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ILMIY DARAJALAR BERUVCHI PhD.03/24.09.2025.Fil.197.01
RAQAMLI ILMIY KENGASH**

TERMIZ DAVLAT UNIVERSITETI

XOLBOYEVA IRODA SHUXRAT QIZI

**O‘ZBEK VA INGLIZ TILLARIDA SOMATIK KOMPONENTLI
PROVERBIAL FRAZEOLOGIZMLARNING CHOG‘ISHTIRMA
TADQIQI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

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

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филологическим наукам**

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Ilmiy rahbar:

Mamataliyeva Navbahor Xo'jamberdiyevna
filologiya fanlari doktori, dotsent

Rasmiy opponentlar:

Bakirov Poyon Uralovich
filologiya fanlari doktori, professor

Jabborov Sherzod Xalikulovich
filologiya fanlari bo'yicha falsafa doktori (PhD),
dotsent

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O.P.Uralova

Ilmiy darajalar beruvchi Ilmiy kengash
raisi, filologiya fanlari doktori, dotsent

Z.R.Narmuratov

Ilmiy darajalar beruvchi Ilmiy kengash
ilmiy kotibi, filologiya fanlari doktori,
dotsent

B.Umurqulov

Ilmiy darajalar beruvchi Ilmiy kengash
qoshidagi ilmiy seminar raisi, filologiya
fanlari doktori, professor

KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunoslik fani taraqqiyotining hozirgi davrida til tizimining turli sathlariga tegishli leksik birliklarning shakllanishi va semantik ifodasi tadqiqotchilar e'tiborini jalb qilib kelmoqda. Mazkur jarayonda frazeologik birliklar alohida semantik guruh sifatida ifodalanishi, ularning kommunikativ-pragmatik jihatdan nutqda voqelanishiga xos xususiyatlarni, frazemalarni ifodalovchi leksik birliklarning kelib chiqishi, semantik, struktur, pragmatik, lingvokulturologik xususiyatlarini aniqlash hamisha ustuvor vazifalardan biri bo'lib kelgan. Xususan, bunday leksik birliklarni somatik birliklar bilan bog'lab o'rganish borasidagi ishlar muhim ahamiyat kasb etadi.

Dunyo tilshunosligida somatik frazeologizmlarni chog'ishtirma aspektida o'rganishga bag'ishlangan ilmiy tadqiqotlar salmog'i ortib bormoqda. Ularda frazeologizmlarning semantik-struktur, milliy-madaniy, antropotsentrik hamda konseptual tahliliga alohida e'tibor qaratilmoqda. Zero, frazeologik birliklar har bir xalqning an'analari, turmush tarzi, e'tiqodi, tarixi bilan bog'liq o'ziga xos jihatlarini ekspressiv va obrazli-hissiy shaklda aks ettiradi.

Mamlakatimizda amalga oshirilayotgan jadal islohotlar sharoitida zamonaviy o'zbek tilini rivojlantirishga, jumladan, qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik va tarjimashunoslik muammolari tadqiqiga katta urg'u berilmoqda. Shuningdek, "fundamental, amaliy va innovatsion ilmiy tadqiqotlarni rivojlantirish, mavjud ilmiy maktablarni saqlab qolish va yangilarini yaratish, ularning kadrlar salohiyatini mustahkamlash, bunda iqtidorli yoshlarning ilm-fanga keng jalb etilishini rag'batlantirish"ga alohida e'tibor qaratilmoqda.¹ Bu esa, o'z navbatida, tilning ichki imkoniyatlarini tadqiq qilish, milliy ma'naviyatni takomillashtirish va uni yoshlar ongiga singdirishda alohida ahamiyatga ega ekanini ko'rsatadi. Bu borada turli tizimli tillarda *somatik* komponentli frazeologik birliklarning semantik, lingvomadaniy xususiyatlarini tekshirish yuzasidan ilmiy tadqiqotlarni yanada chuqurlashtirish zarurati mavjud.

O'zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-sonli "O'zbekiston Respublikasi Oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash 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", 2022-yil 28-yanvardagi PF-60-sonli "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida", 2023-yil 11-sentabrdagi PF-158-son "O'zbekiston – 2030" strategiyasi to'g'risidagi farmonlari, 2018-yil 5-iyundagi PQ-3775-son "Oliy ta'lim muassasalarida ta'lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash bo'yicha qo'shimcha chora-tadbirlar to'g'risida", 2021-yil 19-maydagi PQ-5117-son

¹ O'zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi «O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasi to'g'risida»gi PF-5847-sonli Farmoni.
https://nrm.uz/contentf?doc=602358_&products=1_vse_zakonodatelstvo_uzbekistana

“O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarorlari, Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-son “Ta’lim muassasalarida chet tillarini o‘qitishning sifatini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi qarori hamda sohaga oid boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida E.D.Polivanov, N.N.Amosova, M.T.Tagiyev, N.M.Shanskiy, I.I.Chernisheva, A.V.Kunin, V.V.Vinogradov, V.M.Mokiyenko² kabi olimlarning ilmiy izlanishlarida frazeologiyani tilshunoslikning alohida sohasi bo‘lib shakllanishi va uning turli qirralariga bag‘ishlangan tadqiqotlar amalga oshirilgan.

O‘zbek tili frazeologik birliklariga doir dastlabki ilmiy izlanishlar M.Xusainov, Sh.Rahmatullayev, M.Ruzikulova, Y.Pinxasov, M.Umarxodjayev, A.Isayev, H.Berdiyev, H.Yo‘ldoshev, A.M.Bushuy, X.Kaxxorova, A.Shomaqsudov³larning tadqiqotlarida yoritilgan.

Ingliz tilshunosligida N.R.Norrik, B.Altenberg, A.R.Kovi, R.Glezer, G.Knappe, E.Fraser, J.Gibbons, A.De La Granja, Y.Kamakura, M.L.Beshaj,

² Поливанов Е.Д. Введение в языкознание для востоковедных вузов. VI. – Ленинград: Издательство Ленинградского восточного института, 1928. – 229 с.; Амосова Н.И. Основы английской фразеологии. – Ленинград: Издательство Ленинградского университета, 1963. – 227 с.; Тагиев М.Т. Глагольная фразеология современного русского языка. – Баку: Маариф, 1966. – 150 с.; Шанский Н.М. Фразеология современного русского языка. – Москва: Высшая школа, 1969. – 315 с.; Чернышева Н.И. Фразеология современного немецкого языка. – Москва: Высшая школа, 1970. – 200 с.; Кунин А.В. Фразеология современного английского языка. – Москва: Высшая школа, 1972. – 288 с.; Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – Москва: Высшая школа, 1977. – 267 с.; Мокиенко В.М. Славянская фразеология – Москва: Высшая школа, 1980. – 207 с.

³ Хусаинов М. Фразеология прозы писательницы Айдын. Автореф. дис. ... канд. филол. наук. АКД. – СамГУ, 1959. – 18 с.; Рахматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 264 б.; Рузикулова М. Идиоматика узбекского языка: Автореф. дис. канд. филол. наук. – Самарканд, 1966. – 22 с.; Пинхасов. Я.Д. Ҳозирги ўзбек адабий тили. Лексикология ва фразеология. – Тошкент: Ўқитувчи, 1969. – 80 б.; Умарходжаев М.И. Принципы составления многоязычного фразеологического словаря: Автореф. дисс. ... канд. филол. наук. – Москва., 1972. – 27 с.; Исаев А. Соматические фразеологизмы узбекского языка: дисс...канд. филол. наук. – Ташкент, 1976. – 196 с.; Бердиёров Х., Йўлдошев Б. Ўзбек фразеологиясига доир библиографик кўрсаткич. – Самарканд: Нашриётсиз, 1977. – 38 б.; Бушуй А.М. Лексикографические описание фразеологии. – Самарканд: Издательство Самаркандского государственного университета, 1982. – 114 с.; Умарходжаев М.И. Основы фразеологии. – Ташкент: Фан, 1983. – 136 с.; Каххарова Х. Фразеология Абдуллы Кадыри: Автореф. дис... канд. филол. наук. – Ташкент, 1985. – 24 с.; Шомаксудов Ш., Шорахмедов Ш. Ҳикматнома. – Тошкент: Ўзбек Совет Энциклопедияси Бош редакцияси, 1990. – 528 б.

A.Vrbins, M.Vrbins, A.A. Dabrovska⁴ kabi g'arb olimlarining ilmiy tadqiqotlarida frazeologik birliklarning semantik, lingvomadaniy, struktur kabi jihatlarini tadqiq etilgan.

Somatizm va ularning frazeologik birliklarda ifodalanishi bo'yicha olib borilgan ilmiy izlanishlarga Yu.A.Dolgoplov, Ye.F.Arsenteva, Ye.V.Nikolina, A.Yu. Musalova, N.A.Turapova⁵ kabi olimlarning ilmiy tadqiqot ishlari muhim ahamiyat kasb etadi.

Shuni alohida ta'kidlash joizki, o'zbek tilidagi somatik frazeologizmlar nazariy jihatdan birinchi bo'lib A.Isayev⁶ tomonidan tadqiq etilgan.

Maqolni paremiologik birlik sifatida o'rganishda A.Taylor, A.Dantes, V.Mayder, J.Rey, G'.Salomov, M.Fozilov, M.To'ychiyev, M.Hakimov, T.Mirzayev, B.Sarimsoqov, M.Sodiqova, M.M.Karomatova, H.S.Karomatov, Sh.Shomaqsudov, Sh.Shorahmedov, B.M.Jo'rayeva, A.Musoqulov, P.U.Bakirov, G.I.Ergasheva, B.P.Nazarov, D.A.Tosheva, D.S.Turdaliyeva, Sh.Tojiboyev, M.A.Temirova, O.P.Uralova⁷ kabi tadqiqotchilarning ilmiy izlanishlarida

⁴ Norrick N.R. How proverbs mean: semantic studies in English proverbs. – New York: Mouton, 1985. – 213 p.; Bengt Altenberg, A.R. Cowie. On the phraseology of spoken English // The evidence of recurrent word-combinations. – Oxford: Clarendon Press, 1998. – 238 p.; Gläser, Rosemarie. The Stylistic potential of phraselological units in the light of genre analysis // Phraselogy. – Oxford: Clarendon Press, 1998. – 245 p.; Knappe G. Idioms and Fixed Expressions in English Language Study before 1800. – — Bern; Berlin; Bruxelles; Frankfurt am Main; New York; Oxford; Wien: Peter Lang, 2004. – 664 p.; Fraser Edward, Gibbons John. Soldier and Sailor Words and Phrases. – New York: E.P. Dutton and Company, 2004. – 372 p.; Álvarez de la Granja, María (ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. – Hamburg: Verlag Dr. Kovac, 2008. – 386 p.; Kamakura Y. Collocation and preposition sense: a phraseological approach to the cognition of polysemy. A thesis submitted to the University of Birmingham for the degree of doctor of philosophy (PhD). – Birmingham, 2011. – 337 p.; Beshaj M.L. Phraseological Units Used in the Functional Styles in English and Albanian Language // Mediterranean Journal of Social Sciences// pub.by MCSER-CEMAS-Sapienza University of Rome: Vol – 4 № 2; May, 2013. – P.453-456.; Vrbinc A., Vrbinc M. Phraseological units with onomastic components: The case of English and Slovene // Revista de Lingüística Teórica y Aplicada. Concepción (Chile), 52 (1), I Sem. 2014. – P.133-153.; Dabrovska A.A. Syntactic Study of Idioms. – Cambridge: Cambridge Scholars Publishing, 2018. – 372 p.

⁵ Долгополов Ю.А. Сопоставительный анализ соматической фразеологии (на материале русского, английского и немецкого языков): Автореф. дисс. канд. филол.наук. – Казан, 1973. – 27 с.; Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц (на материале фразеологических единиц, семантически ориентированных на человека в английском и русском языках). – Казань: Издательство Казанского университета, 1989. –130 с.; Николина Е.В. Соматические фразеологизмы, характеризующие человека в тюркских языках Сибири и казахском: Автореф. дис. ... канд. филол.наук. – Новосибирск, 2002. – 24 с.; Мусалова А.Ю. Соматические фразеологические единицы в ногайском языке в сопоставлении с английским: Дисс. ... канд. филол. наук. – Махачкала, 2015. – 186 с.; Турапова Н. А. Япон ва ўзбек тиллари соматик фразеологизмларининг чоғиштира таҳлили (лингвомаданий аспект). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Тошкент, 2020. – 146 б.

⁶ Исаев А. Ўзбек тилида соматик фразеологизмлар: Филол. фанл. номз. дисс... автореф. – Тошкент, 1976. – 28 б.

⁷ Taylor A. Selected Writings on proverbs. Helsinki: Suomalainen Tiedekatemia, 1975. – 203 p.; Dundes A. On the structure of the Proverb, Mieder, W. & Dundes A. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press, 1994. – 352 p.; Meider W. Proverbs: A Handbook. – London: Greenwood Press, 2004. – 321 p.; Ray J. A complete collection of English proverbs. Forgotten books. – London, Dalton house, 60, Windsor Avenue, 2013. – 319 p.; Саломов Ф. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. –Тошкент: Фанлар академияси, 1961. – 159 б.; Фозилов М. Ҳикматли сўзлар, афоризмлар ва мақоллар. – Тошкент: «Ўзбекистон» нашриёти, 1967. – 191 б.; Тўйчиев М. «Шинелли йиллар» романида халқ мақоллари ва ибораларининг ишлатилиши. Ўзбек фразеологиясидан тадқиқотлар. – Самарқанд, СамДПИ асарлари. 1971. – 87 б.; Ҳакимов М. Ёзувчи ва халқ тили. –Тошкент: Фан, 1971. – 176 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент, Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. –

maqollarning etimologik, semantik, struktur, tarjima va lingvomadaniy xususiyatlari atroflicha tahlilga tortilgan.

Proverbial frazeologizmlar tadqiqiga bag'ishlangan ishlar barmoq bilan sanarli. Sohaga oid tadqiqotlarga nazar tashlanganda A.Nasirov va Z.Narmuratovlarning tadqiqot ishlari diqqat-e'tiborimizni tortadi, unda proverbial frazeologizmlarning o'ziga xos xususiyatlari tadqiq etilib, ko'chma ma'nodagi maqollar proverbial frazeologizmlar tarkibiga kiritilgan. To'plangan misollar frazeo-semantik maydonlarga bo'linib, ularning ma'no va shakli, milliy-madaniy xususiyatlari tahlilga tortilgan.⁸

G'arb tilshunosligida qator olimlar frazeologik birliklar tarkibiga paremiologik birliklarni ham kiritadi. Jumladan, R.Glezer va A.Kovi o'zining tadqiqot ishlarida barqaror birikmalarning barcha turiga nisbatan *frazeologik birlik* terminini qo'llaydi.⁹

Dissertatsiyani yozish jarayonida bir qator jahon, o'zbek va ingliz tilshunoslarining ilmiy izlanishlari e'tiborga olindi. Tadqiqotimizda mazkur yo'nalishda bajarilgan ishlardan farqli ravishda ingliz va o'zbek tillaridagi *somatizm* asosida shakllangan frazeologik birliklarning semantik, jihatlariga e'tibor qaratilgan hamda ularning lingvomadaniy xususiyatlari chog'ishtirma planda o'rganilgan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan Oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Termiz iqtisodiyot va servis universitetining Ingliz filologiyasi kafedrasida "Tilning leksik-semantik tizimini chog'ishtirma tipologik o'rganishning dolzarb muammolari: diaxroniya va sinxroniya" mavzusida ilmiy tadqiqot yo'nalishi doirasida bajarilgan.

372 б.; Содиқова М. Қисқача ўзбекча-русча мақол-маталлар луғати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Кароматова М.М., Кароматов Ҳ.С. Proverbs-мақоллар-пословицы. – Тошкент: Мехнат, 2000. – 400 б.; Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2001. – 448 б.; Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фанлари номзоди дисс. – Бухоро, 2002. – 136 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Бакиров П.У. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи: Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.; Назаров Б.П. Бакалавр тайёрлашнинг қуйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика фанлари номзоди дисс. – Самарқанд, 2012.–186 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2017. – 151 б.; Турдалиева Д.С. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.; Тожибоев Ш., Эгамбердиев Р. Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами). – Тошкент: Наврўз, 2018. – 76 б.; Темирова М.А. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.; Уралова О.П. Инглиз ва ўзбек тилларида "оила" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021.– 144 б.

⁸ Насиров А.А. Француз, ўзбек ва рус тилларида провербиал фразеологизмларнинг семантик-стилистик ва миллий - маданий хусусиятлари. Филол. фанлари доктори... дисс. – Тошкент, 2016. – 248 б.; Narmuratov Z. R. "Ta'lim" va "ilm" mazmunli frazemalarning semantik-struktur, lingvomadaniy xususiyatlari (ingliz va o'zbek tillari misolida). Filol fanlari doktori (DSc) dissertatsiyasi. – Buxoro, 2024. – 246 b.

⁹ Gläser R. The Stylistic Potential of Phraseological Units in the Light of Genre Analysis. – Oxford: Clarendon Press, 1998. – P. 25.; Cowie A.R. Phraseology: Theory, Analysis, and Applications. – USA, Oxford University Press, 2012. – 272 p.

Tadqiqotning maqsadi o'zbek va ingliz tillaridagi somatik komponentli proverbial frazeologizmlarning semantik va lingvomadaniy xususiyatlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

frazeologik birliklarga oid ilmiy-nazariy qarashlarni umumlashtirish, o'zbek va ingliz tillari materiallari asosida mazkur til birliklari yuzasidan konseptual xulosaga kelish;

o'zbek va ingliz tillarida proverbial frazeologik birliklarning semantik xususiyatlarini ochib berish;

chog'ishtirilayotgan tillardagi tananing yuqori qismi asosida shakllangan somatik komponentli frazeologizmlarning tahlili orqali ularning o'ziga xos xususiyatlarini aniqlash;

qiyoslanayotgan tillardagi tananing o'rta va pastki qismi asosida shakllangan somatik komponentli frazeologizmlarning tahlili orqali ularning o'ziga xos xususiyatlarini aniqlash.

Tadqiqotning obyekti sifatida o'zbek va ingliz tillaridagi somatik komponentli proverbial frazeologizmlar tanlab olingan.

Tadqiqotning predmetini chog'ishtirilayotgan tillarda *somatik komponentli* proverbial frazeologizmlarning semantik va lingvokulturologik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda leksik-semantik, chog'ishtirma, tasniflash, tavsiflash lingvomadaniy tahlillar (madaniyatlararo), shuningdek, statistik, komponent tahlil metodlaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

frazeologik birliklarning lingvomadaniy xususiyatlari ularning insoniyat sivilizatsiyasi bosqichlari bilan parallel ravishda yuzaga kelganligi va semantik-struktur mohiyati har ikkala xalq tarixi, milliy mentaliteti, moddiy hamda ma'naviy madaniyati, an'anaviy xo'jaligi, ijtimoiy kundalik turmush tarzi, qadriyati hamda diniy e'tiqodi, maishiy hayoti va aloqalari, milliy tuyg'ulari, urf-odatlari, mamlakatlarning geografik joylashuvi kabi omillar ta'sirida shakllanganligi dalillangan;

qiyoslanayotgan tillardagi proverbial frazeologizmlarning muqobillari hisoblangan monoeqvivalentlik, poliekvivalentlik, ma'noviy ekvivalentlik, ekvivalentsiz frazeologik birliklar kabi turlari gap yoki fikr tema va remasini belgilashda (ingliz tilidagi *to know the way the wind blows* (shamol qaysi yo'ldan esishini bilmoq), o'zbek tilidagi *yulduzni benarvon uradigan* kabi frazeologik birliklarning farqli jihatlari aniqlangan bo'lsa, ingliz tilidagi *to have smth at one's finger ends* (biror narsani barmog'ining oxirida deb bilmoq), o'zbek tilidagi *besh qo'lday bilmoq* kabi o'xshash tomonlari namoyon bo'lishi aniqlangan;

o'zbek va ingliz tillaridagi somatik komponentli frazeologik birliklar semantik valentligiga qarab aniqlovchi tanlashda ularning konnotativ va denotativ ma'nolari birlamchi, ma'nodagi kuchlilik-kuchsizlik, ijobiylik-salbiylik, uslubiy xoslanganlik, darajalanish, tarixiylik omillarining ikkilamchi ahamiyati asoslangan;

chog‘ishtirilayotgan tillardagi somatik komponentli proverbial frazeologizmlar vositasida inson tashqi va ichki obrazlarini bolalik, qarilik, sog‘lik, o‘lim, boylik, kambag‘allik, oilaviy munosabatlar kabi ideografik guruhlar asosida ochib berish orqali lingvomadaniy o‘ziga xos somatik frazeologizmlarning kundalik turmush tarzi, an‘ana va marosimlar, milliy mentaliteti, an‘anaviy xo‘jaligi, ijtimoiy kundalik turmush tarzi, qadriyati hamda diniy e‘tiqodi negizida shakllanganligi asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

- o‘zbek va ingliz tillarida somatik komponentli proverbial frazeologizmlarni semantikasi, lingvomadaniyati bilan bog‘liq jihatlari va o‘ziga xos xususiyatlarining qiyosiy tahlili ilmiy-nazariy ahamiyat kasb etishi, “Tilshunoslik”, “Leksikologiya”, “Uslubiyat”, “Tarjima nazariyasi va amaliyoti”, “Qiyosiy tipologiya”, “Lingvomadaniyatshunoslik” kabi fanlardan yaratiladigan darslik va o‘quv qo‘llanmalarining mukammallashuviga yordam berishi asoslangan;

- o‘zbek va ingliz tillarida somatik komponentli proverbial frazeologizmlarni semantikasi va lingvomadaniy xususiyatlarini tahlil qilish uchun ishlab chiqilgan metodikaning qardosh va noqardosh tillarga xos boshqa tipdagi paremlarini tadqiq qilishda foydalanish mumkinligi dalillangan;

- somatik komponentli proverbial frazeologizmlarning o‘zbek va ingliz tillaridagi chog‘ishtirma tahlili amalga oshirilgan;

- frazeologik birliklarning o‘ziga xos xususiyatlari madaniyatlararo muloqot jarayonida foydalanilishi va o‘rganilishida ishonchli manba bo‘lib xizmat qiladi.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo‘yilganligi, nazariy ma‘lumotlarning ilmiy manbalarga asoslanganligi, tanlab olingan manbalarning tadqiqot predmetiga muvofiqligi, obyektga yondashuv hamda qo‘llanilgan usullarning tadqiqot maqsadiga mosligi, nazariy fikr va xulosalar leksik-semantik, chog‘ishtirma, tasniflash, tavsiflash, lingvomadaniy, statistik, komponent tahlil metodlari bilan asoslanganligi, shuningdek, xulosalar, taklif va tavsiyalar amaliyotga joriy etilganligi, olingan natijalar vakolatli tashkilotlar bilan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati tilshunoslikning yangi yo‘nalishlari, xususan, lingvokulturologiyaning nazariy asoslarini o‘rganishda, milliy matnlarga xos xususiyatlarni tadqiq etishdagi ahamiyatini yoritishda, lingvomadaniy tadqiqot usullaridan foydalanishda, tadqiq manbalarini aniqlashda, somatik komponentli proverbial frazeologizmlarning lingvokulturologik qiymatini belgilashda ko‘rinadi. Dissertatsiyada keltirilgan fikr-mulohazalar somatik komponentli proverbial frazeologizmlarni ingliz, o‘zbek tillaridagi lingvomadaniy xususiyatlarini yoritishda ilmiy manba sifatida xizmat qiladi.

Tadqiqot natijalarining amaliy ahamiyati shu bilan aniqlanadiki, Oliy ta‘lim tizimida “Lingvokulturologiya”, “Leksikologiya”, “Qiyosiy tipologiya” fanlaridan darslik va o‘quv qo‘llanmalarini yaratishda, ushbu fanlardan nazariy va amaliy mashg‘ulotlar olib borishda, magistratura bosqichida “Lingvistik tadqiqot metodlari”, “Zamonaviy tilshunoslikning dolzarb muammolari” kabi

yoʻnalishlarda maxsus kurslarni tashkil etishda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Oʻzbek va ingliz tillarida somatik komponentli proverbial frazeologizmlarning semantik va lingvomadaniy xususiyatlarini tadqiq qilish jarayonida ishlab chiqilgan ilmiy natijalar va amaliy takliflar asosida:

qiyosiy adabiyotshunoslik va chogʻishtirma tilshunoslik sohalariga oid bilim va koʻnikmalarini rivojlantirish, shuningdek, taʼlim tizimi jarayonini namunali tashkil etish va mustahkamlashda Toshkent davlat oʻzbek tili va adabiyoti universitetida 2021-2023-yillarda PF-201912258 “Oʻzbek adabiyotining koʻp tilli (oʻzbek, rus, ingliz tillarida) elektron platformasini yaratish” mavzusidagi loyihani bajarishda foydalanilgan (Toshkent davlat oʻzbek tili va adabiyoti universitetining 2025-yil 28-aprel № 01/4-1707-son maʼlumotnomasi). Natijada oʻzbek va ingliz tillaridagi somatik komponentli frazemalarning semantikasi, ularning lingvomadaniy tahlili asosida zamonaviy leksikologiyaga doir muammolarning yechimini topishning yangi yoʻnalishlari ishlab chiqilgan;

oʻzbek va ingliz tillaridagi frazemalarning lingvomadaniy xususiyatlari va semantik mohiyati har ikkala xalq tarixi va milliy mentaliteti, moddiy va maʼnaviy madaniyati, anʼanaviy xoʻjaligi, ijtimoiy va kundalik turmush tarzi, qadriyati va diniy eʼtiqodi, maishiy hayoti va aloqalari, milliy tuygʻulari, urf-odatlar, mamlakatlarning geografik joylashuvi kabi omillar taʼsirida shakllanganligi va ular insoniyat sivilizatsiyasi bosqichlari bilan parallel ravishda yuzaga kelganligiga oid nazariy xulosalardan Toshkent davlat oʻzbek tili va adabiyoti universitetida 2020-2023-yillarga moʻljallangan AM-F3-201908172 “Oʻzbek tilining taʼlimiy korpusini yaratish” mavzusidagi loyihani bajarishda foydalanilgan (Toshkent davlat oʻzbek tili va adabiyoti universitetining 2025-yil 12-aprel № 01/4-1362-son maʼlumotnomasi). Natijada ilmiy izlanuvchilarga, talabalarga oʻzbek va ingliz xalqlarining anʼanalari, urf-odatlar, turmush tarzini qiyoslash imkoni paydo boʻlgan, maʼnaviy qadriyatlar tizimida alohida oʻrin egallagan bayram, oʻyin, marosimlar, xalq ogʻzaki ijodi haqidagi matnlar boʻyicha lingvokulturologiya, etnolingvistika kabi yoʻnalishlar boʻyicha olib borilayotgan ilmiy tadqiqotlar hajmi koʻpaygani haqida xorijiy til professor-oʻqituvchilari va talabalarga maʼlumot berilgan;

oʻzbek va ingliz tillaridagi proverbial frazemalarining farqli va oʻxshash tomonlari aniqlanib, ularning xalq madaniyati bilan bogʻliq darajasini solishtirib oʻrganish toʻgʻrisidagi mulohaza, xulosa va natijalardan Oʻzbekiston Milliy teleradiokompaniyasi “Oʻzbekiston” teleradiokanali”ning “Taʼlim va taraqqiyot”, “Bolalar uchun”, “Oʻzbekiston yoshlari” eshittirishlari ssenariysini tayyorlashda foydalanilgan (Oʻzbekiston Milliy Teleradiokompaniyasi “Oʻzbekiston Teleradiokanali”ning 2025-yil 7-aprel №05-09-431-son maʼlumotnomasi). Natijada ilmiy izlanuvchilarga, talabalarga ingliz va oʻzbek xalqlarining anʼanalari, urf-odatlar, turmush tarzini qiyoslash imkoni paydo boʻlgan, maʼnaviy qadriyatlar tizimida alohida oʻrin egallagan bayram, oʻyin, marosimlar, xalq ogʻzaki ijodi haqidagi matnlar boʻyicha lingvokulturologiya, etnolingvistika kabi yoʻnalishlar boʻyicha olib borilayotgan ilmiy tadqiqotlar hajmi koʻpaygani haqida

xorijiy til professor-o'qituvchilari va talabalarga ma'lumot berilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 6 ta, jumladan, 3 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida qilingan ma'ruzalarda muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 16 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 3 ta maqola jumladan, 7 ta respublika miqyosidagi va xalqaro bazalar ro'yxatiga kirgan xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, hajmi 142 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, o'rganilganlik darajasi yoritilgan; tadqiqotning maqsadi, vazifalari, obyekti va predmeti aniqlangan; ishning fan va texnologiyalarni rivojlantirishning muhim yo'nalishlariga mosligi ko'rsatilgan hamda tadqiqotning ilmiy yangiligi, amaliy natijalari, natijalarning ishonchliligi, nazariy va amaliy ahamiyati, natijalarning amaliyotga joriy etilishi, e'lon qilinganligi, ishning tuzilishi to'g'risidagi ma'lumotlar o'rin olgan.

Dissertatsiyaning **“Proverbial frazeologizmlarni o'rganilishining ilmiy-nazariy va metodologik asoslari”** deb nomlangan birinchi bobi frazeologik birliklarning nazariy tadqiqiga bag'ishlangan. Unda jahon, ingliz va o'zbek tilshunoslarining frazemalar, xalq maqollari ustida olib borgan ilmiy izlanishlari, xususan, ularning tarixi, semantik xususiyatlari, frazemalarning maqollarga bo'lgan munosabati, proverbial frazeologizmlarning ifodalanishi kabi masalalari o'rganilgan hamda ular yangi nazariy fikrlar bilan boyitilgan.

“Frazеologiya atamasi turkiyshunoslikda *fraza* so'zidan kelib chiqqan bo'lib, dastlab *jumla, gap*”¹⁰ ma'nosida qo'llanilgan bo'lishiga qaramay turkiyshunoslikdagi *turg'un birikmalarni, maqollarni* yig'ish va ularni muayyan tizimlashtirish, o'rganish ancha oldin boshlangan. XV va XVIII asrlarda yaratilgan eski o'zbek lug'atlarida ham frazeologizmlardan ayrim namunalar keltiriladi. Chunonchi, 1759-1760-yillarda yaratilgan Mahdixonning “Sangloh” lug'atida *so'ngi uyqu* kabi frazeologizmlar keltiriladi. XVIII asr oxiri XIX asr boshlarida A.Starcheskiyning “Спутник русского человека в Средней Азии” (1878), V.I.Nalivkin va M.I.Nalivkinaning “Руководство к практическому изучению сартовского языка” va бошқа lug'atlarida *мулахиза қылмок, джума намаз* kabi namunalar keltiriladi.¹¹ Ilmiy manbalarda ingliz filolog olimi Neandr tomonidan

¹⁰ Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань: Типография Императорского Казанского университета, 1846. – С. 120.

¹¹ Маматов А. Ўзбек тили фразеологияси. – Тошкент: Наврўз нашриёти, 2019. – Б.26.

1558-yilda *frazeologiya*¹² termini birinchi marta qoʻllanganligi qayd etildi. U badiiy asarlarni tarjima qilishda shu terminni ishlatishga majbur boʻlgan. Shundan soʻng ushbu termin dunyo filologiyasida qoʻllanila boshlandi.

Tahlillardan maʼlum boʻlishicha, bu davrlarda soʻz birikmalari, jumladan, frazeologizmlar lugʻatshunoslik ixtiyorida boʻlgan, ular hali ilmiy tadqiq etilmagan, faqat amaliy qoʻllanilgan. Leksikografik ishlar soʻz birikmalarini va frazeologizmlarni ilmiy tadqiq etishda samarali turtki boʻlgan.

Oʻzbek tili frazeologiyasining nazariy masalalari dastlab Y.D.Polivanov tomonidan oʻrganilgan. U rus va ayrim sharq tillari frazeologiyasini oʻrganib, shu asosda frazeologiyani mustaqil lingvistik soha sifatida ajralib chiqishiga hissa qoʻshgan olimlardan biri hisoblanadi. Frazeologik birliklarga nisbatan tan olingan yagona va mukammal qarash mavjud emasligi ushbu masalaning doim bahs-munozaraga sabab boʻlishiga va ularning xarakterli xususiyatlarini oʻrganishga undaydi. Akademik V.V.Vinogradov “Frazeologik birliklarning asosiy xususiyati ularning shakl jihatdan barqarorligida boʻlib, ular nutq jarayonida paydo boʻlmay, balki inson ongida tayyor holda shakllanadi va kamida ikkita mustaqil soʻzning yaxlit maʼno anglatishidan yuzaga keladi”¹³ – deb taʼkidlaydi. U rus tili materialida frazeologizmlar tasnifini ishlab chiqadi va ularni *frazeologik chatishma*, *frazeologik birlik* va *frazeologik birikma* kabi turlarga ajratadi¹⁴. Uning bu tasnifi koʻpgina dunyo frazeolog olimlari tomonidan tan olinadi. V.V.Vinogradovning tasnifidan foydalanib, N.M.Shanskiy frazeologizmlarning toʻrtinchi turi etib *frazeologik ifodalarni*¹⁵ koʻrsatadi. N.M.Shanskiy frazeologizmlarni leksik tarkibiga koʻra ajratib, frazeologik iboralarni strukturaviy kelib chiqish va ekspressiv-stilistik xususiyatlari nuqtayi nazardan taʼriflaydi.¹⁶

Oʻzbek tilshunosligida frazeologizmlarni oʻrganishga bagʻishlangan tadqiqotlarda ular uch guruhga ajratilgan.¹⁷ Jumladan, *frazeologik qoʻshilma*, *frazeologik birlashma*, *frazeologik chatishma*.

Ingliz tadqiqotchisi F.R.Palmer esa idiomalarni *sof idiomalar (pure idioms)*, *qisman idiomalar (partial idioms)* kabi turlarga ajratadi. Unga koʻra, idiomalarning nutqda qoʻllanilishi turli grammatik va sintaktik cheklovlar bilan bogʻliqdir¹⁸. Taniqli ingliz leksikologi va leksikografi Mayk Makkarti idiomalarni *opaque idioms* – tushunarsiz, noaniq idioma; *semi-opaque idioms* – yarim

¹² Федуленкова Т.Н. Английская фразеология. – Архангельск: Издательство Поморского государственного университета, 2000. – 132 с.

¹³ Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – Москва: Наука, 1977. – С.118-139.

¹⁴ Виноградов В.В. Об основных типах фразеологических единиц в русском языке // Избранные труды. Лексикология и лексикография. – Москва: Наука, 1977. – С.140-161.

¹⁵ Молоткова А.И. Фразеологический словарь русского языка – Москва: Прогресс, 1986. – С.8.

¹⁶ Шанский Н.М. Фразеология современного русского языка. – Москва: Выс. школа, 1969. – С.173.

¹⁷ Рахматуллаев Ш. Фразеологик бирикларнинг асосий маъно турлари. – Тошкент: ЎзССР Фанлар академияси нашриёти, 1955. – 27 б.; Мирзаев М., Усмонов С., Расулова И. Ўзбек тили. – Тошкент: Ўқитувчи, 1978. – Б. 44-45.; Маматов А.Э. Ўзбек тили фразеологияси. – Тошкент: Наврӯз нашриёти 2019. – Б. 24.; Усмонов С. Умумий тилшunoslik. – Тошкент: Ўқитувчи, 1972. – 208 б.

¹⁸ Palmer F.R. Semantics. – Cambridge: Cambridge University Press, 1981. – P.75-82.

tushunarsiz, yarim noaniq; *transparent idioms*¹⁹ – shaffof idioma kabi turlarga ajratgan. Bular ko'pgina adabiyotlarda umumiy – frazeologizm nomi bilan beriladi. Biz esa tadqiqotda frazema atamasini qo'lladik. Boshqa ilmiy manbalarda bu tasnifning boshqa turlari ham ko'rsatilgan. G'arb olimlari orasida R.Glezer o'zining tadqiqot ishlarida barqaror birikmalarning barcha turiga nisbatan *frazeologik birlik* terminini qo'llaydi. Uning fikricha, “kamida ikki va undan ortiq so'zdan iborat bo'lgan, sintaktik va semantik turg'unlikka ega barqaror birikmalar frazeologik birliklardir”.²⁰ Frazeologik birliklar masalasida har bir til nuqtayi nazaridan turlicha yondashuvlar mavjud. Masalan, B.Yo'ldoshev o'zining doktorlik ishida an'anaviy tilshunoslik nazariyasiga tayanib, *frazeologik birlik, ibora va frazeologizm*²¹ atamalarini o'zaro sinonim sifatida qo'llaydi.

Demak, turli nomlar bilan ataluvchi, mantiqan bir ma'noni bildiruvchi *frazeologizm, ibora va frazeologik birliklarni* bog'lab turuvchi asosiy xususiyat ko'chma ma'no bildirishi, barqarorligi va tilda tayyor holda uchrashi bilan bog'liq.

Professor A.E.Mamatovning qarashlari bu fikrlarga shu jihatdan yakun yasaydi: “Hozirgi bosqichda alohida rasmiylashgan, tarkibining barqarorligi, yaxlitligicha qo'llaniladigan, tayyor holda mavjudlik, obrazlilik, semantik qayta shakllanish kabilar frazeologizm”²²larning asosiy belgilari sifatida ko'rsatiladi.

Shu bilan birga, dunyo tilshunosligida frazeologizm tushunchasini keng va tor mazmunda tushunish tendensiyasining mavjudligi sir emas. Qator lingvistlar mazkur til birligini keng ma'noda tushunib, uning obyektini ko'plab birliklar qamrab olishini bot-bot ta'kidlashadi. Har-bir sohada qarama-qarshiliklar bo'lgani kabi ushbu til birliklari haqida ham olimlarning fikr-mulohazalari turlicha.

Tadqiqotchi N.N.Amosova, Y.D.Pinxasov, A.M.Babkin, B.Jo'rayevalar frazeologiyani obyektini tor doirada tushunib, o'z asarlarida ushbu birliklarni o'z tabiati bilan so'z birikmasidir, degan dalilni keltiradilar va o'z navbatida maqol, matal va aforizmlarni frazeologizmlardan chetda qoldiradilar.²³ V.V.Vinogradov, A.V.Kunin²⁴ kabi olimlar frazeologiyani keng ma'noda tushunib, maqol va matal kabi birliklarni frazeologik birliklar tarkibiga kiritadilar.

Ingliz tadqiqotchisi N.R.Norrik ko'chma ma'no anglatgan maqollarni

¹⁹ McCarthy M. Vocabulary. – Oxford: Oxford University Press, 1990. – 173 p.

²⁰ Gläser R. The Stylistic potential of phraselological units in the light of genre analysis // Phraselogy. – Oxford: Clarendon Press, 1998. – P.25.

²¹ Йўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. докт. дисс. – Тошкент, 1993. – Б.4.

²² Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиш масалалари: Филол. фан. докт. дисс. автореф. – Тошкент, 1999. – Б.20.

²³ Амосова Н.И. Основы английской фразеологии. – Ленинград: Издательство Ленинградского университета, 1963. – 227 с.; Пинхасов Я.Д. Ҳозирги ўзбек адабий тили. Лексикология ва фразеология. – Тошкент: Ўқитувчи, 1969. – 80 б.; Бабкин А.М. Русская фразеология, её развитие и источники. – Ленинград: Наука, 1970. – 264 с.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари. Монография. – Тошкент: Akademnashr, 2019. – 221 б.

²⁴ Виноградов В.В., Кунин А.В. Фразеология современного английского языка. – Москва: Феникс, 1972. – 206 с.

ibora²⁵lar tarkibiga kiritadi. J.Rey esa proverbial frazeologizmni shunday izohlaydi: *“Proverbial phrase is usually defined, an instructive sentence, or common and pithy saying, in which more is generally designed than expressed, famous for its peculiarity”*²⁶ [maqolsimon ibora odatda ibratli jumla yoki umumiy va sodda gap bo‘lib, unda ifodalanganidan ko‘ra ko‘proq mo‘ljallangan, o‘ziga xosligi bilan mashhur bo‘lgan til birligi]. I.R.Galperin tomonidan tuzilgan inglizcha-ruscha lug‘atda proverbial atamasi maqol, matal va boshqa iboralar²⁷ga tegishli termin sifatida sharhlangan. A.Narziqulov proverbial frazeologizm terminiga “Maqol va matallarning o‘ziga xosligi ulardagi o‘z ma‘nosi hamda ko‘chma ma‘nolilikning mavjudligidir deb, ularni proverbial frazeologizm²⁸ sifatida ta‘rif beradi. Tadqiqotchi Adams, Oven, Arvo Krikmanlar proverbial frazeologizmlarni quyidagicha ta‘riflaydi. *“A proverbial phrase or expression is a type of conventional saying similar to a proverb and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context”* [maqolsimon ibora yoki iborasimon matal-maqolga o‘xshash va og‘zaki urf-odatlar orqali uzatiladigan shartli so‘zlarning bir turi. Farqi shundaki, maqol o‘zgarimas iboradir, maqolsimon ibora esa kontekstning grammatikasiga mos keladigan o‘zgarishlarga imkon beradi].²⁹

Bizning fikrimizcha proverbial frazeologizmlarning asosiy belgilari turg‘unlik, ko‘chma ma‘no yoki majozilik, semantik tutashlik, ifodaliligi bilan boshqa birliklardan ajralib turadi. Ushbu xususiyatga ega bo‘lgan barcha paremiologik birliklar proverbial frazeologizmlar sifatida gavdalanishi mumkin.

Shu bilan birga so‘nggi yillarda tilshunoslikda frazeologik birliklar tarkibiga proverbial frazeologizmlarni kiritib o‘rganish doirasidagi tadqiqotlar ancha keng tus oldi. Rus tilshunosi V.O.Chernoshchekovaga ko‘ra, *proverbial* termini keng ma‘noli bo‘lib, maqol, matal va yumuq iboralarni qamrab oladi.³⁰ A.A.Nasirov va Z.Narmuratovlar ham frazeologik birliklarni keng va tor ma‘noda izohlamasdan, maqol-matal kabi birliklarni, ya‘ni proverbial frazeologizmlarni frazeologik birlik³¹lar tarkibida o‘rgangan.

Ta‘kidlash joizki, majoziy ma‘nodagi paremiologik birliklar aynan shu belgi tufayli proverbial frazeologizmlar qatoriga kiradi. Biz ham tadqiqotimizda

²⁵ Norrick N.R. How proverbs mean: Semantic studies in English proverbs. – New York: Mouton, 1985. – P. 13.

²⁶ Ray J. A complete collection of English proverbs. Forgotten books. – London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.

²⁷ Гальперин И.Р. Большой англо-русский словарь. – Москва: Советская энциклопедия, 1972. – С.267-863.

²⁸ Нарзикулов А.М. Французская фразеология и вопросы француско-узбекского художественного перевода. Автореф. дисс ... канд. филол. наук. – Ленинград, 1969. – 19 с.

²⁹ Adams O.S. Proverbial Phrases from California // Western Folklore. – Logan, Utah: Western States Folklore Society, 2023. – Vol. 8, No. 2. – P. 95–116. doi:10.2307/1497581. JSTOR 1497581.; Krikmann A. The Great Chain Metaphor: An Open Sesame for Proverb Semantics? // Proverbium: Yearbook of International Proverb Scholarship. – Burlington, VT: University of Vermont, 1994. – P.117-124.

³⁰ Чернощекова В.О. Лингвокультурный аспект пословиц // Язык и культура. – Томск: Издательство Томского государственного университета, 2009. – С. 83. – Электронный ресурс: CyberLeninka.

³¹ Насиров А.А. Француз, ўзбек ва рус тилларидаги провѳербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дисс. автореф. – Тошкент, 2016. – Б. 14.

frazeologizmlarni keng va tor ma'noda ajratmasdan paremalarni ko'chma ma'noda qo'llanilganlarinigina frazeologizmlar tarkibiga kiritdik. Shu bilan birga o'zbek va ingliz tillaridagi to'liq yoki qisman ko'chma ma'no kasb etib, tilda tayyor holda uchraydigan, emotsionallik xususiyatlariga ega somatik komponentli barqaror birikmalar aynan bizning o'rganish obyektimiz markazida turadi.

Dissertatsiyaning ikkinchi bobi **“O'zbek va ingliz tillaridagi tananing yuqori qismi asosida shakllangan proverbial frazeologizmlarning o'ziga xos xususiyatlari”** deb nomlangan. Bizning tadqiqotimizda frazeologik birliklar yalpi tanlash metodini qo'llagan holda turli xil frazeologik, paremiologik lug'at, to'plam va manbalardan terib olindi.³² Statistik tahlil natijasiga ko'ra, ingliz tilida tahlilga tortilgan frazeologik birliklar soni 1190 ta. O'zbek tilida ularning salmog'i ko'proq – 1456 ta ekanligi aniqlandi. Somatizmlar tashqi va ichki a'zolar nuqtayi nazardan tashqi somatizm (ekzosomatik birliklar), ichki somatizmlar (endosomatik birliklar)larni tashkil etadi. Tashqi somatizmlar – bu inson tanasining tashqaridan bevosita idrok etiladigan, ya'ni ko'z bilan ko'riladigan yoki jismoniy seziladigan aniq anatomik qismlarini ifodalovchi til birliklaridir. Ular asosan konkret, denotativ leksik birliklar bo'lib, ko'pincha harakat, aloqa, idrok, muomala bilan bog'liq bo'ladi. Tashqi somatizmlar inson tanasi orqali dunyoni idrok qilishning eng asosiy vositalarini anglatadi. Bu somatik birliklar orqali: *insonning orientatsiyasi* (chap, o'ng, yuqori, past), *tashqi muhitga munosabati* (ko'z bilan ko'rish, qo'l bilan tutish), *shaxslararo mulqot vositalari* (og'iz, til, bosh bilan ifoda) aks ettiriladi. Manbalarda keltirilishicha, “Inson tanasi – konseptual metaforalarning asosiy manbayi. Ayniqsa, tashqi a'zolar orqali inson dunyoni

³² Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент, Ўқитувчи, 1978, – 407 б.; Васильева Л. Краткость – душа остроумия. Английские пословицы, поговорки, крылатые выражения. – М.: ЗАО Центрполиграф, 2006. – 350 с.; Содикова М. Қисқача ўзбекча - русча мақол - маталлар луғати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Нармуратов З. Қисқача икки тилли илм-маърифат паремиологик луғат. – Тошкент: ADAST POLIGRAF, 2020. – 84 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 1. – Тошкент, Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Мирзаев Т., Саримсоқов Б., Мусоқулов А. Ўзбек халқ мақоллари. – Тошкент, 1989. – 512б.; Жўраева Б.М. Ўзбек халқ мақолларининг қисқача синонимик луғати. – Тошкент, 2006. – 96 б.; Ray J. A Complete Collection of English Proverbs. – London: Forgotten Books, 2013. – P. 319.; Mieder W. A Dictionary of American Proverbs. First published. – Oxford: Oxford University Press, 1992. – P. 710.; Apperson G. L. English Proverbs and Proverbial Phrases: A Historical Dictionary. – London: J. M. Dent & Sons Ltd., 1929. – 736 p.; Кароматова М.М., Кароматов Х.С. Proverbs-мақоллар-пословицы. – Тошкент: Меҳнат, 2000. 400 б.; Margulis A., Kholodnaya A. Russian-English Dictionary of Proverbs and Sayings. – Moscow: Russky Yazyk Publishers, 1974. – 494 p.; Simpson J., Speake J. The Oxford Concise Dictionary of Proverbs. Third Edition. – Oxford: Oxford University Press, 1998. – P. 364.; Simpson J., Speake J. The Oxford Dictionary of Proverbs. Fifth Edition. – Oxford: Oxford University Press, 2007. – P. 625.; Рустамов А. Миллий ғоя тарғиботида ўзбек халқ мақолларидан фойдаланиш. – Тошкент: Маънавият, 2007. – 44 б.; Cowie A.P., Mackin R. Oxford Dictionary of Current Idiomatic English. – Vol. 2. Phrase, Clause and Sentence Idioms. – Oxford: Oxford University Press, 1983. – 1876 p.; Bohlke D. Skillful Reading and Writing. Student's Book. – London: Macmillan Education, 2012. – 110 p.; McCarthy M., O'Dell F. English Vocabulary in Use. Third Edition. – Cambridge: Cambridge University Press, 2017. – 303 p.; Hoshimov O'. Ikki eshik orasi. – Toshkent: Meriyus, 2015. – 548 b.; Ahmad S. Hikoyalar to'plami. – Toshkent: Tamaddun, 2011. – 256 b.; Qodirov P. Ona lochin vidosi: tarixiy roman. – Toshkent: Adabiyot uchqunlari, 2018. – 304 b.; Hemingway E. M. The Old Man and the Sea. – New York: Charles Scribner's Sons, 1952. – 127 p.; Twain M. The Complete Short Stories. Bantam Classic Reissue Edition. – New York: Bantam Books, 2005. – 737 p.

konseptual xaritada joylashtiradi”.³³

Tananing tashqi aʼzolari inson uchun belgi hamda ijtimoiy aloqaning markazi boʻlib xizmat qiladi. Ular inson jamiyatida turli emotsional, axloqiy, ijtimoiy belgilar sifatida talqin qilinadi. Masalan, *the head of the company* → *boshliq*, *to give smb a hand* → *yordam bermoq*, *to stand on someone's own feet* → *mustaqil boʻlmoq*, *tizzasi bukildi* → *itoat*, *qoʻl siltadi* → *befarqlik*, *ogʻzini yopdi* → *sukut*, *rozi boʻlish*.

Ichki somatizmlar – bu inson tanasining tashqi koʻz bilan koʻrinmaydigan, biroq biologik, fiziologik, emotsional va kognitiv faoliyatda asosiy rol oʻynaydigan ichki aʼzolarini bildiruvchi leksik birliklardir. Ushbu somatik birliklar, asosan, ruhiy holat, hissiyotlar, mental va madaniy oʻzlik tushunchalari, shuningdek, milliy tafakkurdagi konseptual metaforalar orqali boy semantik maʼnoga ega. Bu soʻzlar koʻpincha metaforik modellar orqali ishlatiladi, masalan, *Yurak – sevgi, jasorat*, *qoʻrquv* konsepti; *Jigar – yaqinlik, mehr, sabr* konsepti; *Qon – gʻazab, nasl, ruhiy munosabat*. George Lakoff va Mark Johnson oʻzlarining “Metaphors We Live By” asarida bu jarayonni “ontologik metafora” deb ataydi, yaʼni abstrakt holatlarni tana aʼzolari orqali tushunishdir.³⁴ Ichki somatizmlar oʻzbek va ingliz tillaridagi koʻplab frazeologizmlarda emotsional va ruhiy holatlarni ifodalashda ishtirok etadi. Ular oʻzida milliy mentalitet, tarixiy-badiiy idrok, va axloqiy bahoni mujassam etadi. Umuman, har qanday tilda frazemalar madaniy muhitni aks ettiradigan oʻziga xos til vositalaridir. Ular tarixiy voqealarni, turli millatlar ruhiyati bilan bogʻliq boʻlgan ichki psixologiyani namoyon etadi va turmushdagi muayyan urf-odatlarini ham anglatadi. Ularning shakllanishi har qaysi tilda ham ushbu tilda soʻzlashuvchi xalqning maʼlum qoidalariga, anʼnalariga, urf-odatlariga muvofiq roʻy beradi.

Inson tanasining eng muhim aʼzolaridan biri boʻlgan *head/bosh* nafaqat anatomik birlik sifatida, balki til va tafakkur tizimida semantik markaz sifatida alohida oʻrin egallaydi. *Bosh* aʼzosi, odatda, *aql, fikr, rahbarlik, masʼuliyat, hissiyotlar nazorati* kabi tushunchalar bilan bogʻlanadi. Shu boisdan *head/bosh* leksemasi koʻplab frazeologizmlarda ishlatiladi. Masalan, oʻzbek tilida *Bosh omon boʻlsa doʻppi topilar* proverbial frazeologik birligi oʻzbek xalqining lingvomadaniyatida insonning yaxshi, yorugʻ kunlarga, sogʻlik, tinchlik-xotirjamlik boʻlsa, yaxshi, yorugʻ kunlarga umidi, oʻzini taqdir ixtiyoriga topshirib tavakkal qilish maʼnolari ifodalangan. *Bosh kiyim* sifatida esa bu yerda *qalpoq, shapka, shlyapa* soʻzlari emas, *doʻppi* soʻzi qoʻllanilgan. Maʼlumki, *doʻppi* oʻzbek xalqining milliy *bosh kiyimi* hisoblanadi. Shu oʻrinda lingvomadaniy birlik sifatida etalon vazifasini bajarib kelgan. *Bosh omon boʻlsa, doʻppi topilar* paremasi oʻzbek xalqining inson qadri, salomatlik va hayotni ustuvor qadriyat deb bilishini aks ettiradi. U hayotga umid bilan qarash, bardoshli boʻlish va moddiy yoʻqotishlarga sabr qilish kabi qadriyatlarni targʻib etadi. Oʻzbek tilidagi *Bosh omon boʻlsa doʻppi topilar* proverbial frazeologik birligiga ingliz xalqining *He that hath no head, needs no hat* frazeologik birligi ekvivalent sifatida gavdalanadi. Ingliz xalq

³³ Lakoff G., Johnson M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980. – 134 p.

³⁴ Lakoff G., Johnson M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980. – 134 p.

paremasida *hat* leksemi qo'llanilgan. Ushbu leksema ingliz xalq lingvomadaniyatiga xos bo'lib, unga ko'ra, ushbu bosh kiyimni boylar, siyosatchilar, zodagonlar kiyadi. Shu bilan birga, ma'lum kasb egalarining bosh kiyimlari ularning ishini bildiradi: *Chef's hat* – oshpaz, *Hard hat* – qurilish ishchilari, *Police hat/Firefighter hat* – huquq-tartibot yoki favqulodda xizmatlar. Bu orqali inglizcha *hat* so'zi faqat kiyim emas, balki vazifa yoki mas'uliyatni anglatadi. Ilmiy manbalarda berilishicha, Sherlok Holms doimiy ravishda bosh kiyim (deerstalker hat) kiygan – bu uning aql-idrok, kuzatuvchanlik ramziga aylangan. O'zbek tilida *hat* so'zining ma'noviy ekvivalenti *do'ppi, shapka*, bosh kiyimi bo'lsa-da, uning ramziy ma'nolari har doim ham mos kelavermaydi.

Marosim va urf-odatlar nomining shakllantirilishida somatizmlar faol ishtirok etadi. Buni har bir xalqning marosim va urf odatlari nomida somatizmlarning faol qo'llangani ham dalillaydi. Masalan, *Soch to'yi, Tish to'y, Oyoq bosdi* yoki *Oyoq chiqardi*³⁵ kabilar shular jumlasidandir. Insoniyat tarixida bolalik davri bilan bog'liq marosimlar va urf-odatlar alohida ahamiyatga ega bo'lib kelgan. Har bir xalq o'z farzandining muhim holatlarini nishonlash orqali uni jamiyatga moslashtirish, qadriyatlarni singdirish va psixologik tayyorgarlikni shakllantirishga intiladi. O'zbek lingvomadaniyatida mavjud bo'lgan *tish to'yi* marosimi shunday an'anaviy amaliyotlardan biridir. Ingliz lingvomadaniyatida esa bu bosqich *Tooth Fairy*³⁶, ya'ni tish farishtasi obrazi orqali ramziy marosim shaklida nishonlanadi. Shimoliy Amerika va Buyuk Britaniya madaniyatida bolaning tishi tushganida, uni yostiq ostiga qo'yadi. *Tooth Fairy* [tish farishtasi] tunda kelib, bu tishni olib ketadi va o'rniga pul yoki kichik sovg'a qoldiradi deb qaraladi. Bu inglizlarning keng tarqalgan oilaviy urf-odat hisoblanadi.

Udumshunos G.P.Snesarev³⁷ bolaning ilk tushgan tishini ham qo'ylar ko'p saqlanadigan joyga tashlanishi haqida ma'lumot berib o'tgan. Bolaning ilk tishi chiqqanda kekka kishilarga "shirguruch" pishirib tarqatilgan. Bu udum ham *Tish to'yi* deb yuritilgan. Shuning uchun xalq orasida bolaning ilk tishlari "guruch", "birinch" deb ham "metonimiya" asosida yuritilishi kuzatiladi.

O'zbek tilidagi *Yelkasi chopon ko'rmagan* iborasi ko'chma ma'noda kambag'al, izzat-hurmat ko'rmagan, quda-andalik bo'lmagan, mehr-oqibat bilmagan mazmunini anglatadi. Iborada *tagi-zoti past, ko'rmaganning ko'rgani qursin* degan takabburona naql mazmuni ham bor. Chopon esa xalqimizning milliy kiyimi sanaladi. Aynan shu ma'noni izohlab keluvchi inglizcha proverbial frazeologizm aniqlanmadi.

Dissertatsiya ishimizda diniy e'tiqod bilan bog'liq frazeologizmlar ham aniqlandi. Ramazon oyida ro'za tutganlar saharlikdan so'ng yegulik iste'mol qilmaydilar. Bu holat xalq tilida *og'iz yopish* deyilsa, ularning ovqat yeyish bosqichi *og'iz-ochish* deb yuritiladi.

³⁵ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи. Филол. фан. докт. (DSc) диссертацияси. – Бухоро, 2022. – Б.58.

³⁶ <https://www.123dentist.com/a-brief-history-of-the-tooth-fairy/>

³⁷ Снесарев Г.П. Хорезмские легенды как источник по истории религиозных культов Средней Азии. – Москва: Наука, 1983. – 213 с.

Ingliz tilida keng tarqalgan frazeologik birliklardan biri bo'lgan *force something down someone's throat* iborasi metaforik ifoda sifatida ko'p hollarda majburiy qabul qildirish, fikrni yoki g'oyani zo'rlik bilan singdirish, yoki inson irodasiga qarshi bosim o'tkazish ma'nolarini anglatadi. Bu ibora hozirgi zamonaviy kommunikativ muhitda, ayniqsa, siyosiy, reklama, ta'lim va shaxslararo munosabatlar kontekstida faol ishlatiladi. Aynan shu ma'noni izohlab keluvchi o'zbekcha proverbial frazeologizm aniqlanmadi.

Dissertatsiyaning uchinchi bobi **“Tananing o'rta va pastki a'zo nomlari ishtirokidagi proverbial frazeologizmlarning o'ziga xos xususiyatlari”** deb nomlangan. Frazeologik birliklar tilning obrazlilik va milliy-madaniy tafakkurni ifodalovchi boy qatlamidir. Ularda milliy mentalitet, xalqning dunyoqarashi, turmush tarzi va qadriyatlari mujassam bo'ladi.

O'zbek tilida *yurak* va uning sinonimlari *dil*, *qalb*, *ko'ngil* kabilar ishtirokida hosil bo'lgan proverbial frazeologizmlar keng qo'llaniladi. Mazkur verbal frazeologizmlar metaforik mazmun olgan holda, insonlarning kechinmalari, hissiyotlari hamda boshqa kayfiyat bilan bog'liq sifatlarni voqelantiradi. *Yaxshi so'z - yurak yog'i, yomon so'z - yurak dog'i; Qozon qorasi ketar, yurak qorasi ketmas.*

Ingliz lisoniy madaniyatida *heart* somatizmi ishtirokidagi verbal frazeologizmlar *botirlik*, *kuchlilik*, *qahramonlik* xislatlarini tavsiflash bilan birgalikda, insonning “ichki dunyosi” haqida ham ma'lumot berishi mumkin. *Please your eye and plague your heart; Absence makes the heart grow fonder.*

O'zbek lingvomadaniyatida *yurak* ruhiy va jismoniy holatning ko'rsatkichi sifatida talqin qilinadi. Masalan, *Yuragi orqaga tortmoq* (qo'rqmoq), *Yuragi ezilmoq* (qattiq qayg'urmoq), *Yuragi joyiga tushmoq* (xotirjam bo'lish). *Yurak hovuchlamoq* iborasi o'zbek oilaviy va ijtimoiy hayotida keng ishlatiladi. Ayniqsa, ota-onalar farzandlari uchun har doim *yurak hovuchlab yashashlari* milliy mentalitetimizga xos xususiyatdir. Bu ibora emotsional va ekspressiv bo'lib, ko'proq nutqiy ifodadorlikni oshirish uchun ishlatiladi. Demak, *Yurak hovuchlamoq* iborasi o'zbek xalqining hissiyotlarni ifodalashdagi boy tasavvurini namoyish etadi.

O'zbek tilidagi *Qornini yorsa, alif chiqmaydi* iborasida Alif – arab alifbosining birinchi bosh harf-tovushi, to'g'ri chiziq shaklini ifodalaydi. *Qornini yorsa, alif chiqmaydi*, deganda bilimlar dunyosidan bexabar, xudo bexabar, hatto boshida alifboning alifi ham yo'q mazmuni ko'zda tutiladi. Aynan alif so'zining tanlanishi esa tilimizning islomga yaqinligi, arab alifbosidan boxabar ekanligidan dalolat beradi. Bu tilimizning o'ziga xos xususiyati sanaladi. Ingliz tilida keng tarqalgan somatik frazeologizmlardan biri *have butterflies in one's belly* iborasi bo'lib, u insonning hayajonli, asabiy yoki qo'rquv aralash hissiyotlarini ifodalashda qo'llaniladi. Ushbu ibora metaforik jihatdan sezgi organi – “belly” (qorin) orqali emotsional holatning jismoniy ko'rinishini ifodalaydi. Inson psixologiyasidagi emotsional kechinmalar ko'pincha tanaviy sezgi vositasida tasvirlanadi va bu ibora shu tendensiyaning yorqin namunasidir. G'arb

lingvomadaniyatida tananing ichki kechinmalari ko‘pincha tashqi obrazlar – hayvon, ob-havo, harakat vositalari orqali ifodalanadi.

Belida belbog‘i bor iborasi o‘zbek xalqida odamning ishonchli, tayinli, diyonatliligini bilmoqchi bo‘lsa, *belida belbog‘i bormi*, deydi. Belda belboqning bo‘lishi – suyansa, ishonsa, qo‘shilsa bo‘ladigan odam mazmunini ifodalaydi. Bu ibora kishi hamiyatiga tegish, yigitmisan o‘zi, qabilida raqibning jig‘iga, g‘ashiga tegish maqsadida ishlatiladi. O‘zbek xalqida belida belbog‘i borlik yigitlik, juvonmardlik, tayinli, subutli, diyonatlik garovini anglatadi. O‘zbek madaniyatida *belbog‘* o‘ziga xos ahamiyat kasb etib, o‘zbek xalqi uchun nomus va or tushunchalarini ifodalaydi.

Qo‘l/hand lug‘aviy birliklari ishtirokidagi proverbial frazeologizmlar o‘zbek va ingliz tillarida inson hayoti bilan bog‘liq hodisalar (ish faoliyati, kundalik hayot, kishilar o‘rtasidagi munosabatlar kabilar) tavsifi uchun xizmat qiladi. Masalan, o‘zbek tilida – *Yalqovning qo‘li qo‘ynidan chiqmas; Ikki qo‘l qilgan ishni bir qo‘l qilolmas*; ingliz tilida – *Don’t bite the hand that feeds you; Fortune never comes with both hands full*. Ma’lumki, ingliz madaniyatida *hand* somatizmining faollashuvida mehnatning samarasi ifoda etiladi. *Many hands make light work; You can’t milk a cow with your hands in your pants*. O‘zbek madaniyatida mehnat qilish hayot talabi ekanligi ta’kidlanadi va ushbu hayotiy ehtiyojni ro‘yobga chiqarishning asosiy vositalaridan biri *qo‘l* ekanligi e’tirof etiladi. Chunki *qo‘l* harakatisiz biron-bir jismoniy mehnatni bajarish va kundalik ehtiyojni ta’minlashning imkoni yo‘q: *Mehnatsiz ish bitmas, erinchoqning qo‘li yetmas; Mehnat qilsang qirga, qaram bo‘lmassan qo‘lga*. Ingliz tilida *hand* somatizmi ishtirok etgan proverbial tuzilmalar ba’zan insonga xos sifatlarni (masalan, halollik, vijdonlilik, rahmdillik kabilar) tasvirlaydi: *One hand washes the other; The hand that rocks the cradle rules the world*.

O‘zbek tilidagi *Oyoq bosish* iborasi o‘z va ko‘chma ma’nolarda ishlatiladi. Oyoq bosmoq – sinib tuzalgan oyoqning ilk bor yerga bosish yoki go‘dakning atak-chechak bilan birinchi qadamlarini qo‘yishi kabilarda o‘z ma’nosida qo‘llangan. Shuningdek, “Oyoq bosish” o‘zbek xalq odati ham bor. Kelin-kuyov ilk bor chimildiqqa kirganda *oyoq bosish* odati amalga oshiriladi. Taomilga ko‘ra kim kimning oyog‘ini birinchi bo‘lib bossa, qurilayotgan oila, ro‘zg‘orga o‘sha bosh bo‘ladi, deyishadi. Musulmonchilik – o‘zbekchilikda yigit oilaga bosh bo‘lishi tabiiy. Shuning uchun ham kelin nazokat bilan kuyoviga oyoq bostirar ekan, so‘ng irimiga o‘zi ham beringing oyog‘ini bosgan bo‘ladi. Bu o‘zbek xalqining noyob, milliy va qadimiy urf-odati sanaladi. Shu o‘rinda o‘zbek tilida diniy mazmunga ega somatik frazemalar: *Qo‘lini halollamoq* frazeologizmi o‘g‘il bolani sunnat qilishni ifoda etadi. Ushbu odat barcha musulmon xalqlarida mavjud. Bola sunnat qilingandan so‘ng uning qo‘li halol bo‘ladi va u musulmon sanaladi. Kalima so‘zi musulmonlikka iqror bo‘lish uchun aytiladigan iborani ifoda etadi. *Tili kalimaga kelmaslik* frazeologik birligi kalimani keltira, ayta olmaslikni bildiradi. Shu bilan birga ingliz tilida ham shunday iboralar borki ularning o‘zbek tilidagi muqobillarini topish mushkul sanaladi.

Ingliz madaniyatida besh soni turli xil ramziy ma’nolarga ega, muvozanat,

inson tajribasi, tabiat, bilim va to'liqlik bilan bog'liq. U, asosan, insonning beshta sezgi a'zolari – ko'rish, eshitish, tegish, ta'm va hid bilan bog'liq. *A five finger exercise* – o'zbek tilida qo'ldan keladigan ish iborasiga ekvivalent bo'la oladi. Besh soni o'zbek madaniyatida din, ijtimoiy qadriyatlar va an'anaviy e'tiqodlar bilan uzviy bog'liq bo'lgan ramziy ma'nolarga ega. *Besh panja teng emas; Besh qo'l barobar* emas maqollari tenglik va tengsizlikni bildirsa, *Tilini besh qarich qilmoq* – gap qaytarmoq, hurmatsizlik qilmoq ma'nolarini ifodalaydi.

Tahlil natijasida birdan ortiq somatik birliklar orqali hosil bo'lgan frazeologizmlar ham aniqlandi. Ingliz tilidagi *to have eyes in the back of one's head* iborasining shakllanishiga *eyes* [ko'z], *back* [orqa], *head* [bosh] leksemalari mantiqiy asos bo'lgan. Ibora tarkibidagi *eyes* [ko'zlar] leksikasi xabardorlik va sezgirlikni anglatadi. Ushbu kontekstda "eyes" so'zi odamning to'g'ridan-to'g'ri oldida bo'lmagan narsalarni ko'rish yoki sezish qobiliyatini ifodalaydi. *Back of one's head* (boshning orqasi), odatda, ko'rinmaydigan tana qismi sifatida tasvirlanadi, bu esa har tomonlama ko'rish qobiliyatining imkonsizligini anglatadi. Ibora odamning atrof-muhitga nisbatan yuqori darajadagi hushyorlik yoki xabardorlikni ifodalaydi. Bu odam kuzatilmaydigan narsalarni sezishi mumkinligini bildiradi, masalan, ota-onalar o'z farzandlari nima qilayotganini ko'rmasalar ham biladigan holatlardagi kabi.

Xususan, ingliz lingvomadaniyatida *to have eyes in the back of one's head* iborasi ingliz tilida so'zlashuvchi jamiyatlarda xabardorlik va hushyorlikka bo'lgan madaniy qadriyatlarni aks ettiruvchi obrazli ifodadir. Ushbu ibora lingvistik jihatdan oddiy, lekin madaniy jihatdan boy bo'lib, idrok va mas'uliyat obrazlarini aks ettiradi. Bu iborani o'zbek tiliga to'g'ridan-to'g'ri tarjima qilish qiyin, chunki *orqangizda ko'z bo'lish* degan ibora o'zbek tilida mavjud emas. O'zbek tilida *ko'z* so'zi ko'pincha diqqat, kuzatish va xabardorlik bilan bog'liq ma'nolarda ishlatiladi. Bu jihatdan ibora tarjimasi uchun o'zbekcha muqobil so'zlar ishlatilishi mumkin. Ingliz tilidagi *orqa* ma'nosi o'zbek tilida ham xuddi shunday, lekin bu so'zning obrazli ma'nosi o'zbek madaniyatida kam uchraydi. O'zbek madaniyatida diqqat va e'tibor juda muhim qadriyat hisoblanadi, ayniqsa, jamiyatning kattalari va hurmatli kishilari bilan bog'liq holda. Shuning uchun, bu ibora o'zbekcha kontekstda boshqa ifodalar orqali ham qabul qilinishi mumkin. O'zbek madaniyatida *ko'z* bilan bog'liq boshqa obrazli iboralar ham mavjud, masalan, *ko'z quloq bo'lish* biroq inglizcha tahlilga tortilgan iboraga *yerning tagida ilon qimirlasa bilmoq* idiomasi to'liq muqobil bo'ladi.

Barcha tillarning o'ziga xos xususiyatlari mavjud, bular esa xalqning lingvomadaniyati bilan bog'liq, shu bois ham ba'zi frazeologizmlarning boshqa tillarda ekvivalentini topish mushkul bo'ladi. Masalan, *kelinning boshiga ro'mol o'rash*, ya'ni *boshi ochiq yurmaslik* odati bilan bog'liq. Bu frazeologik birlikning ingliz tilida ekvivalenti yo'q. Shu bilan birga ingliz tilida ham shunday iboralar borki ularning o'zbek tilidagi muqobillarini topish mushkul sanaladi.

Kuzatuvlar ko'rsatishicha, har ikkala tilda ham somatik birliklarning frazemalarni hosil qilish imkoniyatlari bir xil emas. Ayrim somatizmlar (masalan, o'zbek tilidagi *bosh*, *qo'l*, *yurak*, *ko'z*; ingliz tilidagi *head*, *hand*, *heart*, *foot*, etc.) frazemalar tarkibida tez-tez uchrasa, boshqalari (masalan, o'zbek tilidagi *tizza*, *kiprik*, *lab* kabilar, ingliz tilidagi *back*, *cheek*, *liver*, *lung*) frazemalarda kamdan-kam qo'llaniladi.

XULOSA

Somatik komponentli idiomalar turli tillar tizimida alohida o‘rin tutadi. Ularda muayyan xalqning dunyoqarashi, urf-odatlar, turmush tarzi, milliy-madaniy xususiyatlari aks etadi. Binobarin, ingliz va o‘zbek tillaridagi frazeologik birliklar semantik va milliy-madaniy xususiyatga ega. Shular asosida quyidagi xulosalarga kelish mumkin:

1. Bugungi kun tilshunosligi doirasida amalga oshirilayotgan tadqiqotlar borliq – inson – tafakkur – til munosabatlari rakursida amalga oshirilayotgani tabiiy hol va zaruratdir. Til va til hodisalarini tashqi va ichki omillar hamkorligi nuqtayi nazaridan tadqiq etish olam manzarasi, uning lisoniy tasviri, insonning olamni bilish, idrok etish, interpretatsiyalash va u haqidagi bilim, ma’lumotlarni yetkazish borasidagi qator masalalarni to‘g‘ri va samarali nazariy xulosalar bilan boyitishga xizmat qiladi.

2. Xalq yangi-yangi tushunchalarni nomlash, ifodalash, turli ijtimoiy holatlarni voqelantirish maqsadida yoki mavjud tushunchalar, voqeliklarning turli qirralarini ochish niyatida shakl jihatidan qisqa, lekin chuqur ifodali ma’noga ega birliklarni yaratadi. Bu, albatta, o‘sha xalqning ko‘p yillik tajribasidan o‘tgan, o‘sha millat, elat, qavm uchun tushunarli bo‘lgan iboralardir. Ushbu frazeologik birliklar odatda biron narsani nafaqat oddiygina nomlaydi, balki uning konnotativ (stilistik) bo‘yoqdorligi, gapiruvchining borliqqa bo‘lgan munosabatini ham baholaydi, shu boisdan ham frazeologik ma’no tilda o‘ziga xos ma’no hisoblanadi.

3. Boshqa til tizimlaridan farqli o‘laroq, avtonom til inventariga ega bo‘lgan frazeologiya tagtizimi tillarning boshqa sath tizimi birliklaridan o‘zining milliy madaniy, ruhiy-tarixiy, emotsional-ekspressiv xususiyatlariga ega bo‘lgan birliklari orqali ajralib turadi. Shu bilan birga, frazeologik tagtizim birliklari boshqa sath birliklari kabi o‘zining paradigmatic, ya’ni sinonimik, antonimik, sintaktik-semantik variantlari, sintagmatik valentligiga, derivatsion xususiyatiga ega bo‘lgan holda bir biri bilan turli munosabatda bo‘lgan frazeologik tagtizimni tashkil etadi.

4. Milliy-madaniy hayot bilan bog‘liq bo‘lgan frazemalar xalqlarning milliy urf-odatlar, bayram-tanatanalari, milliy kiyimlar, milliy taomlar kabi o‘z madaniy dunyoqarashlari zahirida shakllanib, xalqlarning bunday o‘ziga xos tomonlari o‘z tillarida shakllangan frazemalar orqali ifodalanadi. Ushbu holatlar nafaqat tillarning o‘ziga xosligi, balki milliy betakrorligini ham ko‘rsatadi.

5. Lingvomadaniyatshunoslikda madaniyat kodlari olam lisoniy manzarasining muhim tarkibiy qismlaridan biri sifatida e’tirof qilinadi va milliy-madaniy urf-odat, qadriyat va me’yorlarni o‘zida shartli ravishda aks ettiruvchi, ramziy va kodlangan tarzda ifodalovchi moddiy belgilar tizimidir. Madaniyatning eng qadimiy kodlaridan biri somatik kod hisoblanadi. Somatik kod – bevosita inson tanasi a’zolari bilan bog‘liq bo‘lib, tananing umuman uning qismlari ularga xos bo‘lgan sifatlar, miqdoriy belgilar, jismoniy belgilar, aqliy va hissiy belgilar, imo-ishoralar barchasi qamrab olinadi, bunda inson tanasi a’zolari ko‘chma ma’noda qo‘llaniladi.

6. Frazeologik birliklar xalqning madaniyatini, qadriyatini o'zida aks ettiruvchi tilning ko'zgusidir. Shu boisdan ham frazeologik birliklarni konseptual-lingvomadaniy tahlil etish frazemalarning milliy-madaniy mohiyatini aniqlashda muhim sanaladi. O'zbek va ingliz tillaridagi frazemalarning tematik guruhlar va ularda paremalarning soni bir xil emas. Buning sababi o'zbek va ingliz xalqlarining tarixi, bir-biriga o'xshamagan mentaliteti, har xil moddiy va ma'naviy madaniyati, an'anaviy xo'jaligi, ijtimoiy va kundalik turmush tarzi, har xil dinlarga e'tiqod qilishi, maishiy hayoti va aloqalari, milliy tuyg'ulari, urf-odatlari, mamlakatlarning geografik joylashuvi va boshqalar bilan izohlanadi.

7. Proverbial frazeologizmlar til tizimining bir qismi bo'lib, ular ijtimoiylik, tarixiy ong, axloqiy-estetik me'yorlar va milliy xarakterni mujassamlashtiradi. Ular odatda turg'un, umumlashgan ma'no ifodalovchi, aforizm darajasiga ko'tarilgan, xalq og'zaki ijodining qisqa shaklda berilgan ko'rinishlaridir.

8. Chog'ishtirilayotgan har ikki tilda ham eng ko'p uchraydigan somatik proverbial frazeologizmlar quyidagi semantik guruhlariga ajratildi:

- Idrok va tafakkur bilan bog'liq (bosh, ko'z, quloq)
- Hissiyot va ruhiy holatni ifodalovchi (yurak, ko'krak, qorin)
- Ijtimoiy harakat va munosabat bilan bog'liq (qo'l, oyoq, yelka, bo'yin)

9. Somatik proverbial frazeologizmlar orasida semantik ekvivalentlar, strukturaviy xususiyatlar va madaniy-mental farqlarga asoslangan birliklar aniqlandi. Masalan, o'zbek tilidagi "Bosh bo'lmasa, tana ojiz" maqoli ingliz tilidagi "If the head is sick, the whole body suffers" iborasi bilan semantik jihatdan yaqin, ammo "Yurak yurmasa gavda harakat qilmas" kabi frazemalarga ingliz tilida to'g'ridan-to'g'ri ekvivalent topilmaydi, bu esa xalqona obraz va mentalitet tafovutini ko'rsatadi.

10. Frazeologik birliklar faqat til hodisasi emas, balki xalq madaniyati va dunyoqarashining to'plangan aksi hisoblanadi. Lingvokulturologik yondashuv ushbu birikmalarni milliy madaniyat, mentalitet, axloqiy qadriyatlar bilan bog'liq holda tahlil qilishga imkon beradi. Ayniqsa, somatik frazeologizmlar, ya'ni tana a'zolari nomlari asosida shakllangan maqol va iboralar – xalqning tana konsepsiyasi, insoniylik mezonlari, ruhiyat haqidagi qarashlarini o'zida mujassam etadi. Masalan, o'zbek tilidagi "qo'lida kuch bor, yuragida nur bor" degan maqolda *qo'l* – kuch-qudrat, *yurak* esa – ma'naviyat va ezgulik ramzi sifatida ifodalangan. Ingliz tilidagi "cold feet" (qo'rqish) yoki "give a hand" (yordam berish) iboralari ham ana shu xalqning tajribasiga asoslangan semantik metaforalardir. Bu maqol va iboralar somatik frazeologizmlar orqali xalqning ichki dunyosi, qadriyatlar tizimi va hatto ijtimoiy munosabatlar ahamiyatini aks etadi.

11. Proverbial frazeologizmlarni o'rganishda ularning real nutqdagi qo'llanilishi, kommunikativ funksiyasi va pragmatik xususiyati alohida ahamiyatga ega. Har qanday frazeologik birlik, xususan somatik frazemalar, har doim muayyan kontekstda, maqsadli kommunikatsiya doirasida qo'llaniladi. Pragmatik yondashuv bu birliklarning nutq vazifasidagi rolini (masalan, nasihat, tanqid, e'tirof), so'zlashuvchilar orasidagi ijtimoiy munosabatga ta'sirini, emotsional va stilistik

ahamiyatini o'rganishga yordam beradi. Masalan, ingliz tilidagi "put your foot in your mouth" iborasi (noto'g'ri gapirib, noqulay holatga tushmoq) va o'zbek tilidagi "og'zidan ko'pigi chiqib ketdi" iborasi – ikkalasi ham salbiy pragmatik ma'noga ega bo'lib, suhbatdagi noqulaylik yoki shoshqaloqlikni ifodalaydi.

12. Somatik komponentli proverbial frazeologizmlar xalq tilining eng qadimiy qatlamlaridan biri bo'lib, ularni tahlil qilish orqali til va tafakkurning o'zaro aloqadorligi, til vositasida aks etuvchi madaniyat va ong tizimi haqida asosli ilmiy xulosalar chiqarildi. Bu yo'nalishdagi tadqiqotlar frazeologik birliklarning semantik va lingvokulturologik o'ziga xosliklarini aniqlashda, madaniyatlararo tafakkurni qiyosiy tahlil qilishda va eng asosiysi, milliy o'zlikni anglash hamda uni boshqa xalqlarga tanitishda katta ilmiy-amaliy ahamiyat kasb etadi.

**SCIENTIFIC COUNCIL PhD.03/24.09.2025.Fil.197.01
AWARDING SCIENTIFIC DEGREES AT
TERMEZ UNIVERSITY OF ECONOMICS AND SERVICE**

TERMEZ STATE UNIVERSITY

KHOLBOYEVA IRODA SHUKHRAT KIZI

**CONTRASTIVE STUDY OF PROVERBIAL PHRASEOLOGICAL UNITS
WITH SOMATIC COMPONENTS IN UZBEK AND ENGLISH
LANGUAGES**

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

**DISSERTATION ABSTRACT
for a doctor of philosophy degree (PhD) in Philological sciences**

Termez– 2025

The theme of the dissertation for for a doctor of philosophy degree (PhD) in Philological sciences was registered at the Supreme Attestation Commission at the Cabinet of Ministers of the Republic of Uzbekistan under №B2025.1.PhD/Fil5817

The doctoral thesis has been carried out at Termez University of Economics and Service. The abstract of the dissertation in three languages (Uzbek, Russian, English (resume)) has been placed on the webpage of the Scientific Council at www.tues.uz and on the web-site of educational portal «Ziynet» www.ziynet.uz.

Scientific supervisor:

Mamataliyeva Navbakhor Xujamberdiyevna
doctor of Philological Sciences (DSc), Associate Professor

Official opponents:

Bakirov Poyon Uralovich
doctor of Philological Sciences, Professor

Jabborov Sherzod Xalikulovich
doctor of Philosophy (PhD) in Philology,
Associate Professor

Leading organization:

Karshi state university

The dissertation defense will be held on "26" december 2025 at 9.00 at the meeting of the Scientific Council PhD.03/24.09.2025.Fil.197.01 at Termez university of economics and service (Address: 190111, Termez, "Ibn Sino" street, 38-B Tel.: (55) 452 77 77; e-mail: university.tues.uz).

The dissertation is available at the Information-resource center of Termez university of economics and service, (registration number 1). Address: 190111, Termez, "Ibn Sino" street, 38-B Tel.: (55) 452 77 77; e-mail: university.tues.uz)

The dissertation abstract is distributed on "19" december 2025.

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O.P.Uralova

Chairperson of the Scientific Council awarding scientific degrees, Doctor of Science in Philology, Associate professor

Z.R.Narmuratov

Scientific Secretary of the Scientific Council awarding scientific degrees, Doctor of Science in Philology, Associate professor

B.Umurkulov

Chairperson of the Scientific Seminar under Scientific Council awarding scientific degrees, Doctor of Science in Philology, Associate professor

INTRODUCTION (Abstract of PhD dissertation)

The relevance and necessity of the dissertation topic. At the present stage of development in global linguistics, the formation and semantic expression of lexical units at various levels of the language system continue to attract the attention of researchers. In this process, the representation of phraseological units as a distinct semantic group, the identification of features specific to their realization in speech from a communicative and pragmatic perspective, as well as the origin, semantic, structural, pragmatic, and linguocultural characteristics of lexical units expressing phraseologisms, have always been among the primary objectives of linguistic research. In particular, studies focusing on the analysis of such lexical units in connection with somatic elements are of significant importance.

The number of scholarly studies devoted to the comparative analysis of somatic phraseological units is increasing in the field of world linguistics. These studies place particular emphasis on the semantic-structural, national-cultural, anthropocentric, and conceptual analysis of phraseological units. Indeed, phraseological expressions reflect the unique features associated with the traditions, lifestyle, beliefs, and history of each nation in an expressive and figurative-emotive form.

In the context of the rapid reforms being carried out in our country, special attention is being paid to the development of the modern Uzbek language, including the study of issues related to comparative literary studies, comparative linguistics, and translation studies. In addition, particular emphasis is placed on "the development of fundamental, applied, and innovative scientific research, the preservation of existing scientific schools and the creation of new ones, strengthening their human resource potential, and encouraging the active involvement of talented youth in scientific activities".¹ This, in turn, highlights the particular importance of investigating the internal potential of the language, enhancing national spirituality, and instilling it in the consciousness of the younger generation. In this regard, there is a need to further deepen scientific research on the semantic and linguocultural characteristics of phraseological units with somatic components in languages of different typological systems.

This dissertation to a certain extent contributes to the implementation of the tasks outlined in the following normative-legal documents: Presidential Decree No. PF-5847 of October 8, 2019, "On the Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030"; Presidential Decree No. PF-6084 of October 20, 2020, "On Measures to Further Develop the Uzbek Language and Improve Language Policy"; Presidential Decree No. PF-60 of January 28, 2022, "On the Development Strategy of New Uzbekistan for 2022–2026"; Presidential Decree No. PF-158 of September 11, 2023, "On the Strategy 'Uzbekistan – 2030'"; Resolution of the Cabinet of

¹ O'zbekiston Respublikasi Prezidentining 2019-yil 8 - oktabrdagi «O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasi to'g'risida»gi PF-5847-sonli Farmoni.
https://nrm.uz/contentf?doc=602358_&products=1_vse_zakonodatelstvo_uzbekistana

Ministers No. PQ-3775 of June 5, 2018, “On Additional Measures to Improve the Quality of Education in Higher Educational Institutions and Ensure Their Active Participation in Comprehensive Reforms in the Country”; Resolution No. PQ-5117 of May 19, 2021, “On Measures to Bring the Promotion of Foreign Language Learning in the Republic of Uzbekistan to a New Qualitative Level”; as well as the Cabinet of Ministers’ Resolution No. 610 of August 11, 2017, “On Measures to Further Improve the Quality of Foreign Language Teaching in Educational Institutions,” and other sectoral normative-legal documents.

The connection of research with the priority directions of the development of science and technology of the Republic.

The research was carried out in accordance with the priority direction of the development of science and technology of the Republic: 1. “Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state”.

The level of study of the problem. In world linguistics, the formation of phraseology as an independent branch of linguistic science and the study of its various aspects have been addressed in the scholarly works of such researchers as E.D.Polivanov, N.N.Amosova, M.T.Tagiyev, N.M.Shansky, I.I.Chernysheva, A.V.Kunin, V.V.Vinogradov, and V.M.Mokiyenko.²

The initial scholarly studies on phraseological units in the Uzbek language have been presented in the research works of M.Khusainov, Sh.Rakhmatullayev, M. Ruzikulova, Y.D.Pinkhasov, M.I.Umarkhodjaev, A.Isayev, H.Berdiyev, H.Yuldoshev, A.M.Bushuy, Kh.Kakhkharova, and A.Shomakhshudov.³

² Поливанов Е.Д. Введение в языкознание для востоковедных вузов. VI. – Ленинград: Издательство Ленинградского восточного института, 1928. – 229 с.; Амосова Н.И. Основы английской фразеологии. – Ленинград: Издательство Ленинградского университета, 1963. – 227 с.; Тагиев М.Т. Глагольная фразеология современного русского языка. – Баку: Маариф, 1966. – 150 с.; Шанский Н.М. Фразеология современного русского языка. – Москва: Высшая школа, 1969. – 315 с.; Чернышева Н.И. Фразеология современного немецкого языка. – Москва: Высшая школа, 1970. – 200 с.; Кунин А.В. Фразеология современного английского языка. – Москва: Высшая школа, 1972. – 288 с.; Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – Москва: Высшая школа, 1977. – 267 с.; Мокиенко В.М. Славянская фразеология – Москва: Высшая школа, 1980. – 207 с.

³ Хусаинов М. Фразеология прозы писательницы Айдын. Автореф. дис. ... канд. филол. наук. АКД. – СамГУ, 1959. – 18 с.; Рахматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 264 б.; Рузикулова М. Идиоматика узбекского языка: Автореф. дис. канд. филол. наук. – Самарканд, 1966. – 22 с.; Пинхасов. Я.Д. Ҳозирги ўзбек адабий тили. Лексикология ва фразеология. – Тошкент: Ўқитувчи, 1969. – 80 б.; Умарходжаев М.И. Принципы составления многоязычного фразеологического словаря: Автореф. дисс. ... канд. филол. наук. – Москва., 1972. – 27 с.; Исаев А. Соматические фразеологизмы узбекского языка: дисс...канд. филол. наук. – Ташкент, 1976. – 196 с.; Бердиев Х., Йўлдошев Б. Ўзбек фразеологиясига доир библиографик кўрсаткич. – Самарканд: Нашриётсиз, 1977. – 38 б.; Бушуй А.М. Лексикографические описание фразеологии. – Самарканд: Издательство Самаркандского государственного университета, 1982. – 114 с.; Умарходжаев М.И. Основы фразеологии. – Ташкент: Фан, 1983. – 136 с.; Каххарова Х. Фразеология Абдуллы Кадыри: Автореф. дис... канд. филол. наук. – Ташкент, 1985. – 24 с.; Шомакшудов Ш., Шорахмедов Ш. Ҳикматнома. – Тошкент: Ўзбек Совет Энциклопедияси Бош редакцияси, 1990. – 528 б.

In English linguistics, the semantic, linguocultural, and structural aspects of phraseological units have been studied in the scholarly works of Western researchers such as N.R.Norrick, B.Altenberg, A.R.Kovi, R.Glezer, G.Knappe, E.Fraser, J.Gibbons, A. De La Granja, Y.Kamakura, M.L.Beshaj, A.Vrbins, M.Vrbins, and A.A.Dabrovska.⁴

To the scientific research conducted on somatism and their expression in phraseological units Yu.A.Dolgoplov, Ye.F.Arsenteva, Ye.V.Nikolina, A.Yu. Scientific research works of scientists such as Musalova, N.A. Turapova are of great importance.⁵

It is worth emphasizing that somatic phraseologisms in the Uzbek language were first theoretically studied by A.Isayev.⁶ In the study of proverbs as paremiological units, the etymological, semantic, structural, translational, and linguocultural features of proverbs have been thoroughly analyzed in the scholarly works of researchers such as A.Taylor, A.Dantes, V.Meider, J.Rey, G'.Salomov, M. Fozilov, M.Tuychiyev, M.Hakimov, T.Mirzayev, B.Sarimsoqov, M.Sodiqova, M.M.Karomatova, H.S.Karomatov, Sh.Shomaksudov, Sh.Shorakhmedov, B.M. Jurayeva, A.Musokulov, P.U.Bakirov, G.I.Ergasheva, B.P.Nazarov, D.A.Tosheva, D.S.Turdaliyeva, Sh.Tojiboyev, M.A.Temirova, and O.P.Uralova.⁷

⁴ Norrick N.R. How proverbs mean: semantic studies in English proverbs. – New York: Mouton, 1985. – 213 p.; Bengt Altenberg, A.R. Cowie. On the phraseology of spoken English // The evidence of recurrent word-combinations. – Oxford: Clarendon Press, 1998. – 238 p.; Gläser, Rosemarie. The Stylistic potential of phraselological units in the light of genre analysis // Phrasology. – Oxford: Clarendon Press, 1998. – 245 p.; Knappe G. Idioms and Fixed Expressions in English Language Study before 1800. – — Bern; Berlin; Bruxelles; Frankfurt am Main; New York; Oxford; Wien: Peter Lang, 2004. – 664 p.; Fraser Edward, Gibbons John. Soldier and Sailor Words and Phrases. – New York: E.P. Dutton and Company, 2004. – 372 p.; Álvarez de la Granja, María (ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. – Hamburg: Verlag Dr. Kovac, 2008. – 386 p.; Kamakura Y. Collocation and preposition sense: a phraseological approach to the cognition of polysemy. A thesis submitted to the University of Birmingham for the degree of doctor of philosophy (PhD). – Birmingham, 2011. – 337 p.; Beshaj M.L. Phraseological Units Used in the Functional Styles in English and Albanian Language // Mediterranean Journal of Social Sciences// pub.by MCSER-CEMAS-Sapienza University of Rome: Vol – 4 № 2; May, 2013. – P.453-456.; Vrbinc A., Vrbinc M. Phraseological units with onomastic components: The case of English and Slovene // Revista de Lingüística Teórica y Aplicada. Concepción (Chile), 52 (1), I Sem. 2014. – P.133-153.; Dabrovska A.A. Syntactic Study of Idioms. – Cambridge: Cambridge Scholars Publishing, 2018. – 372 p.

⁵ Долгополов Ю.А. Сопоставительный анализ соматической фразеологии (на материале русского, английского и немецкого языков): Автореф. дисс. канд. филол.наук. – Казан, 1973. – 27 с.; Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц (на материале фразеологических единиц, семантически ориентированных на человека в английском и русском языках). – Казань: Издательство Казанского университета, 1989. –130 с.; Николина Е.В. Соматические фразеологизмы, характеризующие человека в тюркских языках Сибири и казахском: Автореф. дис. ... канд. филол.наук. – Новосибирск, 2002. – 24 с.; Мусалова А.Ю. Соматические фразеологические единицы в ногайском языке в сопоставлении с английским: Дисс. ... канд. филол. наук. – Махачкала, 2015. – 186 с.; Турапова Н. А. Япон ва ўзбек тиллари соматик фразеологизмларининг чоғиштирма тахлили (лингвомаданий аспект). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Тошкент, 2020. – 146 б.

⁶ Исаев А. Ўзбек тилида соматик фразеологизмлар: Филол. фанл. номз. дисс... автореф. – Тошкент, 1976.

⁷ Taylor A. Selected Writings on proverbs. Helsinki: Suomalainen Tiedeakatemia, 1975. – 203 p.; Dundes A. On the structure of the Proverb, Mieder, W. & Dundes A. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press, 1994. – 352 p.; Meider W. Proverbs: A Handbook. – London: Greenwood Press, 2004. – 321 p.; Ray J. A complete collection of English proverbs. Forgotten books. – London, Dalton house, 60, Windsor Avenue, 2013. – 319 p.; Саломов Ф. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. –Тошкент: Фанлар академияси, 1961. – 159 б.; Фозилов М. Ҳикматли сўзлар, афоризмлар ва мақоллар. – Тошкент: «Ўзбекистон» нашриёти, 1967. – 191 б.; Тўйчиев М. «Шинелли йиллар» романида халқ мақоллари ва ибораларининг ишлатилиши. Ўзбек фразеологиясидан

Research specifically devoted to proverbial phraseologisms is scarce. Among the few existing studies in this field, the works of A.Nasirov and Z.Narmuratov are of particular interest. In their research, the unique features of proverbial phraseologisms are analyzed, and metaphorical proverbs are classified as part of the category of proverbial phraseologisms. The collected examples are grouped into phraseo-semantic fields, with their meanings, forms, and national-cultural characteristics subjected to thorough analysis.⁸

In Western linguistics, a number of scholars include paremiological units within the scope of phraseological units. In particular, R. Glezer and A.R. Kovi, in their research, apply the term *phraseological units* to all types of stable expressions.⁹

In the process of writing this dissertation, the scientific studies of several international, Uzbek, and English linguists were taken into consideration. Unlike previous studies in this field, the present research focuses on the semantic aspects of phraseological units based on *somatisms* in English and Uzbek, and comparatively examines their linguocultural features.

The connection of the topic of the dissertation

The research was conducted within the framework of the scientific project titled “Topical Issues of the Comparative - Typological Study of the Lexical-Semantic System of Language: Diachrony and Synchrony” at the Interfaculty department of Foreign Languages, Termez Institute of Economics and Service.

The aim of the research is to identify the semantic and linguocultural

таджикотлар. – Самарқанд, СамДПИ асарлари. 1971. – 87 б.; Ҳақимов М. Ёзувчи ва халқ тили. –Тошкент: Фан, 1971. – 176 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент, Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Содиқова М. Қисқача ўзбекча-русча мақол-маталлар лугати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Кароматова М.М., Кароматов Ҳ.С. Proverbs-мақоллар-пословицы. – Тошкент: Меҳнат, 2000. – 400 б.; Шомаксудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2001. – 448 б.; Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фанлари номзоди дисс. – Бухоро, 2002. – 136 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Бакиров П.У. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи: Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.; Назаров Б.П. Бакалавр тайёрлашнинг куйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика фанлари номзоди дисс. – Самарқанд, 2012.–186 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2017. – 151 б.; Турдалиева Д.С. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.; Тожибоев Ш., Эгамбердиев Р. Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами). – Тошкент: Наврўз, 2018. – 76 б.; Темирова М.А. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.; Уралова О.П. Инглиз ва ўзбек тилларида “оила” бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021.– 144 б.

⁸ Насиров А.А. Француз, ўзбек ва рус тилларида провербиал фразеологизмларнинг семантик-стилистик ва миллий - маданий хусусиятлари. Филол. фанлари доктори... дисс. – Тошкент, 2016. – 248 б.; Narmuratov Z. R. “Ta’lim” va “ilm” mazmunli frazemalarning semantik-struktur, lingvomadaniy xususiyatlari (ingliz va o‘zbek tillari misolida). Filol fanlari doktori (DSc) dissertatsiyasi. – Buxoro, 2024. – 246 b.

⁹ Gläser R. The Stylistic Potential of Phraseological Units in the Light of Genre Analysis. – Oxford: Clarendon Press, 1998. – P. 25.; Cowie A.R. Phraseology: Theory, Analysis, and Applications. – USA, Oxford University Press, 2012. – 272 p.

features of proverbial phraseological units with somatic components in English and Uzbek.

The objectives of the work:

- To generalize scientific and theoretical views on phraseological units and to arrive at a conceptual conclusion regarding these language units based on materials from the English and Uzbek languages;

- To reveal the semantic features of proverbial phraseological units in Uzbek and English;

- To identify the distinctive features of phraseological units with somatic components formed on the basis of the upper part of the body in the compared languages through detailed analysis;

- To determine the specific characteristics of phraseological units with somatic components based on the middle and lower parts of the body in the compared languages through comparative analysis.

The object of the research is the proverbial phraseological units with somatic components in the Uzbek and English languages.

The subject of the research is the semantic and linguocultural characteristics of proverbial phraseological units with somatic components in the compared languages.

Research methods. In the study of the research topic, lexical-semantic, comparative, classificatory, descriptive, and linguocultural (intercultural) analysis methods, as well as statistical and componential analysis methods, were used to illuminate the research topic.

The scientific novelty of the study is as follows:

- The linguocultural features of phraseological units have been substantiated to emerge in parallel with the stages of human civilization, and their semantic and structural essence has been shaped under the influence of such factors as the historical background, national mentality, material and spiritual culture, traditional economy, social and everyday lifestyle, values, religious beliefs, domestic practices and interactions, national sentiments, customs, and the geographical location of the respective nations;

- In the compared languages, types of proverbial phraseological units such as mono-equivalents, poly-equivalents, semantic equivalents, and non-equivalent phraseologisms have been identified in relation to the expression of sentence theme and rheme. For example, differences were revealed between the English phraseological unit *to know the way the wind blows* and the Uzbek equivalent *yulduzni benarvon uradigan*, while similarities were observed between the English expression *to have something at one's finger ends* and the Uzbek phrase *besh qo'lday bilmoq*;

- In selecting semantic valency-based equivalents of phraseological units with somatic components in Uzbek and English, primary attention is given to their denotative and connotative meanings, while secondary importance is assigned to factors such as intensity or weakness of meaning, positive or negative connotation, stylistic markedness, gradability, and historicity;

- It has been substantiated that, through proverbial phraseological units with somatic components in the compared languages, external and internal representations of the human being are revealed based on ideographic groups such as childhood, old age, health, death, wealth, poverty, and family relations. This, in turn, demonstrates that linguoculturally specific somatic phraseologisms are formed on the basis of everyday life, traditions and rituals, national mentality, traditional economy, social lifestyle, values, and religious beliefs.

The practical results of the study are as follows:

- The comparative analysis of the semantics, linguocultural aspects, and distinctive features of somatically-based proverbial phraseological units in Uzbek and English bears significant theoretical and scientific value. Such an investigation substantiates the enhancement of textbooks and instructional materials developed for disciplines such as Linguistics, Lexicology, Stylistics, Translation Theory and Practice, Comparative Typology, and Linguoculturology;

- It has been substantiated that the methodology developed for analyzing the semantics and linguocultural features of somatically-based proverbial phraseological units in Uzbek and English can also be effectively applied to the study of other types of paremias specific to both related and unrelated languages;

- The comparative analysis of somatically-based proverbial phraseological units in the Uzbek and English languages has been conducted;

- The distinctive features of phraseological units serve as a reliable source in their application and study within the context of intercultural communication.

The reliability of the research results is explained by the clear formulation of the research problem, the theoretical foundation based on credible scientific sources, the relevance of the selected materials to the research subject, the appropriate approach to the research object, and the consistency of the applied methods with the research objectives. Theoretical assumptions and conclusions are supported by lexical-semantic, comparative, classificatory, descriptive, linguocultural, statistical, and componential analysis methods. Moreover, the conclusions, recommendations, and proposals have been implemented in practice, and the obtained results have been validated by authorized institutions.

Scientific and practical significance of the research results.

The scientific significance of the research findings is reflected in the development of new approaches in linguistics, particularly in deepening the theoretical foundations of linguoculturology. The study contributes to identifying culture-specific features in national texts, applying linguocultural research methods, determining appropriate sources for analysis, and evaluating the linguocultural value of proverbial phraseological units containing somatic components. The ideas and arguments presented in the dissertation serve as a scholarly source for revealing the linguocultural characteristics of somatic component-based proverbial phraseological units in English and Uzbek.

The practical significance of the research lies in its potential application within the system of higher education, particularly in the development of textbooks and teaching materials for subjects such as *Linguoculturology*, *Lexicology*, and

Comparative Typology. The findings can be effectively used in conducting theoretical and practical classes in these disciplines, as well as in designing specialized courses at the master's level in areas such as *Research Methods in Linguistics* and *Current Issues in Modern Linguistics*.

Application of research results. Based on the scientific findings and practical recommendations developed in the process of studying the semantic and linguocultural characteristics of somatic component-based proverbial phraseological units in Uzbek and English:

the knowledge and skills related to the fields of comparative literature and contrastive linguistics were applied to improve and strengthen the educational process within the framework of the project titled "Development of a Multilingual (Uzbek, Russian, English) Electronic Platform for Uzbek Literature" (PF-201912258), implemented at Tashkent State University of Uzbek Language and Literature during 2021–2023 (based on Reference No. 01/4-1707, dated April 28, 2025, issued by the university). As a result, new directions were developed for addressing contemporary issues in lexicology through the semantic and linguocultural analysis of somatic component-based phraseological units in Uzbek and English;

the theoretical conclusions regarding the linguocultural characteristics and semantic essence of phraseological units in Uzbek and English - shaped under the influence of both nations' histories, national mentalities, material and spiritual cultures, traditional economies, social and everyday lifestyles, values, religious beliefs, household practices, interpersonal relations, national sentiments, customs, and geographical location - were utilized during the implementation of the project titled "Development of an Educational Corpus of the Uzbek Language" (AM-F3-201908172), carried out at the Tashkent State University of Uzbek Language and Literature in 2020-2023 (based on Reference No. 01/4-1362, dated April 12, 2025). As a result, researchers and students were provided with opportunities to compare the traditions, customs, and lifestyles of Uzbek and English-speaking peoples. Furthermore, international faculty and students were informed about the expansion of scientific research in fields such as linguoculturology and ethnolinguistics, particularly through the analysis of texts related to festivals, games, ceremonies, and oral folklore, which hold a significant place within the system of spiritual values;

the insights, conclusions, and findings related to identifying similarities and differences between proverbial phraseological units in Uzbek and English, as well as comparing the extent to which these expressions are connected to the respective cultures, were utilized in preparing scripts for the radio and television programs "Education and Development," "For Children," and "Youth of Uzbekistan," broadcast by the "Uzbekistan" Radio and Television Channel of the National Television and Radio Company of Uzbekistan (Reference No. 05-09-431, dated April 7, 2025). As a result, researchers and students were provided with opportunities to compare the traditions, customs, and lifestyles of Uzbek and

English-speaking peoples. Additionally, international faculty and students were informed about the growing scope of academic research in fields such as linguoculturology and ethnolinguistics, particularly through the analysis of texts related to festivals, games, ceremonies, and oral folklore that hold a special place in the system of spiritual values.

Approbation of research results. The research findings have been presented and discussed in a total of 6 academic conferences, including 3 international and 3 national (republic-level) scientific-practical conferences.

Publication of research findings. A total of 16 scientific publications have been produced on the dissertation topic, including 10 articles published in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for presenting the main findings of doctoral dissertations. Among them, 6 were published in national journals, and 3 appeared in foreign journals indexed in international scientific databases.

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

MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the dissertation topic, highlights the degree to which the subject has been studied, and defines the aim, objectives, object, and subject of the research. It also demonstrates the alignment of the study with key directions in the development of science and technology. Furthermore, the scientific novelty, practical results, reliability of the findings, their theoretical and practical significance, implementation in practice, publication status, and the structure of the dissertation are presented.

The first chapter of the dissertation, entitled “**Theoretical and Methodological Foundations of the Study of Proverbial Phraseological Units**” is devoted to the theoretical investigation of phraseological expressions. It explores the scholarly research conducted by international, English, and Uzbek linguists on phraseological units and proverbs, focusing on issues such as their historical development, semantic features, the relationship between phraseological expressions and proverbs, and the expression of proverbial phraseologisms. These studies are further enriched with new theoretical perspectives.

The term *phraseology* in Turkic linguistics originates from the word *phrasā*, which initially meant “*sentence*” or “*utterance*”.¹⁰ Despite this early usage, the collection, systematization, and study of *fixed expressions* and *proverbs* in Turkic linguistics began much earlier. Even in Old Uzbek dictionaries compiled between the 15th and 18th centuries, examples of phraseological units are found. For instance, Mahdikhon’s dictionary *Sangloh*, compiled in 1759-1760, includes examples such as *so ‘ngi uyqu* (“final sleep”) as a phraseological unit.

¹⁰ Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань: Типография Императорского Казанского университета, 1846. – С. 120.

Similarly, at the end of the 18th and the beginning of the 19th centuries, dictionaries such as A. Starcheskiy's «Спутник русского человека в Средней Азии» (1878) and V.I.Nalivkin and M.I.Nalivkina's «Руководство к практическому изучению сартовского языка» present examples such as *мулахиза қылмок* (“to reflect”) and *джума намаз* (“Friday prayer”).¹¹ According to academic sources, the term *phraseology*¹² was first used in 1558 by the English philologist Neander, who was compelled to employ the term while translating literary works. Since then, the term has gradually been adopted into the field of world philology. Analysis reveals that during those periods, word combinations - including phraseological units - were available to lexicographers but had not yet become objects of systematic scholarly research. They were mainly used for practical purposes. However, lexicographic efforts played a crucial role in paving the way for the academic study of word combinations and phraseological expressions.

Theoretical issues of Uzbek phraseology were first studied by Y.D. Polivanov. By examining the phraseology of Russian and certain Eastern languages, he became one of the scholars who contributed to the recognition of phraseology as an independent field of linguistics. The absence of a single, universally accepted and comprehensive definition of phraseological units has made the subject a matter of ongoing scholarly debate and necessitates the study of their distinctive features. Academician V.V. Vinogradov emphasized that “the main feature of phraseological units lies in their structural stability; they do not emerge spontaneously in speech, but rather exist in the speaker’s mind as ready-made expressions, and arise from the fusion of at least two independent words to convey a single meaning”.¹³ Based on Russian linguistic material, Vinogradov developed a classification of phraseological units, dividing them into three types: *phraseological fusions*, *phraseological unities*, and *phraseological combinations*.¹⁴ His classification has been widely recognized by many phraseologists around the world. Building on Vinogradov’s classification, N.M.Shansky proposed a fourth type of phraseological unit: *the phraseological expression*.¹⁵ Shansky further classified phraseological units based on their lexical composition and provided descriptions of phraseological expressions from the perspectives of structural origin and expressive-stylistic characteristics.¹⁶ In Uzbek linguistics, research dedicated to the study of phraseological units has classified them into three

¹¹ Маматов А. Ўзбек тили фразеологияси. – Тошкент: Наврўз нашриёти, 2019. – Б.26.

¹² Федулёноква Т.Н. Английская фразеология. – Архангельск: Издательство Поморского государственного университета, 2000. – 132 с.

¹³ Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – Москва: Наука, 1977. – С.118-139.

¹⁴ Виноградов В.В. Об основных типах фразеологических единиц в русском языке // Избранные труды. Лексикология и лексикография. – Москва: Наука, 1977. – С.140-161.

¹⁵ Молоткова А.И. Фразеологический словарь русского языка – Москва: Прогресс, 1986. – С.8 Молоткова А.И. Фразеологический словарь русского языка – Москва: Прогресс, 1986. – С.8.

¹⁶ Шанский Н.М. Фразеология современного русского языка. – Москва: Выс. школа, 1969. – С.173.

groups.¹⁷ Namely, *phraseological combinations*, *phraseological unities*, and *phraseological fusions*.

The English linguist F.R.Palmer classified idioms into such types as *pure idioms* and *partial idioms*. According to him, the use of idioms in speech is associated with various grammatical and syntactic constraints.¹⁸ Renowned English lexicologist and lexicographer Michael McCarthy further categorized idioms as *opaque idioms* (those whose meanings are completely unclear), *semi-opaque idioms* (partially unclear), and *transparent idioms*¹⁹ (clearly understandable). In many sources, all of these are commonly referred to by the general term “*phraseologisms*”. However, in our research, we have adopted the term *phraseme*. Other academic sources also present alternative classifications of phraseological units. Among Western scholars, R.Gläser uses the term *phraseological unit* to refer to all types of fixed expressions in her research. According to her, “phraseological units are stable expressions consisting of at least two or more words, characterized by syntactic and semantic stability”.²⁰ When it comes to phraseological units, different languages apply different theoretical approaches. For instance, in his doctoral dissertation, B.Yuldashev, drawing on the principles of traditional linguistic theory, treats the terms *phraseological unit*, *expression*, and *phraseologism* as synonymous.²¹

Thus, the key features that link the terms *phraseologism*, *expression*, and *phraseological unit* - which are referred to by different names but convey essentially the same meaning - are their figurative meaning, stability, and occurrence as ready-made units in the language.

In this regard, the views of Professor A.E.Mamatov provide a conclusive perspective: “At the current stage, the main features of phraseologisms are considered to be their officially established status, structural stability, usage as integral units, existence in ready-made form, imagery, and semantic transformation”.²²

At the same time, it is no secret that in global linguistics there is a tendency to interpret the concept of *phraseologism* both in broad and narrow terms. A number of linguists emphasize repeatedly that, when understood broadly, this linguistic unit encompasses a wide range of expressions. As in any field, there are differing opinions and even contradictions among scholars regarding the nature and scope of phraseological units.

¹⁷ Раҳматуллаев Ш. Фразеологик бирликларнинг асосий маъно турлари. – Тошкент: ЎзССР Фанлар академияси нашриёти, 1955. – 27 б.; Мирзаев М., Усмонов С., Расулова И. Ўзбек тили. – Тошкент: Ўқитувчи, 1978. – Б. 44-45.; Маматов А.Э. Ўзбек тили фразеологияси. – Тошкент: Наврўз нашриёти 2019. – Б. 24.; Усмонов С. Умумий тилшунослик. – Тошкент: Ўқитувчи, 1972. – 208 б.

¹⁸ Palmer F.R. Semantics. – Cambridge: Cambridge University Press, 1981. – P.75-82.

¹⁹ McCarthy M. Vocabulary. – Oxford: Oxford University Press, 1990. – 173 p.

²⁰ Gläser R. The Stylistic potential of phraselological units in the light of genre analysis // Phrasology. – Oxford: Clarendon Press, 1998. – P.25.

²¹ Йўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. докт. дисс. – Тошкент, 1993. – Б.4.

²² Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиш масалалари: Филол. фан. докт. дисс. автореф. – Тошкент, 1999. – Б.20.

Researchers such as N.N.Amosova, Y.D.Pinkhasov, A.M.Babkin, and B.Jurayeva interpret the object of phraseology in a narrow sense. In their works, they argue that phraseological units, by their very nature, are merely word combinations and, accordingly, exclude proverbs, sayings, and aphorisms from the scope of phraseology.²³ In contrast, scholars such as V.V.Vinogradov and A.V.Kunin²⁴ adopt a broader approach, including proverbs and sayings within the category of phraseological units.

The English researcher N.R.Norrick also classifies proverbs²⁵ that convey figurative meaning as part of idiomatic expressions. J.Ray defines proverbial phrase as follows: “*A proverbial phrase is usually defined as an instructive sentence, or a common and pithy saying, in which more is generally designed than expressed, famous for its peculiarity*”.²⁶ In the English-Russian dictionary compiled by I.R. Galperin, the term *proverbial* is described as a label for proverbs, sayings, and related expressions.²⁷ A. Narziqulov, in turn, defines the term *proverbial phraseologism* by stating that “the distinctive feature of proverbs and sayings lies in the coexistence of both literal and figurative meaning,” and thus classifies them as proverbial phraseological units.²⁸

Researchers such as Adams, Owen, and Arvo Krikmann define proverbial phraseologisms in the following way: “*A proverbial phrase or expression is a type of conventional saying similar to a proverb and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context*” [maqolsimon ibora yoki iborasimon matal - maqolga o‘xshash va og‘zaki urf-odatlar orqali uzatiladigan shartli so‘zlarning bir turi. Farqi shundaki, maqol o‘zgarimas iboradir, maqolsimon ibora esa kontekstning grammatikasiga mos keladigan o‘zgarishlarga imkon beradi].²⁹ In our view, the defining features of proverbial phraseologisms that distinguish them from other linguistic units include structural stability, figurative or metaphorical meaning, semantic cohesion, and expressiveness. All paremiological units that possess these features can be classified as proverbial phraseologisms.

In recent years, research within the field of linguistics has significantly expanded in the direction of including proverbial phraseologisms within the

²³ Амосова Н.И. Основы английской фразеологии. – Ленинград: Издательство Ленинградского университета, 1963. – 227 с.; Пинхасов Я.Д. Хозирги ўзбек адабий тили. Лексикология ва фразеология. – Тошкент: Ўқитувчи, 1969. – 80 б.; Бабкин А.М. Русская фразеология, её развитие и источники. – Ленинград: Наука, 1970. – 264 с.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари. Монография. – Тошкент: Akademnashr, 2019. – 221 б.

²⁴ Виноградов В.В., Кунин А.В. Фразеология современного английского языка. – Москва: Феникс, 1972. – 206 с.

²⁵ Norrick N.R. How proverbs mean: Semantic studies in English proverbs. – New York: Mouton, 1985. – P. 13

²⁶ Ray J. A complete collection of English proverbs. Forgotten books. – London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.

²⁷ Гальперин И.Р. Большой англо-русский словарь. – Москва: Советская энциклопедия, 1972. – С.267-863.

²⁸ Нарзикулов А.М. Французская фразеология и вопросы французо-узбекского художественного перевода. Автореф. дисс... канд. филол. наук. – Ленинград, 1969. – 19 с.

²⁹ Adams O.S. Proverbial Phrases from California // Western Folklore. – Logan, Utah: Western States Folklore Society, 2023. – Vol. 8, No. 2. – P. 95–116. doi:10.2307/1497581. JSTOR 1497581.; Krikmann A. The Great Chain Metaphor: An Open Sesame for Proverb Semantics? // Proverbium: Yearbook of International Proverb Scholarship. – Burlington, VT: University of Vermont, 1994. – P.117-124.

broader category of phraseological units. According to Russian linguist V.O.Chernoshchekova, the term *proverbial* has a broad meaning and encompasses proverbs, sayings, and figurative expressions.³⁰ Similarly, A.A.Nasirov and Z.Narmuratov also study phraseological units without making a strict distinction between narrow and broad interpretations, treating proverbs and sayings that is, proverbial phraseologisms as integral components of phraseology.³¹

It is worth noting that paremiological units with figurative meanings are considered proverbial phraseologisms precisely because of this figurative feature. In our research as well, we do not distinguish between narrow and broad understandings of phraseology; instead, we include only those paremias that are used figuratively within the scope of phraseological units. Furthermore, in both Uzbek and English, somatic component-based fixed expressions those that are either fully or partially figurative, occur in ready-made form in language, and possess emotional coloring are at the core of our research focus.

The second chapter of the dissertation is titled **“Specific features of proverbial phraseologisms formed on the basis of upper body parts in Uzbek and English”**. In our research, phraseological units were collected using the method of total sampling from various phraseological and paremiological dictionaries, collections, and sources.³²

According to the results of statistical analysis, the number of phraseological units analyzed in English was 1,190. In Uzbek, their quantity was higher

³⁰ Чернощекова В.О. Лингвокультурный аспект пословиц // Язык и культура. – Томск: Издательство Томского государственного университета, 2009. – С. 83. – Электронный ресурс: CyberLeninka.

³¹ Насиров А.А. Француз, ўзбек ва рус тилларидаги провѣрбиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дисс. автореф. – Тошкент, 2016. – Б. 14.

³² Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент, Ўқитувчи, 1978, – 407 б.; Васильева Л. Краткость – душа остроумия. Английские пословицы, поговорки, крылатые выражения. – М.: ЗАО Центрполиграф, 2006. – 350 с.; Содикова М. Қисқача ўзбекча - русча мақол - маталлар луғати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Нармуратов З. Қисқача икки тилли илм-маърифат паремиилогик луғат. – Тошкент: ADAST POLIGRAF, 2020. – 84 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 1. – Тошкент, Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Мирзаев Т., Саримсоқов Б., Мусоқулов А. Ўзбек халқ мақоллари. – Тошкент, 1989. – 512б.; Жўраева Б.М. Ўзбек халқ мақолларининг қисқача синонимик луғати. – Тошкент, 2006. – 96 б.; Ray J. A Complete Collection of English Proverbs. – London: Forgotten Books, 2013. – P. 319.; Mieder W. A Dictionary of American Proverbs. First published. – Oxford: Oxford University Press, 1992. – P. 710.; Apperson G. L. English Proverbs and Proverbial Phrases: A Historical Dictionary. – London: J. M. Dent & Sons Ltd., 1929. – 736 p.; Кароматова М.М., Кароматов Х.С. Proverbs-мақоллар-пословицы. – Тошкент: Мехнат, 2000. 400 б.; Margulis A., Kholodnaya A. Russian–English Dictionary of Proverbs and Sayings. – Moscow: Russky Yazyk Publishers, 1974. – 494 p.; Simpson J., Speake J. The Oxford Concise Dictionary of Proverbs. Third Edition. – Oxford: Oxford University Press, 1998. – P. 364.; Simpson J., Speake J. The Oxford Dictionary of Proverbs. Fifth Edition. – Oxford: Oxford University Press, 2007. – P. 625.; Рустамов А. Миллий ғоя тарғиботида ўзбек халқ мақолларидан фойдаланиш. – Тошкент: Маънавият, 2007. – 44 б.; Cowie A.P., Mackin R. Oxford Dictionary of Current Idiomatic English. – Vol. 2. Phrase, Clause and Sentence Idioms. – Oxford: Oxford University Press, 1983. – 1876 p.; Bohlke D. Skillful Reading and Writing. Student’s Book. – London: Macmillan Education, 2012. – 110 p.; McCarthy M., O’Dell F. English Vocabulary in Use. Third Edition. – Cambridge: Cambridge University Press, 2017. – 303 p.; Hoshimov O. Ikki eshik orasi. – Toshkent: Meriyus, 2015. – 548 b.; Ahmad S. Hikoyalar to‘plami. – Toshkent: Tamaddun, 2011. – 256 b.; Qodirov P. Ona lochin vidosi: tarixiy roman. – Toshkent: Adabiyot uchqunlari, 2018. – 304 b.; Hemingway E. M. The Old Man and the Sea. – New York: Charles Scribner’s Sons, 1952. – 127 p.; Twain M. The Complete Short Stories. Bantam Classic Reissue Edition. – New York: Bantam Books, 2005. – 737 p.

amounting to 1,456 units.

From the perspective of body-related components, somatisms are categorized into external and internal parts: external somatisms (*exosomatic units*) and internal somatisms (*endosomatic units*). External somatisms refer to language units denoting anatomically visible or physically perceptible parts of the human body, which can be directly perceived by sight or touch. These are typically concrete, denotative lexical units, often associated with movement, interaction, perception, and communication. External somatisms represent the primary tools through which human beings perceive the world.

Through these somatic elements, we observe expressions of spatial orientation (left, right, up, down), relation to the external environment (seeing with the eyes, grasping with the hand), and interpersonal communication tools (expressed through the mouth, tongue, or head). According to existing sources, “The human body is one of the primary sources of conceptual metaphors. In particular, humans position the world on a conceptual map through external body parts”.³³

The external parts of the human body serve as both markers and centers of social interaction. In human society, they are interpreted as carriers of various emotional, moral, and social meanings. For example: *The head of the company* → “leader”; *to give someone a hand* → “to help”; *to stand on one’s own feet* → “to be independent”; *Tizzasi bukildi* (“obey”) → “submission”; *Qo’l siltadi* (“neglect”) → “disregard”; *Og’zini yopdi* (“keep silent”, “to zip someone’s lips”) → “silence” or “agreement”.

Internal somatisms are lexical units that denote parts of the human body that are not visible externally but play a key role in biological, physiological, emotional, and cognitive processes. These somatic elements typically carry rich semantic meaning, often expressed through emotional states, feelings, concepts of mental and cultural identity, and national modes of thinking via conceptual metaphors. Such words are frequently used in metaphorical models, for example: *yurak* (heart) → a concept associated with love, courage, and fear, *jigar* (liver) → a symbol of closeness, affection, and patience, *qon* (blood) → a metaphor for anger, lineage, and emotional attitude.

In their work *Metaphors We Live By*, George Lakoff and Mark Johnson refer to this process as an ontological metaphor, which means understanding abstract concepts through parts of the human body.³⁴ Internal somatisms are involved in expressing emotional and psychological states in many phraseological units in both Uzbek and English languages. They embody national mentality, historical-aesthetic perception, and moral evaluation. In general, phraseological units in any language are unique linguistic tools that reflect the cultural environment. They represent historical realities, the inner psychology associated with the spirit of different nations, and can also imply certain customs and traditions in everyday

³³ Lakoff G., Johnson M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980. – 134 p.

³⁴ Lakoff G., Johnson M. *Metaphors We Live By*. – Chicago: University of Chicago Press. 1980. – 134 p.

life. Their formation in each language occurs in accordance with the rules, traditions, and customs of the people who speak that language.

One of the most important organs of the human body, a *head (bosh)*, occupies a special place not only as *an anatomical unit* but also as a semantic center in the system of language and thought. A head is typically associated with concepts such as *intellect, thought, leadership, responsibility, and emotional control*. Therefore, the lexeme *head/bosh* is used in numerous phraseological expressions. For example, the Uzbek proverbial phraseological unit “*Bosh omon bo‘lsa, do‘ppi topilar*” (lit. “If the head is safe, a skullcap can be found”) expresses the Uzbek people’s cultural-linguistic understanding that if there is *health and peace of mind*, there is hope for better, brighter days. It conveys meanings of resignation to fate and reliance on hope.

As a type of *headwear*, the word *do‘ppi* is used here instead of words like *qalpoq, shapka, or hat*. It is well known that *do‘ppi* is considered the traditional national headwear of the Uzbek people. In this regard, it has served as a linguocultural standard. The proverb “*Bosh omon bo‘lsa, do‘ppi topilar*” reflects the Uzbek people’s view that human life, health, and well-being are considered the highest values. It promotes values such as optimism, resilience, and patience toward material losses.

The Uzbek proverbial phraseological unit “*Bosh omon bo‘lsa, do‘ppi topilar*” corresponds to the English phraseological equivalent “*He that hath no head, needs no hat*”. In the English proverb, the lexeme *hat* is used. This lexeme is characteristic of the English linguocultural worldview, in which hats are typically worn by the wealthy, politicians, or aristocrats. At the same time, certain professional hats indicate one’s occupation: *chef’s hat* – for *chefs*, *hard hat* – for *construction workers*, *police hat / firefighter hat* – for *policemen* or *emergency service personnel*. Through this, the English word *hat* signifies not only a piece of clothing, but also a role or responsibility.

According to scientific works, Sherlock Holmes is always depicted wearing a headwear item (a deerstalker hat), which has become a symbol of intellect and observation. In Uzbek, although *hat* can be translated as *do‘ppi, shapka, or bosh kiyim*, its symbolic meanings do not always align with those of the English word.

Somatisms actively participate in the formation of names of rituals and customs. This is evidenced by the frequent use of somatic elements in the names of various ceremonies and traditions in different cultures. For example, such Uzbek ceremonies as *Soch to‘yi* (Hair Ceremony), *Tish to‘y* (Tooth Ceremony), *Oyoq bosdi* or *Oyoq chiqardi*³⁵ (First Steps Ceremony) are among them. In human history, rituals and customs related to childhood have held a special place. Every nation, by celebrating important states (situations) in a child’s life, seeks to integrate them into society, transmit values, and provide psychological preparation.

One such traditional practice in Uzbek linguoculture is the ceremony known

³⁵ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи. Филол. фан. докт. (DSc) диссертацияси. – Бухоро, 2022. – Б.58.

as *Tish to 'yi* (Tooth Ceremony). In English linguoculture, this developmental stage is celebrated symbolically through the figure of *the Tooth Fairy*.³⁶ In North American and British cultures, when a child loses a tooth, they place it under their pillow. *The Tooth Fairy* is believed to visit at night, take the tooth, and leave money or a small gift in its place. This is considered a widely practiced *family custom* among English-speaking communities.

The ethnographer G.P. Snesev³⁷ notes that in Uzbek tradition, a child's first lost tooth was thrown into a place where sheep were commonly kept. When a child's first tooth emerged, it was customary to prepare and distribute *shirguruch* (a sweet rice dish) to elders. This ritual was also referred to as *Tish to 'yi* (Tooth Ceremony). Therefore, in folk speech, a child's first teeth are sometimes referred to metonymically as "*rice*" (*guruch*) or "*birinch*" (*guruch*), demonstrating the use of metonymy in everyday linguistic expression.

The phrase "*to cudgel one's brains*" is more often found in written, literary, and occasionally archaic styles. In contrast, the Uzbek expression "*bosh qotirmoq*" is widely used in everyday spoken language and is considered a modern and universal idiom. Although these phraseological units are close in meaning from both semantic and cognitive perspectives, they differ stylistically, culturally, and lexically.

In the English phrase, the lexeme *brain* is used, whereas the Uzbek equivalent uses the lexeme *bosh* (head). In this context, each people prefers terminology that aligns with their cultural perception. Therefore, the word *head* does not appear in the English version of the idiom. Lexemes that are actively used in everyday life shape the linguistic identity of a language and inevitably appear in the phraseological units that reflect a people's national mentality.

The phrase "*yelkasi chopon ko'rmagan*" literally means "someone whose shoulders have never seen a *chopon* (traditional robe)". In a figurative sense, it denotes a poor, socially unacknowledged person, one who has not experienced respect, hospitality, or familial relations such as in-law connections. It also carries a connotation of low social origin, similar in tone to the proverbial expression "*the unworthy overwhelmed by fortune*". The *chopon* is regarded as a symbol of national attire in Uzbek culture.

In our dissertation, we also identified idioms related to religious belief. During the month of Ramadan, those who fast refrain from eating after the pre-dawn meal (*saharlik*). In colloquial language, this practice is referred to as "*mouth closing*" (*og'iz yopish*) for beginning the fast, and "*mouth opening*" (*og'iz ochish*) for breaking the fast.

One commonly used English idiom is "*to force something down someone's throat*". As a metaphor, it often implies imposing an idea, belief, or action on someone against their will. It is especially prevalent in modern communicative contexts, including politics, advertising, education, and interpersonal relationships.

³⁶ <https://www.123dentist.com/a-brief-history-of-the-tooth-fairy/>

³⁷ Снесарев Г.П. Хорезмские легенды как источник по истории религиозных культов Средней Азии. – Москва: Наука, 1983. – 213 с.

No direct Uzbek proverbial idiom conveying this exact meaning has been identified.

The third chapter of the dissertation is titled **“Peculiarities of Proverbial Phraseological Units Involving the Middle and Lower Parts of the Human Body”**. Phraseological units constitute a rich layer of language that embodies imagery and expresses national and cultural cognition. They reflect the national mentality, worldview, lifestyle, and core values of a people.

In Uzbek language, proverbial phraseological units formed with *yurak* (heart) and its synonyms such as *dil*, *qalb*, and *ko'ngil* are widely used. These expressions, in their metaphorical meanings, convey human emotions, feelings, and other psychological states. For example: *Yaxshi so'z – yurak yog'i, yomon so'z – yurak dog'i* (“A kind word is balm to the heart, a harsh word leaves a scar on it”); *Qozon qorasi ketar, yurak qorasi ketmas* (“The soot of a pot may be cleaned, but not the darkness of the heart”).

In English linguistic culture, proverbial expressions involving the somatism *heart* can describe not only courage, strength, and heroism, but also aspects of a person's inner emotional state. For instance:

Please your eye and plague your heart;

Absence makes the heart grow fonder;

In Uzbek linguoculture, the heart is regarded as an indicator of both physical and emotional conditions. Expressions such as: *Yuragi orqaga tortmoq* – to feel fear (literally, “the heart pulls backward”); *Yuragi ezilmoq* – to feel deep sorrow (literally, “the heart is crushed”); *Yuragi joyiga tushmoq* – to feel relieved (literally, “the heart returns to its place”) are common in everyday speech.

The idiom *yurak hovuchlamoq* (literally, “to clutch the heart in one's palm”) is especially widespread in Uzbek family and social life. It reflects a culturally specific emotional state in which parents, for example, constantly worry about their children. This expression is emotionally and expressively loaded and is often used to enhance the emotive tone of speech.

Thus, *yurak hovuchlamoq* reflects the Uzbek people's rich capacity for emotional expression. It is used to convey states such as anxiety, fear, and concern. Unlike its equivalents in other languages, the idiom involves a vivid physical image *grasping the heart* which amplifies its emotional impact and demonstrates the figurative power of the Uzbek language.

The Uzbek expression *“Qornini yorsa, alif chiqmaydi”* (literally, “If his belly were cut open, not even an *alif* would come out”) refers to a person who is completely ignorant, unaware of both religious and worldly knowledge someone who does not even know the first letter of the alphabet. The word *alif*, the first letter of the Arabic script, shaped as a straight vertical line, is symbolically used here to emphasize total illiteracy and lack of awareness.

The choice of *alif* in this idiom indicates the influence of Islamic culture and familiarity with the Arabic alphabet in the Uzbek linguistic context. This reflects a unique feature of the Uzbek language, where traditional expressions often carry religious and historical connotations.

In English, a widely used somatic idiom is “*to have butterflies in one’s belly*”, which describes a state of nervousness, anxiety, or emotional excitement. Metaphorically, it expresses emotional tension through the bodily sensation associated with the stomach in this case, a fluttering or uneasy feeling.

This idiom is a clear example of how emotional states are often conveyed through somatic imagery in human psychology. In Western linguoculture, internal emotional experiences are frequently externalized through vivid metaphors involving animals, weather phenomena, or motion, which serve as accessible and relatable representations of inner psychological conditions.

In Uzbek culture, the phrase “*belida belbog‘i bor*” (literally, “he has a belt on his waist”) is used to describe a person who is reliable, trustworthy, principled, and morally upright. When assessing someone’s credibility or strength of character, Uzbeks may ask, “*Does he have a belt on his waist?*” symbolically questioning the person’s honor and dependability.

Having a belt on one’s waist connotes a person who is worthy of trust, support, and companionship. The expression “*Belingda belbog‘ing bormi?!*” is sometimes used provocatively to challenge someone’s pride or manhood, often as a form of verbal confrontation that tests a rival’s self-worth or courage.

In Uzbek tradition, the belt (belbog‘) holds cultural significance as a symbol of honor, dignity, and manliness. It is viewed as a mark of personal integrity and moral firmness, representing the values of bravery, responsibility, and respectability.

Proverbial phraseological units involving the lexeme *hand* (or *qo‘l* in Uzbek) are frequently used in both Uzbek and English to describe various aspects of human life, such as work activity, everyday behavior, and interpersonal relationships.

In Uzbek, common examples include: *Yalqovning qo‘li qo‘ynidan chiqmas* (“A lazy person’s hand never leaves his pocket”); *Ikki qo‘l qilgan ishni bir qo‘l qilolmas* (“What two hands can do, one hand alone cannot”).

In English, idioms involving *hand* include: *Don’t bite the hand that feeds you*; *Fortune never comes with both hands full*. In English-speaking culture, the somatism *hand* is often associated with the value of labor and cooperation: *Many hands make light work*; *You can’t milk a cow with your hands in your pants*. These expressions emphasize the practical and communal aspects of work, suggesting that labor shared among many is easier and more effective. In Uzbek culture, labor is seen as a fundamental necessity of life, and the hand is viewed as the primary instrument for realizing that necessity. Without the use of hands, it is impossible to perform physical labor or meet daily needs. This is reflected in proverbs such as: *Mehnatsiz ish bitmas, erinchoqning qo‘li yetmas* (“Without effort, nothing is accomplished, the lazy one’s hand won’t reach it”); *Mehnat qilsang qirga, qaram bo‘lmassan* *qo‘lga* (“If you work hard, you will rise; if not, you will become dependent on others”).

In English, *hand*-based proverbial expressions can also describe moral and social qualities such as honesty, cooperation, and compassion: *One hand washes the other*; *The hand that rocks the cradle rules the world*. These expressions

highlight the symbolic and functional significance of the hand in both physical labor and ethical conduct, demonstrating the role of the body in shaping cultural values across languages.

The expression “*oyoq bosish*” (literally, “to place the foot”) in the Uzbek language is used both in its literal and figurative meanings. In its literal sense, it refers to the first time a healing foot touches the ground after recovery, or to a baby’s first steps. In addition, *oyoq bosish* also refers to a traditional Uzbek custom. During a wedding, when the bride and groom enter the marital chamber (*chimildiq*) for the first time, a ritual called *oyoq bosish* is performed. According to custom, whoever steps on the other’s foot first is believed to become the head of the household. In Islamic – Uzbek tradition, it is natural for the groom to be considered the head of the family. Therefore, the bride gently allows the groom to step on her foot first, but then according to a playful belief - she also manages to step on his, symbolically asserting mutual recognition. This practice represents one of the unique, ancient, and culturally significant customs of the Uzbek people.

In this context, the Uzbek language also includes somatic phraseological units with religious connotations. One such expression is *qo‘lini halollamoq*, which metaphorically refers to the ritual circumcision of a boy. This practice is common among all Muslim communities. After circumcision, a boy’s “hand is purified”, and he is considered a full member of the Muslim faith.

Another religious term is *kalima*, which refers to the Islamic declaration of faith. The phraseological unit *tili kalimaga kelmaslik* (literally, “his tongue does not reach the *kalima*”) denotes the inability to utter the Islamic creed, either physically or spiritually, often symbolizing fear, denial, or inner turmoil.

At the same time, there exist idiomatic expressions in the English language whose Uzbek equivalents are difficult to identify due to cultural and conceptual differences. These instances highlight the deep intertwining of language, culture, and belief systems in the development of somatic phraseology.

In English culture, the number five carries various symbolic meanings, often associated with balance, human experience, nature, knowledge, and completeness. This symbolism is primarily linked to the five human senses: sight, hearing, touch, taste, and smell. The idiom “*a five finger exercise*” may serve as an equivalent to the Uzbek expression “*qo‘ldan keladigan ish*” (a task that is easy to accomplish). In Uzbek culture, the number five also holds symbolic meaning, deeply rooted in religion, social values, and traditional beliefs. Proverbs such as “*Besh panja teng emas*” (“The five fingers are not equal”) and “*Besh qo‘l barobar emas*” (“The five hands are not the same”) reflect the concepts of inequality and diversity among people. Meanwhile, the phrase “*Tilini besh qarich qilmoq*” (literally, “to stretch one’s tongue five spans”) is used to describe talking back or showing disrespect, particularly toward elders or authority figures.

The analysis also revealed phraseological units composed of multiple somatic elements. One example is the English idiom “*to have eyes in the back of one’s head*”. This expression includes the lexical items *eyes* (*ko‘z*), *back* (*orqa*), and *head* (*bosh*), which together construct a metaphorical meaning.

The word *eyes* (ko‘zlar) in this idiom symbolizes awareness and perceptiveness. In this context, it refers to the ability to perceive or sense things not directly visible or in front of oneself. The phrase “*back of one’s head*” (birovning boshining orqasi) refers to a part of the body that is usually out of view, emphasizing the impossibility of seeing everything. Therefore, the idiom conveys a heightened sense of alertness and awareness of one’s surroundings, suggesting that a person can detect even what is not seen.

This idiom is often used to describe someone such as a parent who appears to know what is happening even when they are not watching, exemplifying an intuitive or perceptive sense of others’ actions.

In particular, the idiom “*to have eyes in the back of one’s head*” in English linguoculture is an expressive metaphor that reflects cultural values related to awareness and vigilance in English-speaking societies. While linguistically simple, the idiom is culturally rich, conveying notions of extraordinary perception and responsibility. This expression is difficult to translate directly into Uzbek, as there is no equivalent idiom that literally means “to have eyes in the back.” In Uzbek, the word *ko‘z* (eye) is frequently associated with attention, observation, and awareness, and therefore, functionally equivalent expressions can be used to convey similar meanings.

Although the lexical meaning of *back* (*orqa*) exists in both languages, its figurative use is far less common in Uzbek culture. However, the concept of attentiveness is culturally significant in Uzbekistan as well, especially in relation to elders and respected members of society. Thus, the expression could be adapted in Uzbek through alternative idiomatic constructions.

For instance, idioms involving *ko‘z* (eye) are well-represented in Uzbek, such as *ko‘z quloq bo‘lish* (“to keep an eye on”). However, a more contextually appropriate equivalent for “*to have eyes in the back of one’s head*” might be the idiom *yerning tagida ilon qimirlasa bilmoq* (“to sense even a snake moving beneath the ground”), which conveys extreme perceptiveness and intuition. Among Uzbek idioms formed through multiple somatic elements, one example is *ichagini boshiga salla qilmoq* (literally, “to wrap one’s intestines around one’s head like a turban”). This expression is typically used in verbal confrontations among men and conveys an insult, threat, or expression of disregard. The phrase implies a brutal or exaggerated threat to physically destroy someone to the extent of displaying their internal organs, metaphorically expressing intense hostility. The component *salla* (turban) in this context carries dual imagery: on the one hand, referencing the length of intestines, and on the other, alluding to the traditional Uzbek headwear, thus embedding cultural meaning into a seemingly aggressive idiom.

All languages possess unique characteristics, which are inherently linked to the linguistic worldview and cultural identity of their respective speech communities. As a result, it is often difficult to find exact equivalents for certain phraseological units in other languages. For example, the Uzbek cultural practice of *tying a scarf around a bride’s head* (*kelinning boshiga ro‘mol o‘rash*), which symbolizes modesty and the custom of not leaving the head uncovered, is reflected

in idiomatic expressions that have no direct equivalent in English. Conversely, there are idioms in English that also lack counterparts in Uzbek, due to differing cultural frameworks and conceptual structures.

Observations indicate that both languages do not exhibit equal potential in the formation of phraseological units based on somatic elements. Certain somatisms are highly productive in both languages, for example, *bosh* (head), *qo'l* (hand), *yurak* (heart), and *ko'z* (eye) in Uzbek; and *head*, *hand*, *heart*, and *foot* in English. These body-part lexemes appear frequently in idiomatic expressions, owing to their cognitive salience and metaphorical versatility.

In contrast, some somatic elements such as *tizza* (knee), *kiprik* (eyelash), and *lab* (lip) in Uzbek, or *back*, *cheek*, *liver*, and *lung* in English are far less active in phraseological constructions. These disparities highlight how cultural relevance, metaphorical potential, and communicative frequency shape the development and usage of somatic phraseology across languages.

CONCLUSION

Idioms containing somatic components occupy a distinct place within the linguistic systems of various languages. These idioms reflect a particular nation's worldview, customs, lifestyle, and cultural characteristics. Accordingly, the phraseological units found in Uzbek and English possess both semantic and ethnocultural features. Based on the conducted research, the following conclusions can be drawn:

1. In modern linguistics, studies are increasingly conducted within the framework of the relationship between reality, human cognition, and language. Investigating language and linguistic phenomena from the perspective of the interaction between external and internal factors contributes to a more accurate and effective understanding of the linguistic representation of the world, the ways humans perceive, interpret, and convey knowledge about reality. Such research enriches theoretical discourse in areas related to human cognition, linguistic worldview, and the cultural encoding of experience.

2. In the process of naming new concepts, expressing ideas, or representing various social situations, people tend to create concise yet semantically rich linguistic units. These phraseological expressions are formed with the aim of unveiling different aspects of existing phenomena or conveying entirely new meanings. Such units are, without exception, deeply rooted in the long-standing experiences of a given people, and are readily understood within the cultural and linguistic framework of that nation, ethnic group, or community. Phraseological units not only serve as labels for objects or events, but also carry connotative (stylistic) shades of meaning, often reflecting the speaker's attitude toward the described reality. As such, phraseological meaning occupies a unique and significant place in the semantic system of language, combining both cognitive and emotional-evaluative functions.

3. Unlike other linguistic subsystems, the phraseological sub-system, which possesses an autonomous lexical inventory, is distinguished by units that reflect national-cultural identity, historical-spiritual experience, and emotional-expressive characteristics. At the same time, the phraseological subsystem - like other levels of the language system - demonstrates paradigmatic relations, including synonymy, antonymy, syntactic-semantic variants, as well as syntagmatic valency and derivational potential. These interrelated features collectively form a structured and functionally organized phraseological system within the broader linguistic framework.

4. Phraseological units related to national and cultural life are shaped by a people's unique worldview and are rooted in their customs, festivals, traditional clothing, national cuisine, and other cultural elements. These expressions serve as a linguistic reflection of a nation's distinctive features, capturing culturally specific practices and values. Such phenomena illustrate not only the linguistic distinctiveness of each language, but also the cultural uniqueness and identity of the nation to which the language belongs.

5. In linguoculturology, cultural codes are recognized as one of the essential

components of the linguistic worldview. They represent a system of material signs that symbolically and conditionally reflect national customs, values, and norms in a culturally encoded form. One of the most ancient cultural codes is the somatic code, which is directly associated with parts of the human body. The somatic code encompasses physical attributes, quantitative and qualitative characteristics, intellectual and emotional markers, as well as gestures and bodily movements. These body parts are used metaphorically, allowing for the figurative expression of human experiences, emotions, and perceptions through language.

6. Phraseological units serve as a mirror of language, reflecting a people's culture and values. Therefore, conducting a conceptual and linguocultural analysis of phraseological expressions is crucial for identifying their national and cultural significance. Thematic classifications and the number of proverbs within them differ between English and Uzbek. This variation can be explained by numerous factors, including the distinct historical backgrounds, mentalities, material and spiritual cultures, traditional economies, social and everyday lifestyles, religious beliefs, domestic practices and interpersonal relations, national sentiments, customs, and the geographical location of each nation.

7. Proverbial phraseological units are an integral part of the linguistic system, encapsulating social consciousness, historical memory, moral and aesthetic norms, and elements of national character. These units are typically fixed in form, convey generalized meanings, and often reach the status of aphorisms. They represent a concise and figurative form of oral folk creativity.

8. In both compared languages, the most frequently occurring somatic proverbial phraseological units can be classified into the following semantic groups:

- Perception and cognition (head, eye, ear)
- Emotions and psychological states (heart, chest, belly)
- Social action and interpersonal relations (hand, foot, shoulder, neck)

9. Among somatic proverbial phraseological units, several expressions were identified that exhibit semantic equivalence, structural features, and cultural-mental distinctions. For example, the Uzbek proverb "*Bosh bo'lmasa, tana ojiz*" ("Without a head, the body is powerless") is semantically close to the English expression "*If the head is sick, the whole body suffers.*"

However, expressions such as "*Yurak yurmasa, gavda harakat qilmas*" ("If the heart doesn't beat, the body does not move") have no direct equivalents in English, reflecting differences in folk imagery and underlying cultural mentality.

10. Phraseological units are not merely linguistic phenomena; they represent an accumulated reflection of a people's culture and worldview. A linguocultural approach allows for the analysis of such expressions in relation to national culture, mentality, and moral values. In particular, somatic phraseological units - proverbs and idioms formed on the basis of body part names - embody a nation's concept of the body, its criteria for humanity, and its views on psychological and moral qualities. For instance, in the Uzbek proverb "*Qo'lida kuch bor, yuragida nur bor*" ("He has strength in his hand and light in his heart"),

the hand symbolizes physical power, while the heart represents spirituality and kindness. Similarly, English idioms such as “*cold feet*” (to feel fear) or “*give a hand*” (to help) reflect culturally grounded semantic metaphors based on shared experiences. These proverbs and idioms reveal the inner world, value system, and significance of social relationships within a culture, as encoded through somatic phraseology.

11. In the study of proverbial phraseological units, their actual usage in speech, communicative functions, and pragmatic characteristics are of particular importance. Every phraseological unit - especially somatic idioms - is always used within a specific context and serves a targeted communicative purpose. A pragmatic approach enables the analysis of the roles these expressions play in discourse (e.g., advice, criticism, acknowledgment), their impact on social relationships between speakers, and their emotional and stylistic significance. For example, the English idiom “*put your foot in your mouth*” (to say something inappropriate and create an awkward situation) and the Uzbek expression “*og‘zidan ko‘pigi chiqib ketdi*” (“he spoke rashly or too forcefully”) both carry negative pragmatic connotations, conveying discomfort or impulsiveness in conversation.

12. Somatic component-based proverbial phraseological units represent one of the oldest layers of folk language, and their analysis provides well-grounded insights into the interrelation between language and thought, as well as the systems of culture and consciousness reflected through language. Research in this direction plays a significant role in identifying the semantic and linguocultural peculiarities of phraseological units, conducting comparative studies of intercultural cognition, and most importantly in promoting national identity and self-awareness, while introducing it to other cultures. Such studies carry considerable scientific and practical value.

**НАУЧНЫЙ СОВЕТ PhD.03/24.09.2025.Fil.197.01
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
ТЕРМЕЗСКОМ УНИВЕРСИТЕТЕ ЭКОНОМИКИ И СЕРВИСА
ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

ХОЛБОВА ИРОДА ШУХРАТ КИЗИ

**СОПОСТАВИТЕЛЬНОЕ ИССЛЕДОВАНИЕ ПОСЛОВИЧНЫХ
ФРАЗЕОЛОГИЗМОВ С СОМАТИЧЕСКИМ КОМПОНЕНТОМ В
УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ**

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

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

Термез – 2025

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Научный руководитель:

Маматалиева Навбахор Хужамбердиевна
доктор филологических наук (DSc), доцент

Официальные оппоненты:

Бакиров Поён Уралович
доктор филологических наук, профессор
Жабборов Шерзод Халикулович
доктор философии (PhD) по филологическим наукам, доцент

Ведущая организация:

Каршинский государственный университет

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О.П.Уралова

Председатель Научного совета по
присуждению учёных степеней,
доктор филологических наук, доцент

З.Р.Нармуратов

Учёный секретарь Научного совета по
присуждению учёных степеней,
доктор филологических наук, доцент

Б.Умуркулов

Председатель Научного семинара при
Научном совете по присуждению
учёных степеней, доктор
филологических наук, профессор

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования состоит в выявлении семантических и лингвокультурных особенностей пословично-фразеологических единиц с соматическим компонентом в узбекском и английском языках.

В качестве объекта исследования выбраны пословично-фразеологические единицы с соматическим компонентом в узбекском и английском языках.

Научная новизна исследования заключается в следующем:

доказано, что лингвокультурные особенности фразеологических единиц формировались параллельно этапам человеческой цивилизации, а их семантико-структурная сущность сформировалась под влиянием таких факторов, как история обоих народов, национальный менталитет, материальная и духовная культура, традиционное хозяйство, социально-бытовой уклад, ценности и религиозные убеждения, повседневная жизнь и связи, национальные чувства, обычаи, а также географическое положение стран;

выявлены различия и сходства между пословичными фразеологизмами в сопоставляемых языках, представленными в формах моноэквивалентности, полиэквивалентности, семантической эквивалентности и безэквивалентных фразеологизмов, в контексте выражения темы и ремы высказывания. Так, например, выявлены различия в таких фразеологических единицах, как английское «*to know the way the wind blows*» (знать, откуда дует ветер) и узбекское «*yulduzni benarvon uradigan*» (стрелять в звезду без лука), тогда как сходства проявляются в таких единицах, как английское «*to have smth at one's finger ends*» (знать что-либо как свои пять пальцев) и узбекское «*besh qo'lday bilmoq*» (знать как пять пальцев);

обоснована вторичная значимость таких факторов, как сила – слабость, позитивность – негативность, стилистическая маркированность, градация, историчность, при выборе определителей семантической валентности фразеологических единиц с соматическим компонентом в узбекском и английском языках, где коннотативные и денотативные значения являются первичными;

обосновано, что лингвокультурная специфика соматических фразеологизмов сформировалась на основе повседневного образа жизни, традиций и обрядов, национального менталитета, традиционного хозяйства, социально-бытового уклада, ценностей и религиозных убеждений, путем раскрытия внешних и внутренних образов человека посредством пословично-фразеологических единиц с соматическим компонентом в сопоставляемых языках на основе идеографических групп, таких как детство, старость, здоровье, смерть, богатство, бедность, семейные отношения.

Внедрение результатов исследования. На основе научных результатов и практических предложений, разработанных в процессе исследования

семантических и лингвокультурных особенностей пословично-фразеологических единиц с соматическим компонентом в узбекском и английском языках:

для развития знаний и навыков в области сравнительного литературоведения и сопоставительного языкознания, а также для образцовой организации и укрепления образовательного процесса, результаты были использованы при выполнении проекта PF-201912258 «Создание многоязычной (на узбекском, русском, английском языках) электронной платформы узбекской литературы» в Ташкентском государственном университете узбекского языка и литературы в 2021-2023 годах (Справка Ташкентского государственного университета узбекского языка и литературы от 28 апреля 2025 года № 01/4-1707). В результате разработаны новые направления решения проблем современной лексикологии на основе семантики соматических фразем в узбекском и английском языках и их лингвокультурного анализа;

теоретические выводы о том, что лингвокультурные особенности и семантическая сущность фразем в узбекском и английском языках сформировались под влиянием таких факторов, как история и национальный менталитет обоих народов, материальная и духовная культура, традиционное хозяйство, социально-бытовой уклад, ценности и религиозные убеждения, повседневная жизнь и связи, национальные чувства, обычаи, а также географическое положение стран, и что они возникли параллельно этапам человеческой цивилизации, были использованы при выполнении проекта АМ-ФЗ-201908172 «Создание образовательного корпуса узбекского языка», предназначенного для Ташкентского государственного университета узбекского языка и литературы на 2020-2023 годы (Справка Ташкентского государственного университета узбекского языка и литературы от 12 апреля 2025 года № 01/4-1362). В результате у научных исследователей и студентов появилась возможность сравнивать традиции, обычаи, образ жизни узбекского и английского народов, а также была предоставлена информация профессорам, преподавателям иностранных языков и студентам об увеличении объема научных исследований по таким направлениям, как лингвокультурология, этнолингвистика, касающихся текстов о праздниках, играх, обрядах, устном народном творчестве, занимающих особое место в системе духовных ценностей;

положения, выводы и результаты, полученные в ходе выявления отличительных и сходных сторон пословично-фразеологических единиц в узбекском и английском языках и сравнительного изучения степени их связи

с народной культурой, были использованы при подготовке сценариев передач «Образование и развитие», «Для детей», «Молодежь Узбекистана» телерадиоканала «Узбекистан» Национальной телерадиокомпании Узбекистана (Справка Национальной телерадиокомпании Узбекистана телерадиоканала «Узбекистан» от 7 апреля 2025 года №05-09-431). В результате у научных исследователей и студентов появилась возможность сравнивать традиции, обычаи, образ жизни узбекского и английского народов, а также была предоставлена информация профессорам-преподавателям иностранных языков и студентам об увеличении объема проводимых научных исследований по таким направлениям, как лингвокультурология, этнолингвистика, касающихся текстов о праздниках, играх, обрядах, устном народном творчестве, занимающих особое место в системе духовных ценностей.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы. Объем диссертации – 142 страницы.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo'lim (I часть; part I)

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II bo'lim (II часть; part II)

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"TRASTBANK" XA BANKINING BOSH OFISI, MFO: 00491, INN: 311209934
H/R: 20208000307031406001
Telefon: +998-88-808-21-07