

**NAMANGAN DAVLAT UNIVERSITETI HUZURIDAGI
ILMIY DARAJALAR BERUVCHI №. PhD.03/2025.27.12.Fil.22.03
RAQAMLI ILMIY KENGASH**

NAMANGAN DAVLAT UNIVERSITETI

NURDINBAYEVA NARGIZAXON MAXAMMADJON QIZI

**O‘ZBEK BADIY MATNLARIDA “FARZAND” KONSEPTINING
VOQELANISHI**

10.00.01 – O‘zbek tili

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

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**Contents of Dissertation Abstract of Doctor of Philosophy (PhD) on
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**Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам**

Nurdinbayeva Nargizaxon Maxammadjon qizi

O‘zbek badiiy matnlarida “farzand” konseptining voqelanishi.....3

Nurdinbaeva Nargizaxon Maxammadjon kizi

The realization of the concept of “child” in Uzbek literary texts.....25

Нурдинбаева Наргизaxon Махаммаджон кизи

Реализация концепции “ребенка” в узбекских литературных текстах.....47

E‘lon qilingan ishlar ro‘uxati

Список опубликованных работ

List of published works52

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida ko‘plab yangi innovatsion yondashuvlar asosida fanlararo integratsiyaning vujudga kelishi tadqiqotlarning inson va jamiyatga yo‘naltirilgan ilg‘or tendensiyalarda amalga oshirilishini ta‘minlab kelmoqda. Xususan, zamonaviy tilshunoslikning lingvokulturologiya, kognitiv tilshunoslik, lingvopersonologiya, sotsiolingvistika, pragmalingvistika, sotsiolingvokulturologiya kabi yo‘nalishlarida konseptning shaxs omili bilan uzviy ravishda antropologik nuqtayi nazardan o‘rganilishi samarali ilmiy-amaliy natijalarga olib kelmoqda. Ayni davrda ham lingvistik jarayonlarning mental hamda ijtimoiy jihatlariga e‘tibor qaratilishi tilshunoslikka oid tadqiqotlarning amaliy ahamiyati va samaradorligini ta‘minlashda dolzarblik kasb etmoqda.

Dunyoning yetakchi lingvistik maktablari so‘nggi yillarda o‘z ilmiy dasturlariga jamiyat vakillarining tafakkuri, yashash tarzi, kundalik hayoti, olam haqidagi tushunchalarini o‘zida aks ettirgan konseptlarni turli tamoyil va yondashuvlar asosida o‘rganishni dolzarb vazifalardan biri sifatida kiritib kelmoqda. Konsept – inson (shaxs) – lisoniy birlik tamoyili asosidagi tahlillar orqali tadqiqotlar mazmun-mohiyatiga bog‘liq holatlarga oid ijtimoiy va individual muammolarni aniqlash, turg‘un bo‘lib qolgan masalalarga aniq hamda to‘g‘ri ilmiy-nazariy yechim topish faol tarzda amalga oshirilmoqda. Ayniqsa, konseptni milliy-madaniy va lingvistik jihatdan tavsiflash, uning badiiy matn takomili va nutq vaziyatidagi o‘rnini zamonaviy tilshunoslik metodlari orqali o‘rganish ilmiy-nazariy jihatdan dolzarb zarurat sifatida qaralmoqda.

O‘zbek tilshunosligida keyingi yillarda konsept tadqiqiga bag‘ishlangan ko‘plab ilmiy ishlar amalga oshirildi. Jamiyatimiz hayotida yuz berayotgan tub o‘zgarish va islohotlar natijasida o‘zbek konseptosferasining mundarijasi yanada kengaydi. Buning samarasi o‘laroq, zamonaviy tilshunoslik maktablarida badiiy matnlarda milliy va madaniy xususiyatlarni ifodalagan konseptlar mavzusiga alohida e‘tibor qaratila boshlandi. “O‘zbekiston taraqqiyotining hozirgi yangi bosqichi ana shu jihatlarning barchasini chuqur idrok etib, bu boradagi yondashuv va sa‘y-harakatlarni tubdan o‘zgartirishni talab qilmoqda. Xalqimiz hayotining barcha sohalari qatori fuqarolarimizning ongi va dunyoqarashida jiddiy o‘zgarishlar bo‘lishini taqozo etmoqda”¹. O‘zbek tilshunoslari oldiga qo‘yilayotgan masalalardan biri tadqiqotlarda konseptning konseptual-lingvistik tuzilishini to‘liq, batafsil va mukammal o‘rganish, mavzuga oid ilmiy-amaliy bo‘shliqlarni asosli nazariy ma‘lumotlar bilan boyitish va to‘ldirishdir. Shu bois o‘zbek milliy madaniyatida muhim o‘rin tutgan “farzand” konsepti va uning mazmun ko‘lamida mavjud bo‘lgan umumbashariy tushunchalar, shuningdek, milliy-madaniy, etnik qadriyatlar tabiatini ifoda etuvchi belgilarni leksik-semantik jihatdan tadqiq etish zimmadagi muhim, bajarilishi zarur vazifalardan biridir.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-sonli “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish

¹ Mirziyoyev Sh. Yangi O‘zbekiston taraqqiyot strategiyasi. To‘ldirilgan ikkinchi nashri. – Toshkent: O‘zbekiston, 2023. – B. 7.

chora-tadbirlari to‘g‘risida”gi, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 12-dekabrda 984-son Qarori bilan “Davlat tilini rivojlantirish departamenti to‘g‘risida”gi Nizomi, O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrda PF-5847-sonli “O‘zbekiston Respublikasining 2030-yilgacha oliy ta‘lim tizimini rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi, 2020-yil 6-noyabrda PF-6108-son “O‘zbekistonning yangi taraqqiyot davrida ta‘lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to‘g‘risida”gi Farmonlari, 2020-yil 11-martda 139-sonli “O‘zbek tili va adabiyoti bo‘yicha fundamental va amaliy tadqiqotlar samaradorligini yanada oshirish chora-tadbirlari to‘g‘risida”gi Qarorlari, 2020-yil 29-oktabrda “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi PF-6097-sonli, O‘zbekiston Respublikasi Prezidentining 2025-yil 20-oktabrda “Davlat tilini yanada rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida”gi PQ-308-sonli Qarori va ushbu faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. XX asr o‘rtalari – XXI asr boshlari jahon tilshunosligida konsept tadqiqi bo‘yicha ishlar L.Vaysgerber, E.Sepir, L.Uorf, J.Lakoff, M.Jonson, U.Cheyf, S.A.Askoldov, Y.N.Stepanov, N.I.Jinkin, Y.S.Kubryakova, K.F.Sedov, Y.N.Karaulov, V.A.Maslova, S.G.Vorkachev, N.D.Arutyunova kabi olimlarning tadqiqotlaridan boshlangan.

O‘zbek tilshunosligida konseptning lingvokulturologik, lingvokognitiv va pragmatik xususiyatlari N.Mahmudov, Sh.Safarov, D.Xudoyberganova, B.Mengliyev, H.Ne‘matov, D.Agzamova, R.Ibragimova, O.Hazratqulova, S.Po‘latova, F.Jalolova, N.Abdullayeva va boshqalar ishlarida batafsil yoritilgan. Tadqiqotlarda konsept til egalarining dunyoqarashi va milliy-madaniy belgilarini aks ettiruvchi birlik sifatida o‘rganilgan.

O‘zbek filologiyasida “farzand” konsepti bilan bog‘liq tadqiqotlar monografik planda maxsus o‘rganilmagan bo‘lsa-da, S.Ro‘ziyeva² “bolalar” mikrokonseptini “oila” konseptining tarkibi qismi sifatida tadqiqqa tortgan, turk maqollarida qiz va o‘g‘il farzandning konseptuallashuvi N.Altinboyev³ tomonidan tahlil qilingan.

V.Giyosova⁴ bolalarga murojaat birliklarining milliy va madaniy xususiyatlariga, O.Anorqulova o‘zbek maqollaridagi “bola” tushunchasining semantik munosabatlariga⁵, shuningdek, “oila” konseptini tashkil qiluvchi

² Рузиева С. “Оила” тушунчаси ва унинг инглиз ва ўзбек тиллари маданиятида акс этиши: Филол. фан. фалс. д-ри. (PhD) ... дисс. автореф. – Самарқанд, 2020. – 57 б.

³ Altinboyev N. Turk maqollaridagi “oila” konseptining lingvomadaniy tadqiqi: Filol. fan. fals. d-ri. (PhD) ... diss. – Toshkent, 2024. – 122 b.

⁴ Giyosova V. Bolalarga murojaatni ifodalovchi birliklarning lingvokulturologik tadqiqi: Filol. fan. fals. d-ri. (PhD) ... diss. – Farg‘ona, 2024. – 145 b.

⁵ Anorqulova O. O‘zbek tilida “ota” konseptining lisoniy-kognitiv talqini: Filol. fan. fals. d-ri. (PhD) ... diss. avtoref. – Samarqand, 2023. – 48 b.

uzvlardan biri⁶ sifatidagi assotsiativ jihatlariga to‘xtalib o‘tganlar. G.Rozikova va N.Rahmatova⁷ badiiy adabiyotda “ota” konseptining verballashuvi, ota tomonidan bolalarga nisbatan qo‘llanuvchi nominativ birliklar haqida so‘z yuritadilar. D.Yuldasheva⁸ bolalarga xos matnlarning fonetik-fonologik, leksik-semantik, morfologik, sintaktik-uslubiy, kognitiv-semantik, psixolingvistik va lingvokulturologik xususiyatlarini yoritib bergan. Yuqoridagilarda “farzand” konsepti boshqa konseptlar nuqtayi nazaridan qisman o‘rganilgan bo‘lib, uning badiiy matnda voqelanishi va turli lingvistik vositalar asosida verballashuvi alohida tadqiq obyekt sifatida tahlilga tortilmagan. Mazkur jihat ishning dolzarbligini belgilab beradi.

Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya Namangan davlat universiteti ilmiy tadqiqot ishlari rejasining “O‘zbek tilining sistem-struktur va antropotsentrik tadqiqi” mavzu yo‘nalishi doirasida amalga oshirilgan.

Tadqiqotning maqsadi o‘zbek badiiy matnlarida “farzand” konseptining voqelanishini ochib berishdan iborat.

Tadqiqotning vazifalari:

“farzand” konseptining jahon va o‘zbek tilshunosligida o‘rganilishi, yondashuvlari hamda tamoyillarini tahlil qilish orqali uning semantik, uslubiy mohiyatini ochib berish;

badiiy matnlarda “farzand” konseptining voqelanishida ishtirok etuvchi lingvistik vositalarni ajratish, tasniflash va tahlil qilish;

badiiy matnlarda qo‘llangan “farzand” konseptini ifodalovchi til birliklarining leksik-semantik va uslubiy xususiyatlarini yoritib berish;

“farzand” konsepti bilan bog‘liq paremiologik birliklarda milliy xarakter va mentalitetning ifodalanishini lisoniy jihatdan ochib berish;

“farzand” konseptini tavsiflovchi o‘xshatishlar va murojaat shakllarining funksional-semantik va uslubiy xususiyatlarini aniqlash;

o‘zbek badiiy matnlarida etnografizmlar, xususan, bolalar milliy o‘yinlari leksikasi tahlili orqali farzandga oid milliy-madaniy konseptual maydonning uzviy va o‘ziga xos tabiatini ochib berish.

Tadqiqotning obyekti sifatida G‘afur G‘ulom, Oybek, Said Ahmad va O‘tkir Hoshimov asarlarida qo‘llangan “farzand” konseptini ifodalovchi leksik birliklar, murojaat shakllari, o‘xshatishlar, paremiologik birliklar va etnografizmlar olingan.

Tadqiqotning predmetini o‘zbek konseptosferasi, “farzand” konseptining uslubiy-funksional, milliy-etnik, leksik-semantik va badiiy-uslubiy xususiyatlari tashkil etadi.

Tadqiqot usullari. Tadqiqot mavzusini yoritishda tavsiflash, tasniflash, etimologik, komponent, konseptual, qiyoslash-chog‘ishtirish va leksik-semantik tahlil usullaridan foydalanilgan.

⁶ Anorqulova O. Hozirgi o‘zbek tilida “oila” konseptining lisoniy-kognitiv tahlili: Filol. fan. d-ri. (DSc) ... diss. avtoref. – Samarqand, 2025. – 75 b.

⁷ Rozikova G., Rahmatova N. Badiiy adabiyotda “ota” konseptining verballashuvi / Monografiya. – Farg‘ona, 2022. – 105 b.

⁸ Юлдашева Д. Ўзбек болаларига хос оғзаки ва ёзма матнларнинг антропоцентрик тадқиқи: Филол. фан. д-ри. (DSc) ... дисс. – Фарғона, 2022. – 225 б.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

dunyo va o'zbek tilshunosligida mavjud ilmiy-nazariy qarashlar va yondashuvlar tahlili asosida "farzand" konseptining tarixiy-madaniy taraqqiyot bosqichlari, iyerarxik, ko'p qatlamli semantik-struktural modellari hamda nutqiy-uslubiy realizatsiya mexanizmlari aniqlanib, tizimli ravishda asoslab berilgan;

badiiy matnlarda qo'llangan "farzand" konseptini voqelantiruvchi til birliklarining mazmuniy qatlamlari xalqona qadriyatlar, milliy stereotipik tasavvurlar hamda olamning milliy-lisoniy manzarasini kodlovchi kognitiv bilimlarga asoslanganligi dalillangan;

badiiy matnlarda "farzand" konsepti bilan bog'liq paremiyalar, o'xshatishlar hamda murojaat shakllarida mujassamlashgan milliy xarakter va mentalitetning madaniy asoslari, shuningdek, lingvistik-ekspressiv vositalari konseptual metod asosida ochib berilgan;

badiiy matnlardagi "farzand" konseptini ifodalovchi lingvistik birliklar, etnografizmlar, badiiy ko'chimlar, milliy dunyoqarashning lisoniy ifodalari hamda nutqiy qo'llanish jarayonlaridagi kognitiv, perseptiv, xulosaviy va baholovchi bosqichlar vositasida shakllangan kommunikatsion-konseptual tuzilmalari o'zbek milliy konseptosferasining integrativ in'ikosi ekanligi dalillar bilan isbotlangan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo'yilishi, qo'llanilgan usul va nazariy ma'lumotlarning ishonchli manbalardan olingani, to'plangan materiallar tahlili orqali asosiy ilmiy-nazariy xulosalar chiqarilganligi, o'zbek tilidagi "farzand" konseptining leksik-semantik, badiiy-uslubiy xususiyatlarini tahlil qilishda badiiy matnlarda qo'llangan lingvistik vositalar xalqimizning milliy-madaniy qadriyatlari, marosimlari, dunyoqarashi va mentalitetiga uzviy aloqadorligidan kelib chiqilganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundan iboratki, mazkur ish nazariy tilshunoslik rivojiga hissa qo'shib, badiiy matnda qo'llangan konsept va u bilan bog'liq tushunchalarni aniqlashda, ilmiy tadqiqotlar dasturlarini ishlab chiqish bilan bog'liq dolzarb muammolarga yangi yechimlar bo'ladi. Izlanishlar natijalari tilshunoslikda antropotsentrik paradigma asosida qilinadigan tadqiqotlarni o'rganish va rivojlantirish uchun yangi modellarni ishlab chiqishga imkon beruvchi ma'lumotlar majmui bo'lishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati to'plangan materiallardan kelgusida konseptlarni leksik-semantik, funksional-uslubiy, lingvomadaniy, lisoniy-kognitiv jihatdan o'rganishning tadqiq usullarini belgilashda, kognitiv tilshunoslik, lingvopragmatika, lingvokulturologiya, leksikologiya, zamonaviy lingvistika, matn lingvistikasi va badiiy matnning lisoniy tahlili bo'yicha darslik, o'quv qo'llanma hamda risolalarni yaratishda ko'rinadi, to'plangan materiallar, tadqiqot natijalari mazkur fanlarni o'qitish va bu sohalarga oid nazariy hamda amaliy mashg'ulotlarni o'tishda manba sifatida xizmat qiladi.

Tadqiqot natijalarining joriy qilinishi. O'zbek badiiy matnlarida "farzand" konseptining voqelanishi bo'yicha olingan ilmiy natijalar asosida:

dunyo va o'zbek tilshunosligida mavjud ilmiy-nazariy fikrlar va yondashuvlar tahlili asosida "farzand" konsepti haqidagi ilmiy-nazariy qarashlar, mashhur

adiblarning “farzand” tushunchasini ifodalovchi soʻzni qoʻllashdagi amaliy-ijodiy lingvistik mahorati va pozitsiyalari, mazkur konseptning tarixiy-madaniy davriy taraqqiyoti borasidagi tavsif va tasniflardan davlat ilmiy-texnika dasturlari doirasidagi 2022-2023-yillarga moʻljallangan IL-52 tur-21091433 “Oʻzbek realiyalariga oid maqolalar bazasi platformasini yaratish (Vikipediya elektron ensiklopediyasi mezonlari asosida)” boʻyicha amaliy loyiha doirasida foydalanilgan. (Alisher Navoiy nomidagi Toshkent davlat oʻzbek tili va adabiyoti universitetining 2025-yil 9-sentabrdagi № 01/4-4087-son maʼlumotnomasi) Natijada oʻzbek realiyalariga oid maqolalar bazasi platformasini yaratish, oʻzbek realiyalari maʼnosini izohlashga oid yangi ilmiy-nazariy maʼlumotlar bilan boyitilgan;

badiiy matnlarda “farzand” konseptini ifodalovchi lingvistik birliklarning oʻzbek leksik fondidagi oʻxshatishlar, etnografizmlar, erkalamalar, oʻyin va turli milliy jarayonlardagi lingvomadaniy koʻlami obrazli, badiiy koʻchimlar, hayotiy voqeeliklar, koʻrinishlar asosida uning nutqiy qoʻllanish jarayonlardagi qirralari: anglash, mushohada, xulosalash va hukm kabi kommunikatsion-konseptual asoslariga oid fikrlardan Alisher Navoiy nomidagi Toshkent davlat oʻzbek tili va adabiyoti universitetining 2021-2023-yillarda amalga oshirilgan PZ-2020042022-“Turkiy tillarning lingvodidaktik elektron platformasini yaratish” mavzusidagi amaliy loyihada foydalanilgan. (Alisher Navoiy nomidagi Toshkent davlat oʻzbek tili va adabiyoti universitetining 2025-yil 6-sentabrdagi № 01/4-4025-son maʼlumotnomasi) Natijada dissertatsiyada ilgari surilgan takliflar, tavsiya va xulosalar orqali platforma zaruriy maʼlumotlar bilan boyitilgan;

“farzand” konseptining etimologiyasi, tuzilmaviy va milliy shakllanish evolyutsiyasi, uslubiy xususiyatlari lingvomadaniyatshunoslik, matnshunoslik, stilistika tamoyillari orqali isbotlangan va farzand haqidagi milliy stereotip tasavvurlar qayta koʻrib chiqilgan hamda unga taalluqli bilimlar majmua sifatida oʻrganish muhimligi aniqlangan xulosalardan 2024-2025-yillarda OʻZMTRK “Oʻzbekiston” teleradiokanalining “Bedorlik”, “Ijod zavqi”, “Taʼlim va taraqqiyot”, “Millat va maʼnaviyat” eshittirishlari ssenariylarini yozishda foydalanilgan. (Oʻzbekiston Milliy teleradiokompaniyasining 2025-yil 10-sentabrda № 26-36-1029-son maʼlumotnomasi) Natijada koʻrsatuv va eshittirishlarda milliylik, oʻzbek tili va adabiyotining zamonaviy talqinlari targʻiboti amalga oshirilib, ommabopligi ortgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 5 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarda muhokamadan oʻtkazilgan.

Tadqiqot natijalarining eʼlon qilinishi. Dissertatsiya mavzusi boʻyicha 17 ta ilmiy ish nashr etilgan. Bular Oʻzbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 9 ta maqola, jumladan, 7 ta respublika hamda 2 ta xorijiy jurnallarda oʻz ifodasini topgan.

Dissertatsiyaning hajmi va tuzilishi. Dissertatsiya kirish, 3 asosiy bob, xulosa, foydalanilgan adabiyotlar roʻyxatidan tashkil topgan boʻlib, jami 136 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, muammoning o'rganilganlik darajasi bayon qilingan, tadqiqotning maqsad va vazifalari, obykti hamda predmeti aniqlangan. Tadqiqotning ilmiy yangiligi, natijalarning ishonchliligi, ilmiy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarning amaliyotga joriy etilishi, e'lon qilinganligi, dissertatsiyaning hajmi va tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Zamonaviy tilshunoslikda “farzand” konsepti tadqiqining nazariy muammolari”** deb nomlangan. Mazkur bob ikkita bo'limni o'z ichiga olgan. Bobning 1.1-bo'limi “Konsept tahliliga lingvomadaniy-kognitiv yondashuvlar” deb nomlangan bo'lib, unda rus va o'zbek tilshunosligida konsept bo'yicha qilingan tadqiqotlar, mazkur terminga tilshunoslar tomonidan berilgan ta'riflar, konseptning tushuncha, ma'no, so'z kabi birliklardan farqlanishi yoritib berilgan.

Konsept terminini dastlab rus tilshunosi S.A.Askoldov “Konsept va so'z” (“Концепт и слово”) maqolasida qo'llagan. V.A.Maslovaning yozishicha, XX asrning birinchi yarmigacha ilmiy adabiyotlarda “konsept” tushunchasi termin sifatida qabul qilinmagan. S.A.Askoldovning yuqoridagi maqolasi va shu mavzudagi boshqa chiqishlariga qaramasdan bu masala yetarlicha o'rganilmagan⁹. Mazkur termin rus ilmiy tadqiqotlarida XX asrning 80-yillaridagina paydo bo'lgan. S.A.Askoldov konsept va so'z o'rtasidagi munosabatlar lingvistika va semantikada muhim masalalardan biri ekanligi, konsept insonning dunyoqarashi va tafakkuri bilan bog'liq tuzilma ekanligi haqida fikrlarni ilgari surgan. Uning fikricha, konsept – bu fikrlash jarayonida bizga bir xil turdagi, aniqlanmagan ko'plab predmetlarni ifodalovchi ongdagi tasavvurdir¹⁰. V.I.Karasik va I.A.Sterninlar¹¹ zamonaviy konseptologiyaning ayrim yo'nalishlari, konseptual tadqiqotlar metodologiyasi, rus, ingliz, nemis, fransuz va xitoy tillaridagi konseptlar tahlillarini lug'at shaklida keltiradilar. Yangi tipdagi ushbu lug'at lingvokulturologik konseptologiyaning yutuqlaridan biri sanaladi. T.V.Jerebilo o'z lug'atida konseptga xotira, mental leksikon, konseptual tizim va miyadagi tilning operativ ma'noli birligi¹² sifatida ta'rif beradi. Rus tilidagi tadqiqotlarda konseptning lingvokognitiv xususiyatlariga ko'proq urg'u berilgan va “ma'no, “mazmun”, “tushuncha” hodisalari bilan uzviy bog'liqlikda o'rganilgan.

O'zbek tilshunosligida konsept ta'rifi va uning ma'no mundarijasini tavsiflashda prof. Sh.Safarov ishlari alohida ahamiyat kasb etadi. Uning “Kognitiv tilshunoslik” monografiyasida konseptning lisoniy moddiylishuvi ong va til tizimi o'rtasidagi hamkorlikning mahsuli¹³ ekanligi ta'kidlanadi. Olimning konsept borasidagi nazariy qarashlari “Semantika” monografiyasida ham aks etgan. Manbada yozilishicha, “konsept – murakkab tuzilishli, ammo yaxlit strukturaga

⁹ Маслова В.А. Когнитивная лингвистика: Учебное пособие. – Мн.: ТетраСистемс, 2004. – С. 31.

¹⁰ Асколдов С.А. Концепт и слово. – Ленинград: Academia, 1928. – С. 31.

¹¹ Антология концептов. Под ред. Карасика В.И., Стернина И.А. – Волгоград: Парадигма, 2005. Том 1. – 352 с.

¹² Жеребило Т.В. Словарь лингвистических терминов. Издание 5-е исправленное и дополненное. – Назрань: ООО Пилигрим, 2010. – С. 165.

¹³ Сафаров Ш. Когнитив тилшунослик / Монография. – Жиззах: Сангзор, 2006. – Б. 21.

ega bo‘lgan hodisadir. Uning tarkibida ongning timsol, tushuncha, hissiyotga oid tuzilmalari birlashadi va shu tuzilmalar inson dunyoqarashini aks ettiradigan voqelik tasvir-u tasavvurining asosini tashkil qiladi”, “konsept mundarijasida til sohiblarining dunyoqarashi va boshqa turli milliy-madaniy belgilarning aks topishi muqarrar”¹⁴.

H.Ne‘matov va B.Mengliyevlarning fikricha, konsept mohiyatini tushuncha va so‘z kategoriyalari bilan yaxlit paradigmada, ularning umumiy va farqli jihatlarini tekshirmasdan tushuntirib bo‘lmaydi¹⁵. Jumladan, tadqiqotlarida eskimoslar tilida “qor” va o‘zbeklarda “ot” (hayvon) tushunchasini ifodalovchi so‘zlar misolida konsept va tushunchaning milliy hamda individual tabiatini ochib berishgan. A.Mamatov konsept va lingvokulturema tushunchalarini bir-biridan farqlab, konseptni ong birligi, lingvokulturema esa til birligi sifatida ta’riflagan. Uning fikricha, konsept murakkab strukturaga ega bo‘lib, bir tomondan, tushunchaning barcha qirralarini qamrab olsa, boshqa tarafdin uni madaniyatning bir ko‘rinishi sifatida ifoda etuvchi dastlabki omillar, ya’ni u yoki bu tushunchaning etimologiyasi, tarixi, hozirgi kundagi assotsiativligi, qadr-qimmatliligi, konnotatsiyalarini qamrab oladi¹⁶.

Bobning 1.2-bo‘limi “Tilshunoslikda “farzand” konseptining o‘rganilishi” deb ataladi. “Farzand” tushunchasi barcha xalqlar madaniyatida alohida o‘ringa ega bo‘lib, ota-onaning o‘zidan keyingi qoldirgan bu dunyodagi izi, oilaning bir parchasi, el-yurt tayanchi va qo‘riqchisi sifatida xalq, elatning tarixi, e’tiqodi, marosimlari va madaniyatida o‘z ifodasini topgan. Tilshunoslikda “farzand” tushunchasi bo‘yicha ko‘plab tadqiqotlar amalga oshirilgan. Rus tilshunosligida M.A.Kosicheva, T.S.Babarikina, S.K.Alfalki, A.I.Ashxarava, I.A.Kalyujnaya kabi tadqiqotchilar “farzand” konseptining o‘ziga xos xususiyatlarini leksik, paremiologik va frazeologik vositalar orqali ochib berishgan. M.A.Kosicheva dissertatsiyasida ingliz madaniyatidagi “bola” tushunchasining qadriyat bilan bog‘liq xususiyatlarini, “bola” tushunchasini obyektivlashtiruvchi birliklarni guruhlarga bo‘lib tavsiflagan¹⁷. I.A.Kalyujnaya “bolalik” maqolasida rus va nemis tillaridagi bola bilan bog‘liq tushunchalarning o‘xshash va farqli jihatlarini izohlab bergan. Uning ta’kidlashicha, “bolalik” konsepti “inson” konseptining “yosh” parametri bo‘yicha asosiy bosqichlarini ifodalaydi hamda bola xulq-atvorining o‘ziga xos xususiyatlarini ajratib ko‘rsatgan holda aniqlashtirishni o‘zida aks ettiradi¹⁸.

Turkiy tilshunoslikda ham “farzand” tushunchasi ko‘p tadqiq etilayotgan ishlar sarasiga kiradi. E.T.Tolokova qirg‘iz tilidagi “bola” konseptining lingvokulturologik xususiyatlari tadqiqi bilan shug‘ullangan. U bolalar bilan bog‘liq so‘zlarning konnotativ va emotsional-ekspressiv ma’nolarini, ularning

¹⁴ Сафаров Ш. Семантика / Монография. – Тошкент: Ўзбекистон миллий энциклопедияси, 2013. – Б. 274-279.

¹⁵ Неъматов Х., Менглиев Б., Ботирова А. Тилшуносликнинг фалсафий масалалари / Монография. – Тошкент, 2020. – Б. 49.

¹⁶ Mamatov A. Zamonaviy lingvistika / O‘quv qo‘llanma. – Toshkent: Noshir, 2019. – B. 97.

¹⁷ Косычева М.А. Концепт «child» и средства его реализации в английской лингвокультуре: Автореф. дисс. ... канд. филол. наук. – Самара, 2013. – 23 с.

¹⁸ Калюжная И.А. Детство. Антология концептов. Под ред. Карасика В.И., Стернина И.А. – Волгоград: Парадигма, 2007. Том 5. – С. 225.

paydo bo'lish mexanizmi hamda tabiatini o'rgangan¹⁹. “Qirg'iz tili sinonimlar lug'ati”da berilgan *бала, перзент, туяк, тукум, кулун, чурпө* so'zlari *odamlarning ortida qolgan avlodi* ma'nosini bildiradi. Lug'atda, shuningdek, *bola (бала)* so'zi qushning bolasiga nisbatan ham ishlatilishi qayd etilgan²⁰. Turk tadqiqotchisi Ali Dashman (Ali Daşman) turk va qirg'iz tillarida bola konseptining ifodalanish masalalarini o'rgangan. Uning yozishicha, qirg'izlarda bola yurishni boshlaganda *tuşoo kesüü* marosimi o'tkaziladi. Bolaning ikki oyog'i rangli ip bilan bog'lanadi va so'ngra kesiladi. Yoshi teng bo'lgan bolalar o'rtasida o'tkaziladigan yugurish musobaqasida ularga shirinliklar beriladi. Bu an'ananing Anadoli hududlari ayrim joylarida ham davom etayotganligi kuzatilgan bo'lsa-da, unutilishga yuz tutganligi ham qayd etilmoqda²¹.

O'zbek tilida “farzand” tushunchasi *bola, arzanda, zurriyot, bola-chaqa, bola-baqra, avlod* kabi shaxs otlari; *chaqaloq, go'dak, o'smir, o'spirin* kabi yosh davrlarini nomlovchi otlar; *dilband, nuridiyda, qo'zichoq, toychoq, bo'taloq, qizaloq* kabi ijobiy hamda *xuvari, shaytonvachcha, valad, juvonmarg, haromi, takasaltang* kabi salbiy bo'yoqdorligi kuchli leksemalar; *murg'ak, jajji, mitti, kichik, beg'ubor, sof, toza, o'yinqaroq, sho'x, o'ynoqi, to'polonchi, beqaror, yo'lga kirmagan* (kichik yoshdagi bolalar haqida); *tajribasiz, bo'z, bo'lali, mo'ychinak tishlamagan, ona suti og'zidan ketmagan, mo'ylovi sabza urmagan* (o'rta yoshdagi bolalar haqida) kabi sifat va iboralar bilan birgalikda qo'llanadi.

O'zbek tilshunosligida “farzand” tushunchasi tadqiqiga bag'ishlangan ishlar sirasida bolalarga mo'ljallab yaratilgan “So'z sandiqchasi”²² nomli lug'atni alohida e'tirof etishimiz mumkin. Mazkur lug'atda 700 ga yaqin so'z va ularning ma'nolari sodda hamda tushunarli tarzda izohlangan. “Bolalar assotsiativ lug'ati”²³ esa *stimul so'z – javob reaksiyasi* tipida yaratilgan bo'lib, unda 100 ta stimul so'z bo'yicha maktabgacha yoshdagi (3 yoshdan 7 yoshgacha) bolalar lisoniy xotirasida tiklangan 18000 dan ortiq javob reaksiyasi (assotsiatsiyalar) o'rin olgan. Chunonchi, D.Yuldasheva, S.Ruziyeva, U.Yigitaliyev, F.Uzmanov, V.Giyosova, O.Anorqulova kabi tadqiqotchilar ham o'z ishlarida bolalar mavzusiga murojaat qilishgan. “Farzand” tushunchasi bevosita til egalarining mentaliteti, turmush tarzi va milliy-madaniy tasavvurlari bilan bog'liq bo'lib, tojikcha ot “ota-onaning bolasi” ma'nosini anglatadi (ТЖРС, 406)²⁴. Farzandni tarbiyalash va uni voyaga yetkazish kabi mas'uliyatli vazifalarni bajarish ko'plab xalqlar uchun burch sanaladi, chunki farzand insonning biologik rivojlanish bosqichinigina ifodalab qolmay, jamiyat bilan bog'lanish nuqtasidir. Oilaning to'kisligi farzand bilan

¹⁹ Төлөкова Э.Т. Кыргыз тилиндеги «бала» концепти (лингвомаданият таануу илиминин аспектиси боюнча): Филология илимдеринин кандидаты окумуштуулук даражасын изденип алуу үчүн жазылган диссертациянын автореферати. – Бишкек, 2012. – 30 б.

²⁰ Жапаров Ш., Сейдакматов К., Сыдыкова Т. Кыргыз тилинин синонимдер сөздүгү (оңдолуп, экинчи басылышы) – Бишкек: Бийитик, 2015. – Б. 58.

²¹ Daşman A. Türkçe ve Kırgızcada Çocuk Kavramı Üzerine. Külliye, 4(2), 277-291. DOI: 10.48139/aybukulliye.1338481, 2023. – S. 279.

²² Mahmudov N. So'z sandiqchasi: O'zbek tilining izohli lug'atchasi / – Toshkent: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2016. – 216 b.

²³ Qurbonova M., Misirova D. Bolalar assotsiativ lug'ati. [Matn]: o'quv-uslubiy lug'at / – Toshkent: Bookmany print, 2022. – 164 b.

²⁴ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (Форсча, тожикча бирликлар ва улар билан ҳосилалар). – Тошкент: Университет, 2009. 3-ж. – Б. 232.

o‘lchanadi va bu tushuncha qadriyat darajasiga ko‘tarilib ulug‘lanadi. Farzand o‘zbek mentalitetida ekzistensial qadriyatdir. Qarigan daraxtning o‘rnini yangi ko‘chat egallagani kabi, odamdan farzand qolishi uning hayotining mazmunini tashkil etadi²⁵.

Tadqiqotning **“Badiiy matnlarda “farzand” konseptini voqelantiruvchi vositalarning lisoniy tahlili”** deb nomlangan II bobi uch qismdan iborat bo‘lib, unda “farzand” konseptini tavsiflovchi lingvistik birliklar va ularning leksik-semantik tahlili, o‘xshatish vositasining semantik-struktur xususiyatlari va uslubiy vositalar tahlili amalga oshirilgan. Dissertatsiyaning 2.1-bo‘limi “Farzand” konseptini tavsiflovchi lingvistik birliklar va ularning leksik-semantik tahlili” deb nomlangan bo‘lib, ushbu bo‘limda badiiy matnda qo‘llangan farzand tushunchasi va uni voqelantiruvchi lingvistik vositalar o‘rganilgan. “Farzand” konsepti *“kichik, mayda, uncha katta bo‘lmagan, voyaga yetmagan, yosh”* umumiy semalari mavjud leksik birliklar orqali namoyon bo‘ladi. O‘zbek madaniyatida “bola” tushunchasini anglatuvchi leksik birliklarda milliy xarakter, o‘zbekona dunyoqarash va olam haqida umumiy tasavvurlar aks etadi. “Farzand” konseptini tavsiflovchi lingvistik birliklar quyidagi mazmuniy guruh (to‘da)larga ajratildi:

1) bolalarning yosh davrlarini ifodalovchi so‘zlar: *embrion, homila, chaqaloq, go‘dak, bola, o‘smir, yigit, qiz, o‘spirin*; O‘zbek madaniyatida bolalarning yosh xususiyatlari va o‘sha davr bilan bog‘liq kechadigan psixologik, jismoniy, aqliy rivojlanish jarayonlariga alohida e‘tibor qaratilganligi uchun har bir davr maxsus nomlar bilan ataladi. O‘zbek tilida “farzand” konsepti bevosita “bolalik” tushunchasi bilan bog‘lanadi. Yosh kategoriyasi bo‘yicha qilingan ishlarda *bolaning ona qornidagi davrini nomlovchi terminlar* haqida ma‘lumotlar aks etmagan. Jumladan, *embrion, homila, chaqaloq, go‘dak, bola* kabi otlar bolaning kichik yosh davrlarini ifodalaydi. *Yangi farzand ko‘rganlar, albatta, chaqaloqni uning tizzasiga qo‘yib olishardi.* (S.Ahmad. “Ufq”) *O‘shanda Shamsiddinim yo‘lga kirmagan buvak edi.* (S.Ahmad. “Turnalar”) O‘zbek nutq madaniyatida nafaqat tilning grammatik, leksik, uslubiy jihatlari, balki xalqning muloqot odobi, xulq-atvori va axloqiy qadriyatlari ham aks etadi, shu bois nutq jarayonlarida *homila* so‘zi faol qo‘llanmaydi. Bu so‘zning o‘rnida *gumona, yuk, yangi mehmon, bola, hanpusht* kabi evfemizmlar *yangi tug‘ilgan yoki endi tug‘iladigan bolalarga* nisbatan ishlatiladi. *“Bola”, “go‘dak”* so‘zlari ko‘chma ma‘noda kattalarga nisbatan *“g‘o‘r, ko‘p tajriba ega emas, sodda”* ma‘nolarini ifodalash uchun qo‘llaniladi va bu so‘zlar matnda sarkazm hodisasini yuzaga keltiradi. – *Xotirjam bo‘l, xoinlikni yomon ko‘raman. Lekin o‘zing qanoting chiqmasdan turib uzoqqa uchmoqchisan, bola! Ehtiyot bo‘l, sho‘ng‘ib ketmagin tag‘in.* (O‘.Hoshimov. “Bahor qaytmaydi”) *Bola* so‘zi Alimardonga Anvar tomonidan qo‘llanilgan bo‘lib, bu so‘zda *“g‘o‘r”, “xom”* kabi konnotativ ma‘nolar aks etgan.

2) “bola” semasiga ega bo‘lgan shaxs otlari: *farzand, bola, arzanda, zurriyot, bola-chaqa, bola-baqra, sag‘ir, avlod, shumtaka, tirmizak, tirrancha, churvaqa, urvaqa, norasida, talpinchoq, qiz, o‘g‘il, bolapaqir, qaqildoq, chaqaloq, go‘dak, jujuq, bacha, asrandi, merosxo‘r, voris, nasl, davomchi;*

²⁵ Usmanov F. O‘zbek milliy qadriyatlarining lingvomadaniy aspekti: Filol. fan. d-ri. (DSc) ... diss. – Andijon, 2024. – B. 140.

Shumtaka, tirrancha, tirmizak, zumrasha, shayton soʻzlari toʻpolonchi va shoʻx bolalarga nisbatan qoʻllansa-da, soʻzlar semasida uslubiy maʼno noziklari mavjud. *Shumtaka* – nihoyatda shoʻx, toʻpolonchi bola. (OʻTIL.VI.688.) *Shumtaka, yerda yuravermaysanmi! Ota-bobong qushmidi? Olovday shoʻx, tentakkina bola edi-da.* (Oybek. “Oltin vodiyan shabadalar”) *Tirmizak* qoʻlidan hech ish kelmaydigan yosh, kichkina, gʻoʻr bola²⁶ demakdir. *Tirrancha* soʻzi ham shu maʼnoda qoʻllaniladi. *Mirvali gʻijindi. “Iya, bu tirranchaning ham tili chiqib qopti-ku! Oʻzi nima gap?” – deb oʻyladi. Lekin javob qilmadi.* (S.Ahmad. “Jimjitlik”) *Arzanda* – orzu qilib yetishgan yolgʻiz oʻgʻil yoki qiz; eng sevikli, erka oʻgʻil yoki qiz. (OʻTIL.I.145.) – *Ikrommisan? Tinchmisan, bolam? Arzandaginang oʻynab-kulib yuribdimi? Ke, bitta choy ich!* (S.Ahmad. “Ufq”) Romanda *arzanda* soʻzi orqali Ikromjon va Jannat xolaning yolgʻiz farzandi Tursunboy tasvirlangan. *Arzanda* soʻziga sinonim tarzda *yolgʻizim, yakka-yu yagonam, peshonamga bitganim, bir donam, topgan tutganim* soʻzlari ham qoʻllaniladi.

3) metaforik koʻchim vositasida “bola” maʼnosini bildiruvchi leksemalar: *novda, iz, boʻgʻin, nihol, chiroq, ushoq, kurtak, urugʻ, magʻiz, danak, meva, payvand, ildiz, qarich, parcha, tuyoq, gʻoʻra, davlat, tuxum;*

2.1.1-jadval.

“Bola” semasiga ega boʻlgan leksemalarning metaforik model asosida tahlili

Metaforik model	Leksema	Denotat (lugʻaviy maʼno)	Referent (real obyekt)	Hosila maʼno
“Oʻsimlik → inson (farzand)”				
	Novda	Daraxatning yangi shoxchasi	Oʻsib kelayotgan butoq	Yosh, yangi
	Nihol	Yosh daraxt	Yangi oʻtqazilgan koʻchat	Hali yetuk boʻlmagan
	Gʻoʻra	Pishmagan meva	Oʻrikning pishib yetilmagan hosili	Tajribasi yoʻq
	Payvand	Oʻsimlik tanasiga ulangan qism	Yangi ulangan oʻsimlik qismi	Ota-onaga bogʻlangan, payvasta
	Boʻgʻin	Novdaning qismi	Oʻsimlikning boʻlakka boʻlingan qismi	Bir davr kishilarining nasli
	Urugʻ	Oʻsimlik urugʻi	Oʻsimlik doni	Bir ajdodning avlodi
	Danak	Urugʻdan chiqqan hosil	Oʻsimlikning magʻiz va poʻchoqdan iborat qismi	Farzand, nevara
	Magʻiz	Oʻsimlik mevasidagi yegulik qism	Danak magʻzi	Eng qimmatli, qadrli
	Meva	Oʻsimlik hosili	Daraxt mevasi	Nasl davomchisi
“Qush → inson (farzand)”				
	Tuxum	Embrion rivojlanayotgan qatlam	Qush tuxumi	Nasl, avlod, zurriyod
	Joʻja	Parranda bolasi	Tovuq bolasi	Himoyaga muhtoj, kichik
“Predmet → inson (farzand)”				
	Ushoq	Mayda boʻlak	Non boʻlagi	Kichik, mayda
	Qarich	Uzunlik oʻlchovi	Qoʻl oʻlchovi	Boʻy-basti kichik
	Chiroq	Yoritish asbobi	Yoritish qurilmasi	Davom ettiruvchi
	Iz	Belgi	Nishon, asar	Ota-onadan qolgan zurriyod

Metaforik koʻchim bir predmet nomi boshqa predmet yoki narsa nomiga ular oʻrtasidagi oʻxshashlik, yaqinlik va bogʻliqlik asosida koʻchishidir. Metaforik

²⁶ Hojiyev A., Nurmonov A., Zaynobiddinov S. va boshq. Hozirgi oʻzbek tili faol soʻzlarining izohli lugʻati. – Toshkent: Sharq, 2001. – B. 256.

model – bu til egalarining ongida mavjud bo‘lgan tushunchaviy sohalararo aloqadorlik bo‘lib, bunda bitta sohaga taalluqli freymlar tizimi (soha-manba) boshqa soha (soha-nishon)ning tushunchaviy tizimini shakllantirishda asos vazifasini o‘taydi²⁷. “Farzand” so‘zi “yosh”, “yangi”, “g‘o‘r”, “bola”, “bo‘lak”, “mayda”, “yetilmagan” semalariga ega bo‘lgan leksemalarni konseptuallashtirishda ishtirok etadi. Tahlillarimizda keltirilgan badiiy metaforalar ta’sirchanlik va ifodaviylikni ta’minlagan va “o‘simlik→inson (farzand)”, “qush→inson (farzand)”, “predmet →inson (farzand)” metaforik model asosida o‘rganilgan.

Danak so‘zi *ko‘chma* bola, farzand (O‘TIL.I.759) ma’nolariga ega. “*Mevasidan danagi shirin*”, “*Danagidan mag‘zi shirin*” maqollarida “*meva*”, “*danak*”, “*mag‘iz*” so‘zlari ramziy ma’noda *farzand*, *bola*, *nevara* ma’nolarini ifodalagan. “*Bolaginamning bolasi – qandak o‘rik donasi*” maqolidagi *qandak* – o‘rik, jiyda kabi so‘zlarga qo‘shilib, ularning u qadar yirik bo‘lmaydigan, kamsuv, ammo sershira navini bildiradi. (O‘TIL.IV.44.) *Qandak* o‘rikning shirinligi, shakl jihatdan kichikligi *bolaga*, *nevaraga* o‘xshatiladi.

4) “bola” semasiga ega bo‘lgan somatizmlar: *jigar*, *ko‘z*, *qarog‘*, *suyak*, *pusht*, *tomir*, *qon*, *jon*, *tirnoq*, *bag‘ir*; *Jigar* so‘zi *ko‘chma* eng yaqin kishi, tug‘ishganday yaqin birodar; farzand (O‘TIL.II.644)ni bildiradi. *Jigarimni bag‘rimdan uzib, qo‘lingizga beryapman. Xor qilmang, zor qilmang, jon bolam.* (S.Ahmad. “To‘y kechasida”) Mazkur somatizm *jigargo‘sha*, *jigarband*, *jigarpora* so‘zlari tarkibida qo‘llanadi. *Jigar* deb ayrim o‘rinlarda yaqin do‘st yoki aka-ukalarga murojaat qilinadi. *Tirnoq* ko‘pincha farzandsizlik holatini ifodalashda, oddiy nutqda qo‘llanadi²⁸. *Qarog‘* 1. *esk.* Ko‘z qorachig‘i: ko‘z. 2. (*1-sh. Egallik shaklida* – qarog‘im) O‘zidan yosh shaxsga murojaatda yaqin munosabatni bildirish uchun qo‘llaniladi: nuri diydami, chirog‘im. (O‘TIL.IV.70) “So‘z latofati” kitobida farzandni *qarog‘im* deyilishi, bolani ko‘z qorachig‘iga tenglash deyarli barcha turkiy tillarga xos²⁹ ekanligi aytib o‘tilgan.

5) “bola” semasiga ega bo‘lgan leksemalarning “jins” jihatdan zidlanishi: “o‘g‘il” – “qiz”; *O‘g‘il* so‘zi izohli lug‘atda quyidagicha ma’nolarga ega: ayn. o‘g‘il; er jinsidagi farzand (o‘z ota-onalariga nisbatan); (faqat 1-sh. egallik qo‘shimchasi bilan) Farzandi tengi shaxsga nisbatan murojaat shakli. (O‘TIL.VI.487.) Shuningdek, “Devonu lug‘otit turk”da og‘ul – o‘g‘il; o‘z o‘g‘li bo‘lmasa ham, er bolalarga o‘g‘il deydilar³⁰ tarzida izohlangan. *Trest boshlig‘i hayhaylab unga yopishdi: – Yoshlik qilmang, o‘g‘lim, shaytonga hayf bering.* (O‘.Hoshimov. “Qalbingga quloq sol”) “*Qiz*” so‘zi *qizcha*, *qizaloq*, *ojiza*, *qaqildoq*, *qaqajon*, *bo‘roz*, *bolig‘a*, *bo‘yqiz*; shevalarda esa *duxtar*, *to‘nbichar*, *holva* shaklida ishlatiladi. Yangi tug‘ilgan bolaning jinsi aniqlash maqsadida nutqimizda o‘g‘il yoki holva so‘zlari qo‘llanadi. Qiz unashilganda, kuyov tomonidan qiz tomonga yuboriladigan sovg‘alarga holva qo‘shib yuborish odat bo‘lgani uchun (O‘TIL.II.414) qiz farzandlarni *holva* deb ataladi. – *Holva muborak bo‘lsin, inim. Xotining to‘tidedek qiz tug‘di.* (S.Ahmad. “Ko‘zlarimga o‘t bor edi”)

²⁷ Махмараимова Ш. Ўзбек тили метафораларининг антропоцентрик тадқиқи (номинатив аспект) / Монография. – Термиз: Сурхон-нашр, 2020. – Б. 22.

²⁸ Ҳожиёв А. Ўзбек тили синонимларининг изоҳли луғати. – Тошкент: Ўқитувчи, 1974. – Б. 207.

²⁹ Воҳидов Э. Сўз латофати. – Тошкент: О‘zbekiston, 2014. – Б. 59.

³⁰ Махмуд Кошғарий. Туркий сўзлар девони (Девону луғотит турк). Уч томлик. – Тошкент, 1960. 1-т. – Б. 103.

6) “tengdoshlik” ma’nosini ifodalovchi leksemalar: *tengdosh, tengqur, bo’ydosh, yoshdosh, hamqur, bo’yinsa, teng-to’sh*; Ushbu birliklar “yoshi teng” ma’nosiga ega bo’lib, ham kattalar, ham kichik yoshdagilarga, shuningdek, jonivor va narsa-predmetlarga nisbatan ham ishlatiladi³¹. *Bundan tashqari bironta tengquring bo’lmasa, sirdoshing bo’lmasa, eshitadigan gaplar sarrof hindining abosi – kiyimiday bo’yi boshingdan bir gaz oshiq gaplar.* (G’.G’ulom. “Shum bola”)

7) oiladagi mavqeyiga ko’ra bir-biri bilan zidlanuvchi leksemalar: “*to’ng’ich*” – “*o’rtancha*” – “*kenja*”; *To’ng’ich* birinchi farzandni bildiradi va *ilk, bosh, katta* so’zlari bilan almashinib qo’llaniladi. “Qutlug’ qon” romanida “*birinchi qaldirg’och*” so’zi ko’chma ma’noda Gulnorning to’ng’ich farzandiga nisbatan qo’llanilgan. *Shoshmang, u hali birinchi qaldirg’och, keyinroq orqa-o’ngingizni ukalar, singillar bilan to’ldiradi u.* (Oybek. “Qutlug’ qon”) Qaldirg’och ko’chma biror narsaning paydo yoki sodir bo’lish belgisi; boshlab beruvchi, darakchi (O’TIL.IV.31) ma’nosini anglatadi. To’ng’ich farzand birinchi qaldirg’ochdek oilaga ilk quvonch xabarini olib kelganligi uchun ham shunday nom bilan ataladi. *Kenja* so’zining tub ma’nosini E.Shukur shunday izohlagan: “Oiladagi eng oxirgi farzand ma’nosini anglatgan “*kenja*” so’zi qadimgi davrlarda “*kechki*” degan ma’noni bildirgan. Bu odamning oxirgi hosili ma’nosida mantiqqa to’g’ri keladi. Xakaslar tilida ham bu so’z “*kechki*” ma’nosini bildiradi³². *Bir vaqtlar ayasi kenja ukasiga alla aytayotganida quloq solib o’rganib olgan.* (O’.Hoshimov. “Alla”)

8) “serfarzand” semasiga ega bo’lgan leksemalar: *bir etak bola, ayolmand, uvali-juvali*; *Bir etak bola* biror ayol yoki oilaning bolasi ko’pligini bildiradi. (O’TIL.II.72) – *Opang bir etak bola bilan o’ralashib qoldi. Mana buyog’iga nevaralar ham ko’paypti.* (S.Ahmad. “Nazm chorrahasida”) *Ayolmand* oilali, bola-chaqali, bola-chaqasi ko’p (O’TIL.I.199) ma’nolarini bildiradi. *Tuppa-tuzuk ayolmand kosibning bolasi edim. Zamon chappasiga ketdi.* (G’.G’ulom. “Mening o’g’rigina bolam”)

9) “farzandsiz” semasiga ega leksemalar: *bolasiz, farzandsiz, befarzand, zurriyotsiz, bepusht, naslsiz, qisir, tirnoq gadosi, beiz, tumsa, tirnoqqa zor*;

Shuningdek, badiiy matnlarda “*farzandsiz*” ma’nosiga ega bo’lgan *bola ko’rmagan, farzandi yo’q, farzand yuzini ko’rmagan, pushti kuygan* birikmalar ham qo’llangan. *Tumsa* so’zi tug’maydigan, ko’chma hosilsiz, hech narsa unib-o’smaydigan (O’TIL.V.419) ma’nolarini anglatadi. *Menam tirnoqqa zor tumsa xotin emasman.* (O’.Hoshimov. “Ikki eshik orasi”) *Tirnoq gadosi* farzandga zor odam. (O’TIL.II.176) Matnlarda o’g’il gadoyi shaklida qo’llangan. *Mulla Shoshqol domlaning beshta bo’yga yetgan, qaddi barkamol, saydovutday-saydovutday qizlari bo’lsa ham, bittagina o’g’ilning gadoyi edi.* (G’.G’ulom. “Farzandi solih”)

10) “ota-onasiz” semasiga ega leksemalar: *yetim, sag’ir, gulyetim, shumyetim, tirik yetim, chin yetim, chala yetim, ijtimoiy yetim, yetim-yesir, bepadar, onasiz, ota-onasiz, o’lik yetim. Yetim-yesir* so’zidagi *yesir* eri o’lgan, ersiz qolgan beva

³¹ Mahmudov N va b. O’zbek tili sinonimlarining izohli lug’ati. – Toshkent: G’afur G’ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B. 392.

³² Эшқобил Ш. Бобо сўз изидан. (Сўзлар билан сўзлашув). – Тошкент: Mashhur-press, 2018. – Б. 85.

xotin; beva, tul (O‘TIL.VI.177)ni bildiradi. *Yetim va yesir so‘zi birgalikda yetim bolalar ma’nosida qo‘llaniladi. Ko‘z oldimda tirikchilik deb harom-xarishdan hazar qilmagan, yetim-yesirning haqini seskanmay bemalol hazm qilib ketaveradigan bir kimsa paydo bo‘ldi.* (S.Ahmad. “Buqalamun bilan uchrashuv”) *Shumyetim* – onasi vafot etib, otasi bilan qolgan yetim bola. *Bu yil – o‘n yettinchi yilning ko‘klamida onamizdan ham ajralib, shumyetim bo‘lib qoldik.* (G‘.G‘ulom. “Mening o‘g‘rigina bolam”) “Ikki eshik orasi” romanida *o‘lik yetim* jumlasini qo‘llangan: *Zo‘ra menga bitta nevara tug‘ib berganida mana shu qilmishi uchun o‘z qo‘lim bilan chopib tashlardim. Nevaramni tirik yetim qilganidan ko‘ra, o‘lik yetim qilib o‘zim boqardim.* (O‘.Hoshimov. “Ikki eshik orasi”) Tadqiqot obyekti bo‘lgan “farzand” konsepti va uni ifodalovchi lingvistik vositalarning mazmun ko‘lami kengligi til egalari mentaliteti, xususan, madaniyati va kundalik hayotidagi qimmatini hamda qadriyat darajasining yuqoriligidan dalolat beradi.

2.2-bo‘lim “Farzand” konseptini tavsiflovchi o‘xshatish vositasining semantik-struktur tahlili” deb nomlangan. Badiiy matnlarning ta’sirchanligi va ifodaviyligini ta’minlashda *o‘xshatish, jonlantirish, mubolag‘a, grotexs, ko‘chim, kichraytirish, kinoya* kabi vositalardan foydalaniladi. Badiiy matnlarda bolalarning tashqi ko‘rinishi, xarakteri, ruhiyati va ichki olamini ta’sirchan va esda qolarli tarzda tasvirlovchi o‘xshatishlar vazifasiga ko‘ra quyidagicha guruhlariga ajratiladi:

1. Tana-a’zolari tasvirlovchi o‘xshatishlar: a) bosh qismida joylashgan a’zolari ifodalovchi o‘xshatishlar: *munchoqday ko‘z, mushtdek bosh, popukdek qosh-ko‘z, tush surtilgandek quyuy kipriklar, zulukdek qora qoshlar, jodidek og‘iz, jag‘, tish, qoqilmagan namatdek bashara;* b) tananing qolgan qismlarini ifodalovchi o‘xshatishlar: *nav-niholdek gavda, alpdek qomat, erigan qo‘rg‘oshindek badan, toyloqdek bo‘y, tiqmachiqday oyoq;* O‘zbek madaniyatida bolalarning ko‘zlarini rangi va shaklini *munchoq, charos (uzum navi), qora gilosga* o‘xshatiladi. O‘zbek mentaliteti stereotiplariga ko‘ra chiroyli ko‘zlar dumaloq, qora ko‘zlardir³³. *Atrofdan munchoqdek ko‘zlarini qadab, ajib tomosha ko‘rayotgandek turgan jiyanlari oldida hislariga erk berishdan o‘zini tiydi.* (S.Ahmad. “Jimjitlik”)

2. Tashqi ko‘rinishni tasvirlovchi o‘xshatishlar: *pahlavondek, qo‘chqordek, guldek, lochindek, to‘tidedek, chumchiqday, quyondek, g‘unchadek, zig‘irday, so‘laqmonday;* Kattalarning *ko‘zi mening chumchiqday o‘g‘limga, yana bir qancha og‘zi bo‘sh kambag‘alga tikilibdi.* (Oybek. “Qutlug‘ qon”) Bolalarning tashqi ko‘rinishini ifodalagan *chumchiqday* o‘xshatishi “*juda kichik*”, “*ozg‘in*” ma’nolariga ega, lekin bu o‘rinda “*bechora*” konnotativ ma’nosi voqelangan.

3. Harakatlarni ifodalovchi o‘xshatishlar: *chumoliday g‘ivirlamoq, shamolday aylanmoq, chigirtkadek sakramoq, yeldek yugurmoq, o‘qdek otilib kirmoq, inidan mo‘ralagan qaldirg‘ochdek boshini chiqarmoq, koptokdek otilib tashqariga chiqmoq, jilov solinmagan asov jiyrondek shataloq otib yurmoq, zinadan chiqqan itdek narvonga tirmashmoq; Zinadan chiqqan itdek to‘rt oyoqlab narvonga tirmashib tomga chiqdim.* (G‘.G‘ulom. “Shum bola”) Harakatni ifodalovchi

³³ Усманов Ф. Ўзбек тилида ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. фалс. д-ри. (PhD) ... дисс. – Тошкент, 2020. – Б. 95.

zinadan chiqqan itdek o‘xshatishi komponentida bolaning yashash uchun kurashi, qo‘rquv aralash qochishi tasvirlangan.

4. Turli vaziyatlardagi holatlarni ko‘rsatuvchi o‘xshatishlar: *gadodek nochor, buzoqdek baqraymoq, it quvlagan tulkiday holdan toymoq, devorga suyab qo‘ygan kurakdek serrayib turmoq, xumga qamalgan yumrunday, qassobning qo‘liga tushgan biqqigina quyondek osilib qolmoq, to‘rvasini yo‘qotgan gadoydek talmovsiramoq; It quvlagan tulkiday holdan toygan edim.* (G‘.G‘ulom. “Shum bola”) *It quvlagan tulkiday* o‘xshatishi orqali charchoq, holsizlik ifodalangan. *Tulki* o‘zbek xalq tafakkurida *ayyorlik, chaqqonlik, tadbirkorlik, ishni ko‘zini bilish, ehtiyotkorlik* kabi ma‘nolar bilan voqelanadi. Qishloq joylarida uylarga kirib qolgan tulkilarni itlar anchagacha quvib ta‘qib qilishadi. Ta‘qib natijasida tulkingning olazarak va o‘ta charchab qolgan holatini misol qilish orqali bolaning ham lohasligi, madori yo‘qligi jonli tasvirlangan.

5. Xarakterni tasvirlovchi o‘xshatishlar: *olovday (sho‘x), simobday (beqaror), qo‘ydek (yuvosh).* *U ham kichkina, olovday bola edi.* (Oybek. “Qutlug‘ qon”) *Olovday* ko‘chma g‘ayrati ichiga sig‘maydigan, yuragida o‘ti bor, jo‘shqin. (O‘TIL.III.477) Tabiatan sho‘x, quloqsiz va to‘polonchi bolalarning xarakteriga nisbatan *olovday* o‘xshatishi qo‘llangan. “*Farzand/bola/qiz/yetim/o‘g‘il*” etalonli o‘xshatishlardan kattalarning bolalarga xos xatti-harakati, fe‘l-atvori, qiliqlarini o‘quvchining ko‘z o‘ngida yaqqol ifodalash va yengil kulgi yoki kinoya hosil qilish uchun foydalaniladi. Mazkur o‘xshatishlar milliy-madaniy konnotatsiyasida *xursand, quvonch, hasrat, qayg‘u, sakramoq, irg‘ishlamoq, yig‘lamoq, erkalanmoq, ermak qilmoq, kulmoq, ko‘tarmoq, unutmok, arazlamoq, o‘ng‘aysizlanmoq, shovqin-suron qilmoq, tarqalmoq, qumsamoq, erkin bo‘lmoq, bukilmoq, injiqlik qilmoq, serraymoq, gerdaymoq, bo‘zraymoq, javdiramoq, yupatmoq, gapirmoq* kabi konnotativ ma‘nolari ifodalangan. *Mamag‘voy jo‘ja o‘g‘irlab qo‘lga tushgan boladay o‘ng‘aysizlandi.* (G‘.G‘ulom. “Mamag‘voy tushundi”) Bolalar yoshligida juda ham bebosh bo‘lishadi. Ko‘pincha o‘g‘rilik, chaqimchilik kabi nomaqbul ishlarni qilishadi. Hikoyada Mamag‘voyning noqulay ahvolga tushganligi *jo‘ja o‘g‘irlab qo‘lga tushgan boladay* o‘xshatishi orqali ifodalangan. *Qovog‘ining peshayvoni tushib ketgan, to‘g‘ri gapga ham tersayib javob berar, mechkay kasalga uchragan bolalarday injiq edi.* (G‘.G‘ulom. “Shum bola”) Matnda *mechkay* so‘zi *raxit* kasali ma‘nosida qo‘llangan va “*injiq*” konnotativ ma‘nosi ushbu kasallik nomi bilan ochib berilgan.

“Farzand” konseptini ifodalovchi uslubiy vositalar tahlili” yoritilgan 2.3-bo‘limda so‘zlovchining shaxsiy munosabatini ifodalovchi emotsional-ekspressiv bo‘yoqdor so‘zlarning semantik va uslubiy xususiyatlari tahlil qilingan. Ekspressiv-emotsional leksik qatlamga mansub so‘zlar o‘zining “stilistik pasportiga” ega bo‘ladi. Ular yo ijobiy yoki salbiy munosabat ifodalash bilan ikkiga ajraladi³⁴. “Farzand” konseptini voqelantiruvchi uslubiy vositalar emotsional-ekspressiv bo‘yoqdorligi kuchli bo‘lgan leksemalar bilan ifodalangan va ular baho semasiga ko‘ra bir-biridan farqlanadi.

³⁴ Акбарова З. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2007. – Б. 16.

2.3.1-jadval.

“Farzand” konseptini ifodalovchi emotsional-ekspressiv bo‘yoqdor so‘zlarning baho semasiga ko‘ra farqlanishi

Ijobiy bo‘yoqqa ega bo‘lgan so‘zlar:	Salbiy bo‘yoqqa ega bo‘lgan so‘zlar:
<i>dilband, nuridiyda, ovunchoq, ishongan (suyangan) tog‘im/bog‘im, norasida, girgitton, tentagim, jinnivoy, azamat, boyoqish, tirgovuch, jon bolam, jigargo‘sham, jigarbandim, ko‘zimning nuri, munchog‘im</i>	<i>valad, haromi, oqpadar, itvachcha, itemgan, it o‘g‘li, it qizi, jinqarcha, padarkush, xinzir, tirik tovon, bachchag‘ar, kazzob, bepadar, juvonmarg, xuvvari, chandir, shpana, nonko‘r, qora peshona, olato‘g‘onoq, lo‘livachcha, ablah, takasaltang, bachajish, shayton, o‘zbilarmon, bema‘ni, dardisar, ahmoq, bezori</i>

Salbiy bo‘yoqdor leksema so‘zlovchining borliq hodisasiga salbiy munosabatini ifodalaydi va ular sememasida salbiy munosabatni ifodalovchi sema bo‘rtib turadi³⁵. Salbiy bo‘yoqqa ega bo‘lgan so‘zlarda kishilarning *nafrat, g‘azab, mensimaslik, yomon ko‘rish, qarg‘ish, kesatish* kabi emotsiyalari aks etadi. Salbiy bo‘yoqqa ega bo‘lgan so‘zlar badiiy matnda ijobiy bo‘yoqdor so‘zlarga nisbatan ko‘p o‘rinni egallagan hamda haqorat va kamsitish so‘zlar (vulgarizmlar), so‘kish yoki koyishni bildiruvchi so‘zlar, qarg‘ish ma‘nosida qo‘llanuvchi so‘zlar va antropominantlar bilan ifodalangan so‘zlarga bo‘lib tasniflangan. *Shayton* leksemasi so‘kish yoki koyishni bildiruvchi so‘z bo‘lib, *ko‘chma sho‘x*, o‘ynoqi (O‘TIL.VI.611-612) ma‘nolariga ega. *Shayton* so‘zining asosiy ma‘nosida uning ayyorligiga ishora beruvchi ma‘lum tushuncha mavjud, lekin bolalarga nisbatan ishlatilganda bu so‘zga ishora ko‘rinmaydi³⁶. – *Voy shayton, uxlamaganmiding?! – dedi opam qaddini rostlab.* (O‘.Hoshimov. “Dunyoning ishlari”) *Shayton* so‘zi qiz bolalarga nisbatan ham qo‘llanganda *sho‘x, quv, o‘ynoqi* ma‘nosini bildiradi: – *Senga kulish bo‘lsa-a, shayton qiz? – Ko‘ylagining etagini lippaga qistirgan ayasi tog‘ora ko‘tarib kirib oxurga qo‘ydi.* (O‘.Hoshimov. “Shamol esaveradi”) *Badbaxt ko‘chma* “Yaramas, ablah, shafqatsiz” ma‘nosidagi haqorat, qarg‘ishni ifodalaydi. (O‘TIL.I.227) *Bilasanmi, badbaxt bola, otang birovniki deb ariqdan oqib kelgan olmaga ham tegmadi!* (S.Ahmad. “Chinor”) *Oqpadar* 1 Juda qattiq gunohi, nojo‘ya xatti-harakati uchun otasi (ota-onasi) oq qilgan, la‘natlangan, yuz o‘g‘irgan farzand (o‘g‘il yoki qiz). 2 *so‘k. ayn. la‘nati.* (O‘TIL.III.508) *Oqpadar* bo‘lgan farzandning ikki dunyosi kuyib, xalq orasida yuzi shuvut bo‘ladi.

Ijobiy bo‘yoqqa ega so‘zlarda so‘zlovchining *ijobiy hissiy munosabati* ifodalanadi. *Tirgovich ko‘chma* qo‘llab-quvvatlaydigan, yordam beradigan kuch; ishonchli himoyachi, tayanchiq (O‘TIL.V.285)ni bildiradi. *Endi unga tirgovich kerak. O‘zing tirgovich bo‘l unga. Begona emas, o‘z otang.* (S.Ahmad. “Otalar”) *Tirgovich* so‘zi *suyanchiq, yordamchi* ma‘nosida qo‘llangan. *Tentak* so‘ziga *-im* egalik qo‘shimchasi, *voy, ey* kabi undovlarni birlikda qo‘llash orqali qo‘shimcha emotsionallik hosil qilinadi. – *Qayoqlarda yurgan eding, bolam? Ko‘zim ochiq paytlarda qayoqlarda eding, tentagim?* (S.Ahmad. “Jimjitlik”)

³⁵ Сайфуллаева Р. ва бошқалар. Ҳозирги ўзбек адабий тили / Ўқув қўлланма. – Тошкент, 2006. – Б. 105.

³⁶ Шамсиддинов Х. Сўзлар функционал-семантик синонимларининг шаклий ва маъновий табиати. – Тошкент: Университет, 2008. – Б. 5.

“Badiiy matnlarda “farzand” konseptini verballashtiruvchi birliklar realizatsiyasi” masalalariga bag‘ishlangan III bobda “farzand” konseptining verballashuvida “farzand” semali murojaat shakllarining funksional-semantik xususiyatlari, “urf-odat”, “o‘yin” semali etnografizmlarning lingvistik-madaniy va badiiy-uslubiy xususiyatlari yoritilgan.

Tadqiqot ishining 3.1-bo‘limi “Farzand” semali murojaat shakllarining funksional-semantik xususiyatlari” deb nomlangan. Mazkur faslda badiiy matnlarda bolalarga nisbatan qo‘llanuvchi murojaat shakllarining funksional-semantik tahlili va gender jihatidan farqlanishi haqida ma‘lumotlar berilgan. Bolalarni erkalashni ifodalovchi murojaat shakllarida “erkalash”, “kichraytirish”, “hurmat”, “achinish”, “kamsitish” ma‘nolari mavjud, shuningdek, *muhabbat, mehr, shafqat, jonkuyarlik, g‘amxo‘rlik* kabi tuyg‘ular aks etadi va ushbu birliklar gender jihatidan o‘g‘il yoki qiz bolalar murojaat shakllariga bo‘linadi.

3.1.1-jadval.

Bolalarga nisbatan qo‘llanuvchi murojaat birliklarining gender jihatdan farqlanishi va turli leksik vositalar bilan ifodalanishi

O‘g‘il bolalarga nisbatan ishlatiladigan murojaat shakllari	Qiz bolalarga nisbatan ishlatiladigan murojaat shakllari
Shaxs otlari bilan ifodalanishi:	
<i>o‘g‘ilcha/toy/jon, ota o‘g‘il (ota o‘g‘li), yigitcha, polvon, o‘g‘lon, sayoqtoy, daydi, chiroq</i>	<i>oyim, qizaloq, puchug qiz, puchatoy, oymomo, qaqildoq, qaqajon, oyimtilla, ona qizim, oyparcha, oyimposhsha (oyposh)</i>
Hayvon yoki jonzot nomlari bilan ifodalanishi:	
<i>qo‘zichoq, babachoq(shevada), bo‘taloq, uloqcha</i>	
<i>arslon (sher), qulun, targ‘il, xumpar, kuchuk, maymuncha, toychoq, xo‘tik, echki</i>	<i>qulun, quyoncha</i>
Parranda yoki qush nomlari bilan ifodalanishi:	
<i>jo‘ja, polapon, jish, chug‘urchug</i>	
<i>burgut, shunqor, jo‘jaxo‘roz, mashak</i>	<i>lochin, olato‘g‘onoq, qaldirg‘och</i>
Shirinlik nomlari bilan ifodalanishi:	
<i>shakar, novvot, asal, qand</i>	
–	<i>holva, popuk, pashmak, parvarda</i>
Non va non mahsulotlari nomlari bilan ifodalanishi:	
<i>bo‘g‘irsoq, bulochka, ushoq, batonchik</i>	
–	<i>kulcha, shirmon</i>
Rang nomlari bilan ifodalanishi:	
<i>qoravoy, mallavoy</i>	<i>oppog‘im, oppoq qizim</i>
Ekspressivligi kuchli bo‘lgan so‘zlar bilan ifodalanishi:	
<i>do‘mboq, kichkintoy, erkatoy, bijildoq, mittivoy</i>	
Meva nomlari bilan ifodalanishi:	
<i>oq o‘rik, qandak o‘rik</i>	

O‘zbek kundalik hayotida chaqaloqlarga “xunuk”, “junbosh”, “qoravoy”, “xumpar”, “xuvari”, “kal” kabi salbiy bo‘yoqdorligi kuchli bo‘lgan so‘zlar bilan murojaat qilish yoki xunuk ismlar qo‘yish qadimiy e‘tiqodlar bilan bog‘liqdir. E.Begmatovning fikricha, chaqaloqqa xunuk ismlar qo‘yish ikki maqsadni ko‘zda tutadi. Birinchidan, bolani xunuk ism bilan atash orqali yovuz kuchlarni chalg‘itish, adashtirish, ikkinchisi, bolani ko‘z tegishidan, yomon ko‘zdan

(nazarlardan) asrash³⁷. Hayvon yoki jonzot bolalari nomlarida “yosh”, “bola”, “kichik”, “himoyasiz”, “kuchsiz” semasi mavjud bo‘lganligi uchun bolalarga murojaat shakli sifatida qo‘llaniladi. *Toyloq* kichkina toy, toycha va erka, erkatoiy (faqat bolalarga nisbatan) (O‘TIL.V.372)ni bildirib, badiiy matnda *yetim toylog‘im, toyloqqinam, toyloqlarim* shakli qo‘llaniladi. – *Ha, yetim toylog‘im, qaysi go‘rlarda besar-u somon yo‘qolib ketding. Yetimning otasi ko‘p deganlar.* (G‘.G‘ulom. “Shum bola”) *Qulun* 1. Otning bir yoshgacha bo‘lgan bolasi. 2. (*1-sh.egalik shaklida*) O‘g‘il bolalarni erkalatish yoki erkalatib murojaat qilish shakli (O‘TIL.IV.276) va *quluntoy, quluncha* deb ham ataladi. *Qulun* so‘zi qizlarga nisbatan ham qo‘llaniladi: *Bu qiz Mamaniyoz akaning qo‘ng‘ir sochli arzandasi, qora ko‘zli quluni, o‘n yoshli qizi – Netay edi.* (G‘.G‘ulom. “Netay”) Bolalarni hayvon nomlari bilan erkalash, murojaat qilish o‘zbek xalq madaniyatining tabiat bilan uyg‘unligini ko‘rsatadi.

Tadqiqotning 3.2-bo‘limi “Urf-odat” semali etnografizmlarda “farzand” konseptining lingvistik-madaniy ifodasi” deb atalgan. Badiiy matnlarda qo‘llangan etnografizmlar *tug‘ilish bilan bog‘liq birliklar* (beshik, beshik to‘yi, chilla, alla), *bola tarbiyasi va parvarishga oid birliklar* (cho‘miltirish, qorin sochini olish, erkalash so‘zlari, ko‘z tegishidan asrash), *odob-axloq bilan bog‘liq birliklar* (otanonaga, kattalarga hurmat ko‘rsatish, ajdodlar merosini asrash kabilar) bilan ifodalanadi. Bolalar bilan bog‘liq marosimlar chaqaloqning tug‘ilishi bilan bog‘liq marosimlar, chilla davri, chilla davridan so‘ng o‘tkaziladigan marosimlar, chaqaloqning vafoti bilan bog‘liq marosimlarga bo‘lib tahlil qilingan. Chilla davrida o‘tkaziladigan *ism tanlash, aqiqa, cho‘miltirish, beshik tayyorlash, beshik to‘yi, kulcha olib qochish, tirnoq olish, qorin sochini olish* kabi marosimlar o‘ziga xos bosqichga ega bo‘lib, ularning tub ildizlari o‘zbek xalqining qadimiy e‘tiqod va diniy qarashlariga borib taqaladi. *Beshik to‘yi* yoki *aqiqa* – oiladagi to‘ng‘ich farzandni ilk marotaba beshikka solish marosimi: “*O‘ziyam, beshikmisan beshik! Ustiga cho‘g‘dek qizil gavrapo‘sh yopilgan, gavrapo‘sh chetlariga chaqaloqning ko‘ylakchalari, ishtonchalari, ukpar qadalgan do‘ppisi chatib qo‘yilgan... Xotinlar alla aytib, uyga yo‘l olishdi. Abduvali ikkimiz ergashib kirdik. Birpasda mehmondorchilik boshlandi. Hamma-hamma bilan Parcha xola shinniga non botirib uryapti. Taxmon oldida Lazakat xola yangi beshikka boshqatdan joy sola boshladi*”. (“Ikki eshik orasi”, 218-b) Bolalar ilk bor yura boshlaganda oyog‘ining orasidan qand yoki choyni “qadami qutlug‘ bo‘lsin” deb sochiladi. Xalq orasida ko‘pincha bu marosimni “*oyoqchiqdi*” deb ataladi. Chaqaloqlarni onalar beshik qo‘shig‘i sanaluvchi *alla* aytib uxlatishgan. Alla orqali ona o‘zining bolaga bo‘lgan mehr-muhabbatini ko‘rsatgan. O‘.Hoshimov “Alla” hikoyasida allaning umumbashariy hodisa ekanligini tasvirlab bergan. Hikoyada qahramon *alla* qo‘shig‘ini qabriston yaqinida go‘rkovning kelinidan, uyida onasidan, o‘tovda qirg‘iz ayolidan, Kislovodskda sibirlik ayoldan eshitadi. Barchasida yoshlik chog‘laridagi shirin orziqish va iliqlikni tuyadi. S.Ahmadning “Alla” hikoyasida esa o‘z baxtini o‘zi kaltak olib quvlagan Ozodaning achchiq ko‘z yoshlari, afsuslanishlari bilan baxtli ayolning orzu-umidlari, bolasiga baxt, ulug‘ istiqbol tilaklari *alla* orqali ifodalangan.

³⁷ Бегматов Э. Исmlарнинг сирли олами. – Тошкент: Ўзбекистон, 2013. – Б. 60.

Dissertatsiyaning 3.3-bo‘limi “O‘yin” semali etnografizmlarda ifodalangan “farzand” konseptining badiiy-uslubiy tahlili” deb nomlangan bo‘lib, unda bolalar o‘yin folklori bo‘yicha qilingan tadqiqot ishlari, badiiy matnda qo‘llangan bolalar milliy o‘yinlarining badiiy-uslubiy tahlili, ular leksikasida mavjud bo‘lgan milliy-madaniy semalar, o‘yinlar nomlanishi, milliy o‘yinchoqlar haqida ma’lumotlar keltirilgan. Bolalar o‘yinlarining muayyan bir qismi bevosita qadimgi odamning o‘z turmush tarzini badiiy talqin etish ehtiyoji tufayli bevosita mehnat qilish jarayonida shakllangan. “Shum bola” qissasida ijtimoiy-madaniy hayotning o‘ziga xos tasvirini ko‘rsatish maqsadida *soqqa quvar, bekinmachoq, gan qo‘yar, mushuk-sichqon, quvlashmachoq, kurash, oq terakmi, ko‘k terak, yong‘oq o‘yini, qushim boshi, chillak, oshiq* kabi ko‘plab o‘yinlar keltirilgan. Qissada tasvirlangan o‘yinlarda shahar ko‘chalari va mahallalari tasviri, nomlanishi, tarixi, tabiati, o‘sha davri muhiti bilan bog‘liq bo‘lgan bolalik manzaralari, bolalarning zavq-u shavqi ifodalangan. “Bolalik xotiralarim” qissasida kichik Musaning tilidan so‘zlab berilgan hikoyalarda bevosita o‘yinlar ishtirok etadi. “*O‘yinning ham xillari ko‘p: kattalar oshiq, chillak o‘ynaydi, biz, kichiklar, tol kesib, ot qilib minamiz-da, tor ko‘chaning changini burqiratib chopamiz; charchashni bilmaymiz. Tol otni bezashda o‘rtoqlarimdan qolishmaslikka tirishaman, o‘zimcha turli popuklar, shokilalar yopishtiraman. Bolalardan birortasi tegsami, hayiqmay yoqalashib ketaveraman*”. (“Bolalik xotiralarim”, 18-b) Bolalar ermak qilib kuchuk, bedana, xo‘roz, kaklik urishtirib o‘ynashgan. *Qishda ba‘zan kuchuk urishtirib o‘ynashni ham odat qilganmiz. Kuchuklarning biri og‘zi-burni qon bo‘lib qochadi, shunda biz tinamiz. Sho‘xmiz*”. (“Bolalik xotiralarim”, 63-b) “Bahor qaytmaydi” qissasidagi “*Chirchira*” o‘yini badiiy tasvir vositasi sifatida keltirilgan. Muqaddam o‘zidan uzoqlashib ketayotgan Alimardonni chirchiraga o‘xshatadi. Shunday qilib, bolalar o‘yinlari badiiy va tarixiy qimmatga ega, chunki o‘yinlarda uzoq tarix, milliy urf-odat va marosimlar aks etgan.

XULOSA

1. Konsept jamiyat vakillarining dunyoqarashi, tafakkuri va kundalik hayoti bilan bog‘liq bo‘lib, o‘zida madaniyat va milliy xarakterni aks ettiradi. Shuningdek, konsept – ong birligi, til egalarining ongida mavjud tushunchalarni verbal va noverbal vositalar bilan voqelantiradi. Konseptning kognitiv, pragmatik, madaniy, sotsiologik xususiyatlari insonlar tarixiy-madaniy jarayonlarining ifodasi bo‘lib, xalqning maishiy turmushi bilan bir qatorda e‘tiqodlarida, milliy xarakterida o‘z aksini topadi.

2. “Farzand” konseptining mavzu ko‘lami tarix, jamiyat va oila bilan bog‘liqdir, xususan, o‘zbek madaniyatida milliy stereotip, milliy qadriyat va milliy mentalitet bilan uzviy aloqador hamda uning ajralmas qismi sanaladi. Farzand nafaqat nasl davomchisi, balki ilmiy meros, oilaviy an‘ana va madaniy qadriyatlarni kelgusi avlodga yetkazuvchi asosiy bo‘g‘in sifatida alohida o‘ringa egadir.

3. “Farzand” konseptini ifodalovchi birliklar o‘zbek konseptosferasining katta qismini o‘z ichiga oladi. O‘zbek xalqining tafakkurida “farzand” tushunchasi

“oila/uyning asosi”, “ota-ona “chirog‘i”ni yoquvchi”, “oila quvonchi va quyoshi”, “ajdod va avlodni bir-biri bilan bog‘lovchi bo‘g‘in”, “nasl davomchisi”, “Vatan qo‘riqchisi”, “ota-onaga suyanch, yupanch, tirtak, ovunch” kabi ma‘nolar bilan konseptuallashadi.

4. O‘zbek tilida “farzand” konseptining asosini tashkil qilgan birliklar yosh davrlarini bildiruvchi so‘zlar, “bola” semasiga ega bo‘lgan shaxs otlari, metaforik ko‘chim vositasida “bola” ma‘nosini bildiruvchi so‘zlar, “bola” semasiga ega bo‘lgan somatizmlar, “jins” jihatidan zidlanuvchi leksemalar, “tengdoshlik” ma‘nosini ifodalovchi so‘zlar, oiladagi mavqeyiga ko‘ra bir-biri bilan graduonimik zidlanuvchi leksemalar, “serfarzand”, “farzandsiz”, “ota-onasiz” semasiga ega bo‘lgan so‘zlar kabi guruhlariga bo‘linib, mazkur guruhlar semantikasida konseptning individual, madaniy semalari ham yuzaga chiqadi.

5. “Farzand” konsepti bilan bog‘liq murojaat shakllarida ko‘tarinki ruh, hurmat, ovutish, allalash, e‘zozlash, suyish, o‘ynoqilik, ulug‘vorlik, tantanavorlik kabi ma‘nolar aks etadi va ular shaxs otlari, hayvon yoki jonzot nomlari, parranda yoki qush nomlari, shirinlik nomlari, non va non mahsulotlari nomlari, rang nomlari, ekspressivligi kuchli bo‘lgan so‘zlar, meva nomlari bilan ifodalanadi. Badiiy matnlarda bolalarga nisbatan qo‘llanuvchi ayrim murojaat shakllari kamsitish yoki koyishni emas, balki yovuz kuchlardan himoyalash va yomon nazar (ko‘z tegishi)dan asrash vazifalarini bajaradi.

6. “Farzand” konsepti doirasidagi salbiy bo‘yoqdor leksemalarda so‘zlovchining borliq hodisalariga, kishilarga nafrat, mensimaslik, yomon ko‘rish, norozilik, qarg‘ish, jahl, kesatq, g‘azab, achchiqlanish kabi shaxsiy his-tuyg‘ulari aks etadi. Ijobiy bo‘yoqdor so‘zlarda esa farzandni suyish, uning qadr-qimmatini, baxti uchun qayg‘urish kabi munosabatlar ifodalanadi.

7. Badiiy matnlarda bolalarning tashqi ko‘rinishi, xarakteri, ruhiyati va ichki olamini ta‘sirchan hamda esda qolarli qilish uchun o‘xshatishdan foydalaniladi. Semantik motivi tabiat tasvirlari, hayvon nomlari, abstrakt tushunchalar, milliy-madaniy birliklar bilan ifodalangan o‘xshatishlar vazifasiga ko‘ra tana-a‘zo, tashqi ko‘rinish, harakat, holat va xarakterini ifodalovchi o‘xshatishlarga bo‘linadi.

8. Badiiy matnda “farzand/bola/qiz/yetim/o‘g‘il” etalonli o‘xshatishlar kattalarning bolalarga xos xatti-harakati, fe‘l-atvori, qiliqlarini o‘quvchining ko‘z o‘ngida yaqqol ifodalash va yengil kulgi yoki kinoya hosil qilishda foydalaniladi. Mazkur etalonli o‘xshatishlarning milliy-madaniy konnotatsiyasida *xursand, quvonch, hushyorlik, sergaklik, hayronlik, erkinlik, hasrat, erkalash, injiqlik, xijolat bo‘lmoq, yig‘lamoq, ermak qilmoq, kulmoq, unutmoq, arazlamoq, orom topmoq, yupatmoq, taskin bermoq, tarqalmoq* kabi konnotativ ma‘nolar aks etgan.

9. Bolalar bilan bog‘liq etnografizmlar chaqaloqning ona qornidagi davridan boshlab uning vafotiga qadar o‘tkaziladigan marosim nomlarini o‘z ichiga oladi. Har bir marosim urf-odat, qadriyat darajasiga ko‘tarilib, madaniy va etnografik jihatdan yuksak qiymatga ega bo‘lib boradi. Badiiy matnlarda alla onaning o‘z bolasiga bo‘lgan mehr-muhabbatini ko‘rsatuvchi, baxt, umid, quvonch, shu bilan birga achchiq afsus, nadomat, yo‘qotilgan hayot mazmunini ifodalovchi timsol vazifasini bajargan.

10. “O‘yin” semali etnografizmlar xalqning madaniy hayoti, yashash sharoiti, turmush tarzi, milliy dunyoqarashi, e’tiqodi bilan bog‘liq holda yaratilgan bo‘lib, ularning kelib chiqishi, mazmuni, ijro xususiyatlari madaniyat, etnografiya, tarix, tilshunoslik, etnomadaniyat bilan chambarchas bog‘liq bo‘ladi.

**SCIENTIFIC COUNCIL №. PhD.03/2025.27.12.Fil.22.03
ON AWARDING OF ACADEMIC DEGREES AT
NAMANGAN STATE UNIVERSITY**

NAMANGAN STATE UNIVERSITY

NURDINBAEVA NARGIZAKHON MAKHAMMADJON KIZI

**THE REALIZATION OF THE CONCEPT OF “CHILD” IN UZBEK
LITERARY TEXTS**

10.00.01 – Uzbek language

**DISSERTATION ABSTRACT FOR THE DEGREE DOCTOR OF PHILOSOPHY
AT PHILOLOGICAL SCIENCES (PhD)**

Namangan – 2026

The theme of the doctoral (PhD) dissertation was registered by the Supreme Attestation Commission under the Ministry of Higher Education, Science and innovation of the Republic of Uzbekistan under B2024.2.PhD/Fil3714

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INTRODUCTION

(annotation of the dissertation for the Doctor of Philosophy (PhD))

The relevance and necessity of the topic of the dissertation. In world linguistics the emergence of interdisciplinary integration based on numerous innovative approaches has been ensuring that research is carried out in advanced trends oriented toward the human being and society. In particular, in such areas of modern linguistics as linguoculturology, cognitive linguistics, linguopersonology, sociolinguistics, pragmalinguistics, sociolinguoculturology, the study of the concept from an anthropological point of view in conjunction with the personal factor leads to effective scientific and practical results. At the present stage, attention to the mental and social aspects of linguistic processes remains highly relevant in ensuring the practical significance and effectiveness of linguistic research.

In recent years, leading linguistic schools around the world have incorporated into their research agendas the study of concepts that reflect members of society's worldview, way of life, everyday practices, and perceptions of reality, treating this as one of the priority tasks and approaching it from various principles and methodological perspectives. Through analyses based on the principle of concept – individual (person) – linguistic unit, research has been actively directed toward identifying social and individual issues related to the content and structure of studies, as well as toward providing clear and theoretically sound solutions to long-standing problems. In particular, the characterization of concepts from national-cultural and linguistic perspectives, and the examination of their role in artistic textual development and speech situations through modern linguistic methods, are regarded as a theoretically significant and urgent necessity in contemporary linguistics.

In recent years, numerous scholarly studies devoted to the investigation of concepts have been carried out in Uzbek linguistics. As a result of the profound changes and reforms taking place in the life of our society, the content of the Uzbek conceptsphere has expanded significantly. Consequently, contemporary linguistic schools began to pay special attention to the topic of concepts that express national and cultural characteristics in literary texts. “The current new stage of Uzbekistan's development requires a deep understanding of all these aspects and a radical change in approaches and efforts in this regard. It requires serious changes in the consciousness and worldview of our citizens, as well as in all spheres of our people's life”¹. One of the tasks facing Uzbek linguists is to conduct comprehensive, detailed, and thorough studies of the conceptual-linguistic structures of the concept in research, as well as to enrich and fill the scientific and practical gaps related to the topic with well-grounded theoretical information. Enriching and filling scientific and practical gaps in the topic with sound theoretical information. Therefore, one of the important and necessary tasks is to conduct a lexical-semantic analysis of the concept of “child,” which occupies a significant place in Uzbek national culture, as well as the universal notions within

¹ Mirziyoyev Sh. Yangi O'zbekiston taraqqiyot strategiyasi. To'ldirilgan ikkinchi nashri. – Toshkent: O'zbekiston, 2023. – B. 7.

its semantic scope and the features that express the nature of national-cultural and ethnic values.

This dissertation serves, to a certain extent, in the implementation of the tasks outlined in the following legislative and regulatory documents: the Decree of the President of the Republic of Uzbekistan No. PF-5850 dated October 21, 2019, “On Measures to Significantly Enhance the Authority and Status of the Uzbek Language as the State Language”, the Regulation on the “Department for the Development of the State Language” approved by the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 984 dated December 12, 2019, the Decree of the President of the Republic of Uzbekistan No. PF-5847 dated October 8, 2019, “On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030”, the Decree No. PF-6108 dated November 6, 2020, “On Measures to Develop Education, Upbringing, and Science in Uzbekistan in the New Era of Development”, the Resolution No. 139 dated March 11, 2020, “On Measures to Further Improve the Efficiency of Fundamental and Applied Research in Uzbek Language and Literature”, the Decree No. PF-6097 dated October 29, 2020, “On Approval of the Concept for the Development of Science until 2030”, the Presidential Resolution No. PQ-308 dated October 20, 2025, “On Additional Measures for the Further Development of the State Language” as well as other relevant normative-legal documents related to this field.

Compliance of the research with the priority areas of the republican science and technology development. The dissertation was completed in accordance with the priority area of the republican science and technology development I. “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state”.

The level of study of the problem. The research on concepts in world linguistics from the mid-20th century to the early 21st century began with the works of scholars such as L.Weisgerber, E.Sapir, B.L.Whorf, J.Lakoff, M.Johnson, U.Cheif, S.A.Askoldov, Y.N.Stepanov, N.I.Zhinkin, Y.S.Kubryakova, K.F.Sedov, Y.N.Karaulov, V.A.Maslova, S.G.Vorkachev, N.D.Arutyunova.

In Uzbek linguistics, the linguocultural, linguocognitive, and pragmatic features of the concept have been examined in detail in the works of N.Mahmudov, Sh.Safarov, D.Khudoyberganova, B.Mengliev, H. Ne’matov, D.Agzamova, R.Ibragimova, O.Hazratqulova, S.Pulatova, F.Jalolova, N.Abdullaeva and others. In the research, the concept has been studied as a unit that reflects the worldview of its speakers and national-cultural signs.

Although issues related to the concept of “child” have not been specifically investigated in Uzbek philology at the monographic level, S. Ruziyeva² examined the “children” microconcept as a constituent component of the “family” concept, while the conceptualization of daughters and sons in Turkish proverbs was

² Рузиева С. “Оила” тушунчаси ва унинг инглиз ва ўзбек тиллари маданиятида акс этиши: Филол. фан. фалс. д-ри. (PhD) ... дисс. автореф. – Самарқанд, 2020. – 57 б.

analyzed by N. Altinboyev³. V.Giyosova⁴ examined the national and cultural characteristics of forms of address used toward children, while O.Anorqulova, in certain sections of her work, focused on the semantic relations of the concept of child in Uzbek proverbs⁵, as well as its associative aspects as one of the constituent elements of the “family” concept⁶. G.Rozikova and N.Rahmatova⁷ analyzed the verbalization of the “father” concept in fiction, addressing the nominative units employed by fathers in reference to their children. D.Yuldasheva⁸ explored the phonetic-phonological, lexical-semantic, morphological, syntactic-stylistic, cognitive-semantic, psycholinguistic, and linguocultural features of child-centered texts. In the studies mentioned above, the “child” concept has been examined only partially from the perspective of other concepts, its realization in a literary text and its verbalization based on various linguistic means have not been analyzed as a separate object of study. This gap determines the relevance and significance of the present research.

The connection of the research with the plans of scientific and research work of the higher educational institution where the dissertation was completed. The dissertation was carried out within the framework of the scientific and research work plan of Namangan State University, the topic “System-structural and anthropocentric study of the Uzbek language”.

The purpose of the research is to reveal the occurrence of the concept of “child” in Uzbek literary texts.

The objectives of the research:

the study of the concept of “child” in world Uzbek linguistics, revealing its semantic and methodological perspective through an analysis of all the possibilities of the world;

to identify, classify, and analyze linguistic means involved in the realization of the concept of “child” in literary texts;

to illuminate the lexical-semantic and stylistic characteristics of the language units expressing the concept of “child” used in literary texts;

to linguistically explore the expression of national character and mentality in paremological units related to the concept of “child”;

to identify the functional-semantic and stylistic characteristics of the similes and forms of address describing the concept of “child”;

to reveal the integral and distinctive nature of the national-cultural conceptual field related to the child through the analysis of ethnographisms particularly the vocabulary of children’s traditional games in Uzbek literary texts.

³ Altinboyev N. Turk maqollaridagi “oila” konseptining lingvomadaniy tadqiqi: Filol. fan. fals. d-ri. (PhD) ... diss. – Toshkent, 2024. – 122 b.

⁴ Giyosova V. Bolalarga murojaatni ifodalovchi birliklarning lingvokulturologik tadqiqi: Filol. fan. fals. d-ri. (PhD) ... diss. – Farg‘ona, 2024. – 145 b.

⁵ Anorqulova O. O‘zbek tilida “ota” konseptining lisoniy-kognitiv talqini: Filol. fan. fals. d-ri. (PhD) ... diss. avtoref. – Samarqand, 2023. – 48 b.

⁶ Anorqulova O. Hozirgi o‘zbek tilida “oila” konseptining lisoniy-kognitiv tahlili: Filol. fan. d-ri. (DSc) ... diss. avtoref. – Samarqand, 2025. – 75 b.

⁷ Rozikova G., Rahmatova N. Badiiy adabiyotda “ota” konseptining verballashuvi / Monografiya. – Farg‘ona, 2022. – 105 b.

⁸ Юлдашева Д. Ўзбек болаларига хос оғзаки ва ёзма матнларнинг антропоцентрик тадқиқи: Филол. фан. д-ри. (DSc) ... дисс. – Фарғона, 2022. – 225 б.

The object of the study was taken as lexical units, reference words, similes, paremiological units, and ethnographisms expressing the concept of “child” used in the works of Gafur Gulom, Oybek, Said Ahmad, and Otkir Hoshimov.

The subject of the study is the Uzbek conceptsphere, the stylistic-functional, national-ethnic, lexical-semantic and artistic-stylistic features of the concept of “child”.

Research methods. The methods of descriptive, classification, etymological, component, conceptual, comparative and lexical-semantic analysis were used to illuminate the research topic.

The scientific novelty of the research is as follows:

based on the analysis of scientific and theoretical perspectives and approaches existing in world and Uzbek linguistics, the historical and cultural development stages of the concept of “child” have been identified, along with its hierarchical, multi-layered semantic-structural models and mechanisms of discursive-stylistic realization, all systematically substantiated;

in literary texts, the semantic layers of linguistic units that represent the concept of “child” are grounded in folk values, national stereotypical perceptions, and cognitive knowledge encoding the national-linguistic worldview of the world;

in literary texts, the cultural foundations of national character and mentality, embodied in proverbs, comparisons, and forms of address related to the concept of “child”, as well as their linguistic-expressive means, have been revealed through a conceptual approach;

linguistic units expressing the concept of “child” in literary texts, including ethnographisms, artistic transfers, linguistic expressions of national worldview, as well as the cognitive, perceptive, inferential, and evaluative stages in the process of speech usage, form communication-conceptual structures that reflect the integrative nature of the Uzbek national conceptsphere, as demonstrated with evidence.

The reliability of the research results was determined by the clear formulation of the problem, the use of the method and theoretical data from reliable sources, the main scientific and theoretical conclusions drawn through the analysis of the collected materials, and the fact that the analysis of the lexical-semantic and artistic-stylistic characteristics of the concept of “child” in the Uzbek language is based on the linguistic tools used in literary texts, which are inherently connected to the national-cultural values, rituals, worldview, and mentality of our people.

Scientific and practical significance of the research results. The scientific significance of the research results is that this work contributes to the development of theoretical linguistics, provides new solutions to current problems related to the definition of the concept and related concepts, and the development of linguocultural research programs. The research results are explained by the fact that they are a set of data that allows us to develop new models for studying and developing research based on the anthropocentric paradigm in linguistics.

The practical significance of the research results is evident in determining research methods for studying concepts from lexical-semantic, functional-stylistic,

linguistic-cultural, and linguistic-cognitive perspectives. It also contributes to the development of textbooks, educational manuals, and monographs on cognitive linguistics, linguistic pragmatics, linguistic culturology, lexicology, modern linguistics, text linguistics, and the linguistic analysis of literary texts. The collected materials and research findings will serve as a source for teaching these subjects and conducting theoretical and practical sessions in these fields.

Implementation of research results. Based on the scientific results obtained on the realization of the concept of “child” in Uzbek literary texts:

scientific and theoretical perspectives on the concept of “child” based on the analysis of existing views and approaches in world and Uzbek linguistics, practical-creative linguistic expertise, and positions of prominent writers in the use of terms representing the concept of “child”, as well as descriptions and classifications of the historical and cultural development of this concept, were used within the framework of the practical project IL-52 tur-21091433 “Creating a platform for the base of articles on Uzbek realities (based on the criteria of the Wikipedia electronic encyclopedia)” within the framework of the state scientific and technical programs for 2022-2023. (Reference book of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated September 9, 2025 No. 01/4-4087) As a result, it is envisaged to create a platform comprising a database of articles on Uzbek realia, enriched with new scientific and theoretical information aimed at explaining the meanings of Uzbek realities.

linguistic units representing the concept of “child” in artistic texts: the use of metaphors, ethnographisms, diminutives, games, and various national processes within the Uzbek lexical system, as well as the communicative-conceptual foundations of their application in speech, such as comprehension, reflection, conclusion, and judgment, were used in the practical project PZ-2020042022-“Creating a linguodidactical electronic platform of Turkic languages” implemented by the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi in 2021-2023. (Reference book of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated September 6, 2025 No. 01/4-4025) As a result, the platform was enriched with the necessary information through the proposals, recommendations and conclusions put forward in the dissertation;

the etymology of the concept of “child” its structural and national formation evolution, its stylistic features have been proved through the principles of linguoculturology, text linguistics, and stylistics and national stereotypical perceptions related to the concept of a child have been reconsidered, and the conclusions on the importance of studying the knowledge associated with it as an integrated system have been used in writing the scripts for the broadcasts of the UZMTRK “Uzbekistan” TV and radio channel “Uzbekistan” in 2024-2025 (Reference book of the National Television and Radio Company of Uzbekistan dated September 10, 2025 No. 26-36-1029). As a result, modern interpretations of nationalism, the Uzbek language, and literature have been promoted and their popularity has increased.

Approbation of research results. The research results were discussed at 5 international and 3 republican scientific and practical conferences.

Publication of research results. 17 scientific works were published on the topic of the dissertation. 9 articles were published in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publication of the main results of doctoral dissertations, including 7 in republican and 2 in foreign journals.

Size and structure of the dissertation. The dissertation consists of an introduction, 3 main chapters, a conclusion, a list of used literature, and consists of 136 pages in total.

MAIN CONTENT OF THE DISSERTATION

The **introduction** establishes the relevance and necessity of the research topic, the level of study of the problem, the goals and objectives, object, subject of the research are determined. The scientific novelty of the research, the reliability of the results, the scientific and practical significance of the research are revealed. Information on the implementation of the research results into practice, publication, volume and structure of the dissertation is provided.

The first chapter of the dissertation is entitled “**Theoretical problems of the study of the the concept of “child” in modern linguistics**”. This chapter consists of two sections. Section 1.1 of the chapter is entitled “Linguocultural-cognitive approaches to concept analysis”, which highlights research on the concept in Russian and Uzbek linguistics, definitions given to this term by linguists, and the difference between the concept and units such as concept, meaning, and word.

The term concept was first used by the Russian linguist S.A.Askoldov in his article “Concept and Word” (“Концепт и слово”). According to V.A.Maslova, until the first half of the 20th century, the concept of “concept” was not accepted as a term in scientific literature. Despite the above article by S.A.Askoldov and other publications on this topic, this issue has not been sufficiently studied⁹. This term appeared in Russian scientific research only in the 80s of the 20th century. S.A. Askoldov put forward the idea that the relationship between concept and word is one of the key issues in linguistics and semantics, emphasizing that the concept is a structure linked to human worldview and cognition. In his opinion, a concept is a mental representation that represents many objects of the same type, not defined by us in the process of thinking¹⁰. V.I.Karasik and I.A.Sternin¹¹ present some areas of modern conceptology, the methodology of conceptual research, and analyses of concepts in Russian, English, German, French and Chinese. T.V.Jerebilo defines the concept in his dictionary as a unit of memory, mental lexicon, conceptual system, and the operative meaningful unit of language in the mind¹². In Russian studies, more emphasis is placed on the linguocognitive properties of the concept

⁹ Маслова В.А. Когнитивная лингвистика: Учебное пособие. – Мн.: ТетраСистемс, 2004. – С. 31.

¹⁰ Асколдов С.А. Концепт и слово. – Ленинград: Academia, 1928. – С. 31.

¹¹ Антология концептов. Под ред. Карасика В.И., Стернина И.А. – Волгоград: Парадигма, 2005. Том 1. – 352 с.

¹² Жеребило Т.В. Словарь лингвистических терминов. Издание 5-е исправленное и дополненное. – Назрань: ООО Пилигрим, 2010. – С. 165.

and it is studied in close connection with the phenomena of “meaning”, “content”, and “concept”.

In Uzbek linguistics, the definition of concept and the description of its semantic content are of particular importance. His monograph “Cognitive Linguistics” is the first study in the Uzbek language on the concept. The monograph emphasizes that the linguistic materialization of the concept is the product of the interaction between consciousness and the language system¹³. The scientist’s research on the concept is also reflected in the monograph “Semantics”. The source states that “a concept is a phenomenon with a complex structure, but with a holistic structure. In its structure, the structures of the mind related to the image, concept, and emotion are combined, and these structures form the basis of the image and imagination of reality, reflecting the human worldview”, “the worldview of the language speakers and various other national and cultural features are inevitably reflected in the content of the concept”¹⁴.

According to H.Nematov and B.Mengliyev, the essence of a concept cannot be explained in a holistic paradigm with concepts and word categories, without examining their common and different aspects¹⁵. In their studies, they have highlighted the national and individual nature of concepts and notions through examples such as the words expressing the concepts of “snow” in the Eskimo language and “horse” (animal) in Uzbek. A.Mamatov the concepts of concept and lingvokulturema, defining the concept as a unity of consciousness, and lingvokulturema as a unity of language. In his opinion, the concept has a complex structure, on the one hand, covering all aspects of the concept, and on the other hand, it covers the initial factors that express it as a form of culture, that is, the etymology, history, associativity, value, connotations of this or that concept in the present day¹⁶.

Section 1.2 of the chapter is called “The study of the concept of “child” in linguistics”. The concept of “child” holds a special place in the culture of all peoples, representing the trace left by parents in this world after them, a piece of the family, and the support and guardian of the nation. It finds its expression in the history, beliefs, rituals, and culture of the people and community. The concept of a child occupies a special place in the culture of all peoples. A child, as a trace left by parents after themselves, a part of the family, a support and guardian of the nation, is reflected in the history, beliefs, rituals, and culture of the people and the nation. In linguistics, many studies are also being conducted on the concept of a child. In Russian linguistics, researchers such as M.A.Kosicheva, T.S.Babarikina, S.K.Alfalki, A.I.Ashkharava, I.A.Kalyuzhnaya have revealed the specific features of the concept of “child” through lexical, paremiological, and phraseological means. In her dissertation, M.A.Kosicheva categorized and described the characteristics of the concept of “child” in English culture related to values, and

¹³ Сафаров Ш. Когнитив тилшунослик / Монография. – Жиззах: Сангзор, 2006. – Б. 21.

¹⁴ Сафаров Ш. Семантика / Монография. – Тошкент: Ўзбекистон миллий энциклопедияси, 2013. – Б. 274-279.

¹⁵ Неъматов Х., Менглиев Б., Ботирова А. Тилшуносликнинг фалсафий масалалари / Монография. – Тошкент, 2020. – Б. 49.

¹⁶ Mamatov A. Zamonaviy lingvistika / O‘quv qo‘llanma. – Toshkent: Noshir, 2019. – B. 97.

the units that objectify the concept of “child”¹⁷. I.A.Kalyuzhnaya in her article “childhood” explained the similarities and differences between the concepts of a child in Russian and German. According to her, the concept of “childhood” represents the main stages of the “human” concept according to the “age” parameter and reflects the clarification of the unique characteristics of child behavior by distinguishing them¹⁸.

The concept of “child” is also among the most studied works in Turkic linguistics. E.T.Tolokova was engaged in the study of the linguo-cultural features of the concept of “child” in the Kyrgyz language. She studied the connotative and emotional-expressive meanings of words related to children, as well as their mechanisms of emergence and nature¹⁹. The words *бала, перзент, туяк, тукум, кулун, чурпө* given in the “Kyrgyz language synonyms dictionary” denote the meanings of the offspring left behind by people. The dictionary also notes that the word *бала* (бала) is used in relation to the young of a bird²⁰. Turkish researcher Ali Dashman (Ali Daşman) studied the issues of expression of the concept of child in the Turkish and Kyrgyz languages. According to him, among the Kyrgyz, when a child starts to walk, a *tushow kesü* ceremony is held. The child’s two legs are tied with colored thread and then cut off. A running competition between children of the same age, in which they are given sugar, cookies, chocolates and other things. Although this tradition is observed to continue in some parts of Anatolia, it is also noted that it has fallen into oblivion²¹.

In the Uzbek language, the concept of *child* is used in conjunction with personal nouns such as *bala, arzanda, zuriyot, bola-chaqa, bola-bakra, avlod*; nouns naming “youth periods” such as *chaqaloq, go‘dak, o‘smir, o‘spirin* (baby, teenager, teenager); positive lexemes such as *dilband, nuridiyda, kozichok, toychok, botaloq, kizalok* and strong negative lexemes such as *huvari, shaytonvachcha, valad, juvonmarg, haromi, takasaltang*; adjectives and idioms such as *jajji, mitti, kichik, beg‘ubor, sof, toza, o‘yinqaroq, sho‘x, o‘ynoqi, to‘polonchi, beqaror, yo‘lga kirmagan* (about young children), *tajribasiz, bo‘z, bo‘lali, mo‘ychinak tishlamagan, ona suti og‘zidan ketmagan, mo‘ylovi sabzi urmagan* (about middle-aged children).

As a work dedicated to the study of the concept of child in Uzbek linguistics, we can include the dictionary “Soz sandiqchasi” created for children in the Uzbek language²². This dictionary contains about 700 words and their meanings explained

¹⁷ Косычева М.А. Концепт «child» и средства его реализации в английской лингвокультуре: Автореф. дисс. ... канд. филол. наук. – Самара, 2013. – 23 с.

¹⁸ Калюжная И.А. Детство. Антология концептов. Под ред. Карасика В.И., Стернина И.А. – Волгоград: Парадигма, 2007. Том 5. – С. 225.

¹⁹ Төлөкова Э.Т. Кыргыз тилиндеги «бала» концепти (лингвомаданият таануу илиминин аспекти боюнча): Филология илимдеринин кандидаты окумуштуулук даражасын изденип алуу үчүн жазылган диссертациянын автореферати. – Бишкек, 2012. – 30 б.

²⁰ Жапаров Ш., Сейдакматов К., Сыдыкова Т. Кыргыз тилинин синонимдер сөздүгү (оңдолуп, экинчи басылышы). – Бишкек: Бийитик, 2015. – Б. 58.

²¹ Daşman A. Türkçe ve Kırgızcada Çocuk Kavramı Üzerine. Külliye, 4(2), 277-291. DOI: 10.48139/aybukulliye.1338481, 2023. – S. 279.

²² Mahmudov N. So‘z sandiqchasi: O‘zbek tilining izohli lug‘atchasi / – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2016. – 216 b.

in a simple and understandable way. “Children's Associative Dictionary”²³ was created in the *stimulus word - response type*, and it contains more than 18,000 response reactions (associations) restored in the linguistic memory of preschool children (3 to 7 years old) for 100 stimulus words. Researchers such as D.Yuldasheva, S.Ruziyeva, U.Yigitaliyev, F.Usmanov, V.Giyosova, O.Anorkulova have also addressed the topic of children in their works. The concept of a child is directly related to the mentality, lifestyle and national-cultural perceptions of the speakers of the language, and the Tajik noun means “child of parents” (ТҶРС, 406)²⁴. Fulfilling such responsible tasks as raising a child and bringing him up to adulthood is considered a duty for many people. The completeness of a family is measured by a child, and this concept is elevated to the level of value and glorified. A child is an existential value for the Uzbek mentality. Just as an old tree is replaced by a new sapling, having a child is the meaning of a person's life²⁵.

Chapter II of the study, entitled “**Linguistic analysis of the means of realizing the concept of “child” in a literary text**”, consists of 3 parts, which It describes the linguistic units characterizing the concept of “child” and their lexical-semantic analysis, the semantic-grammatical properties of the metaphor, and the analysis of stylistic means. Section 2.1 of the dissertation is entitled “Linguistic units characterizing the concept of “child” and their lexical-semantic analysis”. This section studies the concept of child used in literary texts and the linguistic means that make it real. The concept of “child” is expressed through lexical units with the general semantics “*small, tiny, not very big, immature, young*”. In Uzbek culture, the lexical units denoting the concept of “child” reflect the national character, Uzbek worldview, and general ideas about the world. We have divided the linguistic units characterizing the concept of “child” into the following semantic groups (categories):

1) words expressing the age stages of children: *embryo, fetus, infant, toddler, child, adolescent, boy, girl, teenager*; In Uzbek culture, special attention is given to the age characteristics of children and the psychological, physical, and intellectual development processes associated with each stage, which is why each stage is referred to by specific names. In the Uzbek language, the concept of “child” is directly related to the concept of “childhood”. The works on the age category do not contain information about the terms denoting the *period of a child in the mother's womb*. For example, nouns such as *embrion, homila, chaqaloq, go'dak, bola* (embryo, fetus, baby, infant, child) represent the young age of the child. Those who had a new child would certainly put the baby on their lap. (S.Ahmad. “Horizon”) *At that time, Shamsiddinim was a newborn who had not yet set foot on the road* (S.Ahmad. “Turnalar”) In Uzbek speech culture, not only the

²³ Qurbonova M., Misirova D. Bolalar assotsiativ lug'ati. [Matn]: o'quv-uslubiy lug'at / – Toshkent: Bookmany print, 2022. – 164 b.

²⁴ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (Форсча, тожикча бирликлар ва улар билан ҳосилалар). – Тошкент: Университет, 2009. 3-ж. – Б. 232.

²⁵ Usmanov F. O'zbek milliy qadriyatlarining lingvomadaniy aspekti: Filol. fan. d-ri. (DSc) ... diss. – Andijon, 2024. – B. 140.

grammatical, lexical, and stylistic aspects of the language are reflected, but also the communication etiquette, behavior, and moral values of the people. For this reason, the word “fetus” is not commonly used in speech processes. The word *homila* (fetus) is not actively used in speech. Instead of this word, euphemisms such as *gumona*, *yuk* (load), *yangi mehman* (a new guest), *bola*, *hanpusht* are used in relation to a newborn or about to be born child. The words “*bola*” (a child), “*go‘dak*” (an infant) are used figuratively to express the meanings of “not having much experience, simple” in relation to adults, and these words create a sarcasm phenomenon in the text. – *Be calm, I hate betrayal. But you want to fly far without growing your own wings, child! Be careful, don’t dive in again* (O.Hoshimov. “Spring Will Not Return”). The word “child” was used by Anvar to Alimardon, and this word reflects the meanings of “simple”, “raw”.

2) personal nouns with the stem “child”: *farzand*, *bola*, *arzanda*, *zurriyod* (*zurriyot*), *bola-chaqa*, *bola-baqra*, *sag‘ir*, *avlod*, *shumtaka*, *tirmizak*, *tirrancha*, *churvaqa*, *urvaqa*, *norasida* (*norasta*), *talpinchoq*, *qiz*, *o‘g‘il*, *bolapaqir*, *qaqildoq*, *chaqaloq*, *go‘dak*, *jujuq*, *bacha*, *asrandi*, *merosxo‘r*, *voris*, *nasl*, *davomchi*;

Although the words *shumtaka*, *tirrancha*, *tirmizak*, *zumrasha*, *shayton* are used in relation to naughty, playful and mischievous children, there are subtleties of stylistic meaning in the stem of the words. *Shumtaka* is a extremely naughty, rebellious child. (O‘TIL.VI.688.) *Shumtaka, don't you walk on the ground! Were your ancestors birds? He was a cheerful, silly boy.* (Oybek. “Winds from the Golden Valley”) *Tirmizak* is about a young, small, naughty boy who can do nothing²⁶. The word “*tirrancha*” is also used in this sense. *Mirvali was annoyed. “Oh, this tirrancha’s tongue is sticking out too! What’s the matter?” he thought. But he did not answer.* (S.Ahmad. “Silence”) *Arzanda* – an only son or daughter who has grown up dreaming of; the most beloved, a spoiled son or daughter. (O‘TIL.I.145.) – *Are you Ikrom? Are you calm, my child? Is your arzanda hanging out? Come, have some tea!* (S.Ahmad. “Horizon”). In the novel, the word “*arzanda*” describes Tursunboy, the only child of Ikromjon and aunt Jannat. The words *yolg‘izim*, *yakka-yu yagonam*, *peshonamga bitganim*, *bir donam*, *topgan tutganim* are used as synonyms for “*arzanda*”.

3) lexemes denoting the meaning of “child” through metaphorical transfer: *novda*, *iz*, *bo‘g‘in*, *nihol*, *chiroq*, *ushoq*, *kurtak*, *urug‘*, *danak*, *meva*, *payvand*, *ildiz*, *urvoq*, *qarich*, *mag‘iz*, *parcha*, *tuyoq*, *g‘o‘ra*, *davlat*, *tuxum*;

A metaphorical shift is the transfer of a name of one object to the name of another object or thing based on their similarity, proximity, and connection. A metaphorical model is an interdomain conceptual correspondence present in the minds of language users, in which a system of frames pertaining to one domain (source domain) serves as the primary basis for shaping the conceptual system of another domain (target domain)²⁷. The word “child” participates in the conceptualization of lexemes with meanings such as “young”, “new”, “grave”,

²⁶ Hojjiyev A., Nurmonov A., Zaynobiddinov S. va boshq. Hozirgi o‘zbek tili faol so‘zlarining izohli lug‘ati. – Toshkent: Sharq, 2001. – B. 256.

²⁷ Махмараимова Ш. Ўзбек тили метафораларининг антропоцентрик тадқиқи (номинатив аспект) / Монография. – Термиз: Сурхон-нашр, 2020. – Б. 22.

“baby”, “piece”, “small”, and “immature”. The artistic metaphors presented in our analysis have ensured impact and expressiveness and has been studied based on metaphorical models such as “plant → human (child),” “bird → human (child),” and “object → human (child)”.

Table 2.1.1.

Analysis of lexemes with the “child” semantic feature based on a metaphorical model

Metaphorical model	Lexeme	Denotation (literal meaning)	Referent (real object)	Figurative meaning
“Plant → human (child)”				
	Shoot	Part of shoot	A cut branch	Young person
	Sapling	Young tree	A planted seedling	Still inexperienced
	Green apricot	Unripe fruit	An unripe fruit	Immature
	Graft	A grafted part of a plant	A grafted scion	Adopted, foster child
	Joint	Part of a branch	A section of a branch	Offspring
	Seed	Plant seed	A seed	A child
	Nut	Stone (seed core)	Kernel, pit of a seed	Decendant, offspring
	Core	Inside of a plant	The core of a tree	Very valued
	Fruit	Fruit	A fruit	Result, outcome
“Bird → human (child)”				
	Egg	Egg laid by an embryo	Bird egg	Child, offspring
	chick	Chick	Bird chick	Helpless, small child
“Object → human (child)”				
	Crumb	Crumb	Piece of bread	Small, insignificant
	Span	Measure of length	A length measure	Very short, tiny
	Lamp	Lamp	Lamp	Successor
	Sign	Trace, sign	Mark	A remaining sign of existence

The word “danak” has the meanings of child (O‘TIL.I.759). In the proverbs “Mevasidan danagi shirin”, “Danagidan mag‘zi shirin”, “Bolaginamning bolasi – kandak o‘rik donasi” the words “*meva*”(fruit), “*danak*” (grain), “*mag‘iz*” (kernel), “*qandak o‘rik donasi*” (apricot fruit) symbolically represent the words “child”, “grandchild”. In the proverb “Bolaginamning bolasi – kandak o‘rik donasi” (The child of my child is like sweet fruit of kandak apricot) *kandak* 1. It is added to words such as “o‘rik”, “jiyda” and denotes their not so large, small, but wandering variety. (O‘TIL.IV.44.) The sweetness and smallness of the *kandak* apricot are likened to a child.

4) Somatisms with the “child” semantics: *jigar* (liver), *ko‘z* (eye), *qarog‘* (eyeball), *suyak* (bone), *pusht* (seed), *tomir* (vein), *qon* (blood), *jon* (soul), *tirnoq* (nail), *bag‘ir* (chest); The word “*jigar*” (liver) means the closest person, a close relative, like a child; a child (O‘TIL.II.644). *Jigarimni bag‘rimdan uzib, qo‘lingizga beryapman. Xor qilmang, zor qilmang, jon bolam.* (I am tearing my liver from my bosom and giving it to you. Do not humiliate, do not force, my dear child). (S.Ahmad. “At the wedding party”) This somatism is used in the words *jigargo‘sha*, *jigarband*, *jigarpora*. In some places, the word *jigar* is used to refer to close friends or siblings. *Tirnoq* (a nail) is often used to express the state of

childlessness, in ordinary speech²⁸. *Qarog* ‘ 1. old. The pupil of the eye: the eye. 2. (1st person. In the possessive form – qarog‘im – my eye) It is used to express a close relationship when addressing a person younger than him: *nuri diydam, chirog‘im*. (O‘TIL.IV.70) The book “So‘z latofati” (“Beauty of Word”) states that calling a child “my eye” and equating a child with the apple of an eye is characteristic of almost all Turkic languages²⁹.

5) The “gender” contrast of lexemes with the “child” seme: “a boy” – “a girl”; The word “o‘g‘il” (a boy) has the following meanings in the explanatory dictionary: a boy; a male child (in relation to one’s parents); (only with the 1st case possessive suffix) A form of address to a person of the same age as his/her child. O‘TIL.VI.487.) Also, in “Devon-u lug‘otit turk” o‘g‘il – a son; even if one does not have one’s own son, one’s husband’s children are called *sons*³⁰. *The head of the trust exclaimed and approached him: “Don’t be reckless, my son, spare the devil”*. (O.Hoshimov. “Qalbingga quloq sol”) The word “qiz” (a girl) appears in texts in various forms such as *qizcha, qizaloq, ojiza, qaqildoq, qaqajon, bo‘roz, bolig‘a, bo‘yqiz*; in dialects, it is as *duxtara, to‘nbichar, and holva*; In our speech, the words o‘g‘il (a son) or holva are used to determine the gender of a newborn. When referring to a girl, it is customary to include “holva” among the gifts sent by the groom’s side to the bride’s side (O‘TIL.II.414), which is why girls are sometimes called “holva” in reference to children. *Holva muborak bo‘lsin, inim. Xotining to‘tidek qiz tug‘di*. (– May the halwa be blessed, my brother. His wife gave birth to a girl like a parrot) (S.Ahmad. “There was fire in your eyes”)

6) Lexemes expressing the meaning of “equality”: *tengdosh, tengkur, bo‘ydosh, yoshdosh, hamqur, bo‘yinsa, teng-to‘sh*; These units carry the meaning of “the same age” and are used not only for both adults and children but also in relation to animals and objects³¹. *Bundan tashqari bironta tengquring bo‘lmasa, sirdoshing bo‘lmasa, eshitadigan gaplar sarrof hindining abosi – kiyimiday bo‘yi boshingdan bir gaz oshiq gaplar*. (In addition, if you do not have any tengkur, if you do not have a confidant, the words you hear are like the clothes of a moneylender’s Indian). (G.Gulom. “The Mischievous boy”)

7) Lexemes that contradict each other according to their position in the family: “to‘ng‘ich” – “o‘rtancha” – “kenja” (“firstborn” – “middle” – “youngest”); To‘ng‘ich (firstborn) means the first child and is used interchangeably with the words *first, main, eldest*. In the novel “Blood of Remembrance” the word “*birinchi qaldirg‘och*” (the first swallow) is used figuratively in relation to Gulnor’s firstborn child. *Don’t rush, he is still the first swallow, later he will fill your back and front with brothers and sisters, – she said, and, proud that her husband approved her word, she boldly stepped on her fat, big legs and set off towards the fortress*. (Oybek. “Blood of Remembrance”) The word “qaldirg‘och” (swallow) metaphorically signifies the sign of the appearance or

²⁸ Ҳожиёв А. Ўзбек тили синонимларининг изоҳли луғати. – Тошкент: Ўқитувчи, 1974. – Б. 207.

²⁹ Воҳидов Э. Сўз латофати. – Toshkent: O‘zbekiston, 2014. – Б. 59.

³⁰ Маҳмуд Кошғарий. Туркий сўзлар девони (Девону луғотит турк). Уч томлик. – Тошкент, 1960. 1-т. – Б. 103.

³¹ Mahmudov N va b. O‘zbek tili sinonimlarining izohli lug‘ati. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B. 392.

occurrence of something; a harbinger, a forerunner (O‘TIL.IV.31). The firstborn child is also called by this name because, like the first swallow, they bring the first message of joy to the family. The original meaning of the word “kenja” was explained by E.Shukur as follows: “The word “kenja” (younger), which meant the last child in the family, meant “late” in ancient times. This makes sense of the last harvest of a person. In the Khakass language, this word also means “late”³². *Once, while his mother was singing a lullaby to his youngest brother, he listened carefully and learned it.* (O.Hoshimov. “Lullaby”)

8) Lexemes with the meaning “serfarzand” (multi-child): *bir etak bola, ayolmand, uvali-juvali*; *Bir etak bola* means that a woman or a family has many children. (O‘TIL.II.72) – *Your sister is surrounded by a bunch of children. Now she's having more grandchildren.* (S.Ahmad. “Nazm chorrahasida”) *Ayolmand* means having many children. (O‘TIL.I.199) *I was the son of a shoemaker with children. Period has reversed.* (G.Gulom. “Mening o‘g‘rigina bolam”)

9) Lexemes with the meaning “childless”: *bolasiz, farzandsiz, befarzand, zurriyotsiz, bepusht, naslsiz, qisir, tirnoq gadosi, beiz, tumsa, tirnoqqa zor*;

Also, in literary texts, expressions meaning “childless”, such as “one who has never seen a child”, “without a child”, “one who has never seen the face of a child”, and “a person who is infertile” are also used. *Menam tirnoqqa zor tumsa xotin emasman.* (I am not a childless woman. (O.Hoshimov. “Between Two Doors”) The word *tumsa* has the meanings of *not bearing, without a crop, not growing anything.* (O‘TIL.V.419) *Tirnoq gadosi* (a beggar for a nail (child)) means a person who is not able to bear children (O‘TIL.II.176). We have witnessed its use in the form of *o‘g‘il gadoyi* in the texts. *Mulla Shoshqol domlaning beshta bo‘yga yetgan, qaddi barkamol, saydovutday-saydovutday qizlari bo‘lsa ham, bittagina o‘g‘ilning gadoyi edi.* (Although Mulla Shashqol had five daughters who were tall, well-groomed, but he was *the beggar of only one son*). (G.Gulom. “Farzandi solih”)

10) Lexemes with the meaning of “parentless”: *yetim, sag‘ir, gulyetim, shumyetim, tirik yetim, chin yetim, chala yetim, ijtimoiy yetim, yetim-yesir, bepadar, onasiz, ota-onasiz, o‘lik yetim.* The word *yesir* in the word *yetim-yesir* means a widow whose husband has died and is left without a husband. (O‘TIL.VI.177.) The words *yetim and yesir* are used together in the meaning of orphan children. *Ko‘z oldimda tirikchilik deb harom-xarishdan hazar qilmagan, yetim-yesirning haqini seskanmay bemalol hazm qilib ketaveradigan bir kimsa paydo bo‘ldi.* (A person appeared before my eyes who did not hesitate to do anything illegal in the name of earning a living, and who easily digested the rights of orphans without hesitation). (S.Ahmad. “Buqalamun bilan uchrashuv”) *Shumyetim* is an orphan child who lost his mother and remained with his father. *Bu yil – o‘n yettinchi yilning ko‘klamida onamizdan ham ajralib, shumyetim bo‘lib qoldik.* (This year, in the spring of the seventeenth year, we were separated from our mother and became “shumyetim”). (G.Gulom. “Mening o‘g‘rigina bolam”) In the novel “Between Two Doors”, the phrase *o‘lik yetim* (a dead orphan) is used: *Zo‘ra menga bitta nevara tug‘ib berganida mana shu qilmishi uchun o‘z qo‘lim*

³² Эшқобил Ш. Бобо сўз изидан. (Сўзлар билан сўзлашув). – Тошкент: Mashhur-press, 2018. – Б. 85.

bilan chopib tashlardim. Nevaramni tirik yetim qilganidan ko'ra, o'lik yetim qilib o'zim boqardim. (If Zo'ra had forcibly given birth to a grandson for me, I would have personally punished him for this act. I would have raised my grandchild as a dead orphan myself rather than making him a living orphan). The concept of “child”, which is the subject of the research, and the linguistic tools expressing it, reflect the broad scope of meaning, indicating the high value and level of importance placed on it in the mentality of language users, particularly in their culture and daily life.

Section 2.2 is entitled “Semantic-structural analysis of the means of similes describing the concept of “child”. To ensure the impact and expressiveness of literary texts, they use such means as simile, animation, exaggeration, grotesque, displacement, diminutiveness, and irony. In literary texts, similes that describe the appearance, character, psyche, and inner world of children in an impressive and memorable way are divided into the following groups according to their function:

1. Similes describing body parts: a) similes representing organs located in the head: *munchoqday ko'z, mushtdek bosh, popukdek qosh-ko'z, tush surtilgandek quyuq kipriklar, zulukdek qora qoshlar, jodidek og'iz, jag', tish, qoqilmagan namatdek bashara*; b) similes representing other parts of the body: *nav-niholdek gavda, alpdek qomat, erigan qo'rg'oshindek badan, toyloqdek bo'y, tiqmachodday oyoq*; In Uzbek culture, the color and shape of children's eyes are likened to beads, charos (a grape variety), and black cherries. According to the stereotypes of the Uzbek mentality, beautiful eyes are round, dark eyes³³. *Atrofda munchoqdek ko'zlarini qadab, ajib tomosha ko'rayotgandek turgan jiyanlari oldida hislariga erk berishdan o'zini tiydi.* (S.Ahmad. “Silence”) (He refrained from giving free rein to his feelings in front of his nephews, who stood around him with beady eyes, as if watching a strange spectacle). (S. Ahmad. “Silence”)

2. Similes describing appearance: *pahlavondek, qo'chqordek, guldek, lochindek, to'tidek, chumchuqday, quyondek, g'unchadek, zig'irday, so'loqmonday; Kattalarning ko'zi mening chumchuqday o'g'limga, yana bir qancha og'zi bo'sh kambag'alga tikilibdi.* (Oybek. “Blood of Remembrance”) (The eyes of the adults are fixed on my sparrow-like son, and on a few poor people). (Oybek. “Blood of Remembrance”) The simile of children as sparrows, which describes their appearance, has the meanings of “very small”, “thin”, but in this case the connotative meaning of “poor” is realized.

3. Similes expressing actions: *chumoliday g'ivirlamoq, shamolday aylanmoq, chigirtkadek sakramoq, yeldek yugurmoq, o'qdek otilib kirmoq, inidan mo'ralagan qaldirg'ochdek boshini chiqarmoq, koptokdek otilib tashqariga chiqmoq, jilov solinmagan asov jiyrondek shataloq otib yurmoq, zinadan chiqqan itdek narvonga tirmashmoq; Zinadan chiqqan itdek to'rt oyoqlab narvonga tirmashib tomga chiqdim.* (G.Gulom. “The Mischievous boy”) (I climbed up the ladder on all fours like a dog and climbed to the roof). (G.Gulom. “The Mischievous boy”) The action component, a dog climbing a ladder, depicts the child's struggle for survival, a flight mixed with fear.

³³ Усманов Ф. Ўзбек тилида ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. фалс. д-ри. (PhD) ... дисс. – Тошкент, 2020. – Б. 95.

4. Similes illustrating situations in different situations: *gadodek nochor, buzoqdek baqraymoq, it quvlagan tulkiday holdan toymoq, devorga suyab qo'ygan kurakdek serrayib turmoq, xumga qamalgan yumronday, qassobning qo'liga tushgan biqqigina quyondek osilib qolmoq, to'rvasini yo'qotgan gadoydek talmovsiramog;* *It quvlagan tulkiday holdan toygan edim.* (G.Gulom. "The Mischievous boy") (I was as exhausted as a fox chased by dogs). (G.Gulom. "The Mischievous boy") The similes of a fox being chased by a dog expresses fatigue and weakness. In Uzbek folk thought, the fox symbolizes cunning, agility, entrepreneurship, insight, and caution. In rural areas, dogs chase foxes that have entered houses for a long time. The fox's nervous and extremely tired state as a result of the chase vividly illustrates the child's lack of energy and motivation.

5. Similes describing character: *olovday (sho'x), simobday (beqaror), qo'ydek (yuvosh). U ham kichkina, olovday bola edi.* (Oybek. "Blood of Remembrance") (He was a small, fiery boy). (Oybek. "Blood of Remembrance") With a fiery, overflowing energy, a heart full of fire, and a passionate spirit. (O'TIL.III.477) The comparison to fire is used in reference to the nature of mischievous, disobedient, and rebellious children.

The use of comparisons such as "child/son/daughter/orphan/boy" serves to vividly express the behavior, actions, and mannerisms typical of children, often creating a light sense of humor or irony in the reader's mind. The national-cultural connotation of these standard similes has the following connotative meanings: *xursand, quvonch, kichik, hasrat, qayg'u, hushyorlik, sakramoq, irg'ishlamoq, yig'lamoq, erkalanmoq, ermak qilmoq, kulmoq, ko'tarmoq, unutmog, arazlamoq, o'ng'aysizlanmoq, shovqin-suron qilmoq, tarqalmoq, qumsamoq, erkin bo'lmoq, bukilmoq, injiqlik qilmoq, serraymoq, gerdaymoq, bo'zraymoq, javdiramoq, yupatmoq, gapirmog.* Mamagvoy was embarrassed like a child who has been caught stealing a chick. (G.Gulom. "Mamag'voy tushundi") Children are very naive when they are young. They often do inappropriate things such as stealing and cheating. In the story, Mamagvoy's awkward situation is expressed through the analogy of a child who has been caught stealing a chick. *His eyebrows were drooping, he answered even correct statements tersely, and he was capricious like a child with rickets.* (G.Gulom. "The Mischievous boy") In the text, the word *mechkay* is used in the sense of rickets, and its connotative meaning of "irritable" is revealed through the name of this disease.

In Section 2.3, titled "An analysis of the stylistic devices expressing the concept of "child" the semantic and stylistic features of emotionally expressive words, which reflect the speaker's personal attitude, have been analyzed. Words belonging to the expressive-emotional lexical layer possess their own "stylistic passport". They are divided into two categories: those that express positive or negative attitudes³⁴. Stylistic devices that convey the concept of "child" are expressed through lexemes with strong emotional-expressive coloring, and they differ from each other according to their evaluative scale.

³⁴ Акбарова З. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2007. – Б. 16.

Table 2.3.1.

Differences in emotionally-expressive words representing the concept of “child” according to the semantic meaning

Words with a positive connotation:	Words with a negative connotation:
<i>dilband, nuridiyda, ovunchiq, ishongan (suyangan) tog'im/bog'im, norasida girgitton, tentagim, jinnivoy, azamat, boyoqish, tirgovuch, jon bolam, jigargo'sham, jigarbandim, ko'zimning nuri, munchog'im</i>	<i>valad, haromi, oqqadar, itvachcha, itemgan, it o'g'li, it qizi, jinqarcha, padarkush, xinzir, tirik tovon, bachchag'ar, kazzob, bepadar, juvonmarg, xuvvari, chandir, shpana, nonko'r, qora peshona, olato'g'onoq, lo'livachcha, ablah, takasaltang, bachajish, shayton, o'zbilarmon, bema'ni, dardisar, ahmoq, bezori</i>

Negatively colored lexemes express the speaker's negative attitude to the phenomenon of existence, and their sememe is dominated by the sema that expresses a negative attitude³⁵. Words with a negative color reflect people's emotions such as hatred, contempt, cursing, and scolding. Words with a negative color occupy a greater place in artistic texts than words with a positive color and are classified as insulting and derogatory words (vulgarisms); words that indicate swearing or scolding; words used in the sense of cursing; words expressed by anthropomorphisms. *Satan* a word expressing swearing or cursing, figuratively meaning mischievous, playful, or naughty. (O'TIL.VI.611-612) In the main meaning of the word *Satan*, there is a certain concept that indicates his cunning, but when used in relation to children, this word does not indicate this³⁶. – *Oh, Satan, did you not sleep?! – said my sister, straightening up.* (O.Hoshimov. “Dunyoning ishlari”) The word “Satan” when used in relation to girls also means fun, chase, and playfulness: – *Do you want to laugh, satan girl? – Her mother hitched up the hem of her dress, lifted the basin, and stepped into the barn* (O.Hoshimov. “The Wind Blows”) *Badbaht* connotative. Expresses an insult, curse in the meaning of “Naughty, stupid, cruel”. (O'TIL.I.227) *Do you know, you wretched child, your father did not even touch an apple that flowed from the ditch, thinking it was someone else's!* (S.Ahmad. “Chinar”) *Oqqadar* 1 A child (a boy or girl) who has been acquitted, cursed, or turned away from by his father (parents) for a very serious sin or bad behavior. 2 vulgar. curse. (O'TIL.III.508) The child of a dishonorable father suffers in both worlds and becomes disgraced among the people.

Words with a positive connotation express the speaker's positive emotional attitude. *Tirgovich* connotative a supporting, helping force; a reliable protector, a support. (O'TIL.V.285) *Now he needs a support. Be his support yourself. Not a stranger, but your own father.* (S.Ahmad. “Fathers”) The word *tirgovich* is used in the sense of a support, a helper. Additional emotional nuance is created in the word *tentak* by combining it with the possessive suffix *-im* and interjections such as *voy*

³⁵ Сайфуллаева Р. ва бошқалар. Ҳозирги ўзбек адабий тили / Ўқув қўлланма. – Тошкент, 2006. – Б. 105.

³⁶ Шамсиддинов Х. Сўзлар функционал-семантик синонимларининг шаклий ва маъновий табиати. – Тошкент: Университет, 2008. – Б. 5.

and *ey*. – *Where were you walking, my child? Where were you when my eyes were open, my tentak?* (S.Ahmad. “Slience”)

Chapter III, dedicated to the issues of “Realization of units verbalizing the concept of “child” in literary texts”, covers the functional-semantic features of the forms of address with the “child” semantics in the verbalization of the concept of “child”, the linguistic-cultural and artistic-stylistic features of ethnographisms with the “custom” and “game” semantics.

Section 3.1 of the research work is entitled “Functional-semantic properties of the forms of address with the word “child”. This section provides information on the functional-semantic analysis of forms of address used in literary texts and their gender differences. Forms of address expressing the caressing of children have the meanings of “pampering”, “belittling”, “respect”, “pity”, “contempt”, and also reflect feelings such as love, affection, compassion, warmth, and care, and these units differ in gender depending on whether they are intended for boys or girls.

Table 3.1.1.

The gender-based differentiation of forms of address used for children and their expression through various lexical means

Forms of address used for boys	Forms of address used for girls
Expression with personal pronouns:	
<i>o‘g‘ilcha/toy/jon, ota o‘g‘il (ota o‘g‘li), yigitcha, polvon, o‘g‘lon, sayoqtoy, daydi, chiroq</i>	<i>oyim, qizaloq, puchuoq qiz, puchatoy, oymomo, qaqildoq, qaqajon, oyimtilla, ona qizim, oyparcha, oyimposhsha (oyposh)</i>
Representation by animal or creature names:	
<i>qo‘zichoq, babachiq(shevada), bo‘taloq, uloqcha</i>	
<i>arslon (sher), qulun, targ‘il, xumpar, kuchuk, maymuncha, toychoq, xo‘tik, echki</i>	<i>qulun, quyoncha</i>
Representation by poultry or bird names:	
<i>jo‘ja, polapon, jish, chug‘urchuq</i>	
<i>burgut, shunqor, jo‘jaxo‘roz, mashak</i>	<i>lochin, olato‘g‘onoq, qaldirg‘och</i>
Expressings by names of sweetness:	
<i>shakar, novvot, asal, qand</i>	
–	<i>holva, popuk, pashmak, parvarda</i>
Representation of bread and bread products by name:	
<i>bo‘g‘irsoq, bulochka, ushoq, batonchik</i>	
–	<i>kulcha, shirmon</i>
Representation by color names:	
<i>goravoy, mallavoy</i>	<i>oppog‘im, oppoq qizim</i>
Expressive words:	
<i>do‘mboq, kichkintoy, erkatoy, bijildoq, mittivoy</i>	
Representation by fruit names:	
<i>oq o‘rik, qandak o‘rik</i>	

In Uzbek everyday life, addressing or naming babies with words with a strong negative connotation, such as “xunuk”, “junbosh”, “qaravoy”, “khumpar”, “khuvvari”, “kal”, is associated with ancient beliefs. According to E. Begmatov, giving babies ugly names serves two purposes. First, by calling a child an ugly name, it is intended to distract and mislead evil forces, and second, to protect the

child from the evil eye³⁷. Terms for the offspring of animals or creatures are used for children because they carry the semantics of “young”, “child”, “small”, “vulnerable” and “weak”. *Toyloq* has the meanings of a small foal, male foal (only in relation to children) (O‘TIL.V.372). In the literary text, the forms *toyloq*, *toylog‘im*, *toyloqlarim* are used. – *Ha, yetim toylog‘im, qaysi go‘rlarda besar-u somon yo‘qolib ketding.* (– *Oo, my orphan foals, where did you lose?*) (G.Gulom. “The Mischievous boy”) *Qulun* 1. A foal under the age of one. 2. (1st possessive form) A form of caressing or affectionate address to boys (O‘TIL.IV.276) and is also called *quluntoy*, *quluncha*. The word *qulun* is also used for girls. *This girl was the brown-haired darling of Mamaniyoz aka, a black-eyed qulun, a ten-year-old daughter – Netay.* (G.Gulom. “Netay”)

Section 3.2 of the study is entitled “Linguistic-cultural expression of the concept of “child” in ethnographisms with the theme “custom”. Ethnographic units applied in literary texts are expressed through elements associated with childbirth (such as *beshik*, *beshik to‘yi*, *chilla*, *alla*), units related to child upbringing and care (bathing the child, cutting the first hair, terms of endearment, protection from the evil eye), and units related to morality and ethics (showing respect to parents and elders, preserving ancestral heritage, and similar concepts). We analyzed the rituals related to children by dividing them into rituals related to the birth of a baby, the “chilla” (forty days) period, rituals held after the chilla period, and rituals related to the death of a baby. Rituals such as choosing a name, *aqiqa*, bathing, preparing a cradle, a cradle wedding, taking away a *kulcha* (a little bread), cutting nails, and shaving belly hair during the chilla period have their own stages, and their roots go back to the ancient beliefs and religious views of the Uzbek people. A cradle wedding or *aqiqa* is a ceremony of placing the firstborn child in a cradle for the first time in the family: *Oh my, what a cradle! It was covered with a red blanket, and the baby's shirts, pants, and a hat with a large tassel were tucked into the edges of the blanket... The women said goodbye and headed home. Abduvali and I followed. The hospitality began immediately. Aunt Parcha was dipping bread in molasses with everyone. Aunt Lazakat was starting to make room for the new cradle in front of the table*”. (“Between Two Doors”, 218-p) When children begin to walk for the first time, candy or tea is sprinkled from between their feet with the phrase “may your steps be blessed”. Among the people, this ritual is often referred to as “*oyoqchiqdi*” (begin to step). Mothers would put babies to sleep by singing *alla*, which was considered a lullaby. Through *alla*, the mother showed her love for her child. O.Hoshimov described *alla* as a universal phenomenon in his story “Lullaby”. In the story, the hero hears the song of *Alla* from the bride of a peasant near the cemetery, from his mother at home, from a Kyrgyz woman in the hut, and from a Siberian woman in Kislovodsk. In all of them, one feels the sweet longing and warmth of childhood. In S. Ahmad's story “Lullaby”, the bitter tears and regrets of *Ozoda*, who chased away her own happiness with a whip, as well as the dreams and hopes of a happy woman, her wishes for happiness and great prospects for her child, are expressed through lullaby.

³⁷ Бегматов Э. Исмланинг сирли олами. – Тошкент: Ўзбекистон, 2013. – Б. 60.

Section 3.3 of the dissertation is entitled “Artistic and stylistic analysis of the concept of “child” expressed in ethnographies with the theme “game”, which presents research on children's play folklore, children's national games used in literary texts, national-cultural terms present in their lexicon, the naming of games, and national toys. A certain part of children's games was formed directly in the process of labor due to the need of ancient people to artistically interpret their way of life. In order to present a unique image of socio-cultural life, many games are presented in works of art, such as *soqqa quvar*, *bekinmachoq*, *gan qo‘yar*, *mushuk-sichqon*, *quvlashmachoq*, *kurash*, *oq terakmi*, *ko‘k terak*, *yong‘oq o‘yini*, *qushim boshi*, *chillak*, *oshiq*. The games used in the story depict the description of the city streets and neighborhoods, their names, history, nature, and the atmosphere of that time, as well as the joy and delight of children. In “My Childhood Memories”, the stories told from the language of little Musa, games are directly involved in the stories. *“There are many varieties of the game: adults play oshiq, chillak, and we, the little ones, cut a willow, ride it like a horse, and we run around the narrow streets, kicking up dust; we never get tired. I try not to lag behind my comrades in decorating the willow horse, I stick various popuks and shakilas in my own way. If any of the children touch it, I run away without a trace.”* (“Childhood Memories”, 18-p) Children used to play with puppies, quails, roosters, and partridges for fun. *“Sometimes in winter we used to play with puppies. One of the puppies would bleed from the mouth and nose, and then we would get angry. We had fun”*. (“Childhood Memories”, 63-p) In the story “Spring Will Not Return”, there is information about the game “*Chirchira*” is presented in the story as an artistic means of depiction. The first one likens Alimardon, who is moving away from himself, to a chirchira. Thus, children’s games possess artistic and historical value, as they reflect a long history, national customs, and rituals.

CONCLUSION

1. A concept is related to the worldview, thinking, and daily life of the members of society, reflecting culture and national character. Additionally, a concept is a unity of consciousness, bringing to life the ideas existing in the minds of language speakers through verbal and non-verbal means. The cognitive, pragmatic, cultural, and sociological characteristics of a concept are expressions of human historical and cultural processes, and alongside the everyday life of the people, they are reflected in their beliefs and national character.

2. The concept of “child” has a wide scope in relation to the lexical-semantic group that represents this concept, and its connection with history, society, and family, and its inextricable connection with and integral part of national stereotypes, national values, and national mentality in Uzbek linguistic culture, are more clearly revealed in analyses based on literary texts.

3. The units expressing the concept of “child” encompass a large part of the Uzbek conceptual sphere, and within these units, meanings such as “the foundation of the house/family”, “the one who lights the family lamp”, “the joy and sun of the family”, “the link connecting ancestors”, “the heir of the lineage”, “the guardian of the homeland”, “the meaning, joy, and comfort of parents'lives” are conceptualized with meanings.

4. The units that form the basis of the concept of “child” in the Uzbek language are divided into groups such as words denoting “age periods”, personal nouns with the semantic meaning “child”, words denoting the meaning of “child” through metaphorical transfer, somatisms with the semantic meaning “child”, lexemes that conflict with each other in terms of “gender”, words expressing the meaning of “equality”, lexemes that conflict with each other in terms of their position in the family, words with the semantic meaning “multi-child”, “childless”, “parentless”, and individual, cultural semantics of the concept also emerge in the semantics of these groups.

5. The forms of address related to the concept of “child” reflect such meanings as high spirits, comfort, caress, playfulness, grandeur, solemnity, respect, esteem, and affection, and they are expressed by personal names, animal or creature names, poultry or bird names, names of sweets, names of bread and bakery products, color names, words with strong expressiveness, and names of fruits. In literary texts, some forms of address used for children do not serve the purpose of insulting, belittling, or scolding, but rather function to protect them from evil forces and shield them from the 'evil eye' (the harmful effect of envy).

6. Negatively colored lexemes within the concept of “child” reflect the speaker's personal feelings towards phenomena of existence and people, such as hatred, contempt, curses, harshness, anger, discontent, bitterness, and rage. Also, positively colored words express attitudes such as loving the child, caring for his dignity, happiness, and perfection. With these lexemes, the units expressing the concept rise to the level of lacunae in linguistic and cultural terms.

7. In literary texts, comparisons are used to make children's appearance, character, mentality, and inner world more vivid and memorable. The semantic motives expressed through nature descriptions, animal names, abstract concepts, and national-cultural units are divided into comparisons that express reproach, physical appearance, movement, state, and character based on their function.

8. In literary texts, comparisons based on “child/son/daughter/orphan” are used to vividly depict the behavior, character, and actions of adults towards children in the reader's mind, often creating light humor or irony. Their national-cultural connotation reflects such connotative meanings as *joy, happiness, alertness, alertness, surprise, freedom, sadness, caress, whimsy, embarrassment, crying, having fun, laughing, forgetting, complaining, finding peace, comforting, soothing, and spreading*.

9. Ethnographic names related to children include the names of rituals that are performed from the time the baby is in the womb until his death. Each ritual rises to the level of tradition and value, acquiring high cultural and ethnographic value. In literary texts, the lullaby symbolizes a mother's love for her child, expressing happiness, hope, and joy, while also conveying bitter regret, remorse, and the lost meaning of life.

10. Ethnographisms with the word “game” are created in connection with the cultural life of the people, living conditions, lifestyle, national worldview, and beliefs, and their origin, content, and performance characteristics are closely related to culture, ethnography, history, linguistics, and ethnoculture.

**УЧЁНЫЙ СОВЕТ PhD.03/2025.27.12.Fil.22.03
ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ
НАМАНГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

НАМАНГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

НУРДИНБАЕВА НАРГИЗАХОН МАХАММАДЖОН ҚИЗИ

**РЕАЛИЗАЦИЯ КОНЦЕПЦИИ “РЕБЕНКА” В УЗБЕКСКИХ
ЛИТЕРАТУРНЫХ ТЕКСТАХ**

10.00.01 – Узбекский язык

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ

Наманган – 2026

Тема диссертации доктора философии (PhD) зарегистрирована за № В2024.2.PhD/Fil3714 в Высшей аттестационной комиссии при Кабинете Министров Республики Узбекистан.

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Ферганский государственный университет

Защита диссертации состоится «_____» _____ 2026 года в _____ часов на заседании Научного совета PhD.03/04.06.2020.Fil.76.04 при Наманганском государственном университете. (Адрес: 160107, город Наманган, улица Бабуршаха, дом 161. Тел.: (+99869) 227-06-12; Тел.: (+99869) 228-85-01, Факс: (+99869) 228-85-02. Сайт: www.namdu.uz, электронная почта: info@namdu.uz, факс: (+99869) 227-07-61; электронная почта: info@namdu.uz.)

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(Реестр протокола рассылки № _____ от «_____» «_____» 2026 года).

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ВВЕДЕНИЕ (аннотация докторской диссертации (PhD))

Цель исследования – заключается в раскрытии реализации концепта «ребенок» в узбекских художественных текстах.

Задачи исследования:

изучение концепта «ребенок» в мировой и узбекской лингвистике, анализ подходов и принципов, а также раскрытие его семантической и стилистической сущности;

выделение, классификация и анализ лингвистических средств, участвующих в реализации концепта «ребенок» в художественных текстах;

освещение лексико-семантических и стилистических особенностей языковых единиц, выражающих концепт «ребенок» в художественных текстах;

лингвистическое раскрытие выражения национального характера и менталитета в паремиологических единицах, связанных с концептом «ребенок»;

определение функционально-семантических и стилистических особенностей метафор и форм обращения, описывающих концепт «ребенок»;

в узбекских художественных текстах посредством анализа этнографизмов, в частности лексики детских национальных игр, раскрывается целостная и своеобразная природа национально-культурного концептуального поля, связанного с понятием ребёнка.

В качестве **объекта исследования** были выбраны лексические единицы, формы обращения, метафоры, паремиологические единицы и этнографизмы, выражающие концепт «ребенок», использованные в произведениях Ойбека, Гафура Гулома, Саида Ахмада и Откира Хошимова.

Предметом исследования являются стилистико-функциональные, национально-этнические, лексико-семантические и художественно-стилистические особенности узбекской концептосферы, а также концепта «ребенок».

Методы исследования. Для освещения темы исследования были использованы описательные, классификационные, этимологические, компонентные, концептуальные, сравнительно-сравнительные и лексико-семантические методы анализа.

Научная новизна исследования заключается в следующем:

на основе анализа существующих научно-теоретических взглядов и подходов в мировой и узбекской лингвистике выявлены историко-культурные этапы развития концепта «ребенок», его иерархическая, многослойная семантико-структурная модель, а также механизмы речевой и стилистической реализации, которые систематически обоснованы;

содержательные слои языковых единиц, реализующих концепт «ребенок» в художественных текстах, основаны на народных ценностях, национальных стереотипных представлениях, а также на когнитивных знаниях, кодирующих национально-лингвистическую картину мира, что доказано в исследовании;

культурные основы национального характера и менталитета, воплощенные в паремиологиях, метафорах и формах обращения, связанных с концептом «ребенок» в художественных текстах, а также их лингвистико-экспрессивные средства, раскрыты на основе концептуального метода;

лингвистические единицы, этнографизмы, художественные метафоры, языковые выражения национального мировоззрения, а также коммуникационно-концептуальные структуры, сформированные через когнитивные, перцептивные, заключительные и оценочные этапы в процессе речевого использования концепта «ребенок» в художественных текстах, доказаны как интеграционное отражение узбекской национальной концептосферы.

Внедрение результатов исследования.

На основе полученных научных результатов о реализации концепта «ребенок» в узбекских художественных текстах:

научно-теоретические взгляды на концепт «ребёнок» в мировой и узбекской лингвистике, практическое и творческое лингвистическое мастерство и позиции известных писателей в использовании слов, выражающих концепт «ребёнок», а также описание и классификация историко-культурного развития данного концепта, были использованы в рамках практического проекта ИЛ-52 тур-21091433 «Создание платформы для базы статей об узбекских реалиях (на основе критериев электронной энциклопедии Википедия)» в рамках государственных научно-технических программ на 2022-2023 годы. (Справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои от 9 сентября 2025 г. № 01/4-4087). В результате создана платформа-база статей по узбекским реалиям, обогащённая новыми научно-теоретическими данными, направленными на объяснение значений узбекских реалий;

лингвистические единицы, выражающие концепт «ребёнок» в художественных текстах: метафоры, этнографизмы, уменьшительные формы, игры и различные национальные процессы в узбекском лексическом фонде, а также коммуникативно-концептуальные аспекты их применения в речи, такие как осознание, размышление, вывод и суждение, были использованы в практическом проекте ПЗ-2020042022 – «Создание лингводидактической электронной платформы тюркских языков», реализуемом Ташкентским государственным университетом узбекского языка и литературы имени Алишера Навои в 2021-2023 годах. (Справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои от 6 сентября 2025 г. № 01/4-4025) В результате платформа была обогащена необходимой информацией благодаря предложениям, рекомендациям и выводам, изложенным в диссертации;

концепция «ребенок» имеет свою этимологию, структурное и национальное формирование, эволюцию, а также стилистические особенности, которые были доказаны через принципы лингвокультурологии, текстоведения и стилистики. Также были пересмотрены национальные стереотипные представления о ребенке, и определено, что изучение» знаний,

связанных с этой темой, имеет важное значение и были использованы при написании сценариев для передач «Бодрствование», «Креативный вкус», «Образование и развитие», «Нация и духовность» телеканала УЗМТРК «Узбекистан» в 2024-2025 годах (справочник Национальной телерадиокомпании Узбекистана от 10 сентября 2025 г. № 26-36-1029). В результате этого получили распространение современные интерпретации национализма, узбекского языка и литературы, и их популярность возросла.

Структура диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы, приложения. Объем работы составляет 136 страниц.

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

I bo'lim (часть I; part I)

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