

**BERDAQ NOMIDAGI QORAQALPOQ DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/2025.27.12.Fil.04.07 RAQAMLI ILMIY KENGASH**

QORAQALPOQ DAVLAT UNIVERSITETI

SAYMANOVA SHAXZADA SULTANBAEVNA

**INGLIZ VA QORAQALPOQ NAQL-MAQOLLARIDA SO‘Z
MA’NOSINING SILJISHI**

10.00.13 – Qiyosiy va chog‘ishtirma tilshunoslik

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

Nukus – 2026

**Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati
mundarijasi**

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

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по филологическим наукам**

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida zamonaviy yo‘nalishlarda paremiologik birliklarni, xususan, naql va maqol kabi turg‘un so‘z birikmalarini konseptual, semantik hamda stilistik asoslash dolzarb mavzuga aylangan. Shuningdek, paremiologiya sohasida turli tillardagi naql-maqollarni qiyosiy aniqlashda ekvivalentlik haqida qarashlar va metodlarga tayangan holda isbotlash zarur deb sanaladi. Bundan tashqari, til faqat muloqot vositasi emas, balki shu xalqning tarixi, madaniy tajribasi, dunyoqarashi va ijtimoiy ongini aks ettiruvchi murakkab lingvomadaniy va kognitiv tizim sifatida qaralmoqda va paremiologik birikmalarni kognitiv-konseptual darajada qiyoslash tilshunoslikda dolzarb hisoblanadi.

Dunyo tilshunosligida til o‘zgaruvchan ijtimoiy hodisa sifatida sanaladi hamda semantik va sintaktik variantlilikning o‘zgarish jarayonini paremiologik birliklarda o‘rganish dolzarb masalaga aylanmoqda. Dunyo olimlari tomonidan maqollardagi obrazli komponentlarning ko‘p ma‘nolilik, emotsional-ekspressivlik va madaniy arxetiplarni uzluksiz qayta semantizatsiyalash holatlari filologiyaning zarur tahlil obyektiga aylantirilgan. Xususan, metafora va antonimiya asosida yuzaga kelgan semantik baholovchi o‘zgarishlar til birliklarining xalq ongida qanday shakllanganligini anglatadi. Shu sababli, paremiologik birliklarning semantik-pragmatik xususiyatlarini zamonaviy lingvistik metodlar asosida tadqiq etish, ularning diskursdagi funksiyalarini aniqlash, milliy va umuminsoniy qadriyatlarni aks ettirish mexanizmlarini ochib berish hamda turli tillardagi maqollarni qiyosiy tahlil qilish bugungi kunda dolzarb ilmiy vazifalardan biri hisoblanadi.

O‘zbekistonda so‘nggi yillarda xorijiy tillarni o‘rganishga bo‘lgan e‘tiborning ortishi olib borilayotgan tadqiqotlarda ingliz va qoraqalpoq tillarining lingvistik imkoniyatlarini to‘liq ochib berish, til va pragmatika, uslubiy munosabatlar, ona tilimizni qardosh bo‘lmagan tillar bilan qiyoslash va lingvokognitiv xususiyatlarini takomillashtirishga katta e‘tibor qaratilmoqda. “Har birimiz davlat tiliga bo‘lgan e‘tiborni mustaqillikka bo‘lgan e‘tibor deb, davlat tiliga hurmat va sadoqatni, ona vatanga hurmat va sadoqat deb bilishimiz, shunday qarashni hayotimiz qoidasiga aylantirishimiz kerak”,¹ – dedi prezidentimiz Shavkat Mirziyoyev. Shunday ekan, o‘zbek va qoraqalpoq tillarida milliy o‘zlikni aks ettiruvchi qadriyatlar tizimi naql-maqollarning semantik yadro va stilistik funksiyalarini zamonaviy lingvistik metodlar asosida tadqiq etish, xususan, konseptual oppozitsiyalar, metaforik obrazlar, antonim birliklarning diskursdagi roli hanuzgacha to‘liq ochildirilmagan. Respublikamizda bu sohada olib borilayotgan tadqiqotlar amalga oshirilsa-da, maqollar tilidagi baholovchi birliklarni kontekstual va madaniy semiosfera mezonlarida o‘rganish ehtiyoji yuqorilgicha qolmoqda.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta‘lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi, 2020-yil 29-oktabrdagi PF-6097-son “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi, 2022-yil

¹ https://president.uz/oz/lists/view/2953?utm_source

28-yanvardagi PF-60-son “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekiston taraqqiyot strategiyasi to‘g‘risida”gi farmonlari, shuningdek, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarori² hamda sohaga oid boshqa normativ-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirish jarayonida ushbu dissertatsiya tadqiqoti muhim ilmiy-amaliy ahamiyat kasb etadi va tadqiqotning me‘yoriy asosini tashkil etadi..

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishi natijalariga asoslangan. U “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish” ustuvor yo‘nalishi asosida amalga oshirildi.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida paremiologik birliklarning, ayniqsa, naql-maqollarning semantik, stilistik va kognitiv xususiyatlarini o‘rganishga alohida e’tibor qaratilgan. Tilshunoslikda A.N.Baranov, I.P.Soloveva, V.A.Maslova, I.V.Karasik³ kabi olimlar til birliklarini kognitiv va madaniy kontekstda o‘rganib, maqollarni nafaqat estetik vosita, balki xalq ongidagi aksiologik modellarning verbal ifodasi sifatida talqin qilganlar. Shuningdek, G.Lakoff va M.Jonsonning⁴ metafora haqidagi ishlari paremiologik birliklar asosidagi metaforik modellashtirishning kognitiv asoslarini ochib bergan. Shu bilan birga, G.Lakoff o‘z tadqiqotlarida til birliklari orqali inson ongida shakllanuvchi konseptual metaforalar ham ijtimoiy ong va madaniyatni aks ettiruvchi asosiy vosita ekanligini isbotlagan. Ushbu tadqiqotda maqollar semantikasining chuqur qatlami mavjudligi va ularning semiosfera elementlari sifatida baholanishi zarurligi ko‘rsatilmoqda.

MDH olimlari, ya’ni Rossiya va Qozog‘iston tilshunoslari, paremiologik birliklarni lingvomadaniy, semantik va stilistik nuqtayi nazardan o‘rganishga katta hissa qo‘shgan. Masalan, rus tilshunosligida R.A.Budagov, V.V.Gvozdev, I.V.Arnold, Z.Q.Tarlanov, V.N.Telia, Y.V.Paleeva, N.D.Arutyunova⁵ kabi olimlar paremiologik birliklarni semantik kategoriyalar, konnotatsiyalar, metaforik obrazlar va aksiologik munosabat asosida tahlil qilganlar. Y.V.Paleeva va N.D.Arutyunovanning nazariyasi maqollarning kontekstual semantikasi va illokutiv-pragmatik kuchini ochib berishga qaratilgan. Qozoq tilshunosligida esa

² «Ўзбекистон Республикасида хорижий тилларни ўрганишни оммалаштириш фаолиятини сифат жиҳатидан янги босқичга олиб чиқиш чора-тадбирлари тўғрисида». Ўзбекистон Республикаси Президентининг Қарори. Тошкент. ПК-5117-сон. 19.05.2021.

³ Маслова В.А. Когнитивная лингвистика. – Минск: TetraSystems, 2004; Баранов А.Н. Aksiologicheskie strategii v strukture yazyka (paremiologiya i leksika) // Voprosy yazykoznaniya. – Moskva, 1989. – №3. – S. 74–90; Karasik V.I. Yazykoyvyy krug: lichnost', koncepty, diskurs. – Volgograd: Peremena, 2002; Tarlanov Z.Q. Sravnitel'nyy sintaksis zhانrov russkogo fol'klora. – Petrozavodsk, 1981. – 104 s.; Artemova E.V. Stilisticheskiye osobennosti posloviy i pogoovorok. – M.: Nauka, 2001; Artemyeva E.Yu. Yazykovoye soznaniye i obraz mira. – M.: Yazyki slavyanskoy kul'tury, 2000.

⁴ Lakoff G., Johnson M. Metaphors We Live By. – Chicago: University of Chicago Press, 1980;

⁵ Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996.

R.Sizdikova⁶ xalq ogʻzaki ijodiy vositalari, ayniqsa maqollarni stilistik va sintaktik jihatdan tahlil qilib, ularning milliy ongda oʻrnini yoritganlar. Ularning asarlari, ayniqsa, paremiologik birliklarning mentalitet, qadriyat va ijtimoiy jihatlariga taʼsirini koʻrsatish jarayonida asosiy nazariy manba sifatida xizmat qilmoqda.

Qoraqalpoq va turkiy tillarda maqollar tilini tahlil qilishga oid tadqiqotlar son jihatidan nisbatan kam boʻlsa-da, mavjud ilmiy ishlarda bu yoʻnalishdagi izlanishlar yaqqol koʻzga tashlanadi. Shuningdek, E.Berdimuratov qoraqalpoq tilidagi antonim birliklarni leksik va stilistik jihatdan oʻrganib, ularning semantik kontrastlik asosidagi baholovchi funksiyasini ochib bergan. A.Bekbergenov va M.Kudaybergenovlarning⁷ tadqiqotlari antonimik birliklarning maqollarda qanchalik faol ishtirok etishini hamda ular orqali xalq ruhiyati qanday shakllanishini tahlil qilgan. Shu bilan birga, Qoraqalpoq folklorining 88-tomidagi materiallar asosida tayyorlangan maqollardagi semantik metaforalar, leksik birliklar va madaniy arxetiplar oʻrganilib, til va ong oʻzaro bogʻliqlikda tahlil qilingan. Ingliz tilidagi maqollar bilan qiyosiy tahlillar orqali esa “a wolf”, “a wise man” kabi birliklarning qoraqalpoq maqollari bilan semantik aloqada ekanligi isbotlangan. Bu tadqiqotlarning mavzulari ishning dolzarbligini ochib beradi va hozirgi dissertatsiya mavzusi uchun metodologik asos vazifasini bajaradi.

Maqolning frazeologik tizimdagi oʻrnini oʻrganish A.B.Kunin, V.Mider, V.P.Jukov, I.I.Chernisheva, maqollarning lingvistik va paremiologik xususiyatlarini E.V.Ivanova, V.N.Teliya, O.G.Dubrovskaya, N.L.Buneeva, N.O.Samarkina; stilistik xususiyatlarini G.Lakoff, M.Jonson, G.N.Sklyarevskaya, N.D.Arutyunova, M.D.Kuznets, Y.M.Skrebnev, maqollarning kognitiv xususiyatlari tomonini N.D.Arutyunova, A.B.Kunin, E.D.Dorjiyeva, T.A.Naimushina⁸ oʻrgangan. Maqol tushunchasining toʻliq bayoni M.Y.Blokning diktematik nazariyasi doirasidagi

⁶ Сыздыкова Р. Стиль и язык казахской поэзии. – Алматы: Ғылым, 2000.

⁷ Бекбергенев А. Синонимлер ҳам антонимлер // Қарақалпақ тили бойынша изертлеулер. – Нөкис: Қарақалпақстан, 1971. – Б. 115-132; Кудайбергенев М. Қарақалпақ тилиндеги антонимлер. – ҚМУ жас илимпазлары ҳам кәнигелериниң V илимий-теориялық конференциясының материаллары. – Нөкис, 1993. – Б. 31–33.

⁸ Кунин А.В. Английская фразеология (теоретический курс). – М.: Высшая школа, 1970. – 342 с.; Mieder W. Paremiological minimum and cultural literacy // Wise words/ Essays on the Proverb. – New York: Garland Publishing Inc/? 1994. – P. 297–316; Жуков В.П. Русская фразеология. – М.: Высшая школа, 1986. – 310 с.; Чернышова И.И. Фразеология современного немецкого языка. – Москва: Высшая школа, 1970. – 200 с. Иванова Е.В. Пословичная концептуализация мира (на материале английских и русских пословиц): Автореф. дис. ... д-ра филол. наук. – Санкт-Петербург, 2003. – 44 с.; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996; Дубровская О.Г. Лингвокультурологический аспект сопоставительного исследования русских и английских пословиц об уме и глупости: Дис. канд. филол. наук. – Екатеринбург, 2000 – 259 с.; Бунеева Н.Л. Прагматические аспекты пословиц английского языка: Дис. ... канд. филол. наук. – Москва, 2001. – 229 с.; Самаркина Н.О. Семный анализ фразеологических единиц с метафорически переосмысленным компонентом «Песня», в английском и турецком языках // Международный научно-исследовательский журнал, 2016. Lakoff G., Johnson M. Metaphors We Live By. — Chicago: University of Chicago Press, 1980; Складская Г.Н. Метафора в системе языка. – Санкт-Петербург: Наука, 1993; Арутюнова Н.Д. Логический анализ языка, Семантика начала и конца / отв. ред. Н.Д.Арутюнова. – М.: Индрик, 2002. – С. 3–1; Кузнец М.Д.; Скребнев Ю.М. Стилистика английского языка. – Л., 1960. Арутюнова Н.Д. Метафора и дискурс //Теория метафоры: сборник: пер. с англ., фр., нем., исп., польск. яз. / вступ. ст. и сост. Н.Д. Арутюновой; Общ. ред. Н.Д. Арутюновой и М.А. Журиной. — М.: Прогресс, 1990. – С. 5–31; Кунин А.В. Английская фразеология (теоретический курс). – М.: Высшая школа, 1970. – 342 с.; Доржиева Э.Д. Этическая оценка в пословицах современного английского языка: Дис. ... канд. филол. наук. – М., 2003. – 191 с.; Наимушина Т.А. Пословицы и поговорки в художественном тексте: Дис. ... канд. филол. наук. – Л., 1984.

ilmiy ishida keng yoritilgan. Naql-maqollar haqida E.Berdimuratovning “Házirgi qoraqalpaq tili: Leksikologiya”⁹, kognitiv xususiyatlari G.K.Kdirbayevaning “Man” – “Adam” konseptosferasi birliklarining lingvomadaniy va lingvokognitiv xususiyatlari (ingliz va qoraqalpoq tillari misolida)”¹⁰, paremiologik xususiyatlari N.M.Jalgasovning “Прагматические и лингвокультурологические особенности оценки человека провербиальных образованиях (на материале английского, узбекского и каракалпакского языков)”¹¹ ilmiy ishlarida o‘rganilgan.

Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalarini bilan bog‘liqligi. Ushbu dissertatsiya Qoraqalpoq davlat universitetining ilmiy tadqiqot ishlari rejalariga muvofiq “Barcha til ko‘rinishining kognitiv-diskursiv tahlili” mavzusidagi ilmiy yo‘nalish doirasida amalga oshirilgan.

Tadqiqotning maqsadi ingliz va qoraqalpoq naql-maqollarida so‘z ma’nosining siljishini qiyosiy asoslashdan iborat.

Tadqiqotning vazifalari:

ingliz va qoraqalpoq tillaridagi paremiologik birliklar (naql-maqollar) bo‘yicha ilmiy qarashlarni umumlashtirish;

naql-maqollar tarkibidagi asosiy leksik birliklarni aniqlash bilan birga ularning semantik yadro va paradigmatic xususiyatlarini tavsiflash;

ikki tildagi maqollarda aniqlangan ma’no siljishining asosiy turlari va mexanizmlarini (metaforik, antonimik, konnotativ) qiyosiy asoslash;

so‘z ma’nosining sintaktik va pragmatik muhitda siljish xususiyatlarini aniqlash;

semantik siljish orqali ifodalanadigan milliy, madaniy qadriyatlar, stereotiplar va konseptlarni aniqlash bilan birga qiyosiy tahlil qilish.

Tadqiqotning obyekti sifatida ingliz va qoraqalpoq tillaridagi naql-maqollar tizimi, ularning til birligi sifatidagi struktur, semantik va stilistik xususiyatlari olindi.

Tadqiqotning predmetini naql-maqollar tarkibidagi so‘z ma’nosining semantik siljish, ya’ni metafora, antonim, kontekstuallik, diskursivlik asosida yuzaga keladigan ma’no o‘zgarishlari bilan madaniy talqinlar tashkil etadi.

Tadqiqotning usullari. Tadqiqotni bajarishda deskriptiv tahlil, semantik tahlil, kognitiv-lingvistik usul, qiyosiy tahlil, diskursiv tahlil, lingvomadaniy yondashuv usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ingliz va qoraqalpoq tillaridagi naql-maqollar tizimi semantik pragmatika, lingvokognitiv tahlil va diskurs tahlili doirasida ushbu birliklarning konseptual, aksiologik va estetik qatlamlari kabi ma’no qatlamlari ochib berilib, bunday munosabat xalq tilida barqaror leksik birlik sifatida shakllangan paremiologik

⁹ Бердимуратов Е. Хэзирги каракалпак тили. Лексикология. – Нөкис, 1994.

¹⁰ Кдырбаева Г.К. Лингвокультурологические и лингвокognitive особенности единиц концептосферы “Man” и “Adam” (на примере английского и каракалпакского языков): Автореф. дис. ... д-ра филол. наук. – Ташкент, 2017. – 45 с.

¹¹ Жалғасов Н.М. Прагматические и лингвокультурологические особенности оценки человека провербиальных образованиях (на материале английского, узбекского и каракалпакского языков): Дис. ... д-ра. филос. (PhD) филол. наук. – Самарканд, 2020. – 161 с.

birliklarning semiosfera va lingvomadaniyat tizimida o'ziga xos funksional-semantik hamda madaniy-kognitiv o'rin tutganligi aniqlangan;

lingvosemantik yo'nalishida "so'z ma'nosining siljishi" turli siljish turlarida (metafora, antonimli baholash) amaliy naql-maqollar misolida aniqlanib, antonimli baholovchi birliklarning emotsional, ekspressiv konnotativ mazmun-ma'no bilan ma'no siljishiga uchrashi, diskursiv kontekstlarda semantik mexanizmlar orqali tasvirlanishi isbotlangan;

naql-maqollarning sintaktik strukturalari va semantik siljishi kontekstda aniqlanib, ingliz va qoraqalpoq paremiologik birliklarda diskursiv holatida paydo bo'ladigan sintaktik transformatsiyalar (inversiya, qisqarish, konnektorli qo'shimchalar orqali ma'noning kuchaytirilishi) ochib berilgan;

ingliz va qoraqalpoq tillaridagi naql-maqollarda uchrashadigan semantik siljishlar chog'ishtirma-lingvomadaniy jihatdan asoslanganligi va kontseplarga bog'liq naql-maqollar misolida semantik kontrastlar, universal va milliy obrazlar orqali kartalar yaratilib, "blind squirrel", "a wise man", "wolf" kabi metaforalarning qoraqalpoq tilidagi "soqir tawiq", "aqilli jigit", "qasqir" obrazlari bilan semantik-ekvivalentlik va diskursdagi ekvivalent funktsiya asosida o'zaro mosligi aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz va qoraqalpoq tillaridagi naql-maqollarda so'z ma'nosining siljishiga bog'liq asosiy semantik modellari aniqlanib, ularning qiyosiy-lingvomadaniy xususiyatlari tizimlashtirilgan;

ingliz va qoraqalpoq naql-maqollarida so'z ma'nosining siljishini o'rganishga asoslangan tadqiqot natijalari paremiologik birliklarning tarjima amaliyotida, madaniyatlararo kommunikatsiyada, til va madaniyat o'rtasidagi o'zaro aloqalarni ifodalashda hamda filologiya va tarjimashunoslik yo'nalishlari uchun maxsus darsliklar, qo'llanmalar tuzishda xizmat qilishi isbotlangan;

ingliz va qoraqalpoq naql-maqollarini tadqiqot asosida kontekstual va diskursiv tahlil qilishga mo'ljallangan metodik tavsiyalar ishlab chiqilgan.

Tadqiqot natijalarining ishonchliligi tadqiqot obyektiga nisbatan qo'llanilgan usul va metodlarning ilmiy faoliyat maqsadiga mos kelishi, nazariy ma'lumotlarning ilmiy manbalarga asoslanganligi, adabiy asarlarning tadqiqot predmetiga muvofiqligi, nazariy fikr va natijalar qiyosiy-tipologik tahlil metodlari yordamida aniqlanganligi, respublika, xalqaro miqyosdagi ilmiy-uslubiy, ilmiy-amaliy konferensiya materiallari to'plamlari, O'zR OAK ro'yxatidagi jurnallar hamda xorijiy ilmiy jurnallarda chop etilgan maqolalar, xulosalar, bayonot va tavsiyalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati ingliz va qoraqalpoq tillaridagi naql-maqollar tarkibida paydo bo'ladigan so'z ma'nosining siljishini lingvosemantik, kognitiv va lingvomadaniy nuqtayi nazardan chuqur o'rganish orqali paremiologik birliklarning ichki semantik mexanizmlarini ochib berib, metafora, antonim, kontekstuallik va diskurs orqali aks etadigan semantik o'zgarishlar qiyosiy-lingvistik asosda aniqlanib, tilshunoslikning semasiologiya, kognitiv lingvistika va frazeologiya yo'nalishlarida yangi ilmiy

ma'lumotlar qo'shildi va tadqiqot "so'z-ma'no-kontekst" aloqasini o'rganishda yangi nazariy asos va amaliy modellarni taklif etadi.

Tadqiqot natijalarining amaliy ahamiyati ingliz va qoraqalpoq tillaridagi naql-maqollarni o'rganish, tarjima qilish va lingvodidaktik vosita sifatida qo'llashda muhim amaliy asos bo'lib xizmat qilib, ishlab chiqilgan semantik siljish modellari, maqollarning kontekstual-funksional tahlili til va madaniyatni integratsiya qilgan holda o'rganish jarayonini, ya'ni, chet tilini o'qitish, tarjimashunoslik, madaniyatlararo kommunikatsiya yo'nalishlarida qo'llaniladi va paremiologik materiallar asosida tuzilgan misollar tilshunoslik fanidan maxsus kurslar, seminarlar va amaliy mashg'ulotlar uchun metodik manba bo'lib xizmat qiladi.

Tadqiqot natijalarining joriy qilinishi. Ingliz va qoraqalpoq tillaridagi naql-maqollardagi semantik siljishni tadqiq etishdan olingan funksional va amaliy tavsiyalar asosida:

ingliz va qoraqalpoq tillaridagi naql-maqollar tizimi semantik pragmatika, lingvokognitiv tahlil va diskurs tahlili doirasida ushbu birliklarning konseptual, aksiologik va estetik qatlamlari kabi ma'no qatlamlari ochib berilib, bunday munosabat xalq tilida barqaror leksik birlik sifatida shakllangan paremiologik birliklarning semiosfera va lingvomadaniyat tizimida o'ziga xos funksional-semantik hamda madaniy-kognitiv o'rin tutganligi haqidagi natijalari O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar ilmiy-tadqiqot institutida 2024-2025-yillarda bajarilgan "Hozirgi qoraqalpoq tilidagi so'z yasaliş tizimining nazariy asoslari" mavzusidagi fundamental loyihada qo'llanilgan (O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar ilmiy-tadqiqot institutining 2025-yil 23-sentyabrdagi 567/2-son ma'lumotnomasi). Natijada, naql-maqollar tizimidagi semantik siljish xalq tilida paremiologik birliklarning konseptual, aksiologik va estetik qatlamlari ochib berilgan;

lingvosemantik yo'nalishida "so'z ma'nosining siljishi" turli siljish turlarida (metafora, antonimli baholash) amaliy naql-maqollar misolida aniqlanib, antonimli baholovchi birliklarning emotsional, ekspressiv konnotativ mazmun-ma'no bilan ma'no siljishiga uchrashi, diskursiv kontekstlarda semantik mexanizmlar orqali tasvirlanishi haqidagi xulosalardan Qoraqalpog'iston Yozuvchilar uyushmasining yosh ijodkorlarning malakasini oshirishda, turli to'garak, seminar va mahorat darslarini o'tkazishda foydalanilgan (Qoraqalpog'iston Yozuvchilar uyushmasining 2025-yil 24-sentyabrdagi 77-son ma'lumotnomasi). Natijada, so'z ma'nosining naql-maqollardagi siljishi, ularning mazmunini yetkazishdagi xususiyatlari, o'rganilayotgan tillardagi naql-maqollardagi so'z ma'nosining siljish funktsiyalari va ular tinglovchi yoki o'quvchi tahlilini qanday yo'naltirishi, diskurs tahlilidagi mahorati takomillashtirilgan;

naql-maqollarning sintaktik strukturalari va semantik siljishi kontekstda aniqlanib, ingliz va qoraqalpoq paremiologik birliklarda diskursiv holatida paydo bo'ladigan sintaktik transformatsiyalar haqidagi xulosalardan O'zbekiston milliy teleradiokompaniyasining hududiy Qoraqalpog'iston teleradiokanalining "Tilga e'tibor – elga e'tibor", "Ma'naviyat bo'stoni" ko'rsatuvlari va eshittirishlarida foydalanilgan (Qoraqalpog'iston Respublikasi teleradiokompaniyasining 2025-yil 23-sentyabrdagi 05-22/524-son ma'lumotnomasi). Natijada, paremiologik birliklarning diskursiv holatida sintaktik transformatsiyalari inversiya, qisqarish, konnektorli qo'shimchalar

orqali ma'noning kuchaytirish mexanizmlari ko'rsatish ssenariylarini qayta tahrirlashda xizmat qilgan;

ingliz va qoraqalpoq tillaridagi naql-maqollarda uchrashadigan semantik siljishlar chog'ishtirma-lingvomadaniy jihatdan asoslanganligi va kontseplarga bog'liq naql-maqollar misolida semantik kontrastlar, universal va milliy obrazlar orqali kartalar yaratilib, "blind squirrel", "a wise man", "wolf" kabi metaforalarning qoraqalpoq tilidagi "soqir tawiq", "aqilli jigit", "qasqir" obrazlari bilan semantik-ekvivalentlik va diskursdagi ekvivalent funktsiya asosida o'z-aro mosligiga doir ilmiy xulosalardan Berdaq nomidagi Qoraqalpoq adabiyoti tarixi davlat muzeyi eksponatlari tavsifida keng qo'llanilgan (Berdaq nomidagi Qoraqalpoq adabiyoti tarixi davlat muzeyining 2025-yil 23-sentyabrdagi 01-02/03-200-son ma'lumotnomasi). Natijada, muzeyning yangi binosi ekspozitsiyasida qo'yiladigan eksponatlar etiketkalarini ingliz tiliga tarjima qilishga ushbu tadqiqot materiallaridan foydalanilgan.

Tadqiqot natijalarining aprobatyasi. Tadqiqot natijalari 2 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida ma'ruza ko'rinishida bayon etilgan va aprobatysidan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 12 ta ilmiy ish chop etilgan. Jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalarining asosiy ilmiy natijalarini nashr etish tavsiya etilgan xorijiy nashrlarda 3 ta maqola, respublika jurnallarida 5 ta maqola nashr qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib. dissertatsiyaning umumiy hajmi 127 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning "**Olamning milliy qiyofasida naql-maqollarning uslubiy ma'nolari**" nomli I bobda naql-maqollarning til tizimining estetik, semantik hamda kognitiv qatlamlari tahlil qilinadi. Maqol xalqning milliy tafakkuri, qadriyatlar va tarixiy tajribasini kodlashtiruvchi lingvomadaniy birlik sifatida beriladi. Bobning asosiy vazifasi – paremiologik birliklarning uslubiy va semantik funksiyalarini aniqlash, ularning konseptual oppozitsiyalar orqali madaniy semiosfera tizimida qanday paydo bo'lishini ko'rsatishdan iborat. Maqollarni milliy madaniyat ruhiyati, axloqiy va estetik mezonlarini ifodalovchi universal va g'oyaviy-etnik kod sifatida tadqiq etiladi.

Bobning "*Naql-maqollar paremiologik obyekt sifatida*" deb nomlangan 1-faslida naql-maqollar xalqning og'zaki ijodiyoti tizimida mustaqil paremiologik obyekt sifatida talqin qilinadi. Qoraqalpoq tili doirasida maqollar xalq ongining madaniy ko'zgusi, jamiyat madaniy qadriyatlarini aks ettiruvchi "semantik pasport" sifatida baholanadi.

Tilning kommunikativ funksiyasi bilan bog'liq naql-maqollar muloqotda etika, didaktika va estetik ta'sir vositasi bo'lib xizmat qiladi. Ular xalq ongining kodlanish shakli sifatida – tarixiy tajriba, diniy qarashlar, mehnat axloqi, sabr-toqat, halollik, donishmandlik kabi qadriyatlar tizimini tasvirlaydi.

S.V.Maksimetsning qarashlariga ko‘ra, paremiologik birliklar milliy va universal qadriyatlarni umumlashtiruvchi semantik modellardir. Maqollarda semantik universallik bilan birga lakunar, ya’ni muayyan bir xalq ongiga mos idioetnik elementlar hisoblanadi¹². “Miyet etken toyadi” kabi maqollar ijtimoiy tenglik, adolat va mehnatsevarlik qadriyatlarini mujassamlashtiradi, shu bois ular xalq dunyoqarashining aksiologik bahosini ta’riflaydi.

Maqol ham lingvistik jihatdan, ham madaniy jihatdan tahlilni talab qiladi, chunki ular ijtimoiy ongda qadriyatlarning tavsifiy shaklini, ularning tarixiy va psixologik asoslarini yaratadi. Shuning uchun, paremiologik birliklarni o‘rganish tilshunoslik bilan bir qatorda etnografiya, psixologiya va tarix bilan ham kesishadi.

Keng kontekstdan qaraganda, naql-maqollar estetik tildan chetga chiqib, xalqning “ichki so‘zlashuv tili”, ya’ni jamoaviy xotira va madaniy ongni saqlovchi verbal kod sifatida talqin qilinadi. Ularning leksik-semantik tarkibida antonimiya, metaforik obrazlilik asosiy stilistik belgilar sifatida beriladi.

Shu bilan birga, qoraqalpoq tili tadqiqotchilari – E.Berdimuratov, A.Bekbergenov, M.Kudaybergenov, Sh.Abdinazimov kabi olimlarning ishlari maqollar tilidagi antonim juftliklar, fonetik va semantik muvofiqlik, shuningdek, ularning obrazlilik yaratishdagi roli orqali boyitilgan. Bular paremiologik tahlilning madaniy va kognitiv asoslarini belgilab beradi.

Umuman olganda, ushbu paragrafda maqollar xalqning milliy ong modeli sifatida qaraladi: ular ijtimoiy hayotni tushunish, baholash va me’yorlashtirishda tayanch kod bo‘lib xizmat qiladi.

“Paremiologik birliklarning stilistik va semantik funksiyalari” nomli 2-faslida paremiologik birliklarning (ya’ni naql-maqollarning) ikki asosiy funksional mazmunini – semantik yadro va stilistik vazifasini ochib beradi (1-shaklga qarang).

Semantik yadro – xalq ongidagi qadriyatlar, axloq va dunyoqarashlarni ifodalovchi markaziy qatlam hisoblanadi. “Wisdom is the wealth of the wise” (tarjimasi: Aql – donolar boyligi) kabi maqol donolikni ijobiy qadriyat sifatida kodlaydi; “Zeal without knowledge is a runaway horse” (tarjimasi: Bilimsiz g‘ayrat – boshqarib bo‘lmaydigan ot) esa bilimsizlikni salbiy baholovchi semantik konnotatsiyani yaratadi. Shu tariqa har bir maqolda yashirin (implitsit) semantik qatlamlar, baholovchi konnotatsiyalar va madaniy qadriyatlar mujassam bo‘ladi.

Stilistik jihatdan esa maqollar xalq so‘zining obrazli, emotsional va ritorik kuchga ega komponentlari sifatida tahlil qilinadi. Metafora kabi vositalar orqali ular estetik va didaktik ta’sirni kuchaytiradi (1-jadval va 2-jadvalga qarang).

1-shakl

Paremiologiyalik birliklarning semantik va stilistik moduli

¹² Максимец С.В. Ценности лингвокультурного сообщества в зеркале фразеологии: Дис. ... канд. филол. наук. – Ростов на Дону: Южный федеральный университет, 2015. – С. 21–23.



V.N.Teliyaning nazariyasiga ko‘ra, paremiologik birliklar avloddan avlodga ma’lumot, axloqiy me’yorlar va estetik tajribani yetkazuvchi kod sifatida yashaydi. Ular xalq ongidagi “madaniy xotira”ni saqlovchi verbal tizimdir¹³. Shu bilan birga, sonlar (“bir qádem artiqsha, miń qádem jerdi úyretedi”), somatik birliklar ((“júrek bar bolsa, jol bar”), va metaforalarning (“Speaking without thinking is shooting without aiming”) semantik-stilistik roli alohida tahlil qilinadi.

I.Y.Yudina va M.R.Galiyeva ishlariga tayangan holda, maqollarda metafora va binar oppozitsiya (oq/qora, yaxshi/yomon) orqali inson ongidagi ontologik strukturalar tasvirlanadi¹⁴. Bu jihatdan paremiologik birliklar xalq ongining konseptual modellarini yaratadi – ular orqali ijtimoiy va axloqiy qadriyatlar baholanadi, me’yorlashtiriladi.

1-jadval

Baholash semasidagi naql-maqollarning ijobiy va salbiy baho klassifikatsiyasi (ingliz va qoraqalpoq naql-maqollari asosida)

Ingliz naql-maqollari	Qoraqalpoq tilidagi tarjiması	Stilistik vosita	Semantik ma’no	Konnotatsiya
Wisdom is the wealth of the wise	Danalıq – aqılınıń baylıǵı	Metafora	Donolik qadriyat sifatida qabul etiladi	Ijobiy
Zeal without knowledge is a runaway horse	Bilimsiz g‘ayrat – basqarıp bolmas at	O‘xshatish, metafora	Bilimsizlikning xavfli sabablari	Salbiy
An idle brain is the devil's workshop	Bos miy – shaytannıń ustaxanası	Metafora	Erinchoqlik illatlarining daragi	Salbiy
Fools grow without watering¹⁵	Aqılsızlar – suwsız óser	Emotsional baho	Aqlsizlik – tabiiy rivojlanishga to‘siq	Salbiy

2-jadval

¹³ Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996.

¹⁴ Юдина И.Ю. Метафора в английской пословице: Дис. ... канд. филол. наук. – Орехово-Зуево, 2008. – С. 48–81; Галиева М.Р. Когнитивный принцип бинарности в религиозной картине мира // Вопросы когнитивной лингвистики. – Москва, 2014. – № 2 (039). – С. 56-65.

¹⁵ Oxford Dictionary of Proverbs (Speake, 2015).

Qoraqalpoq naql-maqollari	Stilistik vosita	Semantik ma'no	Konnotatsiya
Sabır túbı sarı altın	Metafora	Sabır-taqatlı bolıwǵa shaqıradı	Ijobiy
Miynet túbı ráhát	Metafora	Miynetsúyiwshilik qádriyatları	Ijobiy
Ǵarǵa óz balasın appaǵım deydi	Metafora	Ata-ananıń perzentine muxabbatı	Ijobiy
Ekkende joq, tikkende joq, qırmanda tayar ¹⁶	Metafora	Erinsheklik illetleriniń deregi	Salbiy

Natijada, maqollar tilda pedagogik, psixologik va axloqiy funksiyani ham bajaradi. Ular estetik shakl bilan birga, ijtimoiy tartibni mustahkamlovchi verbal mexanizm sifatida faol o'rganildi. Shu sababli paremiologik birliklar xalq tilida "axborot emas, balki qadriyat, emotsiya va pozitsiya"ni yetkazuvchi kuchli sotsiokognitiv kod sifatida talqin etiladi.

"Naql-maqollarda konseptual oppozitsiyalar va madaniy semiosfera" deb atalgan 3-faslida konseptual oppozitsiyalar (qarama-qarshi semantik juftliklar) xalq ongining asosiy kognitiv modeli sifatida ta'riflanadi. "Yorug'lik/qorong'ulik", "hayot/o'lim", "osmon/yer" kabi binar tuzilmalar orqali qoraqalpoq maqollarida axloqiy baholash mezonlari shakllanadi.

Konseptual model inson ongida voqelikni struktur tarzda qabul qiluvchi tizim bo'lib, til orqali tasvirlanadi. Shuning uchun maqollar bir tildagi birlik, balki xalqning konseptual dunyoqarash modeli sifatida baholanadi.

Madaniy semiosfera tushunchasi bu jarayonni kengroq qamrab oladi – u tilda aks etadigan qadriyatlar, diniy-estetik onglar, ijtimoiy ong va madaniy belgilar tizimidir. Naql va maqollar bu semiosferaning lingvosemantik yadrosi hisoblanadi, xalqning tarixiy tajribasini, o'zligini va normativ qadriyatlarini kodlaydi.

E.V.Paleeva va O.A.Volobuyeva nazariyalariga asoslanib, maqollar madaniy-kommunikativ mexanizm sifatida talqin qilinadi: metafora, sinekdoxa orqali ular jamiyatdagi etika va estetik me'yorlarni mustahkamlaydi¹⁷. *"Jaqsılıqqa jaqsılıq – hár kimniń isi, jamanlıqqa jaqsılıq – er adamniń isi"* maqolida «yaxshilik/yomonlik» oppozitsiyasi orqali axloqiy ideal yaratib, madaniy baholash ko'rsatkichi belgilanadi.

Bundan tashqari, G.K.Qdirbayeva ilmiy ishlarida maqollar mifologik konseptosfera elementlari bilan bog'lanadi – ular "odam konsepti" orqali ijtimoiy birlik, mehnat, kuch-quvvat, mehr kabi qadriyatlarni shakllantiradi¹⁸. Shu bilan birga, Sh.S.Safarov nazariyasiga ko'ra, til va ong o'zaro integratsiyalashgan tizim bo'lib, maqollar bu integratsiyaning kognitiv modelini verbal shaklda tasvirlaydi¹⁹.

¹⁶ Қарақалпақ фольклоры. 88–100-т. – Нөкис: Илим, 2015.

¹⁷ Палеева Е.В. Метафорическая репрезентация концептов в пословицах: семиотический аспект // Вестник Пермского университета. – Перм, 2011. – №5. – С. 37-42.

¹⁸ Кдырбаева Г.К. Мифологик концептосфера бирликлари лисоний вокеланишнинг когнитив-дискурсив хусусиятлари (инглиз ва қорақалпоқ тиллари мисолида): Филол. фан. д-ри. ... дис. – Нукус, 2024. – 236 б.

¹⁹ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – 92 б.

Umuman olganda, ushbu paragraf maqollarning xalq ongida binar konseptual tizim orqali madaniy ma'lumotni kodlash, axloqiy me'yorlarni normallashtirish va milliy o'zlikni mustahkamlashdagi rolini ko'rsatadi. Ular orqali xalq ongida yaxshilik-yomonlik, nur-zulmat, aql-ahmoqlik kabi oppozitsiyalar estetik va semantik muvozanatga keltiriladi.

Dissertatsiyaning II bobi **“Olamning lisoniy manzarasida leksik birliklarning semantik siljishi”** deb ataladi. Bunda ingliz va qoraqalpoq tillarida semantik variativlik, antonimlik baholash tizimlari va ularning kontekstual qo'llanilishi lingvistik jihatdan tahlil qilinadi. Bob til tizimidagi dinamik va invariantlik o'rtasidagi dialektik bog'lanish, shuningdek, *semantik drift* (Sapir) nazariyasi asosida til o'zgarishlarining mexanizmlarini ochib beradi. Variativlikni belgilovchi lingvistik va ekstralingvistik omillar, polisemiyaning shakllanish mexanizmi hamda antonimik aloqalarning baholovchi funksiyasi tavsiflanadi. Ikkinchi bob uch paragrafdan iborat bo'lib, 2.1-faslida semantik o'zgarishlar va til tizimidagi dinamikaning nazariy asoslari, 2.2-faslida variativlikni tasvirlovchi semantik siljish (ko'chish) usullari va 2.3-faslida antonimlik baholovchi semantik siljishning qo'llanilish xususiyatlari o'z ichiga oladi. Bob davomida A.I.Smirnitskiy, V.V.Vinogradov, U.Ullmann, E.Berdimuratov, A.Bekbergenov, G.Patullayeva va boshqa olimlarning nazariy qarashlari tahlil qilinadi hamda qoraqalpoq tilidagi leksik-semantik hodisalar bilan solishtiriladi.

“Naql-maqollar tarkibidagi metaforaning leksik-grammatik tavsifi” deb nomlanuvchi 2.1-faslida til tizimining semantik dinamikasi – bu tilning ma'no qatlamida paydo bo'ladigan mazmuniy siljishlar, metaforik kengayishlar, torayishlar va konnotativ yangilanishlar majmuasi hisoblanadi. Bu o'zgarishlar tildagi leksik birliklarning hayotiylik darajasini, ularning ijtimoiy-funksional moslashuvini belgilaydi. Bunday paragrafda semantik o'zgarishlarning nazariy manbalari, mexanizmlari hamda ularning lingvistik tizimdagi o'rni tahlil qilinadi.

1. Til tizimining dinamik tabiati, til faol tizim bo'lib, ongdagi har bir leksik birlik tarixiy rivojlanish bosqichida yangi ma'no, qo'llanish va assotsiatsiyalarni beradi. *Metafora gapdagi semantik aloqalarni yangilovchi, leksik birlikni yangi ma'no sohasi bilan boyituvchi mexanizm* sifatida talqin etiladi.

Shu nuqtayi nazardan, til tizimidagi har qanday semantik yangilangan ma'no darajasidagi harakatchanlikni tasvirlaydi.

2. Kognitiv asoslar. Kognitiv tilshunoslik nazariyasi semantik o'zgarishlarni inson ongidagi konseptual modellashtirish jarayonlari bilan tavsiflaydi. Inson ongidagi “o'xshashlik” va “farqlar” mexanizmlari orqali yangi ma'nolar paydo bo'ladi. *Metafora inson tajribasi, qabul qilish va psixologik holatni verbal shaklda tasvirlash vositasi* hisoblanadi.

Demak, semantik o'zgarishlar kognitiv jarayonlar natijasidir.

3. Dinamika va turg'unlik o'rtasidagi muvozanat. Til tizimi o'zgarishlar orqali yangilanadi, lekin bu o'zgarishlar tizimni barqaror qilmaydi. E.Sapir (1921) *“til drift”* (til ko'chishi) tushunchasini taklif etadi, tildagi o'zgarishlar doimiy

muvozanatli va yoʻnaltirilgan xarakterga ega boʻlishini aytadi²⁰. Demak, semantik oʻzgarishlar tizimni yangilab, barqarorlikni mustahkamlaydi.

4. Qoraqalpoq va ingliz tillaridagi semantik oʻzgarishlarning umumiyliigi. Qoraqalpoq va ingliz tillarida semantik oʻzgarishlar turli madaniy asoslarda shakllanadi, ularning ahamiyati bir xil – inson ongini, qadrini va ijtimoiy tajribani tasvirlashga qaratilgan. Masalan, qoraqalpoq tilidagi “*odat - tor – ip*” oʻzgarishlari orqali “*odatning inson ongiga kirib borishi*” tasvirlansa, ingliz tilida “*habit is a net*” degan metafora oʻxshash semantik mexanizmni koʻrsatadi.

Demak, semantik oʻzgarish va dinamik bir-birini toʻldiruvchi jarayonlarda: biri til tizimini yangilasa, ikkinchisi uni barqarorlashtirishdir. Kognitiv va funksional munosabatlar asosida semantik oʻzgarishlar tildagi maʼno va qadriyatlar tizimini shakllantiruvchi asosiy mexanizm sifatida qaraladi. Shu bilan birga, xalq ogʻzaki ijodidagi metaforalar tilning semantik faolligini juda aniq koʻrsatuvchi lingvomadaniy hodisa hisoblanadi.

“*Variativlikni ifodalovchi semantik siljish usuli*” nomli 2.2-faslida tilning semantik variativlik hodisasi, yaʼni bir maʼno invariantini saqlagan holda turli leksik-semantik variantlarning shakllanish jarayoni tavsiflanadi. Variativlik tushunchasi E.Sapirning “lingvistik drift” nazariyasiga asoslanib, til tizimining tabiiy faollashuvi sifatida talqin qilinadi – yaʼni til rivojlanishida individual oʻzgarishlar umumiy yoʻnalishga birlashish, tizimning ichki muvozanatini taʼminlaydi.

Tildagi variativlik, bir tomondan, konstantlik (barqarorlik) bilan bogʻliq boʻlib, ikkinchi tomondan, yangilanish mexanizmini tasvirlaydi. E.Sapir (1921) fikricha, har bir tildagi oʻzgarishlar “*fonetik, morfologik va semantik drift*” sifatida, yaʼni maʼno tizimidagi tabiiy siljish sifatida tasvirlanadi. Qoraqalpoq tili misolida bu hodisa soʻzlarning koʻp maʼnoliligi (polisemiya) orqali koʻrinadi – “bosh” kabi birliklar turli kontekstlarda turli semantik funksiyani bajaradi. Shu sababli variativlik til tizimining barqarorligini buzmasdan yangilanishini taʼminlovchi mexanizm sifatida qaraladi.

A.I.Smirnitskiyning fikricha, “soʻzning har bir maʼnosi – bu uning leksik-semantik varianti (LSV) boʻlib, bu variantlar oʻzaro shakl jihatidan bir, lekin mazmun jihatidan turlicha boʻlishi mumkin”²¹. A.I.Smirnitskiy variativlikni polisemiyaning ichki strukturasi sifatida talqin qiladi. Uning fikricha, soʻzning fonetik shakli oʻzgarmagan holatda, uning semantik mazmuni turli kontekstlarda yangilanadi, bu esa tilda semantik tarmoqni hosil qiladi. Masalan, qoraqalpoq tilidagi “bosh” soʻzi: “boshchi”, “aʼzo”, “boshliq”, “oʻlchov birligi”, “daryo boshi” kabi oʻnlab LSVlarga ega. Bular tildagi semantik tarmoqning tabiiy koʻrinishidir.

Semantik oʻzgarish ikki yoʻl bilan amalga oshiriladi:

- **ichki (lingvistik) sabablar** – fonetik, morfologik va semantik omillar (metafora, metonimiya, umumlashtirish, toraytirish);
- **tashqi (ekstralingvistik) sabablar** – ijtimoiy, madaniy, texnologik oʻzgarishlar.

²⁰ Sapir E. Language: An introduction to the study of speech. – New York: Harcourt, 1921.

²¹ Смирницкий А.И. К вопросу о слове: (Проблема «тождества слова») // Труды Института языкознания. Т. 4. – М.: АН СССР, 1954. – С. 3-49.

Masalan, ingliz tilidagi “*mouse*” soʻzi dastlabki hayvon nomini anglatgan boʻlsa, texnologik taraqqiyot taʼsirida “kompyuter kiritish qurilmasi” maʼnosini olgan. Bu metaforik semantik kengayish jarayonidir. Shunday ekan, qoraqalpoq tilidagi “*tarmoq*” soʻzi dastlab “soha” maʼnosida boʻlgan, keyinroq “internet network” maʼnosini olgan – bu semantik kengayish hodisasi.

Variativlik tilda kommunikativ moslashuvchanlikni taʼminlaydi. Shu orqali til foydalanuvchisi oʻz fikrini turli darajadagi aniqlik va taʼsirchanlik bilan ifodalaydi. V.V.Vinogradov (1947) bu jarayonni “leksika-frazeologik shakl” nazariyasi orqali asoslab, “soʻzning har bir semantik varianti maʼlum frazeologik kontekstda oʻz faol shaklini topadi” degan²². Shunday qilib, variativlik – tildagi ijodning semantik koʻrinishi hisoblanadi.

Qoraqalpoq tilidagi polisemantik birliklar odatda tabiiy obyekt va ijtimoiy funksiyalar bilan bogʻliq (masalan, “bosh”) ingliz tilidagi esa abstrakt va texnologik konseptlarga koʻproq moyil (“head”). Bu ikki tizimda semantik almashinuv milliy dunyoqarashning differensial belgisi sifatida namoyon boʻladi.

Paragraf yakunida variativlik tildagi semantik dinamikaning faollashuv kuchi sifatida baholanadi. A.I.Smirnitskiy, V.V.Vinogradov, U.Ullmann va V.Belyaevskayaning nazariyalari asosida xulosa berilgan: “Til tizimi barqaror bu oʻzgaruvchanlik barqarorlikka zid emas, balki uni taʼminlovchi ichki kuch hisoblanadi”. Demak, semantik variativlik – tilning tarixiy taraqqiyotida uzluksizlik va yangilanishning asosiy mexanizmidir.

“Antonimik baholovchi semantik siljishning qoʻllanish xususiyatlari” nomli 2.3-faslida antonimlik hodisasi baholovchi semantika bilan birga oʻrganilib, til tizimida antonimik juftliklarning aksiologik (qadriyatga asoslangan) funksiyasi tahlil qilinadi.

Antonim (yun. *anti* – “qarshi”, onyma – “nom”) – maʼnosi jihatdan qarama-qarshi birliklarning mavjudligi. E.Berdimuratov fikriga koʻra, antonimlarni aniqlashda “ularning semantik qarama-qarshilik darajasi” asosiy mezon boʻlishi kerak, *-li/-siz* affikslari orqali paydo boʻlgan shakllar esa grammatik, leksik emas²³.

Tilshunos olimlar (E.Bekbergenov, G.Patullayeva) antonimiyani leksik va morfemalik shakllarga ajratib, bu tadqiqotdagi tahlilda asosan leksik antonimiya – yaʼni turli oʻzak soʻzlar orasidagi semantik qarama-qarshilik tahlil qilinadi (*aqlli-ahmoq, yaxshi-yomon, adolat-zulm*)²⁴.

Baholovchi antonimlar til tizimida insoniy qadriyatlarni tasvirlaydi: *mehr-nafrat, toza-kir, adolat-zulm* kabi juftliklar orqali xalqning axloqiy paradigmasi tasvirlanadi. Bu juftliklarda emotsional-ekspressiv kontrast paydo boʻladi. Masalan, “yaxshi-yomon” juftligi oddiy mantiqiy bogʻlanish jamiyatda “yaxshilik” va “yomonlik” konseptlarining estetik va axloqiy qarama-qarshiligini ifodalaydi.

Qoraqalpoq tilida antonimlar asosan axloqiy va ijtimoiy kategoriyalar bilan bogʻliq (“adolat-zulm”, “shodlik-qaygʻu”), ingliz tilida esa ular koʻproq abstrakt-

²² Виноградов В.В. Русский язык: Грамматическое учение о слове. – М. –Л.: Гос. уч. –пед. изд-во Мин-ва просвещения РСФСР, 1947. – 784 с.

²³ Бердимуратов Е. Ҳазирги заман қарақалпақ тилинің лексикологиясы. – Нөкіс, 1968. – Б. 57.

²⁴ Бекбергенов А. Синонимлер ҳам антонимлер. Қарақалпақ тили бойынша изертлеулер. – Нөкіс: Қарақалпақстан, 1971. – Б. 115–132.

falsafiy qatlamda (“life-death”, “truth-lie”, “peace-war”). Har ikki tilda antonimik semantik siljish konnotativ ma’noni kengaytiradi va estetik bahoni kuchaytiradi.

Paragraf yakunida antonimik baholash tizimlarining tildagi semantik ko‘chish jarayonida:

1. Aksiologik baholashni tavsiflaydi;
2. Emotsional-ekspressiv kontrast hosil qiladi;
3. Metaforik inversiya orqali estetik kuchni oshirish mexanizmi sifatida beriladigan bo‘lishi keltiriladi.

Demak, antonimiyali tildagi semantik dinamika va madaniy qadriyatlarni tavsiflashning eng keng tarqalgan lingvopoetik vositalaridan biri hisoblanadi.

Dissertatsiyaning “Ingliz va qoraqalpoq naql-maqollarida so‘z ma’nosining siljishi” deb nomlangan III bobida ingliz va qoraqalpoq tillaridagi paremiologik birliklarning (naql va maqollarning) semantik va sintaktik o‘zgarish jarayonlari tahlil qilinadi. Bob markazida paremiologik tizimning leksik komponentli va grammatik strukturalari, ularning kognitiv, madaniy va semantik uzviy bog‘liqligi turadi. Tadqiqotda xalq tafakkurining metaforik asoslari, semantik siljishlar (metafora, o‘xshatish, konnotatsiya) hamda sintaktik inversiyalar o‘rganiladi. Ingliz va qoraqalpoq maqollarining semantik tarmog‘i tahlil qilinib, ularning madaniy arxetiplari asosida qiyosiy tahlil qilinadi. Bob uch paragrafdan iborat bo‘lib, 3.1-faslida semantik siljishning tipologiyasi, 3.2-faslida leksik komponentlarning metaforik va semantik xususiyatlari, 3.3-faslida esa semantik o‘zgarishlarda sintaktik transformatsiya mexanizmlari ochib beriladi. Tadqiqot natijalari tildagi semantik dinamika va madaniy kodlarning o‘zaro uzviyligini ochib beradi.

3.1-faslida paremiologik birliklardagi semantik o‘zgarishlarning tipologik tasnifi va ularning kognitiv mexanizmlari tushuntiriladi. Maqollar tilda semantik barqarorlik bilan birga dinamikasida ham ko‘rinadigan qiladi. Shunday ekan, har bir maqol yoki afsona tildagi tarixiy-madaniy semiosferaning shaklini anglatadi²⁵.

Maqol semantik jihatdan ko‘p qatlamli birliklar bo‘lib, ularning ma’nosi denotativ va konnotativ sathda tahlil qilinadi. Denotativ qatlamda ular inson faoliyati yoki ijtimoiy hodisani aks ettirsa, konnotativ qatlamda madaniy stereotiplar, axloqiy qadriyatlar va psixologik asoslar mujassamlashadi. Masalan, “A rolling stone gathers no moss” (tarjimasi: Dumalagan tosh yo‘sin yig‘mas) maqolida “*rolling stone*” turg‘unlikdan yiroq shaxs metaforasi hisoblanadi, qoraqalpoq tilidagi “*Qozg‘almas taxta shaqshiydi*” maqolida esa harakatsizlik salbiy baho bilan beriladi, bu semantika inversiya jarayonining natijasi.

A.I.Soboleva fikriga ko‘ra, paremiologik birliklardagi semantik siljishlar tildagi madaniy arxetiplarning verbal shakli bo‘lib, ular xalq xotirasi orqali yetkaziladi. Qoraqalpoq maqollarida “*bo‘ri*”, “*ko‘r tovuq*”, “*aqlli*” kabi leksik birliklar antropomorfologik va aksiologik ramzlar sifatida qo‘llaniladi. Masalan, “*Qasqir taysalmay – xan toymas*” maqolida hayvon obrazi insoniy ochko‘zlik va hukumat timsoliga aylanadi. Bu semantik metaforalashuvning eng aniq shakli.

²⁵ Воркачев С.Г. Язык и национальный менталитет. – Москва: Гнозис, 2001. – 74 с.

Shunday qilib, semantik siljish paremiologik sistemada madaniy aqliy modellarni yangidan tuzadi. Har bir til bu jarayonda o'zining tarixiy-falsafiy dunyoqarashini ifoda etadi. Ingliz tilidagi *"No pain, no gain"* bilan qoraqalpoq *"Miyne etseñ erinbey, toyadı qarnıñ tilenbey"* maqoli o'xshash aksiologik semantik tuzilishga ega, lekin milliy mentalitetda mehnatning qadri har xil tarzda ifodalanadi.

Natijada, 3.1-faslida semantik siljishning lingvokognitiv modeli ishlab chiqiladi: Metafora – konsept – Semantik siljish – madaniy kod. Shu orqali tilning semantikasi dinamizm xalq fikrlashining ifodasi sifatida ko'rinadigan bo'ladi.

"Naql-maqollar tarkibidagi leksik komponentlarning semantik va metaforik xususiyatlari" deb nomlangan 3.2-faslida maqollar tarkibidagi asosiy leksik komponentlar (inson, hayvon, tabiat, ijtimoiy maqom, buyum, rang) ning semantik va metaforik xususiyatlari tahlil qilinadi.

A.I.Soboleva ta'kidlaganidek, maqollardagi leksik komponentlar xalqning "madaniy arxetiplari"ni anglatadi²⁶, S.G.Vorkachev esa bu komponentlarni "semiosferaning konseptual yadrosi" deb hisoblaydi. Masalan, *"Qasqır taysalmay-xan toymas"* va *"A wolf cannot hide even in sheep's clothing"* maqollarida bo'ri komponenti yovuzlik, qo'y esa begunohlik metaforasini anglatadi.

Qoraqalpoq tilidagi *"Ğarğa ğarğanıñ kózin shoqımaydı"* maqoli va ingliz tilidagi *"Birds a feather flock together"* o'xshash konseptni – guruhli birlik, o'zaro sadoqatni anglatadi. Shunday qilib, hayvon zoosemiotik obrazlar xalq mentalitetining alohida semantik belgisiga aylanadi.

Ushbu paragrafda quyidagi tahlil yo'nalishlari ishlab chiqiladi:

- komponentlarning paradigmatic va syntagmatic bog'lanishlari;
- metaforik siljish;
- kognitiv modellashtirish orqali madaniy konnotatsiyalarni aniqlash.
- misollar tizimi orqali shunday xulosaga kelindi:
- *ko'r tovuq / blind squirrel* – kutilmagan vaziyat va imkoniyatning umumiy modeli;
- *aqli-ahmoq / wise-fool* – aksiologik oppozitsiyaning universal;
- Rim-roman komponent-madaniy integratsiya va muvofiqlik modelini yaratadi.

Har bir komponent metaforik kengayish orqali madaniy kodni aks ettiradi.

Shu sababli naql-maqollarni tahlil qilish nafaqat lingvistik, balki madaniy-kognitiv interpretatsiyani ham talab etadi.

Paragraf so'ngida maqollardagi leksik komponentlar semantik siljishning harakatlantiruvchi kuchi sifatida qaraladi, ular xalq tafakkuridagi qadriyatlarni timsollashtirish orqali tilning madaniy tizimini boyitadi.

"Ingliz va qoraqalpoq paremiologik birliklarining semantik siljishida sintaktik o'zgarishlar" nomli 3.3-faslida paremiologik birliklarning sintaktik qurilishidagi o'zgarishlar va ularning semantik transformatsiyaga ta'siri o'rganiladi.

Tadqiqot natijalariga ko'ra, maqollar barqaror sintaktik modelga ega bo'lsa-da, nutq jarayonida ular inversiya, ellipsis, konversiya va kengayish orqali o'zgaradi. Masalan, ingliz tilidagi *"Never put off until tomorrow what you can do today"*

²⁶ Соболева А.И. Когнитивные основы паремиологических единиц // Вестник ЧелГУ. – Челябинск, 2017.

maqoli qoraqalpoq tilida “*Búgingi isti erteńge qaldırma*” shaklida ifodalanadi – sintaktik qisqarish, lekin semantik ekvivalentlik saqlangan.

Shu bilan birga, “*Don’t put all your eggs in one basket*” maqoli qoraqalpoq tilida “*Barındı bir jerge tikpe*” shaklida imperativ soddalashtirish orqali moslashtirilgan. Bu tilda pragmatik samaradorlik va sintaktik tejamkorlikka e’tibor qaratiladi.

Sintaktik o’zgarishlarning turlari quyidagicha tasniflanadi:

1. So’z tartibi inversiyasi – ingliz tilida “*Birds of a feather flock together*” – “*Birds flock together, of a feather*” (Tarjima: *Quslar toparlasıp júredi*), qoraqalpoq tilida “*Jaqsı sózge jan semiredi, jaman sózge jan sekiredi*” – “*Jan semiredi jaqsı sózden, jan sekiredi jaman sózden*” (ekspressivlik kuchayadi).

2. Kamaytirish – ingliz tilida “*Better late than never*” – “*Better late*” (Tarjima: *Heshten kóre kesh jaqsı*), qoraqalpoq tilida “*Jaqsı is kúseydi, Aqmaq qılsh sermeydi*” – “*Aqmaq qılsh penen, jaqsı isi menen*” (nutq tezligi ortadi).

3. Qo’shimcha kiritish – “*Indeed, actions speak louder than words*” (Tarjima: *Háreket sózden kóre jaqsıraq sóyleydi*) (emfatik ta’sir kuchayadi).

Bu o’zgarishlar naql-maqollarning semantik mazmunini o’zgartirmasdan, pragmatik kuchini oshiradi.

Shunday qilib, sintaktik transformatsiya paremiologik birliklarda ma’no barqarorligi va ifoda erkinligi o’rtasidagi muvozanatni ta’minlaydi. Ingliz tilida bu jarayon ekspressivlikni kuchaytirish vositasi bo’lsa, qoraqalpoq tilida u madaniy kelishuv funksiyasini bajaradi.

Metodik asos sifatida komponentli, kontekstual va pragmatik tahlil usullaridan foydalanilgan. Natijada, maqollar tahlilida semantik siljishlar sintaktik tuzilishdagi nozik farqlar orqali ifodalanadi.

XULOSALAR

1. Naql-maqollar xalq og’zaki ijodining alohida qismi sifatida madaniy qadriyatlarni, milliy ruhni va jamiyatdagi axloqiy me’yorlarni ifodalashda muhim ahamiyatga ega. Ularning tarkibidagi semantik komponentlar madaniyat, mentalitet va tarixiy tajribalarni aks ettiradi. Bu esa paremiologik birliklarning til va madaniyat o’rtasidagi ko’prik vazifasini bajarishda manba hisoblanadi.

2. Paremiologik birliklardagi obrazlilik va ekspressivlik belgisi ularning semantik ta’sirchanligini oshiradi. Ayniqsa, metafora kabi stilistik vositalar orqali naql-maqollarning emotsional kuchi ortadi. Bu esa ularni nutq jarayonida ta’sirchan va baholovchi vositaga aylantiradi.

3. Antonimlar naql-maqollarda nafaqat oppozitsion tushunchalarni ifodalash uchun, balki ijtimoiy va axloqiy baholar berish maqsadida ham qo’llaniladi. Antonimik juftliklar orqali milliy mentalitet va qadriyatlar tizimi namoyon bo’ladi. Antonimik baholovchilar mantiqiy qarama-qarshiliklardan tashqari ekspressivlik, stilistik kontrast va baholovchilik vazifalarni bajarishi aniqlandi.

4. Ingliz va qoraqalpoq tillaridagi naql-maqollarda semantik ko’chish va sintaktik o’zgarishlar pragmatik holatlarga bog’liq holda yuz beradi. Bu o’zgarishlar

maqollarning kommunikativ samaradorligini oshiradi va madaniy kontekstga moslashishini ta'minlaydi.

5. Paremiologik birliklar xalq falsafasi va tarbiyaviy qadriyatlarni avloddan-avlodga yetkazuvchi madaniy, shu bilan birga lingvistik hodisa sifatida qaraladi. Ularning mazmuni aholining hayotiy tajribasi va jamiyatdagi qadriyatlarini aks ettiradi. Naql-maqollar til, matn va diskursda ko'rsatilgan madaniy konseptlar va qadriyatlarning lingvosemantik shakllanishini ta'minlaydi.

6. Ingliz va qoraqalpoq naql-maqollarining semantik qatlamlari ko'p jihatdan universal bo'lsa-da, mahalliy madaniy qadriyatlar va mentalitet farqlari tufayli ularning ifodalanish shakllarida turli o'ziga xosliklar mavjud. Bu esa paremiologik birliklarni qiyosiy o'rganishni taqozo etadi.

7. Maqollarning tarkibidagi metaforalar ikkilamchi mavhum tushunchalarni tasvirlashga yordam beradi va ekspressivlikni oshiradi. Masalan, inson fazilatlarini hayvonlarga qiyoslash orqali tushunchalarni hosil qilishda metaforalar ijtimoiy stereotiplarni anglatadi. Paremiologik birliklardagi stilistik elementlar faqatgina estetik zavq bermasdan, balki ularning esda qolarli bo'lishida xizmat qiladi.

8. Naql-maqollar diskurs doirasida pragmatik strategiyalarni amalga oshiruvchi vositalar sifatida faol qo'llaniladi. Bu birliklar turli kommunikativ vaziyatlarda nutqning ta'sirchanligini oshirib, eshituvchi yoki o'quvchiga bevosita emotsional ta'sir ko'rsatadi. Ular orqali ogohlantirish, maslahat berish, tanqidiy fikr bildirish kabi pragmatik funksiyalar amalga oshiriladi. Ayniqsa, ogohlantirish va maslahat berishda naql-maqollarning ishtiroki orqali tinglovchi ongida barqaror xotiralar shakllanadi va axloqiy qadriyatlar mustahkamlanadi.

9. Ingliz va qoraqalpoq maqollari o'zaro tarjima qilinganda semantik ekvivalentlikni saqlash uchun sintaktik jihatdan moslashtiriladi. Bu tarjimaning aniqligi va milliy mentalitet xususiyatlarini to'g'ri yetkazishni ta'minlaydi.

10. Paremiologik birliklar tarkibida qo'llanilgan antonimlar til vositalarining semantik va konnotativ potensialini kengaytiradi. Antonimlarning teskari tabiatidan foydalanib, nutqda baholash, tanqidiy fikr bildirish yoki tasdiqlash kabi kommunikativ maqsadlar samarali amalga oshiriladi. Bu birliklar orqali insonning fikr-tuyg'ulari, ichki his-tuyg'ulari va axloqiy qadriyatlarga munosabati aniq ifodalanadi. Aynan, antonimik juftliklar orqali nutqning ta'sirchanligi kuchayib, eshituvchi ongida aniq va yorqin obrazlar hosil bo'ladi.

11. Naql-maqollarda semantik yadroni tashkil etuvchi axloqiy qadriyatlar, dunyoqarash va madaniy xotira milliy tafakkur tizimining ajralmas qismi sifatida qabul qilinadi. Bu birliklar orqali xalqning tarixiy tajribalari, an'anaviy qadriyatlari va axloqiy tamoyillari avloddan-avlodga yetkaziladi. Bu jarayonda maqollar alohida madaniy kod sifatida ishtirok etadi, kelajak avlod tarbiyasida zaruriy vosita sifatida qo'llaniladi. Natijada, maqollar orqali jamiyatning axloqiy me'yorlari saqlanadi va mustahkamlanadi.

12. Paremiologik birliklarning strukturasi sodir bo'ladigan leksik-semantik o'zgarishlar so'zlovchi holati va kommunikativ ehtiyojlarga bog'liq tarzda shakllanadi. Bu jarayonlar natijasida maqollarning semantik doirasi kengayib, yangi vaziyatlarda ham qo'llanilishi mumkin bo'lgan moslashuvchanlik paydo bo'ladi. Bu esa nutq samaradorligini oshirib, tinglovchiga aniq, ravshan va emotsional ta'sir

ko'rsatishga yordam beradi. Shu bilan birga, til birliklarining mazmuniy o'zgarishi orqali pragmatik samaradorlikka erishiladi.

13. Tadqiqot natijalari shuni ko'rsatadiki, paremiologik birliklar nafaqat lingvistik birlik sifatida, balki madaniyatshunoslik, psixologiya va sotsiologiya fanlari kesimida ham chuqur tadqiqotlarni talab etadi. Bu esa bu birliklarning kompleks tahlilini talab etadi. Naql-maqollar xalq og'zaki ijodining katta qismi sifatida madaniy qadriyatlarni, milliy ruhni va jamiyatsdagi axloqiy me'yorlarni tasvirlashda salmoqli ahamiyatga ega. Ularning tarkibidagi semantik komponentlar madaniyat, mentalitet va tarixiy tajribalarni aks ettiradi.

**THE SCIENTIFIC COUNCIL PhD.03/2025.27.12.Fil.04.07 ON AWARDING
SCIENTIFIC DEGREES AT KARAKALPAK STATE UNIVERSITY**

KARAKALPAK STATE UNIVERSITY

SAYMANOVA SHAKHZADA SULTANBAEVNA

**SEMANTIC SHIFT IN ENGLISH AND KARAKALPAK
PROVERBS**

10.00.13 - Comparative and Contrastive Linguistics

**DISSERTATION ABSTRACT of the doctor of philosophy degree (PhD)
on PHILOLOGICAL SCIENCES**

Nukus – 2026

The theme of the doctoral thesis (PhD) was registered by the Supreme Attestation Commission of the Republic of Uzbekistan under the number B2025.3.PhD/Fil6615

The dissertation was completed at Karakalpak State University.

The abstract of the dissertation is posted in three languages (Uzbek, English and Russian (resume) on the webpage of the Scientific Council at www.karsu.uz and on the website of information and educational portal "Ziyonet" www.ziyonet.uz

Scientific supervisor:

Kudaybergenov Mambetkerim Sarsenbaevich
Doctor of Philological Sciences, Professor

Official opponents:

Alniyazov Aytmurat Ismaylovich
Doctor of Philological Sciences, Professor

Qodirova Muqaddas Tog'aeвна
Doctor of Philological Sciences, Associate professor

Leading organization:

Nukus State pedagogical institute

The defence of the dissertation will take place on «22» August 2026 at 11⁰⁰ the meeting of the Scientific Council PhD.3/2025.27.12.Fil.04.07 for the award of scientific degrees at Karakalpak State University (Address: 230112, Nukus, Ch.Abdirov Street, 1. Tel: (99861) 223-59-25, Fax: (99861) 223-59-25, Email: karsu_info@edu.uz).

The dissertation can be reviewed in the Information \resource Center of Karakalpak State University (Registration Number: 560). Address: 230112, Nukus, Ch.Abdirov Street, 1. Tel: (99861) 223-59-25.

The abstract of the dissertation will be distributed on «3» August 2026.
(Protocol of the register № 31 on «3» August 2026).


J.M. Nizamatdinov
Acting chairman of the Scientific Council on
awarding scientific degrees, Candidate of
philological sciences, Associate professor


J.E. Seytjanov
Scientific Secretary of the Scientific council on
awarding scientific degrees, Candidate of
philological sciences, Professor


G.A. Kurbaniyazov
Chairman of the Scientific Seminar at the
Scientific Council on awarding scientific degrees,
Doctor of philological sciences, Professor



INTRODUCTION (abstract of the Doctor of Philosophy (PhD) dissertation)

The topicality and necessity of the dissertation topic. In modern directions of world linguistics, the conceptual, semantic, and stylistic comparative justification of paremiological units, particularly fixed phrases such as proverbs and sayings, has become an urgent topic. Also, in the field of paremiology, it is considered necessary to conduct research based on views and methods of equivalence in the comparative analysis of proverbs in different languages. In addition, language is considered not only as a means of communication, but also as a complex linguocultural and cognitive system that reflects the history, cultural experience, worldview and social consciousness of people, and the comparison of paremiological combinations at the cognitive-conceptual level is relevant in linguistics.

In world linguistics, language is considered a changing social phenomenon, and the study of the process of changing semantic and syntactic variation in paremiological units is becoming an urgent issue. World scholars have turned the polysemy, emotional-expressiveness, and continuous re-semanticization of cultural archetypes of figurative components in proverbs into a necessary object of analysis in philology. In particular, semantic evaluative changes based on metaphor and antonymy indicate how language units are formed in the minds of people. Therefore, the study of the semantic-pragmatic features of paremiological units based on modern linguistic methods, the identification of their functions in discourse, the disclosure of mechanisms for reflecting national and universal values, and the comparative analysis of proverbs in different languages is one of the urgent scientific tasks today.

In recent years, increasing attention to the study of foreign languages in our Uzbekistan has been focused on research that fully reveals the linguistic possibilities of the Karakalpak and English languages, language and pragmatics, stylistic relations, comparing our native language with non-related languages, and growing, attention and interest in folklore art, which is the source of any national culture, is, unfortunately, declining. “Each of us should consider attention to the state language as attention to independence, respect and loyalty to the state language, respect and loyalty to the Motherland, and make such an attitude a rule of our lives”¹, said our president Shavkat Mirziyoyev. Therefore, the system of values reflecting national identity in the Uzbek and Karakalpak languages, the study of the semantic core and stylistic functions of proverbs and sayings based on modern linguistic methods, in particular, the role of conceptual oppositions, metaphorical images, and antonymic units in discourse, has not yet been fully revealed. Although research is being conducted in this area in our republic, the need to study evaluative units in the language of proverbs in contextual and cultural semiosphere criteria remains high.

This dissertation, to a certain extent, serves the implementation of the urgent tasks outlined in the Decrees of the President of the Republic of Uzbekistan dated October 8, 2019 No. DP-5847 “On Approving the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030”, dated October 29, 2020 No. DP-6097 “On Approving the Concept for the Development of Science until 2030”,

¹ https://president.uz/oz/lists/view/2953?utm_source

Presidential Decree No. DP-60 of January 28, 2022 “On the Development Strategy of New Uzbekistan for 2022-2026”, dated May 19, 2021 No. RP-5117 “On Measures to Raise the Activities on Popularizing the Study of Foreign Languages in the Republic of Uzbekistan to a Qualitatively New Level”², as well as other regulatory legal acts related to this area.

The compliance of the research with the priorities of the republic science and technology development. The dissertation is based on the results of the development of science and technology of the republic. It was implemented based on the priority direction of “Social, legal, economic, cultural, and spiritual-educational development of an information society and democratic state, development of an innovative economy”.

The level of study of the problem. In world linguistics, special attention is paid to the study of the semantic, stylistic, and cognitive features of paremiological units, especially proverbs and sayings. In linguistics, such scholars as A.N.Baranov, I.P.Soloveva, V.A.Maslova, I.V.Karasik³, studying language units in a cognitive and cultural context, interpreted proverbs not only as an aesthetic tool, but also as a verbal expression of axiological models in the consciousness of the people. Also, the works of G.Lakoff and M.Johnson⁴ on metaphor revealed the cognitive foundations of metaphorical modeling based on paremiological units. At the same time, G.Lakoff proved in his research that conceptual metaphors, formed in the human mind through language units, are also the main means of reflecting social consciousness and culture. This study shows the presence of a deep layer of proverb semantics and the need to evaluate them as elements of the semiosphere.

Scientists of the CIS countries, that is, linguists of Russia and Kazakhstan, have made a great contribution to the study of paremiological units from a linguocultural, semantic, and stylistic point of view. For example, in Russian linguistics, such scholars as R.A.Budagov, V.V.Gvozdev, I.V.Arnold, Z.K.Tarlanov, V.N.Telia, E.V.Paleeva, N.D.Arutyunova⁵ analyzed paremiological units based on semantic categories, connotations, metaphorical images, and axiological relations. The theory of E.V.Paleeva and N.D.Arutyunova is aimed at revealing the contextual semantics and illocutionary-pragmatic power of proverbs. In Kazakh linguistics, such scholars as R.Sizdikova⁶, analyzed the means of oral folk art, especially proverbs, from a stylistic and syntactic point of view and highlighted their place in the national consciousness.

² «Ўзбекистон Республикасида хорижий тилларни ўрганишни оммалаштириш фаолиятини сифат жиҳатидан янги bosқичга олиб чиқиш чора-тадбирлари тўғрисида». Ўзбекистон Республикаси Президентининг Қарори. Тошкент. ПҚ-5117-сон. 19.05.2021.

³ Маслова В.А. Когнитивная лингвистика. – Минск: TetraSystems, 2004; Баранов А.Н. Аксиологические стратегии в структуре языка (паремиология и лексика) // Вопросы языкознания. – Москва, 1989. – №3. – С. 74–90; Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002; Тарланов З.К. Сравнительный синтаксис жанров русского фольклора. – Петрозаводск, 1981. – 104 с.; Артемова Е.В. Стилистические особенности пословиц и поговорок. – М.: Наука, 2001; Артемьева Е.Ю. Языковое сознание и образ мира. – М.: Языки славянской культуры, 2000.

⁴ Lakoff G., Johnson M. Metaphors We Live By. – Chicago: University of Chicago Press, 1980.

⁵ Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996.

⁶ Сыздыкова Р. Стиль и язык казахской поэзии. – Алматы: Ёылым, 2000.

Their works, in particular, serve as the main theoretical source in the process of showing the influence of paremiological units on mentality, values, and social aspects.

Although there are relatively few studies on the analysis of the language of proverbs in Karakalpak and Turkic languages, research in this direction is clearly visible in existing scientific works. Also, E.Berdimuratov, having studied antonymic units in Karakalpak language from a lexical and stylistic point of view, revealed their evaluative function based on semantic contrast. The research of A.Bekbergenov and M.Kudaybergenov⁷ analyzed how actively antonymic units participate in proverbs and how the spirit of the people is formed through them. At the same time, semantic metaphors, lexical units, and cultural archetypes in proverbs prepared on the basis of materials from Karakalpak folklore in the 88th volume were studied, and the interrelationship of language and consciousness was analyzed. Through comparative analysis with English proverbs, it has been proven that such units as “a wolf”, “a wise man” have a semantic connection with Karakalpak proverbs. The topics of these studies reveal the relevance of the work and serve as a methodological basis for the current topic of the dissertation.

The study of the place of proverbs in the phraseological system was carried out by A.B.Kunin, V.Mider, V.P.Zhukov, I.I.Chernysheva; the linguistic and paremiological features of proverbs were studied by E.V.Ivanova, V.N.Teliya, O.G.Dubrovskaya, N.L.Buneeva, N.O.Samarkina; stylistic features by G.Lakoff, M.Johnson, G.N.Sklyarevskaya, N.D.Arutyunova, M.D.Kuznets, Yu.M.Skrebnev; the cognitive aspects of proverbs were studied by N.D.Arutyunova, A.B.Kunin, E.D.Dorzhieva, T.A.Naimushina⁸. A complete description of the concept of a proverb is given in the scientific work of M.Ya.Blok within the framework of the dictematic theory. The issues about proverbs and sayings were studied in Karakalpak linguistics in the works of

⁷ Бекбергенев А. Синонимлер хэм антонимлер // Каракалпак тили бойынша изертлеулер. – Нөкис: Каракалпакстан, 1971. – Б. 115–132; Кудайбергенев М. Каракалпак тилиндеги антонимлер. – ҚМУ жас илимпазлары хэм кәнигелериниң V илимий-теориялық конференциясының материаллары. – Нөкис, 1993. – Б. 31–33.

⁸ Кунин А.В. Английская фразеология (теоретический курс). – М.: Высшая школа, 1970. – 342 с.; Mieder W. Paremiological minimum and cultural literacy // Mieder W. (Ed.) Wise words/ Essays on the Proverb. – New York: Garland Publishing Inc/? 1994. – P. 297–316; Жуков В.П. Русская фразеология. – М.: Высшая школа, 1986. – 310 с.; Чернышова И.И. Фразеология современного немецкого языка. – Москва: Высшая школа, 1970. – 200 с. Иванова Е.В. Пословицная концептуализация мира (на материале английских и русских пословиц): Автореф. дис. ... д-ра филол. наук. – Санкт-Петербург, 2003. – 44 с.; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. — М.: Школа «Языки русской культуры», 1996; Дубровская О.Г. Лингвокультурологический аспект сопоставительного исследования русских и английских пословиц об уме и глупости: Дис. канд. филол. наук. – Екатеринбург, 2000 – 259 с.; Бунеева Н.Л. Прагматические аспекты пословиц английского языка: Дис. ... канд. филол. наук. – Москва, 2001. – 229 с.; Самаркина Н.О. Семный анализ фразеологических единиц с метафорически переосмысленным компонентом «Песня», в английском и турецком языках // Международный научно-исследовательский журнал, 2016. Lakoff G., Johnson M. Metaphors We Live By. — Chicago: University of Chicago Press, 1980; Скляревская Г.Н. Метафора в системе языка. – Санкт-Петербург: Наука, 1993; Арутюнова Н.Д. Логический анализ языка, Семантика начала и конца / отв. ред. Н.Д.Арутюнова. – М.: Индрик, 2002. – С. 3-1; Кузнец М.Д.; Скребнев Ю.М. Стилистика английского языка. – Л., 1960. Арутюнова Н.Д. Метафора и дискурс //Теория метафоры: сборник: пер. с англ., фр., нем., исп., польск. яз. / вступ. ст. и сост. Н.Д. Арутюновой; Общ. ред. Н.Д. Арутюновой и М.А. Журиной. — М.: Прогресс, 1990. – С. 5-31; Кунин А.В. Английская фразеология (теоретический курс). – М.: Высшая школа, 1970. – 342 с.; Доржиева Э.Д. Этическая оценка в пословицах современного английского языка: Дис. ... канд. филол. наук. – М., 2003. – 191 с.; Наимушина Т.А. Пословицы и поговорки в художественном тексте: Дис. ... канд. филол. наук. – Л., 1984.

E.Berdimuratov “Házirgi qaraqalpaq tili. Leksikologiya”⁹, G.K.Kdyrbaeva “Man” – “Adam” konceptosferasi birliklarining lingvomadaniy va lingvokognitiv xususiyatlari (ingliz va qoraqalpoq tillari misolida)¹⁰, N.M.Zhalgasov Прагматические и лингвокультурологические особенности оценки человека провербиальных образованиях (на материале английского, узбекского и каракалпакского языков)” (paremiological features)¹¹.

Connection of the dissertation research with the research plan of the higher educational institution where the dissertation was completed. This dissertation was carried out in accordance with the research plans of Karakalpak State University under the scientific direction "Cognitive-discursive analysis of all linguistic manifestations".

The aim of the research is the comparative study of the shift in the meaning of words in English and Karakalpak proverbs.

Tasks of the research:

generalization of scientific views on paremiological units (proverbs and sayings) in English and Karakalpak languages;

along with the identification of the main lexical units of proverbs and sayings, their semantic core and paradigmatic features are described;

comparative substantiation of the main types and mechanisms of semantic transfer (metaphorical, antonymic, connotative) identified in proverbs in two languages;

determination of the features of the transfer of word meaning in the syntactic and pragmatic environment;

comparative analysis with the identification of national, cultural values, stereotypes, and concepts expressed through semantic transfer;

The object of the research is the system of proverbs and sayings in the English and Karakalpak languages, their structural, semantic, and stylistic features as a linguistic unit.

The subject of the research is the semantic transfer of the meaning of the word in proverbs and sayings, that is, cultural interpretations with changes in meaning arising on the basis of metaphor, antonymy, contextuality, discursiveness.

Research methods. Descriptive-linguistic method, semantic analysis, cognitive-linguistic method, comparative method, discursive analysis, linguocultural approach.

The scientific novelty of the research is as follows:

within the framework of semantic pragmatics, linguocognitive analysis, and discourse analysis of the system of proverbs in the English and Karakalpak languages, semantic layers such as conceptual, axiological, and aesthetic layers of these units are revealed, and it is determined that paremiological units formed as stable lexical units in the vernacular have a unique functional-semantic and cultural-cognitive role in the semiosphere and linguocultural system;

⁹ Бердимуратов Е. Ҳазирги қарақалпақ тили. Лексикология. – Нөкис, 1994.

¹⁰ Кдырбаева Г.К. Лингвокультурологические и лингвокогнитивные особенности единиц концептосферы “Man” и “Adam” (на примере английского и каракалпакского языков): Автореф. дис. ... д-ра филол. наук. – Ташкент, 2017. – 45 с.

¹¹ Жалғасов Н.М. Прагматические и лингвокультурологические особенности оценки человека провербиальных образованиях (на материале английского, узбекского и каракалпакского языков): Дис. ... д-ра. филос. (PhD) филол. наук. – Самарканд, 2020. – 161 с.

in the linguosemantic direction, the "semantic shift" is identified in various types of shifts (metaphor, antonymic evaluation) using the example of practical sayings and proverbs, and it has been proven that antonymic evaluative units undergo a shift of meaning with emotional, expressive connotative content and meaning, and are described through semantic mechanisms in discursive contexts;

syntactic structures and semantic shifts of proverbs are analyzed in the context, syntactic transformations in the discursive state of English and Karakalpak paremiological units are analyzed, and syntactic transformations (inversion, reduction, enhancement of meaning through connector suffixes) occurring within discourse are identified;

semantic shifts found in proverbs and sayings in English and Karakalpak languages were analyzed from a comparative-linguistic and cultural point of view, and maps were created using semantic contrasts, universal and national images on the example of proverbs related to concepts, and the compatibility of metaphors such as "blind squirrel," "a wise man," "wolf" with the images of "soqır tawıq", "aqıllı jigit", "qasqır" in Karakalpak language was determined on the basis of semantic equivalence and equivalent function in discourse.

The practical results of the research are as follows:

the main semantic models related to the shift of word meaning in proverbs and sayings in English and Karakalpak languages have been identified and their comparative-linguistic and cultural features have been systematized;

the results of the research, based on the study of the shift in the meaning of words in English and Karakalpak proverbs, have been proven to serve in the practice of translation of paremiological units, intercultural communication, expressing the relationship between language and culture, as well as in the creation of special textbooks and manuals for philology and translation studies;

methodological recommendations have been developed for the contextual and discursive analysis of English and Karakalpak proverbs based on the research.

The reliability of the research is determined by the compliance of the methods and techniques applied to the object of study with the goals of scientific activity, the validity of theoretical data based on scientific sources, the correspondence of literary works to the subject of research, the determination of theoretical ideas and results using comparative-typological analysis methods, the implementation of articles, conclusions, statements, and recommendations published in collections of materials from national and international scientific-methodological and scientific-practical conferences, journals listed by the Higher Attestation Commission of the Republic of Uzbekistan, and foreign scientific journals, as well as the confirmation of the results obtained by authorized organizations.

Scientific and practical significance of the research results. The scientific significance of the research results lies in revealing the internal semantic mechanisms of paremiological units through a deep study of the transfer of word meanings arising in proverbs and sayings of English and Karakalpak languages from a linguosemantic, cognitive, and linguocultural point of view, semantic changes reflected through metaphor, antonymy, contextuality, and discourse were studied on a comparative-linguistic basis and new scientific information was added in the areas of

semasiology, cognitive linguistics, and phraseology of linguistics, the study proposes new theoretical foundations and practical models for studying the “word-meaning-context” relationship.

The practical significance of the research results serves as an important practical basis for the study, translation, and use of English and Karakalpak proverbs as a linguodidactic tool, the models of semantic transfer, contextual-functional analysis of proverbs, developed in the study, can be used in the process of studying the integration of language and culture, that is, in the areas of foreign language teaching, translation studies, and intercultural communication and examples compiled on the basis of paremiological materials serve as a methodological source for special courses, seminars, and practical classes in linguistics.

Implementation of the research results: Based on the functional and practical recommendations obtained from the study of semantic transfer in proverbs and sayings in English and Karakalpak languages:

within the framework of semantic pragmatics, linguocognitive analysis, and discourse analysis of the system of proverbs in the English and Karakalpak languages, semantic layers such as conceptual, axiological, and aesthetic layers of these units are revealed, and the results regarding the specific functional-semantic and cultural-cognitive role of paremiological units formed as stable lexical units in the vernacular in the semiosphere and linguocultural system were used in the fundamental project “Theoretical foundations of the word-formation system in modern Karakalpak language” carried out in 2024-2025 at Karakalpak Humanitarian Research Institute of the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan (Reference No. 567/2 dated September 23, 2025 of Karakalpak Humanitarian Research Institute of Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan). As a result, the semantic transfer in the system of proverbs and sayings revealed the conceptual, axiological and aesthetic layers of paremiological units in the vernacular;

in the linguosemantic direction, the "semantic shift" in various types of shifts (metaphor, antonymic evaluation) is determined on the example of practical sayings and proverbs, and the conclusions about the fact that antonymic evaluative units undergo a shift in meaning with emotional, expressive connotative content-meaning, are described through semantic mechanisms in discursive contexts were used in improving the skills of young writers of the Union of Writers of Karakalpakstan, in conducting various circles, seminars and master classes (Reference No. 77 of the Writers' Union of Karakalpakstan dated September 24, 2025). As a result, the shift in the meaning of words in proverbs and sayings, their features in describing their content, the functions of shifting the meaning of words in proverbs and sayings in the studied languages and how they guide the analysis of the listener or reader, the skill in discourse analysis has been improved;

syntactic structures and semantic shifts of proverbs were analyzed in the context of syntactic transformations in the discursive state of English and Karakalpak paremiological units, and the conclusions about syntactic transformations occurring within the framework of discourse were used in the programs and broadcasts of the regional Karakalpakstan television and radio channel of National Television and Radio

Company of Uzbekistan “Attention to Language – Attention to the People”, “Fundamentals of Spirituality” (Reference of the TV and Radio Company of the Republic of Karakalpakstan No.05-22/524 dated September 23, 2025). As a result, the syntactic transformations of paremiological units in the discursive state served to re-edit the scenarios of showing the mechanisms of strengthening the meaning through inversion, reduction, connector suffixes;

the semantic shifts encountered in proverbs and sayings in English and Karakalpak languages were analyzed from a comparative-linguistic and cultural perspective, and maps were created using semantic contrasts, universal and national images as examples of proverbs related to concepts, and scientific conclusions on the mutual compatibility of metaphors such as "blind squirrel," "a wise man," "wolf" with the images of "soqir tawıq", "aqıllı jigit", "qasqır" in Karakalpak language based on semantic equivalence and equivalent function in discourse were widely used in the description of the exhibits of the State Museum of the History of Karakalpak Literature named after Berdakh (Reference No. 01-02/03-200 of the State Museum of the History of Karakalpak Literature named after Berdakh dated September 23, 2025). As a result, the materials of this study were used to translate the labels of the exhibits displayed in the exposition of the new building of the museum into English.

The approval of the research results. The research results were presented and tested in the form of reports at 2 international and 2 republican scientific and practical conferences.

The publication of research results. A total of 12 scientific works have been published on the topic of the dissertation, including 8 articles in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of doctoral dissertations, including 5 articles in republican and 3 articles in foreign journals.

The structure of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of used scientific and literary sources. The main part of the dissertation consists of 127 pages.

MAIN CONTENT OF THE DISSERTATION

In the Chapter I “Stylistic Meanings of Proverbs and Sayings in the National Image” the aesthetic, semantic, and cognitive layers of the language system of proverbs and sayings are analyzed. A proverb is presented as a linguocultural unit encoding the national thinking, values, and historical experience of the people. The main task of the chapter is to determine the stylistic and semantic functions of paremiological units, to show how they appear in the system of the cultural semiosphere through conceptual oppositions. Proverbs are studied as a universal and ideological-ethnic code expressing the spirit of national culture, moral and aesthetic criteria.

In the paragraph “1.1 Proverbs as a Paremiological Object”, proverbs are interpreted as an independent paremiological object in the system of oral folk art. Within the framework of Karakalpak language, proverbs are evaluated as a cultural mirror of the people's consciousness, a “semantic passport” reflecting the cultural values of society.

Proverbs related to the communicative function of language serve as a means of ethical, didactic, and aesthetic influence in communication. They describe a system of values such as historical experience, religious views, work ethic, patience, honesty, and wisdom as a form of codification of the people's consciousness.

According to S.V.Maksimets, paremiological units are semantic models that generalize national and universal values. In proverbs, along with semantic universality, lacunar, that is, idioethnic elements corresponding to the consciousness of a certain people, are considered¹². Proverbs such as “Miyneŧ etken toyadi” embody the values of social equality, justice, and diligence, therefore they describe the axiological assessment of the people's worldview.

Proverbs require both linguistic and cultural analysis, since they create a descriptive form of values in public consciousness, their historical and psychological foundations. Therefore, the study of paremiological units intersects not only with linguistics but also with ethnography, psychology, and history.

From a broad context, proverbs deviate from aesthetic language and are interpreted as the “internal colloquial language” of the people, that is, as a verbal code that preserves collective memory and cultural consciousness. In their lexico-semantic structure, antonymy, metaphorical imagery are given as the main stylistic features.

At the same time, researchers of Karakalpak language – E.Berdimuratov, A.Bekbergenov, M.Kudaybergenov. The works of such scholars as Sh.Abdinazimov are enriched by antonym pairs in the language of proverbs, phonetic and semantic correspondence, as well as their role in creating imagery. These determine the cultural and cognitive foundations of paremiological analysis.

In general, in this paragraph, proverbs are considered as a model of national consciousness of the people: they serve as a basic code for understanding, evaluating, and normalizing social life.

In the paragraph “1.2 Stylistic and Semantic Functions of Paremiological Units”, the two main functional content of paremiological units (i.e., proverbs) is revealed – the semantic core and the stylistic function (Look at Scheme 1).

The semantic core is the central layer representing values, morals, and worldviews in the consciousness of the people. The proverb “Wisdom is the wealth of the wise” codifies wisdom as a positive value; “Zeal without knowledge is a runaway horse” creates a semantic connotation that negatively evaluates ignorance. Thus, each proverb contains hidden (implicit) semantic layers, evaluative connotations, and a set of cultural values.

Stylistically, proverbs are analyzed as components of the folk word with figurative, emotional, and rhetorical power. Through such means as metaphor, they enhance the aesthetic and didactic impact (Look at Table 1 and Table 2).

¹² Максимец С.В. Ценности лингвокультурного сообщества в зеркале фразеологии: Дис. ... канд. филол. наук. – Ростов на Дону: Южный федеральный университет, 2015. – С. 21–23.

Semantic and stylistic module of paremiological units



According to V.N.Telia's theory, paremiological units live as a code that transmits information, moral norms, and aesthetic experience from generation to generation¹³. They are a verbal system that preserves “cultural memory” in the consciousness of the people. At the same time, the semantic-stylistic role of numerals (“bir qádem artıqsha, mın qádem jerdi úyretedi”), somatic units (“júrek bar bolsa, jol bar”), and metaphors (“Speaking without thinking is shooting without aiming”) is analyzed separately.

I.Yu. Based on the works of Yudina and M.R.Galieva¹⁴, proverbs describe ontological structures in the human mind through metaphor and binary opposition (aq/qara, jaqsi/jaman). In this respect, paremiological units create conceptual models of public consciousness – through them, social and moral values are evaluated and normalized.

Table 1

Positive and negative evaluation classification of proverbs and sayings in the evaluative context (with English and Karakalpak proverbs)

English proverbs	Translation into Karakalpak	Stilistic device	Semantic meaning	Connotation
Wisdom is the wealth of the wise	Danalıq – aqıllınıń baylıǵı	Metaphor	Wisdom is perceived as a value	Positive
Zeal without knowledge is a runaway horse	Bilimsiz g‘ayrat – basqarıp bolmas at	Metaphor	Dangerous causes of illiteracy	Negative
An idle brain is the devil's workshop	Bos miy – shaytannıń ustaxanası	Metaphor	Source of laziness	Negative

¹³ Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996.

¹⁴ Юдина И.Ю. Метафора в английской пословице: Дис. ... канд. филол. наук. – Орехово-Зуево, 2008. – С. 48–81; Галиева М.Р. Когнитивный принцип бинарности в религиозной картине мира // Вопросы когнитивной лингвистики. – Москва, 2014. – № 2 (039). – С. 56–65.

Fools grow without watering ¹⁵	Aqılsızlar – suwsız óser	Emotional assessment	Insanity is a barrier to natural development	Negative
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Table 2

Karakalpak proverbs	Stilistic device	Semantic meaning	Connotation
Sabır túbi sarı altın	Metaphor	Causes of patience	Positive
Mıynet túbi ráhát	Metaphor	Values of diligence	Positive
Garğa óz balasın appağım deydi	Metaphor	Parents' love to their children	Positive
Ekkende joq, tikkende joq, qırmanda tayar ¹⁶ .	Metaphor	The source of laziness	Negative

As a result, proverbs perform a pedagogical, psychological, and moral function in the language. Along with the aesthetic form, they were actively studied as a verbal mechanism for strengthening social order. Therefore, paremiological units are interpreted in the vernacular as a powerful socio-cognitive code conveying “not information, but value, emotion, and position”.

In the paragraph “1.3 Conceptual Oppositions and the Cultural Semiosphere in Proverbs and Sayings”, conceptual oppositions (opposite semantic pairs) are defined as the main cognitive model of the national consciousness. Through such binary structures as “aq/jaman”, “nur/qarańǵılıq”, “ómir/ólim”, “aspan/jer”, moral evaluation criteria are formed in Karakalpak proverbs.

The conceptual model is a system that structurally perceives reality in human consciousness and is described through language. Therefore, proverbs are evaluated as a unit in one language, but also as a model of the people's conceptual worldview.

The concept of the cultural semiosphere encompasses this process more broadly – it is a system of values, religious-aesthetic consciousness, social consciousness, and cultural signs reflected in language. Proverbs and sayings are the linguosemantic core of the semiosphere, encoding the historical experience, identity, and normative values of the people.

Based on the theories of E.V.Paleeva and O.A.Volobuyeva, proverbs are interpreted as a cultural-communicative mechanism: through metaphor, synecdoche, they strengthen ethical and aesthetic norms in society¹⁷. In the proverb “Jaqsiliq jaqsiliq – ha’r adamnin’ isi, jamanliqqa jaqsiliq – er adamnin’ isi”, a moral idea is created through the opposition “good/evil”, and an indicator of cultural evaluation is determined.

In addition, in the scientific works of G.K.Kdyrbaeva, proverbs are connected with elements of the mythological conceptosphere – they form such values as social unity,

¹⁵ Oxford Dictionary of Proverbs (Speake, 2015).

¹⁶ Қарақалпақ фольклоры. 88–100-т. – Нөкіс: Илим, 2015.

¹⁷ Палеева Е.В. Метафорическая репрезентация концептов в пословицах: семиотический аспект // Вестник Пермского университета. – Перм, 2011. – №5. – С. 37-42.

labor, strength, and kindness through the “human concept”¹⁸. At the same time, according to the theory of Sh.S. Safarov, language and consciousness are a mutually integrated system, and proverbs describe the cognitive model of this integration in verbal form¹⁹.

In general, this paragraph shows the role of proverbs in encoding cultural information, normalizing moral norms, and strengthening national identity in the consciousness of the people through a binary conceptual system. Through them, such oppositions as good-evil, light-darkness, mind-foolishness are brought to aesthetic and semantic balance in the consciousness of the people.

Chapter II is called “**Semantic shift of lexical units in the linguistic form being**”. In this case, semantic variability, antonymic evaluation systems and their contextual application in English and Karakalpak languages are analyzed from a linguistic point of view. The chapter reveals the dialectical connection between dynamics and invariance in the language system, as well as the mechanisms of language change based on the theory of semantic drift (Sapir). Linguistic and extralinguistic factors determining variability, the mechanism of formation of polysemy, and the evaluative function of antonymic relations are described. The second chapter consists of three paragraphs and includes the theoretical foundations of semantic changes and dynamics in the language system in paragraph 2.1, methods of semantic exchange (transfer) describing variability in paragraph 2.2, and features of the application of semantic exchange evaluating antonymy in paragraph 2.3. In the course of the chapter, the theoretical views of A.I.Smirnitsky, V.V.Vinogradov, U.Ullmann, E.Berdimuratov, A.Bekbergenov, G.Patullayeva, and other scientists are analyzed and compared with the lexico-semantic phenomena of the Karakalpak language.

In the paragraph entitled “2.1 Lexical-grammatical description of metaphor in proverbs and sayings”, the semantic dynamics of the language system is a complex of semantic shifts, metaphorical expansions, narrowings, and connotative updates that occur in the semantic layer of the language. These changes determine the level of vitality of lexical units in the language, their socio-functional adaptation. In this paragraph, the theoretical sources, mechanisms of semantic changes, and their place in the linguistic system are analyzed.

1. The dynamic nature of the language system, language is an active system, and each lexical unit in consciousness gives new meanings, applications, and associations at the stage of historical development. Metaphor is interpreted as a mechanism that renews semantic connections in a sentence, enriching a lexical unit with a new area of meaning.

From this point of view, it describes the mobility at the level of any semantically updated meaning in the language system.

2. Cognitive foundations. The theory of cognitive linguistics describes semantic changes by the processes of conceptual modeling in the human mind. New meanings arise through the mechanisms of “similarity” and “difference” in the human mind.

¹⁸ Кдырбаева Г.К. Мифологик концептосфера бирликлари лисоний воқеланишининг когнитив-дискурсив хусусиятлари (инглиз ва қорақалпоқ тиллари мисолида): Филол. фан. д-ри. ... дис. – Нукус, 2024. – 236 б.

¹⁹ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – 92 б.

Metaphor is a means of describing human experience, perception, and psychological state in verbal form.

Consequently, semantic changes are the result of cognitive processes.

3. Balance between dynamics and stability. The language system is updated through changes, but these changes do not make the system stable. E. Sapir (1921) proposes the concept of “language drift” (language migration), stating that changes in language have a constant balanced and directed character²⁰. Consequently, semantic changes update the system and strengthen stability.

4. The commonality of semantic changes in Karakalpak and English languages. Semantic changes in Karakalpak and English languages are formed on different cultural bases, their significance is the same – they are aimed at describing human consciousness, value, and social experience. For example, the metaphor “habit is a net” in the English language shows a similar semantic mechanism, if in the Karakalpak language “habit is a net” describes the “penetration of a habit into the human consciousness” through the changes of “a’det – tar – jip”.

Thus, in the processes of semantic change and dynamic complementarity: one updates the language system, the other stabilizes it. Semantic changes based on cognitive and functional relationships are considered as the main mechanism that forms the system of meanings and values in language. At the same time, metaphors in folklore are a linguocultural phenomenon that very clearly shows the semantic activity of language.

In the paragraph entitled “2.2 Method of semantic transfer expressing variability”, the phenomenon of semantic variability of language, that is, the process of formation of various lexico-semantic variants while preserving one semantic invariant, is described. The concept of variability, based on E.Sapir's theory of “linguistic drift”, is interpreted as a natural activation of the language system – that is, individual changes in language development unite in a common direction, ensuring the internal balance of the system.

Variability in language, on the one hand, is related to constancy (stability), and on the other hand, describes the mechanism of renewal. According to E.Sapir (1921), changes in each language are described as “phonetic, morphological, and semantic drift”, that is, as a natural shift in the system of meaning. In the example of Karakalpak language, this phenomenon is manifested in the polysemy of words – such units as “bas” perform different semantic functions in different contexts. Therefore, variability is considered as a mechanism that ensures the renewal of the language system without disrupting its stability.

According to A.I.Smirnitsky (1954:35), “each meaning of a word is its lexico-semantic variant (LSV), which are the same in form, but can be different in content”²¹. A.I. Smirnitsky interprets variability as the internal structure of polysemy. In his opinion, while the phonetic form of a word remains unchanged, its semantic content is renewed in different contexts, which creates a semantic network in the language. For example, the word “bas” in Karakalpak language has dozens of LSVs, such as:

²⁰ Sapir E. Language: An introduction to the study of speech. – New York: Harcourt, 1921.

²¹ Смирницкий А.И. К вопросу о слове: (Проблема «тождества слова») // Труды Института языкознания. Т.4.– М.: АН СССР, 1954. – С. 3-49.

“basşı”, “múshe”, “baslıq”, “ólshem birligi”, “darya bası”. These are the natural manifestations of the semantic network in language.

Semantic change occurs in two ways:

- internal (linguistic) reasons – phonetic, morphological and semantic factors (metaphor, metonymy, generalization, narrowing);
- external (extralinguistic) causes – social, cultural, technological changes.

For example, the word “mouse” in English meant the name of the animal, and then under the influence of technological progress, it acquired the meaning of “computer input device”. This is a process of metaphorical semantic expansion. Thus, the word “network” in Karakalpak language originally meant “sphere”, and later acquired the meaning of “internet network” - this is a phenomenon of semantic expansion.

Variation in language ensures communicative flexibility. Through this, the language user expresses their thoughts with varying degrees of accuracy and effectiveness. V.V.Vinogradov²² (1947) substantiated this process through the theory of “lexico-phraseological form”, stating that “each semantic variant of the word finds its active form in a certain phraseological context”. Thus, variability is a semantic manifestation of creativity in language.

Polysemantic units in Karakalpak language are usually associated with natural objects and social functions (for example, “bas”), while in English they are more prone to abstract and technological concepts (“base”, “head”, “network”). In these two systems, semantic exchange manifests itself as a differential feature of the national worldview.

At the end of the paragraph, variability is assessed as an activating force of semantic dynamics in the language. Based on the theories of A.I.Smirnitsky, V.V.Vinogradov, U.Ullmann, and V.Belyaevskaya, a conclusion is made: “The language system is stable; this variability does not contradict stability, but is an internal force that ensures it”. Consequently, semantic variability is the main mechanism of continuity and renewal in the historical development of language.

In the paragraph entitled “2.3 Features of the Application of Antonymic Evaluative Semantic Shift”, the phenomenon of antonymy is studied together with evaluative semantics, and the axiological (value-based) function of antonymic pairs in the language system is analyzed.

Antonym (Greek anti – opposite, onyma – name) - the presence of semantically opposite units. According to E.Berdimuratov, the main criterion in determining antonyms should be “the degree of their semantic opposition”, while forms formed by the affixes -li/-siz are grammatical, non-lexical²³.

Linguists (E.Bekbergenov, G.Patullaeva) divide antonymy into lexical and morphemic forms, and the analysis in this study mainly analyzes lexical antonymy – that is, semantic opposition between different root words²⁴ (aqilli-aqmaq, jaqsi-jaman, ádalat-zulim).

²² Виноградов В.В. Русский язык: Грамматическое учение о слове. – М. –Л.: Гос. уч. –пед. изд-во Мин-ва просвещения РСФСР, 1947. – 784 с.

²³ Бердимуратов Е. Хэзирги заман каракалпак тилиниң лексикологиясы. – Нөкис, 1968. – Б. 57.

²⁴ Бекбергенев А. Синонимлер хэм антонимлер. Каракалпак тили бойынша изертлеўлер. – Нөкис: Каракалпакстан, 1971. – Б. 115-132.

Evaluative antonyms describe human values in the language system: the moral paradigm of the people is described through such pairs as *miyrim-jek ko'riwshilik*, *tazakir*, *ádalat-zulim*. These pairs create an emotional-expressive contrast. For example, the “good-bad” pair, a simple logical connection, expresses the aesthetic and moral contradiction of the concepts of “good” and “bad” in society.

In Karakalpak language, antonyms are mainly associated with moral and social categories (“*ádalat-zulim*”, “*shadlıq-qayğı*”), while in English they are more abstract-philosophical (“life-death”, “truth-lie”, “peace-war”). In both languages, antonymous semantic transfer expands the connotative meaning and strengthens the aesthetic evaluation.

At the end of the paragraph, in the process of semantic transfer of antonymic evaluation systems in the language:

1. Describes the axiological assessment;
2. Creates emotional-expressive contrast;
3. It is stated that metaphorical inversion can be given as a mechanism for increasing aesthetic power.

Thus, antonymy is one of the most common linguopoetic means of describing semantic dynamics and cultural values in a language.

Chapter III. "Semantic Shift of Word in English and Karakalpak Proverbs".

This chapter analyzes the processes of semantic and syntactic change of paremiological units (proverbs and sayings) in the English and Karakalpak languages. At the center of the chapter are the lexico-component and grammatical structures of the paremiological system, their cognitive, cultural, and semantic interconnection. The study examines the metaphorical foundations of folk thought, semantic transfers (metaphor, metonymy, simile, connotation), as well as syntactic inversions. The semantic network of English and Karakalpak proverbs is analyzed, and a comparative analysis is carried out based on their cultural archetypes. The chapter consists of three paragraphs, in which the typology of semantic transfer is revealed in paragraph 3.1, the metaphorical and semantic features of lexical components in paragraph 3.2, and the mechanisms of syntactic transformation in semantic changes in paragraph 3.3. The research results reveal the interconnectedness of semantic dynamics and cultural codes in language.

This paragraph explains the typological classification of semantic changes in paremiological units and their cognitive mechanisms. Proverbs make the language visible not only in semantic stability but also in its dynamics. Thus, each proverb or legend represents a form of the historical-cultural semiosphere of the language²⁵.

Proverbs are semantically multi-layered units, the meaning of which is analyzed at the denotative and connotative levels. In the denotative layer, they reflect human activity or a social phenomenon, while in the connotative layer, cultural stereotypes, moral values, and psychological foundations are embodied. For example, in the proverb “A rolling stone gathers no moss”, “rolling stone” is a metaphor of a person far from stagnation, while in the Karakalpak proverb “*Qozǵalmas taxta shaqshıydı*”, inaction is given with a negative assessment, which is the result of the process of semantic inversion.

²⁵ Воркачев С.Г. Язык и национальный менталитет. – М.: Гнозис, 2001. – 74.

According to Soboleva semantic transfers in paremiological units are verbal forms of cultural archetypes in language, which are conveyed through folk memory²⁶. In Karakalpak proverbs, lexical units such as “qasqır”, “qoy”, “soqır”, “aqıllı” are used as anthropomorphological and axiological symbols. For example, in the proverb “Qasqır taysalmay, xan toymas” the image of the animal becomes a symbol of human greed and government. This is the most accurate form of semantic metaphorization.

Thus, semantic transfer reconstructs cultural mental models in the paremiological system. Each language expresses its historical and philosophical worldview in this process. The English proverb “No pain, no gain” and the Karakalpak proverb “Mıynet etseñ erinbey, toyadı qarnıñ tilenbey” have a similar axiological semantic structure, but the value of labor in the national mentality is expressed differently.

As a result, in paragraph 3.1, a linguocognitive model of semantic transfer is developed: Metaphor – concept – Semantic transfer – cultural code. In this way, the semantics of the language will be seen as an expression of the dynamics of people's thinking.

3.2. In the paragraph “Semantic and Metaphorical Features of Lexical Components in Proverbs and Sayings”, the semantic and metaphorical features of the main lexical components (human, animal, nature, social status, object, color) in proverbs are analyzed.

As Soboleva (2012) notes, the lexical components in proverbs represent the “cultural archetypes” of the people, and Vorkachev (2010) considers these components to be the “conceptual core of the semiosphere”. For example, in the proverbs “Qasqır taysalmay-xan toymas” and “A wolf in sheep's clothing”, the component wolf/bo'ri represents evil, and the sheep/qoy represents innocence.

The proverb “Ǵarǵa ǵarǵanıń kózin shoqımaydı” in Karakalpak language and “Birds a feather flock together” in English express a similar concept – group unity, mutual loyalty. Thus, animal zoosemiotic images become a separate semantic feature of the people's mentality.

In this paragraph, the following areas of analysis are developed:

- paradigmatic and syntagmatic connections of components;
- metaphorical transfer;
- identification of cultural connotations through cognitive modeling.
- Through a system of examples, we came to the following conclusion:
- blind chicken / blind squirrel - a general model of unexpected situations and opportunities;
- smart-fool / wise-fool - universal of axiological opposition;

The Roman-Romance component creates a model of cultural integration and compatibility.

Each component reflects the cultural code through metaphorical extension.

Therefore, the analysis of proverbs and sayings requires not only linguistic, but also cultural-cognitive interpretation.

²⁶ Соболева А.И. Когнитивные основы паремиологических единиц // Вестник ЧелГУ. – Челябинск, 2017.

At the end of the paragraph, the lexical components of proverbs are considered as the driving force of semantic transfer, which enrich the cultural system of the language by symbolizing the values of folk thought.

In the paragraph entitled “3.3 Syntactic changes in the semantic transfer of English and Karakalpak paremiological units”, changes in the syntactic structure of paremiological units and their influence on semantic transformation are studied.

According to the research results, although proverbs have a stable syntactic model, in the process of speech they change through inversion, ellipsis, conversion, and expansion. For example, the English proverb “Never put off until tomorrow what you can do today” is expressed in Karakalpak language as “Bu’gingi isti erten’ge qaldirma” - syntactic contraction, but semantic equivalence is preserved.

At the same time, the proverb “Don’t put all your eggs in one basket” is adapted by imperative simplification in Karakalpak form “Barin bir jerge qoyma”. In this language, attention is paid to pragmatic effectiveness and syntactic economy.

Types of syntactic changes are classified as follows:

1. Word order inversion – in English “Birds of a feather flock together” – “Birds flock together, of a feather” (Tarjima: Pári birdey quslar bir jerge toplanadı), in Karakalpak “Jan semiredi jaqsı sózden, jan sekiredi jaman sózden” (expressiveness increases).

2. Reduction – in English “Better late than never” – “Better late” (Tarjima: Heshten kóre kesh), in Karakalpak “Jaqsı is kúseydi, Aqmaq qılısh sermeydi” – “Aqmaq qılısh penen, jaqsı isi menen” (speech speed increases).

3. Addition – “Indeed, actions speak louder than words” (Tarjima: Háreket sózden kóre jaqsıraq sóyleydi) (emphatic effect increases).

These changes increase the pragmatic power of proverbs without changing their semantic content.

Thus, syntactic transformation ensures a balance between the stability of meaning and freedom of expression in paremiological units. If in English language this process is a means of enhancing expressiveness, then in Karakalpak language it performs the function of cultural agreement.

Component, contextual, and pragmatic analysis methods were used as a methodological basis. As a result, in the analysis of proverbs, semantic shifts are expressed through subtle differences in the syntactic structure.

GENERAL CONCLUSION

1. Proverbs and sayings, as a separate part of oral folk art, are important in expressing cultural values, national spirit, and moral norms in society. The semantic components contained in them reflect culture, mentality, and historical experiences. This is a source for paremiological units to act as a bridge between language and culture.

2. The sign of imagery and expressiveness in paremiological units increases their semantic impact. In particular, the emotional power of proverbs and sayings increases through stylistic means such as metaphor. This makes them an effective and evaluative tool in the speech process.

3. Antonyms are used in proverbs not only to express oppositional concepts, but also to give social and moral assessments. Through antonymic pairs such as “white and black”, the national mentality and system of values are manifested.

4. In English and Karakalpak proverbs, semantic migration and syntactic changes occur depending on pragmatic situations. These changes increase the communicative effectiveness of proverbs and ensure their adaptation to the cultural context.

5. Paremiological units are considered as a cultural, as well as a linguistic phenomenon, transmitting folk philosophy and educational values from generation to generation. Their content reflects the life experience of the population and its values in society.

6. Although the semantic layers of English and Karakalpak proverbs are largely universal, due to differences in local cultural values and mentality, there are various peculiarities in the forms of their expression. This requires a comparative study of paremiological units.

7. Metaphors in proverbs help to describe secondary abstract concepts and increase expressiveness. For example, in the formation of concepts by comparing human qualities to animals, metaphors denote social stereotypes.

8. Proverbs and sayings are actively used as means of implementing pragmatic strategies within the framework of discourse. These units increase the effectiveness of speech in various communicative situations and have a direct emotional impact on the listener or reader. Through them, such pragmatic functions as warning, advising, and expressing critical opinion are implemented. Especially through the participation of proverbs and sayings in warning and advice, stable memories are formed in the listener's mind and moral values are strengthened.

9. English and Karakalpak proverbs are syntactically adapted to maintain semantic equivalence in mutual translation. This ensures the accuracy of the translation and the correct transmission of the peculiarities of the national mentality.

10. Antonyms used in paremiological units expand the semantic and connotative potential of language tools. Using the inverse nature of antonyms, communicative goals such as evaluation, expressing a critical opinion, or affirmation are effectively implemented in speech. Through these units, a person's thoughts and feelings, inner feelings, and attitude towards moral values are clearly expressed. It is precisely through antonymic pairs that the expressiveness of speech is enhanced, and clear and vivid images are formed in the listener's mind.

11. Moral values, worldview, and cultural memory, which form the semantic core of proverbs and sayings, are perceived as an integral part of the national system of thinking. Through these units, the historical experience, traditional values, and moral principles of the people are passed down from generation to generation. In this process, proverbs participate as a separate cultural code and are used as a necessary tool in the upbringing of future generations. As a result, through proverbs, the moral norms of society are preserved and strengthened.

12. Lexical-semantic changes occurring in the structure of paremiological units are formed depending on the speaker's situation and communicative needs. As a result of these processes, the semantic scope of proverbs expands, and flexibility

arises, which can be applied in new situations. This increases the effectiveness of speech and helps to have a clear, clear, and emotional impact on the listener. At the same time, pragmatic effectiveness is achieved through the semantic change of language units.

13. The results of the study show that paremiological units require in-depth research not only as a linguistic unit, but also in the context of cultural studies, psychology, and sociology. This requires a comprehensive analysis of these units. Proverbs and sayings, as a large part of oral folk art, are of great importance in describing cultural values, the national spirit, and moral norms in society. The semantic components contained in them reflect culture, mentality, and historical experiences.

**НАУЧНЫЙ СОВЕТ PhD.03/2025.27.12.Fil.04.07 ПО ПРИСУЖДЕНИЮ
УЧЁНЫХ СТЕПЕНЕЙ ПРИ КАРАКАЛПАКСКОМ
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

КАРАКАЛПАКСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

САЙМАНОВА ШАХЗАДА СУЛТАНБАЕВНА

**СЕМАНТИЧЕСКИЙ СДВИГ В ПОСЛОВИЦАХ-ПОГОВОРКАХ
АНГЛИЙСКОГО И КАРАКАЛПАКСКОГО ЯЗЫКОВ**

10.00.13 - Сравнительное и сопоставительное языкознание

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

Нукус – 2026

Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за номером B2025.3.PhD/FH6615.

Диссертация выполнена в Каракалпакском государственном университете.

Автореферат диссертации размещён на трёх языках (узбекский, английский и русский (резюме)) на веб-странице Научного совета (www.karsu.uz) и Информационно-образовательном портале «Ziynet» (www.ziynet.uz).

Научный руководитель:

Кулайбергенов Мамбеткерим Сарсенбаевич
доктор филологических наук, профессор

Официальный оппонент:

Альниязов Айтмурат Исмаилович
доктор филологических наук, профессор

Кодирова Мукаддас Тогаевна
доктор филологических наук, доцент

Ведущая организация:

Нукусский Государственный
педагогический институт

Защита диссертации состоится «27» августа 2026 года в 11⁰⁰ часов на заседании Научного совета PhD.03/2025.27.12.Fil.04.07 по присуждению учёных степеней при Каракалпакском государственном университете. (Адрес: 230112, город Нукус, улица Ч. Абдирова, дом 1. Тел: (99861) 223-59-25; факс: (99861) 223-59-25; e-mail: karsu_info@edu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Каракалпакского государственного университета (зарегистрировано за № 560). Адрес: 230112, город Нукус, улица Ч. Абдирова, дом 1. Тел: (99861) 223-59-25.

Автореферат диссертации разослан «3» августа 2026 года.
(Реестр протокола рассылки № 31 от «3» августа 2026 года).



Ж.М. Нызаматдинов
Председатель научного совета по
присуждению учёных степеней, кандидат
филологических наук, доцент

Ж.Е. Сейтжанов
Ученый секретарь Научного совета по
присуждению ученых степеней, кандидат
филологических наук, профессор

Г.А. Курбаниязов
Председатель Научного семинара при
Научном совете по присуждению ученых
степеней, доктор филологических наук (DSc),
профессор

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является сравнительное изучение семантического сдвига в английских и каракалпакских пословицах и поговорках.

Объектом исследования является система пословиц и поговорок в английском и каракалпакском языках, их структурные, семантические и стилистические особенности как языковых единиц.

Научная новизна исследования состоит в следующем:

в рамках семантической прагматики, лингвокогнитивного анализа и дискурсивного анализа системы пословиц в английском и каракалпакском языках были раскрыты такие смысловые пласты этих единиц, как концептуальный, аксиологический и эстетический пласты, и было установлено, что паремиологические единицы, сформированные как устойчивые лексические единицы в народном языке, занимают особое функционально-семантическое и культурно-когнитивное место в системе семиосферы и лингвокультуры;

в лингвосемантическом направлении «семантический сдвиг» определяется на примере практических пословиц и поговорок в различных видах сдвига (метафора, антонимическая оценка), доказано, что антонимичные оценочные единицы подвергаются смысловому сдвигу с эмоциональным, экспрессивным коннотативным содержанием и смыслом, описываются через семантические механизмы в дискурсивных контекстах;

проанализированы синтаксические структуры и особенности семантического сдвига английских и каракалпакских паремиологических единиц в контексте, исследованы закономерности их синтаксической трансформации в дискурсе, выявлены основные модели синтаксических преобразований (инверсия, эллипсис, усиление семантики посредством коннекторных аффиксов), определяющие специфику функционирования паремий в речевой коммуникации;

семантические сдвиги, представленные в английских и каракалпакских пословицах и поговорках, проанализированы в сопоставительно-лингвокультурологическом аспекте; на материале паремиологических единиц, репрезентирующих ключевые концепты, разработаны семантические карты, отражающие контрастные, универсальные и национально-культурные образы; установлена семантическая и функциональная эквивалентность английских метафорических образов «blind squirrel», «a wise man», «wolf» и каракалпакских образов «soqır tawıq», «aqıllı jigit», «qasqır», а также выявлены особенности их функционирования в дискурсе.

Внедрение результатов исследования: на основе функциональных и практических рекомендаций, полученных в результате исследования семантического переноса в пословицах и поговорках английского и каракалпакского языков:

в рамках семантической прагматики, лингвокогнитивного анализа и дискурсивного анализа системы пословиц в английском и каракалпакском языках были раскрыты такие смысловые пласты этих единиц, как концептуальный, аксиологический и эстетический пласты, а результаты о том,

что паремиологические единицы, сформированные как устойчивая лексическая единица в народном языке, занимают своеобразное функционально-семантическое и культурно-когнитивное место в системе семиосферы и лингвокультуры, были использованы в фундаментальном проекте "Теоретические основы системы словообразования в современном каракалпакском языке," выполненном в 2024-2025 годах в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (Справка №567/2 Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан от 23 сентября 2025 года). В результате были расширены теоретические представления о механизмах семантического сдвига в системе английских и каракалпакских пословиц и поговорок, уточнены особенности их концептуализации и лингвокультурной репрезентации в народном языке;

выводы о том, что в лингвосемантическом направлении «семантический сдвиг» определяется на примере практических пословиц и поговорок в различных видах сдвига (метафора, антонимическая оценка), что антонимичные оценочные единицы подвергаются смысловому сдвигу с эмоциональным, экспрессивным коннотативным содержанием и смыслом, что они описываются через семантические механизмы в дискурсивных контекстах, были использованы Союзом писателей Каракалпакстана при повышении квалификации молодых творческих деятелей, организации литературных кружков, семинаров и мастер-классов (справка Союза писателей Каракалпакстана № 77 от 24 сентября 2025 года). В результате были усовершенствованы методические подходы к изучению семантического сдвига в пословицах и поговорках, расширены возможности анализа способов передачи их содержания, а также развиты навыки лингвосемантического и дискурсивного анализа паремиологических единиц английского и каракалпакского языков;

выводы исследования, посвященные анализу синтаксических структур и особенностей семантического сдвига английских и каракалпакских пословиц в контексте, а также закономерностей синтаксической трансформации паремиологических единиц в дискурсе, были использованы при подготовке передач «Внимание к языку – внимание к народу» и «Сад духовности» регионального телерадиоканала Каракалпакстана Национальной телерадиокомпании Узбекистана (справка Телерадиокомпании Республики Каракалпакстан № 05-22/524 от 23 сентября 2025 года). В результате были усовершенствованы сценарии передач, отражающие механизмы синтаксической трансформации паремиологических единиц, включая инверсию, эллипсис (сокращение) и усиление семантики посредством коннекторных аффиксов, что способствовало более полному раскрытию особенностей функционирования пословиц и поговорок в дискурсе;

результаты исследования, посвященные сопоставительно-лингвокультурологическому анализу семантических сдвигов в английских и каракалпакских пословицах и поговорках, а также разработке семантических

карт, отражающих контрастные, универсальные и национально-культурные образы, были использованы в деятельности Государственного музея истории каракалпакской литературы имени Бердаха. Научные выводы о семантической и функциональной эквивалентности английских метафорических образов «blind squirrel», «a wise man», «wolf» и каракалпакских образов «soqır tawıq», «aqıllı jigit», «qasqır» были применены при подготовке англоязычных переводов этикеток и пояснительных текстов к музейным экспонатам (справка Государственного музея истории каракалпакской литературы имени Бердаха № 01-02/03-200 от 23 сентября 2025 года). В результате материалы исследования были использованы при переводе на английский язык этикеток экспонатов, представленных в экспозиции нового здания музея, что способствовало более точной передаче их лингвокультурного содержания.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложений. Основная часть диссертации состоит из 127 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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Avtoreferat “Qoraqalpoq davlat universiteti axborotnomasi” jurnalida tahrirdan o‘tkazilib, o‘zbek, rus va ingliz tillaridagi matnlar o‘zaro muvofiqlashtirildi (____.08.2026-y.).

Nashrga ruxsat etildi: _____.08.2026-yil.
Buyurtma №0____. Adadi 100 nusxa. Bichimi 60x84
Bosma tabog‘i 3,0. “Times New Roman” garniturasida.
Ajiniyoz nomidagi NDPI bosmaxonasida chop etildi.
Nukus, P.Seytov ko‘chasi, r/u

