv yurtidan keyingi ta'lim tizimini takomillashtirish to'g'risida", 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 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida", 2020-yil 29-oktabrdagi PF-6097-son "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2022-yil 28-yanvardagi PF-60-son "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida"gi farmonlari; 2017-yil 17-fevraldagi PQ-2789-son "Fanlar akademiyasi faoliyati, ilmiy-tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to'g'risida", 2017-yil 20-apreldagi PQ-2909-son "Oliy ta'lim

¹ Мирзиёев Ш.М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. 1 жилд. – Тошкент: Ўзбекистон, 2017. – Б.168-174.

tizimini yanada rivojlantirish chora-tadbirlari to'g'risida", 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarorlari va boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot muayyan darajada xizmat qiladi.

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

Muammoning o'rganilganlik darajasi. Konsept bo'yicha bir qator jahon tilshunoslari tomonidan ilmiy-nazariy tadqiqotlar olib borilgan. Jumladan, N.F.Alefirenko, Y.D.Apresyan, N.D.Arutyunova, A.P.Babushkin, N.N.Boldirev, A.Vejbiskaya, V.V.Vinogradov, S.G.Vorkachev, V.G.Gak, A.A.Zalevskaya, T.A.Kildibekova, Y.N.Karaulov, N.A.Krasavskiy, Y.S.Kubryakova, I.A.Sternin, Z.D.Popova, V.N.Teliya, V.M.Toporova, Y.V.Urison ² kabi tilshunoslarning bu borada olib borgan tadqiqotlarida konsept va uning muhim xususiyatlari turlicha talqin etilgan. Konsept termini kognitiv tilshunoslik, lingvokulturologiya, adabiyotshunoslik, mantiq, falsafa kabi bir qator fanlarda qo'llanildi. Bu esa uning universal tabiatga ega ekanligini ko'rsatadi. Unga turli fan tarmoqlari nuqtayi nazardan yondashish konsept terminiga turlicha ta'rif berilishiga sabab bo'lgan.

O'zbek tilshunosligida "konsept" atamasini o'rganish 1990-yillarga to'g'ri keladi. Bu davrga kelib, Sh.Safarov, O.Yusupov, D.Ashurova, N.Mahmudov, E.Mamatov, M.Rahmatova, D.Xudoyberganova, B.Mengliyev, T.Mardiyev, G'.Hoshimov, M.Axunov, N.Umarova, Z.Akbarova³ kabi tilshunos olimlarning

²Алефиренко Н.Ф. Лингвокультурология: ценностно-смысловое пространство языка. – М.: Наука, 2010; Апресян Ю.Д. Образ человека по данным языка: попытка системного описания // ВЯ, 1995. – №1. – С.38-42; Арутюнова Н.Д. Аномалии и язык (к проблеме языковой «картины мира») // ВЯ, 1987. – №3. – С.61-68; Бабушкин А.П. Квантитативные выражения с позиции когнитивной лингвистики // Язык и национальное сознание. – Воронеж, 1998; Болдырев Н.Н. Когнитивная семантика. – Тамбов, 2000; Вежбицкая А. Язык. Культура. Познание. – М.,1996; Виноградов В.В. Некоторые задачи изучения синтаксиса простого предложения // ВЯ, 1954. – №1. – С.23-29; Воркачев С.Г. Национально-культурная специфика концепта любви в русской и испанской паремиологии // ФН, 1995. – №3. – С.43-49; Гак В.Г. Высказывание и ситуация // Проблемы структурной лингвистики. – М., 1973; Залевская А.А. Когнитивизм, когнитивная психология, когнитивная наука и когнитивная лингвистика // Когнитивная лингвистика. Современное состояние и перспективы развития. – Тамбов, 1998; Кильдибекова Т.А., Гафарова Г.В. Функционально-когнитивный словарь русского языка. – Уфа, 1997; Караулов Ю.Н. Семантический гештальт ассоциативного поля и образы сознания //Языковой сознание. Содержание и функционирование. – М., 2000; Красавский Н.А. Лингвистические методы исследования эмоциональной концептосфер // Лингвистические парадигмы: традиции и новации. – Волгоград, 2000; Кубрякова Е.С. Части речи с когнитивной точки зрения. – М., 1997; Стернин И.А. Концепт и языковая семантика // Связи языковых единиц в системе и реализации. Когнитивный аспект. – Вып. 2. – Тамбов, 1999; Попова З.Д., Стернин И.А. Понятие «концепт» в лингвистических исследованиях. – Воронеж, 1999; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М., 1996; Токарев Г.В. Афоризмы, репрезентирующие концепт «труд», в культурно-когнитивном освещении // Актуальные проблемы изучения и преподавания русского языка на рубеже XX-XXI веков. – Воронеж, 2001; Топорова В.М. Концепт «форма» в семантическом пространстве языка (на материале русского и немецкого языков): Автореф. дисс. ...канд. филол. наук. – Воронеж, 2000; Убийко В.И. Концептосфера внутреннего мира человека в динамической модели языка // Язык и национальное сознание. – Вып. 2. – Воронеж, 1999; Урысон Е.В. Языковая картина мира vs обиходные представления (модель восприятия в русском языке) // ВЯ, 1998. – №2. – С.71-77.

³ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006; Юсупов Ў.К. Маъно, тушунча, концепт ва лингвокультурема атамалари хусусида // Стилистика тилшуносликнинг замонавий йўналишларида.

ishlarida konsept atamasiga e'tibor qaratila boshlandi va ilmiy maqolalar e'lon qilinib, tadqiqotlar olib borildi, ilmiy adabiyotlar yaratildi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy tadqiqot ishlari rejalari bilan bog'liqligi. Mazkur tadqiqot Farg'ona davlat universitetining ilmiy tadqiqot ishlari rejasining "Zamonaviy tilshunoslik muammolari" yo'nalishi doirasida bajarilgan.

Tadqiqotning maqsadi "boylik" konseptining lingvomadaniy xususiyatlari, ularning nutqiy jarayonda qo'llanilishi hamda unga ta'sir etuvchi ijtimoiy omillarni tadqiq etishdan iborat.

Tadqiqotning vazifalari:

"boylik" konseptini ifodalovchi leksik-semantik, paremiologik vositalar va ularning mental tavsifi hamda tuzilishini aniqlash;

dunyo tilshunosligida konseptning mohiyati, talqini bo'yicha mavjud nazariy qarashlarni tahlil qilish hamda kognitiv paradigmaning tilshunoslikka tatbiq etilishiga oid qarashlarni tavsiflash va tasniflash;

olamning konseptual va lisoniy manzarasini o'rganish asosida "boylik" konseptining lingvokognitiv jarayondagi o'rni belgilash;

"boylik" konsepti va uning moddiy, ma'naviy, madaniy talqinlarini ochib berish, shu asosida "boylik" konseptining lingvomadaniy strukturasi aniqlash;

"boylik" konseptini ifodalovchi paremik birliklarning lingvomadaniy belgilarini aniqlash hamda o'zbek milliy madaniyatida "boylik" konseptining mazmuniy strukturasi yoritib berish;

"boylik" konseptining assotsiativ maydonini aniqlash asosida til egalarining milliy-mental qadriyatlar mundarijasini ochib berish.

Tadqiqotning obyektini o'zbek, rus, ingliz tillarida "boylik" konseptining lingvomadaniy xususiyatlarini aks ettirgan leksema, frazema va paremalardan iborat.

Tadqiqotning predmetini "boylik" konseptini ifodalovchi leksik birliklar hamda paremalarning lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada tavsiflash, tasniflash, qiyoslash, sotsiologik tahlil, statistik usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

olamning konseptual va lisoniy manzarasi doirasida "boylik" konseptining tahlil qilinganligi, uni inson tafakkurida shakllangan voqelik haqidagi tizimli bilimlar asosida g'oyaviy, hissiy, assotsiativ va madaniy jihatdan namoyon bo'lganligi, shuningdek, bu konseptning til vositasida inson tomonidan tasavvur qilinishi, nomlanishi va tushunilishi bilan bog'liq konseptual modelda ifoda

– Тошкент: ЎзДЖТУ, 2011. – Б. 98-105; Ашурова Д.У. Развитие когнитивной лингвистики в Узбекистане // Хорижий филология: Тил, таълим, адабиёт, 2016. – № 3. – Б. 57-62; Mahmudov N. Til. – Toshkent: Yozuvchi, 1998; Mamatov A.E. Zamonaviy lingvistika. – Toshkent: Noshir, 2019; Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида «гўзаллик» концептининг лисоний хусусиятлари: Филол.фан. д-ри. ...дисс. автореф. – Бухоро, 2019; Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015; Менглиев Б.Р, Холманова З.Т. Тилшunoslik назарияси ва методологияси. – Тошкент, 2016; Мардиев Т. «Бахт» концептининг лингвомаданий ва семантик талқини (инглиз ва ўзбек тиллари қисқача) // Хорижий филология: тил, адабиёт, таълим. Илмий ахборотнома журнали. – Самарқанд: СамДЧТИ нашриёти, 2016. – №10. – Б.36-44; Хошимов Ф.М., Комилова Н.А. Инглиз ва ўзбек тилларида гендер концептуал семантикаси вербализаторлари номинатив турларининг лингвокультурологик хусусиятлари // Сўз санъати халқаро журнали, 2021. – № 6. – Б.78-84; Ахунов М.М. Оламнинг лисоний манзарасида «Жиноят» концептининг ўрни: Филол. фан. б. фалс. док. ...дисс. автореф. – Андижон, 2022; Умарова Н.Р. Алишер Навоий асарларининг лисоний-концептуал тадқиқи: Филол. фан.д-ри. ...дисс. – Фарғона, 2021; Акбарова З. Олам лисоний манзарасининг шаклланишида когнитив ўзига хослик: Филол. фан. д-ри. ...дисс. автореф. – Фарғона, 2021.

topganligi, mazkur model orqali esa “boylik” haqidagi milliy tafakkur va lingvomadaniy tajribaning leksemalar, paremik birliklar orqali ifodalanganligi isbotlangan;

“boylik” konseptini ifodalovchi paremik birliklar tizimli ravishda tahlil qilinib, ularning turli lingvomadaniy muhitda namoyon bo‘luvchi *oltin, kumush, brilliant, olmos, zumrad* kabi moddiy hamda *bilim, oila, oilaviy rishtalar, do‘stlik, baxt, muhabbat* kabi semalari aniqlangan;

“boylik” konseptining leksik, paremik birliklar orqali ifodalanishi xalqning tarixiy tajribasi, arxeologik obidalar, yozma manbalar, xalq qo‘shiqlari kabi madaniy qadriyatlar va yoshi ulug‘larga munosabat, mehmondo‘stlik kabi ijtimoiy me‘yorlar asosida turli tizimli tillar misolida dalillangan;

“boylik” konseptining assosiativ maydoni aniqlangan hamda turli tizimli til egalariga xos bo‘lgan “boylik” konseptining moddiy, ma‘naviy, axloqiy, estetik, etik, tarixiy, etimologik jihatlari asosida til egalarining ijtimoiy adolat, mehnatsevarlik, o‘zaro hurmat, vatanparvarlik, sabr-qanoat, xayriya, saxovatpeshalik kabi milliy-mental qadriyatlar mundarijasi aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

konsept hamda kognitivlik tushunchalarining tilshunoslikdagi ilmiy-nazariy asoslari o‘rganilgan hamda “boylik” konseptiga oid nazariy qarashlar umumlashtirilgan va tasniflangan;

konsept va geshtaltning shakllanishida mantiqiy, mental strukturalarning o‘rni aniqlangan hamda lisoniy ifodalanish mexanizmlari ochib berilgan;

chiqarilgan xulosalar umumiy tilshunoslik, xususan, lingvokulturologiya, lingvopragmatika sohalari uchun muhim ilmiy-nazariy ma‘lumotlar berish, tilshunoslik nazariyasi, chog‘ishtirma tilshunoslik kabi sohalarda bo‘yicha yaratiladigan darslik va o‘quv qo‘llanmalarining mukammallashuviga xizmat qilishi asoslangan.

Tadqiqot natijalarining ishonchligi respublikamiz hamda xorijlik olimlarning nazariy fikrlariga tayanilganligi, muammoning aniq qo‘yilganligi, chiqarilgan xulosalar tasniflash, tavsiflash, qiyoslash, umumlashtirish, kontekstual tahlil usullari orqali dalillanganligi bilan asoslanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati, “boylik” konseptining lingvomadaniy xususiyatlarini o‘rganib, madaniyat va til o‘rtasidagi o‘zaro aloqalarni yoritadi. Turli xalqlarda “boylik” konsepti qaysi til birliklari orqali ifodalanishi va bu konseptning madaniyatga bog‘liq ravishda qanday o‘zgarishi ilmiy jihatdan muhimdir. Bu kabi tadqiqotlar konseptual tahlil usullarini rivojlantiradi, lingvistik birliklarning semantik va pragmatik tahlil imkoniyatlarini kengaytiradi. “Boylik” konseptini ifodalovchi leksik va frazeologik birliklarning milliy mentalitet, ijtimoiy qadriyatlar, tarixiy hamda madaniy omillar bilan bog‘liqligi ushbu konseptning lingvomadaniy xususiyatlariga oid ilmiy qarashlar shakllanishiga xizmat qiladi.

Tadqiqot natijalarining amaliy ahamiyati “boylik” kabi tushunchalarni boshqa tillarga tarjima qilishda lingvomadaniy tafovutlarni hisobga olishga yordam beradi, bu esa tarjimaning yanada aniq va mazmunli bo‘lishini ta‘minlaydi; lisoniy va madaniy kompetensiyani rivojlantirishga yo‘naltirilgan ta‘lim dasturlarini yaratishda foydalanilishi mumkin; “boylik” kabi murakkab konseptlar turli madaniyatlar orasidagi muloqotni yanada samarali qilishga yordam beradi. Shu tariqa, madaniy farqlarni to‘g‘ri tushunishga, stereotiplardan voz kechishga hamda to‘g‘ri muloqot strategiyalarini ishlab chiqishga imkon yaratadi. Ushbu tadqiqot natijalari tilshunoslik, lingvokulturologiya, psixologiya, tarjimashunoslik

sohalarida muhim va amaliy jihatdan ahamiyatlidir.

Tadqiqot natijalarining joriy qilinishi. Dissertatsiyada erishilgan natijalar asosida:

“boylik” konseptining assosiativ maydoni aniqlangan hamda turli tizimli til egalariga xos bo‘lgan “boylik” konseptining moddiy, ma’naviy, axloqiy, estetik, etik, tarixiy, etimologik jihatlari asosida til egalarining ijtimoiy adolat, mehnatsevarlik, o‘zaro hurmat, vatanparvarlik, sabr-qanoat kabi milliy-mental qadriyatlar mundarijasi aniqlanganligiga oid ilmiy natija va xulosalardan O‘zbekiston davlat xoreografiya akademiyasi tomonidan olib borilgan “Musiq va san‘at o‘quv muassasalari uchun “Bolalar raqslari” fanidan interaktiv o‘quv-metodik qo‘llanmalar yaratish” mavzusidagi (2021-2023) F3-2019081773-raqamli fundamental loyihani bajarishda, xususan, “O‘zbek bolalar raqslari, raqs liboslari va taqinchoqlari nomlarining o‘zbekcha-ruscha-inglizcha-fransuzcha qisqacha izohli lug‘ati”ni yaratishda foydalanilgan. (O‘zbekiston davlat xoreografiya akademiyasi 2024-yil 27-dekabrda 1/04-158-son ma‘lumotnomasi). Natijada yaratilgan lug‘at o‘zbek, rus hamda ingliz milliy madaniyatiga xos bo‘lgan leksemalar, frazemalar va paremalarning qiyosiy tahliliga oid nazariy xulosalar, qiyosiy tahlillar asosida takomillashtirilgan va boyitilgan;

“boylik” konseptining leksik, paremik va frazeologik birliklar orqali ifodalanishi xalqning tarixiy tajribasi, arxeologik obidalar, yozma manbalar, xalq qo‘shiqlari kabi madaniy qadriyatlar va yoshi ulug‘larga munosabat, mehmondo‘stlik kabi ijtimoiy me‘yorlar asosida turli tizimli tillar misolida dalillanganligiga oid natija va xulosalardan O‘zbekiston davlat xoreografiya akademiyasida amalga oshirilgan “O‘zbek milliy raqs san‘atini targ‘ib etishga bag‘ishlangan veb (elektron lug‘atlar) to‘plami yaratish” mavzusidagi F3-2019081663 raqamli fundamental loyihani bajarishda, xususan, “O‘zbek folklor san‘ati terminlarining qisqacha o‘zbekcha-inglizcha-nemischa izohli lug‘ati”ni yaratishda foydalanilgan. (O‘zbekiston davlat xoreografiya akademiyasining 2024-yil 27-dekabrda №1/04-159-son ma‘lumotnomasi). Natijada o‘zbek folklori san‘atiga xos terminlarni tarjimada berish, leksema, frazema hamda paremalarni izohlash, tavsiflash va tasniflash jihatdan mukammallashdi;

“boylik” konseptini ifodalovchi paremik birliklar tizimli ravishda tahlil qilinib, ularning turli lingvomadaniy muhitda namoyon bo‘luvchi *oltin, kumush, brilliant, olmos, zumrad* kabi moddiy hamda *bilim, oila, oilaviy rishtalar, do‘stlik, baxt, muhabbat* kabi semalari aniqlanganligiga oid xulosalardan “O‘zbekiston Teleradiokanali” davlat muassasasi “Bedorlik”, “Ijod zavqi”, “Ta‘lim va taraqqiyot”, “Millat va ma‘naviyat” eshittirishlarining ssenariysini yozishda (2022-2025) foydalanilgan. (“O‘zbekiston Teleradiokanali” davlat muassasasi 2024-yil 27-dekabrda №26-36-932-son ma‘lumotnomasi). Natijada mazkur ko‘rsatuv va eshittirishlar uchun tayyorlangan materiallar mazmunan chuqurlashgan, ilmiy dalillar bilan boyitilgan hamda eshittirishlarda ko‘tarilgan masalalarning ilmiy asosi kuchaytirilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 5 ta xalqaro va 3ta respublika ilmiy-amaliy anjumanlarida ma‘ruza ko‘rinishida bayon qilingan hamda aprobatsiyadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Ushbu tadqiqot ishi bo‘yicha jami 13 ta ilmiy ish chop etilgan, shulardan O‘zbekiston Respublikasi Oliy attestatsiyasi komissiyasi tomonidan tavsiya etilgan ilmiy nashrlarda 3 ta maqola, ulardan 2 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, 3 bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan tashkil topgan. Umumiy hajmi 142 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

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

Dissertatsiyaning **“Konsept tadqiqining nazariy asoslari”** nomli birinchi bobida konsept tushunchasining lisoniy, falsafiy va mantiqiy talqinlari hamda nazariy masalalari o'rganilgan. Shuningdek, uning zamonaviy tilshunoslikdagi talqinlari, kognitiv paradigmaning tilshunoslikka tatbiq etilishi va olamning konseptual hamda lisoniy manzarasi muammolari yoritilgan.

Bobning birinchi fasli *“Konseptning zamonaviy tilshunoslikdagi talqinlari”* deb nomlangan bo'lib, bu faslda konsept borasidagi ilmiy-nazariy qarashlar tahlilga tortilgan hamda ularning umumiy hamda farqli jihatlari ochib berilgan.

Konsept tushunchasini rus tilshunosligiga 1928-yilda diniy faylasuf S.A.Askoldov-Alekseyev olib kirgan. U konseptni so'z bilan bog'lab, uni kognitiv va badiiy turlarga ajratadi. Askoldov-Alekseyev, ayniqsa, kognitiv konseptni muhim deb hisoblab, konseptning o'rinbosarlik xususiyatiga ham e'tibor qaratadi⁴.

Konsept termin sifatida kognitiv tilshunoslik, lingvokulturologiya, adabiyotshunoslik, mantiq, falsafa kabi bir qator fanlarda qo'llaniladi. Bu esa uning universal tabiatga ega ekanligini ko'rsatadi. Konsept terminiga yondashish uning turlicha talqin etilishiga sabab bo'lgan. Shuning uchun unga tilshunoslik, tarjima va izohli lug'atlarda quyidagicha ta'rif berilgan: “Konsept tushunchaning mazmuni, fikr, tasavvur”⁵; “1. Tushunchaning semantik mazmuni, denotat. 2.Kognitiv tilshunoslikda mental leksikon, konseptual sistemaning xotira birligi va miya tili”⁶; “umumiy tushuncha yoki fikr”⁷; “o'y, fikr, tushuncha”⁸; “falsafiy fikr”⁹; “biror-narsaga bog'langan fikr yoki tamoyil”¹⁰; “mavjud bo'lgan fikr”¹¹; “inson ongida shakllanadigan umumlashtirilgan ma'no bo'lib, u til birliklari orqali ifodalanadi. Konseptlar tafakkur jarayonida shakllanadi va ular tilni egallash hamda muloqotga kirishishda asosiy rol o'ynaydi”¹² kabi. Falsafaga oid lug'atlarda esa konsept termini “1) ta'rif, aqliy obraz, umumiy fikr, tushuncha; 2) logik semantikada nomning mazmuni kabi ma'nolarni anglatadi”¹³; “predikat ma'nosi bilan mos keladigan mavhum narsa yoki mental borliq (odatda “fikr” deb ham yuritiladi)dir. Mantiq nuqtayi nazaridan konseptlar fikrdan ko'ra predikatlarning

⁴ Аскольдов С.А. Концепт и слово. – М.: Академия, 1997.– С.67-69.

⁵ Нелюбин Л.Л. Толковый переводоведческий словарь. – М.: Наука, 2003. – С.91.

⁶ Жеребило Т.В. Словарь лингвистических терминов. – Назрань: Пилигрим, 2010.– С.165.

⁷ Carol G. Braham. Random house Webster's Dictionary. – New York, 2001. – P.146.

⁸ NTC's Super-Mini English Dictionary. – USA, 2002. – P.47.

⁹ Easier English Student Dictionary. – London, 2003. – P.169.

¹⁰ Oxford Advanced Learner's Dictionary of Current English. – New York: Oxford University Press, 2005. – P.313.

¹¹ Macmillan English Dictionary for advanced learners. – Malaysia, 2012. – P.302.

¹² Longman Dictionary of Language teaching and applied linguistics. – London, 2013. – P.112-113.

¹³ Философия луғати. – Тошкент: Ўзбекистон, 1976. – Б.241.

referenti (ya'ni fikr, ramz yoki belgiga taalluqli) hisoblanadi"¹⁴ va bu bilan konseptning borliqdagi narsa-hodisa bilan bog'liq tomoniga e'tibor qaratiladi. Bunda konseptning ramz, belgiga xosligi ta'kidlanadi. Chunki konseptda til egasining nuqtayi nazari ifoda etilishi bilan birga, unda mental xususiyatlar ham aks etadi. Undagi umumlashtirish esa konseptni ramzga, belgiga yaqinlashtiradi. Biroq hech qachon konsept belgi yoki ramz bilan aynan bo'lmaydi. Falsafiy nuqtayi nazardan konsept – bu milliy, mental xususiyatlar, til egasining hayotiy tajribasi, bilim darajasi va dunyoqarash bilan to'yingan tushunchadir; “konsept, tildan foydalanishga aloqador bo'lgan olam manzarasini in'ikos etish bosqichida turuvchi, voqea-hodisalarni hamda obyektlarni umumlashtiruvchi shakllardan biridir”¹⁵ deb izohlansa, mantiq fanida “konsept lotin tilidan “tushuncha” tarzida tarjima qilinib, tushunchalar majmuyi, mazmun kabi ma'nolarni beradi”¹⁶ deb ta'riflanadi. Bu ta'rifda konsept tushunchalar majmuyi sifatida izohlanar ekan, uning umumlashtiruvchi belgisiga e'tibor qaratiladi. Y.S.Stepanov¹⁷ esa *konsept* va *tushuncha* so'zlarini sinonim deb hisoblaydi. Biroq u bu atamalar turli sohalarda qo'llanishini, *tushuncha*, asosan, mantiq va falsafada, *konsept* esa dastlab matematika keyinchalik esa lingvokulturologiya sohalarida ishlatila boshlaganini ta'kidlaydi. V.Z.Demyankov¹⁸ *konsept* va *tushuncha* tarixan bir-biriga yaqin bo'lsa-da, hozirgi vaqtda ular ilmiy va amaliy jihatdan farqlanishini ta'kidlaydi. Uning fikricha, *konsept* – bu so'zning mazmuniy tomoni, *tushuncha* esa voqelikni ifodalaydi. Har ikkisi insonning ijtimoiy, moddiy va ma'naviy hayotida muhim omil sifatida shakllanadi va rivojlanadi, deb izohlaydi. A.Solomonik¹⁹ *konseptni* mavhum ilmiy tushuncha sifatida ta'rifladi, V.V.Kolesov²⁰ *konseptni* mazmundor xarakterga ega bo'lgan obraz, tushuncha va ramz orqali ifodalanadigan adabiy tushuncha sifatida izohlaydi va adabiyot terminlari sirasiga kiritadi.

O'zbek tilshunosligida *konseptning* o'rganilishi 1990-yillardan boshlandi. Jumladan, bu borada tadqiqot olib borgan M.Rahmatovanning²¹ fikricha, *konsept* inson faoliyati jarayonida to'plangan bilim ongda aks etadi va bu mental ifodalanishi milliy-madaniy faoliyatning ifodasidir. T.Mardiyev²² konseptlar inson turmush tarzi va madaniyati bilan bog'liq bo'lib, ularni lisoniy va madaniy qoliplarda shakllantirish zarur. Har bir konsept har xil lingvomadaniyatlarda o'ziga xos tarzda shakllanadi va murakkab tuzilishga ega bo'ladi, deb qaraydi. Keyingi yillarda olib borilgan bir qator tadqiqotlarda ham konseptning yuqorida berilgan ta'riflaridan biriga tayaniladi.

Demak, *konsept* – bu inson ongida tajriba va bilimlar asosida shakllangan mavhum tushunchalar majmuyi bo'lib, falsafa, mantiq, lingvokulturologiya, adabiyotshunoslik va tilshunoslik kabi sohalarda turlicha talqin qilinadi. Barcha

¹⁴ Dictionary of Philosophical Logic. – UK: Edinburgh University Press, 2009. – P.56.

¹⁵ Frolov I. A Dictionary of Philosophy. – M., 1985. – P.78.

¹⁶ Горский Д.П., Ивин А.А., Никифоров А.Л. Краткий словарь по логике. – М.: Просвещение, 1991. – С.80.

¹⁷ Степанов Ю.С. Константы: Словарь русской культуры. Опыт исследования. – М.: Школа Языка русской культуры, 1997. – С.40-76.

¹⁸ Демьянков В.З. Термин «концепт» как элемент терминологической культуры // Язык как материя смысла: Сборник статей в честь академика Н.Ю.Шведовой. – М.: Азбуковник, 2007. – С.606-622.

¹⁹ Соломоник А. Семиотика и лингвистика. – М.: Молодая гвардия, 1995. – С.246.

²⁰ Колесов В.В. Язык и ментальность. – СПб., 2004. – С.19-20.

²¹ Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида «гўзаллик» концептининг лисоний хусусиятлари: Филол. фан. док. ...дисс. автореф. – Бухоро, 2019. – Б.13.

²² Мардиев Т. «Бахт» концептининг лингвомаданий ва семантик талқини (инглиз ва ўзбек тиллари қиёсида) // Хорижий филология: тил, адабиёт, таълим. Илмий ахборотнома журнали. – Самарқанд: СамДЧТИ нашриёти, 2016. – № 10. – Б.36-44.

ta'riflarni umumlashtirganda, *konsept* tasavvur, xotira va ong birligida shakllanadigan, milliy va mental tajriba hamda bilimlar bilan boyitilgan, to'yingan tushunchadir.

Bobning ikkinchi fasli "*Kognitiv paradigmaning tilshunoslikka tatbiq etilishi*" deb nomlanadi. Bu faslda kognitiv tilshunoslikning yuzaga kelishi haqida so'z yuritiladi.

Kognitivlikni ayrim tilshunoslar tilshunoslikning mustaqil yo'nalishi sifatida e'tirof etsa, boshqalar antropotsentrik paradigma doirasida izohlaydilar. Shuning uchun ham mavjud manbalarda bu tushuncha turlicha tavsif va talqin qilinadi, ya'ni kognitivlik – bu "tushunish bilan bog'liq bo'lgan jarayon"²³; "tushunishning mental jarayoni"²⁴; "psixologiya sohasida keng qo'llanadigan hamda narsa-buyumlar, atrofda sodir bo'layotgan voqea-hodisalarni tanish va tushunish kabi jarayonlarni o'z ichiga oladi"²⁵; "fikrlash, eslab qolish, idrok etish, tanish, tasniflash kabi turli xil mental jarayonlarni o'z ichiga oladi"²⁶; "fikrlash, eslab qolish, anglash kabi jarayonlarni o'z tarkibiga oladigan mental jarayon sifatida qaraladi"²⁷; "ongli intellektual faoliyat bo'lib, o'z ichiga fikrlash, eslash, anglash yoki tildan foydalanish kabi jarayonlarni oladi"²⁸; "bilish, o'rganish va tushunishni o'z ichiga oluvchi mental jarayondir"²⁹.

A.Vejbitskaya, N.Arutyunova, A.Babushkin, N.Krasavskiy va V.Neroznak kabi tilshunoslar kognitivlikning eng muhim mental birligi bo'lgan konseptga e'tibor qaratadilar va konseptlarning ifodalanishi bevosita verbal vositalar bilan bog'liq. Konseptlar tilda leksema, frazema, parema, metafora va tasviriy ifodalar orqali namoyon bo'ladi. Shu sababli ularni o'rganishda freym tahlili, kognitiv metafora va kognitiv xarita metodlari keng qo'llanadi³⁰, deb qaraydilar.

V.Maslova³¹ kognitiv jarayonlarni bilim va ma'lumotlar bilan bog'liq jarayonlar deb ta'riflab, *kognitivlik* termini o'rnida "aqliy" va "mental" so'zlari ham ishlatilishini ta'kidlaydi.

Yuqoridagi qarashlarni umumlashtirgan holda aytish mumkinki, kognitivlik – bu ongli, intellektual, mental jarayon, faoliyat bo'lib, o'z ichiga tushunish, anglash, fikrlash, eslab qolish, tasniflash, idrok etish, voqea-hodisalarni tanish va hattoki tildan foydalanish kabi turli xil jarayonlar majmuyi hisoblanadi va u lisoniy birliklar asosida yuzaga chiqadi.

Kognitivlik umumiy bilish jarayoni bilan bog'liq bo'lgani sababli u faylasuflarning ham e'tiborini tortgan bo'lib, ular bu tushunchaning falsafiy jihatiga e'tibor qaratadilar hamda falsafiy lug'atlarda quyidagicha ta'riflar keltiriladi: *kognitivlik*ni tushunish, fikrlarni shakllantirish va bilimlarni egallash bilan bog'liq aqliy jarayon hamda uni xohish yoki niyat qilish kabi ixtiyoriy jarayonlardan ajratib ko'rsatadi³²; kognitivlik hodisalarni bilish imkoniyati va ilmiy axborotlar bilan bog'liq konsepsiya sifatida talqin etiladi³³.

²³ Easier English Student Dictionary. – London. 2003. – P.147.

²⁴ Oxford Advanced Learner's Dictionary of Current English. – New York: Oxford University Press, 2005. – P.288.

²⁵ Macmillan English Dictionary for advanced learners. – Malaysia, 2012. – P.278.

²⁶ Longman Dictionary of Language teaching and applied linguistics. – London, 2013. – P.90.

²⁷ Merriam-Webster's Advanced Learner's English Dictionary. – USA, 2008. – P.354.

²⁸ Merriam-Webster Dictionary. – USA, 2017. – P.139.

²⁹ Collins Cobuild Advanced Learner's Dictionary. – London, 2018. – P.1812-1813.

³⁰ (Bu haqda qarang) Аъзамова Г.С. Адекватлик ва эквивалентликнинг лингвокогнитив aspektlari: Филол. фан. номз. ...дисс. – Фарғона, 2022. – Б.100.

³¹ Маслова В.А. Когнитивная лингвистика. – Минск: Тетра Системс, 2004. – С.7.

³² Antony Flew. A Dictionary of Philosophy. – Oxford, 1979. – P.61.

³³ Фалсафа комусий луғат. – Тошкент: Шарқ, 2004. – Б.198.

Demak, *kognitivlik* – bu shunchaki bilish emas, balki insonni o‘rab turgan narsa-buyumlar va sodir bo‘layotgan voqea-hodisalarni chuqur anglash, tahlil qilish va ularga fikr bera olish jarayonidir. Aynan shu aqliy jarayon natijasida inson ongida konseptlar shakllanadi. Konseptlar esa xalqning turmush tarzi va tafakkuriga xos jihatlarni ifodalovchi, madaniyatni anglash va talqin etishda muhim vosita bo‘lib xizmat qiladigan murakkab mental birliklardir. Shu sababli kognitiv yondashuv va konseptlarni o‘rganish bugungi tilshunoslik va lingvokulturologiyaning dolzarb ilmiy masalalaridan biri sanaladi.

Bobning uchinchi fasli “*Olamning konseptual va lisoniy manzarasi*” deb nomlanib, unda olamning lisoniy manzarasi insonning dunyoni til orqali idrok etishi va tasvirlash usuli hamda milliy tafakkur va madaniyatning til vositasida aks etgan ifodasi sifatida yoritiladi.

R.Ladoning³⁴ fikriga ko‘ra, olamning lisoniy manzarasi inson ongida voqelikning til orqali aks etgan tasviri bo‘lib, tasavvurlar tizimining yaxlit bilimini ifodalaydi. U olamning konseptual yoki kognitiv modelidan farq qiladi va insonning olam haqidagi bilimlarini til vositasida voqelantirish hamda verbal konseptuallashtirishga xizmat qiladi.

V.A.Maslova³⁵ “olamning lisoniy manzarasi” atamasini metafora sifatida talqin qiladi va uni xalqning ijtimoiy-tarixiy tajribasini aks ettiruvchi til faoliyatining mahsuli deb hisoblaydi. Biroq bu fikrga to‘liq qo‘shilish mushkul, chunki olamning lisoniy manzarasi faqat metaforalar bilan cheklanmaydi, balki til orqali dunyoni idrok etish va aks ettirish jarayonini ham o‘z ichiga oladi. Olam tilda nominatsiya, kontaminatsiya, sintagmatika kabi hodisalar orqali keng qamrovli tarzda namoyon bo‘ladi.

R.I.Pavilyonis³⁶ konseptual tizimni insonning dunyoni o‘zlashtirish jarayonida shakllanadigan va xalqning milliy-ma’naviy faoliyatini aks ettiruvchi tizim sifatida talqin qiladi, uning asosiy tarkibiy qismi bo‘lgan konsept esa voqelikning muayyan qismini ifodalovchi kognitiv tuzilma hisoblanadi. Shu bilan birga, S.I.Drachyova³⁷ turli tillardagi konseptual tizimlar mazmun jihatidan o‘xshash bo‘lishini atrof-muhitni anglash usullarining umumiyligi bilan izohlaydi, ammo konseptlarning milliy o‘ziga xosligi periferik qismlar va madaniy komponentlarda namoyon bo‘lishini ta’kidlaydi. Demak, konseptlarni tillararo taqqoslash orqali madaniyatlararo umumiylik va har bir xalq tafakkuriga xos o‘ziga xosliklarni aniqlash mumkin bo‘ladi.

Yuqorida ta’kidlanganidek, borliqni idrok etish jarayoni ma’lum bir tilda so‘zlashuvchilarning milliy-madaniy xususiyatlari bilan chambarchas bog‘liq bo‘lib, bu olamning lisoniy manzaralarida namoyon bo‘ladigan tafovutlarning asosiy sabablaridan biri hisoblanadi. Etnologiya, lingvokulturologiya va boshqa yondosh fanlar nuqtayi nazaridan bu farqlarning ildizlarini aniqlash tilshunoslik doirasidan chiqib, xalqlarning olam haqidagi bilimlari va dunyoqarashlarini chuqur o‘rganishni talab etadi. Bunda lisoniy tafovutlarning uch asosiy omili: tabiat, madaniyat va bilish jarayonlari ajratib ko‘rsatiladi.

Birinchi omil sifatida tabiat insonlarning lisoniy ongiga va ularning dunyoni

³⁴Ладю Р. Лингвистика поверх граничных культур // Новое в зарубежной лингвистике. – Вып. XXV: Контрастивная лингвистика. – М., 1989. – С.34-51.

³⁵Маслова В.А. Когнитивная лингвистика. – Минск: Тетра Системс, 2004. – С.255.

³⁶Павильонис Р.И. Понимание речи и философия языка // Новое в зарубежной лингвистике. – Вып. НУ II. – М.: Прогресс, 1986. – С.286.

³⁷Драчёва С.И. Экспериментальное исследование вербального содержания этнической концептуальной системы // Текст: структура и функционирование. – Вып. 2. – Барнаул: Изд-во Алт. ун-та, 1997. – С.60-64.

idrok etish usullariga kuchli ta'sir ko'rsatadi. Shu bois turli madaniyatlarda ranglar, hayvonlar, joy nomlari va tabiat hodisalari turlicha talqin qilinadi hamda bu holat tillarda o'zining metaforik, assotsiativ va konnotativ ifodasini topadi.

Ikkinchi omil sifatida madaniyat til va tafakkurda muhim ahamiyat kasb etadi, chunki u inson tomonidan yaratilgan va ijtimoiy-tarixiy tajribani aks ettiradi. Milliy marosimlar, urf-odatlar, folklor va mifologik tasavvurlar til orqali konseptuallashtiriladi va turli xalqlarning lingvistik manzarasida o'z aksini topadi. Shu bois madaniyatga xos bo'lgan konseptlar ko'plab xalqlarga tarqalib, global muloqot jarayonida ham o'z ahamiyatini saqlab qoladi.

Uchinchi omil – bilish jarayoni bo'lib, u dunyoni anglash va in'ikos qilishning aqliy, hissiy va ma'naviy usullarini o'z ichiga oladi. Har bir xalqning tilida bu bilish jarayoni o'ziga xos tarzda aks etadi va bu holat turli xalqlarning kognitiv faoliyati hamda lisoniy ongida namoyon bo'ladi. V. fon Gumboldtning³⁸ “narsalarni ko'rishning turli usullari” haqidagi g'oyasi ham ana shu jarayonning milliy tafakkur va til farqlaridagi o'ziga xosligini tasdiqlaydi.

Xullas, olamning lisoniy va konseptual manzarasi xalqning tabiiy sharoitlari, madaniyati va bilish usullari bilan chambarchas bog'liqdir. Har bir millat dunyoni o'ziga xos tarzda idrok etadi va bu jarayon til orqali aks etib, milliy tafakkur va madaniyatni namoyon qiladi. Shu bois turli tillarda olam tasvirining o'ziga xosligi xalqning tarixiy tajribasi, urf-odatlari va kognitiv faoliyati natijasi sifatida shakllanadi.

Ikkinchi bob **“Boylik” konseptining verbalizatorlari**” deb nomlangan bo'lib, unda “boylik” konseptining mazmun-mohiyati, uning turli madaniy va til tizimlarida qanday talqin qilinishi yoritilgan. Shuningdek, konseptning lingvomadaniy va leksik-semantik strukturalari tahlil qilingan hamda uning xalq ongida shakllangan tasavvurlari va ularni ifodalovchi til vositalari o'rganilgan.

Mazkur bobning birinchi fasli *“Boylik” konsepti va uning talqinlari*” deb nomlangan. “Boylik” konsepti zamonaviy tilshunoslikda keng o'rganilayotgan muhim lingvomadaniy konseptlardan biridir. Uning lug'aviy ma'nosi o'zbek, rus va ingliz tillariga oid izohli hamda iqtisodiy lug'atlarda turlicha ta'riflanadi: 1. Boy bo'lishlik, boy mavqe; mol-mulkning yig'indisi, majmuyi; mo'llik. 2. Dunyo, davlat, mol-mulk. 3. Tabiiy, moddiy resurslar majmuyi. 4. Aqliy, ruhiy, ma'naviy faoliyat hosilasi, majmuyi³⁹; katta miqdordagi pul, qimmatbaho buyumlar va mol-mulkka egalik qilish⁴⁰; har qanday qiymatga ega bo'lgan narsalarga egalik qilish⁴¹; ko'p miqdordagi qimmatbaho moddiy resurslar va farovonlik holati⁴²; pul va mol-mulk ko'pligi, qiymatga ega bo'lgan barcha narsalar hamda qimmatbaho buyumlar⁴³; shaxs, firma yoki mamlakatga tegishli mol-mulk zaxirasi bo'lib, u ma'lum bir sanada baholanadi va daromad shakllarining asosiy manbayi hisoblanadi⁴⁴; jismoniy shaxs, firma yoki mamlakatga tegishli va daromad olish uchun ishlatiladigan aktivlar hamda inson kapitali⁴⁵ kabi. Bu ta'riflarni umumlashtirganda, “boylik” bu moddiy va nomoddiy qadriyatlar yig'indisi bo'lib,

³⁸Гумбольдт В. О различии построения человеческих языков и его влиянии на духовное развитие человечества // Избранные труды по языкознанию. – М., 1984. – С.156-180.

³⁹ Ўзбек тилининг изоҳли луғати. «Б» ҳарфи. – Тошкент: ЎзМЭ Давлат илмий нашриёти, 2006-2008. – Б.303.

⁴⁰ Ефремова Т.Ф. Современный толковый словарь русского языка: в 3 т. – М.: АСТ, 2006. – С.622.

⁴¹ Chambers's Twentieth Century Dictionary of the English language. – Edinburgh, 1903. – P.1117.

⁴² Houghton Mifflin Harcourt. American Heritage Dictionary of the English Language. – USA, 1961. – P.8016.

⁴³ Carol G. Braham. Random house Webster's Dictionary. – New York, 2001. – P.811.

⁴⁴ Routledge Dictionary of Economics. – London, 2002. – P.620.

⁴⁵ Dictionary of Economics. – Great Britain, 2003. – P.215.

u iqtisodiy qiymatga ega va farovonlikni ta'minlovchi asosiy resursdir.

“Boylik” konsepti bo'yicha turli yondashuvlarda tadqiqotlar olib borilgan. N.Makeyeva⁴⁶ “boylik” konseptini ispan va rus tillarida qiyoslab tahlil qilgan bo'lsa, E.Uchaykina⁴⁷ qadimgi ingliz davrida “boylik” tushunchasining ifodasini o'rgangan, S.Kusiy⁴⁸ “boylik” konseptiga oid iboralar va paremiologik birliklarga e'tibor qaratgan, Y.Steshina⁴⁹ esa rus va ingliz yoshlarining ongidagi “boylik” konseptini psixolingvistik tajribalar asosida o'rganib chiqqan, Y.Klementeva⁵⁰ ushbu konseptni kognitiv jihatdan chuqur tahlil qilgan. G.Ijbayeva va A.Mirzagaliyeva⁵¹ “boylik” konseptini rus maqollari asosida tahlil qilib, uni “baxt o'lchovi” sifatida talqin qilganlar. Ular rus madaniyatida boylik tushunchasining xalq ongida qanday aks etishini ko'rsatib bergan. Y.Gracheva⁵² o'z tadqiqotida “boylik” konseptining rus, ingliz tillaridagi maqol va matallar orqali ifodalanishiga e'tibor qaratadi. Muallif ushbu konseptni lingvomadaniy va madaniy nuqtayi nazardan tahlil qilib, xalqlarning boylikka bo'lgan munosabatini ochib beradi. X.Xolmatova⁵³ o'z maqolasida “boylik” va “qashshoqlik” konseptlarini tojik, rus va ingliz tillarida paremiologik birliklar orqali taqqoslab tahlil qilgan. Muallif ushbu qarama-qarshi tushunchalarning har uch tilda qanday aks etishini misollar asosida ko'rsatgan. S.Safonova⁵⁴ “boylik” konseptini badiiy konsept sifatida tahlil qilib, asar qahramonlari orqali boylikka bo'lgan ijobiy va salbiy munosabatlarni yoritadi hamda rus madaniyatida ushbu konseptning o'rini ko'rsatadi.

Olib borilgan kuzatishlar shuni ko'rsatadiki, “boylik” konsepti turli xalqlarning madaniyati va qadriyatlari bilan bog'liq holda turlicha talqin qilinadi. Bu esa o'sha xalq tilida o'z aksini topadi. Konsept har bir xalq qadriyatlaridan kelib chiqib, ma'lum bir ma'no kasb etadi. Ularning ma'no strukturasi xalqning mental xususiyati va qadriyatlariga borib taqaladi hamda shu bilan bog'liq holda moddiy, ma'naviy, ijobiy yoki salbiy semaga ega bo'ladi. Shuning uchun tadqiqotchilar tomonidan “boylik” konsepti lingvomadaniy, psixolingvistik va badiiy nuqtayi nazardan o'rganilib, “boylik” va “qashshoqlik”ning o'zaro munosabati ham ochib beriladi.

“Boylik” konsepti o'zbek madaniyatida nafaqat moddiy ne'matlar, balki ma'naviy va ijtimoiy qadriyatlarni ham o'z ichiga oladi. U oilaviy ahillik, madaniy meros va ruhiy farovonlik orqali namoyon bo'ladi. Bu o'z navbatida maqol va matallarda o'z aksini topadi. Masalan, *Moli borning holi bor; Molsiz kishi – jonsiz kishi* (o'zbek xalq maqollari). Boylik – mehmondo'stlik va saxovatpeshalik sifatida. Masalan, *Boyga mehmon bo'lsang, baqirasan, kambag'alga mehmon*

⁴⁶ Makeyeva N. Концепт «богатство» в русском языковом сознании (на фоне испанского языка): Автореф. дисс. ...канд. филол. наук. – СПб., 2009.

⁴⁷ Учайкина Е.Н. Концептосфера «богатство» в англосаксонской картине мира: концептуализация и категоризация: тема: Автореф. дисс. ...канд. филол. наук. – Владивосток, 2005.

⁴⁸ Куцкий С.Б. Лингвокультурная специфика концептов «богатство» и «бедность»: Автореф. дисс. ...канд. филол. наук. – Ставрополь, 2003.

⁴⁹ Стешина Е.Г. Концепты богатство и бедность в молодежном языковом сознании русских и англичан: Автореф. дисс. ...канд. филол. наук. – Саратов, 2003.

⁵⁰ Клементьева Е.В. Концепт «богатство»: когнитивно-прагматический аспект: на материале русского и английского языков: Автореф. дисс. ...канд. филол. наук. – Краснодар, 2008. – С.201.

⁵¹ Ижбаева Г.Р., Мырзагалиева А.С. Концепт «богатство» в паремиологических единицах русского языка // Вестник Волжского университета имени В.Н.Татищева, 2018. – № 2. – Том 2. – С.74–81.

⁵² Грачева Е.А. Анализ концепта «богатство» на материале русскоязычных и англоязычных пословиц и поговорок // Язык и текст, 2017. – Том 4. – № 3. – С.129–138.

⁵³ Холматова Х.А. О паремиологии концепта «богатство» и «бедность» в таджикском, русском и английском языках // ТерГУ, 2001. – № 90. – С.267–274.

⁵⁴ Сафонова С.Г. Концепт «богатство» в художественной картине повести Ф.М.Достоевского «Дядюшкин сон». – Казань, 2015. – С.228.

bo'lsang, kekirasan (o'zbek xalq maqoli).

“Boylik” konseptining tuzilishida ma'lum bir xalqning diniy qadriyatlari ham alohida o'rin tutadi. Jumladan, islomda “boylik” tushunchasiga ma'naviy, ijtimoiy va iqtisodiy jihatlarni hisobga olib qaraladi. Bunda u Allohning ne'mati sifatida baraka va farovonlik asosi bo'lgani holda, uni faqat ezgu maqsadlarda sarflash, kambag'al va miskinlarga yordam berish, xayriya, oila va jamoaning moddiy ehtiyojlariga sarflash semalari konseptning yadrosini tashkil etadi. Shuning uchun uning tildagi ifodasida boylik – adolatli daromad, zakot (majburiy ehson), pok luqma sifatida tavsiflanadi. Bu tavsif xalqning milliy-mental xarakteridan kelib chiqadi va uni oqilona sarflash, tejamkorlik, isrof qilmaslik semalarini ham o'zida jamlaydi.

Xullas, “boylik” konsepti o'zbek madaniyatida nafaqat moddiy, balki ma'naviy va ijtimoiy qadriyatlar bilan bog'liqdir. Boylik oilaviy rishtalar, madaniy meros, ilm-hikmat, san'at va adolat tamoyillari orqali ifodalanadi. Boylik halol yo'llar bilan topilishi, oqilona sarflanishi va jamiyatning farovonligiga hissa qo'shishi kerakligi ta'kidlanadi.

Mazkur bobning “*Boylik*” konseptining lingvomadaniy strukturasi” deb nomlangan ikkinchi faslda “boylik” konseptini til va madaniyat nuqtayi nazaridan tahlil qilishga e'tibor qaratiladi. Ushbu faslda “boylik”ning lingvistik ifodalari, ya'ni paremik birliklar – maqollar va frazeologik tuzilmalar orqali ifodalanishi ko'rsatiladi. Bu tahlil orqali “boylik” konsepti faqat moddiy jihatlar bilan cheklanmasligi, balki ma'naviy, ijtimoiy va madaniy qadriyatlar bilan ham bog'liq ekanligi ochib beriladi. Shuningdek, boylikning milliy madaniyatdagi o'rni va u til orqali milliy xarakter va qadriyatlarni qanday aks ettirishi o'rganiladi. Turli tizimli tillardagi boylik tushunchalari bilan taqqoslash orqali konseptning turli madaniyatlardagi o'xshash va farqli jihatlari ochib beriladi. Jumladan, o'zbek madaniyatida boylik tushunchasi keng va ko'p qirrali mazmunga ega bo'lib, uning o'rni va ahamiyati bir necha asosiy tushunchalarda namoyon bo'ladi. Jumladan: **moddiy boylik:** *Mehnatdan kelsa boylik, turmush bo'lar chiroyli; Halol mehnat – yaxshi odat, berur senga saodat* va hkz; **ma'naviy boylik:** o'zbek madaniyatida ma'naviy boylik, ya'ni ilm, bilim, axloq, hunar, kamtarlik, farosat, sog'lik va ma'rifat moddiy boylikdan ustun qo'yiladi. Masalan, *Kitob – xazina, bilim – boylik; Kamtarlik – katta davlat; Boylikning boshi – sog'liq; Salomatlik – tuman boylik; Onalik uyning ori bor, otalik uyning – zari; Yaxshi xotin – xazina; Do'sting – boyliging; Pul ortirma, do'st orttir; Xalq do'stligi – yurt boyligi; Bolasi ko'p bo'lar boy, bolasi yo'q – quruq soy; Davlating – ota-onang, savlating – o'g'il-qizing; Davlatning boshi – farzand; Hovli olma, qo'shni ol; Xayrli qo'l qayrilmas; Saxiyning oshi – xazinadan ko'proq; Saxiyning o'ng qo'li berar, chap qo'li bilmas; Baxil ehsondan qochar, xasis mehmondan qochar; Boyib ketsang bo'kirma, yo'l yurganda so'kinma; Davlat bitsa yomonga, o'zin sanar xoqonga; Moling ko'p bo'lsa, maqtanma, boshing ko'p bo'lsa, to'planma* va hkz.

Shuningdek, konseptning o'zida milliy-mental qadriyatlarni aks ettirishi paremik birliklar bilangina cheklanmasligi, balki toponimik nominatsiyalarda, u taalluqli bo'lgan xalq folklorida, milliy san'atida ham namoyon bo'lishi misollar tahlili asosida dalillab beriladi. Jumladan, “*Mingtepa*”, “*Ahmadbekhoji mehmonxonasi*” (Andijon), “*Ismoil Somoniy maqbarasi*” (Buxoro), “*Jo'ylangar qishlog'i*” (Jizzax), “*Qosim Shayx*” (Navoiy), “*Qodirxo'ja eshonning uyi*” (Namangan), “*Bibixonim*”, “*Registon*”, “*Go'ri Amir*”, “*Shohi-zinda*”, “*Al-Buxoriy majmuasi*”, “*Ark qal'asi*”, “*Sherdor madrasasi*”, “*Ulug'bek rasadxonasi*” (Samarqand), “*Axsikent*” (Sirdaryo), “*Murchbobo maqbarasi*”

(Surxondaryo), “*Ko‘kaldosh madrasasi*” (Toshkent), “*Norbo‘tabiy madrasasi*” (Farg‘ona), “*Ichan qal‘a*” (Xorazm), “*Chordangitepa*” (Qashqadaryo) kabi tarixiy yodgorliklar; “*Muqbil toshotar*”, “*Sehrli shamchiroq*”, “*Zumrad va qimmat*”, “*Ur to‘qmoq*” singari xalq ertaklari, “*Alpomish*”, “*Go‘ro‘g‘li*”, “*Rustamxon*” kabi dostonlar; “*Daraxt yaprog‘i bilan ko‘rkam, odam – mehnati bilan*”, “*Zavqsiz ish – shavqsiz ish singari*” o‘zbek xalq maqollari; “*Semizlikni qo‘y ko‘taradi*”, “*Tuyaga yantoq kerak bo‘lsa, bo‘ynini cho‘zar*”, “*Bekorga mushuk oftobga chiqmaydi*” kabi o‘zbek xalq matallari; “*Nahoru nashta*”, “*Oyijon*”, “*Qilpillama*”, “*Bilak uzuk*”, “*Shoda-shoda marvarid*”, “*Qarg‘alar uchsa qaraylik*” kabi lapar va yallalar, “*Muborakbod*”, “*Yil boshi*”, “*Boychechak*”, “*Sumalak*”, “*Sust xotin*”, “*Choy momo*”, “*Ramazon*” kabi aytim-terma va marosim qo‘shiqlari; “*Uzun – uzun iz kelar, uzun bo‘yli qiz kelar, qoshginasi qaltirab, ko‘zginasi yaltirab*” (suv, ariq) singari topishmoqlar; “*Alla*”, “*Kelin salom*”, “*Ha, do‘rsa-do‘rsa, do‘rsa*” kabi xalq qo‘shiqlari; “*Tilla kampir*”, “*Shoh Iskandar ibrati*”, “*Muqbil va Mudbir*” kabi mashoyixlar hikoyalari tahlili shular jumlasidandir.

Demak, o‘zbek folklori xalqning madaniy merosi va milliy qadriyatlarini avloddan avlodga yetkazuvchi muhim ma‘naviy boylik hisoblanadi. O‘zbek madaniyatida “boylik” konsepti nafaqat moddiy resurslar, balki ma‘naviy, oilaviy va jamoaviy qadriyatlar bilan ham uzviy ravishda bog‘liqdir. Mazkur konseptga nisbatan munosabat axloqiy mezonlar va jamoa manfaatlari ustuvorligini inobatga olgan holda shakllanadi hamda ular ma‘lum bir konseptda aks etadi.

Rus milliy madaniyatida esa “boylik” konsepti ijtimoiy mavqe va tarixiy an‘analarga tayangan holda, ma‘naviy va axloqiy qadriyatlar bilan uyg‘un tarzda talqin etilishi *Копейка рубль бережет, а рубль голову стережет; Деньги счет любят, а хлеб меру; Не деньги богатство, а бережливость да разум; Богат ждет пакости, а убог радости; Богат творит, как хочет, а убог – как может; Душа дороже денег; Здоров буду – и денег добуду; Уговор дороже денег; Богатство – грязь, ум – золото* kabi misollar tahlili orqali “boylik” konseptining lingvomadaniy strukturasi aniqlanadi. Shuningdek, “*Скупой мужик*”, “*Каша из топора*”, “*Морозко*”, “*Жадный старик*”, “*Сказка о рыбаке и рыбке*”, “*Курочка Ряба*”, “*Теремок*”, “*Колобок*”, “*Репка*” kabi rus xalq ertaklari, “*Руслан и Людмила*” (A.S.Pushkin) kabi dostonlar, “*Маруся*”, “*Калинка*” kabi rus xalq qo‘shiqlari tahlili orqali “boylik” konseptining semantik va lingvomadaniy strukturasi qiyosan tahlil etiladi. Shu bilan birga rus madaniyatida ham boylik nafaqat moddiy, balki ma‘naviy va ijtimoiy qadriyatlar bilan ham bog‘liq. U xayriya va jamoat farovonligiga xizmat qilganda ijobiy baholanishi, lekin haddan tashqari boylikka intilish axloqiy nuqson sifatida ko‘rilishi yoritib beriladi.

Ingliz tilida “boylik” konsepti moddiy farovonlik va shaxsiy muvaffaqiyatning asosiy ko‘rsatkichlaridan biri sifatidagi semantik strukturaga ega bo‘ladi. U tarixiy va madaniy omillar ta‘sirida shakllanib, mustaqillik, mehnatsevarlik va ijtimoiy maqomning muhim mazmuniy strukturasi ega bo‘lgan. Ingliz tilida “boylik” konsepti semantik strukturasi shaxsiy muvaffaqiyatning ramzi, ijtimoiy maqom, shaxsiy erkinlik, etik me‘yorlarga rioya qilish, erkin bozor va ishbilarmonlik muhiti, moliyaviy mustaqillik va ehtiyotkorlik kabi ko‘p qatlamli bo‘lib, bu semantik struktura *Early to bed and early to rise makes a man healthy, wealthy and wise; From rags to riches; Money makes the man; Climbing the ladder of success* kabi iboralarda insonning o‘z mehnati va sa‘y-harakatlari bilan boylikka erishishini ma‘qullasa, *Money answers all*

things; Money has no smell; Money makes the man; Money talks; He who has the gold makes the rules; Money opens all doors; A rich man's joke is always funny; Money makes the mare go; With money in your pocket, you are wise and you are handsome and you sing well too kabilarda ijtimoiy maqom va shaxsiy erkinlik g'oyalari ilgari suriladi. *A penny saved is a penny earned; Take care of the pence and the pounds will take care of themselves; In for a penny, in for a pound; Money does not grow on trees; Save for a rainy day; Cut your coat according to your cloth; Look after the pennies, and the pounds will look after themselves; Neither a borrower nor a lender be; A fool and his money are soon parted* kabi maqollar moliyaviy mustaqillik va ehtiyotkorlik kabi qarashlarni jamlaydi. *Money spent on the brain is never spent in vain* kabi maqollarda ilm-fan va ta'limga sarmoyani ifodalasa, *Honesty is the best policy* kabi ibora etik me'yorlarga rioya qilish, ya'ni boylikka etik me'yorlar asosida erishish muhimligini ta'kidlaydi. *If you touch pot, you must touch penny* erkin bozor va ishbilarmonlik muhitini asosiy boylik sifatida ko'rsatadi.

Demak, o'zbek, rus va ingliz madaniyatlarida "boylik" konsepti ma'naviy qadriyatlar va jamoat manfaatlari bilan uzviy bog'liq bo'lib, bu umumiy xususiyat sifatida namoyon bo'ladi. Biroq boylikka bo'lgan munosabat har bir madaniyatning tarixiy taraqqiyoti, ijtimoiy tuzilishi va madaniy an'analariga ko'ra farqlanadi. Shu bois har bir madaniyatda boylikning axloqiy, ijtimoiy va ma'naviy talqini o'ziga xos xususiyatlarga ega.

Bobning uchinchi fasli "*Boylik*" konseptining leksik-semantik talqinlari" deb nomlangan bo'lib, unda konseptning tildagi ifodalanishi leksik, semantik va frazeologik tahlillar asosida yoritiladi.

Konseptning leksik-semantik jihatlari uning madaniy va milliy xususiyatlari bilan bevosita bog'liq bo'ladi. O'zbek madaniyatida "boylik" konseptiga nisbatan ham ijobiy, ham salbiy munosabatlar mavjud bo'lib, bu yondashuv xalqning qadriyat va urf-odatlarida aks etadi. Boylikka ijobiy munosabatning asosiy jihatlari quyidagi maqollarda o'z aksini topadi: *Mehnatdan kelsa boylik, turmush bo'lar chiroyli; Mehnat qilsang, yasharsan, katta-katta osharsan; Yuz tuman oltindan hunar yaxshi* (o'zbek xalq maqollari). *Ota-ona (farzandiga) taxt yaratadi-yu, baxt yarata olmaydi*⁵⁵. *Ko'ngli ochiqniq – qo'li ochiq, qo'li ochiqning – yo'li. Maqtasang, saxiyni maqta, toptasang, baxilni topta. Xayrli qo'l qayrilmas* (o'zbek xalq maqollari). *Bilim – davlatdan qimmat; Ilm baxt keltirar, bilim taxt keltirar; Oltin olma, bilim ol, bilim olsang, bilib ol; Boylik boylik emas, ahillik boylik; Oltin olma, duo ol, duo oltin emasmi* kabi maqollarda *mehnatsevarlik, halollik, farovonlik, saxovatpeshalik* semalari namoyon bo'ladi.

"Boylik" konseptiga nisbatan salbiy munosabatning asosiy jihatlari *Boyning o'g'li kelsa – to'rga, kambag'alning o'g'li – go'rga; Kambag'al – piyoda, boy – tuyada; Moling borida – ana do'st, moling yo'g'ida – qani do'st; Boy bo'lsang, kunda hayit, kunda to'y, yo'q bo'lsang, kunda hasrat, kunda o'y; Bozorda bari bor, puling bo'lmasa, nari bor; Boy kiysa – qulluq bo'lsin; Kambag'al kiysa – qayoqdan olding; Birov gul deydi, birov – pul. Boyning qorni besh, biri hamisha – bo'sh; Puldorning ota-onasi yo'q; Qizlar gulni der, boy – pulni; Qizlar qizilga uchar, savdogar pulni quchar, Davlat bitsa yomonga, o'zin sanar xoqonga; Yomondan qarzdor bo'lsang, ko'p ichida yoqangdan olar; Yomonning davlati – yaxshining ofati* kabi paremalarda o'z ifodasini topadi va ular *ijtimoiy tengsizlik, axloqiy qadriyat, adolatsizlik, boylikka haddan ziyod muhabbat qo'yish, hasad,*

⁵⁵ <http://fmc.uz/maqollar.php> (murojaat sanasi: 21.09.2024)

adolatsiz raqobat konseptlarini ifodalaydi.

Turli tizimli tillarda “boylik” konseptini ifodalovchi frazeologizmlar milliy-madaniy qarashlarga asoslanadi hamda ularning konseptual xususiyatlari milliy-mental tafakkur bilan bog‘liq bo‘ladi. Har bir til va madaniyatda “boylik” konseptining o‘ziga xos talqini hamda ifoda vositalari mavjud bo‘ladi.

*To be born with a silver spoon in one’s mouth (born rich)*⁵⁶. – Boy oilada tug‘ilmoq. – Родиться с серебряной ложкой во рту, родиться в богатой семье. *They say she was born with a silver spoon in her mouth, but judging by the size of her mouth it must have been a ladle*⁵⁷. – Aytishlaricha, u og‘zida kumush qoshiq bilan tug‘ilgan ekan, ammo og‘zining kattaligiga qarab hukm chiqaradigan bo‘lsak, u qoshiq emas, cho‘mich bo‘lgan bo‘lishi kerak. Bu ingliz milliy madaniyatiga xos bo‘lsa, o‘zbek tilida *og‘zi qiyshiq bo‘lsa ham, boyning bolasi gapirsin; Kunda yegan och, yilda yegan to‘q* kabi matal mavjud. Chunki o‘zbek madaniyatida “boylik” konsepti *oltin, tilla, kumush* kabi qimmatbaho metallar bilan emas, balki axloqiy-ma’naviy qadriyatlar orqali shakllanadi.

To cross (someone’s) palm with silver [Fig. to pay money to someone in payment for a service.] – Biror kimsa qilgan xizmati uchun pul bermoq – Заплатить деньги кому-либо за услугу, “посеребрить ручку”. *I crossed the taxi driver’s palm with silver to take me to the airport as soon as possible*⁵⁸. – Я позолотил ручку таксисту, чтобы он отвез меня в аэропорт как можно скорее.

Rus tilidagi *позолотить ручку, посеребрить ручку* ingliz tilidagi *to cross (someone’s) palm with silver* kabi iboralar xizmat uchun beriladigan pulni nazarda tutmoqda, ya’ni lo‘lilar fol ochish xizmati uchun qo‘llariga kumush yoki tilla tangalar berishni so‘ragan jumllaridan kelib chiqqan. O‘zbek madaniyatida bunday xizmat, ya’ni ko‘cha-ko‘yda fol ochish, ochtirish mavjud emasligi sababli tilda ham bunday ibora uchramaydi.

*Filthy rich*⁵⁹ – Itining tuvagi ham tillodan; juda boy – Очень богатый. *The preacher and his wife moved into a mansion; suddenly, they’re filthy rich*⁶⁰. – *Ruhoniy va uning хотини qasrga ko‘chib o‘tishdi; birdan ular juda boyib ketishdi.* – Проповедник с женой переехали в особняк; внезапно они оказались непристойно богаты.

Ingliz tilidagi *filthy rich* “iflos boy” iborasi ilgari juda katta boylikka ega bo‘lgan va nohaq yo‘l bilan boyib ketgan odamlarni tasvirlash uchun qo‘llangan. Hozirgi kunga kelib, *filthy rich* iborasining ma’nosi biroz yumshab, “g‘oyat katta boylikka ega bo‘lgan odamlar” haqida so‘z yuritilganda ishlatiladi, hatto ular o‘z mol-mulklarini halol yo‘l bilan topgan bo‘lsalar ham.

Rus tilida katta boylikka erishgan insonlarni *богач, миллионер, миллиардер, олигарх, плутократ, Крез, хозяин жизни, зажиточный, состоятельный человек, капиталист, деньгами обросший, магнат, туз, толстосум* kabi so‘zlar bilan tasvirlanadi. *Миллионер, миллиардер* leksemalari keyingi davrlarda yuzaga kelgan.

Demak, “boylik” konsepti turli tillar va madaniyatlarda moddiy, ma’naviy, ijtimoiy va tabiiy resurslar sifatida ko‘p qirrali va keng qamrovli ma’noga ega.

⁵⁶Book of idioms, slang, special expressions, idiomatic Language. – Texas, 2001. – P.7.

⁵⁷Comparison of British and American Idioms with Equivalent Meaning. – USA, 2006. – P.31.

⁵⁸Farlex Idioms and Slang Dictionary. – USA, 2017. – P.2591.

⁵⁹Reference Guide to American English Idioms. – Washington, 2010. – P.26.

⁶⁰101 American English Idioms, Understanding and Speaking English Like an American. – Illinois, 1975. – P.78.

Unga nisbatan ijobiy munosabat halol mehnat va xayriya bilan bog'lansa, salbiy munosabat ijtimoiy tengsizlik va axloqiy qadriyatlardan chekinish bilan izohlanadi.

Ishning uchinchi bobi **“Boylik” konseptining milliy-mental tuzilishi**” deb nomlanib, uning birinchi fasli *“Turli tizimli tillar madaniyatida “boylik” konsepti”*ni tadqiq etishga bag'ishlangan. Bu bobda konsept madaniyatni o'rganishda muhim rol o'ynashi va uning asosida qadriyatlik tamoyili yotishi ta'kidlanadi. Rus olimlari V.I.Karasik va I.A.Sternin tahriri ostida chop etilgan *“Антология концептов”* asarida ham lingvomadaniy konseptlarning qadriyatli, obrazli va tushunchaviy komponentlardan tashkil topgani qayd etiladi⁶¹. Shu nuqtayi nazardan, konsept yadrosi har doim muhim tushuncha asosida shakllanib, madaniyatni tadqiq etishda asosiy mezon bo'lib xizmat qiladi.

O'zbek, rus va ingliz milliy madaniyatida “boylik” konsepti nafaqat moddiy ne'matlar, balki ma'naviy qadriyatlar va jamiyat oldidagi mas'uliyat bilan ham bog'liqligi aks etadi. Uchala madaniyatda ham “boylik” konsepti mehnatsevarlik, bilim olish, oilaviy qadriyatlar va jamiyatga foydali bo'lish kabi mezonlar asosida baholanadi. Biroq “boylik” konseptiga turli jihatdan yondashiladi.

O'zbek milliy madaniyatida “boylik” konsepti nafaqat moddiy ne'matlar bilan, balki ma'naviy qadriyatlar bilan ham chambarchas bog'liq. Masalan, *sep* leksemasi orqali ifodalanadigan ma'nolar shunga yorqin misol bo'la oladi. *Boyning qizi sepi bilan, yo'qning qizi epi bilan* maqolida moddiy boylik ustuvor deb ko'rsatilsa, *Sepli kelin emas, epli kelin olgin* naqlida ma'naviy boylik – hayotiy tajriba, mahorat, aql, zakovat kabi fazilatlar moddiy boylikdan ustun qo'yilgan. Bu, o'z navbatida, o'zbek milliy madaniyatida ma'naviy qadriyatlarning ahamiyati juda katta ekanini tasdiqlaydi.

Rus madaniyatida ham shunga o'xshash konseptual qarashlar kuzatiladi. *He bери жену богатую, бери жену непочатую* maqolida ma'naviy boylik, xususan, poklik, or-nomus moddiy boylikdan ustun deb talqin etiladi. Ammo bu yerda o'zbek madaniyatidagi *eplik* yoki *mahorat* birinchi darajada emas, balki qizning bokiraligi, uyala olish qobiliyati, or-nomusi kabi ma'naviy me'yorlar e'tibor markazida turadi.

Ingliz madaniyatida esa ma'naviy va moddiy boylik munosabati ko'proq pragmatik yondashuv bilan belgilanadi. Masalan, *A good wife is a treasure* [tar. Yaxshi xotin – xazina] yoki *Money can't buy love* [tar. Pul sevgini sotib ola olmaydi] iboralarida ma'naviy qadriyatlar puldan, moddiy ne'matlardan ustun qo'yiladi. Biroq ingliz maqollari va iboralarida *ma'naviy boylik* konseptining namoyon bo'lishi ko'proq shaxsiy hissiyotlar, muhabbat va ishonch orqali yoritiladi, or-nomus va bokiralik masalalari esa rus madaniyatidagicha markaziy o'rin tutmaydi.

Shu tariqa, uch madaniyatdagi “boylik” konseptida ma'naviy va moddiy qirralar turlicha ifodalansa-da, ularda umumiy bir jihat bor: ma'naviy qadriyatlar moddiy ne'matlardan ustun qo'yiladi. Biroq bu ustunlikning mazmuni madaniy-mental o'ziga xosliklarga ko'ra farq qiladi: o'zbek madaniyatida mahorat va zakovat, rus madaniyatida or-nomus va poklik, ingliz madaniyatida esa hissiyotlar va shaxsiy munosabatlar muhim ahamiyat kasb etadi.

Har uchala madaniyatda ham boylik ijobiy konsept sifatida sog'liq, sihat-salomatlik, farovonlik, oila, farzandlar va do'stlar insondagi go'zal xislatlarni ifodalaydi: *Salomatlik – tuman boylik; El sog'ligi – yurt boyligi*; (o'zbek xalq

⁶¹ Антология концептов. В 6 томах. – Волгоград: Парадигма, 2005. – С.24.

maqollari); *Здоровье дороже денег; Здоровье дороже богатства*⁶² (rus xalq maqollari); *Health is better than wealth; Good health is above wealth* (ingliz maqollari); *Yer boyligi – el boyligi; Money answers all things.* [tar. *Pul hamma narsaga labbay deydi*] (ingliz maqoli); *Yaxshi xotin – xazina; Davlatning boshi farzand; Farzanding – davlating, fazilating – ziynating; Kunda kasal – kumush xotin, oyda kasal – oltin xotin. Pul orttirma, do‘st orttir; Odam oltindan aziz;* (o‘zbek xalq maqollari); *He надобен и клад, коли у мужа с женой лад; He имей сто рублей, а имей сто друзей;* (rus maqoli); *A good wife and health are a man’s best wealth.* (ingliz xalq maqoli); *Kamtarlik – katta davlat; Kamtar kerilmaydi, mol – dunyoga berilmaydi* (o‘zbek xalq maqollari); *Журавлиная походка не нашей стати.* (rus maqoli); *Little things please little minds* (ingliz maqoli). “*Bu dunyoda boylik tilasang o‘zing, odil bo‘l, odillik uzra tut so‘zing*”⁶³. *Qanoat – zo‘r boylik; Sabr bilan mehnat qilgan boy bo‘lar* (o‘zbek maqoli); *Тихо не лихо, а смиреннее – прибыльнее; Умей довольствоваться малым;* (rus maqoli); *He is rich that is satisfied; The greatest wealth is contentment with a little;* (ingliz maqoli); *Sabr tagi – sariq oltin, sabr bilan chiqar oting.* (o‘zbek xalq maqoli); *Терня, и камень треснет.* (rus maqoli); *Patience, money and time bring all things to pass* [tar. Sabr, pul va vaqt hamma narsani yengar] (ingliz maqoli).

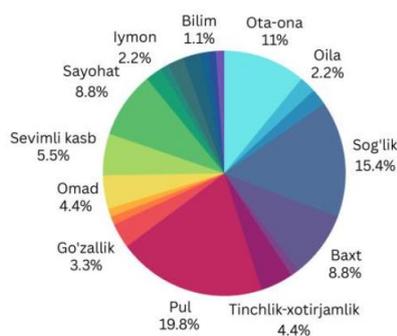
Boylik salbiy konsept sifatida *Yema, ichma, bo‘l baxil, boy bo‘lmasang, men kafil Скупой платит дважды; The love of money is the root of all evil;* (baxillik va xasislik); *Воуning gapi – o‘ng, yo‘qning gapi – to‘ng; Деньги – хорошие слуги, но плохие хозяева; Money talks* (adolatsizlik); *Davlat bitsa yomonga, o‘zin sanar xoqonga; Деньги, что камень: тяжело на душу ложатся* (yomonlik); *Poraxo‘r – boymas, o‘g‘ri – koymas; Богатому идти в суд – трын – трава, бедному – долой голова; Money makes the mare go* (insofsizlik va poraxo‘rlik); *Baxtsizlikda oltin ham xira; He в деньгах счастье. Money can’t buy happiness* (baxtsizlik) kabi konseptlarni ham ifodalaydi.

Demak, turli madaniyatlarda boylik konsepti keng va ko‘p qirrali mazmunga ega bo‘lib, u o‘zi taalluqli xalqning milliy an‘ana va qadriyatlari asosida shakllanadi.

Bobning ikkinchi fasli “*Boylik*” konseptining assotsiativ maydoni”ni tadqiq etishga bag‘ishlangan bo‘lib, unda respondentlar bilan o‘tkazilgan so‘rov natijalari tahlil qilingan hamda shu tahlil asosida “boylik” konseptining lingvomadaniy strukturasi aniqlangan. Jumladan, “boylik” stimul so‘z sifatida taqdim etilganda, quyidagi natijalar namoyon bo‘ldi. O‘zbek millatiga mansub respondentlarning 19,8 % pul, 15% sog‘lik, 11% ota-ona, 8,8% baxt, sayohat, 5,5% sevimli kasb, 4,4% tinchlik-xotirjamlik, omad, 3,3% go‘zallik, 2,2% iymon, oila, 1,1% bilim kabi assotsiatsiya uyg‘otgan bo‘lsa (1-grafik), rus millatiga mansub respondentlarda 17,% pul, 14,7% sog‘lik, baxt, 11,8% oila, 5,9% muvaffaqiyat, go‘zallik, 2,9% ota-ona, muhabbat, imkoniyat, brilliant kabi assotsiatsiyani uyg‘otgan (2-grafik). Ingliz millatiga mansub respondentlarda esa 27,7% pul, 21,5% hayot, 12,3% muhabbat, 10,8% baxt, 9,2 % kuch, 4,6% ishonch. 3,1% oltin kabi assotsiatsiyalarni uyg‘otgan (3-grafik).

⁶² Karamatova K.M., Karamatov H.S. Proverbs. Maqollar. Пословицы. – Toshkent: Mehnat, 2000. – B.131.

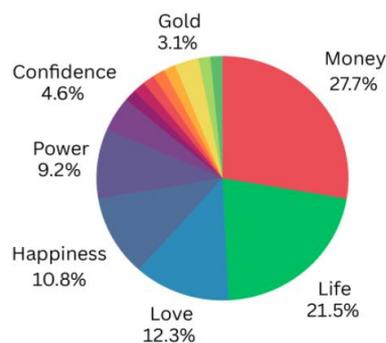
⁶³ Yusuf Xos Hojib. Qutadg‘u bilig (Saodatga eltuvchi bilim). – Toshkent: Cho‘lpon nomidagi nashriyot-matbaa ijodiy uyi, 2007. – B.61.



1-grafik



2-grafik



3-grafik

Bu assotsiatsiyalarning lingvomadaniy strukturasi so‘rovnom natijalari asosida xalqlarning milliy-mental xususiyatlari bilan bog‘liq holda tahlil etildi. “Boylik” konseptining assotsiativ maydoni inson ongida boylik bilan bog‘liq turli tushuncha va so‘zlarning paydo bo‘lishi va ularning sabablari tahlil qilindi. Shuningdek, “boylik” konseptining leksik-semantik maydoni aniqlandi. “Boylik” konseptining sintaktik maydoni tadqiqida tildagi boylik bilan bog‘liq so‘zlar va ularning o‘zaro aloqasini ifoda etuvchi turli sintaktik tuzilmalar ham tahlilga tortildi.

Xulosa qilib aytganda, “boylik” konseptining assotsiativ, leksik-semantik va sintaktik maydonlari uning murakkab va ko‘p qirrali mazmunini ochib beradi. Mazkur konsept moddiy va nomoddiy qadriyatlarni, shuningdek, ijtimoiy va madaniy jarayonlarni aks ettiruvchi til birliklari orqali ifodalanadi.

Bobning so‘nggi fasli “*Boylik*” konseptining *geshtalt* strukturasi” deb nomlangan bo‘lib, mazkur faslda boylik konseptining inson ongida yaxlit va tizimli shakllanishi *geshtalt* nazariyasi nuqtayi nazaridan tahlil qilindi.

Ma’lumki, “*geshtalt*” termini nemis tilidan olingan bo‘lib, “yaxlit shakl” yoki “butun obraz” ma’nosini bildiradi. *Geshtalt* psixologiyasiga ko‘ra, inson ongida predmet va hodisalar alohida qismlar emas, balki yaxlit va uyg‘un tuzilma sifatida idrok etiladi⁶⁴. Shuningdek, *geshtalt* – bu inson ongida alohida hodisalarni tartibga soluvchi murakkab aqliy tuzilma bo‘lib, u hissiy va ratsional elementlarni, shuningdek, obyektning dinamik va statik jihatlarini o‘z ichiga oladi. Shuning uchun u inson tafakkurida voqelikni yaxlit va tizimli tarzda idrok etishga xizmat qiladi⁶⁵. Bu nazariya XIX asr oxirida X.Erenfels tomonidan ishlab chiqilgan bo‘lib, u idrok jarayonida hissiy va ratsional komponentlarning integratsiyasini ta’minlash masalalarini tadqiq etish imkonini beradi⁶⁶. “Boylik” konseptini tadqiq etishga shu nuqtayi nazardan yondashilib, “boylik” konseptini alohida belgilar va xususiyatlar yig‘indisi sifatida emas, balki yaxlit semantik birlik sifatida shakllanishi va idrok qilinishi asoslandi. Bunday yondashuv esa “boylik” konseptining tarkibiy qismlari o‘rtasidagi mantiqiy va ma’no aloqalarini aniqlash, konseptual modelini yaratish imkonini berdi. Chunki “bilish jarayonida sodir bo‘ladigan yaxlitlik va uning bo‘laklari o‘rtasidagi jonli aloqani e’tirof etish *geshtalt* nazariyasi tamoyillari va tahlil metodlarini rad etmaydi”⁶⁷. Shuning uchun “boylik” konseptining *geshtalt* strukturasi yaqinlik, o‘xshashlik, yopiqlik tamoyillari asosida tadqiq qilindi.

⁶⁴ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.47.

⁶⁵ <https://rujazz.narod.ru/szuszarina/glossarij> (murojaat sanasi: 28.11.2024)

⁶⁶ Попова З.Д., Стернин И.А. Когнитивная лингвистика. – М.: Восток-Запад, 2007. – С.84.

⁶⁷ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.49.

Geshtalt nazariyasi “freym” bilan bog‘liq bo‘lib, freym nazariyasi 1974-yilda M.Minskiy tomonidan ilmiy muomalaga kiritilgan. U inson tajribasi va bilimlarini strukturalashgan shaklda ifodalash modelidir. Freymlar inson ongida muayyan hodisa yoki obyektga doir umumiy ma’lumotlarni saqlash va qayta ishlash jarayonini tashkil etadi. Bu model kognitiv jarayonlarni tushunish va sun’iy intellekt tizimlarini yaratishda muhim ahamiyatga ega⁶⁸. Freym – bu semantik bog‘liq tushunchalarni anglash va tartibga soluvchi bilimlar tizimi bo‘lib, u orqali “boylik” konseptining barcha mazmuniy strukturasi yaxlit shaklda idrok qilinadi. Skript tushunchasi esa freymda ifodalangan mazmuniy yaxlitlikning strukturaviy modelda namoyon bo‘lishidir. Bu konseptual tuzilma tarkibiy jihatdan ssenariyga yaqin bo‘lib, ba’zan uni to‘liq takrorlashi mumkin⁶⁹. Shuning uchun “skript” madaniy qadriyatlar va urf-odatlarini ifodalovchi muhim vosita hisoblanadi. Masalan, “Vavilonlik eng boy odam” hikoyasi asosida shakllangan “boylik” skripti boylikka erishish va uni boshqarishning an’anaviy yo‘llarini aks ettiradi. Skriptda asosiy qadriyat sifatida bilim, intizom va sabr bilan moliyaviy mustaqillikka erishish ko‘rsatilgan.

Demak, “boylik” konseptining geshtalt strukturasi skript, freym tahlillar orqali konseptining inson ongida yaxlit va tizimli shakllanishini ochib beradi.

XULOSA

1. Konsept – bu inson ongida tajriba va bilimlar asosida shakllanadigan mavhum tushunchalar majmuasidir. Ushbu termin falsafa, mantiq, adabiyotshunoslik hamda tilshunoslik kabi turli fan sohalarida faol qo‘llanishi natijasida har bir sohaga xos talqinlarga ega. Biroq ushbu ta’riflarning barchasini umumlashtirgan holda, konseptni inson ongida shakllangan tasavvur, xotira va ong birligi orqali namoyon bo‘ladigan, biror narsa yoki hodisa bilan bog‘langan ma’no birligi sifatida izohlash mumkin. Ilmiy nuqtayi nazardan qaralganda, konsept – bu insonning milliy va mental xususiyatlari, shaxsiy tajribasi hamda umumiy bilim zaminida shakllangan, til orqali ifodalanadigan kognitiv birlikdir.

2. Kognitivlik tafakkur faoliyatini anglatib, tushunish, anglash, fikrlash, eslab qolish, tasniflash, idrok etish, voqea-hodisalarni tanish va tildan foydalanish kabi turli xil jarayonlarni o‘z ichiga oladi.

3. Olamning konseptual manzarasi – bu inson tafakkurida bilish va amaliy faoliyat asosida shakllanadigan obyektlar haqidagi tizimli bilimlar majmuasidir. Uning asosiy birligi bo‘lgan konsept voqelikning g‘oyaviy, hissiy, assotsiativ va madaniy jihatlarini ifodalashga xizmat qiladi. Olamning lisoniy manzarasi esa insonning til vositasida olamni qanday tasavvur qilishi, uni qanday nomlashi va tushunishini ifoda etuvchi konseptual modeldir. Bu model til egasining milliy tafakkuri va lingvomadaniy tajribasi bilan bevosita bog‘liqdir.

4. “Boylik” konsepti – bu moddiy, ma’naviy va axloqiy qadriyatlarni o‘z ichiga oluvchi ko‘p qirrali tushunchadir. U o‘zbek, ingliz va rus madaniyatlarida turlicha mazmun kasb etib, har bir madaniyatda jamiyatning ijtimoiy qadriyatlari, tarixiy tajribasi va dunyoqarashiga xos semantik yo‘nalishda talqin etiladi.

5. Har bir madaniyatda “boylik” tushunchasi o‘ziga xos qadriyatlar tizimi, ijtimoiy me’yorlar va tarixiy-an’anaviy omillar asosida shakllanadi. O‘zbek, ingliz va rus madaniyatlarida ushbu tushunchaning umumiy jihati shundaki, ma’naviy

⁶⁸Marvin Minsky. A Framework for Representing Knowledge. – New York, 1981. – P.34.

⁶⁹Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.38.

boylik – xususan, bilim, axloq va axloqiy qadriyatlar moddiy boylikdan ustun qo‘yiladi.

6. “Boylik” konsepti turli tizimli tillar madaniyatida moddiy, ma’naviy, ijtimoiy va tabiiy resurslarni qamrab oluvchi keng qamrovli va ko‘p qirrali konsept sifatida namoyon bo‘ladi. Ushbu konsept paremik va frazeologik birliklar orqali til va madaniyatda mazmunan boyitilib, ijtimoiy ongda muhim axborot va kommunikativ vazifani bajaradi. Boylikka ijobiy munosabat halol mehnat va xayriya bilan bog‘liq bo‘lsa, salbiy yondashuv axloqiy qadriyatlarning yemirilishi va ijtimoiy tengsizlik holatlari bilan uzviy aloqadordir.

7. O‘zbek, rus va ingliz madaniyatlarida “boylik” konsepti har bir xalqning tarixiy tajribasi, madaniy qadriyatlari va ijtimoiy me’yorlari asosida paremik va frazeologik birliklar orqali turlicha talqin etiladi. O‘zbek madaniyatida boylik, ko‘pincha, ma’naviy yuksaklik, saxovat, mehnatsevarlik va ijtimoiy foyda bilan bog‘liq bo‘lsa, rus madaniyatida boylik konsepti ehtiyotkorlik, qanoat bilan bog‘liq obrazlar orqali ifodalanadi. Ingliz madaniyatida esa boylik ko‘proq shaxsiy muvaffaqiyat, iqtisodiy mustaqillik va individual erkinlik bilan chambarchas bog‘liqdir.

8. Konseptning leksik-semantik xususiyatlarini aniqlashda frazeologik birliklar muhim ahamiyatga ega. Ular konseptga tasviriy va emotsional mazmun berib, uning madaniy qiymatini oshiradi.

9. Assotsiativ tushunchalar inson fikrlashini tezlashtirib, yangi bilimlarni o‘zlashtirish va mavjud bilimlar bilan bog‘lashga yordam beradi. “Boylik” konsepti assotsiativ va leksik-semantik maydonlarda moddiy va ma’naviy jihatlarni qamrab oladi.

10. “Boylik” konsepti freym va skriptlar orqali turli madaniyatlardagi moddiy va ma’naviy qadriyatlarni ifodalaydi. Bu nazariyalar til, tafakkur va madaniyatni kompleks o‘rganishda qo‘llanadi.

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

FERGANA STATE UNIVERSITY

BARNO MUKHTOROVA ALISHEROVNA

**LINGUOCULTUROLOGICAL FEATURES OF THE CONCEPT OF
*WEALTH***

10.00.11 – Theory of language. Applied and computational linguistics

ABSTRACT
of the dissertation of doctor of philosophy (PhD) on PHILOLOGICAL sciences

The theme of the Doctor of Philosophy (PhD) dissertation has been registered by Higher Attestation Commission of the Republic of Uzbekistan under No. B2023.1.PhD/Fil3233.

The dissertation was completed at the Fergana State University.

The abstract of the dissertation is posted in three languages (Uzbek, English, Russian (resume)) on the website (www.fdu.uz) and on the information and educational portal “Ziyonet” at (www.ziyonet.uz).

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The dissertation can be viewed at the Information Resource Center of Fergana State University (Registered under number _____). Address: Fergana city, Murabbiylar street, 19. Tel: (99873) 244-44-02.

The dissertation abstract was distributed on “_____”, 2025.

(Registry report number _____ dated _____ 2025).

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INTRODUCTION

(Abstract of the dissertation of the doctor of philosophy (PhD))

The actuality and necessity of the topic. In global linguistics, special attention is being paid to the study of the relationship between language and thought. This is because, in order to examine language as a complex system, it is essential to explore the interaction between content and form, investigate their communicative and semiotic nature and apply the conclusions drawn to address problems related to artificial intelligence. Therefore, modern linguistics increasingly emphasizes approaching linguistic facts from an anthropocentric perspective, which, in turn, lays the foundation for the development of cognitive linguistics. Although existence and objective reality evolve according to their own inherent laws, independent of human consciousness, these laws are reflected within the human mind. This reflection takes shape based on national-mental, psychological, socio-political and linguocultural factors. As a result, adopting a linguocultural approach to the unity of language and thought holds significant practical importance.

In world linguistics, a linguocultural perspective on language has contributed to the formation of the cognitive paradigm. Studying linguistic phenomena in connection with the national and cultural worldview of native speakers has become one of the pressing issues in the field. In particular, there is a growing need to scientifically and theoretically examine the semantic structure of the concept of *wealth*, its potential for forming a conceptual sphere and its role in shaping the conceptual and linguistic picture of the world.

In Uzbek linguistics, significant research has been conducted on the *concept* and its defining characteristics from a scientific-theoretical perspective. Studies have examined the *concept* and its types, its role within the cognitive paradigm, linguistic realization, scenarios, scripts, frames, gestalt, and the national-cultural aspects of linguistic-cognitive activity. However, there remains a need for further investigation into the semantic, syntactic, syntagmatic, pragmatic, and derivational properties of concepts, particularly regarding the linguocultural features of specific concepts such as *wealth*. This includes exploring its national-mental attributes, lexical and phraseological interpretations, the perception of *wealth* in Uzbek national culture, its associative field, its gestalt representation, its semantic structure and its overall semantic-strategic framework. As stated, "...our next task is to develop effective mechanisms aimed at applying research findings in practice and ensuring the sustainable development of science and scientific-innovative activities"¹. In the modern era, the development and current state of research related to the linguocognitive mechanisms of a language's national-mental characteristics on a global scale highlight the necessity of further investigation. This underscores the importance and relevance of the topic.

The present research contributes, to a certain extent, to the implementation of the tasks outlined in the following normative-legal documents of the Republic of Uzbekistan: Presidential Decree No. PF-4958 dated February 16, 2017 "On the Improvement of the Postgraduate Education System"; Presidential Decree No. PF-5850 dated October 21, 2019 "On Measures to Fundamentally Enhance the Prestige and Status of the Uzbek Language as the State Language"; Presidential

¹Мирзиёев Ш.М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. 1 жилд. – Тошкент: Ўзбекистон, 2017. – Б.168-174.

Decree No. PF-6084 dated October 20, 2020 “On Measures to Further Develop the Uzbek Language and Improve Language Policy in the Country”; Presidential Decree No. PF-6097 dated October 29, 2020 “On Approval of the Concept for the Development of Science until 2030”; Presidential Decree No. PF-60 dated January 28, 2022 “On the Development Strategy of New Uzbekistan for 2022–2026”; as well as Cabinet of Ministers Resolutions No. PQ-2789 dated February 17, 2017 “On Measures to Further Improve the Activities of the Academy of Sciences, the Organization, Management, and Financing of Scientific Research”; No. PQ-2909 dated April 20, 2017 “On Measures to Further Develop the Higher Education System”; and No. PQ-5117 dated May 19, 2021 “On Measures to Raise the Quality of Activities Aimed at Popularizing the Learning of Foreign Languages in the Republic of Uzbekistan to a New Level,” along with other relevant regulatory documents.

Compliance of the research with the priorities of development of science and technology of the Republic. This dissertation was carried out in accordance with the priority direction of the republican science and technology development I. “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state”.

The level of study of the topic. A considerable body of scholarly and theoretical research on the notion of *concept* has been conducted by a number of world linguists. Among them are N.F.Alefirenko, Y.D.Apresyan, N.D.Arutyunova, A.P.Babushkin, N.N.Boldyrev, A.Wierzbicka, V.V.Vinogradov, S.G.Vorkachev, V.G.Gak, A.A.Zalevskaya, T.A.Kildibekova, Y.N.Karaulov, N.A.Krasavskiy, Y.S.Kubryakova, I.A.Sternin, Z.D.Popova, V.N.Teliya, V.M.Toporov, and Y.V.Urison², whose works provide various interpretations of the concept and its essential characteristics. The term *concept* has been employed in disciplines such as cognitive linguistics, linguoculturology, literary studies, logic, and philosophy,

²Алефиренко Н.Ф. Лингвокультурология: ценностно-смысловое пространство языка. – М.: Наука, 2010; Апресян Ю.Д. Образ человека по данным языка: попытка системного описания // ВЯ, 1995. – № 1. – С.38-42; Арутюнова Н.Д. Аномалии и язык (к проблеме языковой «картины мира») // ВЯ, 1987. – № 3. – С.61-68; Бабушкин А.П. Квантитативные выражения с позиции когнитивной лингвистики // Язык и национальное сознание. – Воронеж, 1998; Болдырев Н.Н. Когнитивная семантика. – Тамбов, 2000; Вежибицкая А. Язык. Культура. Познание. – М., 1996; Виноградов В.В. Некоторые задачи изучения синтаксиса простого предложения // ВЯ, 1954. – № 1. – С.23-29; Воркачев С.Г. Национально-культурная специфика концепта любви в русской и испанской паремии // ФН, 1995. – № 3. – С.43-49; Гак В.Г. Высказывание и ситуация // Проблемы структурной лингвистики. – М., 1973; Залевская А.А. Когнитивизм, когнитивная психология, когнитивная наука и когнитивная лингвистика // Когнитивная лингвистика. Современное состояние и перспективы развития. – Тамбов, 1998; Кильдибекова Т.А., Гафарова Г.В. Функционально-когнитивный словарь русского языка. – Уфа, 1997; Караулов Ю.Н. Семантический гештальт ассоциативного поля и образы сознания // Языковой сознание. Содержание и функционирование. – М., 2000; Красавский Н.А. Лингвистические методы исследования эмоциональной концептосфер // Лингвистические парадигмы: традиции и новации. – Волгоград, 2000; Кубрякова Е.С. Части речи с когнитивной точки зрения. – М., 1997; Стернин И.А. Концепт и языковая семантика // Связи языковых единиц в системе и реализации. Когнитивный аспект. – Вып. 2. – Тамбов, 1999; Попова З.Д., Стернин И.А. Понятие «концепт» в лингвистических исследованиях. – Воронеж, 1999; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М., 1996; Токарев Г.В. Афоризмы, репрезентирующие концепт «труд», в культурно-когнитивном освещении // Актуальные проблемы изучения и преподавания русского языка на рубеже XX-XXI веков. – Воронеж, 2001; Топорова В.М. Концепт «форма» в семантическом пространстве языка (на материале русского и немецкого языков): Автореф. дисс. ...канд. филол. наук. – Воронеж, 2000; Убийко В.И. Концептосфера внутреннего мира человека в динамической модели языка // Язык и национальное сознание. – Вып. 2. – Воронеж, 1999; Урысон Е.В. Языковая картина мира vs обиходные представления (модель восприятия в русском языке) // ВЯ, 1998. – № 2. – С.71-77.

which demonstrates its universal nature. Approaching it from the perspectives of different fields has led to diverse definitions of the term *concept*.

In Uzbek linguistics, the study of the term *concept* dates back to the 1990s. During this period, scholars such as Sh.Safarov, O.Yusupov, D.Ashurova, N.Mahmudov, E.Mamatov, M.Rahmatova, D.Khudoyberganova, B.Mengliyev, T.Mardiev, G'.Khoshimov, M.Akhunov, N.Umarova, and Z.Akbarova³ began to pay attention to the phenomenon, publishing scholarly articles, conducting research and producing academic literature on the subject.

The connection of the research with the scientific research plans of the higher educational institution where the dissertation was carried out. This research was conducted within the framework of the scientific research plan of Fergana State University under the direction “*Problems of Modern Linguistics.*”

The purpose of the research is to examine the linguocultural characteristics of the concept of *wealth*, its usage in speech processes and the social factors influencing it.

Tasks of the research:

to identify the lexical-semantic and paremiological means expressing the concept of *wealth* as well as to describe its mental characteristics and structure;

to analyze the existing theoretical perspectives on the essence and interpretation of the concept *wealth* in global linguistics and to characterize and classify the views related to the application of the cognitive paradigm in linguistics;

to determine the place of the concept *wealth* within the linguocognitive process based on the study of the conceptual and linguistic worldview;

to reveal the material, spiritual and cultural interpretations of the *wealth* concept and, on this basis, to define the linguocultural structure of the concept;

to identify the linguocultural features of paremic units expressing the concept of *wealth* and to clarify the semantic structure of the concept *wealth* within Uzbek national culture;

to uncover the content of national-mental values of language speakers by determining the associative field of the concept *wealth*.

The object of the research consists of lexemes, phrasemes, and proverbs that reflect the linguocultural characteristics of the concept of *wealth* in the Uzbek, Russian and English languages.

³ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006; Юсупов Ў.Қ. Маъно, тушунча, концепт ва лингвокультурега атамалари хусусида // Стилистика тилшуносликнинг замонавий йўналишларида. – Тошкент: ЎзДЖТУ, 2011. – Б. 98-105; Ашурова Д.У. Развитие когнитивной лингвистики в Узбекистане // Хорижий филология: Тил, таълим, адабиёт, 2016. – № 3. – Б. 57-62; Mahmudov N. Til. – Toshkent: Yozuvchi, 1998; Mamatov A.E. Zamonaviy lingvistika. – Toshkent: Noshir, 2019; Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида «гўзаллик» концептининг лисоний хусусиятлари: Филол. фан. д-ри. ...дисс. автореф. – Бухоро, 2019; Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳи луғати. – Тошкент: Турон замин зиё, 2015; Менглиев Б.Р, Холманова З.Т. Тилшунослик назарияси ва методологияси. – Тошкент, 2016; Мардиев Т. «Бахт» концептининг лингвомаданияи ва семантик талқини (инглиз ва ўзбек тиллари қиёсида) // Хорижий филология: тил, адабиёт, таълим. Илмий ахборотнома журнали. – Самарқанд: СамДЧТИ нашриёти, 2016. – № 10. – Б.36-44; Хошимов Ғ.М., Комилова Н.А. Инглиз ва ўзбек тилларида гендер концептуал семантикаси вербализаторлари номинатив турларининг лингвокультурологик хусусиятлари // Сўз санъати халқаро журнали, 2021. – № 6. – Б.78-84; Ахунов М.М. Оламнинг лисоний манзарасида «Жиноят» концептининг ўрни: Филол. фан. б. фалс. док. ...дисс. автореф. – Андижон, 2022; Умарова Н.Р. Алишер Навоий асарларининг лисоний-концептуал тадқиқи: Филол. фан. д-ри. ...дисс. – Фарғона, 2021; Акбарова З. Олам лисоний манзарасининг шаклланишида когнитив ўзига хослик: Филол. фан. д-ри. ...дисс. автореф. – Фарғона, 2021.

The subject of the research is the linguocultural characteristics of lexical units and paremias expressing the concept of *wealth*.

Research methods. The dissertation employs descriptive, classificatory, comparative, sociolinguistic and statistical methods of analysis.

The scientific novelty of the research lies in the following:

within the framework of the conceptual and linguistic worldview, the concept of *wealth* has been systematically analyzed and it has been revealed that this concept manifests itself in ideological, emotional, associative, and cultural dimensions based on the structured knowledge of reality formed in human cognition. Furthermore, the study identified that the concept is represented in a conceptual model reflecting how human beings perceive, name, and comprehend reality through language, and through this model, the national worldview and linguocultural experience related to *wealth* are expressed by means of lexical and paremial units;

the paremial units expressing the concept of *wealth* have been systematically analyzed, and their semantic fields such as material notions like *gold, silver, diamond, ruby, emerald*, as well as immaterial values like *knowledge, family, family ties, friendship, happiness* and *love* have been identified across different linguocultural contexts;

the expression of the concept of *wealth* through lexical, paremial units has been substantiated across languages of different systems on the basis of cultural values such as historical experience, archaeological monuments, written sources, folk songs, as well as social norms like respect for the elderly and hospitality;

the associative field of the concept of *wealth* has been identified, and based on its material, spiritual, moral, aesthetic, ethical, historical, and etymological aspects specific to speakers of different language systems, the content of national-mental values such as social justice, diligence, mutual respect, patriotism, patience and contentment, charity, and generosity has been revealed.

The practical results of the research are the following:

the scientific and theoretical foundations of the notions of concept and cognition in linguistics have been examined, and the theoretical perspectives related to the concept *wealth* have been synthesized and classified;

the role of logical and mental structures in the formation of concepts and gestalts has been identified, and the mechanisms of their linguistic expression have been revealed;

the conclusions drawn provide important scientific and theoretical insights for general linguistics, particularly in the fields of linguoculturology and linguopragmatics, and they are substantiated to contribute to the improvement of textbooks and teaching manuals in areas such as linguistic theory and comparative linguistics.

The reliability of the research results is ensured by basing the study on theoretical perspectives of both Uzbek and foreign scholars; clearly defining the research problem; supporting conclusions through classification, description, comparison, generalization, and contextual analysis methods.

Scientific and practical significance of research results. The scientific significance of the research lies in the exploration of the linguocultural features of the concept of *wealth* which highlights the interrelation between language and culture. It is scientifically important to identify which linguistic units are used to express the concept of *wealth* in different nations and how this concept changes depending on cultural factors. Such research contributes to the development of

conceptual analysis methods and expands the possibilities for semantic and pragmatic analysis of linguistic units. The connection of lexical and phraseological units representing the concept of *wealth* with national mentality, social values, historical and cultural factors serves as a basis for shaping scientific views on the linguocultural characteristics of this concept.

The practical significance of the research results lies in helping to account for linguocultural differences when translating concepts like *wealth* into other languages, ensuring more accurate and meaningful translations. The findings can be used in developing educational programs aimed at enhancing linguistic and cultural competence. Additionally, complex concepts such as *wealth* contribute to more effective intercultural communication by facilitating mutual understanding. This research also aids in correctly interpreting cultural differences, overcoming stereotypes, and developing appropriate communication strategies. The results are practically valuable in the fields of linguistics, cultural studies, psychology and translation studies.

Implementation of the research results. On the basis of the findings obtained in the dissertation:

the scientific results and conclusions obtained from identifying the associative field of the concept “*wealth*” and from determining the system of national and mental values such as social justice, diligence, mutual respect, patriotism, and patience based on the material, spiritual, moral, aesthetic, ethical, historical and etymological aspects characteristic of speakers of different languages, were used by the Uzbekistan State Academy of Choreography in implementing the fundamental project “*Development of Interactive Educational and Methodological Manuals on the Subject ‘Children’s Dances’ for Music and Art Educational Institutions*” (Project No. F3-2019081773, 2021-2023). In particular, these results were applied in the creation of the “*Concise Explanatory Uzbek-Russian-English-French Dictionary of Names of Uzbek Children’s Dances, Dance Costumes, and Ornaments*” (Reference No. 1/04-158, issued by the Uzbekistan State Academy of Choreography on December 27, 2024). As a result, the dictionary was refined and enriched through comparative analyses and theoretical conclusions related to the study of lexemes, phrasemes and paremias reflecting the features of Uzbek, Russian, and English national cultures;

the results and conclusions related to the fact that the concept of “*wealth*” is expressed through lexical, paremic, and phraseological units and substantiated on the basis of cultural values such as the nation’s historical experience, archaeological monuments, written sources, folk songs, as well as social norms like respect for elders and hospitality were used by the Uzbekistan State Academy of Choreography in implementing the fundamental project “*Development of a Web (Electronic Dictionary) Collection Dedicated to the Promotion of Uzbek National Dance Art*” (Project No. F3-2019081663). In particular, these findings were applied in the creation of the “*Concise Explanatory Uzbek-English-German Dictionary of Terms of Uzbek Folk Art*” (Reference No. 1/04-159, issued by the Uzbekistan State Academy of Choreography on December 27, 2024). As a result, the translation, explanation, description, and classification of terms characteristic of Uzbek folk art, as well as lexemes, phrasemes, and paremias, were further improved and refined;

the paremic units expressing the concept of “*wealth*” were systematically analyzed, and conclusions were drawn identifying both material semes such as *gold, silver, diamond, brilliant, emerald* and abstract semes such as *knowledge,*

family, family ties, friendship, happiness and love as manifested in various linguocultural contexts. These findings were used by the State Institution “Uzbekistan Television and Radio Channel” in writing the scripts for the programs “*Wakefulness*” (“*Bedorlik*”), “*Inspiration of Creativity*” (“*Ijod zavqi*”), “*Education and Development*” (“*Ta’lim va taraqqiyot*”) and “*Nation and Spirituality*” (“*Millat va ma’naviyat*”) during 2022-2025. (According to Reference No. 26-36-932 of the State Institution “Uzbekistan Television and Radio Channel”, dated December 27, 2024). As a result, the content of the prepared materials for these broadcasts became more profound, enriched with scientific evidence and the academic foundation of the discussed topics was significantly strengthened.

Approval of research results. The research findings were presented in the form of reports at 5 international and 3 national scientific-practical conferences and underwent approbation.

Publication of research results. A total of 13 scientific works have been published based on the results of this research. Among them, 3 articles have been published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan, including 2 articles in foreign journals.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, and a list of references. The total volume of the dissertation is 142 pages.

MAIN CONTENT OF THE DISSERTATION

The **Introduction** of the dissertation justifies the relevance and necessity of the research topic, defines its aim, objectives, object, and subject, and highlights its alignment with national priorities in science and technology development. It also outlines the scientific novelty and practical significance of the study, details the implementation of research findings, lists related publications, and provides an overview of the dissertation’s structure.

In the first chapter of the dissertation, titled “**Theoretical foundations of concept research**”, the linguistic, philosophical, and logical interpretations of the concept notion, as well as its theoretical issues, are examined. Additionally, modern linguistic approaches to the concept, the application of the cognitive paradigm in linguistics, and the issues related to the conceptual and linguistic worldview are explored.

The first section of the chapter is titled “*Interpretations of the concept in Modern Linguistics*”. In this section, scientific and theoretical views on the concept are analyzed, highlighting their common and distinctive features.

The term concept was introduced into Russian linguistics in 1928 by the religious philosopher S.A. Askoldov-Alekseyev. In his article “*Концепт и слово*” he links the concept with the word and distinguishes between cognitive and artistic types. Askoldov-Alekseyev places particular importance on the cognitive concept and also emphasizes the substitutive nature of the concept⁴. The term *concept* is used across a number of disciplines, including cognitive linguistics, linguoculturology, literary studies, logic, and philosophy. This indicates its universal nature. The interdisciplinary approaches to the term have led to its diverse interpretations across different fields. Accordingly, in linguistics, translation studies and explanatory dictionaries, the *concept* is typically defined as

⁴ Аскольдов С.А. Концепт и слово. – М.: Академия, 1997. – С. 67-69.

follows: “the content of a notion, idea, or representation”⁵; 1. The semantic content of a notion; denotatum. 2. In cognitive linguistics, a unit of memory within the mental lexicon and conceptual system; the language of the brain⁶; a general notion or idea⁷; “thought, idea, notion”⁸; “philosophical thought”⁹; “an idea or principle linked to something”¹⁰; “an existing idea”;¹¹ “it is a generalized meaning that is formed in human consciousness and is expressed through linguistic units. Concepts are shaped in the process of thinking and play a fundamental role in language acquisition and engaging in communicatio”¹². In philosophical dictionaries, the term *concept* is defined as: “1. Definition, mental image, general idea, notion; 2. In logical semantics, the meaning of a name”¹³; is an abstract entity or mental existence corresponding to the meaning of a predicate (often also referred to as a “thought”). From a logical point of view, concepts are considered the referents of predicates (that is, related to thought, symbol, or sign) rather than of thoughts themselves. In this way, attention is drawn to the aspect of the concept that is connected to entities or phenomena in reality”¹⁴. In this context, the symbolic and sign-like nature of the concept is emphasized. A concept not only reflects the viewpoint of the language user but also embodies mental characteristics. The process of generalization within the concept brings it closer to the nature of a symbol or sign; however, a concept is never identical to a sign or symbol. From a philosophical perspective, a concept is an idea saturated with national and mental characteristics, shaped by the life experience, level of knowledge, and worldview of the language user. It is explained as “one of the forms that reflects the picture of the world related to language use, generalizing events and objects”¹⁵. In logic, the term *concept* is defined as conveying meanings such as a set of notions or content¹⁶. Y.Stepanov regards the terms *concept* and *notion* as synonyms. However, he emphasizes that these terms are used in different fields: *notion* is primarily applied in logic and philosophy while *concept* was initially used in mathematics and later adopted in fields such as culture and cultural studies¹⁷. V.Demyankov emphasizes that although *concept* and *notion* have historically been closely related, they are now scientifically and practically differentiated. According to him, a *concept* refers to the semantic aspect of a word, while a *notion* reflects reality. He explains that both play a significant role as factors shaped and developed within the social, material, and spiritual life of human beings¹⁸. A.Solomonik defines the *concept* as an abstract scientific notion¹⁹, while

⁵ Нелюбин Л.Л. Толковый переводоведческий словарь. – М.: Наука, 2003. – С.91.

⁶ Жеребило Т.В. Словарь лингвистических терминов. – Назрань: Пилигрим, 2010.– С.165.

⁷ Carol G. Braham. Random house Webster’s Dictionary. – New York, 2001. – P.146.

⁸ NTC’s Super-Mini English Dictionary. – USA, 2002. – P.47.

⁹ Easier English Student Dictionary.– London, 2003. – P.169

¹⁰ Oxford Advanced Learner’s Dictionary of Current English. – New York: Oxford University Press, 2005. – P.313.

¹¹ Macmillan English Dictionary for advanced learners. – Malaysia, 2012. – P.302.

¹² Longman Dictionary of Language teaching and applied linguistics. – London, 2013. – P.112-113.

¹³ Философия лугати.– Тошкент: Ўзбекистон, 1976. – Б. 241.

¹⁴ Dictionary of Philosophical Logic. – UK: Edinburgh University Press, 2009. – P.56.

¹⁵ Frolov I. A Dictionary of Philosophy. – М., 1985. – P.78.

¹⁶ Горский Д. П., Ивин А.А., Никифоров А.Л. Краткий словарь по логике. – М.: Просвещение, 1991. – С.80.

¹⁷ Степанов Ю.С. Константы: Словарь русской культуры. Опыт исследования. – М.: Школа Языка русской культуры, 1997. – С.40-76.

¹⁸ Демьянков В.З. Термин «концепт» как элемент терминологической культуры // Язык как материя смысла: Сборник статей в честь академика Н.Ю.Шведовой. – М.: Азбуковник, 2007. – С.606-622.

¹⁹ Соломоник А. Семиотика и лингвистика. – М.: Молодая гвардия, 1995. – С.246.

V.Kolesov explains the concept as a literary notion expressed through an image, idea, and symbol possessing meaningful character, classifying it among literary terms²⁰.

In Uzbek linguistics, the study of the term *concept* began in the 1990s.

According to M. Rakhmatova, a *concept* reflects the knowledge accumulated through human activity in the mind, and this mental representation serves as an expression of national and cultural activity²¹.

According to T.Mardiyev, concepts are closely connected with human lifestyle and culture, and they need to be shaped within linguistic and cultural frameworks. Each concept develops in a unique way within different linguistic cultures and possesses a complex structure²².

Thus, a *concept* is a set of abstract notions formed in the human mind through experience and knowledge, interpreted differently across various disciplines, including philosophy, logic, cultural studies, literary theory, and linguistics. When synthesizing these definitions, a concept may be understood as a mental construct shaped by the integration of perception, memory, and consciousness, enriched by national and mental experience as well as accumulated cultural knowledge.

The second section of the chapter is titled “*The application of the cognitive paradigm in linguistics*”. This section discusses the emergence of cognitive linguistics.

Some linguists recognize cognition as an independent branch of linguistics, while others interpret it within the framework of the anthropocentric paradigm. Consequently, existing sources describe and interpret this notion in various ways, defining *cognition* as “a process related to understanding”²³, “the mental process of comprehension”²⁴, “a concept widely used in psychology that encompasses processes such as recognizing and understanding objects and events occurring in the environment”²⁵, “a set of diverse mental processes, including thinking, remembering, perceiving, recognizing, and classifying”²⁶, “a mental process that incorporates thinking, remembering, and comprehension”²⁷, “a conscious intellectual activity that involves processes such as thinking, remembering, understanding or language use”²⁸ and “a mental process that includes knowing, learning, and understanding”²⁹.

Linguists such as A.Wierzbicka, N.Arutyunova, A.Babushkin, N.Krasavsky, and V.Neroznak focus on the concept as the most important mental unit of cognition, emphasizing that the expression of concepts is directly linked to verbal means. Concepts are manifested in language through lexemes, phrasemes, paremias, metaphors, and figurative expressions. Therefore, methods such as frame

²⁰ Колесов В.В. Язык и ментальность. – СПб., 2004. – С.19-20.

²¹ Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида «гўзаллик» концептининг лисоний хусусиятлари: Филол. фан. док. ...дисс. автореф. – Бухоро, 2019. – Б.13.

²² Мардиев Т. «Бахт» концептининг лингвомаданият ва семантик талқини (инглиз ва ўзбек тиллари қиёсида) // Хорижий филология: тил, адабиёт, таълим. Илмий ахборотнома журнали. – Самарқанд: СамДЧТИ нашриёти, 2016. – № 10. – Б.36-44.

²³ Easier English Student Dictionary. – London. 2003, – P.147.

²⁴ Oxford Advanced Learner’s Dictionary of Current English. – New York: Oxford University Press, 2005. – P.288.

²⁵ Macmillan English Dictionary for advanced learners. – Malaysia, 2012. – P.278.

²⁶ Longman Dictionary of Language teaching and applied linguistics. – London, 2013. – P.90.

²⁷ Merriam-Webster’s Advanced Learner’s English Dictionary. – USA, 2008. – P.354.

²⁸ Merriam-Webster Dictionary. – USA, 2017. – P.139.

²⁹ Collins Cobuild Advanced Learner’s Dictionary. – London, 2018. – P.1812-1813.

analysis, cognitive metaphor analysis, and cognitive mapping are widely employed in their study.

V.Maslova defines cognitive processes as those related to knowledge and information and notes that the terms *mental* and *intellectual* are also used interchangeably with the term *cognitive*³⁰.

Summarizing the above views, it can be concluded that *cognition* is a conscious, intellectual, and mental process or activity that encompasses a wide range of functions, including understanding, comprehension, thinking, remembering, classifying, perceiving, recognizing events and phenomena, and even language use. It manifests through linguistic units.

Since *cognition* is connected to the general process of knowing, it has also attracted the attention of philosophers, who focus on its philosophical aspects. In philosophical dictionaries, the following definitions are provided: *cognition* is described as a mental process related to understanding, forming thoughts, and acquiring knowledge, distinguished from voluntary processes such as desire or intention;³¹ *cognition* is also interpreted as a concept related to the possibility of knowing phenomena and to scientific information³².

Thus, cognition is not merely the act of knowing, but rather a mental process involving the deep understanding, analysis, and interpretation of the objects and events surrounding a person. As a result of this intellectual activity, concepts are formed in the human mind. Concepts are complex mental units that reflect the characteristics specific to a nation's way of life and mindset, and they serve as essential tools for understanding and interpreting culture. Therefore, the study of cognitive approaches and concepts is considered one of the pressing issues in contemporary linguistics and cultural studies.

The third section of the chapter is titled "*The conceptual and linguistic worldview*" and it explores the linguistic worldview as a means through which individuals perceive and represent the world via language. It is also examined as a reflection of national thinking and culture expressed through linguistic means.

According to R. Lado, the linguistic worldview is a representation of reality in human consciousness expressed through language, reflecting an integrated system of perceptions and knowledge. It differs from the conceptual or cognitive model of the world and serves to actualize human knowledge about the world through language and to facilitate verbal conceptualization³³.

V.Maslova interprets the term *linguistic worldview* as a metaphor and regards it as the product of linguistic activity that reflects a nation's socio-historical experience³⁴. However, it is difficult to fully agree with this view, as the linguistic worldview is not limited to metaphors alone; it also encompasses the process of perceiving and representing the world through language. The world is broadly manifested in language through phenomena such as nomination, contamination, and syntagmatics.

R.Pavilenis interprets the conceptual system as a structure that is formed in the process of human assimilation of the world and reflects a nation's national and spiritual activity. The *concept*, which is its fundamental component, is considered a

³⁰ Маслова В.А. Когнитивная лингвистика. – Минск: Тетра Системс, 2004. – С.7.

³¹ Фалсафа комусий луғат. – Тошкент: Шарк, 2004. – Б.198.

³² Antony F. A Dictionary of Philosophy. – Oxford, 1979. – P.61.

³³ Ладо Р. Лингвистика поверх граничных культур // Новое в зарубежной лингвистике. – Вып. XXV: Контрастивная лингвистика. – М., 1989. – С.34-51.

³⁴ Маслова В.А. Refernced book. – С.255.

cognitive structure that represents a specific segment of reality³⁵. At the same time, S.Drachyeva explains the semantic similarities between conceptual systems in different languages by the universality of ways in which people perceive their environment. However, she emphasizes that the national specificity of concepts is revealed in their peripheral elements and cultural components. Thus, by comparing concepts across languages, it becomes possible to identify both cross-cultural commonalities and the unique features characteristic of each nation's worldview³⁶.

As previously noted, the perception of reality is closely tied to the cultural and national characteristics of a language's speakers, which accounts for the variations observed in linguistic worldviews. From the perspectives of ethnology, linguocultural studies, and related fields, uncovering the roots of these differences requires extending beyond linguistics to explore the knowledge systems and worldviews of various peoples. Within this framework, three key factors underlying linguistic variation are identified: nature, culture, and cognitive processes.

The first factor is nature, which has a strong influence on people's linguistic consciousness and their ways of perceiving the world. As a result, colors, animals, place names, and natural phenomena are interpreted differently across cultures, and these differences are reflected in language through metaphorical, associative, and connotative expressions.

The second influential factor is culture, which plays a vital role in shaping language and thought, as it is both a product of human activity and a reflection of socio-historical experience. National customs, rituals, folklore, and mythological beliefs are conceptualized through language and embedded in the linguistic worldview of each nation. As a result, culturally specific concepts transcend borders and maintain their relevance even within the context of global communication.

The third factor is the cognitive process, which encompasses the intellectual, emotional, and spiritual ways of understanding and reflecting the world. In every language, this cognitive process is manifested in a unique way, and this uniqueness is evident in the cognitive activity and linguistic consciousness of various peoples. Humboldt's idea of *different ways of seeing things* confirms the distinctiveness of this process in national modes of thinking and language differences³⁷.

In conclusion, the linguistic and conceptual worldview is closely connected with a nation's natural environment, culture, and cognitive methods. Each nation perceives the world in its own unique way, and this perception is reflected through language, expressing national thought and cultural identity. Therefore, the uniqueness of the worldview in different languages is shaped as a result of a people's historical experience, traditions, and cognitive activity.

The second chapter titled “**Verbalizers of the concept of *wealth***” explores the content and essence of the concept of *wealth* and how it is interpreted across various cultural and linguistic systems. It also analyzes the linguistic-cultural and lexical-semantic structures of this concept, as well as the collective perceptions formed in the public consciousness and the linguistic means used to express them.

³⁵ Павильонис Р.И. Понимание речи и философия языка // Новое в зарубежной лингвистике. – Вып. НУИ. – М.: Прогресс, 1986. – С.286.

³⁶ Драчёва С.И. Экспериментальное исследование вербального содержания этнической концептуальной системы // Текст: структура и функционирование. – Вып. 2. – Барнаул: Изд-во Алт. ун-та, 1997. – С.60-64.

³⁷ Гумбольдт В. О различии построения человеческих языков и его влияния на духовное развитие человечества // Избранные труды по языкознанию. – М., 1984. – С.156-180.

In the first section of this chapter “*The concept of wealth and its interpretations*” is examined. The concept of *wealth* is one of the key linguocultural concepts widely studied in modern linguistics. Its lexical meaning is defined differently in explanatory and economic dictionaries related to Uzbek, Russian and English: 1) being wealthy, a wealthy status; an aggregate or sum of property and assets; abundance; 2) worldly possessions, state, property; 3) a set of natural and material resources; 4) the product or aggregate of intellectual, spiritual, and moral activity³⁸; ownership of large amounts of money, valuable goods, and property³⁹; possession of anything that holds value⁴⁰; a large quantity of valuable material resources and a state of prosperity⁴¹; abundance of money and property, all things of value, and precious items⁴²; the stock of property belonging to an individual, firm or country, assessed at a specific date and considered the primary source of income⁴³; assets and human capital owned by an individual, firm, or country and used to generate income⁴⁴. Summarizing these definitions, *wealth* can be understood as a combination of material and immaterial values that hold economic worth and serve as the main resource ensuring prosperity.

Researchers such as S.Kusiy, Y.Steshina, Y.Uchaykina, N.Makeyeva and Y.Klementyeva have conducted studies on the concept of *wealth* from various perspectives. N.Makeyeva has comparatively analyzed this concept in Spanish and Russian⁴⁵; Y.Uchaykina has studied the expression of *wealth* in Old English⁴⁶; S. Kusiy has focused on phrases and paremiological units related to the concept⁴⁷; Y.Steshina has examined the *wealth* concept in the consciousness of Russian and English youth through psycholinguistic experiments⁴⁸; Y.Klementyeva has conducted an in-depth cognitive analysis of the concept⁴⁹; G.Izhbayeva and A.Mirzagaliyeva have analyzed the *wealth* concept through Russian proverbs, interpreting it as *a measure of happiness* and demonstrating how the notion of wealth is reflected in the popular consciousness of Russian culture⁵⁰. Y.Gracheva, in her research, has focused on the representation of the *wealth* concept in Russian and English proverbs and sayings, analyzing it from a linguocultural and cultural perspective to reveal national attitudes toward wealth⁵¹. X.Kholmatova, in her article, has compared the concepts of *wealth* and *poverty* in Tajik, Russian, and

³⁸ Ўзбек тилининг изоҳли луғати. «Б» ҳарфи. – Тошкент: ЎзМЭ. Давлат илмий нашриёти, 2006-2008. – Б.303.

³⁹ Ефремова Т.Ф. Современный толковый словарь русского языка: в 3 т. – М.: АСТ, 2006. – С.622.

⁴⁰ Chambers’s Twentieth Century Dictionary of the English language. – Edinburgh, 1903. – P.1117.

⁴¹ Houghton Mifflin Harcourt. American Heritage Dictionary of the English Language. – USA, 1961. – P.8016.

⁴² Carol G. Braham. Random house Webster’s Dictionary. – New York, 2001.– P.811.

⁴³ Routledge Dictionary of Economics. – London, 2002. – P.620.

⁴⁴ Dictionary of Economics. – Great Britain, 2003. – P.215.

⁴⁵ Makeeva Н. Концепт «богатство» в русском языковом сознании (на фоне испанского языка): Автореф. дисс. ...канд. филол. наук. – СПб, 2009.

⁴⁶ Учайкина Е.Н. Концептосфера «богатство» в англосаксонской картине мира: концептуализация и категоризация: тема: Автореф. дисс. ...канд. филол. наук. – Владивосток, 2005.

⁴⁷ Куций С.Б. Лингвокультурная специфика концептов «богатство» и «бедность»: Автореф. дисс. ...канд. филол. наук. – Ставрополь, 2003.

⁴⁸ Стешина Е.Г. Концепты богатство и бедность в молодежном языковом сознании русских и англичан: Автореф. дисс. ...канд. филол. наук. – Саратов, 2003.

⁴⁹ Клементьева Е.В. Концепт «богатство»: когнитивно-прагматический аспект: на материале русского и английского языков: Автореф. дисс. ...канд. филол. наук. – Краснодар, 2008. – С. 201.

⁵⁰ Ижбаева Г.Р., Мырзагалиева А.С. Концепт «богатство» в паремиологических единицах русского языка // Вестник Волжского университета имени В.Н. Татищева, 2018. – № 2. – Том 2. – С.74–81.

⁵¹ Грачева Е.А. Анализ концепта «богатство» на материале русскоязычных и англоязычных пословиц и поговорок // Язык и текст, 2017. – Том 4. – № 3. – С.129-138.

English through paremiological units, illustrating how these opposing notions are reflected in the three languages using examples⁵². S.Safonova has analyzed the *wealth* concept as a literary concept based on F.Dostoyevsky's *Uncle's Dream*, highlighting both positive and negative attitudes toward wealth through the characters and demonstrating the role of this concept in Russian culture⁵³.

Observations show that the concept of *wealth* is interpreted differently depending on the culture and values of each nation, and this is reflected in the respective language. The concept acquires specific meaning based on a nation's values. Its semantic structure is rooted in the people's mental characteristics and value systems and, as a result, can possess material or spiritual, positive or negative connotations. Therefore, researchers study the concept of wealth from linguistic-cultural, psycholinguistic, and literary perspectives, also revealing the relationship between *wealth* and *poverty*.

In Uzbek culture, the concept of *wealth* encompasses not only material goods but also spiritual and social values. It is manifested through family unity, cultural heritage, and spiritual well-being. This, in turn, is reflected in proverbs and sayings. For example, *Moli borning holi bor; Molsiz kishi – jonsiz kishi* (Uzbek proverbs). *Wealth* is viewed as a reflection of hospitality and generosity. For example: *Boyga mehmon bo'lsang, baqirasan, kambag'alga mehmon bo'lsang, kekirasan*. (Uzbek proverbs)

Religious values of a given nation significantly influence the structure of the wealth concept. In Islam, wealth is interpreted through spiritual, social, and economic lenses. It is regarded as a blessing from Allah and a basis for prosperity and well-being. Central to the concept is the belief that wealth must be used for noble purposes such as aiding the poor, giving charity, and meeting the material needs of one's family and community. Linguistically, wealth is often associated with notions of just income, *zakat* (obligatory almsgiving), and lawful (pure) sustenance. This linguistic representation reflects the national and mental identity of the people, incorporating semantic features such as wise spending, frugality, and the avoidance of extravagance.

In conclusion, the concept of *wealth* in Uzbek culture is associated not only with material assets but also with spiritual and social values. It is expressed through family ties, cultural heritage, knowledge and wisdom, art, and the principles of justice. Emphasis is placed on acquiring wealth through lawful means, spending it wisely, and contributing to the well-being of society.

The second section of this chapter, titled "*The linguocultural structure of the concept of wealth*" focuses on analyzing the concept of *wealth* from the perspective of language and culture. This section examines the linguistic representations of *wealth*, particularly its expression through paremic units—proverbs and phraseological structures. The analysis reveals that the notion of wealth is not limited to material aspects alone but is also deeply connected with spiritual, social, and cultural values. Furthermore, the role of *wealth* in national culture and how it reflects national character and values through language are explored. By comparing the concept of wealth across different linguistic systems, the similarities and differences in its cultural interpretations are revealed. In Uzbek culture, the concept of *wealth* carries broad and multifaceted meaning, and its

⁵²Холматова Х.А. О паремиологии концепта «богатство» и «бедность» в таджикском, русском и английском языках // ТерГУ, 2001. – № 90. – С.267-274.

⁵³ Сафонова С.Г. Концепт «богатство» в художественной картине повести Ф.М. Достоевского «Дядюшкин сон». – Казань, 2015. – С. 228.

importance is reflected in several key notions, including: **Material wealth:** *Mehnatdan kelsa boylik, turmush bo‘lar chiroylik; Halol mehnat – yaxshi odat, berur senga saodat* and etc; **Spiritual wealth:** In Uzbek culture, *spiritual wealth* that is, knowledge, education, morality, craftsmanship, humility, wisdom, health, and enlightenment is considered superior to material wealth. For example: *Kitob – xazina, bilim – boylik; Kamtarlik – katta davlat; Boylikning boshi – sog‘liq; Salomatlik – tuman boylik;* family and neighborly relations: *Onalik uyning ori bor, otalik uyning – zari; Yaxshi xotin – xazina; Do‘sting – boyliging; Pul orttirma, do‘st orttir; Xalq do‘stligi – yurt boyligi; Bolasi ko‘p bo‘lar boy, bolasi yo‘q – quruq soy; Davlating – ota-onang, savlating – o‘g‘il-qizing; Davlatning boshi – farzand; Hovli olma, qo‘shni ol;* charity and generosity: *Xayrli qo‘l qayrilmas; Saxiyning oshi – xazinadan ko‘proq; Saxiyning o‘ng qo‘li berar, chap qo‘li bilmas;* moral values: *Baxil ehsondan qochar, xasis mehmondan qochar; Boyib ketsang bo‘kirma, yo‘l yurganda so‘kinma; Davlat bitsa yomonga o‘zin sanar xoqonga; Moling ko‘p bo‘lsa, maqtanma, boshing ko‘p bo‘lsa, to‘planma* and etc.

Moreover, the reflection of national and mental values within the concept is not limited to paremic units alone; it is also manifested in toponymic nominations, the folklore of the respective people, and in national art. This is substantiated through the analysis of relevant examples. For instance, this is evidenced by the analysis of various historical landmarks such as *Mingtepa, Ahmadbekhoji Guesthouse* (Andijan), *Ismail Samani Mausoleum* (Bukhara), *Jo‘ylangar Village* (Jizzakh), *Qosim Shaykh* (Navoi), *House of Qodirkhoja Eshon* (Namangan), *Bibi-Khanym, Registan, Gur-e-Amir, Shah-i-Zinda, Al-Bukhari Complex, Ark Fortress, Sherdor Madrasah, Ulugh Beg Observatory* (Samarkand), *Axsikent* (Sirdarya), *Murchbobo Mausoleum* (Surkhandarya), *Kukeldash Madrasah* (Tashkent), *Norbutabiy Madrasah* (Fergana), *Ichan Qala* (Khorezm), and *Chordangitepa* (Kashkadarya). This also includes Uzbek folk tales such as *Muqbil and the Stone-Thrower, The Magic Lamp, Zumrad and Qimmat,* and *Strike the Stick;* epic poems like *Alpomish, Gorogly,* and *Rustamkhan;* proverbs such as *Daraxt yaprog‘i bilan ko‘rkam, odam – mehnati bilan, Zavqsiz ish – shavqsiz ish singari;* sayings like “*Semizlikni qo‘y ko‘taradi*”, “*Tuyaga yantoq kerak bo‘lsa, bo‘ynini cho‘zar*”, “*Bekorga mushuk oftobga chiqmaydi*”. Additionally, folk songs and chants such as “*Nahoru Nashta*”, “*Oyijon*”, “*Qilpillama*”, “*Bilak Uzuk*”, “*Shoda-shoda marvarid*”; ceremonial and seasonal songs like “*Muborakbod*”, “*Yil boshi*”, “*Boychechak*”, “*Sumalak*”, “*Sust xotin*”, “*Choy Momo*” and “*Ramazon*”; riddles such as “*Uzun-uzun iz kelar, uzun bo‘yli qiz kelar, qoshginasi qaltirab, ko‘zginasi yaltirab*”; lullabies and children’s songs like “*Alla*”, “*Kelin Salom*” and “*Ha, do‘rsa-do‘rsa, do‘rsa*” as well as moral tales of religious figures such as “*Golden old woman*”, “*The Wisdom of King Iskandar*” and “*Muqbil and Mudbir*” all serve as rich cultural expressions of the concept *wealth*.

Thus, Uzbek folklore is considered a significant form of spiritual wealth, serving as a vital means of transmitting the cultural heritage and national values of the people from one generation to the next. In Uzbek culture, the concept of *wealth* is closely intertwined not only with material resources but also with spiritual, familial and communal values. The societal attitude toward this concept is shaped with regard to moral standards and the primacy of collective interests, all of which are reflected within the structure of the concept itself.

In Russian culture, the concept *wealth* is interpreted in harmony with spiritual and moral values, drawing on social status and historical traditions. The linguocultural structure of the concept *wealth* is identified through the analysis of

proverbs such as “*Копейка рубль бережет, а рубль голову стережет*”, “*Деньги счет любят, а хлеб меру*”, “*Не деньги богатство, а бережливость да разум*”, “*Богат ждет пакости, а убог радости*”, “*Богат творит, как хочет, а убог – как может*”, “*Душа дороже денег*”, “*Здоров буду – и денег добуду*”, “*Уговор дороже денег*”, “*Богатство – грязь, ум – золото*”. Furthermore, a comparative analysis of Russian folk tales such as “*Скупой мужик*”, “*Каша из топора*”, “*Морозко*”, “*Жадный старик*”, “*Сказка о рыбаке и рыбке*”, “*Курочка Ряба*”, “*Теремок*”, “*Колобок*”, “*Репка*” as well as epics like “*Руслан и Людмила*” (A.S. Pushkin) and Russian folk songs like “*Маруся*” and “*Калинка*”, allows for an exploration of the semantic and linguocultural structure of the concept *wealth*. Additionally, in Russian culture, *wealth* is linked not only to material assets but also to moral and social values. It is positively evaluated when it serves charity and public welfare, but the excessive pursuit of wealth is depicted as a moral flaw.

In English, the concept of *wealth* possesses a semantic structure that primarily reflects material prosperity and personal success. Shaped under the influence of historical and cultural factors, it carries key meanings such as *independence*, *diligence*, and *social status*. The concept of *wealth* in English has a multilayered semantic structure that includes symbolic meanings of personal achievement, social status, individual freedom, adherence to ethical norms, a free market and entrepreneurial environment, financial independence, and prudence. These layers are illustrated in idioms such as *Early to bed and early to rise makes a man healthy, wealthy and wise*; *From rags to riches*; *Money makes the man*; *Climbing the ladder of success* which promote the idea of attaining wealth through individual effort and hard work. Other expressions such as *Money answers all things*; *Money has no smell*; *Money talks*; *He who has the gold makes the rules*; *Money opens all doors*; *A rich man's joke is always funny*; *Money makes the mare go*; *With money in your pocket, you are wise and you are handsome and you sing well too* highlight notions of *social status* and *personal freedom* associated with wealth. A third group of proverbs, including *A penny saved is a penny earned*; *Take care of the pence and the pounds will take care of themselves*; *In for a penny, in for a pound*; *Money does not grow on trees*; *Save for a rainy day*; *Cut your coat according to your cloth*; *Look after the pennies, and the pounds will look after themselves*; *Neither a borrower nor a lender be*; *A fool and his money are soon parted* reflect cultural attitudes toward *financial independence* and *prudence*. Meanwhile, proverbs such as *Money spent on the brain is never spent in vain* emphasize the value of *investment in knowledge and education* and *Honesty is the best policy* stresses the importance of achieving wealth through *ethical conduct*. The saying *If you touch pot, you must touch penny* highlights the centrality of *free market values* and *business-mindedness* as a path to prosperity.

Thus, in Uzbek, Russian, and English cultures, the concept of *wealth* is closely connected with moral values and public interests, which serves as a common characteristic across all three. However, attitudes toward wealth differ according to each culture's historical development, social structure, and cultural traditions. As a result, the ethical, social, and spiritual interpretations of wealth exhibit unique features in each cultural context.

The third section of this chapter is titled “*Lexical and semantic interpretations of the concept of wealth*” explores how the concept is expressed in language through lexical, semantic, and phraseological analyses. For instance, the concept of *wealth* is multi-layered and broad in scope, and to gain a deeper

understanding of its meaning, linguistic dictionaries are consulted. In the *Explanatory Dictionary of the Uzbek Language*, the word *wealth* is associated not only with material resources, money, and property, but also with knowledge, cultural heritage, and human values. This highlights that the concept integrates both material and spiritual dimensions as a unified whole. The dictionary defines *wealth* as follows: 1. The state of being wealthy; social status of wealth; an accumulation of property and possessions; abundance. 2. The world, fortune, material goods. 3. A set of natural and material resources. (e.g., underground resources, material wealth, natural wealth, mineral wealth). 4. The result or accumulation of intellectual, spiritual, and moral activity. (e.g., national wealth, cultural wealth, spiritual wealth). This comprehensive definition demonstrates the *wealth* in Uzbek, encompassing both tangible and intangible forms of value⁵⁴.

The lexical and semantic aspects of a concept are directly linked to its cultural and national characteristics. In Uzbek culture, attitudes toward the concept of *wealth* include both positive and negative perspectives, which are reflected in the people's values and traditions. The key aspects of positive attitudes toward wealth are expressed in the following proverbs: *Mehnatdan kelsa boylik, turmush bo'lar chiroylik; Mehnat qilsang, yasharsan, katta-katta osharsan; Yuz tuman oltindan hunar yaxshi.* (Uzbek proverbs) *Ota-ona (farzandiga) taxt yaratadi-yu, baxt yarata olmaydi*⁵⁵. *Ko'ngli ochiqning – qo'li ochiq, qo'li ochiqning – yo'li. Maqtasang, saxiyini maqta, toptasang, baxilni topta. Xayrli qo'l qayrilmas.* (Uzbek proverbs) *Bilim – davlatdan qimmat. Ilm baxt keltirar, bilim taxt keltirar. Oltin olma, bilim ol, bilim olsang, bilib ol; Boylik boylik emas, ahillik boylik; Oltin olma, duo ol, duo oltin emasmi.* These proverbs reflect the concepts of diligence, honesty, prosperity and generosity.

The main aspects of negative attitudes toward the concept *wealth* are reflected in Uzbek paremias such as *Boyning o'g'li kelsa – to'rga, kambag'alning o'g'li – go'rga; Kambag'al – piyoda, boy – tuyada; Moling borida – ana do'st, moling yo'g'ida – qani do'st ; Boy bo'lsang, kunda hayit, kunda to'y, yo'q bo'lsang, kunda hasrat, kunda o'y; Bozorda bari bor, puling bo'lmasa, nari bor; Boy kiysa – qulluq bo'lsin, kambag'al kiysa – qayoqdan olding; Birov gul deydi, birov – pul; Boyning qorni besh, biri hamisha – bo'sh; Puldorning ota-onasi yo'q; Qizlar gulni der, boy – pulni; Qizlar qizilga uchar, savdogar – pulni quchar; Davlat bitsa yomonga, o'zin sanar xoqonga; Yomondan qarzdor bo'lsang, ko'p ichida yoqangdan olar; Yomonning davlati – yaxshining ofati.* These expressions convey social inequality, moral values, injustice, excessive love of wealth, envy, and unfair competition, reflecting critical cultural and ethical views toward wealth.

In typologically diverse languages, phraseological units that convey the concept of wealth are shaped by national and cultural perspectives, with their conceptual features closely tied to specific national and mental worldviews. Each language and culture offers a unique interpretation and distinct linguistic means of expressing wealth.

*To be born with a silver spoon in one's mouth (born rich)*⁵⁶. – Boy oilada tug'ilmoq. – Родиться с серебряной ложкой во рту, родиться в богатой семье. *They say she was born with a silver spoon in her mouth, but judging by the size of*

⁵⁴ Ўзбек тилининг изоҳли луғати. «Б» ҳарфи. – Тошкент: ЎЗМЭ. Давлат илмий нашриёти, 2006-2008. – Б.303.

⁵⁵ <http://fmc.uz/maqollar.php> (access date: 21.09.2024)

⁵⁶ Book of idioms, slang, special expressions, & idiomatic Language. – Texas, 2001. – P.7.

*her mouth it must have been a ladle*⁵⁷. – Aytishlaricha, u kumush qoshiq bilan og‘zida tug‘ilgan ekan, ammo og‘zining kattaligiga qarab hukm chiqaradigan bo‘lsak, u qoshiq emas, cho‘mich bo‘lgan bo‘lishi kerak. While such expressions are characteristic of English national culture, in Uzbek, there are sayings like *Og‘zi qiyshiq bo‘lsa ham, boyning bolasi gapirsin*) and *Kunda yegan och, yilda yegan to‘q*. This is because, in Uzbek culture, the concept of *wealth* is shaped not through associations with precious metals such as gold, silver, or jewels, but rather through moral and spiritual values.

To cross (someone’s) palm with silver. [Fig. to pay money to someone in payment for a service.] – Biror kimsa qilgan xizmati uchun pul bermoq. Заплатить деньги кому–либо за услугу, “посеребрить ручку”. *I crossed the taxi driver’s palm with silver to take me to the airport as soon as possible*⁵⁸. – Я позолотил ручку таксисту, чтобы он отвез меня в аэропорт как можно скорее.

The Russian expressions “позолотить ручку” and “посеребрить ручку” as well as the English idiom *to cross someone’s palm with silver* refer to giving money in exchange for a service traditionally associated with palm reading or fortune-telling. These expressions originated from the practice of giving silver or gold coins to Romani fortune-tellers as a form of payment. Since such street fortune-telling practices do not exist in Uzbek culture, corresponding idioms are absent in the Uzbek language.

*Filthy rich*⁵⁹. – Itining tuvagi ham tillodan; juda boy. – Очень богатый. *The preacher and his wife moved into a mansion; suddenly, they’re filthy rich*”⁶⁰. – Ruhoniy va uning хотини qasrga ko‘chib o‘tishdi; birdan ular juda boyib ketishdi. – Проповедник с женой переехали в особняк; внезапно они оказались непристойно богаты.

The English idiom *filthy rich* was originally used to describe individuals who possessed immense wealth acquired through dishonest or unethical means. However, in contemporary usage, the meaning of *filthy rich* has softened and is now commonly used to refer to people who are extremely wealthy, regardless of whether their wealth was obtained legitimately.

In Russian, individuals who have attained great wealth are described using terms such as *богач, миллионер, миллиардер, олигарх, плутократ, Крез, хозяин жизни, зажиточный, состоятельный человек, капиталист, деньгами обросший, магнат, тюз and толстосум*. The concepts of *миллионер* and *миллиардер* emerged in more recent periods and reflect contemporary perceptions of extreme wealth.

Thus, the concept of *wealth* holds a multifaceted and broad meaning across different languages and cultures, encompassing material, spiritual, social, and natural resources. A positive attitude toward wealth is typically associated with honest labor and charitable acts, while a negative attitude is linked to social inequality and the abandonment of moral values.

The third chapter of the research is titled “**The national and mental structure of the concept wealth**”, with its first section dedicated to the investigation of “*The concept wealth in the cultures of different typological languages*”. This chapter emphasizes that the concept plays an important role in

⁵⁷ Comparison of British and American Idioms with Equivalent Meaning. – USA, 2006. – P.31.

⁵⁸ Farlex Idioms and Slang Dictionary. – USA, 2017. – P.2591.

⁵⁹ Reference Guide to American English Idioms. – Washington, 2010. – P.26.

⁶⁰ 101 American English Idioms, Understanding and Speaking English Like an American. – Illinois, 1975. – P.78.

the study of culture and is fundamentally based on the principle of value orientation. In the work “*Антология концептов*” edited by Russian scholars V.I.Karasik and I.A.Sternin, it is noted that linguocultural concepts are composed of three key components: value-based, figurative, and conceptual⁶¹. From this perspective, the core of a concept is always formed around a fundamental idea and serves as a key criterion in the study of culture.

In Uzbek, Russian, and English national cultures, the concept of *wealth* is associated not only with material possessions, but also with moral values and social responsibility. In all three cultures, wealth is evaluated based on criteria such as hard work, education, family values, and contributing to the well-being of society. However, each culture approaches the concept of wealth from different perspectives.

In Uzbek national culture, the concept *wealth* is closely linked not only to material possessions but also to spiritual values. For example, the meanings conveyed through the *sep* lexeme serve as vivid illustrations. In the proverb *Boyning qizi sepi bilan, yo‘qning qizi epi bilan*, material wealth is presented as predominant, while in the saying *sepli kelin emas, epli kelin olgin* spiritual wealth such as life experience, skill, intellect, and wisdom is placed above material wealth. This, in turn, affirms the great significance of spiritual values in Uzbek national culture.

Similar conceptual views are observed in Russian culture. The proverb *He бери жену богатую, бери жену непочатую* interprets spiritual wealth particularly purity, chastity, and honor as superior to material wealth. However, unlike Uzbek culture, where *eplik* (practical skill) or *mahorat* (mastery) is emphasized, Russian culture focuses on moral standards such as a girl’s virginity, modesty and honor.

In English culture, the relationship between spiritual and material wealth is characterized by a more pragmatic approach. For example, in expressions such as *a good wife is a treasure* or *money can’t buy love*, spiritual values are placed above money and material goods. However, in English proverbs and sayings, the representation of spiritual wealth is more often framed through personal emotions, love, and trust, whereas issues like chastity and virginity do not hold the same central place as they do in Russian culture.

Thus, although the concept *wealth* is expressed differently across these three cultures, they share a common feature: spiritual values are prioritized over material possessions. However, the meaning of this priority varies according to cultural and mental specificities *mahorat* (mastery) and *zakovat* (wisdom) are emphasized in Uzbek culture, *or-nomus* (honor) and *poklik* (purity) in Russian culture, and emotions and personal relationships in English culture.

In all three cultures, *wealth* is also viewed as a positive concept, symbolizing health, well-being, prosperity, family, children, friends, and the noble qualities of a person: *Salomatlik–tuman boylik; El sog‘ligi – yurt boyligi*; (Uzbek proverbs); *Здоровье дороже денег; Здоровье дороже богатства*⁶² (Russian proverbs); *Health is better than wealth; Good health is above wealth* (English proverbs); *Yer boyligi–el boyligi; Money answers all things*. [*Pul hamma narsaga labbay deydi*] (English proverb); *Yaxshi xotin – xazina; Davlatning boshi farzand; Farzanding – davlating, fazilating – ziynating; kunda kasal – kumush xotin, Oyda kasal oltin –*

⁶¹ Антология концептов. В 6 томах. – Волгоград: Парадигма, 2005. – С.24.

⁶² Karamatova K.M., Karamatov H.S. Proverbs. Maqollar. Posloviцы. – Tashkent: Mehnat, 2000. – B.131.

xotin. Pul orttirma, do‘st orttir; Odam – oltindan aziz; (Uzbek proverbs); *He надобен и клад, коли у мужа с женой лад; He имей сто рублей, а имей сто друзей;* (Russian proverbs); *A good wife and health are a man’s best wealth.* (English proverbs); *Kamtarlik – katta davlat; Kamtar kerilmaydi, mol-dunyoga berilmaydi* (o‘zbek xalq maqollari); *Журавлиная походка не нашей стати.* (rus maqoli); *Little things please little minds* (English proverbs). “*Bu dunyoda boylik tilasang o‘zing, odil bo‘l, odillik uzra tut so‘zing*”⁶³. *Qanoat – zo‘r boylik; Sabr bilan mehnat qilgan boy bo‘lar* (Uzbek proverbs); *Тихо не лихо, а смиреннее–прибыльнее; Умей довольствоваться малым;* (Russian proverbs); *He is rich that is satisfied; The greatest wealth is contentment with a little;* (English proverbs); *Sabr tagi – sariq oltin, sabr bilan chiqar oting.* (Uzbek proverbs); *Терня, и камень треснет.* (Russian proverbs); *Patience, money and time bring all things to pass.* [tar. Sabr, pul va vaqt hamma narsani yengar] (English proverbs).

Wealth is also represented as a negative concept in various cultural expressions. For example, Uzbek proverbs such as *Yema, ichma, bo‘l baxil, boy bo‘lmasang, men kafil* highlight themes of miserliness and greed, paralleled by the Russian *Скупой платит дважды* and the English *The love of money is the root of all evil*. Expressions like *Boyning gapi – o‘ng, yo‘qning gapi – to‘ng* reflect injustice, echoed in the Russian *Деньги – хорошие слуги, но плохие хозяева* and the English *Money talks*. Other Uzbek sayings, such as *Davlat bitsa yomonga, o‘zin sanar hoqonga*, resonate with the Russian *Деньги, что каменя: тяжело на душу ложатся*, pointing to the corrupting nature of wealth. Expressions like *Pora xo‘r – boyimas, o‘g‘ri – koyinmas* align with the Russian *Богатому идти в суд – трын – трава, бедному – долой голова* and the English *Money makes the mare go*, all addressing issues of injustice, corruption, and bribery. Finally, proverbs such as *Baxtsizlikda oltin ham xira; He в деньгах счастье* and *Money can’t buy happiness* convey the idea that wealth does not guarantee happiness and may even be associated with misfortune. These expressions collectively illustrate how, across cultures, wealth is often linked to negative concepts such as miserliness, injustice, corruption, and the inability of money to secure true well-being.

Thus, the concept of *wealth* possesses a broad and multifaceted meaning across different cultures, and it is shaped based on the national traditions and values of the people to whom it belongs.

The second chapter of the dissertation is devoted to the study of the associative field of the concept *wealth* in which the results of a survey conducted among respondents are analyzed. Based on this analysis, the linguocultural structure of the *wealth* concept was identified. In particular, when the word *wealth* was presented as a stimulus, the following results were observed: Among Uzbek respondents, 19.8% associated it with *money*, 15% with *health*, 11% with *parents*, 8.8% with *happiness* and *travel*, 5.5% with *a beloved profession*, 4.4% with *peace and tranquility* and *luck*, 3.3% with *beauty*, 2.2% with *faith* and *family*, and 1.1% with *knowledge* (see Chart 1). Among Russian respondents, 17% associated it with *money*, 14.7% with *health* and *happiness*, 11.8% with *family*, 5.9% with *success* and *beauty*, and 2.9% with *parents*, *love*, *opportunity*, and *diamonds* (see Chart 2). Among English respondents, 27.7% associated it with *money*, 21.5% with *life*, 12.3% with *love*, 10.8% with *happiness*, 9.2% with *power*, 4.6% with *trust*, and

⁶³ Yusuf Xos Hojib. Qutadg‘u bilig (Saodatga eltuvchi bilim). – Toshkent: Cho‘lpon nomidagi nashriyot-matbaa ijodiy uyi, 2007. – B.61.

3.1% with *gold* (see Chart 3).

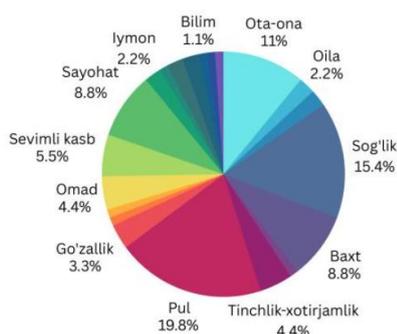


Chart 1

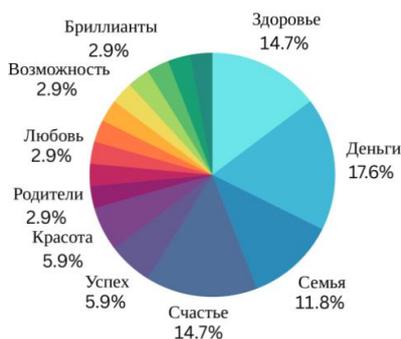


Chart 2

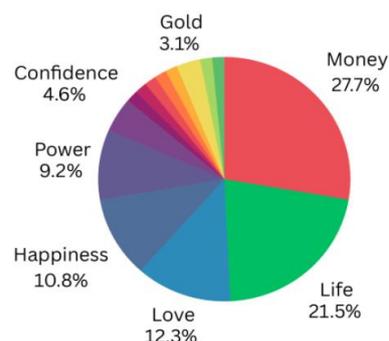


Chart 3

The linguocultural structure of these associations was analyzed based on the survey results, taking into account the national and mental characteristics of the respective cultures. The associative field of the *wealth* concept reflects the emergence of various notions and words related to wealth in human consciousness, as well as the reasons behind such associations. In addition, the lexical-semantic field of the concept *wealth* was identified. Within the study of its syntactic field, various syntactic structures expressing the interrelation of wealth-related words in language were analyzed.

In conclusion, the associative, lexical-semantic, and syntactic fields of the *wealth* concept reveal its complex and multifaceted nature. This concept is expressed through linguistic units that reflect both material and immaterial values, as well as social and cultural processes.

The final section of the chapter is titled “*The gestalt structure of the concept of wealth*” and in this section, the holistic and systematic formation of the concept of wealth in human cognition is analyzed from the perspective of Gestalt theory.

It is well known that the term *gestalt* is derived from German and means “holistic form” or “complete image.” According to gestalt psychology, objects and phenomena are perceived in human cognition not as separate parts, but as integral and harmonious structures⁶⁴. Furthermore, gestalt is a complex mental structure that organizes individual phenomena in the human mind, incorporating emotional and rational elements, as well as the dynamic and static aspects of an object. Therefore, it serves to enable the holistic and systematic perception of reality in human cognition⁶⁵. This theory was developed at the end of the 19th century by C. Ehrenfels, and it makes it possible to study the issues of integrating emotional and rational components in the process of perception⁶⁶. The study of the concept of wealth was approached from this perspective, substantiating that the concept of wealth is formed and perceived not as a mere set of separate features and characteristics, but as an integral semantic unit. Such an approach made it possible to identify the logical and semantic relationships between the components of the concept of wealth and to develop its conceptual model. This is because acknowledging the dynamic relationship between wholeness and its parts in the process of cognition does not contradict the principles and analytical methods of Gestalt theory⁶⁷. Therefore, the Gestalt structure of the concept of wealth was

⁶⁴ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.47.

⁶⁵ https://rujazz.narod.ru/szuszarina/glossarij_ (access date: 28.11.2024)

⁶⁶ Попова З.Д., И.А.Стернин. Когнитивная лингвистика. – М.: Восток-Запад, 2007. – С.84.

⁶⁷ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.49.

examined based on the principles of proximity, similarity, and closure.

Gestalt theory is related to the concept of the frame, with frame theory introduced into scientific discourse by M. Minsky in 1974. It is a model for representing human experience and knowledge in a structured form. Frames organize the storage and processing of general information about specific events or objects in the human mind. This model plays an important role in understanding cognitive processes and in the development of artificial intelligence systems⁶⁸.

A frame is a knowledge system that facilitates the comprehension and organization of semantically related concepts, through which the entire semantic structure of the concept of wealth is perceived as a whole. The notion of a script, in turn, represents the manifestation of the semantic coherence expressed in the frame within a structural model. This conceptual structure is structurally close to a scenario and, in some cases, may fully replicate it⁶⁹. Therefore, the script is considered an important tool for representing cultural values and traditions. For example, the *wealth* script, shaped by the story *The Richest Man in Babylon*, reflects traditional ways of attaining and managing wealth. Within the script, the key values emphasized are achieving financial independence through knowledge, discipline and patience.

Thus, the Gestalt structure of the concept of *wealth* is revealed through script and frame analyses, demonstrating its holistic and systematic formation in human cognition.

CONCLUSION

1. A concept is a set of abstract notions formed in the human mind based on experience and knowledge. As the term is actively used across various fields such as philosophy, logic, cultural studies, literary studies, and linguistics, it has acquired interpretations specific to each discipline. However, when generalizing all these definitions, a concept can be described as a unity of meaning associated with an object or phenomenon, manifested through the integration of perception, memory, and consciousness in the human mind. From a scientific perspective, a concept is a cognitive unit expressed through language, formed on the basis of an individual's national and mental characteristics, personal experience, and accumulated knowledge.

2. *Cognition* refers to mental activity and encompasses various processes such as understanding, comprehension, thinking, memory retention, classification, perception, recognition of events and phenomena, and the use of language.

3. The conceptual worldview is a system of knowledge about objects formed in human cognition based on understanding and practical experience. Its fundamental unit, the concept, serves to represent the ideological, emotional, associative, and cultural aspects of reality. The linguistic worldview, in turn, is a conceptual model that reflects how a person perceives, names, and understands the world through language. This model is directly connected with the speaker's national mentality and linguistic-cultural experience.

4. The concept of *wealth* is a multifaceted notion that encompasses material, spiritual, and moral values. It acquires different meanings in Uzbek, English, and Russian cultures, being interpreted within each culture according to its specific social values, historical experience, and worldview, following distinct semantic orientations.

⁶⁸ Marvin Minsky. A Framework for Representing Knowledge. – New York, 1981. – P.34.

⁶⁹ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.38.

5. In each culture, the concept of *wealth* is formed based on a unique system of values, social norms, and historical-traditional factors. In Uzbek, English, and Russian cultures, a common feature of this concept is that spiritual wealth, particularly knowledge, morality, and ethical values is regarded as superior to material wealth.

6. The concept of *wealth* appears as a broad and multifaceted notion in the cultures of different systemic languages, encompassing material, spiritual, social, and natural resources. This concept is semantically enriched in language and culture through paremias and phraseological units, fulfilling important informational and communicative functions in social consciousness. A positive attitude toward wealth is associated with honest labor and charity, while a negative perspective is closely linked to the erosion of moral values and the emergence of social inequality.

7. In Uzbek, Russian, and English cultures, the concept of *wealth* is interpreted differently through paremias and phraseological units, based on each nation's historical experience, cultural values, and social norms. In Uzbek culture, wealth is often associated with spiritual elevation, generosity, hard work, and social benefit. In Russian culture, the concept of wealth is frequently expressed through images related to caution and contentment. In English culture, wealth is more closely linked to personal success, economic independence, and individual freedom.

8. Phraseological units play an important role in identifying the lexical-semantic features of a concept. They enrich the concept with figurative and emotional content and enhance its cultural value.

9. Associative concepts accelerate human thinking, facilitating the assimilation of new knowledge and its connection with existing knowledge. The concept of *wealth* encompasses both material and spiritual aspects within associative and lexical-semantic fields.

10. The concept of *wealth* is represented through frames and scripts, reflecting material and spiritual values across different cultures. These theoretical models are employed in the comprehensive study of language, cognition, and culture.

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

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

МУХТОРОВА БАРНО АЛИШЕРОВНА

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ КОНЦЕПТА
«БОГАСТВО»**

10.00.11 – Теория языка. Прикладная и компьютерная лингвистика

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

Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за №В2023.1.PhD/Fil3233

Диссертация выполнена в Ферганском государственном университете.

Автореферат диссертации размещен на трех языках (узбекский, английский, русский (резюме)) на веб-сайте (www.fdu.uz) и на информационно-образовательном портале «Ziyounet» по адресу (www.ziyounet.uz).

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Защита диссертации состоится на заседании научного совета Ферганского государственного университета, присуждающего ученые степени, под номером DSc.03/30.12.2019.Fil.05.02, «___» 2025 года в _____ часов _____. (Адрес: 100151, г. Фергана, ул. Б. Маргинани, 105. Тел.: (99873) 244-57-82; электронная почта: info@fdu.uz).

Диссертация доступна в Информационно-ресурсном центре Ферганского государственного университета. (зарегистрирован под №_____). Адрес: город Фергана, улица Мураббийлар, 19. Телефон: (99873)244-44-02.

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования заключается в изучении лингвокультурологических особенностей концепта «богатство», его употребления в речевом процессе, а также социальных факторов, влияющих на него.

Объектом исследования являются лексемы, фразеологизмы и паремии, отражающие лингвокультурологические особенности концепта «богатство» в узбекском, русском и английском языках.

Предмет исследования составляют лингвокультурологические особенности лексических единиц, фразеологизмов и паремий, репрезентирующих концепт «богатство» в узбекском, русском и английском языках.

Научная новизна исследования заключается в следующем:

доказано, что в рамках концептуальной и языковой картины мира концепт «богатство» проанализирован как явление, проявляющееся в идейном, эмоциональном, ассоциативном и культурном аспектах на основе системных знаний о действительности, сформированных в человеческом сознании. Кроме того, данный концепт нашёл отражение в концептуальной модели, связанной с восприятием, называнием и осмыслением действительности человеком посредством языка. Через эту модель показано, что национальное мировоззрение и лингвокультурный опыт, связанные с понятием «богатство», выражены через лексические и паремические единицы;

выявлены семы паремических единиц, выражающих концепт «богатство»: материальные (*золото, серебро, бриллиант, алмаз, изумруд*) и нематериальные (*знание, семья, семейные узы, дружба, счастье, любовь*), проявляющиеся в различных лингвокультурологических контекстах;

показано, что выражение концепта «богатство» через лексические, паремические единицы обосновано на основе культурных ценностей (исторический опыт народа, археологические памятники, письменные источники, народные песни) и социальных норм (отношение к пожилым, гостеприимство), что подтверждено на примере различных языковых систем;

выявлено ассоциативное поле концепта «богатство», а также установлено, что на основе его материальных, духовных, моральных, эстетических, этических, исторических и этимологических аспектов определяется совокупность национально-ментальных ценностей, присущих носителям языка, таких как социальная справедливость, трудолюбие, взаимное уважение, патриотизм, терпение, благотворительность, щедрость.

Внедрение результатов исследования. На основе полученных в диссертации результатов:

полученные научные результаты и выводы, связанные с определением ассоциативного поля концепта «богатство» а также с выявлением системы национально-ментальных ценностей таких как социальная справедливость, трудолюбие, взаимное уважение, патриотизм и терпение, на основе материальных, духовных, нравственных, эстетических, этических, исторических и этимологических аспектов, характерных для носителей различных языков, были использованы Государственной академией хореографии Узбекистана при выполнении фундаментального проекта «*Разработка интерактивных учебно-методических пособий по предмету «Детские танцы» для музыкальных и художественных учебных заведений*»

(№ F3-2019081773, 2021–2023 гг.). В частности, данные результаты нашли применение при создании *«Краткого толкового узбекско-русско-англо-французского словаря названий узбекских детских танцев, танцевальных костюмов и украшений»* (справка Государственной академии хореографии Узбекистана № 1/04-158 от 27 декабря 2024 года). В результате созданный словарь был усовершенствован и обогащён на основе сравнительного анализа и теоретических выводов, связанных с исследованием лексем, фразеологизмов и паремий, отражающих особенности узбекской, русской и английской национальных культур.

полученные научные результаты и выводы, касающиеся того, что концепт «богатство» выражается посредством лексических, паремических и фразеологических единиц и обоснован на основе культурных ценностей таких как исторический опыт народа, археологические памятники, письменные источники, народные песни, а также социальных норм, как уважение к старшим и гостеприимство были использованы Государственной академией хореографии Узбекистана при выполнении фундаментального проекта *«Создание веб-сборника (электронных словарей), посвящённого продвижению узбекского национального танцевального искусства»* (№ F3-2019081663). В частности, данные результаты нашли применение при создании *«Краткого толкового узбекско-англо-немецкого словаря терминов узбекского фольклорного искусства»* (справка Государственной академии хореографии Узбекистана № 1/04-159 от 27 декабря 2024 года). В результате были усовершенствованы перевод, объяснение, описание и классификация терминов, характерных для узбекского фольклорного искусства, а также лексем, фразем и паремий.

Паремические единицы, репрезентирующие концепт «богатство», были системно проанализированы, и на основе исследования установлены их материальные семы (*золото, серебро, бриллиант, алмаз, изумруд*) и абстрактные семы (*знание, семья, семейные узы, дружба, счастье, любовь*), проявляющиеся в различных лингвокультурологических контекстах. Полученные результаты были использованы Государственным учреждением «Телерадиоканал Узбекистан» при написании сценариев радиопередач *«Бедорлик»*, *«Ижод завқи»*, *«Таълим ва тараққиёт»* и *«Миллат ва маънавият»* в 2022-2025 годах. (Справка Государственного учреждения «Телерадиоканал Узбекистан» № 26-36-932 от 27 декабря 2024 года). В результате содержание подготовленных материалов для указанных передач приобрело более глубокий, научно обоснованный характер, а теоретическая база затрагиваемых тем была значительно укреплена.

Структура и объём диссертации. Диссертация состоит из введения, трёх глав, заключения и списка использованной литературы. Общий объём работы составляет 142 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
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Avtoreferat Farg‘ona davlat universiteti
“Lingvistik tahrir va tarjimashunoslik”
markazida tahrirdan o‘tkazildi.

Bosishga ruxsat etildi: 2025 y. Nashriyot bosma tabog‘i – 3,5
Shartli bosma tabog‘i – 1,75. Bichimi 84x108 1/16. Adadi 100.
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