

FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/2025.27.12.Fil.10.05 RAQAMLI ILMIY KENGASH

FARG‘ONA DAVLAT UNIVERSITETI

BATIRXANOVA MADINA OYBEKOVNA

**INGLIZ, RUS VA O‘ZBEK TILLARIDA SOMATIK FRAZEOLGIK
BIRLIKLARNING LEKSIKOGRAFIK, LINGVOMADANIY VA
TARJIMA MUAMMOLARI**

10.00.13 – Qiyosiy va chog‘ishtirma tilshunoslik

**FILOLOGIYA fanlari doktori (DSc) dissertatsiyasi
AVTOREFERATI**

Farg‘ona – 2026

UO‘K: 811.111’373.7+811.161.1’373.7+811.512.133’373.7

Doktorlik (DSc) dissertatsiyasi avtoreferati mundarijasi

Contents of Dissertation Abstract of the Doctor (DSc) of sciences

Оглавление автореферата диссертации доктора (DSc) наук

Batirxanova Madina Oybekovna

Ingliz, rus va o‘zbek tillarida somatik frazeologik birliklarning leksikografik, lingvomadaniy va tarjima muammolari.....3

Batirkhanova Madina Oybekovna

Lexicographic, linguocultural and translation issues of somatic phraseological units in English, Russian and Uzbek.....39

Батирханова Мадина Ойбековна

Лексикографические, лингвокультурные и переводческие проблемы соматических фразеологических единиц в английском, русском и узбекском языках.....75

E’lon qilingan ishlar ro‘yxati

Список опубликованных работ

List of published works.....81

FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/2025.27.12.Fil.10.05 RAQAMLI ILMIY KENGASH

FARG‘ONA DAVLAT UNIVERSITETI

BATIRXANOVA MADINA OYBEKOVNA

**INGLIZ, RUS VA O‘ZBEK TILLARIDA SOMATIK FRAZEOLOGIK
BIRLIKLARNING LEKSIKOGRAFIK, LINGVOMADANIY VA
TARJIMA MUAMMOLARI**

10.00.13 – Qiyosiy va chog‘ishtirma tilshunoslik

**FILOLOGIYA fanlari doktori (DSc) dissertatsiyasi
AVTOREFERATI**

Farg‘ona – 2026

Filologiya fanlari doktori (DSc) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy attestatsiya komissiyasida B2026.1.DSc/Fil937 raqam bilan ro'yxatga olingan.

Dissertatsiya Farg'ona davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) Farg'ona davlat universiteti veb-sahifasining (www.fdu.uz) hamda «Ziyonet» axborot-ta'lim portali (www.ziyonet.uz) manziliga joylashtirilgan.

Ilmiy maslahatchi:

Xoshimova Dildora Madaminovna
filologiya fanlari doktori, professor

Rasmiy opponentlar:

Sarimsoqov Xurshid Abdumalikovich
filologiya fanlari doktori, dotsent

Mamatov Abdug'ofur Eshonqulovich
filologiya fanlari doktori, professor

Jo'rayeva Bibish Muhsinovna
filologiya fanlari doktori, professor

Yetakchi tashkilot:

Andijon davlat chet tillari instituti

Dissertatsiya himoyasi Farg'ona davlat universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/2025.27.12.Fil.10.05 raqamli Ilmiy kengashning 2026-yil «24» «09» soat 9.00 dagi majlisida bo'lib o'tadi (Manzil: 100151, Farg'ona shahri, B.Marg'inoniy ko'chasi, 105-uy. Tel.: (99873) 244-57-82; faks: (99873) 244-44-01; e-mail: info@fdu.uz).

Dissertatsiya bilan Farg'ona davlat universitetining Axborot-resurs markazida tanishish mumkin («822» raqami bilan ro'yxatga olingan). Manzil: 100151, Farg'ona shahri, Murabbiylar ko'chasi, 19-uy. Tel.: (99873) 244-44-94.

Dissertatsiya avtoreferati 2026-yil «10» «09» kuni tarqatildi.

(2026-yil «10» «09» dagi «44» raqamli reyestr bayonnomasi)



M.Y. Mamajonov
ilmiy darajalar beruvchi ilmiy kengash
raisi, fil.f.d., professor

A.I. Saminov
ilmiy darajalar beruvchi ilmiy kengash
ilmiy kotibi, fil.f.d. (PhD)

M.T. Abdupattoyev
ilmiy darajalar beruvchi ilmiy kengash
qoshidagi ilmiy seminar raisi, fil.f.d.,
professor

KIRISH (fan doktori (DSs) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida tillarni qiyoslash, chog'ishtirish, ularning universal va unikal xususiyatlarini aniqlash negizida turli tillarga mansub frazeologik birliklarning, xususan, somatik frazeologik birliklarning leksikografik talqini va tarjima muammolari bilan bog'liqlikda o'rganishga alohida e'tibor qaratilmoqda. Xususan, ularning nutqda voqelanish jarayonidagi konnotativ ma'nolari, lingvomadaniy xususiyatlari hamda ekvivalent, muqobil, kalka, tavsifiy tarjima usullari leksikografik jihatdan chog'ishtirma tahlil usullari, turli tizimli tillar lug'atlarida "madaniy kod"lar ifodalanishida muqobillikni ta'minlash va ularni amaliyotga tatbiq etishni asoslashda dolzarb ahamiyat kasb etadi.

Dunyo tilshunosligida axborot-kommunikatsiya texnologiyalarining jadal rivojlanishi va lingvistik tadqiqotlarning raqamli muhit bilan integratsiyalashuvi natijasida kompyuter lingvistikasi, korpus lingvistikasi, kompyuter leksikografiyasi, mashina tarjimasi, elektron lug'atshunoslik hamda lingvistik ma'lumotlar bazalarini yaratish kabi yo'nalishlar tilshunoslikning mustaqil yo'nalishlari sifatida ilm-fanga kirib kelmoqda. Shu qatorda, o'zbek, rus va ingliz tillaridagi somatik frazeologik birliklarni chog'ishtirma aspektda o'rganish, ularning semantik va strukturaviy modellarini aniqlash, somatik komponentlarning milliy-madaniy va konseptual mazmunini ochib berish, SFBlarning lingvomadaniy xususiyatlarini korpus materiallari asosida tadqiq etish, ularni bosma va elektron frazeologik lug'atlarda tizimli aks ettirish tamoyillarini ishlab chiqish, turli tizimli tillardagi SFBlarning ekvivalent va muqobil variantlarini aniqlash, elektron leksikografik resurslarda ularning semantik, uslubiy va lingvomadaniy belgilarini belgilash, badiiy matnlarda qo'llanish chastotasi va funksional xususiyatlarini korpus asosida aniqlash, shuningdek, SFBlarni tarjima qilishda ekvivalentlik va adekvatlikni ta'minlovchi usullarni tizimlashtirish hamda avtomatlashtirilgan tarjima va elektron lug'atshunoslik amaliyotida ulardan foydalanishning ilmiy-amaliy asoslarini takomillashtirish bugungi kun tilshunosligining dolzarb yo'nalishlaridan hisoblanadi.

O'zbek tilshunosligida jadal islohotlarning hozirgi bosqichida o'zbek tilining milliy va xalqaro miqyosdagi mavqeini yuksaltirish, uning lug'aviy boyligini tizimlashtirish, zamonaviy leksikografik va tarjimashunoslik resurslarini takomillashtirish, shuningdek, til birliklarini qiyosiy va lingvomadaniy aspektlarda tadqiq etish bo'yicha qator ilmiy-amaliy izlanishlar olib borilmoqda. Jumladan, "...davlat tilining sofligini saqlash, uni boyitib borish va aholining nutq madaniyatini oshirish", "davlat tilidan xorijiy tillarga va xorijiy tillardan davlat tiliga professional tarjima qilish uslubiyotlarini yaratish hamda ushbu yo'nalishda mutaxassislarning malakasini oshirishda ko'maklashish"¹ masalalariga alohida e'tibor qaratilmoqda. O'zbek tilining jahon miqyosidagi nufuzini oshirish, uni xalqaro muloqot vositasi

¹ "Ўзбекистон Республикасида хорижий тилларни ўрганишни оммалаштириш фаолиятини сифат жиҳатидан янги босқичга олиб чиқиш чора-тадбирлари тўғрисида"ги ПҚ-5117-сонли Ўзбекистон Республикаси Президентининг Қарори. Манба: <https://lex.uz/docs/5426736>. Murojaat sanasi (28.02.2024).

sifatida rivojlantirish, milliy tilning leksik-frazeologik imkoniyatlarini kengaytirish hamda zamonaviy elektron lugʻat va tarjima resurslarini yaratish zarurati mazkur yoʻnalishdagi tadqiqotlarning dolzarbligini belgilaydi. Shu nuqtayi nazardan, oʻzbek, rus va ingliz tillaridagi somatik frazeologik birliklarni chogʻishtirma aspektda tadqiq etish, ularning leksik-semantik, lingvomadaniy va funksional xususiyatlarini aniqlash, tarkibidagi somatik komponentlarning milliy-madaniy mazmunini ochib berish, mavjud frazeologik lugʻatlarda ularning berilish tamoyillarini takomillashtirish, koʻp tilli va elektron lugʻatlarda SFBning ekvivalent hamda muqobil variantlarini tizimlashtirish oʻzbek tilshunosligi, leksikografiyasi va tarjimashunosligining dolzarb ilmiy-amaliy vazifalaridan biri hisoblanadi.

Oʻzbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda oʻzbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari toʻgʻrisida”, 2020-yil 29-oktabrdagi PF-6097-sonli “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash toʻgʻrisida”, 2022-yil 28-yanvardagi PF-60-son “2022–2026-yillarga moʻljallangan Yangi Oʻzbekistonning taraqqiyot strategiyasi toʻgʻrisida”gi farmonlari, 2021-yil 19-maydagi PQ-5117-son “Oʻzbekiston Respublikasida xorijiy tillarni oʻrganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari toʻgʻrisida”gi Qarori hamda sohaga oid boshqa normativ-huquqiy hujjatlarda belgilangan vazifalarning bajarilishiga mazkur dissertatsiya muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yoʻnalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, maʼnaviy-maʼrifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish” ustuvor yoʻnalishiga muvofiq holda bajarilgan.

Dissertatsiya mavzusi boʻyicha xorijiy ilmiy tadqiqotlar sharhi². Jahon frazeologiya sohasidagi somatizm komponentli frazeologik birliklar oʻrtasidagi munosabatlarni oʻrganishga yoʻnaltirilgan ilmiy izlanishlar jahonning qator yetakchi ilmiy markazlari va oliy taʼlim muassasalari, shu jumladan, London universitet kolleji (Buyuk Britaniya, Blumsberi), Esseks universiteti (Buyuk Britaniya, Kolchester), Nyukasl universiteti (Buyuk Britaniya, Nyukasl-apon-Tayn), Ekseter universiteti (Buyuk Britaniya, Ekseter), Manchester universiteti (Buyuk Britaniya, Manchester), Bristol universiteti (Buyuk Britaniya, Bristol), Kolumbiya universiteti (AQSh: Nyu-York shahri, Manhetten), Arizona universiteti (AQSh: Arizona, Tuson), Sunvey universiteti (Malayziya, Selengor), Ural davlat pedagogika universiteti (Rossiya, Ekaterinburg), somatizmlarning leksikografiyasi - Chikago universiteti (AQSh: Illinois, Chikago), Kaliforniya universiteti (AQSh: Kaliforniya),

² Dissertatsiya mavzusi boʻyicha xorijiy ilmiy adabiyotlar sharhi <https://www.ucl.ac.uk/brain-sciences/pals/research/linguistics>, <https://www.ucl.ac.uk/prospective-students/undergraduate/degrees/linguistics-ba>, <https://www.essex.ac.uk/>, <https://www.ncl.ac.uk/>, <https://www.exeter.ac.uk/>, <https://www.manchester.ac.uk/>, <https://www.bristol.ac.uk/>, <https://www.sunway.edu.my/>, <https://www.columbia.edu/>, <https://www.arizona.edu/>, <https://spbu.ru/>, <https://www.lancaster.ac.uk/linguistics/>, <https://folklore.indiana.edu/>, <https://linguistics.berkeley.edu/> va boshqa manbalar asosida amalga oshirildi. Murojaat sanasi (28.02.2024).

Garvard universiteti (AQSh: Massachusetts, Kembrij), Stenford universiteti (AQSh: Kaliforniya, Stanford)larida o'z ifodasini topgan. Inson madaniyatining qiyosiy tadqiqot instituti (Norvegiya, Oslo), M.V.Lomonosov nomidagi Moskva davlat universiteti, O'zbekiston Milliy universiteti, O'zFA O'zbek tili, adabiyoti va folklori instituti, Farg'ona davlat universiteti, Andijon davlat universiteti, Samarqand davlat universiteti (O'zbekiston)da ilmiy izlanishlar olib borilmoqda.

Dunyo tilshunosligida frazeologiya sohasida, xususan, somatik komponentli frazeologik birliklarning leksikografik, lingvomadaniy va tarjima jihatlarini o'rganishga oid ilmiy izlanishlarda, jumladan, quyidagi ilmiy natijalarga erishilgan: somatik frazeologik birliklarning ingliz tilidagi semantik-struktur xususiyatlari, ularning milliy mentalitet va madaniy qadriyatlar bilan aloqasi, shuningdek, konseptual metafora va metonimiya doirasida ta'siri o'rganilgan (London universitet kolleji, Buyuk Britaniya); somatik frazeologik birliklarning kognitiv-lingvistik va lingvomadaniy yondashuvlarga oid tadqiqotlar amalga oshirilgan (Esseks universiteti, Buyuk Britaniya); somatik frazeologik birliklarning leksikografik va korpus lingvistikasi asoslari, ularning qo'llanish chastotasi va funksional xususiyatlarini empirik aniqlash imkoniyatlari ochib berilgan (Stenford universiteti, AQSh); etnolingvistik va qiyosiy-madaniy aspekt va madaniyatlararo moslashuv masalalari dalillangan (Helsinki universiteti, Finlyandiya); turli tillarda tana obrazining semantik talqini, somatik frazeologizmlarning madaniyatlararo farqlari hamda badiiy matnlardagi estetik va ekspressiv funksiyalari, adabiy tarjima jarayonida somatik obrazlarni saqlash va ularni milliy-madaniy kontekstga moslashtirish masalalari ochib berilgan (Estoniya Fanlar akademiyasi, Tallin); somatik frazeologizmlarning semantikasi va kognitiv motivatsiyasi, ularning madaniy qadriyatlar hamda tarjima ekvivalentligi bilan bog'liqligi aniqlangan (Nyukasl universiteti, Buyuk Britaniya); somatik frazeologizmlarning semantik-strukturaviy xususiyatlari, lug'atlarda berilish tamoyillari va real nutqdagi qo'llanishi korpus hamda qiyosiy-leksikografik materiallar asosida tadqiq etilgan (Kolumbiya universiteti, Nyu-York, AQSh); tana bilan bog'liq frazeologizmlarning aqliy-semantik tahlili, ya'ni hissiyot va harakatlarni konseptuallashtirishdagi roli masalalari tahlil qilingan (Arizona universiteti, Tucson, AQSh); somatik frazeologik birliklarning semantik-struktur modellari, tarixiy-etimologik xususiyatlari, shuningdek, rus tili va sharq tillari, jumladan, turkiy tillardagi tarixiy-qiyosiy parallellari tadqiq etilgan (Rossiya Fanlar akademiyasi, Moskva, Sankt-Peterburg); tarjima nazariyasi doirasida esa somatik birliklarning adekvat tarjimasi, ekvivalent va noekvivalent frazeologizmlar masalalari ilmiy jihatdan asoslab berilgan (M.V.Lomonosov nomidagi Moskva davlat universiteti, Rossiya); leksikografiya (lug'atshunoslik) sohasida somatizmlarning an'anaviy va elektron lug'atlarda aks etishi ochib berilgan (O'zbekiston Fanlar akademiyasi, O'zbekiston); somatizmlarni ikki va undan ortiq tillar (masalan, o'zbek-yapon, o'zbek-ingliz) korpuslari va lug'atlari materiallari asosida metaforik hosil bo'lishi, qiyosiy tavsifi va tarjima muammolari yoritilgan (Toshkent davlat sharqshunoslik universiteti (TDSHU) va O'zDJTU, O'zbekiston); Tilning tarixiy taraqqiyoti davomida somatizmlar ma'nosining kengayishi yoki torayishi hamda "Olam lisoniy manzarasi" va

фразеологик birliklarni leksikografik jihatlariga oid masalalar o'rganilgan (Farg'ona davlat universitetlari, O'zbekiston).

Zamonaviy tilshunoslikning ustuvor yo'nalishlarida, jumladan, frazeologiya sohasidagi somatik farzeologik birliklarning leksikografik va lingvomadaniy xususiyatlarini o'rganish bo'yicha quyidagi asosiy yo'nalishlarda tadqiqotlar olib borilmoqda: yirik til korpuslari asosida somatik frazeologik birliklarning nutqdagi qo'llanish chastotasi, kontekstual variativligi va pragmatik funksiyalarini aniqlash; raqamli va elektron lug'atlar yaratish orqali somatik frazeologizmlarning leksikografik tavsifini takomillashtirish; bir necha tillar fondidagi maqollarni qiyosiy-tipologik o'rganish, tarjimashunoslik doirasida esa somatik frazeologizmlarning tillararo ekvivalentligi, madaniy mosligi va adekvat tarjima strategiyalarini tahlil qilish zarurati ushbu yo'nalishni yanada dolzarb ekanligini ko'rsatmoqda.

Muammoning o'rganilganlik darajasi. Tilshunoslikda somatizmlar frazeologik birliklar doirasida keng tadqiq qilingan. Bu birliklarni o'rganish XX asrning ikkinchi yarmidan boshlangan. Jahon tilshunosligida F.Vakk, V.G.Gak, L.A.Sayfi, M.K.Kadhim, R.Batsuren, F.V.Sknar, S.V.Bibileyshvili, R.Mugu kabi yetuk tilshunos olimlar frazeologiya sohasining rivojiga katta hissa qo'shganlar³. F.Vakk "somatizm" terminini ilmiy qo'llanishga olib kirgan. V.G.Gak somatizmlarning "olam lisoniy manzarasi"ni shakllantirishdagi rolini o'rganib, inson egosentrizmini va uning tanasi orqali dunyoni idrok etishini ta'kidlagan. Shunday bo'lsa-da, bugunga qadar somatizmlar folklor hamda badiiy matndagi tarjimalari asosida yetarlicha tadqiq etilmagan.

Rus olimlaridan Y.A.Dolgoplov somatizmlarning nazariy asoslarini, D.X.Bazarova va V.N.Suetenko somatik frazeologik birliklarning lingvomadaniy jihatlarini, N.V.Masalyeva somatizmlarning kelib chiqish tarixi (etimologiyasi)ni, boshqa slavyan tillaridagi milliy olam manzaralarini tadqiq etgan⁴. Shuningdek,

³ Вакк Ф.О. соматической фразеологии в современном эстонском литературном языке: Автореф. дисс. ... канд. филол.наук. – Таллин, 1964. – С. 13; Гак В.Г. Языковые преобразования. – М., 1988. – С. 159; Сайфи Л.А. Соматическое пространство языка // Вестник Башкирского университета, 2008. – Т.13. – №1/69. (УДК 811.111). – С. 59-61; Кадхим М.К. Соматические фразеологизмы в русском и арабском языках // Материалы VII Международной конференции. –Минск: БГУ, 2016. – С.4-7; Батсүрэн Р. Культурные коды во фразеологических единицах с компонентом-соматизмом "нос" в английском, русском и монгольском языках // Concise English-Russian-Mongolian dictionary of idioms. – Улан Батор: Эдмон, 2004 – С. 34-36; Скар В.Ф. Глагольные соматические фразеологизмы современного английского языка (в сопоставлении с однотипными единицами укр. яз.): Дисс. ... канд. филол. наук. – Нежин, 1978. – С.19-20; Бибилайшвили Ц.В. Типологическое сопоставление французской и грузинской фразеологии (на материале соматических фразеологизмов): Автореф. дисс. ... канд. филол. наук. – Тбилиси, 1986; Мугу Р.Ю. Полисемантизм соматической лексики: на материале русского и немецкого языков: Дисс. ... канд. филол. наук. – Майкоп, 2003. – 174 с.

⁴ Масалева Н.В. Соматическая лексика русского языка с точки зрения этимологии // Сборник научных статей Международной научной конференции «Проблемы семантики и функционирования языковых единиц разных уровней». – Иваново, 2010. – С.115-117.

L.Gotovseva⁵, A.Kochevatkin⁶, A.Projilov⁷, Ch.Timea⁸, keyingi yillarda esa F.Dautova⁹, D.Shirokov¹⁰, Z.Abubakirova¹¹, A.Lidjiyeva¹², V.Xrabrova¹³ kabi tadqiqotchilarning ilmiy ishlarida kuzatiladi.

O'zbek tilshunosligida somatizm komponentli frazeologizmlar masalasi Q.Musayev¹⁴, A.Isayev¹⁵, Sh.R.Usmonova¹⁶, B.M.Jurayeva¹⁷, Sh.Abdullayev¹⁸, U.M.Rashidova¹⁹, O.S.Axmedov²⁰, M.Gadoyeva²¹ kabi tadqiqotchilar ishlarida kuzatiladi. So'nggi yillarda bu birliklarning qiyosiy, chog'ishtirma hamda komponent tahlili M.Halimova²², Sh.Kurbonova²³, M.Kurbanova²⁴ kabi olimlarning tadqiqotlarida amalga oshirilgan. Shuni ta'kidlash joizki, yuqorida keltirilgan olimlar tomonidan frazeologiya sohasida keng ko'lamli ishlar olib borilgan bo'lsa-da, aynan somatizm komponentli frazeologik birliklar tadqiqi yetarlicha yoritilmagan.

⁵ Готовцева Л.М. Фразеологические единицы с соматическим компонентом языка саха как объект сопоставительного изучения: Дисс. ... канд. филол. наук. – Иркутск, 1999. – 174 с.

⁶ Кочеваткин А.М. Соматическая лексика в диалектах эрзянского языка: Дисс. ... канд. филол. наук. – Саранск, 1999. – 318 с.

⁷ Прожилов А.В. Соматические состояния человека и их языковая онтология в современном немецком языке: Дисс. ... канд. филол. наук. – Иркутск, 1999. – 208 с.

⁸ Тимеа Ч. Соматические фразеологизмы в русском и венгерском языках: Дисс. ... канд. филол. наук. – М., 1999. – 131 с.

⁹ Даутова Ф.И. Фразеологические единицы с компонентами “баш” и “голова” в кумыкском и русском языках: Дисс. ... канд. филол. наук. – Махачкала, 2014. – 153 с.

¹⁰ Широков Д.А. Соматизм “голова” в русском и английском языках: сравнительный аспект. – Лесосибирск, 2016. – 40 с.

¹¹ Абубакирова З.Г. Соматическая лексика в фразеологии башкирского языка (лингвокультурологический аспект): Дисс. ... канд. филол. наук. – Уфа, 2017. – 186 с.

¹² Лиджиева А.С. Семантика соматизмов в составе фразеологизмов (на материале калмыцкого языка и языка ойратов Китая): Автореф. дисс. ... канд. филол. наук. – М., 2021. – 34 с.

¹³ Храброва В.Е. Английские и немецкие фразеологические единицы с соматическим компонентом кулак в свете лингвистики и национально-культурной специфики. Вестник Томского государственного университета. – Томск, 2019. – № 440. – С. 16-26.

¹⁴ Мусаев К. Инглиз тилидан ўзбек тилига фразеологик ибораларни таржима қилиш масаласига доир. – Тошкент, Ўзбек тили ва адабиети, 1967. – С.7.

¹⁵ Исаев А. Соматические фразеологические единицы узбекского языка: Номзодлик диссертацияси. – Ташкент, 1976. – С. 28.

¹⁶ Усмонова Ш.Р. Ўзбек ва турк тилларида соматик иборалар: Филол. фан. номз. ... дисс. – Тошкент, 1998. – 162 б.

¹⁷ Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланилиши: Филол. фан. номз. ... дисс. автореф. – Самарқанд. 2002. – 23 б.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филология фанлари д-ри (DSc) дисс... автореферати. – Самарқанд, 2019. – 74 б.

¹⁸ Абдуллаев Ш. Ўзбек ва қорақалпоқ тилларидаги “бош қотирмоқ” ибораси ҳақида // Тил ва адабиёт таълими, 2005. – № 1. – Б.80-82.

¹⁹ Рашидова У.М. Ўзбек тилидаги соматик ибораларнинг семантик-прагматик таҳлили (кўз, қўл ва юрак компонентли иборалар мисолида): Филол. фан. б. фалс. док. (PhD) ... дисс. Автореф. – Тошкент, 2018. – 50 б.

²⁰ Ахмедов О.С. Инглиз тили иқтисодиёт терминологиясида соматик ва зоономик компонентли терминларнинг таржимадаги лексик-семантик хусусиятлари. Қиёсий тилшунослик // “Ўзбекистон хорижий тиллар” илмий-методик электрон журнал. – Тошкент, 2018. – №4(23). – Б.135-142.

²¹ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри ... дисс. автореф. – Бухоро, 2022. – Б.45.

²² Halimova M.M. Ingliz va o'zbek tillarida olamning lisoniy manzarasi voqelashuvida "head/bosh" somatizmi: Filol.fan.b. fal.dokt... diss.avtoref. – Andijon, 2023. – 60 b.

²³ Kurbonova Sh.A. Ingliz tilida “tongue” konsepti verbalizatorlarining lingvomadaniy va lingvopramatik tadqiqi: Filol.fan.bo'yicha fals.dok. ... diss. avtoref. – Andijon, 2023. – 64 b.

²⁴ Kurbonova M.S. Bir necha somatik komponentli frazeologik birliklarning kognitiv-semantik va lingvokulturologik xususiyatlari (ingliz va o'zbek tillari misolida): Filol. fan. b. fals. dok. ... diss. avtoref. – Andijon, 2024. – 56 b.

Demak, bugunga qadar olib borilgan tadqiqotlarda somatik frazeologik birliklarning ingliz, rus va o'zbek tillaridagi allomorfik va izomorfik jihatlarini yetarlicha tadqiq etilmagani, leksikografik va lingvokulturologik xususiyatlari uchun til doirasida chog'ishtirma aspektda ochib berilmagani, shuningdek, badiiy asardagi somatik birliklarning tarjimai muammolari tadqiqotning dolzarbligini belgilaydi.

Dissertatsiya mavzusining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Farg'ona davlat universitetining ilmiy-tadqiqot ishlari rejasining "Qiyosiy tilshunoslikning dolzarb muammolari" yo'nalishi doirasida bajarilgan.

Tadqiqotning maqsadi ingliz, rus va o'zbek tillari misolida somatik frazeologik birliklarning leksikografik va lingvomadaniy jihatlarini hamda tarjimalarda bu birliklarning lug'aviy, milliy-madaniy, denotativ va konnotativ, konseptual tabiatini ochib berish va tavsiyalar ishlab chiqishdan iborat.

Tadqiqotning vazifalari:

o'zbek, rus va ingliz tilshunosligidagi somatik komponentli frazeologizmlar haqidagi nazariy qarashlarni umumlashtirish va tarjima usullarini leksikografik hamda lingvomadaniy metodologiya asosida dalillash;

leksikografik manbalar asosida somatik frazeologik birliklarning lingvomadaniy jihatlarini ochib berish;

o'zbek, rus va ingliz tillaridagi somatik frazeologik birliklarni milliy "madaniy kod"lar asosida ilmiy jihatdan ta'riflash;

somatik frazeologik birliklarni maqol va matallar asosida lingvomadaniy tahlil qilish hamda leksik jihatdan guruhlash;

turli madaniy muhitdagi adabiy asarlarda inson tana a'zolari tarjimasida madaniy kodlarning berilishini tahlil qilish va tarjima variantlarini taklif qilish;

u yoki bu asarning tarixiy va diniy xususiyatlarini badiiy tasvir vositalari doirasida adekvat tarjima qilishni ilmiy jihatdan asoslash.

Tadqiqotning obyekti sifatida ingliz, rus va o'zbek tillaridagi frazeologik lug'atlar, maqol va matallar hamda badiiy asarlar tarjimasidagi inson tana a'zolariga oid frazeologik birliklar (somatik komponentli frazeologizmlar) tanlangan.

Tadqiqotning predmetini ingliz, rus va o'zbek tillaridagi somatik frazeologik birliklarning leksikografik hamda lingvomadaniy xususiyatlarini tarjima jarayonida ochib berish tashkil etadi.

Tadqiqotning usullari. Tadqiqotda tavsifiy, chog'ishtirma, statistik, lingvomadaniy, komponent, leksikografik tadqiq va kognitiv tahlil kabi usullardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o'zbek, rus va ingliz tillaridagi somatik frazeologik birliklarning leksik-semantik tizimidagi izomorfik va allomorfik xususiyatlar aniqlanib, ularning semantik guruhlanishi statistik ko'rsatkichlar asosida dalillangan hamda somatik komponentlarning frazeologik ma'no shakllanishidagi funksional-semantik roli asoslangan;

o'zbek, rus va ingliz tillaridagi somatik frazeologik birliklarning leksik-semantik xususiyatlari qiyosiy-tipologik yondashuv asosida, somatik frazeologik birliklar tarkibidagi tana a'zolari nomlarining milliy konseptual tizimdagi o'rni,

obraz yaratishdagi vazifasi, madaniy kodlarni ifodalashdagi funksional imkoniyatlari aniqlanib, ularning lingvomadaniy tabiatiga doir ilmiy-nazariy natijalar bilan asoslangan;

frazeologik lug'atlar korpusi materiallari asosida somatik frazeologizmlarning statistik-miqdoriy parametrlari aniqlanib, ingliz tilida 3783 ta, rus tilida 2170 ta, o'zbek tilida 2952 ta somatik frazeologik birlik mavjudligi empirik jihatdan tasdiqlanib, mazkur birliklarning funksional faolligi, qo'llanish chastotasi va distributiv xususiyatlari statistik tahlil asosida qiyoslanib, ularning tillararo o'xshashlik hamda tafovutlarning lingvistik hamda madaniy asoslari isbotlangan;

ingliz, rus va o'zbek tili doirasida frazeologizmlarning "madaniy kodlari"ning mazmuniy xususiyatlari tarjima jarayonida ochib berilib, ingliz tilidan rus va o'zbek tillariga o'g'irishda *kalka*, *to'liq ekvivalent*, *qisman ekvivalent*, *muqobil*, *tasviriy* va *obrazlashtirilgan* tarjima strategiyalarining funksional samaradorligi aniqlab berilib, bunda *bosh*, *ko'z*, *qo'l*, *yurak* kabi somatizmlarning milliy-madaniy konseptlarni ifodalashdagi markaziy mavqeyi dalillangan;

ingliz, rus va o'zbek tillaridagi 5484 tadan ziyod maqollar materiali asosida somatik birliklarning paremiologik tizimdagi yuqori faolligi statistik jihatdan aniqlanib, somatik frazeologik birlik qatnashgan maqollar soni hamda ularning foizdagi taqsimoti belgilangan; shuningdek, mazkur paremiologik birliklarning tarjimasida *erkin* tarjima, *ekvivalent* tarjima, *tasviriy izoh* va *madaniy moslashuv* usullarining qo'llanish samaradorligi isbotlangan;

badiiy matnlar tarjimasi tahlili natijasida somatik frazeologik birliklarni o'g'irishda faqat leksik ekvivalentlik emas, balki lingvomadaniy moslik, konnotativ ma'no, stilistik yuklama va milliy koloritni saqlash ham hal qiluvchi omil ekanligi mazkur birliklarni tarjima qilishda *ekvivalent*, *muqobil*, *kalka*, *tasviriy* va *obrazlashtirilgan* usullarning funksional imkoniyatlari ochib berilib, ularni qo'llash samaradorligi matn janri, madaniy kontekst va kommunikativ vaziyatni e'tiborga olish zarurligi asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz, rus va o'zbek tillaridagi somatik frazeologik birliklarning lingvomadaniy xususiyatlarini hamda ularning maqol, matal, badiiy matn tarjimasida qo'llanishini, asliyatga mos tarjima qilish tamoyillarini chog'ishtirma aspektida o'rganish va yechimlarini aniqlash orqali chiqarilgan xulosalar qiyosiy adabiyotshunoslik, ingliz, rus va o'zbek folklorshunosligi, chog'ishtirma tilshunoslik, tarjimashunoslik fanlarini yangi nazariy qarashlar bilan boyitishi va ularning rivoji uchun foydali bo'lgan o'ziga xos ilmiy yondashuvlarning shakllanishiga xizmat qilishi aniqlangan;

badiiy asarlarda qo'llangan somatik frazeologik birliklarning tarjimada aks etish xususiyatlari aniqlanib, ularni tarjima qilishda lingvomadaniy va pragmatik jihatlarni asliyatga mos holda berish tamoyillari ishlab chiqilgan hamda ingliz, rus va o'zbek tillari materiallari asosida somatik frazeologik birliklarning qo'llanish chastotasi va statistik-miqdoriy ko'rsatkichlari aniqlanib, tarjimada ustuvor birliklar belgilangan;

badiiy matnlardagi somatik frazeologik birliklar, jumladan maqol va matallar tarkibidagi SFBlar orqali milliy tafakkur, til va madaniyatning o'zaro uyg'unlashuvi

ochib berilib, statistik tahlil natijalari asosida eng faol qo'llaniladigan tana a'zolari nomlari (masalan, bosh, ko'z, qo'l, yurak va boshqalar) bilan bog'liq frazeologizmlarning lingvomadaniy xususiyatlari aniqlangan hamda tadqiqot natijalari frazeologiya, tarjimashunoslik, leksikografiya va madaniyatlararo muloqot sohalarida ilmiy-amaliy ahamiyatga ega ekanligi asoslangan.

Tadqiqot natijalarining ishonchliligi tadqiqot yuzasidan chiqarilgan xulosalar tadqiqotchi tomonidan e'lon qilingan ilmiy ishlarda o'z ifodasini topganligi hamda bu xulosalar ilmiy jamoatchilik tomonidan ijobiy baholanganligi, ingliz, rus va o'zbek tillaridagi somatik frazeologik birliklarning leksikografik, lingvomadaniy va tarjimashunoslik jihatlariga oid ilgari surilgan ilmiy xulosalarning nazariy va empirik jihatdan asoslanganligi, ingliz, rus va o'zbek tillari materiallari asosida tavsifiy, chog'ishtirma, qiyosiy-tipologik, statistik, lingvomadaniy, komponent, leksikografik tahlil usullarining kompleks qo'llaniligi taklif hamda tavsiyalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, u zamonaviy tilshunoslikda fundamental nazariyalarni yaratishda va kompyuter leksikografiyasining bir qator nazariy muammolari tadqiqida, uning asosiy tahliliy hamda statistik xulosalari lug'at korpusi yaratishning nazariy tamoyillari va elektron-leksikografik resurslarni takomillashtirishga xizmat qilishi, shuningdek, o'zbek folklori janri namunalari tarjimasini chog'ishtirishga, asliyat va tarjima o'rtasidagi mazmuniy uyg'unlik va lingvomadaniy xususiyatlarni aniqlashga, filologik jihatdan mukammal elektron tarjima resurslarni yaratishga yordam berishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati oliy ta'lim muassasalarining ingliz filologiyasi, o'zbek filologiyasi va xorijiy tillar fakultetlarida "Tarjimashunoslik", "Qiyosiy tipologiya", "Leksikologiya", "Leksikografiya", "Madaniyatlararo muloqotga o'rgatish" fanlari bo'yicha maxsus kurslarni tashkillashtirishda, magistrlik va doktorlik dissertatsiyalarini yozishda, darslik, o'quv va o'quv-usuliy qo'llanmalar yaratishda, somatizmlarining inglizcha-o'zbekcha frazeologik lug'atini tuzishda, izohli va tarjima lug'atlarni takomillashtirishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz, rus va o'zbek tillaridagi somatik frazeologik birliklarning lingvomadaniy va leksikografik tahlilidan olingan ilmiy natijalar va amaliy takliflar asosida:

o'zbek, rus va ingliz tillaridagi somatik frazeologik birliklarning leksik-semantik tizimidagi izomorfik va allomorfik xususiyatlar aniqlanib, ularning semantik guruhlanishi statistik ko'rsatkichlar asosida dalillangan hamda somatik komponentlarning frazeologik ma'no shakllanishidagi funksional-semantik xususiyatlariga oid xulosalardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida 2021-2023 yillarda bajarilgan PZ-2020042022 Turkiy tillarning lingvodidaktik elektron platformasini yaratish mavzusidagi amaliy loyiha boyitishda foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va

adabiyoti universitetining 2025-yil 12-sentabrdagi 01/4-4167-son ma'lumotnomasi). Natijada dissertatsiya tahlillariga ko'ra, oliy ta'lim tizimida o'qitishning, jumladan, elektron lug'atlarini chet tilini o'rgatish tizimida qo'llashning nostandart (kreativ) yechimini topish va uni amaliyotga tatbiq etish masalalarini tahlil qilishda ilmiy hamda amaliy manba bo'lib xizmat qilgan;

frazeologik lug'atlar korpusi materiallari asosida somatik frazeologizmlarning statistik-miqdoriy parametrlari aniqlanib, ingliz tilida 3783 ta, rus tilida 2170 ta, o'zbek tilida 2952 ta somatik frazeologik birlik mavjudligi empirik jihatdan tasdiqlanib, mazkur birliklarning funksional faolligi, qo'llanish chastotasi va distributiv xususiyatlari statistik tahlil asosida qiyoslanib, ularning tillararo o'xshashlik hamda tafovutlarning lingvistik hamda madaniy asoslariga oid ilmiy xulosa va tavsiyalardan o'zbek tilining ta'limiy korpusini somatik frazeologik birliklar bilan boyitishda amaliy foydalanilganligi tadqiqotning statistik-korpus va lingvomadaniy natijalari asosida bajarilgan 2020–2023-yillarda amalga oshirilgan AM–FZ–201908172 “O'zbek tilining ta'limiy korpusini yaratish” nomli grant loyihasida qo'llanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 17-martdagi–01/4-980-son ma'lumotnomasi). Dissertatsiya natijalari asosida lingvomadaniy moslashuv, milliy-madaniy, diniy, nutqiy etiket birliklariga e'tibor qaratish kerakligi, ular leksik-semantik, konnotativ, stilistik, lingvokulturologik transformatsiyalardan foydalanish negizida namoyon bo'lishi; aslyat matnlar tarjimasida milliy kolorit, adekvatlik va noadekvatlik mavjudligi haqidagi qarashlar o'quv lug'atlarini yaratishga, ta'lim hamda madaniyatni rivojlantirishga qaratilgan nazariy va amaliy ishlarni samarali tashkil etishga xizmat qilgan;

ingliz, rus va o'zbek tili doirasida frazeologizmlarning “madaniy kodlari”ning mazmuniy xususiyatlari tarjima jarayonida ochib berilib, ingliz tilidan rus va o'zbek tillariga o'g'irishda *kalka*, *to'liq ekvivalent*, *qisman ekvivalent*, *muqobil*, *tasviriy* va *obrazlashtirilgan* tarjima strategiyalarining funksional samaradorligi aniqlab berilib, bunda *bosh*, *ko'z*, *qo'l*, *yurak* kabi somatizmlarning milliy-madaniy konseptlarni ifodalashdagi doir xulosa va natijalardan Namangan davlat universitetida 2020–2023-yillarda bajarilgan FZ–201912099 “O'zbek folklorining o'zbek va ingliz tillarida veb sayti va multimedia mahsulotlarini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Namangan davlat universitetining 2025-yil 26-martdagi 099-1/25-son ma'lumotnomasi). Natijada dissertatsiya tahlillariga ko'ra, oliy ta'lim tizimida o'qitishning, jumladan, o'quv lug'atlarini chet tilini o'rgatish tizimida qo'llashning nostandart (kreativ) yechimini topish va uni amaliyotga tatbiq etish masalalarini tahlil qilishda ilmiy hamda amaliy manba bo'lib xizmat qilgan;

ingliz, rus va o'zbek tillaridagi 5484 tadan ziyod maqollar materiali asosida somatik birliklarning paremiologik tizimdagi yuqori faolligi statistik jihatdan aniqlanib, somatik frazeologik birlik qatnashgan maqollar soni hamda ularning foizdagi taqsimoti belgilandigan; shuningdek, mazkur paremiologik birliklarning tarjimasida *erkin* tarjima, *ekvivalent* tarjima, *tasviriy izoh* va *madaniy moslashuv* usullarining qo'llanishiga doir xulosalardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida 2021–2023-yillarda amalga oshirilgan

PF–201912258 “O‘zbek adabiyotining ko‘p tilli (o‘zbek, rus, ingliz tillarida) elektron platformasini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2025-yil 12-sentabrdagi 01/4-4165-son ma’lumotnomasi). Natijada leksikografik manbalar tahlili asosida lug‘at tarkibidagi ma’lumotlar, somatik frazeologik birliklarning statistik tahlili asosidagi nazariy qarashlar loyihaaning amaliy jihatlariga tatbiq qilingan;

badiiy matnlar tarjimasi tahlili natijasida somatik frazeologik birliklarni o‘g‘irishda faqat leksik ekvivalentlik emas, balki lingvomadaniy moslik, konnotativ ma’no, stilistik yuklama va milliy koloritni saqlash ham hal qiluvchi omil ekanligi mazkur birliklarni tarjima qilishda *ekvivalent*, *muqobil*, *kalka*, *tasviriy* va *obrazlashtirilgan* usullarning funksional imkoniyatlari ochib berilib, ularni qo‘llash samaradorligi matn janri, madaniy kontekst va kommunikativ vaziyat haqidagi xulosalardan Xalq ta’limi vazirining 2023-yil 18-maydagi 156-son buyrug‘i asosida amalga oshirilgan 2023–2024-yillarda bajarilishi nazarda turilgan AI–201704 “Umumta’lim muassasa bitiruvchilarining ona tili(o‘zbek tili) fani bo‘yicha malakasini baholash hamda 14 ta fandan test tizimin ishlab chiqish” nomli fundamental loyihasida foydalanilgan (A.Avloniy nomidagi pedagoglarni kasbiy rivojlantirish va yangi metodikalarga o‘rgatish milliy-tadqiqot institutining 2025-yil 10-sentabrdagi 03-16-09-990-son ma’lumotnomasi). Natijada loyiha doirasida ishlab chiqilgan baholash va test topshiriqlarida tarjima qilingan badiiy matnlarning milliy koloritini saqlash, tarjima adekvatligini aniqlash hamda noadekvatlik holatlarini baholash mezonlari ilmiy jihatdan asoslanib, test materiallarining metodik sifati va baholashning ishonchlilik darajasi oshirilgan.

Tadqiqot natijalarining aprobat siyasi. Tadqiqot natijalari 5 ta, jumladan, 2 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida qilingan ma’ruzalarda muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha 27 ta ilmiy ish, jumladan, 1 ta monografiya, shuningdek, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 21 ta maqola, jumladan, 16 ta respublika miqyosidagi va 5 ta xalqaro bazalar ro‘yxatiga kirgan xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, to‘rtta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovadan tashkil topgan bo‘lib, hajmi 240 (322) sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

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

Dissertatsiyaning birinchi bobi “**Somatik frazeologik birliklarni o‘rganishning nazariy asoslari**” deb nomlangan va uning birinchi faslida “*Jahon tilshunosligida somatik frazeologik birliklarning nazariy tadqiqi masalalari*” tadqiq etilgan. Bunda somatik frazeologik birliklarni turli nuqtayi nazardan ilmiy jihatdan tadqiq etish masalasi, frazeologizmlar dunyoning barcha tillariga xos bo‘lgan birliklar ekanligi, frazeologiya tilshunoslik sohasida o‘z o‘rniga ega bo‘lgan alohida soha ekanligi, frazeologizmlarni tushunish va o‘rinli qo‘llash nutqning ravonligi, tabiiyligi hamda madaniy jihatlariga ta’sir ko‘rsatishi kabi masalalarga oydinlik kiritilgan.

F.Vakk zamonaviy eston badiiy tilidagi somatik frazeologizmlarni o‘rgangan va “**somatizm**” terminining mohiyatini keng yoritib bergan. “*Somatizm*” termini yunoncha bo‘lib, *soma* – “*tana*”, “*badan*” degan ma’nolarni anglatadi. F.Vakk bu birliklar inson tanasi va dunyoni tushunishimiz o‘rtasidagi chuqur bog‘liqlikni aks ettiruvchi frazeologizmlarning muhim va qadimiy qatlami ekanligini qayd etgan. F.Vakk “somatik frazeologizm”lar tarkibiga inson va hayvon tanasi a’zolari nomi bo‘lgan, shuningdek, ish-harakat hamda imo-ishoralarni ifodalovchi turg‘un so‘z birikmalarini ham kiritgan²⁵. Ularni o‘rganuvchi tilshunoslik bo‘limi “*somatik frazeologiya*” deb yuritiladi. A.I.Molotkovning²⁶ frazeologik lug‘atida 1300 ta somatik birlikdan 1/3 qismini hayvonlarning bosh, panja, dum, teri va og‘iz qismlari (*рыло, хвост, укупа*) tashkil etadi.

“Somatik frazeologiya” chog‘ishtirilayotgan tillardagi somatik komponentli iboralarning eng katta qismini qamrab oladi. Ular inson tana qismlarini ifodalash uchun xizmat qiladi²⁷. Ma’lumki, tana a’zolarining nomlari FBlar yasashida eng ko‘p ishtirok etuvchi leksemalardan hisoblanadi.

Jahon frazeologiyasida SFBni tadqiq etgan olimlardan, M.Shanskiy, A.Makkai, U.Vaynrayxlar²⁸ SFB tarkibiga kiruvchi maqollar, matallar, aforizmlarni o‘z ichiga olgan keng ko‘lamli frazeologik birliklarni nazarda tutadilar. V.V.Vinogradov, H.X.Amos, A.M.Babkin, A.I.Smirniskiy, D.S.Sknareva²⁹ somatik frazeologik birliklarning tadqiq etgan bo‘lsa, Y.M.Mordkovich, S.V.Bogolepova, E.S.Kubryakov va V.N.Teliya esa rus tilidagi somatik frazeologiyani tizimli o‘rgangan olimlardan hisoblanadi³⁰.

Barcha tillarda somatizmlar insonning o‘ziga xos fazilatlari va xususiyatlarini ifodalovchi ramzlarga aylangan. Nemis tilshunosi A.D.Reyxshateyn ta’kidlaganidek,

²⁵Вакк Ф. О соматической фразеологии в современном эстонском литературном языке: Автореф. дисс. ... канд. филол. наук. –Таллин, 1964. – С.23; Баранова Л.Ф. Структурно-семантические соотношения английской и русской фразеологии (на материале произведений Джеймса Олдриджа и их переводов на русский язык): Автореф. дисс. ... канд. филол. наук. – Л., 1970. – Б.14.

²⁶ Молотков А.И. Фразеологический словарь русского языка. Свыше 4 000 словарных статей. Изд. 3, стереотип, 1978. – 544 с.

²⁷ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри ... дисс. автореф. – Бухоро, 2022. – Б. 15.

²⁸ Быстрова Е.А., Окунева А.П., Шанский Н.М.. Учебный фразеологический словарь русского языка. – Ленинград: Просвещение Ленинградское отделение, 1984. – 269 с.; Makkai A. Idiom Structure in English. The Hague: Mouton, 1972. – P.176.

²⁹ Смирницкий М. Лексикология английского языка. – М., 1956. – С.21.

³⁰ Мордкович Э.М. Соматические фразеологизмы белорусского языка, не имеющие эквивалентов в русском языке // Вопросы русской филологии: тезисы докл. IV научно-теоретической конференции. – Самарканд, 1970. – С.54-59.

“barcha o‘rganilgan tillardagi SFBlarda **bosh** aql bilan, **yurak** hissiyotlar bilan, **og‘iz** va **til** nutq bilan, **qo‘l** amaliy harakatlar va boshqalar bilan bog‘liq”³¹. Somatik frazeologik birliklarni Ж.Х.Геркова (qorachoy-bolqor, ingliz va rus tillari misolida), Z.A.Bogus (rus, adigey va ingliz tillari misolida) qiyosiy jihatdan yoritganlar³². Keyingi yillarda jahon tilshunosligida somatik frazeologiya masalasi L.A.Sayfi, Mver Kaydar Kadxim, R.Batsuren, F.V.Sknar, L.P.Smit va boshqa olimlar tadqiqotlarida turli jihatdan tadqiq etilgan³³. L.A.Sayfi somatizmlarning inson konsepti bilan bevosita bog‘liqligini e‘tirof etib, ularni 8 ta guruhga ajratadi³⁴. Tadqiqotchi Mver Kaydar Kadxim somatik frazeologizmlarni subyektning xususiyati, harakatlanish doirasiga ko‘ra 7 guruhga bo‘ladi³⁵. R.Batsurenning³⁶ ishlarida tilning madaniy ma‘nolari tana bilan bog‘liq metafora orqali qanday kodlanishi, ya‘ni *madaniy kodlar* tushunchasining qanday kengaytirilishini tadqiq etgan. Jumladan, rus tadqiqotchisi M.S.Ievskaya somatik frazeologizmlarni kognitiv aspektda tahlil etib: inson tanasining tashqi a‘zolari (qo‘l, barmoq, tizza, ko‘z, bosh, bo‘yin, bel, ko‘krak, yuz va h.k.), ichki organlari (yurak, jigar, miya va h.k.) hamda biologik substantsiyalar (suyak, qon va ter) kabi tasniflarni taklif etadi.

Mazkur mavzu o‘zbek tilshunosligida o‘tgan asr oxirlarida o‘rganilayotgan birliklar Sh.Rahmatullayev, B.Yuldashev, Y.D.Pinxasov, Sh.R.Usmonova, M.M.Rustamova, Sh.Abdullayev, O.S.Axmedov, Z.J.Abduaxadova, M.Gadoyeva, N.Tursunovalarning ishlarida tadqiq etildi³⁷. A.Isayevning “O‘zbek tilidagi somatik

³¹ Райхштейн А.Д. Сопоставительный анализ немецкой и русской фразеологии. Учеб. пособие. – М.: Высш. шк., 1980. – С. 19.

³² Богус З.А. Соматизмы в разносистемных языках: семантика-словообразовательный и лингвокультурологический аспекты: Дисс. ... канд. филол. наук. – Майкоп, 2006. – С.9; Гергокова Ж.Х. Фразеологическая концептуализация понятия «человек» (на материале карачаево-балкарского, английского и русского языков): Автореф. дисс. ... канд. филол. наук. — Нальчик, 2004. – С. 19.

³³ Сайфи Л.А. Соматическое пространство языка // Вестник Башкирского университета, 2008. – С. 6; Мвер Кайдар Кадхим. Соматические фразеологизмы в русском и арабском языках // Материалы VII Международной конференции. – Ирак, Минск, БГУ, 2016. – С.3; Батсурэн Р. Культурные коды во фразеологических единицах с компонентом-соматизмом “нос” в английском, русском и монгольском языках // Concise English-Russian-Mongolian dictionary of idioms. –УБ: Эдмон, 2004. – С. 3; Скнар В.Ф. Глагольные соматические фразеологизмы современного английского языка (в сопоставлении с однотипными единицами укр. яз.): Дисс. ... канд. филол. наук. – Нежин, 1978. – С. 37.

³⁴ Сайфи Л.А. Соматическое пространство языка // Вестник Башкирского университета, 2008. – С. 4.

³⁵ Мвер Кайдар Кадхим. Соматические фразеологизмы в русском и арабском языках // Материалы VII Международной конференции. – Ирак, Минск, БГУ, 2016. – С.3.

³⁶ Батсурэн Р. Культурные коды во фразеологических единицах с компонентом-соматизмом “нос” в английском, русском и монгольском языках // Concise English-Russian-Mongolian dictionary of idioms. – УБ: Эдмон, 2004.

³⁷ Усманова Ш.Р. Ўзбек ва турк тилларида соматик фразеологизмлар: Филол. фан. номз. ... дисс. – Тошкент, 1998. – Б.95; Рустамова М.М. Соматизмларнинг таркибий қисми сифатида италян тили фразеологик бирликларида учраши // Филологические науки. Учений 21 века, 2016. – № 4-2 (17). – Б.53-55; Исаев А. Соматические фразеологизмы узбекского языка: Дисс. ... канд. филол. наук. – Тошкент, 1976. – Б.126; Гадоева М.И. “Comparative analysis of somatism “Head” in the Uzbek and English languages”. Linguistics, Education Conference. – Bukhara. 1984. – P.197-204; Худойберганова Д. Лингвокультурологияда “маданий код” тушунчаси ва талқини // Ўзбек тили ва адабиёти, 2019. – №3. – Б.5; Абдуллаев Ш. Ўзбек ва қорақалпоқ тилларидаги “бош қотирмоқ” ибораси ҳақида // Тил ва адабиёт таълими, 2005. – № 1. – Б.81; Аҳмедов О.С. Қиёсий тилшунослик инглиз тили терминологиясида соматик ва зоонимик компонентли терминларнинг таржимадаги лексик-семантик хусусиятлари. – Тошкент, 2018. – Б.138; Усмонова Ш.Р. Ўзбек ва турк тилларида соматик иборалар: Филол. фан. номз. ... дисс. – Тошкент, 1998. –Б.84; Абдураходова З.Ж. Инглиз ва ўзбек тилларидаги соматик фразеологизмларнинг лингво-стилистик, прагматик хусусиятлари ва уларнинг ўзбек тилида берилиши (лексикографик манбалар асосида): маг. дисс. – Самарқанд, 2015. – Б. 12; Турсунова Н.Ф. Турли тизимдаги тиллардаги миллий-маданий хусусиятларни ифодаловчи фразеологизмлар ва уларнинг лингвокультурологик таҳлили: Филол. фан. д-ри ... дисс. автореф. – Андижон, 2021. – Б.15.

frazeologizmlar” mavzusidagi tadqiqot ishi o‘zbek tilidagi *bu kabi* birliklarni tarkibiy tahlil qilish va turkiy tillar bilan o‘xshashlik hamda farqli jihatlarini aniqlashga bag‘ishlangan. M.Gadoyeva³⁸ning doktorlik dissertatsiyasida ingliz va o‘zbek tillaridagi maqol, topishmoq, olqish va qarg‘ishlar, shuningdek, somatizm tarkibli frazeologizmlar semantik-pragmatik jihatdan o‘rganilgan. U somatizmlarning lingvomadaniy, etnopsixologik asoslarini, marosim va urf-odatlar nomining ayrim frazeologizmlar shakllanishidagi o‘rnini, og‘zaki hamda yozma asarlarda somatizmlardan foydalanishning an‘anaviyligini ko‘rsatib bergan.

Ishning “*Somatik frazeologik birliklarning lug‘atshunoslikdagi tadqiqi*” nomli keyingi faslida tilning so‘z boyligini jamlash, tartibga solgan holda qo‘llash, tavsiflash imkoniyatlarini ochib berish leksikografiya sohasining bosh vazifasi ekanligi haqida fikr yuritiladi. Somatik frazeologik birliklar lug‘atshunoslikda inson tanasining qismlari orqali ifodalanuvchi frazeologik birliklar sifatida o‘rganiladi. Ular nafaqat lingvistik, balki madaniy, tarixiy va psixologik kontekstlarni ham o‘zida aks ettiradi. Somatik frazeologizmlarning lug‘atlardagi to‘liq va aniq tavsifi murakkab bo‘lib, ko‘p ma‘nolilik, dialektal variantlar, tarjimadagi qiyinchiliklar va zamonaviy o‘zgarishlarga moslashish kabi muammolarni keltirib chiqaradi. Zamonaviy frazeologiya frazeologizmlarning nazariy va amaliy tadqiqotlarini olib borib, ularni tizimli tahlil qiladi.

I.I.Sreznevskiyning ta’kidlashicha, “qayerda, milliy til bilimi zaruriy deb hisoblansa, shuningdek, lug‘atlar yaxshiroq tuzilgan bo‘lsa, o‘sha yerda adabiyot ham madaniyat singari yuksakroq turadi”³⁹. Bizningcha, lug‘atlar jamiyat madaniyati va uning milliy o‘ziga xosligini aks ettiradi, til va madaniyatni tushunish hamda o‘rganish vositasi bo‘lib xizmat qiladi. Ular tilni aloqa vositasi sifatida yaxshilash va birlashtirishga yordam beradi. Shuningdek, frazeologik lug‘atlar: bir tilli (bir tildagi material asosida); ikki tilli (ikki tildagi material asosida); ko‘p tilli (bir necha tildagi materiallar asosida); an‘anaviy lug‘atlar, “mashhur so‘zlar (крылатые слова) va iboralar lug‘atlari”, perifraza lug‘atlari, maqol va matal lug‘atlari, tezauruslar ko‘rinishida tasniflanadi.

A.V.Kuninning FBlarni ingliz tilidan rus tiliga tarjima qilishda hissasi katta. U ingliz farzeologiyasi asoschisi, leksikografiya va leksikologiya sohasida ko‘plab tadqiqotlar olib borgan. ARFS lug‘atida o‘zbek tilidagi *qo‘li gul* SFBi ingliz tilida *Jack of all trades*, rus tilida esa *мастер на все руки* kabi Fblar bilan ifodalanadi. Aslida, bu ingliz tilidagi qahramon Jack H.Ohara bo‘lib, u aqlli, fidoyi, sadoqatli, qo‘li gul inson bo‘lgan. Shu o‘rinda ta’kidlash joizki, ingliz leksikograflari idiomalarga katta e’tibor qaratib, ko‘plab lug‘atlar ustida izlanishlar olib borganlar. “Idioma” termini yoki tushunchasi tilshunos olimlar tomonidan turlicha talqin qilinadi. *Idioma* – butunlay qayta o‘ylangan majoziy iboralar (on easy street). O‘zbek tilining izohli lug‘atida idiomaga “ma’nosi o‘z tarkibidagi so‘zlarning ma’nolariga bog‘liq bo‘lmagan, yaxlit holda ma’no kasb etuvchi ixcham ibora”

³⁸ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри ... дисс. автореф. – Бухоро, 2022. – Б. 8.

³⁹ Срезневский И.И. Словарь древнерусского языка: репринтное издание/ И.И.Срезневский. – М.: Книга, 1989. – 315 с.

(tomdan tarasha tushganday) tarzida izoh beriladi⁴⁰. *Idioma* grekcha soʻz boʻlib, “xususiyat, oʻziga xoslik, oʻzgalarga oʻxshamaslik, betakror xislat” maʼnolarini anglatadi. Lingvistik jihatdan *idioma* – til birligiga teng boʻlgan turgʻun soʻzlar majmuidir. Masalan, *tooth and nail; he na jiznʹ, a na smertʹ, izo vsex sil; jon-jahdi bilan, jonini jabborga berib* kabidir. Bizningcha, idiomaga berilgan barcha taʼriflar qaysidir jihatdan toʻgʻri. Umumlashtiriladigan boʻlsa, aynan bir tilgagina xos, boshqa tillarda ayni shakl va mazmunda uchramaydigan, barqaror, majoziy maʼnoga ega, semantik jihatdan bir butun, maʼnosi tarkibidagi soʻzlarning mazmunidan anglashilmaydigan birikmalarni “idiomalar” deb atash mumkin.

SFBlar ingliz, rus va oʻzbek tillarida nihoyatda koʻp. Rus tilida FBlarning 25%i somatik frazeologizmlardan iborat. P.M.Vayntraub somatik frazeologizmlar miqdori 30% ni, V.P.Shubina esa 15% ni⁴¹, F.Vakk inson tanasi tashqi aʼzolarining, yaʼni bosh, burun, qoʻl, yurak, quloq, til leksemalari SFBlarning 70% ini tashkil etishini taʼkidlaydi⁴². Professor A.V.Kunin va rus somatik frazeologik birliklarini tadqiq etgan professor S.S.Kuzminning “Русско-английский фразеологический словарь”da⁴³ keltirilgan ingliz somatik frazeologik birliklarining umumiy soni 170 ta boʻlib, ulardan 63 tasi (37,05%i) qoʻl leksemasini oʻz ichiga oladi. Masalan, *протянуть руку помощи, одна рука моет другую, открытая рука*: 59 ta (34,70%) frazeologik birliklarga, *yurak* somatizmi kiradi. Masalan: *разбить кому-либо сердце, принять что-либо близко к сердцу, золотое сердце*; 48 ta (28,25%) frazeologik birliklar tarkibida bosh somatik elementi bor, masalan; *иметь голову на плечах, прийти в себя, иметь ясную голову*. Tanlangan ruscha somatik frazeologik birliklar soni ham 170 ta boʻlib, ulardan 66 ta qoʻl (38,82%) somatizmini oʻz ichiga oladi. Masalan: *золотые руки, сидеть сложа руки, быть правой рукой*; 58 ta (34,11%) frazeologik birliklar *yurak* somatizmidan tashkil topgan va bunga misol quyidagi frazeologik birliklar boʻlishi mumkin: *сердцу не прикажешь, принять что-либо близко к сердцу, с легким сердцем*. 46 ta (27,07 %) frazeologik birliklar tarkibida bosh somatizmi bor. Masalan: *окунуться с головой, вскружить голову, сломя голову*.

Bir qator somatik FBlarning kelib chiqishi afsonalar, ertaklar va mumtoz adabiyotlarga borib taqaladi. Ingliz tilini FBlar bilan boyitishda eng mashhur yozuvchi V.Shekspir sanaladi. Uning *be green-eyed monster (Othello)* – 1) yashil koʻzli maxluq iborasi insonlarga nisbatan qoʻllanilib, uning badbashara ekanligini ifodalaydi; 2) rashk qilmoq, qizgʻanmoq, kuymoq yoki hasad qilmoq kabi maʼnolarga ega. Ingliz frazeologiyasida *moʻylov (old moustache-veteran)* komponentli faqat bitta somatik ibora aniqlangan boʻlsa, bu komponent ishtirokida oʻzbek tilida 10 dan ortiq iboralar mavjud. Ushbu komponentning yuqori

⁴⁰ Ўзбек тилининг изоҳли луғати. –М.: Рус тили, 1981. – 314 б.

⁴¹ Вайнтрауб Р.М. О соматической фразеологии в русском языке // Лексические единицы русского языка и их изучение. – Ташкент, 1980. – С. 51-55; Шубина В.П. Заметки о полевой организации семантической фразеологии в немецком языке // Функциональный синтаксис немецкого языка. – Челябинск, 1977. – С. 86-87.

⁴² Вакк Ф. О соматической фразеологии в современном эстонском литературном языке: Автореф. дисс. ... канд. филол. наук. –Таллин, 1964. – С. 17.

⁴³ Кузьмин С.С. Русско-английский фразеологический словарь переводчика. - 2-е изд. – М: Флинта, 2018. – Р.76. ISBN 5-02-022565-7.

chastotaligiga sabab erkaklarning mo'ylov qo'yishi qadimgi o'zbek an'alariga rioya qilishlik hamda diniy jihatdan talqin qilinishi mumkin. Diniy jihatdan soqolni qirish erkak uchun uyat sanalgan. Bu nafaqat o'zbek xalqiga xos odat, balki Sharq mamlakatlariga xos bo'lgan odat bo'lgan. Umuman olganda, XXI asrda lug'atshunoslik dinamik va rivojlanayotgan soha bo'lib, fan-texnika taraqqiyoti foydalanuvchi ehtiyojlarining o'zgarishi va turli sohalarda lug'atshunoslik ahamiyating ta'sirida shakllangan.

Bobning *"Somatik frazeologik birliklarning lingvomadaniy xususiyatlari"* nomli uchinchi faslida *SFBlar* til va madaniyat nuqtayi nazaridan tahlil qilingan. Lingvokulturologiya (lingvomadaniyat) til birliklarining milliy-madaniy semantikasini ularning butun mazmuni va nuanslari bilan, ma'lum bir tilni va ma'lum bir madaniyatning so'zlovchilar tomonidan idrok etilishini tushunishni o'rganadi. Bir so'z bilan aytganda, tilshunoslikning milliy madaniyatni tilda aks ettirish muammosi bilan shug'ullanuvchi sohasidir. Bu xususiyat V.fon Gumboldtning *"Til – bu madaniyat"* munosabatlari asarida to'liq aks etgan⁴⁴. Mazkur asarda til nafaqat aloqa vositasi, balki madaniy o'zlik va olamni idrok etishning asosi ekanligi ta'kidlanadi. *"Lingvokulturologiya tilshunoslik va madaniyatshunoslik chorrahasida vujudga kelgan va xalq madaniyatining tilda namoyon bo'lishi va mustahkamlanib borayotgan ko'rinishlarini o'rganadigan fandir"*⁴⁵. Lingvokulturologiya ikkita – 1) til va madaniyat o'zaro chambarchas bog'liq; 2) til etnik dunyoqarashni shakllantirishning tarkibiy qismidir kabi asosiy nazariy tamoyillarga asoslanadi.

V.N.Teliya FBlarning lingvomadaniy jihatdan o'rganilishi tilga milliy qadriyatlar va an'analarning singishi masalalarini ochib berishga turtki bo'lishini ta'kidlagan⁴⁶. Y.F.Arsenteva fikricha frazeologizmlar madaniy ma'lumotni o'zida mujassamlab, millat ruhiyatining negizini ifodalaydi⁴⁷. M.L.Koval lingvokulturologiya fanining asosiy maqsadi milliy mentalitet va madaniyatning til orqali namoyon etilishida, deb qaraydi. Tilning frazeologik zaxirasi esa milliy mentalitet va madaniyat manbasi sifatida izohlanadi. Darhaqiqat, har qanday til frazeologiyasi bevosita ushbu tilda so'zlovchilarning milliy qadriyatlarini, mentalitetini va dunyoqarashini o'zida mujassam etadi.

M.Ravshanov lingvomadaniyatning o'rganish obyekti bo'lgan jonli til orqali millatning moddiy hamda ma'naviy jihatlari ifodalanishini ta'kidlaydi. Lingvomadaniyatning maqsadi esa til vositalari orqali milliy madaniyatni saqlash va ifodalashdan iboratligini qayd etadi⁴⁸. V.N.Teliya lingvomadaniyatni ilmiy fan sifatida ta'riflab, milliy madaniyat va xalq mentalitetining jonli tilga singdirilgan

⁴⁴ В. фон Гумбольдт. Избранные труды по языкознанию. – Прогресс, 2000. – С 38.

⁴⁵ Маслова В.А. Лингвокультурология: Учеб. пособие для студентов высших учеб. заведений. – М.: Академия, 2001. – С.13; Маслова В.А. Введение в лингвокультурологию: Учеб. пособие. – М.: Академия, 2004. – С. 22; Маслова В.А. Духовный код с позиции лингвокультурологии: единица сакрального и светского // Метафизика. – М., 2016. – №4. – С.5.

⁴⁶ Телия В. Н. Фразеология в контексте культуры: Сб. ст. – М., 1999. – С.9.

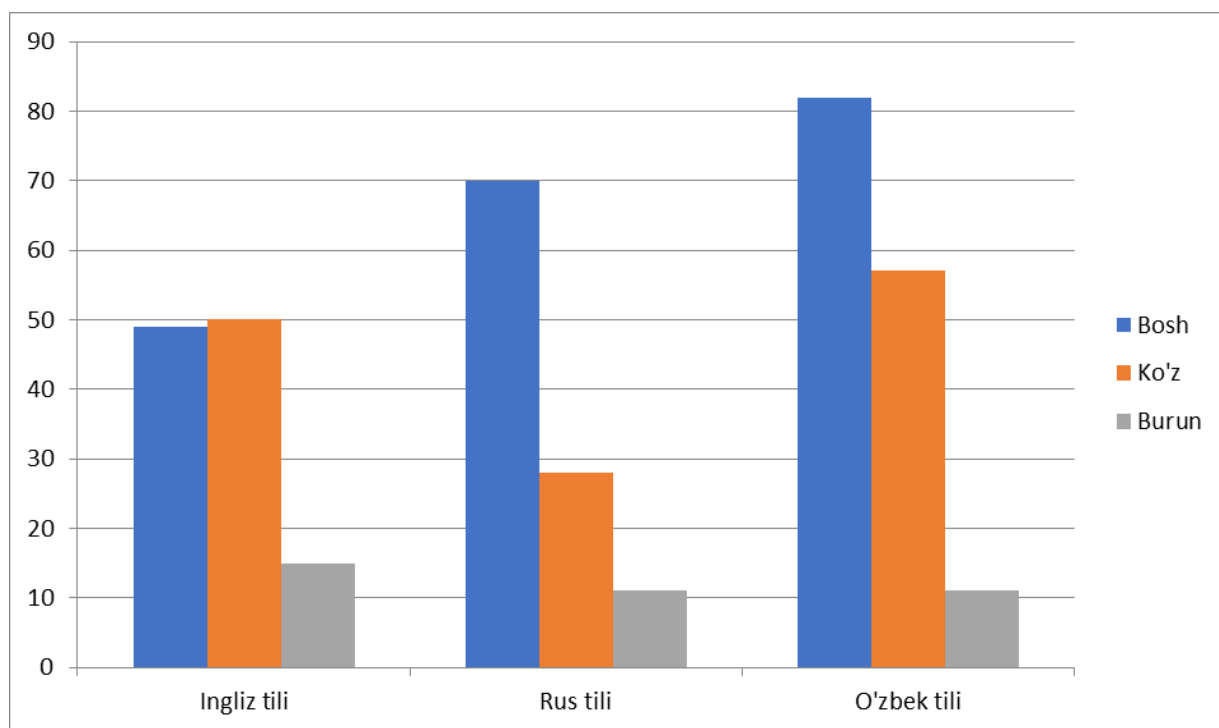
⁴⁷ Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц, семантически ориентированных на человека в русском и английском языках и вопросы создания русско-английского словаря: Дисс. ... д-ра филол. наук. – М., 1993. – С.32.

⁴⁸ Равшанов М. Сопоставительный анализ особенностей фразеологических лингвокультурем // Преподавание языка и литературы, 2018. – №9. – Б.65.

holda o'rganilishi, til va madaniyatning bir butunlik sifatida ifodalanishi haqida so'z yuritadi⁴⁹. K. Risagerning fikriga ko'ra, madaniyat tilning ajralmas va kengaytirilgan qismi bo'lib, tilni o'rganish jarayonida u bilan uzviy bog'liq bo'lgan madaniy bilim va tajribani ham egallash zarur; shu bois til va madaniyat o'rtasidagi munosabat tilshunoslikda yaxlit tizim sifatida talqin qilinadi⁵⁰. Masalan: “*ko'zi yorimoq*” iborasining ingliz va rus tillarida muqobil varianti yo'q. Bunday holatlarda biz leksik bayon tarjima usulidan foydalanamiz. Ingliz tilida *give birth*, rus tilda esa *родить* kabi. Lekin shunday iboralar ham borki, uni faqat milliy-madaniy urf-odatlardan kelib chiqibgina tarjima qilish mumkin.

1.1-jadval

Lingvokulturologik tadqiqotlarimizning qisqacha tahlilini quyidagi diagrammada ko'rishimiz mumkin



Ushbu jadvaldan ko'rinib turibdiki, ingliz, rus va o'zbek tillarida inson tanasining bosh, ko'z va burun komponentlaridan *bosh* leksemi eng keng qo'llanilishi ma'lum bo'ldi. U.N.Rashidovanning aniqlashicha, o'zbek tilida **ko'z** komponenti bilan shakllangan 70 dan ortiq somatik frazeologizmlar mavjud. Tadqiqotimiz davomida o'zbek tilida 418 dan ziyod, rus tilida 444 ta, ingliz tilida esa 581dan ortiq ko'z leksemali frazeologik birliklar mavjudligi aniqlandi. Xususan, lingvomadaniy aspektda o'zbek tilida 95 ta, rus tilida 14 ta, ingliz tilida esa 20 dan ortiq iboralar tadqiq qilingan.

⁴⁹ Телия В.Н. Русская фразеология: Семантический, прагматический и лингвокультурологический аспекты / В.Н.Телия. – М: Шк. “Языки рус. Культуры”, 1996. – С.184.

⁵⁰ Risager K. Linguaculture: the language-culture nexus in transnational perspective, The Routledge Handbook of Language and Culture. – Edited by Farzad Sharifian, London and New York: Routledge the Taylor & Francis Group, 2015. – P. 87-99.

Lingvomadaniy jihatdan tadqiq etishda V.N.Teliya maktabi vakillari somatik frazeologizmlarni milliy madaniyatni o'zida qamrab oluvchi madaniy belgi sifatida e'tirof etadilar⁵¹. Ingliz va rus tillarida frazeologik birliklarning tarjimasida ko'p o'xshashliklar mavjud. Ularning etimologiyasi, tarixi, urf-odatlar va madaniyatida uzviy bog'liqliklar mavjudligi sezilib turadi. Masalan, ingliz tilidagi *have a head on one's shoulders* rus tiliga *иметь голову на плечах* shaklida ekvivalent tarjima yo'li bilan beriladi. O'zbek tilida bu SFB *kallasi bor/ishlamoq, aqli joyida, es-hushi joyida, aqli butun* kabi frazeologizmlar orqali ifodalanadi.

Frazeologizmlar tilning milliy-madaniy xususiyati bilan bog'liq bo'lib, asosan, ular tarjimada namoyon bo'ladi. Masalan, *burnining tagida* iborasi rus tilida *из под носа*, ingliz tilida esa *from under one's nose* iborasi orqali beriladi. Ular komponentlarning tarkibi va ma'nosi jihatidan bir xil. Ammo ko'pchilik frazeologizmlar bunday xususiyatga ega emas, ya'ni ularni boshqa tilga o'girishda na ekvivalent, na analog tarjima yo'llari mavjud bo'ladi. Bunday holatlarda biz SFBlarni leksik bayon yoki tasviriy izoh yo'li bilan o'giramiz. Mustasno tariqasida aytish mumkinki, tarkibida tarixiy, diniy, afsonaviy ism va nomlar bo'lgan SFBlar transliteratsiya yoki kalka usullaridan foydalanib tarjima qilinadi. Masalan, *xamirdan qil sug'urganday, tuyaning dumi yerga tekkanda* iboralari rus tilida *как по маслу, когда рак на горе свиснет*; ingliz tilida esa *without a hitch, never on this side of the grave* iboralari orqali beriladi, ammo ularning komponentlari o'rtasidagi farq juda sezilarlidir. Binobarin, bunday hollarda SFB tarjimasini amalga oshirish uchun uning tarkibidagi so'zlar ma'nosini emas, balki ibora tarkibidagi semantik ma'noni anglash taqozo etiladi.

Xulosa qilib aytganda, SFBlar madaniy o'ziga xoslikni namoyon etishda muhim rol o'ynaydi, chunki ular xalqning madaniy xususiyatlarini ochib beruvchi noyob lingvistik belgilardir.

Dissertatsiyaning ikkinchi bobi **“Ingliz, rus va o'zbek tillaridagi somatik frazeologik birliklarning leksikografik tadqiqi”** deb nomlanib, birinchi faslida “Somatik frazeologik birliklarning lug'atlardagi statistik tahlili” yuzasidan ma'lumotlar keltiriladi.

O'zbek tilidagi frazeologizmlarning ko'pchilik qismini somatik frazeologizmlar tashkil qiladi. Somatik FBlarning “Qadimgi turkiy lug'at” va “Devonu lug'otit-turk”da turlicha aks etishi ularning qadimiyligidan darak beradi. Masalan, *til, bosh, ko'z* komponentlari mazkur lug'atlarda tez-tez uchrasa, *bel, son va but* komponentlari kam uchraydi. U.M.Rashidova o'z tadqiqotida *qo'l* so'zi hozirgi turkiy tillarda eng faol qo'llanuvchi FBlar sirasiga kirishini qayd etadi⁵². Bizningcha, roman-german oilasiga mansub tillarda, aksincha, *qo'l* komponenti ko'proq qo'llaniladi. Rus tilida *qo'l* leksemasi, o'zbek tilida esa *yurak* somatizmi faol SFBlar qatoridan o'rin oladi.

⁵¹Телия В.Н. Первоочередные задачи и методологические проблемы исследования фразеологического состава языка в контексте культуры // Фразеология в контексте культуры: Сб. ст. – М., 1999. – С.7.

⁵² Rashidova U.M. O'zbek tilidagi somatik iboralarning semantic-pragmatik tahlili (ko'z, qo'l va yurak komponentli iboralar misolida). Filol. fan. d-ri ... diss. avtoref. – Samarqand, 2018. – B. 12.

A.Isayev somatik leksikaga hayvon tana a'zolari nomlarini va *jon, ko'ngil* kabi so'zlarni kiritishga qarshi chiqadi⁵³. Shuningdek, u hozirgi o'zbek adabiy tilida 1400 ta somatik frazeologizm borligini aniqlagan. Sh.Usmonova esa hozirgi o'zbek adabiy tilida qariyb 8000 ta frazeologizmdan 1800 tasini somatizm doirasida tahlil qiladi⁵⁴. A.Isayevning fikricha, o'zbek tilida *ko'z, og'iz, qo'l, yurak* komponentlari mahsuldor somatizmlar hisoblanadi. M.Gadoyeva o'z tadqiqotida o'zbek тилида 1368 ta somatizm ishtirok etgan iboralarni aniqlagan⁵⁵. A.Isayev semantik yondashuvda hayvon va abstrakt komponentlarni chetlab, sof antropomorfik birliklarga ustunlik beradi, Sh.Usmonova esa inklyuziv korpus tahlili orqali kengroq maydonni qamrab oladi. M.Gadoyeva tadqiqotlari empirik kengayishni ko'rsatilib, lug'at korpusining o'sishi bilan bog'liq somatik frazeologiyaning dinamikasini tasdiqlaydi. Biz esa o'zbek tilining frazeologik lug'atlarida qariyb 20 000 ga yaqin frazeologizm orasidan 2952 ta SFBni tahlil qilishga erishdik.

Ingliz tili frazeologiyasining kelib chiqish tarixini asosan 3 guruhga ajratish mumkin: Asl ingliz SFB; ***King Charles's head(David Copperfield)***. Ingliz adabiyotidagi "King Charles's head" iborasi ("David Copperfield" asaridan) onomastik frazeologizm bo'lib, rus tilida *одежда* yoki *навязчивая идея* shaklida semantik ekvivalentga ega. O'zbek tilida esa bunday iboraning to'liq muqobili yo'qligi somatik leksemaning madaniy xoslanishidan, xususan, Dikensning tarixiy-satirik asarlarida kuzatiladi. Bu holat lingvistik *lakuna* bo'lib, bunday onomastik birliklar (atoqli nomlar / barqaror so'z birikmalari) tarjimasida semantik yadro saqlansa-da, mahalliy analoglar orqali kompensatsiya qilinishi zarur. Somatik ekvivalentlar, masalan, *bosh* o'zbek tilida mavjud bo'lishiga qaramay, "*King Charles's head*" iborasi adabiy va madaniy manbalarni yo'qotgani sababli, to'liq moslasha olmaydi. Bu holatda frazeologik birlikning madaniy konteksti, ya'ni Dikensning tarixiy va adabiy semantikasi yo'qoladi, shuning uchun tarjimada o'zbek tilining boshqa ifodalariga, masalan, "*miyaga kirib qolgan fikr*" tarzida ifodalanishini taklif etamiz.

R.X.Xayrulina *ko'z* komponentli somatizmlarni ideografik model asosida tasnif qiladi⁵⁶. 124 ta *ko'z* komponentli somatizmlarni tahlil qilgan tadqiqotchi ulardan faqat 48 tasi *ko'rish* ma'nosiga ega ekanligini ta'kidlaydi. Bizning tahlilimizga ko'ra, ingliz tilidagi 413 ta, rus tilida 270 ta, o'zbek tilida 380 ta *ko'z* komponentli somatizmlardan atigi 10-20%igina *ko'rish* ma'nosini ifodalaydi.

⁵³ Исаев А. Соматические фразеологизмы узбекского языка: Дисс. ... канд. филол. наук. – Тошкент, 1976. – С. 73.

⁵⁴ Усманова Ш.Р. Ўзбек ва турк тилларида соматик фразеологизмлар: Филол. фан. номз. ... дисс. – Тошкент, 1998. – Б. 13.

⁵⁵ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри ... дисс. – Бухоро, 2022. – Б. 56.

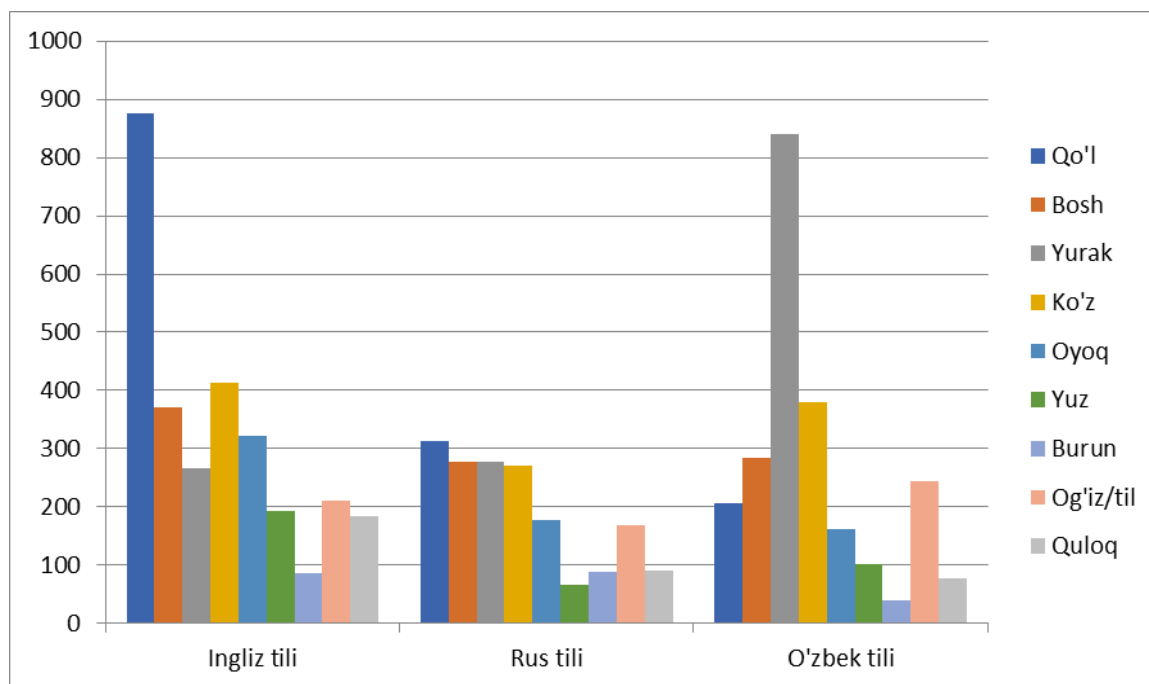
⁵⁶ Xayrulina R.X. Картина мира во фразеологии. Тематико-идеографическая семантика и образно-мотивированные основы русской и башкирской фразеологизмов: АКД. – М., 1997. – С.32.

Ingliz-rus frazeologik lug‘atlardagi somatik frazeologik birliklarning statistik tahlili:

SFBlarning umumiy soni	“Oksford” (20024) (5000 dan ziyod FBlardan)	“Cambridge” (1998) (7000 dan ziyod FBlardan)	A.V.Kunin (1984) (20000 dan ziyod FBlardan)	A.V.Kunin (1955) (25000dan ziyod FBlardan)	M.Terban (700)
3783-100%	533- 14.1%	700- 18.6%	601- 15.8%	1857- 49.1%	92- 2.4%

Yuqoridagi jadvaldan ma’lum bo‘ladiki, 5 ta frazeologik lug‘atlarda jami 56648 ta FB uchraydi. Ulardan 3783 tasida somatizm komponenti mavjud. A.V.Kunin (1955) ning lug‘atida eng ko‘p somatizmlar tahlil qilingan. Ular, deyarli, lug‘atni 50% ini tashkil qiladi. Eng kam miqdor ko‘rsatgan lug‘at M.Terbanning 2.4% li lug‘ati ekanligi aniqlangan. Ingliz lug‘atlari ayni iboralardan tashkil topganini ko‘rishimiz mumkin. Shuningdek, predlogli iboralar ham somatizmlar miqdoriga ta’sir ko‘rsatishi kuzatiladi. Demak, ingliz tili frazeologik lug‘atlarida somatizm komponentli FBlar atigi 6.7% ni tashkil etadi.

FBlar tarkibida somatizm komponentli iboralar chastotasining ko‘rsatkichlari quyidagi diagrammada keltirilgan.



Ko‘rib turganimizdek, ushbu diagramma somatizmlarning statistik tahlilida *hand/arm* (qo‘l) ingliz tilida 875 ta, *pyka* rus tilida 313 ta bo‘lib, ularni eng faol somatik komponent sifatida ko‘rsatish mumkin. O‘zbek tilida *yurak* komponentli

SFBlar 840 ta ekanligi va uning sermahsul somatizm ekanligi aniqlandi. Bunga sabab *yurak* leksemasining o‘zbek tilida sinonimlarga boyligidir. Masalan, *yurak – dil, qalb, ich, ko‘ngil, bag‘ir* kabi leksemalar nutqiy vaziyatda yurak leksemasi anglatgan ma’nolarda keladi.

Keyingi o‘rinlarda ingliz tilidagi *bosh* somatizmi 371 ta, rus tilida *bosh* va *yurak* 278 tadan, o‘zbek tilida *ko‘z* 380 ta ekanligi ma’lum bo‘ldi. Nutqda eng kam foydalaniladigan somatizmlar sirasida ingliz va o‘zbek tillarida *burun*, rus tilida *yuz* komponentli FBlarni ko‘rsatish mumkin.

Tadqiqotimizda barcha (ingliz, rus va o‘zbek) tillar kesimidagi somatik komponentli frazeologik birliklar 5 ta katta guruhga ajratildi. Frazeologik lug‘atlarda *ko‘z* leksemasi turli ma’no va idiomatik iboralar bilan bog‘lanib, uning ramziy ma’nosi turli kontekstlarda aks etadi. Tahlil natijalariga ko‘ra, *ko‘z* so‘zining 5 turdagi talqinlari va qo‘llanishi kuzatildi. Rus-o‘zbek-ingliz tillari frazeologik lug‘atlaridagi SFBlarning statistik tahliliga ko‘ra, 4 ta frazeologik lug‘atda keltirilgan SFBlarning umumiy miqdori 29% ni tashkil etadi. M.Sadikova (1972) lug‘atida esa SFBli iboralar to‘liqroq tavsiflangan. Ushbu lug‘atda 5000 dan ortiq FBlardan 1186 tasi umumiy ug‘at zaxirasining 24% ni tashkil etadi. Bu esa Irine Goshkhetelianing somatizmlar frazeologiyada qariyb 25% ni tashkil qiladi, degan fikrlariga mos keladi. Demak, rus tilidagi frazeologik lug‘atlarda somatizm komponentli FBlar M.Sodiqova lug‘atida 60.9% bilan eng keng qamrovli SFB lug‘ati bo‘lsa, Shanskiy, Bistrova, Alikulov lug‘ati eng kam – 9.5% ni tashkil etdi.

O‘zbek-ingliz-rus tillari frazeologik lug‘atlardagi SFBlarning statistik tahlili natijasida o‘zbek tili tarjimalaridagi frazeologik birliklarning umumiy miqdori 10 mingdan ziyod bo‘lib, somatizm komponentli FBlar tilimizning 25% ni tashkil qiladi. Lug‘atshunos olim Sh.Rahmatullayev o‘zbek leksikografiyasi asoschisi bo‘lsa-da, M.Sodiqova lug‘atlari ham ancha salmoqli o‘rinni egallaydi. Uning lug‘atida 5000 dan ziyod FBlardan 1663 tasi somatiz bilan bog‘liq. Bu haqida umumiy songa nisbatan 33% dan yuqori degan xulosani ayta olamiz.

Statistik tahlilimiz natijalariga ko‘ra, ingliz farzeologik lug‘atlari rus va o‘zbek lug‘atlariga nisbatan eng ko‘p somatizm tarkibli FBlarni o‘z ichiga oladi. O‘zbek hamda rus tillaridagi lug‘atlar keyingi o‘rinni egallaydi. Ingliz va rus tillarida **qo‘l** somasi eng sermahsul bo‘lsa, o‘zbek tilida **yurak** komponentli SFBlar faolligi kuzatiladi.

Bobning ikkinchi fasli “*Somatik frazeologik birliklarning “madaniy kod”lari va ularning leksikografik talqini*” deb nomlanib, unda SFBlarning turli madaniy kodlari keltiriladi va tahlilga tortiladi, shu bilan birga, leksikografik tomonlari ham yoritib beriladi.

Tilshunoslikda **madaniy kod** doirasida frazeologiya tilning milliy-madaniy o‘ziga xosligining kaliti, ikkinchi darajali belgilar tizimi sifatida tushuniladi, uning yordamida frazeologik birlikning mifologik, ramziy ma’nosini ochish mumkin bo‘ladi. Bunga misol qilib, o‘zbek tilida **tarvuzi qo‘ltig‘idan tushmoq** somatik FB ingliz tilida **loose one’s heart** SFBsi orqali ifodalangan bo‘lsa, rus tilida esa **novеcумъ нос, nadamъ dyxom** shaklida, ya’ni somatik iborasiz ifodalanmoqda. Lekin madaniyat, urf-odatlar bilan bog‘liq bo‘lgan aksariyat SFBlar tarjimasi birmuncha qiyinchiliklarga sabab bo‘lishi mumkin.

Somatik madaniy kodlar kechinmalar, hissiyotlar, imo-ishoralar va jismoniy ifodalarning madaniy ma'nolarini yetkazish usullarini anglatadi: 1) salomlashish imo-ishoralari; 2) tana tili; 3) shaxsiy makon; 4) yuz ifodasi; 5) ritualistik tana harakatlari kabilardir. Somatik madaniy kodlarni talqin qilish jarayoni, shuningdek, madaniyatlararo farqlarni va ularning tilga ta'sirini yanada chuqurroq tushunishga yordam beradi.

Tarjima jarayonida madaniy belgini izlash, mosini tanlash va ma'lum madaniy kodlar orqali boshqa tilga yetkaza olish tarjimondan yuksak mahorat talab qiladi. Ayniqsa, "madaniy kod"larga tayangan holda SFBlni bir tildan ikkinchisiga tarjima qilish orqali turli madaniyatlarning o'ziga xos jihatlari, Sharq va G'arb mentalitetining farqi ko'zga tashlanadi. Somatik "madaniy kod"larni tarjima qilish usullari quyidagilar:

1. Ekvivalent tarjima: *tovuq miya* – *куриные мозги* – *bird brain/sparrow brain*.

2. Analog tarjima: *как воды в рот набрал* – *og'ziga tolqon solganday/og'zida qatiq ivitgandek* – *keep mum*.

3. Tasvirli izoh/leksik bayon: *ko'z-quloq bo'lib turmoq* – *быть настороже, начеку* – *to keep one's weather eye open*;

4. Antonim tarjima: *to keep one's head* – *o'zini yo'qotmaslik*; *to keep one's head above water* – *qarzga botmaslik* – *не вешиать нос*; *to keep one's pecker up* – *ruhini cho'ktirmaslik*. Somatik frazeologik birliklar ko'pincha maxsus madaniy ma'nolarga ega bo'ladi. Masalan, *diydoring qursin, beting qursin* ifodalari ingliz va rus tillariga leksik bayon yo'li bilan tarjima qilinadi. Ushbu madaniy kodning to'liq ekvivalenti yoki muqobil variantlari mavjud emas. Frazeologiyadagi madaniy kodlarni tushunish samarali muloqot va tarjima uchun juda zarur. Ushbu kodlar nafaqat tilni boyitadi, balki til, fikr va jamiyatning o'zaro bog'liqligini ta'kidlab, turli madaniyatlarning qadriyatlarini va e'tiqodlari haqida ham tushuncha beradi.

Tadqiqotimiz davomida somatik FBlni ingliz tilida 3803 ta, rus tilida 2170 ta, o'zbek tilida 2952 ta ekanligi aniqlandi. Biz bu o'rinda uchta tilning faqat zamonaviy, tarixiy, milliy-madaniy frazeologik zaxirasini tashkil etuvchi SFBlni tanladik. Madaniy kodlar orqali somatizmlarning mohiyatini ochib berish har bir xalqning o'ziga xos milliy-madaniy xususiyatlarini yaqqol namoyon etadi. Tadqiqotimizda "madaniy kod" bo'yicha FBlni 16 ta kategoriyalarga ajratdik:

1) somatik-antropik kod; 2) somatik-biomorfik kod; 3) somatik-zoomorfik kodlar; 4) somatik-somatik kod; 5) somatik hududiy kod; 6) somatik-animik kod; 7) somatik-gastronomik kod; 8) obyektning-somatik kodi; 9) somatik-temporal kod; 10) somatik-mifologik/diniy kod; 11) somatik-tarixiy kod; 12) somatik rang (colorative) kodi; 13) somatik miqdoriy kod; 14) sifat va holat ifodalovchi somatik kod; 15) o'lcham somatik kodi; 16) somatik harakat ifodalovchi kod. Dissertatsiyada har biriga ta'riflar berilib, SFBlardan misollar keltirilib, tahlil qilindi.

Xulosa o'rnida ta'kidlash joizki, somatik frazeologizmlarni "madaniy kod" orqali tadqiq qilish, ularni alohida kategoriyalarga ajratish milliy madaniyatning o'ziga xosligini namoyon etadi. Ingliz, rus va o'zbek tillarida SFBldagi milliy konnotatsiyalarning ta'rifi bevosita urf-odat, din, tabiat, taom, hayvonot va nabotot olami bilan bog'liq bo'ladi. Somatik frazeologizmlarni lingvomadaniy aspektida

tadqiq etish, somatik “madaniy kod”li FBlarni boshqa “madaniy kod”li FBlar bilan uygʻunlikda tahlil etish, farqli hamda oʻxshash jihatlarini koʻrishga, tillararo madaniy tafovutlarni aniqlashga olib keladi.

Tadqiqotning uchinchi bobi “**Somatik frazeologik birliklarning funksional-mavzuiy va lingvomadaniy xususiyatlari**” tahliliga bagʻishlangan boʻlib, birinchi faslda “*Somatik frazeologik birliklarning folklorning kichik janr tarjimalarida ifodalanishi*” deb nomlanadi.

Frazeologizmlarning qamrovi xususida olimlar qarama-qarshi fikrlarni bildiradilar. Maqol va matallarning frazeologiyaga kiritilishi azaldan tilshunoslar oʻrtasida qizgʻin bahs-munozaralarga sabab boʻlib kelgan. Maqollarning frazeologiyaga kiritilishiga qarshi boʻlgan olimlar (V.Filitsina. A.Molotkov⁵⁷), qoida tariqasida, faqat frazeologik tuzilishga ega boʻlgan, nominativ funksiya bajaradigan va gapda soʻzning ekvivalenti vazifasini bajaradigan frazeologik birliklarnigina tan oladilar.

Aksariyat olimlar tuzilishi va semantik jihatdan barqaror boʻlgan gaplarni, jumladan, maqollarni frazeologiyaning ajralmas qismi deb hisoblaydi. V.Vinogradov⁵⁸ frazeologik birliklar sirasiga iboralar, maqol va matallarni ham kiritadi. V.Arhangelskiy⁵⁹, A.Kunin⁶⁰, N.Shanskiy⁶¹, Y.Avaliani⁶², E.Berdimuratov⁶³lar maqollarni frazeologiyaning tarkibiy elementi sifatida koʻrsatadilar. A.Potebnya maqollarning umumlashtiruvchi xususiyati haqida shunday yozgan edi: “Bu ibora chinakam maqolga aylanishi uchun boshqa sohadan turli misollar olish kerak; keyin u sheʼriy asarga ham, maqolga ham aylanadi⁶⁴”.

Maqollarda toʻgʻri (asosiy) va koʻchma (majoziy) maʼnolar, koʻpincha, bir vaqtning oʻzida mavjud boʻlib, ular bir-birini toʻldiradi. Biroq maqolning nutqdagi funksional mohiyatini aynan koʻchma maʼno belgilaydi. A.Kunin frazeologiya doirasini aniq chegaralaydi va faqat komponentlari toʻliq yoki qisman maʼno oʻzgarishiga uchragan ingliz maqollarinigina frazeologik birliklar tarkibiga kiritadi.

Maqol va matallar frazeologik barqarorlik, semantik yaxlitlik, tayyor nutq birligi va milliy-madaniy maʼno kabi xususiyatlarga ega boʻlib, ular nutqda mustaqil va tayyor frazeologik birlik sifatida ishlatiladi. Ushbu belgilarning mavjudligi maqol va matallar frazeologiyaning asosiy obyektlari sifatida oʻrganilishini ilmiy jihatdan asoslaydi. Shu bilan zamonaviy lingvistika ularni frazeologiyaning kengroq doirasida koʻrib chiqishga ilmiy asos yaratadi.

Jahon folklorshunosligida L.Shirley, J.Kramer, David Allred, Y.Babazade, Wolfgang Mieder, George Bryan, Pui-Man, Chan, Hans-Manfred Militz, Klaus,

⁵⁷ Фелицына В.П., Мокиенко В.М. Русская фразеология. – М., 1990; Молотков А.И. Фразеологизмы русского языка и принципы их лексикографического описания. – Ленинград, 1980.

⁵⁸ Виноградов В.В. Об основных типах фразеологических единиц в рус.-ском языке/ В.В. Виноградов// Академик А.А. Шахматов (1864 -1920): [Сб. ст.]/ Под ред. С.П. Обнорского. - М.-Л., 1974. - 476с.

⁵⁹ Архангельский В.Л. Устойчивые сочетания слов. – М.: Изд-во РГУ, 1964.

⁶⁰ Кунин А.В. Курс фразеологии современного английского языка: учебник для институтов и факультетов иностранных языков. — М.: Высшая школа, 1986. — 336 с.

⁶¹ Шанский Н.М. Фразеология современного русского языка. 3-е изд., перераб. – М.: Высшая школа, 1985.

⁶² Авалиани Ю.Ю. Пословицы и поговорки как фразеологические единицы. – Самарканд: Изд-во Самаркандского государственного университета, 1980.

⁶³ Бердимуратов Е.Б. Ўзбек тили фразеологияси. – Тошкент: «Ўқитувчи», 1984. – 136 б.

⁶⁴ Потебня А.А. Эстетика и поэтика. – М.: «Искусство», 1976. – 616 с.

U.Militz, Yang Yong Xin, Paul Goodwin, Joseph Wenzel⁶⁵ rus tilshunosligida D.G.Vasbiyeva, T.E.Alexeeva, V.Gurin, E.Obletsova⁶⁶ tomonidan, o'zbek folklorshunosligida xalq maqollari atroflicha o'rganilgan. Jumladan, N.E.Abdullayeva, R.Rasulov, P.Bakirovlar⁶⁷ tomonidan tipologik jihatdan tadqiq qilganlar.

Tarjimashunos olimlarning aksariyati folklor janri tarjimasini asosan 3 ta usulini qayd etadilar: transliteratsiya (so'zma-so'z); muqobil tarjima; tasviriy izoh kabilar. Tadqiqotimizda biz maqollar tarjimasini quyidagi 4 turga bo'lib o'rganamiz:

1. Badiiy (erkin) tarjima (muqobil). Ushbu usul to'g'ridan-to'g'ri tarjima qilib bo'lmaydigan ko'chma ma'noga ega bo'lgan maqollar tarjimasiga mos keladi. Inglizlarda *yashil rang* yoshlikni bildirsa, ruscha iboralarda *молоко*, o'zbek tilida *sut* leksemasi orqali ifodalanadi. Demak, o'zbek tiliga rus tilidan bevosita tarjima orqali berilib, "tajribasizlik" ma'nosini bildiradi. Ingliz tilidagi *Green as grass/goosseberr*; rus tilidagi *Молоко на губах не отсохло / молоко сос* iborasi o'zbek tiliga ona *sut(i)* og'z(i)dan ketmagan shaklida o'g'riladi.

2. Ekvivalentlik. Har bir tildagi komponentlar bir xil bo'ladi. Ingliz, rus va o'zbek tillarida bu xil ifodalanish ham uchraydi. Ingliz tilidagi *Barking dogs seldom bite* (*Huradigan itlar kamdan-kam qopadi*); rus tilidagi *Не бойся собаки, что лаает* maqoli o'zbek tilida *Qopag'on it tishini ko'rsatmas* shaklida beriladi.

3. Tasviriy izoh. Ushbu tarjima turida maqollarning komponentlari bir-biridan butunlay farqlanadi. Ingliz tilidagi *Carry water on both shoulders* (*suvni ikki yelkada tashimoq*); rus tilidagi *Весту двойную изру* o'zbek tiliga *Xoin xavfli bo'lar* tarzida tarjima qilinishi mumkin.

4. Madaniy moslashuv. Madaniy kontekstni tushunish samarali tarjima uchun juda muhimdir. Ingliz tilidagi *All roads lead to Rome* (*Hamma yo'llar Rimga olib boradi*); rus tilidagi *Все дороги ведут в Рим*; o'zbek tilidagi *Yurgan oyoq yo'l topar* maqollari muayyan maqsadga erishish yoki muayyan muammoni hal qilishning ko'plab usullari yoki vositalari mavjudligini anglatadi. O'zbek tilida *Yurgan oyoq yo'l topar* maqolida *oyoq* somatizmi bilan asliyat tarixiy aspektga taalluqli bo'lgani sababli, tarjimada muqobil variant orqali berilmoqda.

"*All roads lead to Rome*" inglizcha maqoli Rim imperiyasining markazlashgan yo'l tizimiga asoslanib, turli yo'llar bir maqsadga olib borishini bildiradi. Uning

⁶⁵ Shirley L. The Perception of Proverbiality, 2015. – P. 41; Johanna K. The Study of Proverbs in Anglo-Saxon Literature: Recent Scholarship, Resources for Research, and the Future of the Field // Literature Compass, 2009. – № 6 (1). – P.83; David A. Proverbs Speak Louder Than Words // Folk Wisdom in Art, Culture, Folklore, History, Literature, and Mass Media. Western Folklore, 2010. – № 69 (1). – P. 129; Yasin B. Proverbs in Pedagogy: Their Role in Language Teaching and Cultural Transmission, 2012. – №1 (1). – P. 71-84; Wolfgang M., George B. Proverbs in World Literature // A Bibliography, 1997; Pui-Man Ch. A Study of Biblical Allusions // in English Proverbs, 2002. – P. 113-138; Hans-Manfred M., Klaus U. Proverb-Antiproverb Wolfgang Mieder's Paremiological Approach // Western Folklore, 1999. – № 58 (1). – P. 15; Yang Yong-xiang. The Explanatory Power of Conceptual Integration Theory for English Proverbs // Journal of Huaihua University, 2011; Paul D., Joseph W. Proverbs and practical reasoning: A study in socio-logic // Quarterly Journal of Speech, 1979. – № 65 (3). – P.301.

⁶⁶ Dinara G. Analysis of English Proverbs Verbalizing MONEY Concept in Modern Linguistic Worldview. Филологические науки // Вопросы теории и практики, 2022. – P.2556-2560; Alexeeva T. English Proverbs with Numerical Components // Structural-Semantic Analysis, 2022. – P.12; Gurin V., Obletsova E. Semantic analysis of English proverbs and sayings with lexical components "truth" and "lie", 2020. – P. 48-55.

⁶⁷ Abdullaeva N.E. A corpus-based empirical analysis of pragmatics of English proverbs with graduonymy // International Journal of New Trends in Social Sciences, 2022. – № 6 (2). – P. 73-83.

o‘zbekcha varianti “*Hamma yo‘llar Rimga olib boradi*” asl ma‘noni (turli yo‘llar bir maqsadga) to‘g‘ridan-to‘g‘ri saqlagan holda, leksik moslashuv orqali o‘ta-yuqori darajada (80-90%) sinxronlashgan va ruscha ekvivalenti “*Все дорожки ведут к Риму*” asl ma‘noni saqlab, geografik va metaforik jihatdan moslashtirilgan. Rus tarjimasini semantik va pragmatik jihatdan to‘liq mos keladi (100% ekvivalentlik). Bu maqollar Rimning siyosiy- madaniy markaz sifatidagi rolini ta’kidlaydi. O‘zbek xalq og‘zaki ijodida yaqin maqol “*Yurgan oyoq yo‘l topar*” harakat va izlanish orqali muvaffaqiyatga erishishni ifodalaydi.

Tadqiqot davomida ingliz, rus va o‘zbek tillaridagi **5484** tadan ortiq maqollar tahlil qilinib, ularda somatik frazeologik birliklarning (SFB) ishtirok etish darajasi aniqlandi. Natijalarga ko‘ra, ingliz tilidagi maqollarning 7.57 foizida, rus tilida 7.31 foizida va o‘zbek tilidagi maqollarning 14.67 foizida SFBlar uchrashi qayd etildi. Bu shuni ko‘rsatadiki, ingliz va rus tillarida somatik frazeologizmlarning ulushi, deyarli, bir xil bo‘lib, bu ikki til o‘rtasida nisbiy o‘xshashlik mavjud. Biroq o‘zbek tilidagi maqollarda SFBlar ulushi ularning ingliz va rus tiliga nisbatan ikki baravar ko‘p bo‘lishi ushbu tilning frazeologik boyligini va tanlanish imkoniyatini aks ettiradi. Natijada, o‘zbek xalq maqollari an‘anasida somatik frazeologizmlarning ko‘proq va faol qo‘llanishi tilning milliy o‘ziga xosliklarini namoyon etadi.

Maqollar orqali o‘sha maqolni qo‘llaydigan millat yoki xalqning o‘ziga xos xususiyatlarini o‘rganish mumkin. Chunki biror maqolning tilda paydo bo‘lishiga mazkur til egalarining hayotida sodir bo‘lgan biror voqea-hodisa yoki biror holat sabab bo‘lgan bo‘lishi mumkin. Bir tilda mavjud, biroq boshqa tilda muqobili bo‘lmagan maqollarni tarjima lug‘atlarida berishda ko‘pincha ularning ma’nolari izohlanadi. Muqobilini bermasdan, faqat ma‘noni izohlash, tavsiflash ushbu ma’nolarning madaniy xoslangan milliy ma’nolar ekanligini ko‘rsatadi.

Umuman olganda, maqol va matallarning qiyosiy tadqiqida hamda ularning tarjima masalalarida ingliz va rus tillaridan o‘zbek tiliga tarjima qilishda eng ko‘p tarqalgan usul – bu muqobil, keyingi o‘rinda esa ekvivalentli tarjima usulidir. Agar ekvivalentli va analogli tarjima usullari maqol va matallar ma’nosini ifoda eta olmasa, tasvirli izoh va madaniy moslashuv tarjima usullaridan foydalanish mumkin. Ingliz tilidan rus tiliga tarjima jarayonida biz ko‘proq ekvivalentli va analogli tarjima usullari bilan birgalikda tasvirli izoh va madaniy moslashuv tarjima usullaridan foydalandik.

Bobning ikkinchi fasli “*Maqol va matallardagi somatik frazeologik birliklarning leksikografik tahlili*”ga bag‘ishlangan bo‘lib, o‘zbek, rus va ingliz tillarida SFBlarning o‘ziga xos madaniy xususiyatlari ma‘lum milliy mentalitetni ifodalashi haqida fikr yuritiladi. Maqollardagi SFBlarning uchta tilda ham muvofiq tarjimasini taklif qilish murakkab masalalardan biri, deb aytish mumkin. Chunki tarjima orqali nafaqat tilning, balki millatning xususiyatlari ham namoyon bo‘ladi. Somatik frazeologik birliklar o‘ziga xos madaniy ma‘lumotlarni kodlaydigan madaniy belgilar sifatida xizmat qiladi va shu bilan til hamda madaniyatni o‘zaro bog‘laydi.

Sh.Sh.Qalandarovning fikricha, har qanday maqol lingvokulturologik tadqiq predmeti bo‘lavermaydi⁶⁸. Biz ham bu fikrga qo‘shilamiz. Masalan, ingliz tilidagi *stretch your legs according to the coverlet* maqoli ruslarda *по одежке протягивай ножки*, o‘zbeklarda *ko‘rpa* leksemasi orqali *Ko‘rpangga qarab oyoq uzat* tarzida ifodalanadi. Maqollardagi o‘xshashlik olam manzarasini tasvirlashdagi yondashuvning umumiy jihatlari bilan izohlanadi. Shuningdek, ingliz tilida: *Walls have ears*, rus tilida: *Из стен есть уши*, o‘zbek tilida: *Devorning ham qulog‘i bor* misolini keltirish mumkin.

Haqiqatan ham, biror xalq, millat, qolaversa, qavm madaniyati, mentaliteti, maishiy hayoti va axloqi bilan bog‘lanmagan bunday til birliklarining madaniy mag‘zini aniqlash qiyin. Masalan, *Bir yostiqa bosh qo‘ymoq* frazeologizmi milliy-mental xarakterga ega. Zero, milliy tafakkurda oila muqaddas, oila qurish esa eng katta baxtdir. Ma‘lumki, inson hayotida bir marta bo‘ladigan muhim hodisa – oila, ya‘ni turmush qurish. Shuningdek, *boshini ikki qilmoq* kabi iboralarda o‘zbek xalqining oilaga munosabati, umr yo‘ldosh tanlash qanchalik katta ahamiyat kasb etishi o‘z aksini topgan. Shuni takidlash kerakki, ushbu maqol ingliz va rus tillarida ekvivalent yoki muqobil tarjimaga ega emas va u ushbu tildagi milliy xoslikni namoyon etadi. Maqoldagi *bosh* somatizmi o‘zbek xalqiga xos mentallikni ko‘rsatuvchi tayanch tushuncha bo‘lib, “turmush qurish” ma‘nosini anglatadi. Bir tildan ikkinchi tilga frazeologik birliklarni tarjima qilish nihoyatda murakkab masalalardan biri. Maqollar tildagi obrazlilik va ekspressivlikni ta‘minlaydi. Har qaysi tilda obrazlilik ushbu tilning maqol va matallari orqali namoyon bo‘ladi.

Uchinchi bobning uchinchi fasli “*Maqollardagi somatik frazeologizmlarning mavzuiy guruhlanishi*” deb nomlanadi. Unda xalq maqollari lug‘atlarda turli mavzular asosida tizimlashtirishiga e‘tibor qaratiladi. Bu lug‘atlarda maqollar hayotiy tajriba, ma‘naviyat, axloq, mehnatsevarlik, vatanparvarlik, sabr, adolat kabi mavzular bo‘yicha guruhlangan. Mavzuiy guruhli lug‘atlar, ya‘ni ma‘lum bir mavzu yoki soha bo‘yicha so‘zlarni jamlagan lug‘atlar lingvistik lug‘atlarning maxsus turiga kiradi. Ular ma‘lum bir soha yoki qatlamga oid so‘zlar, terminlar, frazeologik birliklar va boshqalarni o‘z ichiga oladi.

Maqollar mavzuiy lug‘atlarda, ko‘pincha, muayyan mavzu doirasida, alifbo tartibida joylashtiriladi. Masalan, R.Jumaniyozov 22 ta, A.Xalmuhamedov esa 56 ta mavzuga oid lug‘atlar yaratgan bo‘lsa, T.Mirzayev, A.Musoqulov va B.Sarimsoqovlar tomonidan 8000 dan ortiq maqollar 70 ta mavzuga ajratilgan lug‘at mavjud. M.Gadoyeva maqollarning 26 turini, N.Abdullayeva 5 ta katta guruhini, P.U.Bakirov 13 ta katta guruhni va ular tarkibida bir necha kichik guruhlarini ajratadi⁶⁹, biz esa frazeologik lug‘atlardagi maqol va matallar doirasida SFBlarining 20 ta turini aniqladik.

1.Adolat va tenglik. Adolat, insof va insofsizlik haqidagi maqollarda o‘zaro oldi-berdida diyonatli bo‘lish, haqiqat va insof tarafida turish targ‘ib etilgan bo‘lib,

⁶⁸ Qalandarov Sh. O‘zbek lingvomadaniy muhitida xalq maqollari evfemizatsiyasi): Filol. fan. b. fals. d-ri ... diss. – Qo‘qon, 2019. – B.42.

⁶⁹ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри ... дисс. автореф. – Бухоро, 2022. – Б.18; Bakirov P.U. План содержания номинацентрических пословиц в разносистемных языках (на материале русского, узбекского и казахского языков): FarDu Ilmiy xabarlari, 2023. – № 1. – B. 373-378.

ularda *qo‘l*, *bosh*, *yuz* somatizmlari qo‘llangan: “*Insofli oshini yer, insofsiz – boshini*”, “*Haqiqatning yuzi – yorug‘, qo‘li uzun*” kabi. *To take the law into one’s own hand*.

2. **Baxt, sevgi, muhabbat, bevafoqlik va omad. Mehr-muhabbat va bevafoqlik** haqidagi maqollar alohida mavzu turlaridan biri hisoblanadi. Bunday mavzudagi maqollarda ko‘pincha *yurak*, *bosh*, *ko‘z*, *dil* kabi somatizmlar ishtirok etadi.

3. **Boylik va faqirlik** mavzusidagi maqollarda, odatda, *money*, *pul* yoki *богатый/бедный* leksemalari ishtirok etadi. Shunga qaramay, maqollarda yana ko‘plab somatizmlar ishtiroki kuzatiladi. Ingliz tilida – *nose*, *hand*, *eye*; rus tilida faqat *нога*; o‘zbek tilida *ko‘z*, *oyoq*, *qo‘l* kabi komponentlar uchraydi.

4. **Botirlik va mardlik** haqidagi maqollarda ko‘p uchraydigan somatizmlar – *bosh*, *aql*, *ko‘z* va *qo‘l*. Chunki ushbu so‘zlar insonning aql-idroki, saxiyligini namoyon etuvchi so‘zlardir.

5. **Vatan va xalq, xalq og‘zaki ijodi haqidagi** maqollar mehnatsevarlik maqollari guruhi bilan uzviy bog‘liq bo‘lib, birdamlik va xudbinlik haqidagi xalq maqollarida *bosh*, *kalla*, *yuz*, *bet*, *manglay*, *og‘iz*, *qo‘l*, *barmoq*, *quloq*, *peshona*, *ko‘z*, *til*, *iyak*, *suyak*, *lab*, *til*, *soqol*, *yurak* kabi somatizmlardan keng foydalaniladi.

6. **Donolik va nodonlik** haqidagi maqollarda *bosh*, *miya*, *aql*, *til*, *ko‘z*, *og‘iz*, *soch*, *oyoq* somatizmlari faol hisoblanadi. Qolaversa, ingliz tilida *wolf (bo‘ri)*, *shoulders (yelka)* kabi somatizmlar ham uchraydi.

7. **Do‘stlik va dushmanlik** haqidagi maqollarda ham somatizmlar ishtiroki kuzatiladi. Bu mavzudagi maqollarda o‘zbek tilida eng ko‘p *bosh*, *oyoq*, *qosh*, *yuz*, *quloq*, *bo‘yin*, *yurak*, *o‘pka*, *qorin*, *po‘st (teri)* somatizmlari, ingliz tilida – *tongue*, *heart*, *teeth*, *finger*, *hand*, *face*, rus tilida – *сердце*, *нос*, *руки*, *змея*, *яблоко* (biomorfik madaniy kod) leksemalari qo‘llaniladi.

8. **Imkon, imkonsizlik va tushkunlik** haqidagi ingliz maqollarida *heart*, *mind* kabi ibora va idiomalar ishtirok etadi.

9. **Ishbilarmonlik va uddaburonlik** haqidagi maqollar asosan *aql* va *til* somatizmi orqali ifodalanadi.

10. **Mehnat, hunar** haqidagi maqol va matallarda asosan *qo‘l*, keyingi o‘rinda *aql*, *til* somatizmlari turadi.

11. **Mehr, oqibat va hurmat** haqidagi maqollar.

12. **Oila va qarindoshchilik** haqidagi maqollarda *bosh* (*boshini ikki qilmoq*), *hand* (*put not your hand between the bark and the tree*), *ko‘z* (*Hawks will not pick hawk’s eyes out*; *Qarg’a qarg’aning ko‘zini cho‘qimas*; *Ворон ворону глаз не выключает*) somatizmlari keng qo‘llanilgan.

13. **Sabr va qanoat** haqidagi maqollarda asosan “vaqt” leksemasi ishtirok etadi. Qolaversa, bu mavzuiy guruhda ingliz va o‘zbek tillarida *og‘iz* (*mouth*) somatizmi ham kuzatildi.

14. **Salomatlik, ozodalik** haqidagi maqollarda *tana*, *aql* leksemalari ishtirok etadi.

15. **Umr, vaqt** haqidagi maqollarda *vaqt* leksemasi bilan birga *голова*, *foot*, *soqol* somatizmlari kuzatiladi.

16. **Unumdorlik va baraka** haqidagi maqollarda oziq-ovqat mahsulotlari, jumladan, *sut*, chunki inson tug‘ilibdiki ona suti bilan ulg‘ayib, voyaga yetadi;

17. **Xulq, tarbiya, axloq** haqidagi maqollar har bir madaniyatda turlicha namoyon bo‘ladi. Axloq-odob haqidagi maqollarida “til” va “yurak” somatizmlari ekvivalent tarjima qilinadi.

18. **Yaxshilik va yomonlik** haqidagi maqollarda *til*, *quloq* va *qo‘l* somatizmlarining ko‘p qo‘llanishi ko‘zga tashlanadi.

19. **To‘g‘rilik** haqidagi maqollarda *ko‘z* va *til* birliklari faol hisoblanadi.

20. **Boshqalar.** Ushbu guruhga turli ma’nolarni anglatuvchi, har sohaga doir bo‘lgan maqol va matallarni o‘z ichiga olgan bir necha kichik guruhchalar kiradi.

Demak, har bir xalq maqollari mavzuiy guruhlarga ajratilgan lug‘atlar xalqning hayotiy tajribasi, ma’naviy qadriyatlari va lingvistik jihatdan katta ahamiyatga ega. Ular ma’naviyat, axloq, hayotiy hodisalar, tana a’zolari kabi turli mavzular bo‘yicha tizimlashtirilgan va didaktik maqsadlarda foydalaniladi.

Tadqiqotning “**Ingliz, rus va o‘zbek adabiyoti tarjimalarida somatik frazeologik birliklarning lingvomadaniy tadqiqi**” nomli to‘rtinchi bobining birinchi fasli “*Ingliz badiiy adabiyoti tarjimasidagi somatik frazeologik birliklar tahlili*”ga bag‘ishlangan.

“Andisha va g‘urur” mavzuiy guruhidagi somatik idiomalar tahlili tanadagi belgilar xarakterini, hissiyotni, ekspressivlikni va hikoyaning madaniy kontekstini qanday yaxshilash mumkinligini ko‘rsatadi. Bu borada bizning asosiy kuzatishlarimiz natijasi quyidagilar: **1. Hissiy ifodalar.** Somatik iboralar ishtirokidagi “She wore her emotions on her sleeve” (“U his-tuyg‘ularini yengiga kiyib olgan”) kabi ta’riflar hissiy holatni bildiradi. Bu chiziq Jeyn Bennetning ochiqligi va zaifligini ifodalaydi, uning yumshoq tabiatini aks ettiradi va Elizabetning ehtiyotkor xatti-harakatidan farq qiladi. Bunday iboralar o‘quvchilarga his-tuyg‘ular orqali personajlar bilan bog‘lanish, ularning hissiy holatlarini tana metaforalari orqali tushunish imkonini beradi. **2. Xarakter-xususiyatlari.** “He had a heart of gold” (“Uning qalbida tilla bor edi”) va “Odob-axloqi o‘z odamidek go‘zal edi” kabi iboralar orqali janob Bingli va janob Darsi kabi personajlarning xarakterini ifodalash uchun tana ishoralaridan foydalanilgan. Bu tavsiflarda personajlarning fazilatlari ta’kidlanibgina qolmay, balki ularni ijtimoiy odob-axloq qoidalari muhim ahamiyatga ega bo‘lgan Regency davrining ijtimoiy stereotiplariga moslashtiradi. Bu o‘rinda somatik murojaatlar xarakterlarning axloqiy va ijtimoiy holatini o‘rganish vositasi bo‘lib xizmat qiladi. **3. Ijtimoiy bosim.** Janob Bennetga nisbatan qo‘llangan “He carries the weight of the world on his shoulders” (“U dunyoning og‘irligini o‘z yelkasida ko‘taradi”) iborasi oilaviy mas’uliyat va jamiyatning umidlari yukini ko‘rsatadi. Ushbu somatik ifoda uning zamiridagi ruhiy tushkunlikni ta’kidlaydi va o‘sha paytda uning holatida erkaklar duch kelgan bosimlarni ko‘rsatib, hikoyani boyitadi. Bu o‘quvchilarga Janob Bennetning kurashlariga hamdard bo‘lish va jamiyat dinamikasini tushunish imkonini beradi. Ijtimoiy bosim, ya’ni janob Bennetga nisbatan qo‘llangan “U dunyoning og‘irligini o‘z yelkasida ko‘taradi” iborasi oilaviy mas’uliyat va jamiyatning umidlari yukini ko‘rsatadi. Ushbu somatik ifoda ostidagi ruhiy tushkunlik ta’kidlanadi va o‘sha paytda uning pozitsiyasida erkaklar duch kelgan bosimlarni ko‘rsatib, hikoyani boyitadi. Bu o‘quvchilarga uning qat’iyatini ma’qullash va jamiyat dinamikasini tushunish imkonini beradi.

4. Metaforik chuqurlik. Somatik iboralar ham mavhumlik va aniqlikni bog'lovchi metafora vazifasini bajaradi. Masalan, "Her eyes sparkled with intelligence" ("Uning ko'zlari aql bilan porladi") iborasi nafaqat Elizabetning aql-zakovati, balki uning jozibadorligini ham ko'rsatadi. Bu majoziy ifoda kitobxondagi aql-zakovatning romantik tasvirda qanday idrok etilishini ko'rsatadi, bu esa romandagi sevgi va nikoh tasvirlariga mos keladi. **5. Belgilar o'rtasidagi munosabatlar.** Belgilar o'rtasidagi ziddiyat ko'pincha iboralar orqali ifodalanadi. Misol uchun, "He was a man of few words" ("U kamgap odam edi") iborasi janob Darsining o'ziga xos tabiatini tasvirlab, Elizabetni ham, o'quvchini ham qiziqtiradigan sirli muhit yaratadi. Bu chiziqli ularning munosabatlarini rivojlantirish uchun zamin yaratadi, chunki Darsi tabiati asta-sekin uning dastlabki fikrlari va xatti-harakatlarini nazorat qilolmasligini, hamma narsa uning qo'lida emasligini tan olishga majburlaydi.

6. Madaniy nuanslar. Iboralardan foydalanish madaniy qadriyatlar va me'yorlarni aks ettiradi, masalan, Regency Angliyada tashqi ko'rinish va bezakning ahamiyati. "His manners were as fine as his person" ("Uning xulq-atvori yuzi kabi go'zal edi") kabi iboralar ijtimoiy odob-axloq qoidolari va tashqi ko'rinishga bo'lgan ahamiyatni ta'kidlaydi va bu omillar xarakterning o'zaro munosabati hamda ijtimoiy mavqeyiga qanday ta'sir qilishini ko'rsatadi.

Shunday qilib, "Andisha va g'urur" (Pride and Prejudice) ni somatik iboralar orqali tahlil qilish tana ko'rinishi va xarakterning rivojlanishi, hissiyot va madaniy sharhlar o'rtasidagi murakkab bog'liqlikni ochib beradi. Bu iboralar hikoyani boyitib, o'quvchilarga qahramonlarning sayohatlari va ular o'zaro munosabat quradigan ijtimoiy muhit haqida chuqurroq tushunchaga ega bo'lish imkonini beradi. Ushbu tadqiqot orqali biz somatik iboralar nafaqat inson tajribasini, balki o'zaro munosabatlardagi murakkabliklarni ham aks ettirishini qayd etishimiz mumkin. Somatik iboralarni o'rganish asnosida biz personajlar o'zlarining his-tuyg'ularini va ijtimoiy rollarini qanday mujassamlashtirganini tushunamiz, tana tili qanday qilib so'z bilan ifoda etib bo'lmaydigan keskinlik va istaklarni etkazishi mumkinligini angladik.

Bobning ikkinchi fasli "*Rus badiiy adabiyotidagi somatik frazeologik birliklarning tarjima muammolari*"ni asoslashga qaratilgan.

Har qanday badiiy matn muayyan bir davrda sodir bo'lgan voqea-hodisalarni tasvirlaydi. Shunga ko'ra, tarixiy mavzuda bitilgan asar hozirgi zamon kitobxonini xalq hayotining tarixi bilan tanishtiradi. Yozuvchi va shoirlar frazeologik birliklarni o'z asarlarida qahramon xarakteri va holatlarini ochishda ham qo'llaydilar. Voqea-hodisalarni tasvirlashda, kitobxonga estetik zavq berishda ulardan mohirona foydalanadilar. Har bir yozuvchining frazeologizmlarni qo'llashdan o'ziga xos maqsadi bo'ladi. Iboralarni tarjima qilishda ikkala til vositalari, til xususiyatlari, ekvivalent yoki muqobil variantlarini ishlatadi. Bu esa, o'z navbatida, har ikki til, ya'ni asar tili va o'zga til, ya'ni tarjima qilnayotgan til qonun-qoidolari, xususiyatlarini yaxshi bilishni talab etadi. Qolaversa, xalq madaniyati, urf-odati va an'analari, turmush tarzi bilan ham tanish bo'lishi kerak. Chunki har qanday frazeologizm o'sha xalqning turmush tarzi, odat va udumlari bilan bevosita bog'liq bo'ladi. Frazeologizmning kelib chiqish omillari ham har bir xalqning o'ziga xosdir.

Umuman, badiiy asar qahramonlarini yaratishda ishtirok etadigan til vositalari orasida farzeologizmlar alohida o‘rin tutadi. Ular personaj nutqini individuallashtiradi, o‘sha personajning qaysi ijtimoiy toifaga mansubligini ko‘rsatadi⁷⁰. Bizga ma‘lumki, rus adabiyoti namunalari butun jahon adabiyotida o‘z o‘rniga ega. Ushbu faslda rus adabiyoti namunalarining asliyatidagi tarjima muammolari va adekvatlik usuli tahlil qilinadi. Mashhur rus adibi A.S.Pushkinning “Kapitan qizi” asarini quyida rus tilidan o‘zbek tiliga tarjimasini tahlil qilamiz: Asliyatga ko‘ra, *Было так темно, что хоть глаз выколи*⁷¹. O‘zbekcha tarjimasini: *Qorong‘i, hech narsani ko‘rib bo‘lmaydi*⁷². Mazkur matnda qo‘llangan *глаз выколи* iborasi o‘zbek tiliga iborasiz, *juda qorong‘u* tarzida tarjima qilinadi, ya‘ni “*hech narsani ko‘rib bo‘lmaydi*” ma‘nosida leksik bayon tarjima usuli orqali o‘girilgan. Dissertatsiyada bu kabi SFBlarga ko‘plab misollar keltirilgan va tahlilga tortilgan.

Badiiy asarda xos so‘zlar asarning ma‘lum bir milliy adabiyotga mansubligini, badiiy voqeilikni esa ma‘lum bir etnik guruhda sodir bo‘layotganligini ko‘rsatadi. Ular tarjimaga bo‘ysunmaydigan ekzotik leksika hisoblanadi. Bundan “milliy koloritni, davr ruhini berish uchun, kelsa-kelmasa, asliyat so‘zlarni tarjima qilmay qoldiraverish mumkin ekan”, degan xulosa kelib chiqmasligi kerak. Aksincha, tarjima asarida hadeb asl nusxa tilidagi so‘zlar uchrayversa, unda tarjima ko‘proq yutqazadi, kitobxonni o‘zidan bezdiradi”⁷³.

Asliyat va tarjima matnlar tahlili shuni ko‘rsatdiki, tarjimadagi ba‘zi o‘rinlar mazmunan asliyatdan sezilarli darajada yiroq bo‘ladi. Shubhasiz, tarjima asar asliyat matnning o‘rnini bosa oladigan matn bo‘lishi kerak. Bunday hollarda badiiy matn tarjimasining muvofiqligini, adekvatligini saqlash uchun to‘rt xil tarjima usulidan foydalanish tavsiya etiladi: 1) ekvivalent tarjima usuli; 2) muqobil tarjima (analog); 3) kalka; 4) tasviriy izoh. Bularning barchasi asliyatning ma‘no bo‘yoqdorligini saqlagan holda, asl ma‘noni imkon darajasida o‘zgartirmasdan, tinglovchiga pragmatik muvofiqlikni ta‘minlagan holda to‘g‘ri yetkazib berishga xizmat qiladi.

Demak, tarjimada lingvomadaniy xususiyatni adekvat qayta yaratishda somatik frazeologik birliklarning o‘rni va ahamiyatini tushunish, adib qo‘llagan frazeologizmlarni imkon qadar tarjima tilida mavjudlari bilan berish va asliyat uslubini saqlab qolish har bir mutarjimning mas‘uliyatli vazifasi bo‘lishi zarur.

Bobning uchinchi fasli “*O‘zbek adabiyoti asarlaridagi somatik frazeologik birliklar tarjimasiga lingvokulturologik yondashuv*” deb nomlanib, unda o‘zbek badiiy asarlaridagi SFBlarni tarjima qilish usullari va tarjimaga lingvokulturologik yondashuv yoritilgan.

Badiiy asar tilining qanchalik aniq va ravshan, ravon va pishiq bo‘lishi asarning xalq orasida tez tarqalishini, kitobxonlar ongiga tez yetib borishini ta‘minlaydi. Chunonchi, A.Qahhor xalq maqollarini aynan, o‘zgarishsiz berish bilan birga, ba‘zan bu maqollarni asar qahramonlari nutqi bilan bog‘lab, o‘zgartirilgan shakllarda qo‘llaydi. Bu esa asar qahramonlari nutqining yanada haqqoniyligini,

⁷⁰ Йўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик birlikларнинг функционал-услубий хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 1993. – Б. 13.

⁷¹ Пушкин А.С. Капитанская дочка. Собрание сочинений в десяти томах. Том пятый. – М.: Художественная литература, 1975. – С. 84.

⁷² Pushkin A.S. Kapitan qizi. – Toshkent: G‘ofur G‘ulom nomidagi Adabiyot va san‘at nashriyoti, 1986. – B. 69.

⁷³ Nasritdinova Yo.A. O‘zbek folklori va mumtoz adabiyoti namunalari frantsuz tilida (Remi Dor tarjimalari asosida): Filol. fan. b. fals. dok. ... diss. – Toshkent, 2019. – B. 106.

tabiiyligini ta'minlagan. Yozuvchi o'z asarlarida xalq iboralarini qahramonlar fe'l-atvoriga moslab qo'llaydi. Bunday o'ziga xos nutq asardagi har bir qahramonning fe'l-atvori, dunyoqarashidagi o'ziga xoslikni ta'minlabgina qolmay, balki atrofida qilargalarga salbiy yoki ijobiy munosabatini ham ifodalaydi. Uning salbiy yoki ijobiy xislat va fazilatlarini yanada bo'rttirish uchun ham xizmat qiladi. Xuddi shunday so'z qo'llash mahoratini Abdulla Qodiriy, Cho'lpon, Oybek, S.Ahmad kabi ulug' san'atkorlar ijodida ham kuzatish mumkin.

Badiiy tarjima ishi boshqa tarjima turlariga qaraganda murakkab ijodiy jarayon hisoblanishi barchamizga ma'lum, chunki bu jarayonda asliyatdagi ma'lumot shundayligicha emas, balki uning estetik, emotsional va badiiy qimmatini yo'qotmagan holda boshqa tilga o'girilishi kerak. O'zbek mumtoz adabiyotining ingliz tilidagi tarjimalari haqida gap ketganida, ularda namoyon bo'ladigan uslublarning turfa xilligi ushbu adabiyot namoyandalari yaratgan asarlarning betakrorligidan dalolat beradi.

Cho'lponning "Kecha va kunduz" romanida o'zbek millatiga xos andisha, himmat, hayo va iffat, soddadillik kabi fazilatlar bilan birga, xotinbozlik, xudbinlik va mol-mulk orttirish yo'lidagi illatlar ham o'z aksini topgan. Bunday xislatlarni yoritishda frazeologik birliklarning o'rni beqiyos. Demak, biz ushbu faslimizda mazkur romanning ingliz va ruscha tarjimasini tahlil qilamiz. **Asliyat matn:** ... *ikki qo'li orqasida, dam ichkariga kirib, dam tashqariga chiqib, dam hovliga o'tib, lablarini ari chaqqan odamday ogiz ochmasdan, indamsdan yura beradi...*⁷⁴ Bu matndagi SFBlar o'zining emotsional-ekspressivligi bilan ajralib turadi. Keltirilgan jumladagi "lablarini ari chaqqan odamday ogiz ochmasdan" iborasini ingliz tarjimoni Kristofer Fort (2020) ingliz kitobxoniga shunday yetkazib bermoqda. **Inglizcha tarjimasi:** ... *he would continuously walk inside with his hands behind his back...*⁷⁵ Ko'rishimiz mumkinki, tarjimon yuqoridagi misralarni ingliz madaniyatiga monand tarzda na ekvivalent va na muqobil variantlarini keltira olmagan. Bu o'rinda mutarjim ma'lum bir madaniyatga xos kodga leksik bayon usuli orqali ta'rif berishni afzal deb bilgan.

Q.Musayevning takidlashicha, har bir tilning frazeologik zaxirasi tarkibida xalq hayotiga mansub ijtimoiy-tarixiy voqea-hodisalar, axloqiy va ma'naviy-madaniy me'yorlar, ruhiy holatlar, diniy tasavvur, milly an'ana va urf-odatlar o'z aksini topadi⁷⁶. SFBlar tarjimasida lingvistik va ekstralingvistik jihatlarga ham e'tibor qaratish zarur. Ekstralingvistik omillar bevosita millatning o'ziga xos an'ana, urf-odatlari, madaniyati, tarixi, jug'rofiyasi bilan bog'liqdir.

Shunga qaramay, tarjima matnimizda kalka (so'zma-so'z) tarjima usuli bilan hosil qilingan misollarni ham uchratdik. Bizning fikrimizcha, badiiy tarjimada jug'rofiy nomlar, diniy tushunchalar, tarixiy atama va iboralargina kalka tarjima uchun mos, deb hisoblaymiz.

O'zbek xalqida taqdir va mehnat tushunchalari **peshona** somatizmi bilan ham ifodalanadi. Shu o'rinda savol tug'iladiki, ingliz va rus tillariga, umuman, boshqa tillarga ham **peshona** komponentli iboralarni qanday tarjima qilgan ma'qul? Bunday holatlarda "ekvivalentlik" va "adekvatlik" tushunchalariga asoslanish to'g'ri

⁷⁴ Cho'lpon. Kecha va kunduz. Roman (XX asr o'zbek romani). – Toshkent, Yangi asr avlodi, 2015 – B. 184.

⁷⁵ Night and day.: Fort, Christopher. – Boston, Academy Study Press, 2020. – P. 78 . (Series: Central Asian literatures in translation).

⁷⁶ Musayev Q. Tarjima nazariyasi asoslari. – Toshkent: Fan, 2005. – B. 238.

bo'ladi. Asliyatdgi "**Peshonamizga bitgani shu bo'lsa, qandoq qilaylik, oyi!**" jumlasining inglizcha tarjimasi: **This is our fate, Mother...** Bu kabi tarjimalarda milliy o'ziga xoslik madaniy kodlar orqali ifodalanar ekan, bu tarjimondan yuksak mahoratni talab qiladi. Shunga qaramay, yuqoridagi jummalarni mutarjim to'g'ri tarjima qilgan, deb hisoblaymiz.

Gap kulgu haqida borganida ko'z oldimizga *og'iz, lab* va *tish* kabi somatizmlar keladi. Lekin o'zbek tili frazeologiyasi zaxirasida buning mutlaqo boshqa SFBi bilan ifodalanganini ko'rishimiz mumkin. **Asliyatda:** *Ra'no dadasini uzog'latib, boshini ko'tardi, onasig'a o'pka aralash kulib qaradi...*⁷⁷ **Ruscha tarjimasi:** *Рано подняла голову и посмотрела на мать с шутливым упреком...*⁷⁸ Keyingi misolimizda ham adekvat tarjima bo'lganini, vaholanki, u bir leksema orqali ifodalangan bo'lishiga qaramay, mutarjim ekvivalent va muqobil tarjima variantlaridan foydalangan. Aksariyat olimlar badiiy asarlarda tez-tez uchrab turadigan frazeologik birliklarni tarjima tilida quyidagi uch tamoyil asosida o'rganish lozimligini tavsiya etadilar⁷⁹: to'liq mos kelish (adekvatlik); qisman mos kelish (muvofiqlik); mos kelmaslik (nomuvofiqlik).

Badiiy tarjimaning asosiy xususiyati tilning badiiy vazifasidan kelib chiqadi. Til badiiy asarda estetik hodisa va san'at faktiga aylanadi. Adabiy asar tili – alohida "badiiy voqelik" unsuri hisoblanadi. Tarjimada ana shu obrazli ifodaviy tildagi badiiy ma'noni boshqa tilning obrazli ma'noga aylantirish, ya'ni obrazni obraz bilan qayta ifodalash jarayoni yuz beradi. Shuning uchun tarjimon asardagi voqeliklarning badiiy tafakkur jarayonini yangidan idrok etadi. Zamonaviy tarjima talablariga ko'ra, tarjimon aslyatning san'at asari sifatida shakl va mazmun birligini qayta yaratishi, milliy va individual xususiyatlarini saqlashi lozim.

XULOSA

1. Rus-ingliz, ingliz-rus tillaridagi frazeologik lug'atlar ingliz-o'zbek, o'zbek-ingliz tillariga nisbatan kam ekanligi aniqlandi. Ingliz tilidan bevosita o'zbek tiliga tarjima lug'atlarining kamligi bilvosita tarjimaning o'sishiga, bu esa tarjimaning rus madaniyati orqali amalga oshirilishiga olib keladi.

2. Tadqiqotimizda "madaniy kod" metodi bo'yicha SFBlarni 16 ta kategoriyaga ajratdik. Eng ko'p uchrovchi somatik kodlar doirasida "somatik-zoomorfik" hamda "somatik-harakat ifodalovchi" guruhlar aniqlandi.

3. Statistik tahlilga ko'ra, *hand/arm* (qo'l) somatizmi ingliz tilida 875 ta, *рука* somatizmi rus tilida 313 ta frazeologizmni shakllantirishi aniqlandi, o'zbek tilida *yurak* komponentli SFBlar 840 tani tashkil qiladi. *Yurak* leksemasi o'zbek frazeologik birliklari ichida semahsul somatizm ekanligini qayd etish mumkin.

4. Frazeologik lug'atlar kesimida olib borilgan tahlilga ko'ra, ingliz tilida somatik frazeologik birliklar umumiy frazeologik fondning 14-49 % ini tashkil etib, A.V.Kunin lug'atlarida ularning jami 3783 ta ekanligi aniqlangan. Rus tilida bu

⁷⁷ Qodiriy A. Mehrobdan chayon: roman. – Toshkent, Yoshlar nashriyot uyi, 2019. – B.28.

⁷⁸ Бать Л., Смирнова В. Скорпион из алтаря. – Ташкент, Государственное издательство художественной литературы УЗССР. 1961. – С. 69.

⁷⁹ Федоров, А. В. Введение в теорию перевода (лингвистические проблемы) / А.В.Федоров. – 2-е изд., перераб. – М.: Издательство литературы на иностранных языках, 1958. – 375 с.

ko'rsatkich yanada yuqori bo'lib, 1946 ta frazeologik birlikning 1186 tasi (60,9 %) somatik komponentli birliklardan iborat. O'zbek tilida esa 2952 ta frazeologik birlikdan 1663 tasi (56,8 %) somatik frazeologik birliklar ekanligi qayd etildi. Mazkur raqamlar uchala tilda ham somatik komponentli birliklar frazeologik tizim yadrosini tashkil etishi aniqlandi.

5. SFBlni lingvomadaniy tarjimasida doirasida muvofiq usullar ta'riflandi, tavsiyalar ishlab chiqildi. Ingliz va rus badiiy asarlaridagi somatik iboralarni o'zbek tiliga o'girishda asosan leksik va analogli usullardan foydalanish ochib berildi.

6. O'zbek xalq maqollarining ingliz va rus tillariga so'zma-so'z tarjima qilishning imkonsizligi poetik matnning badiiy-estetik ta'sirchanligi kuchsizlanishiga olib keladi. Tadqiqotimizda asliyat tilidagi ingliz maqollarining rus va o'zbek tillariga tarjima usullari tahlil qilinib, bunda eng samarali tarjima usuli sifatida muqobil, keyingi o'rinlarda esa ekvivalent tarjimalardan foydalanilishi aniqlandi. Turli oilalarga mansub bo'lgan uch til qiyosida maqol va matallar o'rtasidagi tafovut ushbu xalqlar mentaliteti, madaniyati, qadriyati, urf-odatlar va an'analarida o'z aksini topgan.

7. Ingliz-o'zbek, ingliz-rus, rus-o'zbek maqollari tarkibida somatizmlar turli badiiy-uslubiy vazifalarda qo'llanishi bilan ajralib turadi. Somatizm komponentli maqol va matallar 20 ta semantik guruh asosida tahlil qilindi.

8. Ingliz tilidan bevosita tarjima o'zbek tiliga tarjima bilan shug'ullanadigan mutaxassislar yetishmasligi bois, o'zbek tilidagi o'girilgan asarlarning aksariyatini rus tiliga tarjima qilingan asarlar tashkil qiladi. Bu esa o'zbek badiiy fondini rus madaniyati orqali tanishga, bilvosita tarjima turi bilangina cheklanib qolinganligi uchun bevosita tarjima usulining rivojlanmay qolishiga olib kelgan.

9. Til va madaniyat o'rtasidagi umumiylik qanchalik ko'p bo'lmasin, ularni farqlovchi xususiyatlar ham oz emas. Xususan, o'zbek milliy madaniyatidagi somatik frazeologik birliklar badiiy tarjima asarlarida konnotativ bo'yoqdorligi bilan boshqa tillardan sezarli darajada farq qiladi.

10. Ingliz, rus va o'zbek tillaridagi frazeologik lug'atlar hamda badiiy matnlar asosida somatik frazeologik birliklarning statistik tahlili amalga oshirildi. Natijalar shuni ko'rsatdiki, ingliz tili lug'atlardagi umumiy 3783 ta, rus tilida 2170 ta, o'zbek tilida 2952 ta SFBlni aniqlandi.

11. Leksik-semantik tarkib bo'yicha qiyosiy tahlil shuni ko'rsatdiki, uchala tilda ham ayrim somatik komponentlar barqaror yetakchilikka ega. Xususan, qo'l, bosh, ko'z va yurak somatizmlari ingliz, rus va o'zbek tillarida eng yuqori chastotaga ega birliklar hisoblanadi. Ingliz tilida qo'l (875 ta) va ko'z (413 ta), rus tilida qo'l (313 ta) va bosh (278 ta), o'zbek tilida esa yurak/ko'ngil/dil/qalb (840 ta) hamda ko'z (380 ta) komponentlari ustunlik qiladi. Bu holat inson tanasi asosida dunyoni idrok etishning universal kognitiv mexanizmlariga tayanishini ko'rsatildi.

12. Maqollar korpusi asosida o'tkazilgan statistik tahlil ham somatik komponentlarning yuqori faolligini tasdiqladi. 1800 tadan ortiq maqollar tahliliga ko'ra, ingliz maqollarida *hand* (3,2 %) va *eye* (2,4 %), rus maqollarida *pyka* (4,2 %) va *ym* (4,1 %), o'zbek maqollarida esa yurak/ko'ngil/dil/qalb (10,6 %) hamda *bosh* (6,16 %) eng faol somatik birliklar sifatida namoyon bo'ldi. Ayniqsa, o'zbek

maqollarida *yurak* somatizmining yuqori foizda qo'llanishi milliy tafakkurda hissiylik va ichki kechinmalarning ustuvor ekanligini ko'rsatildi.

13. Maqollar materiallari tahlili ham somatik birliklarning yuqori faolligini tasdiqladi. Ingliz, rus va o'zbek tillaridagi 5484 tadan ziyod maqollar tahlilga tortildi. Somatik frazeologik birlik qatnashgan maqollar soni aniqlanib, ularning foizdagi taqsimoti chiqarildi. Maqollar tarjimasini 1) erkin tarjima; 2) ekvivalent; 3) tasviriy izoh; 4) madaniy moslashuv orqali amalga oshirilganligi tahlillar natijasida ko'rsatib berildi.

14. Statistik ko'rsatkichlar shuni aniqladiki, ingliz, rus va o'zbek tillarida qo'l, bosh, ko'z, yurak somatizmlari eng yuqori chastotaga ega birliklar hisoblanadi. Ingliz tilida *qo'l* (875 birlik) va *ko'z* bilan bog'liq frazeologizmlar yetakchi bo'lsa, rus tilida *qo'l* va *aql* (*ум*) komponentlari faolroq namoyon bo'ladi. O'zbek tilida esa *yurak/ko'ngil/dil* somatizmi mutlaq ustunlikka ega bo'lib, bu milliy mentalitetda hissiylik va ichki kechinmalarning alohida qadrlanishi bilan izohlanadi.

15. Badiiy matnlar tarjimasini tahlili natijasida somatik frazeologik birliklarni tarjima qilishda faqat leksik ekvivalentlik emas, balki lingvomadaniy moslik, konnotativ ma'no, stilistik yuklama va milliy koloritni saqlash hal qiluvchi ahamiyatga ega ekanligi aniqlandi. Tadqiqotda ekvivalent, muqobil, kalka, tasviriy va obrazlashtirilgan tarjima usullarining imkoniyatlari tahlil qilinib, ularni qo'llashda matn janri, madaniy kontekst va kommunikativ vaziyatni hisobga olish zarurligi ilmiy jihatdan asoslandi. Adekvat va noadekvat tarjima holatlarining mavjudligi badiiy tarjima jarayonining murakkab va ko'p omilli ekanligini ko'rsatildi.

16. Badiiy adabiyot tarjimalari tahlili natijasida somatik frazeologik birliklarni tarjima qilish jarayonida leksik ekvivalentlik bilan bir qatorda lingvomadaniy moslik, konnotativ ma'no, stilistik yuklama va milliy koloritni saqlash hal qiluvchi ahamiyatga ega ekanligi asoslandi.

**SCIENTIFIC COUNCIL AWARDING
ACADEMIC DEGREES DSc.03/2025.27.12.Fil.10.05 AT
FERGANA STATE UNIVERSITY**

BATIRXANOVA MADINA OYBEKOVNA

**LEXICOGRAPHIC, LINGUOCULTURAL AND TRANSLATION
ISSUES OF SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH,
RUSSIAN AND UZBEK**

10.00.13 – Comparative and Contrastive Linguistics

**ABSTRACT
of the dissertation of Doctor of Science (DSc) in philological sciences**

Ferghana – 2026

The theme of Doctor of Science (DSc) dissertation has been registered by Supreme Attestation Commission of the Republic of Uzbekistan under the number B2026.1.DSc/Fil937

The Dissertation has been prepared in Fergana State University.

The abstract of the DSc dissertation has been posted in three (Uzbek, English and Russian (Resume)) languages on the official website of Fergana State University (www.fdu.uz) and on the website «Ziyonet» Information-educational portal (www.ziyonet.uz).

Scientific supervisor:

Khoshimova Dildora Madaminovna
Doctor of Sciences, Professor

Official opponents:

Sarimsoqov Xurshid Abdumalikovich
Doctor of Sciences, Associate Professor

Mamatov Abdug'ofur Eshonqulovich
Doctor of Sciences, Professor

Jo'rayeva Bibish Muhsinovna
Doctor of Sciences, Professor

Leading organization:

Andijan State Institute of Foreign Languages

The defense of the dissertation will be held at the meeting of Scientific Council DSc.03/2025.27.12.Fil.10.05 on awarding scientific degrees at Ferghana State University on "24" September 2026, at 9 a.m. (Address: Ferghana city, Burhoniddin Marghinoniy street, 105. Tel.: (99873) 244-44-29, fax: (99873) 244-46-03; e-mail: fardu_info@mail.ru).

The dissertation can be viewed at the Information-Resource Center of Ferghana State University (registered under number 822). Address: 100151, Ferghana city, Murabbiylar street, 19. Tel.: (99873) 244-46-02.

The abstract of the dissertation was distributed on "10" "09" 2026
(Registry record № 44 dated "10" "09" 2026)



M.Y. Mamajonov
Chairman of Scientific Council Awarding
scientific degrees, Doctor of Philological
Sciences, Professor

A.I. Saminov
Secretary of the Scientific Council,
Awarding scientific degrees, Doctor of
Philosophy (PhD) in Philological
Sciences

M.T. Abdupattoyev
Chairman of the scientific Seminar at the
Scientific Council, Awarding scientific
degree, Doctor of Philological Sciences,
Professor

INTRODUCTION (Abstract of the dissertation of the Doctor of Science (DSc))

The topicality and necessity of the dissertation theme. In world linguistics, it is noted that studies of lexical interpretation and problems of translation of phraseological units belonging to different languages, particularly somatic phraseological units, based on comparison of languages, and also in identifying their universal and unique features, were of interest to a number of linguists from ancient times to the present day. In particular, their connotable values in the process of use in speech, linguistic-cultural features, as well as equivalent, analogue, calcolic and descriptive methods of translation are of great importance for lexical comparison and matching, ensuring the alternation of “cultural codes” in the dictionaries of various systematic languages and the justification for their application in practice.

In global linguistics as a result of the rapid development of information and communication technologies and integration of linguistic research with the digital environment, such areas as computational linguistics, cortical linguistics, computer lexicography, Machine translation, electronic lexicography and the creation of linguistic databases are included in science as independent areas of linguistics. In addition, current areas of linguistics include the comparative study of somatic phraseological units in the Uzbek, Russian and English languages, the identification of their semantic and structural models, the disclosure of the national-cultural and conceptual content of somatic components, study of the linguistic and cultural characteristics of somatic phraseological units on the basis of corrugated materials, development of principles for their systematic reflection in printed and electronic phraseological dictionaries, Identification of equivalent and alternative variants of somatic phraseological units in various systematic languages, definition of their semantic, stylistic and linguistic cultural features in electronic lexicographic resources, Definition of frequency of use and functional features in literary texts based on corpus, and also systematization of methods ensuring equivalence and adequacy of translation of somatic phraseological units, and improvement of scientific and practical foundations for their use in automated translation and electronic lexicography.

In the current phase of rapid reforms in Uzbek linguistics, a number of scientific and practical studies are being carried out aimed at enhancing the national and international status of the Uzbek language, systematizing its lexical wealth, Improvement of modern lexicographical and translation resources, as well as the study of language units in comparative and linguistic-cultural aspects. Special attention is paid to the questions “...preservation of the purity of the national language, its enrichment and improvement of the linguistic culture of the population”, “creation of professional methods of translation from the state language into foreign languages and from foreign languages into the state language and promotion of further qualification of specialists in this field¹”. The need to raise the

¹ “Ўзбекистон Республикасида хорижий тилларни ўрганишни оммалаштириш фаолиятини сифат жиҳатидан янги босқичга олиб чиқиш чора-тадбирлари тўғрисида”ги ПҚ-5117-сонли Ўзбекистон Республикаси Президентининг Қарори. Манба: <https://lex.uz/docs/5426736>. Murojaat sanasi (28.02.2024)

global prestige of the Uzbek language, develop it as a means of international communication, The expansion of the lexical and phraseological possibilities of a national language and the creation of modern electronic dictionaries and translation resources determine the relevance of research in this field. From this perspective, the study of somatic phraseological units in the Uzbek, Russian, and English languages in a comparative aspect, the identification of their lexical-semantic, linguistic-cultural, and functional characteristics, and national-cultural content of somatic components in their composition, improvement of the principles of their representation in existing phraseological dictionaries, Systematization of equivalent and alternative variants of somatic phraseological units in multilingual and electronic dictionaries are among the current scientific and practical tasks of Uzbek linguistics, lexicography and translation studies.

This dissertation research contributes, to a certain extent, to the implementation of the tasks set forth in the Decrees of the President of the Republic of Uzbekistan No. UP-6084 dated October 20, 2020 “On Measures for the Further Development of the Uzbek Language and Improvement of Language Policy in the Country”, No. UP-6097 dated October 29, 2020 “On Approval of the Concept for the Development of Science until 2030”. “Strategy for the Development of a New Uzbekistan 2022–2026”, No. UP-60 dated January 28, 2022 and the resolutions of the Cabinet of Ministers of the Republic of Uzbekistan, including the resolution of 19 May 2021, UP -5117. “On measures to raise the profile of foreign language learning in the Republic of Uzbekistan to a new level”, and other normative legal acts in this area.

The relevance of the dissertation on the priorities of the development of science and technology of the Republic of Uzbekistan. The research was carried out in accordance with the priority direction of science and technology development of the republic I. “Social-legal, economic, cultural, spiritual-educational development of information society and democratic state, development of innovative economy”.

The review of foreign scientific research on the topic of the dissertation². Scientific research aimed at studying the relationships between idiomatic units and somatic components in the field of world idiomatics has been conducted at a number of leading research centers and universities around the world, including University College London (United Kingdom, Bloomsbury), the University of Essex (Colchester, UK), Newcastle University (Newcastle-upon-Tyne, UK), the University of Exeter (Exeter, UK), the University of Manchester (Manchester, UK), University of Bristol (UK, Bristol), Columbia University (USA: New York, Manhattan), University of Arizona (USA: Arizona, Tucson), Sunway University (Malaysia, Selangor), Ural State Pedagogical University (Russia, Yekaterinburg); lexicography of somatisms - University of Chicago (USA: Illinois, Chicago),

² Dissertatsiya mavzusi bo'yicha xorijiy ilmiy adabiyotlar sharhi <https://www.ucl.ac.uk/brain-sciences/pals/research/linguistics>, <https://www.ucl.ac.uk/prospective-students/undergraduate/degrees/linguistics-ba>, <https://www.essex.ac.uk/>, <https://www.ncl.ac.uk/>, <https://www.exeter.ac.uk/>, <https://www.manchester.ac.uk/>, <https://www.bristol.ac.uk/>, <https://www.sunway.edu.my/>, <https://www.columbia.edu/>, <https://www.arizona.edu/>, <https://spbu.ru/>, <https://www.lancaster.ac.uk/linguistics/>, <https://folklore.indiana.edu/>, <https://linguistics.berkeley.edu/>, va boshqa manbalar asosida amalga oshirildi. Murojaat sanasi (28.02.2024)

University of California (USA: California), Harvard University (USA: Massachusetts, Cambridge), Stanford University. (USA: California, Stanford). Research is conducted at the Institute for Comparative Studies of Human Culture (Norway, Oslo), Lomonosov Moscow State University, the National University of Uzbekistan, the Institute of Uzbek Language, Literature, and Folklore of the Academy of Sciences of Uzbekistan, Fergana State University, Andijan State University, and Samarkand State University (Uzbekistan).

In world linguistics, scientific research in the field of phraseology, in particular the study of the lexicographical, linguistic-cultural and translation aspects of phraseological units with a somatic component, has achieved, among other things, the following scientific results: the semantic and structural features of somatic phraseological units in English were examined, along with their connection to the national mentality and cultural values, as well as within the framework of conceptual metaphor and metonymy (University College London, United Kingdom); somatic phraseological units were studied using cognitive-linguistic and sociolinguistic approaches (University of Essex, United Kingdom); the fundamentals of lexicographic and corpus linguistics of somatic phraseological units were studied (Stanford University, USA); the ethnolinguistic and cross-cultural aspects, as well as issues of intercultural adaptation, were explored (University of Helsinki, Finland). An important scholarly analysis was conducted of the semantic interpretation of body imagery in different languages, cross-cultural differences in somatic phraseological units, and their aesthetic and expressive functions in literary texts, as well as issues related to the preservation of somatic imagery in the process of literary translation and its adaptation to the national-cultural context (Estonian Academy of Sciences, Tallinn); The semantics and cognitive motivation of somatic idioms, their connection to cultural values, and their equivalence in translation were examined (Newcastle University, United Kingdom); the lexicographic interpretation of somatic idioms and their representation in dictionaries was studied (Columbia University, New York, USA); a mental-semantic analysis of body-related idioms was conducted, specifically examining their role in the conceptualization of emotions and actions (University of Arizona, Tucson, USA). An in-depth analysis was conducted of the semantic-structural models and historical-etymological characteristics of somatic phraseological units, as well as their comparative relationships between the Russian language and Eastern languages, including Turkic languages (Russian Academy of Sciences, Moscow, St. Petersburg); within the framework of translation theory, the issues of adequate translation of somatic units, as well as equivalent and non-equivalent phraseological units, were scientifically substantiated (M.V. Lomonosov Moscow State University, Russia); in the field of lexicography, the representation of somatisms in traditional and electronic dictionaries has been identified (Academy of Sciences of Uzbekistan, Uzbekistan); somatisms are studied based on corpus data and dictionaries of two or more languages (e.g., Uzbek-Japanese, Uzbek-English) (Tashkent State University of Oriental Studies (TSUOS) and USWLU, Uzbekistan). Studies have been conducted on the nature of these issues, including the expansion or narrowing of the importance of somaticism in the course of historical language development, as well as the

"Linguistic Landscape of the World" and lexical aspects of phraseological units (Ferghana State University, Uzbekistan).

In priority areas of modern linguistics including the study of lexicographic and sociocultural characteristics of somatic phraseological units in the field of phraseology research is conducted along the following main lines: determining the frequency of use, contextual variability, and pragmatic functions of somatic phraseological units in speech based on large language corpora; improving the lexicographic description of somatic phraseological units by creating digital and electronic dictionaries; and conducting comparative and typological studies of proverbs across various linguistic traditions. Within the field of translation studies, the need to develop interlingual equivalence, cultural compatibility, and appropriate translation strategies for somatic phraseological units makes this area even more relevant.

Problem development status. In linguistics somatics were widely studied on the example of phraseological units, the study of which began in the second half of XX century. In the world linguistics a great contribution to the development of phraseology has been made by such outstanding scientists as F.Vakk, V.G.Gak, L.A.Sayfi, Mver-Kaidar-Kadhim, R.Bazsuren, F.V.Sknar, S.V.Bibelshvili, R.Mugu³. If F.Vakk introduced the term "somatic" and stressed their importance as an ancient phraseology for scientific use, V. Gak, investigating the role of somatic in forming a "language picture of the world", emphasized man's egocentrism, his perception of the world through his body. However, it can be observed that today the somatisms are not sufficiently studied on the basis of translations of folkloric and literary texts.

Among the Russian scientists theoretical foundations of somatic studies were Y.A.Dolgoplov, linguistic-cultural aspects of somatic studies D.H.Bazarov and V.N.Suetenko, history of origin (ethymology) somatic, national pictures of the world in other Slavic languages N.V.Masaleva⁴. Also worked L.Gototsev⁵,

³ Вакк Ф. О соматической фразеологии в современном эстонском литературном языке: Автореф. дисс. ... канд. филол.наук. –Таллин, 1964. – С. 13.; Гак В.Г. Языковые преобразования. – М., 1988. – С. 159.; Сайфи Л.А. Соматическое пространство языка // Вестник Башкирского университета. 2008. – С. 59.; <http://www.cyberlinka.ru>; Мвер Кайдар Кадхим. Соматические фразеологизмы в русском и арабском языках // Материалы VII Международной конференции. – Ирак, Минск, БГУ. 2016. – С.4.; Батсүрэн Р. Культурные коды во фразеологических единицах с компонентом-соматизмом "нос" в английском, русском и монгольском языках // Concise English-Russian-Mongolian dictionary of idioms. –УБ: Эдмон, 2004– С. 34.; Скар В.Ф. Глагольные соматические фразеологизмы современного английского языка (в сопоставлении с однотипными единицами укр. яз.): Дисс. ... канд. филол. наук. – Нежин, 1978. – С.19.; Бибилайшвили Ц.В. Типологическое сопоставление французской и грузинской фразеологии (на материале соматических фразеологизмов): Автореф. дисс. ...канд.филол.наук. –Тбилиси, 1986. – 24 с;

⁴ Масалева Н.В. Соматическая лексика русского языка с точки зрения этимологии // Сборник научных статей Международной научной конференции «Проблемы семантики и функционирования языковых единиц разных уровней». – Иваново, 2010. - С.115-117.

⁵ Готовцева Л.М. Фразеологические единицы с соматическим компонентом языка саха как объект сопоставительного изучения: Дисс... канд. филол. наук. – Иркутск, 1999. – 174 с.

A.Kochevatkin⁶, A. Progilov⁷, Ch.Timea⁸ and others. In the following years, this can be observed in the scientific works of such researchers as F.Dautova⁹, D.Shirkov¹⁰, Z.Abubakirova¹¹, A.Ligiev¹², V.Khrabova¹³.

In the Uzbek language, units of phraseology with somatic component deserve special attention in scientific works of researchers such as K.Musayev¹⁴, A.Isaev¹⁵, S.R.Usmnova¹⁶, B.M.Djuraeva¹⁷, Sh.Abdullaev¹⁸, U.M.Rashidova¹⁹, S.Akhmedov²⁰, M.Gadoeva²¹. In recent years they have become the subject of study in studies by such scientists as M.Halimova²², S.Kurbanova²³, M.Kurbanova²⁴, devoted to comparative, comparable and component analysis. It is worth noting that, despite the extensive work carried out by the above-mentioned researchers in the field of phraseology, the study of phraseological units with somatic component has not yet received sufficient coverage.

⁶ Кочеваткин А.М. Соматическая лексика в диалектах эрзянского языка: Дисс... канд. филол. наук. – Саранск, 1999. – 318 с.

⁷ Прожилов А.В. Соматические состояния человека и их языковая онтология в современном немецком языке: Дисс... канд. филол. наук. – Иркутск, 1999. – 208 с.

⁸ Тимеа Чэтэ. Соматические фразеологизмы в русском и венгерском языках: Дисс... канд. филол. наук. – М., 1999. – 131 с.

⁹ Даутова Ф.И. Фразеологические единицы с компонентами “баш” и “голова” в кумыкском и русском языках: Дисс... канд. филол. наук. – Махачкала, 2014. – 153 с.

¹⁰ Широков Д.А. Соматизм “голова” в русском и английском языках: сравнительный аспект. Лесосибирск 2016. – 40 С.

¹¹ Абубакирова З.Г. Соматическая лексика в фразеологии башкирского языка (лингвокультурологический аспект) Диссертация на соискание ученой степени кандидата филологических наук. – Уфа, 2017. – 186 с.

¹² Лиджиева А.С. Семантика соматизмов в составе фразеологизмов (на материале калмыцкого языка и языка ойратов Китая) Автореф. дисс. ... канд. филол. наук. – Москва, 2021. – 34 с.

¹³ Храброва В.Е. Английские и немецкие фразеологические единицы с соматическим компонентом кулак в свете лингвистики и национально-культурной специфики. Вестник Томского государственного университета. – Томск, 2019. № 440. С. 16–26.

¹⁴ Мусаев К. Инглиз тилидан ўзбек тилига фразеологик иборалар таржима қилиш масаласига доир. Тошкент, Ўзбек тили ва адабиети, 1967. – С.7

¹⁵ Исаев А. Соматические фразеологические единицы узбекского языка. Номзодлик диссертацияси. – Ташкент, 1976. – С. 28.

¹⁶ Усмонова Ш.Р. Ўзбек ва турк тилларида соматик иборалар: Филол. фан. номз.дисс.– Тошкент, 1998 – 162 б.

¹⁷ Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланилиши. Филол.фанлари номзоди диссертацияси автореферати. – Самарқанд. 2002. –23 б.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филология фанлари д-ри (DSc) дисс... автореферати. – Самарқанд, 2019. – 74 б.

¹⁸ Абдуллаев Ш. Ўзбек ва қорақалпоқ тилларидаги “бош қотирмоқ” ибораси ҳақида. – Тил ва адабиёт таълими. – Тошкент, 2005, № 1. – Б.80-82.

¹⁹ Рашидова У.М. Ўзбек тилидаги соматик ибораларнинг семантик-прагматик таҳлили (қўз, қўл ва юрак компонентли иборалар мисолида): Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати. – Тошкент, 2018. – 50 б.

²⁰ Аҳмедов О.С. Инглиз тили иқтисодиёт терминологиясида соматик ва зоономик компонентли терминларнинг таржимадаги лексик-семантик хусусиятлари. Қиёсий тилшунослик. ”Ўзбекистон хорижий тиллар” илмий методик электрон журнал. – Тошкент, 2018. №4(23). – Б.135-142.

²¹ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри. дисс. ... автореф. – Бухоро, 2022. – Б.45.

²² Halimova M.M. Ingliz va o‘zbek tillarida olamning lisoniy manzarasi voqelashuvida ”head/bosh” somatizmi: Filol.fan.bo‘yicha fal.dokt... diss.avtoref. – Andijon, 2023. – 60 b.

²³ Kurbonova Sh.A. Ingliz tilida “tongue” konsepti verbalizatorlarining lingvomadaniy va lingvopramatik tadqiqi: Filol.fan.bo‘yicha fal.dokt... diss.avtoref. – Andijon, 2023. – 64 b.

²⁴ Kurbonova M.S. Bir necha somatik komponentli frazeologik birliklarning kognitiv-semantik va lingvokulturologik xususiyatlari (ingliz va o‘zbek tillari misolida): Filol.fan.bo‘yicha fal.dokt... diss.avtoref. – Andijon, 2024. – 56 b.

Therefore, this study is relevant because previous research has not sufficiently examined the allomorphic and isomorphic aspects of somatic phraseological units in different systemic languages – English, Russian and Uzbek, and the lexicographical and linguocultural features of the three languages have not been revealed in a comparative aspect, nor have issues of the reflection of somatic units in works of art in translations been revealed.

The relevance of dissertation research with the plans of scientific-research works of the higher educational or scientific research institution where the dissertation has been completed. The thesis was carried out within the scientific direction “Actual problems of comparative linguistics” in accordance with the research plan of the Ferghana State University.

The aim of the research work is to reveal the lexicographic and linguacultural aspects of somatic phraseological units using the example of English, Russian and Uzbek languages, as well as to identify the lexical, national-cultural, denotative-connotative and conceptual nature of these units in translations and to develop recommendations.

The tasks of the research work are:

- to generalize theoretical views on phraseology with a somatic component in Uzbek, Russian and English linguistics and justification of methods of translation based on lexicographic and linguacultural methodology;

- to identify the linguacultural foundations of somatic phraseological units based on an analysis of lexicographic sources;

- to scientifically describe somatic phraseological units in the Uzbek, Russian, and English languages through the prism of national “cultural codes”;

- to conduct a linguacultural analysis of somatic phraseological units based on proverbs and sayings and group them based on lexical context;

- to analyze the transmission of cultural codes when translating images of human body parts into literary works from different cultural environments and propose translation options;

- to conduct a scientific analysis of the adequate translation of features inherent in the historical and religious nature of particular works when translating artistic means of expression.

The object of the research work are texts containing somatic phraseological units, phraseological dictionaries, folklore and literary works in English, Russian and Uzbek languages, as well as SPhUs for translation.

The subject of the research work is to reveal the lexicographic and linguocultural characteristics of somatic phraseological units in English, Russian and Uzbek languages in the translation process.

The methods of the research work are descriptive, comparative, statistical, linguocultural, component, lexicographic research and cognitive analysis methods were used to illuminate the research topic.

The scientific novelty of the research work consists of the following:

- have been identified isomorphic and allomorphic features in the lexical-semantic system of somatic phraseological units in Uzbek, Russian, and English

languages, their semantic grouping has been substantiated on the basis of statistical indicators, and also functional-the semantic role of somatic components in forming a phraseological value;

the lexical-semantic properties of somatic phraseological units in Uzbek, Russian and English are determined on the basis of a comparative typological approach, the role of body part names in somatic phraseological units in the national conceptual system, their role in creating an image and their functional capabilities in expressing cultural codes, as well as based on scientific and theoretical results about their linguistic and cultural nature;

the study systematically classifies the “cultural codes” of idioms in English, Russian and Uzbek languages and assesses the functional effectiveness of translation strategies - *calque*, *full equivalence*, *partial equivalence*, *analogy*, *figurative language*, and *metaphorical* translation from English into Russian and Uzbek, thereby demonstrating the central role of somatisms such as “head,” “eye,” “hand,” and “heart” in expressing national and cultural concepts;

based on a corpus comprising more than 5484 proverbs in English, Russian, and Uzbek, a high frequency of somatic units in the paremiological system was statistically determined, and the number of proverbs containing somatic phraseological units, along with their percentage distribution, was established; Furthermore, the effectiveness of using methods such as free translation, equivalent translation, descriptive commentary, and cultural adaptation in translating these paremiological units has been scientifically demonstrated;

an analysis of literary translations has scientifically demonstrated that the decisive factors in translating somatic phraseological units are not only lexical equivalence but also linguocultural compatibility, connotative meaning, stylistic connotations, and the preservation of national flavor. A comparative analysis was conducted of the functional capabilities of equivalent, analogue, calque, descriptive, and figurative methods of translating these units, and the necessity of taking into account the text’s genre, cultural context, and communicative situation when applying these methods has been scientifically substantiated.

Practical results of the study:

it has been substantiated that the conclusions drawn from a comparative study of the linguistic and methodological characteristics of somatic phraseological units in English, Russian and Uzbek, their use in translating proverbs, sayings and literary texts, translation principles in accordance with the original and their solutions, enrich the disciplines of comparative literature, English, Russian and Uzbek folklore, comparative linguistics and translation studies with new theoretical perspectives and serve to form unique scientific approaches that are useful for their development.

the study has been determined the characteristics of the reflection of somatic phrases used in literary works in translation, and has developed principles for the transmission of linguacultural and pragmatic aspects in accordance with the original. The frequency of use and statistical indicators of somatic phrases have been determined based on materials from English, Russian and Uzbek, and priority units have been identified in translation.

the study of somatic idioms in analysed literary texts, including idioms in proverbs and sayings, revealed harmony in national thinking, language and culture. Based on the results of the statistical analysis, the linguistic and cultural characteristics of the idioms related to the most frequently used body part names (e.g. *head, eye, hand, heart*, etc.) were identified, and the results of the study were justified as having scientific and practical significance in the fields of idiomology, translation studies, lexicography and intercultural communication.

The reliability of the research work results is linked to the materials were reflected in the researcher's published scientific works and received positive feedback from the scientific community. The theoretical and empirical basis of the proposed scientific conclusions regarding the lexicographical, linguocultural and translation aspects of somatic phraseological units in English, Russian and Uzbek was also confirmed. This involved the comprehensive application of descriptive, comparative, comparative-typological, statistical, linguocultural, component and lexicographical analysis based on materials from English, Russian and Uzbek. The proposals and recommendations were implemented in practice and the results were confirmed by authorised organisations.

The scientific and practical significance of research results. The scientific significance of the dissertation results is determined by the fact that the obtained results contribute to the creation of fundamental theories in modern linguistics and the study of a number of theoretical problems of computer lexicography, the development of theoretical foundations for the creation of a corpus of dictionaries based on its main analytical and statistical conclusions, the improvement of electronic lexicographic resources, a comparative study of the translation of samples of the Uzbek folklore genre, the identification of semantic harmony and linguacultural features of the original and translation, the creation of philologically perfect electronic translation resources.

The practical significance of the results of the study is due to the fact that they can be used in organizing specialized courses on the disciplines "Translation Studies", "Comparative Typology", "Lexicology", "Lexicography", "Teaching intercultural communication" at the faculties of English, Uzbek philology and foreign languages of higher educational institutions, in writing master's and doctoral thesis, in creating textbooks, teaching manuals, in compiling an English-Uzbek phrasal dictionary of somatic units, and also when improving interpretive and translation dictionaries.

The implementation of the research results.

Based on the isomorphic and allomorphic features in the lexical-semantic system of somatic phraseological units in Uzbek, Russian, and English languages, their semantic grouping has been substantiated on the basis of statistical indicators, and also functional-the semantic role of somatic components in forming a phraseological value were identified; Conclusions regarding the scientific and theoretical findings on their sociolinguistic nature were used in the implementation of the creating a language-teaching electronic platform for Turkic languages No. PZ-2020042022 (Reference No. 01/4-4167 of the Alisher Navoi Tashkent State University of Uzbek Language and Literature in 2021–2023 (dated September 12,

2025). Consequently, according to the analysis of the dissertation, it served as a scientific and practical resource for examining issues related to the search for and implementation of non-standard (creative) solutions in teaching within the higher education system, including the use of electronic dictionaries in foreign language instruction;

Based on the basis of materials from the corpus of phraseological dictionaries statistical-quantitative parameters of somatic phraseologisms, empirically confirmed existence of 3783 somatic phraseological units in English, 2170 in Russian and 2952 in Uzbek, The comparison of functional activity, frequency of use and distribution characteristics of these units based on statistical analysis has been carried out, and the linguistic and cultural basis of their cross-language similarities and differences were used in the the grant project No.AM-FZ-201908172 “Creation of a Textbook Series for the Uzbek,” implemented in 2020–2023 (Reference No. 01/4-980 of Alisher Navoi Tashkent State University of the Uzbek and Literature, Directive dated March 17, 2025). Based on the findings of the dissertation, attention should be paid to linguistic and cultural adaptation, as well as to national-cultural, religious, and speech-etiquette elements manifested in the use of lexical-semantic, connotative, stylistic, and linguocultural transformations; views on the presence of national flavor, as well as the adequacy and inadequacy of translations of original texts that served as the basis for the creation of educational dictionaries and the effective organization of theoretical and practical work aimed at the development of education and culture;

the “cultural codes” in English, Russian, and Uzbek were systematically classified, and the functional effectiveness of translation strategies from English into Russian and Uzbek was determined: *calques, fully equivalent, partially equivalent, alternative, figurative, and figurative-figurative translations*; and the findings and results regarding the expression of national-cultural concepts of somatisms, such as *head, eye, hand, and heart* were used in the fundamental project No. FZ-201912099 FZ-201912099“ Creation of a Website and Multimedia Products on Uzbek Folklore in Uzbek and English,” carried out at Namangan State University from 2020 to 2023 (Reference No. 099-1/25 of Namangan State University dated March 26, 2025);

Based on a corpus comprising more than 5,484 proverbs in English, Russian, and Uzbek, the high frequency of somatic units in the paremiological system was statistically determined, and the number of proverbs containing somatic phraseological units, along with their percentage distribution were used in the implementation of the practical project No. PF-201912258 entitled “Creation of a Multilingual (Uzbek, Russian, English) Electronic Platform for Uzbek Literature,” implemented at the Alisher Navoi Tashkent State University of the Uzbek and Literature carried out in 2021-2023 (Reference No. 01/4-4165 of the Tashkent State University of Uzbek and Literature dated September 12, 2025). Consequently, theoretical approaches based on an analysis of lexicographical sources, a statistical analysis of dictionary content and somatic phraseological units were applied to the practical aspects of the project;

An analysis of translations of literary texts revealed that the decisive factors in translating somatic idiomatic expressions include not only *lexical equivalence* but

also linguistic and cultural compatibility, connotative meaning, stylistic connotations, and the preservation of national flavor. A comparative analysis was conducted of the functional capabilities of *equivalent*, *alternative*, *literal*, *descriptive*, and *figurative* methods of translating these units, and conclusions regarding text genre, cultural context, and communicative situation were used in the implementation of the fundamental project No. II-201704 entitled “Assessment of the proficiency of graduates of general education institutions in their native language (Uzbek) and development of a testing system for 14 subjects,” implemented in 2023-2024 (Reference No. 03-16-09-990 of the National Research Institute for Teacher Training and Professional Development of New Teaching Methods dated September 10, 2025). As a result, scientifically grounded criteria were developed for preserving the national flavor of translated literary texts, determining the adequacy of a translation, and assessing instances of inadequacy within the framework of the assessment and test tasks developed as part of the project; furthermore, the methodological quality of the assessment materials and the reliability of the assessment were improved.

The approbation of the research results. The findings of this research have been presented at 5, including 2 international and 3 republican scientific-practical conferences.

The publication of the research results. A total of 27 works have been published based on the dissertation topic, including one monograph, 21 scientific articles published in journals recommended by the Supreme Attestation Commission under the Ministry of Higher Education, Science, and Innovation of the Republic of Uzbekistan for disseminating the main scientific results of doctoral dissertations, including 16 national and 5 foreign journals included in the list of international databases.

The structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references and appendices. The total volume of the dissertation is 240 (322) pages.

MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the topic of the thesis, the level of the research; defines the purpose, objectives, object and subject of the research; indicates the compliance of the work with current directions of development of science and technology, and also contains information about the scientific novelty of the research, obtained practical results, reliability of the obtained results, theoretical and practical significance, implementation of the obtained results in practice, published works and structure of the thesis.

The first chapter of the thesis is called “Theoretical Foundations of the Study of Somatic Phraseological Units”, and its first section deals with “Issues of Theoretical Study of Somatic Phraseological Units”. It highlights the problem of the scientific study of somatic phraseological units from various positions, the fact that phraseological units are units inherent in all languages of the world, that phraseology is considered a special unit with its own place in the field of

linguistics, and that the understanding and appropriate use of phraseological units affect the fluency, naturalness and cultural aspects of speech.

F.Vakk studied somatic phraseological units in modern Estonian literary language and provided a detailed explanation of the term “somatism”. The term “somatism” derives from the Greek word soma, meaning "body" or "organism." Vakk²⁵ noted that these units represent an important and ancient layer of phraseological units in languages, reflecting the profound connection between the human body and our understanding of the world. Vakk classified somatic units as set phrases that are names of body parts of humans and animals, as well as expressions of actions and gestures. The branch of linguistics that studies them is called “somatic phraseology”. In the phraseological dictionary of A.Molotkov found out 1300 somatic units are head, feet, tail, skin and oral cavity of animals (*рыло, хвост, шкура*).

F.Vakk includes in “somatic phraseology” fixed word combinations that are names of parts of the human and animal body, as well as expressions of actions and gestures. In A.I. Molotkov's²⁶ phraseological dictionary, they make up 1/3 of 1,300 somatic units, including the names of the head, paws, tail, parts of the skin and mouth of animals (*рыло, хвост, шкура*).

“Somatic phraseology” encompasses the majority of somatic words in the compared languages. They serve to denote the location of human body parts²⁷. As is well known, names of body parts are among the lexemes most frequently used in the formation of phraseological units.

Among the scholars who have studied SPhU in world phraseology are M.Shansky, A.Mackay, W.Weinreichs²⁸. They offer a wide range of phraseological units, including proverbs, sayings, aphorisms, which are part of the SPhU V.V.Vinogradov, N.N.Amosov, A.M. Babkin, A.I. Smirnitsky, D.S.Sknareva²⁹ such scientists as Y.M.Mordkovich, S.V.Bogolepova, E.S.Kubryakov and V.N.Telia, as well as a number of scientists who have systematically studied somatic phraseology in the Russian language, have contributed to the development of the main direction of somatic phraseology³⁰.

Somatisms have become symbols expressing unique qualities and peculiarities of a person. German linguist A.D.Reichstein emphasises that in SPhU “in all languages studied, the head is associated with the mind, the heart with emotions, the

²⁵ Вакк Ф. О соматической фразеологии в современном эстонском литературном языке: Автореф. дисс. ... канд. филол.наук. –Таллин, 1964. –С.23.; Баранова Л.Ф. Структурно-семантические соотношения английской и русской фразеологии (на материале произведений Джеймса Олдриджа и их переводов на русский язык): Автореф. дисс. ... канд. филол. наук. – Л., 1970. –Б.14.

²⁶ Молотков А.И. (под ред.,). Фразеологический словарь русского языка. Свыше 4 000 словарных статей. Изд. 3, стереотип, 1978. - 544 с.

²⁷ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри ... дисс. автореф. – Бухоро, 2022. – Б. 15.

²⁸ Быстрова Е.А., Окунева А.П., Шанский Н.М.. Учебный фразеологический словарь русского языка. – Ленинград: Просвещение Ленинградское отделение, 1984. – 269 с.; Makkaï A. Idiom Structure in English. The Hague: Mouton, 1972. – P.176; Vaynраух U.

²⁹ Смирницкий М. Лексикология английского языка. М.: Издательство лит-ры на иностранных языках, 1956. – С.21.

³⁰ Мордович Э.М. Соматические фразеологизмы белорусского языка, не имеющие эквивалентов в русском языке.; Вопросы русской филологии: тезисы докл. IV научно-теоретической конференции. – Самарканд, 1970. – С.54-59; S.V.Bogolepova, E.S.Kubryakov va V.N.Telia

mouth and tongue with speech, the hand with practical actions, and so on”³¹. Somatic phraseological units in a comparative study were investigated by J.H. Herkova (on the example of Karachai-Balkar, English and Russian languages), Z.A.Bogus (on the example of Russian, Adyghe and English languages)³². In recent years, the problem of somatic phraseology in world linguistics has been revealed from different sides in the studies of L.A. Saifi, Mver Kaidar Kadhim, R.Batsuren, F.V.Sknar, L.P.Smith and other scholars³³.

L.A.Saifi divides somatisms into 8 groups³⁴, expressing their direct connection with the concept of a person. Also researcher Mver Kaydar Kadhim divides somatic phraseological expressions into 7 groups according to the nature of the subject, sphere of movement³⁵. R.Batsuren’s³⁶ works studied how cultural meanings of language are encoded through metaphors related to the body, i.e. the concept of *cultural codes* was expanded.

In particular, the Russian researcher M.S.Ievskaya, analysing somatic phraseological expressions from the cognitive point of view, offers such classifications as: external organs of the human body (hands, fingers, knees, eyes, head, neck, lower back, chest, face, etc.), internal organs (heart, liver, brain, etc.) and biological substances (bones, blood and sweat).

At the end of the last century Uzbek linguistics was studied in the works of Sh. Rakhmatullaev, B.Yuldashev, Y.D.Pinkhasov, Sh.R.Usmonova, M.M.Rustamova, Sh.Abdullaev, O.S.Akhmedov, Z.J.Abduahadov, M.Gadoev, N.Tursunov³⁷.

³¹ Райхштейн А.Д. Сопоставительный анализ немецкой и русской фразеологии. Учеб. Пособие: -М.: Высш. шк., 1980. – С. 19.

³² Богус З.А. Соматизмы в разносистемных языках: семантика-словообразовательный и лингвокультурологический аспекты: Дисс. ... канд.фил.наук. – Майкоп, 2006. – С.9.; Гергокова Ж.Х. Фразеологическая концептуализация понятия «человек» (на материале карачаево-балкарского, английского и русского языков): Автореф. дисс. ... канд. филол. наук. — Нальчик, 2004. – С. 19.

³³ Сайфи Л.А. Соматическое пространство языка // Вестник Башкирского университета. 2008. - С. 6.; Мвер Кайдар Кадхим. Соматические фразеологизмы в русском и арабском языках // Материалы VII Международной конференции. – Ирак, Минск, БГУ. 2016. – С.3.; Батсүрэн Р. Культурные коды во фразеологических единицах с компонентом-соматизмом “нос” в английском, русском и монгольском языках // Concise English-Russian-Mongolian dictionary of idioms. –УБ: Эдмон, 2004 - С. 3.; Скар В.Ф. Глагольные соматические фразеологизмы современного английского языка (в сопоставлении с однотипными единицами укр. яз.): Дисс. ... канд. филол. наук. – Нежин, 1978. - С. 37.

³⁴ Сайфи Л.А. Соматическое пространство языка // Вестник Башкирского университета. 2008. - С. 4.

³⁵ Мвер Кайдар Кадхим. Соматические фразеологизмы в русском и арабском языках // Материалы VII Международной конференции. – Ирак, Минск, БГУ. 2016. – С.3.

³⁶ Батсүрэн Р. Культурные коды во фразеологических единицах с компонентом-соматизмом “нос” в английском, русском и монгольском языках // Concise English-Russian-Mongolian dictionary of idioms.–УБ: Эдмон, 2004.

³⁷ Усманова Ш.Р. Ўзбек ва турк тилларида соматик фразеологизмлар: ф. ф. н. дисс. – Тошкент, 1998. – Б.95; Рустамова М.М. Соматизмларнинг таркибий қисм сифатида италян тили фразеологик бирликларида учраши // Филологические науки. Учений 21 века. № 4-2 (17). 2016. – Б.53-55.; Исаев А. Соматические фразеологизмы узбекского языка: Дисс...канд.фил.наук.-Т., 1976. – Б.126. ; Гадоева М.И. “Comparative analysis of somatism “Head” in the Uzbek and English languages”. Linguistics, Education Conference – Bukhara, 1984. – Р.197-204.; Худойбергенова Д. Лингвокультурологияда маданий код тушунчаси ва талқини//Ўзбек тили ва адабиёти. – Тошкент, 2019. – №3. – Б.5; Абдуллаев Ш. Ўзбек ва қорақалпоқ тилларидаги “*бош қотирмоқ*” ибораси ҳақида // Тил ва адабиёт таълими. – Тошкент, 2005. – № 1. – Б.81; Аҳмедов О.С. Қиёсий тилшунослик инглиз тили терминологиясида соматик ва зоономик компонентли терминларнинг таржимадаги лексик-семантик хусусиятлари. – Тошкент, 2018. – Б.138; Усмонова Ш.Р. Ўзбек ва турк тилларида соматик иборалар: Филол. фан. номз. ... дисс. – Тошкент, 1998. – Б.84.; Абдурахмонова З.Ж. Инглиз ва ўзбек тилларидаги соматик фразеологизмларнинг лингво-стилистик, прагматик хусусиятлари ва уларнинг ўзбек тилида берилиши(лексикографик манбалар асосида). маг.дис.– Самарқанд, 2015. – Б. 12.; Турсунова Н.Ф. Турли

Somatic phraseological phrases. A.Isaev's research work on “Somatic Phraseologisms in the Uzbek Language” was devoted to the structural analysis of somatic phraseologisms of the Uzbek language and the identification of their similarities and differences with Turkic languages. M.Gadoeva's doctoral dissertation is devoted to the semantic-pragmatic study of proverbs, riddles, praises and curses in English and Uzbek languages, as well as phraseological phraseological phrases containing somatisms³⁸. She showed the linguocultural and ethnopsychological bases of somatisms, the role of names of rituals and customs in the formation of some phraseological expressions, and the traditional use of somatisms in oral and written creativity.

The chapter of the paper entitled “**The study of somatic phraseological units in lexicography**” argues that the main task of the field of lexicography is the collection, systematic use and description of the vocabulary of a language. Lexicography is the branch of linguistics dealing with the compilation of dictionaries, also called “dictionary”. In fact, the concepts of “lexicography” and “lexicography” are different. Lexicography is the theory of dictionary compilation, while lexicography is the practice of dictionary compilation. In world linguistics, since the 60s of the last century, special attention has been paid to lexicographic research, and by the 80s of the last century various dictionaries have been created in many languages of the world.

I.I.Sreznevsky noted that “where knowledge of the national language is considered necessary and where dictionaries are better compiled, literature, as well as culture, is above”³⁹. We agree with this scholar that dictionaries reflect not only the linguistic wealth of a particular nation, but also its history, national and cultural heritage. In our opinion, dictionaries reflect the culture of society, its national identity, serve as a means of cognition and study of language and culture. They contribute to the improvement and consolidation of language as a means of communication. We also classify phraseological dictionaries into: – monolingual (based on the material of one language); – bilingual (based on the material of two languages); – multilingual (based on the material of several languages); – translation dictionaries; – traditional dictionaries, “dictionaries of winged words and expressions”, periphrastic dictionaries, dictionaries of proverbs and idioms, thesaurus dictionaries.

A.V.Kunin made a great contribution to the translation of English phraseological phrases into Russian. He is the founder of English phraseology and has done a lot of work in the field of lexicography and lexicology. In the ARFS dictionary, the Uzbek word *qo'li gul* is represented in English by such phraseological expressions as “*Jack of all trades*”, and in Russian – “*мастер на все руки*”. This is essentially the English hero Jack H. O'Hara, who was intelligent, selfless, loyal, and skilled. It's worth noting that English lexicographers have paid

тизимдаги тиллардаги миллий-маданий хусусиятларни ифодаловчи фразеологизмлар ва уларнинг лингвокультурологик таҳлили: Филол. фан. д-ри дис. ... автореф. – Андижон, 2021. –Б.15.

³⁸ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида) : Филол. фан. д-ри. дисс. ... автореф. – Бухоро, 2022. – Б. 8.

³⁹ Срезневский Измаил Иванович (1812-1880). Словарь древнерусского языка: репринтное издание:/И. И. Срезневский. – М.: Книга, 1989. – 315 с.

considerable attention to idioms and conducted research using many dictionaries. The term or concept of “idiom” is interpreted differently by linguists. An idiom is defined as a completely reinterpreted figurative expression (in colloquial speech). The Explanatory Dictionary of the Uzbek Language defines an idiom as “a condensed expression whose meaning is independent of the meanings of its constituent words, which acquires meaning as a single whole” (*tomdan tarasha tushganday/ as if falling from a roof*)⁴⁰. Idiom is a Greek word meaning distinctiveness, originality, dissimilarity, or a unique quality. Linguistically, an idiom is a set of set words equivalent to a linguistic unit. For example, tooth and nail; not for life, but for death; with all one’s might; with all one’s might, with all one’s might. In our opinion, all definitions given to idioms are true to varying degrees. Generally speaking, idioms can be defined as combinations characteristic of only one language, not found in the same form and content in other languages, having a stable, figurative meaning, representing a semantic whole, and their meaning cannot be understood from the content of the words in the composition.

In English, Russian and Uzbek languages there are a lot of SPhUs. In Russian, 25% of SPhUs are somatic phraseological expressions. P.M.Weintraub notes that the share of somatic phraseological expressions is 30%, V.P.Shubina - 15%⁴¹, F.Vakk⁴² emphasises that lexemes denoting human external organs - head, nose, hand, heart, ear, tongue - make up 70% of SPhUs.

Total number of English somatic phraseological expressions taken from the actual material in English by Professor A.V.Kunin and Russian somatic phraseological expressions from the Russian-English Phraseological Dictionary by Professor S.S.Kuzmin 170⁴³, of which 63 (37.05%) contain the lexeme hand. For example; *протянуть руку помощи, одна рука моя другая, открытая рука*: 59 (34,70%) Phraseological phrases include, for example, cardiac somatism. For example; *разбить кому-либо сердце, принять что-либо близко к сердцу, золотое сердце*; 48 (28.25%) phraseological phrases contain a basic somatic element, e.g.; *Иметь голову не плечах, прийти в себя, иметь ясную голову*. The number of selected Russian somatic phraseological expressions is also 170, of which 66 (38.82%) contain the somatism hand, e.g.; *держат руки, сидеть сложа руки, быть правой рукой*; 58 (34.11%) PEs consist of the somatism heart, an example of which are the following PhUs: *сердцецу не прикажешь, принять что-либо близко к сердцу, с легким сердцем*; 46 (27.07%) phraseological phrases contain somatism head, e.g.: *окунуться с головой, вскружить голову, сломя голову*.

⁴⁰ Ўзбек тилининг изоҳли луғати. –М.: “Рус тили”, 1981, 314-б.

⁴¹ Вайнтрауб Р.М. О соматической фразеологии в русском языке // Лексические единицы русского языка и их изучение. – Ташкент, 1980. – С. 51-55; Шубина В.П. Заметки о полевой организации семантической фразеологии в немецком языке // Функциональный синтаксис немецкого языка. – Челябинск, 1977. – С. 86-87.

⁴² Вакк Ф. О соматической фразеологии в современном эстонском литературном языке: Автореф. дис. ... канд. филол.наук. –Таллин, 1964. – С. 17.

⁴³ Кузьмин С.С. Русско-английский фразеологический словарь переводчика. - 2-е изд. – М.: Флинта, 2018. – Р.76. ISBN 5-02-022565-7.

The origin of a number of somatic PhUs goes back to legends, fairy tales and classical literature. The most famous writer who enriched English PhUs is W.Shakespeare's *green-eyed monster* (Othello) - 1) the expression green-eyed monster is used in relation to people, expressing their ugliness; 2) it has such meanings as jealous, angry, burnt or envious. While only one somatic expression *mo'ylov (old moustache-veteran)* has been found in English phraseology, there are more than 10 expressions with this component in Uzbek. The reason for the high frequency of this component can be explained by the observance of the ancient Uzbek tradition of men wearing moustaches and its religious interpretation. Shaving was considered a disgrace for a man. It was a custom not only for the Uzbek people, but also for the countries of the East. In general, lexicography in the 21st century is a dynamic and developing field shaped by technological progress, the changing needs of users and the importance of lexicography in various fields.

The third section of the chapter, entitled “**Linguocultural characteristics of somatic phraseological units**”, aims at explaining SFEs from a linguistic and cultural point of view.

Linguocultural linguistics (linguoculturology) studies the national-cultural semantics of linguistic units in all its content and nuances, as close as possible to the perception of native speakers of a given language and culture. In a word, it is a section of linguistics dealing with the problem of reflection of national culture in language. This peculiarity was fully reflected in the work of W. von Humboldt on the correlation “language – culture”⁴⁴. This paper emphasises that language is not only a means of communication, but also the basis of cultural identity and worldview. Linguoculturology is a science that emerged at the intersection of linguistics and cultural studies and studies the manifestation and fixation of national culture in language⁴⁵. Linguoculturology is based on the following main theoretical positions: 1. Language and culture are closely interrelated; 2. Language is a component of the formation of ethnic picture of the world.

V.N.Telia noted that the linguocultural study of PhUs will help to clarify the issues of assimilation of national values and traditions in the language⁴⁶. According to E.F.Arsentieva, phraseological expressions embody cultural information and represent the basis of the national psyche⁴⁷. M.L.Koval considers the main goal of the science of linguoculturology to be the manifestation of national mentality and culture through language. The phraseological reserve of language is interpreted as a source of national mentality and culture. Indeed, any phraseology of a language directly embodies national values, mentality and worldview of the speakers of a given language.

⁴⁴ В.фон Гумбольдт. Избранные труды по языкознанию. – Прогресс, 2000. – С 38.

⁴⁵ Маслова В. А. Лингвокультурология: Учеб. пособие для студентов высших учеб. заведений. - М.: «Академия», 2001. – С.13; Маслова В. А. Введение в лингвокультутологию: Учеб. пособие. – Москва: Академия, 2004. – С. 22.; Маслова В.А. Духовный код с позиции лингвокультурологии: единица сакрального и светского // Метафизика. – М., 2016. – №4. – С.5.

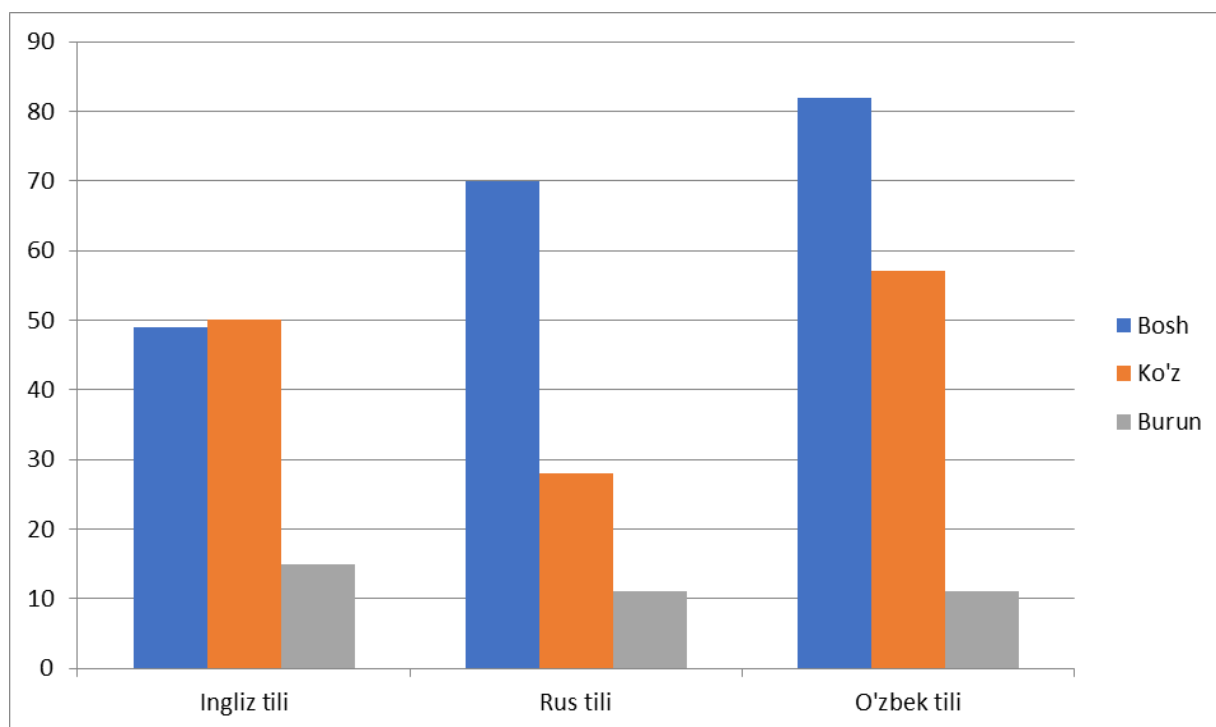
⁴⁶ Телия В. Н. Фразеология в контексте культуры: Сб. ст. М., 1999. – С.9.

⁴⁷ Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц, семантически ориентированных на человека, в русском и английском языках и вопросы создания русско-английского словаря: Дис. ... д-ра филол. наук. – М., 1993. – С.32.

M.Ravshanov emphasises that the material and spiritual aspects of a nation are expressed through living language, which is the object of study of linguoculture. He notes that the purpose of linguoculture is the preservation and expression of national culture through language⁴⁸. V.N.Telia defines linguoculturalology as a scientific discipline, speaking about the study of national culture and mentality of the people, embedded in the living language, and the expression of language and culture as a whole⁴⁹. Culture is usually regarded as a kind of extension of language: one studies language and the “culture associated with it” - a very common expression in those fields of linguistics that are interested in the relationship between language and culture⁵⁰. Another similar SPbU is the expression “*ko‘zi yorimoq*”(to open your eyes) has no alternative in English and Russian. In such cases we express it with the help of translation of lexical statements. In English it is «give birth» («родить»), and in Russian - «родить». But there are also some expressions that can only be translated taking into account national-cultural traditions.

Figure 1.1.

A brief analysis of our linguistic and cultural research can be seen in the diagram below.



As can be seen from this table, the most commonly used lexemes for parts of the human body in English, Russian, and Uzbek are head, eye, and nose. According to U.N. Rashidova, there are more than 70 somatic idioms in Uzbek formed with the

⁴⁸ Равшанов М.Сопоставительный анализ особенностей фразеологических лингвокультурем // Преподавание языка и литературы, 2018. – №9. – Б.65.

⁴⁹Телия В.Н. Русская фразеология: Семантический, прагматический и лингвокультурологический аспекты/ В.Н.Телия. – М: Шк. «Языки рус. Культуры», 1996. – С.184.

⁵⁰ Risager, Karen. Linguaculture: the language-culture nexus in transnational perspective, The Routledge Handbook of Language and Culture. Edited by Farzad Sharifian, London and New York: Routledge the Taylor & Francis Group, 2015. - P. 87-99.

component eye. According to our research, there are more than 418 idioms with the lexeme eye in Uzbek, 444 in Russian, and more than 581 in English. In particular, from a linguistic and cultural perspective, 95 expressions were studied in Uzbek, 14 in Russian, and more than 20 in English.

In the linguocultural study of somatic phraseology, representatives of the V.N.Telia school consider it as a cultural sign embracing the national culture⁵¹. There are many similarities in the translation of phraseological units into English and Russian. There are obvious connections in their etymology, history, traditions and culture. For example, the English word *have a head on one's Shoulders* translates into Russian as «*иметь голову на плечах*» equivalent translation. In Uzbek, this SPhU is expressed by such phraseological expressions as *kallasi bor/ishlamoq, aqli joyida, es-hushi joyida, aqli butun*.

Phraseological expressions are connected with national-cultural peculiarities of the language and manifest themselves mainly in translation. For example, the expression *burning tagida* (under one's nose) in Russian is rendered as «*из-под носа*», and in English it's like “*from under one's nose*”. They are identical in the composition and meaning of their components. However, most phraseological phrases lack this feature, i.e. there are no equivalent or similar ways of translation into another language. In such cases, we translate phraseological phrases by means of lexical description or descriptive interpretation. As an exception, phraseological expressions containing historical, religious or legendary names are translated by transliteration or calque. For example, the expressions *xamirdan qil sug'urganday, tuyaning dumi yerga tekkanda* передаются на русский язык как «*как по маслу, когда рак на горе свиснет*», and into English as “*without a hitch, never on this side of the grave*”, but the difference between their constituents is quite noticeable. Therefore, in such cases, to translate SPhU it is necessary to understand the semantic meaning of the phrase rather than the meaning of the words in the phrase.

But the difference between their constituents is quite noticeable. Therefore, in such cases, to translate SPhU it is necessary to understand the semantic meaning of the phrase rather than the meaning of the words in the phrase.

The second chapter of the thesis is called “**Lexicographic study of somatic phraseological units of English, Russian and Uzbek language**”, and the first section presents information on “Statistical analysis of somatic phraseological units”.

The majority of phraseological expressions of the Uzbek language are somatic. The different reflection of somatic PhUs in the “Ancient Turkic Dictionary” and “Devonu lug'otit – Turk” testifies to the ancient use of these units. For example, the components language, head, eye are often found in these dictionaries, while the components waist, hips and buttocks are rare. U.M.Rashidova emphasises in her study that the word hand is one of the most actively used PhUs in modern Turkic languages⁵². In our opinion, in languages belonging to the Romance-Germanic

⁵¹ Телия В.Н. Первоочередные задачи и методологические проблемы исследования фразеологического состава языка в контексте культуры // Фразеология в контексте культуры: Сб. ст. – М., 1999. – С.7.

⁵² Rashidova U.M. O'zbek tilidagi somatik iboralarning semantic-pragmatik tahlili (ko'z, qo'l va yurak komponentli iboralar misolida). Filol. fan. d-ri. diss. ... avtoref. – Samarqand, 2018. – B. 12.

language family, on the contrary, the component hand is used more frequently. The most widespread PhUs include the lexeme *hand* in Russian and the somatism *heart* in Uzbek.

A.Isaev in his research work is against the inclusion of names of animal body parts and against the inclusion of such words as soul and heart in the somatic lexicon⁵³. He also revealed that there are 1400 somatic phraseological expressions in the modern Uzbek literary language. Sh. Usmanova analyses 1800 out of about 8000 phraseological expressions of the modern Uzbek literary language as somatisms⁵⁴. According to A.Isayev, the most productive somatisms in Uzbek are the components “eye”, “mouth”, “hand”, and “heart”. M.Gadoeva in her study identified 1368 word combinations in the Uzbek language⁵⁵. A.Isaev’s strictly semantic approach excludes animals and abstract components, giving priority to purely anthropomorphic units, while Sh.Usmanova covers a broader area through inclusive corpus analysis. The research of M.Gadoeva and users demonstrates empirical expansion, confirming the dynamics of somatic phraseology as the vocabulary corpus grows. We managed to analyse 2952 SPhUs from about 20 000 phraseological units of Uzbek phraseological dictionaries.

The history of the origin of English phraseology can be divided into 3 main groups: The phrase “*King Charles’s head*” in English literature (from the work “*David Copperfield*”) is an onomastic phrase with a semantic equivalent in Russian in the form of *одержимость* (obsession) or *навязчивая идея* (obsessive idea). The absence of a complete equivalent for this phrase in the Uzbek language is due to the cultural specificity of the somatic lexeme, in particular, the historical and satirical context of Dickens. This situation should be considered a linguistic lacuna and indicates that when translating such onomastics (proper names/fixed phrases), the semantic core must be preserved and compensated for with local analogues. Although there are somatic equivalents in Uzbek, such as **head**, the phrase ‘King Charles’s head’ cannot be fully adapted due to the loss of literary and cultural sources. In this case, the cultural context of the phrase, i.e. Dickens’ historical and literary semantics, is lost, so we suggest expressing it in the translation with other expressions in the Uzbek language, for example, “*miyaga kirib qolgan fikr*” (a thought that came to mind).

R.H.Khairulina classifies somatisms with the component “eye” on the basis of the ideographic model⁵⁶. Having analysed 124 somatisms with the component “eye”, the researcher notes that only 48 of them express the meaning “vision”. According to our analysis, out of 413 somatisms with the component “eye” in English, 270 in Russian and 380 in Uzbek, only 10-20% express the meaning “vision”.

⁵³ Исаев А. Соматические фразеологизмы узбекского языка: Дисс...канд.филол.наук.-Т., 1976. – С. 73.

⁵⁴ Усманова Ш.Р. Ўзбек ва турк тилларида соматик фразеологизмлар: ф. ф. н. дисс. – Тошкент,1998. – Б. 13.

⁵⁵ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида): Филол. фан. д-ри. дисс. – Бухоро, 2022. – Б. 56.

⁵⁶ Хаурulina Р.Х. Картина мира во фразеологии. Тематико-идеографическая семантика и образно-мотивированные основы русской и башкирской фразеологизмов: АКД, - Москва, 1997. – С.32.

Figure 2.1.

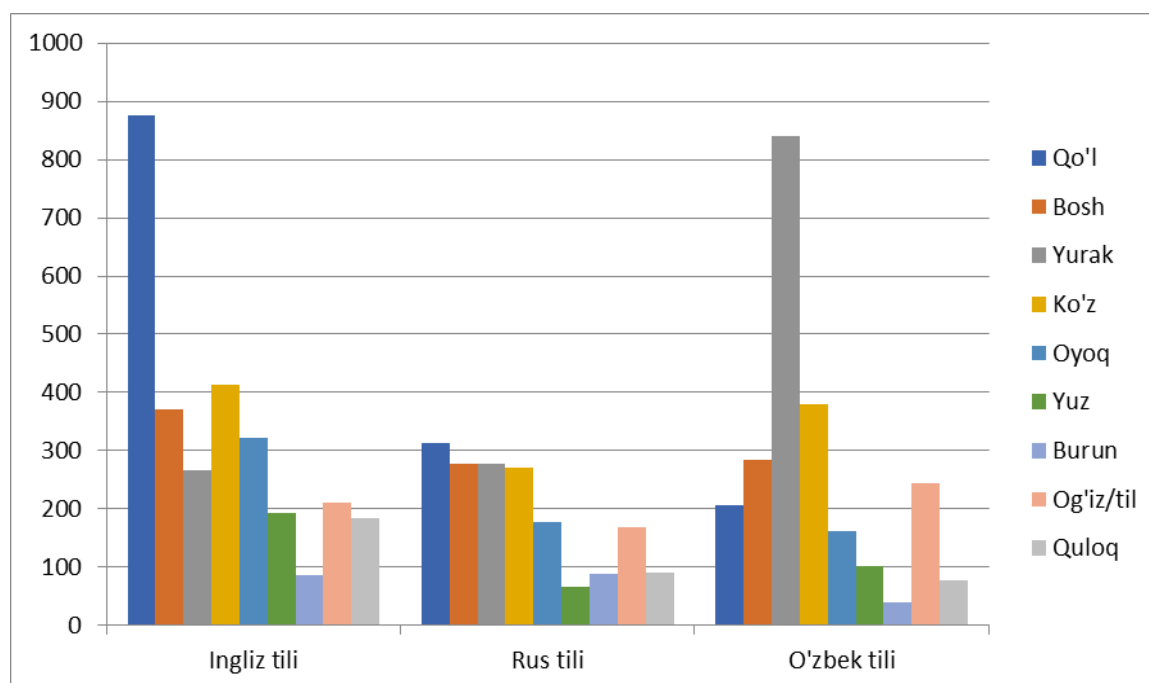
**Statistical analysis of somatic phraseological units in English (Russian)
phraseological dictionaries:**

Total number of SPhUs	“Oksford” (20024) (over 5000 PhUs)	“Cambrid ge” (1998) (over 7000 PhUs)	A.V.Kunin (1984) (over 20000 PhUs)	A.V.Kunin (1955) (over 25000 PhUs)	M.Terban (700)
3783-100%	533- 14.1%	700- 18.6%	601- 15.8%	1857- 49.1%	92- 2.4%

The above table shows that 56,648 PhUs were found in 5 phraseological dictionaries. Of these, 3783 have a somatism component. The largest number of somatisms is contained in the dictionary of A.V.Kunin (1955). They make up almost 50% of the dictionary. The smallest number of somatisms, as it turned out, is found to be in M.Terban’s dictionary - 2.4%. We can see that English dictionaries consist of the same word combinations. It was also noted that prepositional collocations also affect the number of somatisms. Thus, PhUs with somatism component in English phraseological dictionaries account for only 6.7%.

Figure 2.2.

The frequency of occurrence of phrases with somatism component in PhU is presented in the diagram below.



As we can see in the statistical analysis of somatisms in this diagram, hand/arm (*qo'l*) in English ranks 875, while *hand* in Russian ranks 313, which can be noted as the most active somatic component. In Uzbek language, it was revealed that SPhUs with the *heart* component are the most productive somaticisms among Uzbek

phraseological phrases, which number 840. The reason for this is that the lexeme *heart* has various synonyms in Uzbek. For example: *yurak – dil, qalb, ich, ko‘ngil, bag‘ir* etc. Next in line was the somatism head in English with 371, *head* and *heart* in Russian with 278 and *eye* in Uzbek with 380. The least used somatisms in speech are *nose* in English and Uzbek, and PhU with the component *face* in Russian.

In our study, phraseological units with somatic component in all languages (English, Russian and Uzbek) were divided into 5 large groups. In phraseological dictionaries, the lexeme **eye** is associated with different meanings and idiomatic expressions reflecting its symbolic meaning in different contexts. The results of the analysis revealed 5 types of interpretations and uses of the word *eye*. Statistical analysis of SPhU in phraseological dictionaries of Russian-Uzbek-English languages: The total number of SPhU in 4 phraseological dictionaries is 29%. In the dictionary of M.Sadykova (1972) expressions with SPhU are described more fully. Out of more than 5000 SPhUs in this dictionary, 1186 make up 24%. This agrees with Irine Goshkhetelia’s opinion that somatisms make up about 25% of phraseology. Thus, in Russian phraseological dictionaries, the most extensive dictionary of SPhUs with the somatism component is M.Sadykova’s dictionary – 60.9%, and the smallest number is in the dictionaries of Shansky, Bystrova and Alikulov – 9.5%.

As a result of statistical analysis of phraseological units in Uzbek-English-Russian phraseological dictionaries, it has been established that the total number of phraseological units in Uzbek translations is more than 10 thousand, with phraseological units with somatic component accounting for 25% of our language. Although the founder of Uzbek lexicography is lexicographer Sh.Rakhmatullaev, M.Sadykova’s dictionaries also occupy a significant place. In this dictionary, out of more than 5000 phraseological units, 1663 are related to somatism. This makes up more than 33 per cent of the total number.

According to the results of statistical analysis, it should be noted that English phraseological dictionaries contain the largest amount of somatic component of SPhU compared to Russian and English dictionaries. Uzbek and Russian dictionaries are next. If in English and Russian languages the component “**hand**” is the most productive, in Uzbek language the SPhU component “**heart**” is more active.

The **second section** of the chapter is entitled “**Cultural Codes of somatic phraseological units and their lexicographic interpretation**”, in which various cultural codes of somatic phraseological units are presented and analysed, with special attention paid to the lexicographic aspect.

When it comes to the **cultural code** of a language, phraseology is understood as a key to the national-cultural identity of the language, a system of secondary signs with the help of which the mythological, symbolic meaning of a phraseological phrase can be revealed. For example, in Uzbek *tarvuzi qo‘ltig‘idan tushmoq* is expressed by somatic PhU, in English *lose one’s heart* is expressed by somatic PhU, and in Russian - *повесить нос, надать дыхом* (to hang one’s nose, to lose heart), i.e. without somatic expression. However, translation of most PhUs related to culture and traditions may cause certain difficulties.

Somatic cultural codes define the ways in which bodily sensations, gestures and physical expressions convey cultural meanings: 1. Gestures of greeting; 2. Body language; 3. Personal space; 4. Facial expressions; 5. Ritualised body movements. The process of interpreting somatic cultural codes also helps to gain a deeper understanding of cross-cultural differences and their impact on language.

In the translation process, finding cultural symbols, choosing the right ones, and knowing how to convey them in another language using specific cultural codes requires a high level of skill from the translator. In particular, when translating idioms from one language to another based on ‘cultural codes,’ the characteristics of different cultures and differences in Eastern and Western mentalities become apparent. The methods for translating somatic ‘cultural codes’ are as follows: 1. Equivalent translation: *tovuq miya* – *куриные мозги* – *bird brain/sparrow brain*; 2. Analogue translation: *как воды в рот набрал* – *og‘ziga tolqon solganday/og‘zida qatiq ivitgandek* – *keep mum*; 3. Illustrated explanation / lexical description: *ko‘z-quloq bo‘lib turmoq* – *быть настороже, начеку* – *to keep one’s weather eye open*; 4. Antonymic translation: *to keep one’s head* – *o‘zini yo‘qotmaslik*; *to keep one’s head above water* – *qarzga botmaslik* – *не вешиять нос*; *to keep one’s pecker up* – *ruhini cho‘ktirmaslik*. Somatic phraseological units often have specific cultural meanings. In addition, the expressions “*diydoring qursin*”, “*beting qursin*” are translated into English and Russian by means of lexical description. There is no complete equivalent or alternative to this cultural code. Understanding cultural codes in phraseology is necessary for effective communication and translation. These codes not only enrich the language, but also contribute to the understanding of the values and beliefs of different cultures, emphasising the interconnection between language, thinking and society.

In the course of our study, it was determined that, according to census data, English has 3803 somatic PhUs, Russian has 2170, and Uzbek has 2952. Here we have selected PhUs that constitute only the modern, historical and national-cultural phraseological fund of the three languages. Disclosing the essence of somatisms through cultural codes clearly demonstrates the unique national-cultural peculiarities of each nation. In our study, PhUs were classified according to the method of “cultural code” into 16 categories: 1. Somatic-anthropic code; 2. Somatic-biomorphic code; 3. Somatic-zoomorphic code; 4. Somatic-somatic code; 5. Somatic-territorial code; 6. Somatic-animic code; 7. Somatic-gastronomic code; 8. Object-somatic code; 9. Somatic-temporal code; 10. Somatic-mythological/religious code; 11. Somatic-historical code; 12. Somatic colour (colorative) code; 13. Somatic quantitative code; 14. Somatic code expressing quality and condition; 15. Somatic code of size; 16. Somatic code expressing movement. The thesis provides definitions of each of these and gives and analyses examples from SPhU.

In conclusion, it should be noted that the study of somatic phraseological expressions through the prism of the “cultural code”, their division into separate categories reveals the originality of national culture. The definition of national connotations in somatic phraseological expressions of English, Russian and Uzbek languages is directly related to customs, religion, nature, food, fauna and flora. The

study of somatic phraseological expressions in the linguocultural aspect, the analysis of somatic phraseological expressions with somatic “cultural code” in combination with other somatic phraseological expressions with “cultural code” leads to the identification of their differences and similarities, as well as the identification of interlingual cultural differences.

The third chapter of the study is devoted to **“Functional-thematic and linguacultural characteristics of somatic phraseological units”**, while the first chapter deals with **“Expression of somatic phraseological units in translations of proverbs and sayings”**.

Regarding the scope of application of phraseology, scholars have expressed conflicting opinions about phraseological units. The assignment of proverbs and sayings to phraseology has long been a subject of fierce debate among linguists. As a rule, scientists who oppose the assignment of sayings to phraseology (V.Filitsina, A.Molotkov⁵⁷), believe that full-fledged units of phraseology can only be units of phraseology having a phraseological structure, performing a nominative function and being the equivalent of words in the sentence.

Most scientists consider the consistent structure and meaning of utterances, including proverbs, an integral part of phraseology. B.Vinogradov⁵⁸ also refers to the phraseological units of idioms, folk sayings and sayings. Among them: V.Archangelsky⁵⁹, A.Kunin⁶⁰, N.Shansky⁶¹, J.Avaliani⁶², E.Berdimuratov⁶³ point to the proverbs as a structural element of phraseology. A.Perebnya wrote about the generalizing nature of proverbs: “In order for this expression to become a true proverb, it is necessary to take various examples from another field; then it will turn into both a poetic work and an proverb⁶⁴”.

In proverbs the direct (basic) and portable (metaphora) meaning often coexist, complementing each other. However, it is the transmissible meaning that determines the functional essence of the proverb in speech. Kunin clearly limits the scope of phraseology and includes only those English proverbs whose components have undergone a complete or partial change of meaning as phraseological units.

Proverbs and sayings have such features as phraseological stability, semantic integrity, vocal unity and national-cultural significance, and are used in speech as separate and ready-made phraseological units. The presence of these features scientifically justifies the study of proverbs and sayings as the main objects of

⁵⁷ Фелицына В.П., Мокиенко В.М. Русская фразеология, М. 1990; Молотков.А.И.Фразеологизмы русского языка и принципы их лексикографического описания. Ленинград, 1980.

⁵⁸ Виноградов В.В. Об основных типах фразеологических единиц в рус.-ском языке/ В.В. Виноградов// Академик А.А. Шахматов (1864 -1920): [Сб. ст.]/ Под ред. С.П. Обнорского. - М.-Л., 1974. - 476с.

⁵⁹ Архангельский В.Л. Устойчивые сочетания слов. – М.: Изд-во РГУ, 1964.

⁶⁰ Кунин А.В. Курс фразеологии современного английского языка: учебник для институтов и факультетов иностранных языков. — М.: Высшая школа, 1986. — 336 с.

⁶¹ Шанский Н.М. Фразеология современного русского языка. 3-е изд., перераб. – М.: Высшая школа, 1985.

⁶² Авалиани Ю.Ю. Пословицы и поговорки как фразеологические единицы. – Самарканд: Изд-во Самаркандского государственного университета, 1980.

⁶³ Бердимуратов Е.Б. Ўзбек тили фразеологияси. – Тошкент: «Ўқитувчи», 1984. – 136 б.

⁶⁴ Потенция А.А. Эстетика и поэтика. – М.: «Искусство», 1976. – 616 с.

phraseology. Thus, modern linguistics creates a scientific basis for their consideration in the broader context of phraseology.

In world folklore – L.Shirley, J.Cramer, David Allred, J.Babazade, Wolfgang Mider, George Brian, Puy-Man, Chan, Hans-Manfred Milets, Klaus, W.Milets, Jan Yun, Paul Guwin, Joseph Wenzel⁶⁵; in the national linguistics – D.G.Vabieva, T.E.Alekseev, V.Gurin, E.Oblezova⁶⁶. In the Uzbek folklore popular sayings were studied in detail. In particular, typology studies were conducted by N.E. Abdullaeva, R. Rasulov, P. Bakirov⁶⁷.

Most translation researchers distinguish three main methods of translating folklore genres: – transliteration (literal translation); – alternative translation; – illustrative commentary. In our study we will consider the translation of proverbs according to the following four types:

1. **Artistic (free) translation** (alternative translation). This method is especially useful for proverbs that have a figurative meaning that cannot be translated directly. In English, green means youth, while in Russian it is expressed by the lexeme milk and in Uzbek it is expressed by the lexeme sut. Thus, it was directly translated from Russian into Uzbek and means “inexperience”. In English: *Green as grass/gooseberry*, in Russian: *Молоко на губах не отсохло/ Молокосос*, in Uzbek *Ona sut(i) og ‘z(i)dan ketmagan*.

2. **Equivalence**. The components are observed to be the same in each language. The same expression is also observed in English, Russian and Uzbek. In English: *Barking dogs rarely bite*, in Russian: *Don’t be afraid of a dog that barks*, in Uzbek: *Qopag ‘on it tishini ko ‘rsatmas*.

3. **Descriptive explanation**. In this type of translation the components of proverbs are completely different from each other. In English: *Carry water on both shoulders*, in Russian: *Весту двойную изру*, in Uzbek: *Xoin xavfli bo ‘lar*.

4. **Cultural adaptation**. Understanding the cultural context is very important for effective translation. English: *All roads lead to Rome*, in Russian: *Все дороги ведут в Рим*, in Uzbek: *Yurgan oyoq yo ‘l topar* means that there are many ways or means to achieve a certain goal or solve a certain problem. In the Uzbek language,

⁶⁵ Shirley, L., Arora. The Perception of Proverbiality. 2015. – P. 41.; Johanna, Kramer. The Study of Proverbs in Anglo-Saxon Literature: Recent Scholarship, Resources for Research, and the Future of the Field. *Literature Compass*, 6(1): 2009. – P.83.; David, A., Allred. "Proverbs Speak Louder Than Words": Folk Wisdom in Art, Culture, Folklore, History, Literature, and Mass Media. *Western Folklore*, 69(1): 2010. – P. 129.; Yasin, Babazade. Proverbs in Pedagogy: Their Role in Language Teaching and Cultural Transmission. 1(1):2012. - 71-84pp.; Wolfgang, Mieder., George, B., Bryan. (1997). Proverbs in World Literature: A Bibliography.; Pui-Man, Chan. A Study of Biblical Allusions in English Proverbs. 2002. – P. 113-138.; Hans-Manfred, Militz., Klaus, Ulrich, Militz. Proverb-Antiproverb Wolfgang Mieder's Paremiological Approach. *Western Folklore*, 58(1): 1999.- P. 15.; Yang, Yong-xiang. The Explanatory Power of Conceptual Integration Theory for English Proverbs. *Journal of Huaihua University*, 2011.; Paul, D., Goodwin., Joseph, W., Wenzel. Proverbs and practical reasoning: A study in socio-logic. *Quarterly Journal of Speech*, 65(3): 1979. – P.301.

⁶⁶ Dinara, G., Vasbieva. Analysis of English Proverbs Verbalizing MONEY Concept in Modern Linguistic Worldview. *Филологические науки. Вопросы теории и практики*, 2022. - 2556-2560pp.; Tatyana, Evgenievna, Alexeeva. English Proverbs with Numerical Components: Structural-Semantic Analysis. 2022. - P.12.; Vladimir, Gurin., Elena, Obletsova. Semantic analysis of English proverbs and sayings with lexical components “truth” and “lie”. 2020. - 48-55pp.

⁶⁷ Abdullaeva N.E. A corpus-based empirical analysis of pragmatics of English proverbs with graduonymy. *International Journal of New Trends in Social Sciences*, 6(2): 2022. - 73-83pp.

the peculiarity of somatism of feet is translated as an alternative version, since it is related to the historical aspect.

The English proverb “**All roads lead to Rome**” originates from the centralized road system of the Roman Empire and conveys the idea that different paths can ultimately lead to the same goal. Its Uzbek equivalent, “Hamma yo‘llar Rimga olib boradi”, preserves the original meaning (that various routes lead to one destination) through direct lexical adaptation and demonstrates a high degree of synchronization (approximately 80–90%). The Russian equivalent, “*Все дороги ведут в Рим*”, likewise maintains the original meaning and is adapted both geographically and metaphorically. The Russian version is semantically and pragmatically fully equivalent (100% equivalence). These proverbs emphasize Rome’s historical role as a political and cultural center. In Uzbek folklore, a related proverb, “*Yurgan oyoq yo‘l topar*” (“A walking foot finds a road”), expresses the idea that success is achieved through movement, effort, and persistence. The English proverb “All roads lead to Rome” originates from the centralized road system of the Roman Empire and conveys the idea that different paths can ultimately lead to the same goal. Its Uzbek equivalent, “Hamma yo‘llar Rimga olib boradi”, preserves the original meaning (that various routes lead to one destination) through direct lexical adaptation and demonstrates a high degree of synchronization (approximately 80–90%). The Russian equivalent, “*Все дороги ведут в Рим*”, likewise maintains the original meaning and is adapted both geographically and metaphorically. The Russian version is semantically and pragmatically fully equivalent (100% equivalence). These proverbs emphasize Rome’s historical role as a political and cultural center.

During the study, more than **5484** sayings in English, Russian and Uzbek were analyzed and the level of participation of somatic phraseological units (SPhE) was determined. According to the results, SPhEs were detected in 7.57% of English proverbs, 7.31% of Russian proverbs and 14.67% of Uzbek proverbs. These indicators show that the proportion of somatic phraseological units in English and Russian are almost identical, and there is a relative similarity between the two languages. However, the share of SPhE in Uzbek proverbs that is almost twice as high as in English and Russian reflects the phraseological richness and selectivity of this language. As a result, the more frequent and active use of somatic phraseological units in the Uzbek folk proverb tradition demonstrates national features of language.

Through proverbs, one can learn about the unique characteristics of the nation or people using the proverb. The appearance of a proverb in a language may be due to an event or situation that occurred in the lives of the speakers of that language. When proverbs that exist in one language and have no equivalent in another language are given in translation dictionaries, their meaning is explained. Only the explanation and description of the meaning without specifying the equivalent shows that these meanings are culturally adapted national meanings.

In general, in the comparative study of proverbs and sayings and their translation, the most common method of translation from English and Russian into Uzbek is the alternative method of translation, followed by the method of equivalent translation. If equivalent and analogue translation methods fail to convey the meaning of proverbs and sayings, methods of figurative translation and cultural

adaptation can be used. When translating from English into Russian, we used the methods of figurative translation and cultural adaptation in combination with the methods of equivalent and analogue translation.

The **second section of the third chapter** is called “**Lexicographical analysis of somatic phraseological units in proverbs and sayings**” and contains dictionaries in which folklore proverbs are distributed into thematic groups that systematise proverbs according to various themes. In these dictionaries proverbs are grouped according to such themes as life experience, spirituality, morality, diligence, patriotism, patience, justice. Dictionaries with thematic groups, i.e. dictionaries collecting words on a certain topic or area, are a special type of linguistic dictionaries. They include words, terms, phraseological phrases, etc., belonging to a certain area or stratum.

According to Sh.Sh.Kalandarov⁶⁸, not every proverb can be the subject of linguistic and cultural research. We also agree with this opinion. For example, the English proverb *Stretch your legs according to the coverlet* in Russian is expressed as *По одежке протягивай ножки*. In Uzbek language it is expressed as *Ko‘rpanga qarab oyoq uzat*. The similarity in proverbs is explained by the common aspects of the approach to the description of the picture of the world. Also: in English: *Walls have ears*, in Russian: *И у стен есть уши*, in Uzbek: *Devorning ham qulog‘i bor*.

Proverbs are often arranged in thematic dictionaries under the subject name, in alphabetical order. For example, R. Jumaniezov created dictionaries on 22 subjects, A.Khalmukhamedov - on 56 subjects, and T.Mirzaev, A.Musokulov and B.Sarimsakov have a dictionary containing more than 8,000 proverbs divided into 70 subjects. Sarimsakov have a dictionary containing more than 8,000 proverbs divided into 70 subjects. M.Gadoeva divides proverbs into 26 types, N. Abdullaeva into 5 large groups, and P.U.Bakirov - into 13 large groups and several subgroups within them⁶⁹, We have identified 20 types of SPhU within proverbs and sayings in phraseological dictionaries.

1. **Fairness and Equality.** Proverbs about justice, honesty and dishonesty promote honesty, stand on the side of truth and integrity, and it is noteworthy that they use somatisms of **hand, head and face**: “*Insofli oshini yer, insofsiz – boshini*”, “*Haqiqatning yuzi – yorug‘, qo‘li uzun*”. To take the law into one’s own hands;

2. **Happiness, love, falling in love, infidelity and good fortune.** Proverbs about love and infidelity are one of their special thematic types. Proverbs on such topics often include somatisms such as heart, head, eyes, and heart;

3. **Proverbs on the theme of wealth and poverty** are usually expressed through the lexemes money, pool or rich/poor. Nevertheless, we can observe the presence of many somatisms in proverbs. Of them; in English – nose, hand, eye; in Russian only somatism noga; in Uzbek language such components as eye, foot, hand were observed;

⁶⁸ Qalandarov Sh.Sh. O‘zbek lingvomadaniy muitida xalq maqollari evfemizatsiyasi.): Filol. fan. fal. d-ri. diss. – Qo‘qon, 2019. – b.42.

⁶⁹ Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи (фольклорнинг кичик жанрлари мисолида) : Филол. фан. д-ри. дисс. ... автореф. – Бухоро, 2022. – Б.18.; Bakirov P.U. План содержания номинационных пословиц в разносистемных языках (на материале русского, узбекского и казахского языков). FarDu Ilmiy xabarlari. 2023/№1. – В. 373-378.

4. It seems that the most common somatism in proverbs about **bravery and courage** is head, mind, eye, and in Uzbek it is the somatism hand. As these words are considered basic for expressing a person's mind and generosity;

5. **Proverbs about homeland and nation, folklore art** are inseparably connected with the group of proverbs about diligence, and in folk proverbs about solidarity and selfishness such somatisms as head, head, face, face, front, mouth, hand, finger, finger, ear, front, eye, language, chin, bone, lip, language, beard, heart are widely used;

6. **In proverbs about wisdom and ignorance somatisms head, brain, mind, language, mouth are actively used;** head, language, eye, mouth, hair, feet. In addition, such somatisms as wolf and shoulders are widespread in English;

7. **Somatisms are also found in proverbs about friendship and enmity.** In proverbs on this topic, the most common somatisms in Uzbek are head, foot, broad, face, ear, neck, heart, lungs, stomach and skin; in English such lexemes as language, heart, teeth, finger, hand, face; in Russian such lexemes as heart, nose, hands, snake, apple (biomorphic cultural code);

8. In English **proverbs about possibility, impossibility** and despair, expressions and idioms such as heart and mind are widespread;

9. **Proverbs about business and achievement** are mainly expressed through somatisms of mind and language;

10. **Proverbs and sayings about work and craft** mainly use somatisms hand, followed by mind and language;

11. **Proverbs about kindness, result, respect;**

12. In proverbs about **family and kinship, somatisms** of head (boshini ikki qilmoq), hand (do not put your hand between the bark and the tree), eyes are widely used (Hawks will not pick hawk's eyes out; *Qarg'a qarg'aning ko'zini cho'qimas; Ворон ворону глаз не выключет*);

13. The proverbs about patience and contentment mainly use the lexeme "time". In addition, in English and Uzbek the somatism of mouth was also observed;

14. **In proverbs about health and cleanliness the lexemes** of body and mind are used;

15. **In proverbs about life and time along with the lexeme** "time" the somatisms of head, leg, beard are observed;

16. **Proverbs about fertility and blessing** mainly use food products, including milk, because a person grows on his mother's milk from birth;

17. **Proverbs about behaviour, nurture and ethics** manifest themselves differently in each culture. In proverbs about morality, the somatisms "tongue" and "heart" can be observed in equivalent translation;

18. **In proverbs about good and evil** the frequent use of somatisms "tongue", "ear" and "hand" is noticeable;

19. **In proverbs about truthfulness somatisms** "eye" and "tongue" are among the most active;

20. **Others.** This group includes several small groups containing proverbs and sayings with different meanings and related to each sphere.

Therefore, dictionaries in which each folk proverb is divided into thematic groups are of great importance in terms of life experience, spiritual values and linguistics of the people. They are systematised into different themes such as spirituality, morality, life events, body parts, and are used in the educational and didactic education of youth.

The **third section** of the chapter is devoted to “**Thematic grouping of somatic phrases in proverbs**”, which examines the expression of specific cultural features of SPhUs in Uzbek, Russian and English, namely, a certain national mentality. It can be said that adequate translation of SPhU in proverbs in all three languages is one of the most difficult tasks. After all, by means of translation the peculiarities not only of the language but also of the nation are revealed. Somatic phraseological units serve as cultural signs encoding specific cultural information, thus linking language and culture.

Indeed, it is difficult to determine the cultural meaning of such linguistic units that are not related to the culture, mentality, everyday life and morals of a people, nation or even a state. For example, the Uzbek proverb *Bir yostiqa bosh qo'ymoq* is distinguished by its national mental colouring. After all, family is sacred for our people, and creating a family is the greatest happiness. As it is known, one of the important events in a person's life is family, marriage. Moreover, such proverbs as *boshini ikki qilmoq* testify to the attitude of Uzbek people to family and the great importance they attach to the choice of a life partner. It is worth emphasising that this proverb has no equivalent or alternative translation in English and Russian, and it reflects the national identity of this language. Somatism of the *head* in the proverb is a basic concept indicating the mentality of Uzbek people and means marriage. Translating phraseological expressions from one language into another is one of the most difficult tasks, because proverbs give imagery and expressiveness to the language. In any language, imagery is manifested through proverbs and sayings.

The **fourth chapter** of the study entitled “**The first section of the chapter «Linguistic-cultural study of somatic phraseological units in translations of English, Russian and Uzbek literature»** discusses the first part of the chapter “**Analysis of somatic phraseological units in translations of English literary literature**”.

Analysing the work “Thoughts and Pride” through the lens of somatic idioms reveals how bodily cues influence character development, emotion, expressiveness, and the cultural context of the story. Here are a few of our key observations: 1. **Emotional expressions.** Somatic idioms often convey emotional states, e.g., “She didn't hide her emotions.” This phrase conveys Jane Bennet's openness and vulnerability, reflecting her soft nature and contrasting with Elizabeth's more reserved behaviour. Such idioms allow readers to empathise with the characters through their emotions, understanding their emotional state through bodily metaphors. 2. **Character traits.** Body language is used to describe the characters such as Mr Bingley and Mr Darcy through phrases such as “He had a heart of gold” and “His manners were as fine as his looks”. These descriptions not only emphasise their qualities but also conform to the social stereotypes of the Regency era when social etiquette was important. In this context, somatic references serve as a means

of exploring the moral and social status of the characters. 3. **Social pressure:** The phrase “He carries on his shoulders the burden of family responsibility and societal expectations” in relation to Mr Bennett reflects the burden of family responsibility and societal expectations. This somatic expression emphasises the psychological stress he faced and enriches the story by showing the pressures faced by men in his position at the time. This allows readers to empathise with his difficulties and understand the dynamics of society. Social pressure: The phrase “He carried on his shoulders the burden of family responsibility and societal expectations” in relation to Mr Bennet reflects the burden of family responsibility and societal expectations. This somatic expression emphasises the psychological stress he faced and enriches the story by showing the pressures faced by men in his position at the time. This allows readers to sympathise with his determination and understand the dynamics of society. 4. **Metaphorical depth.** Somatic expressions also function as metaphors linking the abstract and the concrete. For example, the phrase “Her eyes shone with intelligence” indicates not only Elizabeth’s intelligence but also her attractiveness. This figurative expression shows how the reader's intelligence is perceived in a romantic context, which corresponds to the images of love and marriage in the novel. 5. **The relationship between characters.** The contrast between characters is often expressed through the use of idioms. For example, the line “He was not much of a talker” describes Mr.Darcy’s reserved nature, creating an air of mystery that intrigues both Elizabeth and the reader. This line sets the stage for the development of their relationship as Darcy’s character gradually moves from his initial control over his own thoughts and actions to the realisation that not everything is in his hands. 6. **Cultural nuances.** The use of idioms reflects cultural values and norms such as the importance of appearance and grooming in Regency England. Phrases such as “His manners were as fine as his person” emphasise the importance of social etiquette and appearance and show how these factors influence the character's interactions and social standing.

Thus, analysing *Pride and Prejudice* through somatic expressions reveals the complex relationship between bodily expressions and character development, emotions and cultural commentary. These expressions enrich the narrative and allow readers to gain a deeper understanding of the social context that shapes the characters’ paths and interactions. Through this study, we can recognise that somatic expressions not only enhance the narrative but also reflect the complexity of human experience and interaction. This understanding prompts deeper reflection on how corporeality and social norms shape our notions of identity, ultimately revealing the profound impact of these elements on personal relationships and social dynamics. By examining these somatic expressions, we understand how characters embody their emotions and social roles, showing how physical gestures can convey tensions and desires that cannot be expressed in words.

The **second part of the chapter** is devoted to “**Problems of translation of somatic phraseological phrases in works of Russian literature**”.

Any literary monument describes the events that took place in a certain period. Accordingly, a work written on a historical theme, familiarises the modern reader with the history of life of the people. Writers and poets also use phraseological

phrases in their works to reveal the character and circumstances of the hero's life. They skilfully use them to describe events and give the reader aesthetic pleasure. Each writer pursues his own goal by using phraseological expressions. When translating expressions, he uses both linguistic means and linguistic features, equivalent or alternative variants. This, in turn, requires a good knowledge of both languages: the language of the work and the other language, that is, the laws and features of the translated language. In addition, it is necessary to know the culture, customs and traditions of the people, as well as their way of life. After all, any phraseological phrase is directly related to the way of life, everyday life and customs of a given people. The factors of origin of a phraseological phrase are also specific for each nation.

In general, among the linguistic means involved in the creation of images of a work of fiction, phraseological phrases occupy a special place. They are a means of individualisation of the character's speech, embodying the character's belonging to a certain social environment. As it is known, the samples of Russian literature have taken their place in the whole world literature⁷⁰. In this section we will analyse the problems of translation and adequacy of meanings of the samples of Russian literature in their original. Let us consider the following example of translation of the work of the famous Russian writer A.S. Pushkin "Captain's Daughter" from Russian into Uzbek: Originality: *Было так темно, что хоть глаз выколи*⁷¹. Into Uzbek: *Qorong'i, hech narsani ko'rib bo'lmaydi*⁷². The expression "poke your eye out" used in this text is translated into Uzbek as "very dark" without expression, i.e. "nothing can be seen" by the method of lexical utterance translation. Numerous examples of SPhU are given and analysed in the thesis.

In a work of fiction, specific words indicate that the work belongs to a certain national literature, and the artistic reality is that the action takes place in a certain ethnic group. They are often regarded as exotic vocabulary that cannot be translated. Of course, one should not conclude from this that it is possible to leave the original words untranslatable in order to convey "the national colour, the spirit of the epoch". On the contrary, if words from the original language appear in the translated work, the translation loses more and tires the reader out⁷³.

Analyses of the source and translated texts show that some parts of the translated text differ significantly in content from the original. Undoubtedly, the translated work should be a text capable of replacing the source text. Therefore, in order to preserve the integrity and adequacy of the translation of a fiction text, we suggest using four different translation methods: 1) equivalent translation method; 2) alternative translation (analogue); 3) transcription; 4) illustrative-commentary. All of them are aimed at faithfully conveying the meaning of the original, while

⁷⁰ Йўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. д-ри дисс. ... автореф. – Тошкент, 1993. – Б. 13.

⁷¹ Капитанская дочка. Пушкин А.С. Собрание сочинений в десяти томах. Том пятый.: М., «Художественная литература», 1975. – С. 84.

⁷² Kapitani qizi. Pushkin A.S. G'ofur G'ulom nomidagi Adabiyot va san'at nashriyoti. Toshkent, 1986. – B. 69.

⁷³ Nasritdinova Yo.A. O'zbek folklori va mumtoz adabiyoti namunalari frantsuz tilida (Remi Dor tarjimalari asosida). Fil fan fals dok diss. Toshkent6 – 2019. B. 106.

preserving the semantic nuances of the original, not changing the original meaning as much as possible and ensuring pragmatic compatibility with the listener.

Therefore, the responsible task of every translator is to understand the role and significance of somatic phraseological expressions for adequate recreation of linguocultural peculiarities in translation, to convey as fully as possible the phraseological expressions used by the author through the phraseological expressions existing in the target language, and to preserve the style of the original.

The third section of the chapter is “**Linguocultural approach to the translation of somatic phraseological units in the works of Uzbek literature**”, which reveals the techniques of translation of somatic phraseological units in the works of Uzbek literature and linguocultural approach to translation.

The clarity, fluency and maturity of the language of a work of fiction contribute to its rapid spread among the people and reach the consciousness of readers. For example, A. Kahkhor, transmitting folk proverbs in their original form, sometimes uses them in a modified form, linking them to the speech of the characters of the work. This ensured greater truthfulness and naturalness of the characters' statements. He uses folk expressions in his works in accordance with the characters of the heroes. Such peculiar speech not only ensures the uniqueness of the character and outlook of each hero of the work, but also expresses his negative or positive attitude to the surrounding and other people. It also serves to further exaggerate his negative or positive qualities and attributes. The same masterful use of the word can be observed in the works of such great artists as Abdullah Kadiri, Cholpon, Oybek and S Ahmed.

We all know that literary translation is a more complex creative process than other types of translation, as in this process the original information must be transferred into another language without losing its aesthetic, emotional and artistic value. As for direct translations of works of Uzbek classical literature into English, the diversity of styles represented in them testifies to the uniqueness of the works created by these literary figures.

Although almost 90 years have passed since Abdulhamid Sulaimon Cholpon's novel “Night and Day” was written, it is still read with interest. Along with the qualities characteristic of the Uzbek people, such as thoughtfulness, generosity, chastity and simplicity, the novel reflects the vices of misogyny, selfishness and the pursuit of wealth. The role of phraseological expressions in revealing these qualities is invaluable. Therefore, in this chapter we will analyse the English and Russian translations of the Uzbek novel. **Original text:** *ikki qo'li orqasida, dam ichkariga kirib, dam tashqariga chiqib, dam hovliga o'tib, lablarini ari chaqqan odamday ogiz ochmasdan, indamsdan yura beradi* ⁷⁴...In Uzbek language phraseological expressions are distinguished by emotionality and expressiveness. The phrase “*lablarini ari chaqqan odamday ogiz ochmasdan*” in this sentence is rendered to the Uzbek reader by the English translator Christopher Fort (2020). **English translation:** ... *he would continuously walk inside with his hands behind his*

⁷⁴ Cho'lpon. *Kecha va kunduz: Roman – Toshkent, (XX asr o'zbek romani) “Yangi asr avlodi”, 2015. – B. 184.*

back...⁷⁵. As we can see, the translator failed to present the above lines in a manner close to English culture, neither equivalent nor alternative. In this case, it was considered preferable to describe the culture-specific cultural code in the form of a lexical utterance.

According to K.Musaev, the phraseological composition of each language reflects social-historical events, moral and spiritual-cultural norms, spiritual states, religious notions, national traditions and customs related to the life of the people⁷⁶. Linguistic and extralinguistic circumstances should also be taken into account when translating SPhUs are directly related to the specific traditions, customs, culture, history and geography of the people. Nevertheless, in our translation text, we also encountered lines created by literal translation. In our opinion, in fiction translation, only geographical names, religious concepts, historical terms and expressions are characterised by literal translation.

In Uzbek people, fate and labour are also expressed by the somatism of **forehead**. The question arises: what is the best way to translate such lexeme expressions into English and Russian, and in general into other languages? In such cases, it would be right to refer to the concepts of “equivalence” and “adequacy”. Originality: *Peshonamizga bitgani shu bo‘lsa, qandoq qilaylik, oyi!* English translation: *This is our fate, Mother,...* National identity is expressed through national-cultural codes, and a high degree of skill is required of the translator. Nevertheless, the translator has translated the above sentences correctly.

When we talk about laughter, we often think of such somatisms as “mouth”, “lips” and “teeth”. However, in the phraseological stock of the Uzbek language we see that it is expressed by a completely different semantic sound. **Original text:** *Ra‘no dadasini uzog‘latib, boshini ko‘tardi, onasig‘a o‘pka aralash kulib qaradi.*⁷⁷... **Translation into Russian:** *Рано подняла голову и посмотрела на мать с шутливым упреком*⁷⁸... We can also see that in our next example an adequate translation was obtained, although, despite being expressed by a single lexeme, the translator used equivalent and alternative translations. Most scholars recommend studying phraseological units frequently occurring in literary works in the target language, based on the following three principles⁷⁹: full correspondence (adequacy); partial correspondence (compatibility); incompatibility (incompatibility).

The main feature of artistic translation stems from the artistic function of language. In a work of art, language becomes an aesthetic phenomenon and a fact of art. The language of a literary work is a separate element of “artistic reality”. When translating, there is a process of transferring the artistic meaning of a given figurative and expressive language to the figurative and expressive basis of another language,

⁷⁵ Night and day. Fort, Christopher. – Boston.: Academy Study Press, 2020 – P. 78 . (Series: Central Asian literatures in translation)

⁷⁶ Musayev Q. Tarjima nazariyasi asoslari. – Toshkent: Fan, 2005. B. 238.

⁷⁷ Qodiriy, Abdulla. Mehrobdan chayon: roman/ A.Qodiriy. – Toshkent: Yoshlar nashriyot uyi, 2019. – B.28.

⁷⁸ Бать Л., Смирнова В. Скорпион из алтаря. Государственное издательство художественной литературы УЗССР. – Ташкент, 1961. – С. 69.

⁷⁹ Федоров А. В. Введение в теорию перевода. – 2-е изд., перераб. – М.: Изд-во лит. на иностр. яз., 1958. – С. 247.

re-expression of the image through the image. Thus, the translator perceives the process of artistic comprehension of events in the work in a new way. Based on the requirements of modern translation, the translator must recreate the unity of form and content of the original as an artistic work, preserving its national and individual characteristics.

CONCLUSION

1. It was established that there are fewer phrasebooks in Russian-English and English-Russian than in English-Uzbek and Uzbek-English. The lack of dictionaries for direct translation from English to Uzbek leads to an increase in indirect translation, which facilitates translation through Russian culture.

2. In our study, we divided somatic phraseological units (SPU) into 16 categories using the “cultural code” method. Within the most frequently occurring somatic codes, we identified the “somatic-zoomorphic” and “somatic-action” groups.

3. Statistical analysis revealed that somatisms related to the *hand/arm* form **875** idioms in English, while somatisms related to the *hand* form **313** idioms in Russian. In contrast, somatic expressions with a heart component account for **840** idioms in Uzbek. It can be noted that the *heart* lexeme is a semi-productive somaticism among Uzbek phraseological units.

4. According to the analysis conducted in the section on phraseological dictionaries, somatic phraseological units account for 14-49% of the total phraseological fund in the English language, and in the dictionaries of A.V. Kunitina, there are 3,783. In the Russian language, this figure is even higher: of the 1,946 idiomatic expressions, 1,186 (60.9%) are idioms with a somatic component. In Uzbek, 1663 out of 2952 (56.8%) of the 2952 idioms are somatic idioms. These data suggest that in all three languages, somatic components form the core of the idiomatic system.

5. In the context of the linguistic and cultural translation of somatic idioms, the relevant methods were described and recommendations were developed. It was found that lexical and analog methods were predominantly used when translating somatic expressions from English and Russian literature into Uzbek.

6. The inability to translate Uzbek folk sayings into English and Russian leads to a weakening of the artistic and aesthetic impact of the poetic text. In our study, we analysed methods of translating English proverbs from the original language into Russian and Uzbek, and found that alternative translations are the most effective method, followed by equivalent translations. The differences between proverbs and sayings in three languages belonging to different language families reflect the mentality, culture, values, customs and traditions of these peoples.

7. Somaticisms are characterised by the use of various artistic and stylistic devices in Anglo-Uzbek, Anglo-Russian and Russian-Uzbek proverbs. The proverbs and sayings with a somatic component were analysed based on 20 semantic groups.

8. Direct translation from English into Uzbek is unavailable to native Uzbek speakers, so most Uzbek works translated into Russian are those translated from

English. This has led to a lack of knowledge about the Uzbek artistic heritage through Russian culture and an absence of development of the direct translation method due to its limitations as a type of indirect translation.

9. Despite the many similarities between language and culture, there are also many distinctive features. In particular, somatic idioms in Uzbek national culture differ significantly from those in other languages in terms of their connotative colouring in literary translations.

10. A statistical analysis of somatic idioms was conducted based on idiom dictionaries and literary texts in English, Russian and Uzbek. The results showed that 3,783 somatic idioms were identified in English dictionaries, 2,170 in Russian dictionaries, and 2,952 in Uzbek dictionaries.

11. A comparative analysis of the lexical-semantic content showed that in all three languages, some somatic components occupy a stable leading position. In particular, the somatisms “hand”, “head”, “eye” and “heart” are the most frequently occurring units in English, Russian and Uzbek. In the English language, the components “hand” (875) and “eye” (413), and in Russian, the dominant components are “hand” (313) and “head” (278), and in Uzbek, “heart/heart/soul/heart” (840) and “eye” (380). It has been shown that this situation is based on universal cognitive mechanisms for perceiving the world through the human body.

12. A statistical analysis based on a corpus of proverbs also confirmed the high activity of somatic components. According to an analysis of over 1,800 proverbs, the most active somatic units in English proverbs were hand (3.2%) and eye (2.4%), in Russian proverbs hand (4.2%) and mind (4.1%), and in Uzbek proverbs heart/heart/dil/kalb (10.6%) and head (6.16%). In particular, the high percentage of heart-related expressions in Uzbek proverbs suggests that emotionality and internal experiences are prioritised in national thinking.

13. The analysis of the proverbial material also confirmed the high activity of somatic units. More than 5,484 proverbs in English, Russian and Uzbek were analysed. The proverbs containing somatic phraseological units were analysed. The number of somatisms was determined and their percentage distribution was calculated. The analysis showed that the proverbs were translated using: 1) free translation; 2) equivalent translation; 3) descriptive interpretation; 4) cultural adaptation.

14. Statistical analysis showed that the most common somatisms in English, Russian and Uzbek are those related to the hand, head, eye and heart. In the English language, the most common idioms are those related to the hand (875 units), while in the Russian language, components of the *hand* and *mind* (intelligence) are more prevalent. In the Uzbek language, the absolute majority are somatisms related to the heart/soul/tongue, which is explained by the particular understanding of emotions and internal experiences in the national mentality.

15. The analysis of literary text translations revealed that, when translating somatic idioms, lexicological equivalence is not the only important factor; linguistic and cultural compatibility, connotative meaning, stylistic impact and the preservation of national colour are also crucial. The study analysed the possibilities

of equivalent, alternative, calque, descriptive and figurative translation methods and scientifically substantiated the need to consider the genre of the text, the cultural context and the communicative situation when using them. The existence of adequate and inadequate translation situations showed that the process of literary translation is complex and multifactorial.

16. The analysis of literary translations revealed that, in the translation of somatic phrasemes, lexicological equivalence is not the only factor; linguistic and cultural compatibility, connotative meaning, stylistic impact and the preservation of cultural identity are also important.

**НАУЧНЫЙ СОВЕТ DSc.03/2025.27.12.Fil.10.05
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

БАТИРХАНОВА МАДИНА ОЙБЕКОВНА

**ЛЕКСИКОГРАФИЧЕСКИЕ, ЛИНГВОКУЛЬТУРНЫЕ И
ПЕРЕВОДЧЕСКИЕ ПРОБЛЕМЫ СОМАТИЧЕСКИХ
ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В АНГЛИЙСКОМ, РУССКОМ И
УЗБЕКСКОМ ЯЗЫКАХ**

10.00.13 – Сравнительная и сопоставительная лингвистика

АВТОРЕФЕРАТ

диссертации на соискание ученой степени доктора ФИЛОЛОГИЧЕСКИХ наук (DSc)

Фергана – 2026

Тема диссертации доктора наук (DSc) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером B2026.1.DSc/Fil937

Диссертация выполнена в Ферганском государственном университете.

Автореферат диссертации на трех языках (узбекском, английском, русском, (резюме)) размещен на веб-странице Научного совета (www.fdu.uz) и на информационно-образовательном портале «Ziynet» (www.ziynet.uz).

Научный руководитель:

Хашимова Дилдора Мадаминовна
доктор филол.наук, профессор

Официальные оппоненты:

Саримсоков Хуршид Абдумаликович
доктор филологических наук, доцент

Маматов Абдугофур Ешанкулович
доктор филологических наук, профессор

Джораева Бибиш Мухсиновна
доктор филологических наук, профессор

Ведущая организация:

**Андижанский государственный институт
иностранных языков**

Защита диссертации состоится «24» 09 2026 года в «9:00» часов на заседании Научного совета DSc.03/2025.27.12.Fil.10.05 при Ферганском государственном университете (Адрес: 150100, г. Фергана, ул. Б.Маргиланий, дом 105. Тел.: (99873) 244-57-82; Факс: (99873) 244-44-02; Web-site: (www.fdu.uz); e-mail: fardu_info@umail.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирован за номером 822). (Адрес: 150100, г. Фергана, ул. Мураббийлар, дом 19. Тел.: (99873) 244-44-02; Факс: (99873) 244-44-93;

Автореферат диссертации разослан «10» 09 2026 года

(Протокола регистрации № 44 от «10» 09 2026 года).



М.Ю.Мамажонов
Председатель научного совета по
присуждению ученых степеней, д.ф.н.,
профессор

А.И.Саминов
Ученый секретарь научного совета по
присуждению ученых степеней,
д. ф.ф.н.(PhD)

М.Т.Абдулаттоев
Председатель научного семинара при
научном совете по присуждению
ученых степеней, д.ф.н., профессор

ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Целью исследования является раскрытие лексикографических и лингвокультурологических аспектов соматических фразеологических единиц на примере английского, русского и узбекского языков, а также выявление лексической, национально-культурной, денотативно-коннотативной и концептуальной природы данных единиц в переводах и разработка рекомендаций.

Задачи исследования:

обобщение теоретических взглядов на фразеологизмы с соматическим компонентом в узбекском, русском и английском языках и обоснование методов перевода на основе лексикографической и лингвокультурной методологии;

выявление лингвокультурных аспектов соматических фразеологических единиц на основе лексикографических источников;

научное определение соматических фразеологических единиц в узбекском, русском и английском языках на основе национальных «культурных кодов»;

лингвокультурный анализ и лексическая группировка соматических фразеологических единиц на основе пословиц и поговорок;

анализ репрезентации культурных кодов при переводе частей тела в литературных произведениях из разных культурных сред и предложение вариантов перевода;

научное обоснование адекватного перевода историко-религиозных особенностей конкретного произведения в рамках художественных средств представления.

Научная новизна исследования заключается в следующем:

были выявлены изоморфные и алломорфные признаки в лексико-семантической системе соматических фразеологических единиц в узбекском, русском и английском языках, обоснована их семантическая группировка на основе статистических показателей, а также установлена функционально-семантическая роль соматических компонентов в формировании фразеологического значения;

были определены лексико-семантические свойства соматических фразеологических единиц в узбекском, русском и английском языках определяются на основе сравнительно-типологического подхода, роли названий частей тела в соматических фразеологических единицах в национальной концептуальной системе, их роли в создании образа и их функциональных возможностей в выражении культурных кодов, а также на основе научных и теоретических результатов об их лингвистической и культурной природе;

были определены на основе материалов корпуса фразеологических словарей статистико-количественные параметры соматических фразеологизмов, эмпирически подтверждено существование 3783 соматических фразеологических единиц в английском языке, 2170 в русском и 2952 в узбекском, проведено сравнение функциональной активности, частоты использования и дистрибутивных характеристик этих единиц на основе статистического анализа, а также доказаны лингвистические и

культурные основы их межъязыковых сходств и различий;

в процессе перевода классифицированы особенности «культурных кодов» фразеологизмов в английском, русском и узбекском языках, определяется функциональная эффективность переводческих методов как *калька, полной эквивалентности, частичной эквивалентности, аналог, описательный* и образности при переводе с английского на русский и узбекский языки, что доказывает центральное положение соматизмов, таких как *голова, глаз, рука, сердце*, в выражении национально-культурных концепций;

определены на основе материала, включающего более 5484 пословиц на английском, русском и узбекском языках, статистически определена высокая активность соматических единиц в паремиологической системе, установлено количество пословиц, в которых участвовали соматические фразеологические единицы, и их процентное распределение; также научно доказана эффективность использования методов *свободного метода, эквивалентного перевода* и *описательного метода* и культурной адаптации при переводе этих паремиологических единиц;

в результате анализа перевода литературных текстов научно доказано, что решающими факторами при переводе соматических фразеологических единиц являются не только лексическая эквивалентность, но и *лингвокультурная совместимость, коннотативное значение, стилистическая нагрузка* и *сохранение национального колорита*. Проведен сравнительный анализ функциональных возможностей эквивалентных, альтернативных, кальковых, описательных и образных методов перевода этих единиц, а также научно обоснована необходимость учета жанра текста, культурного контекста и коммуникативной ситуации при их применении.

Внедрение результатов исследования. На основе теоретического и практического заключения, рекомендаций и разработок, разработанных в исследовании:

В ходе практического проекта ПЗ-2020042022 по созданию лингводидактической электронной платформы для тюркских языков, выполненного в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в 2021-2023 годах (справка Ташкентского государственного университета узбекского языка и литературы № 01/4-4167 от 12 сентября 2025 г.), были выявлены изоморфные и алломорфные особенности лексико-семантической системы соматических фразеологических единиц в узбекском, русском и английском языках, обоснована их семантическая группировка на основе статистических показателей, а выводы о функционально-семантических особенностях соматических компонентов в формировании фразеологического значения. В результате, согласно анализу диссертации, она послужила научно-практическим ресурсом при анализе вопросов поиска и внедрения нестандартных (творческих) решений в преподавании в системе высшего образования, включая использование электронных словарей в системе преподавания иностранных языков;

На основе материалов корпуса фразеологических словарей были определены статистико-количественные параметры соматических фразеологизмов, эмпирически подтверждено существование 3783 соматических фразеологических единиц в английском языке, 2170 в русском и 2952 в узбекском, проанализированы функциональная активность, частота использования и дистрибутивные характеристики этих единиц, а также использованы научные выводы и рекомендации по лингвистическим и культурным основам межъязыковых сходств и различий в грантовом проекте АМ–ФЗ–201908172 «Создание учебного корпуса узбекского языка», реализованном в 2020–2023 годах (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои № 01/4-980 от 17 марта 2025 г.). На основе результатов диссертации необходимо обратить внимание на языковую и культурную адаптацию, национально-культурные, религиозные и речевые этикетные единицы, проявляющиеся в использовании лексико-семантических, коннотативных, стилистических и лингвокультурологических трансформаций; взгляды на наличие национального колорита, адекватность и неадекватность перевода оригинальных текстов, послуживших основой для создания учебных словарей и эффективной организации теоретико-практической работы, направленной на развитие образования и культуры;

В практическом проекте ФЗ-201912099 «Создание веб-сайта и мультимедийных продуктов узбекского фольклора на узбекском и английском языках», выполненном в Наманганском государственном университете в 2020-2023 годах (справка Наманганского государственного университета № 099-1/25 от 26 марта 2025 г.), были систематически классифицированы «культурные коды» фразеологизмов в английском, русском и узбекском языках, определена функциональная эффективность стратегий перевода с английского на русский и узбекский языки: кальки, полностью эквивалентного, частично эквивалентного, альтернативного, образного и образного, а также использованы выводы и результаты по выражению национально-культурных концепций соматизмов, таких как голова, глаз, рука, сердце.

На основе материала, включающего более 5484 пословиц на английском, русском и узбекском языках, статистически определена высокая активность соматических единиц в паремиологической системе, установлено количество пословиц, в которых участвовали соматические фразеологические единицы, и их процентное распределение; также в практическом проекте ПФ-201912258 «Создание многоязычной (узбекский, русский, английский) электронной платформы узбекской литературы», реализуемом в Ташкентском государственном университете узбекского языка и литературы им. Алишера Навои в 2021-2023 годах (справка Ташкентского государственного университета узбекского языка и литературы № 01/4-4165 от 12 сентября 2025 г.), были применены теоретические взгляды, основанные на анализе лексикографических источников, статистическом анализе содержания словарей и соматических фразеологических единиц.

В результате анализа перевода литературных текстов было установлено, что решающими факторами при переводе соматических фразеологических единиц являются не только лексическая эквивалентность, но и лингвокультурная совместимость, коннотативное значение, стилистическая нагрузка и сохранение национального колорита. В рамках фундаментального проекта ИИ-201704 «Оценка квалификации выпускников общеобразовательных учебных заведений по предмету родного языка (узбекского языка) и разработка системы тестирования по 14 предметам», реализованного в 2023-2024 годах на основании распоряжения министра народного образования № 156 от 18 мая 2023 г. был проведен сравнительный анализ функциональных возможностей эквивалентного, альтернативного, калькового, описательного и образного методов перевода данных единиц, а также использованы выводы о жанре текста, культурном контексте и коммуникативной ситуации при их применении (справка Национального научно-исследовательского института повышения квалификации и обучение педагогов новым методикам, № 03-16-09-990 от 10 сентября 2025 г.) В результате были разработаны научно обоснованные критерии сохранения национального колорита переведенных литературных текстов, определения адекватности перевода и оценки случаев неадекватности в рамках разработанных в рамках проекта оценочных и контрольных заданий, а также повышено методологическое качество контрольных материалов и уровень надежности оценки.

Апробация результатов исследования. Результаты исследования обсуждались в докладах на 5, в том числе на 2 международных и 3 республиканских научно-практических конференциях.

Публикация результатов исследования. По теме диссертации опубликовано 27 научных работ, в том числе 1 монография, а также 21 статьи в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных результатов докторских диссертаций, в том числе в 16 республиканских и 5 зарубежных журналах, входящих в перечень международных баз данных.

Структура и объем диссертации. Диссертация состоит из введения, четырех глав, заключения, списка использованной литературы и приложения. Общий объем диссертации составляет 322 страниц, без списка литературы и приложений 240 страниц.

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

I bo'lim (I часть; part I)

1. Batirxanova M. Ўзбек, рус ва инглиз тиллардаги соматик фразеологик бирликлар таржимасининг лингвوماданий ва прагматик хусусиятлари. Monografiya, ISBN- 978-9910-653-34-6, Farg'ona: FDU "Nusxa ko'paytirish bo'limi", 2024. – 128 bet. <https://unilibrary.uz/monograph/742765>

2. Batirxanova M. Somatik frazeologik birliklar tadqiqida "Madaniy kodlar". "FarDU. Ilmiy xabarlar" ilmiy jurnali. – Farg'ona, 2022y. №5. – B. 201-202. (10.00.00, №20). <https://journal.fdu.uz/main/article/4520>

3. Batirxanova M. Ўзбек, рус ва инглиз тиллардаги соматик фразеологик бирликларнинг ўзига хос хусусиятлари // "SCIENCE AND INNOVATION" International Scientific Journal. – 2022: IF: 8.2 | ISSN: 2181-3337. P. 997-1001. <https://scientists.uz/view?id=1814>

4. Batirxanova M. Badiiy asarlardagi somatik frazeologik birliklar tarjimasining kommunikativ-pragmatik xususiyatlari // "FarDU. Ilmiy xabarlar". – Farg'ona. Dekabr, 2023y. №6. B. 391-394. (10.00.00, №20). <https://journal.fdu.uz/main/article/3659>

5. Batirxanova M. Translation issues of proverbs in different languages // TAMADDUN NURI / The light of civilization – 2025-yil, №5 (68). B.44-47. (10.00.00, № 9.347). https://www.researchgate.net/publication/392780201_TRANSLATION_ISSUES_OF_PROVERBS_IN_DIFFERENT_LANGUAGESPROBLEMY_PEREVODA_P OSLOVIC NA RAZNYE AZYKIMAQOLLARNING TURLI TILLARGA TA RJIMA MUAMMOLARI

6. Batirxanova M. Lexicographic analysis of somatisms in different languages // FarDU. Ilmiy xabarlar. – Farg'ona. Dekabr, 2024y. №3. B. 577-581. (10.00.00, №20). <https://journal.fdu.uz/main/article/2999>

7. Batirxanova M. Сопоставительный анализ перевода фразеологических единиц в английском, русском и узбекском переводах // "O'zMU ilmiy xabarlar" Ijtimoiy gumanitar fanlar turkumi. – Toshkent, 2024. [1/3] ISSN 2181-7324. B. 294-297. (10.00.00, №15). https://www.researchgate.net/publication/381287288_SOPOSTAVITELNYJ_ANALIZ_PEREVODA_FRAZEOLIGESKIH_EDINIC_V_ANGLIJSKOM_RUS_SKOM_I_UZBEKSKOM_PEREVODAH

8. Batirxanova M. 'Cultural codes' of somatic phraseological expressions and their lexicographic interpretation // "O'zMU ilmiy xabarlar" Ijtimoiy gumanitar fanlar turkumi. – Toshkent, 2025, [1/5] ISSN 2181-7324, B.228-230. (10.00.00, №15). https://www.researchgate.net/publication/392711869_'CULTURAL_CODES'_OF_SOMATIC_PHRASEOLOGICAL_EXPRESSIONS_AND_THEIR_LEXICOGRAPHIC_INTERPRETATIONKULTURNYE_KODY_SOMATICESKIH_FRAZE

OLOGICESKIH VYRAZENIJ I IH LEKSIKOGRAFICESKAA INTERPRET ACIASOMATIK FRAZEOL

9. Batirxanova M. Badiiy asarlardagi somatik frazeologik birliklar tarjimasida pragmatik muvofiqlik va nomuvofiqlik //NamDU “Ilmiy Axborotnomasi”. Namangan 3/2024. B.228-230. (10.00.00, №26).
https://www.researchgate.net/publication/381290043_BADIY_ASARLARDAGI_SOMATIK_FRAZEOLGIK_BIRLIKLAR_TARJIMASIDA_PRAGMATIK_M_UVOFIQLIK_VA_NOMUVOFIQLIK

10. Batirxanova M. Соматические культурные коды в изучении английских, русских и узбекских фразеологизмов // SCIENCEPROBLEMS.UZ-Ижтимоий-гуманитар фанларнинг долзарб муаммолари журнали. – Toshkent, 2024, № 344. В. 235-244. (10.00.00 – Filologiya fanlari bo'yicha milliy ilmiy nashr sifatida kiritilgan. OAKning rasmiy ro'yxatida jurnal aynan 10.00.00 yo'nalishi ostida ko'rsatilgan)
https://www.academia.edu/123895137/_Elektromagnetizm_Bo_Limini_O_Qitishda_Amaliy_Mashg_Ulotlarning_Ahamiyati

11. Batirxanova M. Component analysis of somatic phraseologisms in English fiction //SCIENCEPROBLEMS.UZ-Ижтимоий-гуманитар фанларнинг долзарб муаммолари журнали. № 5 (4) – 2025. В. 277-28. (10.00.00 – Filologiya fanlari bo'yicha milliy ilmiy nashr sifatida kiritilgan. OAKning rasmiy ro'yxatida jurnal aynan 10.00.00 yo'nalishi ostida ko'rsatilgan).
https://www.researchgate.net/publication/390918565_COMPONENT_ANALYSIS_OF_SOMATIC_PHRASEOLOGISMS_IN_ENGLISH_FICTION
KOMPONENT NYJ ANALIZ SOMATICESKIH FRAZEOLGIZMOV V ANGLIJSKOJ HU DOZESTVENNOJ PROZEINGLIZ TILIDA SOMATIK FRAZEOLGIK BIR LIKLARNING KOMPONEN

12. Batirxanova M. The role of somatisms in lexicography // “Turkiy filologiya masalalari” mavzusida o'tkazilgan xalqaro ilmiy-amaliy konferensiya. (2025-yil, 21-may) B.110-113.
https://conf.ilmfdu.uz/api/files/conferences/62/documents/proceedings_collection_9e818b81b945.pdf?preview=1&download_name=TO%27PLAM_TIL%202025%20TAYYOR%2026.05.2025%20oxirgisi%20.pdf

13. Batirxanova M. Somatic terms in Russian // FAN VA INNOVATSIYA mavzusida o'tkazilgan Angren universitetida 2023 yilning dekabr oyida o'tkazilgan Respublika konferensiya. Toshkent, “Fan ziyosi” nashriyoti, 2024-yil. В. 352-355.
https://conf.ilmfdu.uz/api/files/conferences/89/documents/proceedings_collection_5d6f78691756.pdf?preview=1&download_name=FAN%20VA%20INNO.%D0%90%D0%BD%D0%B3%D1%80%D0%B5%D0%BD.352bet%20%282%29.pdf

14. Batirxanova M. Понятие «соматизм» в лингвистике. Соматизм как компонент фразеологической единицы // “International Scientific Research Conference” International scientific research conference - Minsk, Belarus. December 19, №19. 2023. 39-44pp.
https://conf.ilmfdu.uz/api/files/conferences/90/documents/proceedings_collection

[2daa08e2df51.pdf?preview=1&download_name=Belarus%2C_Int_Conf_2023_page39-43.pdf](https://www.in-academy.uz/index.php/ZDIF/article/view/13622)

15. Batirxanova M. The ways of translating somatic phraseologisms // “Zamonaviy dunyoda ijtimoiy fanlar: Nazariy va amaliy izlanishlar” Respublika ilmiy, masofaviy, onlayn konferensiya. Dekabr 27, 2023. B. 12-14. <https://www.in-academy.uz/index.php/ZDIF/article/view/13622>

II bo‘lim (part II; II часть)

16. Batirxanova M. Лексикографические принципы соматических фразеологизмов // “Zamonaviy dunyoda innovatsion tadqiqotlar: Nazariya va amaliyot” nomli ilmiy, masofaviy, onlayn konferensiya. “Innovative Academy” RCJ. May, 7 2024. B. 7-9. <https://www.in-academy.uz/index.php/ZDIT/issue/view/530>

17. Batirxanova M. Madaniy kodlar orqali somatizmlarning pragmatik tadqiqi // “Til va Adabiyot” Ilmiy-metodik elektron jurnal – Хоразм, 2024, №7. – B.70-72. (10.00.00, №9). https://tilvaadabiyot.uz/f/7-son_2024-yil_til_va_adabiyotuz.pdf

18. Batirxanova M. Linguocultural analysis of somatic phraseologisms in proverbs // “FarDU. Ilmiy xabarlar” ilmiy jurnalida – Farg‘ona, 2025, №2. B. 233-237. (10.00.00, №20). <https://journal.fdu.uz/main/article/1366>

19. Batirxanova M. Somatik frazeologizmlar tarjimasidagi o‘ziga xos xususiyatlar // “ILM SARCHASHMALARI” Ilmiy-nazariy, metodik jurnal. – Urganch, 2024y. №4. B. 152-156. (10.00.00, №3). https://ilmsarchashmalari.urdu.uz/user-media/issues_files/2024-4.pdf

20. Batirxanova M. Somatic Phraseological Units and Their Research on Linguistic Specificity // Central Asian Journal of Literature, Philosophy, and Culture Volume: 05 Issue: 06 | November 2024 ISSN: 2660-6828. 2024, 5(6), P.231-237. IF: 11.43. <https://cajipc.casjournal.org/index.php/CAJLPC/article/view/1204/1284>

21. Batirxanova M. Linguocultural properties of somatic phraseological expressions // Central Asian Journal of Literature, Philosophy, and Culture. Volume: 05 Issue: 06 | November 2024 ISSN: 2660-6828, 2024, 5(6), P.263-269. IF: 11.43. <https://cajipc.casjournal.org/index.php/CAJLPC/article/view/1210>

22. Batirxanova M. The Role of Somatic Phraseology in the Development of the Field of Lexicology // Central Asian Journal of Literature, Philosophy, and Culture. Volume: 05 Issue: 06 | November 2024 ISSN: 2660-6828, 2024, 5(6), 244-249. IF: 11.43. <https://cajipc.casjournal.org/index.php/CAJLPC/article/view/1207>

23. Batirxanova M. Соматизмларнинг бадиий асардаги қиёсий таҳлили // “SCIENCE AND INNOVATION” International Scientific Journal. (UIF: 8.2) xalqaro ilmiy jurnali 6-sonida chop etilgan. VOLUME 1 ISSUE 6 UIF-2022: 8.2 | ISSN: 2181-3337. 2022y, October 14.- P.994-996. <https://scientists.uz/view?id=1805>

24. Batirxanova M. Somatik frazeologik birliklar tahlili va ularning o‘rganilish tarixi // “Buxoro davlat universiteti ilmiy axboroti” ilmiy-nazariy jurnalida. – Buxoro, 2024 №3. B. 10-16. (10.00.00, №1). <https://buxdu.uz/32-buxoro-davlat-universiteti-ilmiy-axboroti/131/131-buxoro-davlat-universiteti-ilmiy->

[axboroti/?page=16](#)

https://buxdu.uz/media/jurnallar/ilmiy_axborot/ilmiy_axborot_3_son_2024_2.pdf

25. Batirxanova M. Badiiy asarlardagi somatik frazeologik birliklar tarjimasining kommunikativ-pragmatik xususiyatlari // “QarDU xabarlarlari” ilmiy-nazariy, uslubiy jurnal. Qarshi davlat universiteti. Qarshi, 2024 (2) 1. B.108-113. (10.00.00. OAK Rayosatining 2021-yil 31-martdagi 295/6-son qarori).
https://qarshidu.uz/source/Ilmiy%20jurnal/PDF/2024/QarDU_xabarlarlari_2024_2_1_Ijtimoiy_gumanitar_fan_201_07_2024.pdf

26. Batirxanova M. Somatizmlarning badiiy asardagi qiyosiy tahlili // “Xorazm Ma'mun Akademiyasi Axborotnomasi”. Ilmiy xabarlar jurnalida. – Xiva, Dekabr, 2023-12/5. B. 150-152. (10.00.00. №21).
https://mamun.uz/uz/bulletin/archive/2023/12_5

27. Batirxanova M. Somatic Phraseological Phrases in Lexicography // Central Asian Journal of Literature, Philosophy, and Culture. Volume: 05 Issue: 06 | November 2024 ISSN: 2660-6828, 2024, 5(6), 250-256. IF: 11.43.
<https://cajlp.casjournal.org/index.php/CAJLPC/article/view/1208>

Avtoreferat Farg‘ona davlat universiteti
FARDU LINGVOPRO MCHJ da tahrirdan o‘tkazildi.

Bosishga ruxsat etildi: 2026-y. Nashriyot bosma tabog‘i – 5,25
Shartli bosma tabog‘i – 2,6. Bichimi 84x108 1/16. Adadi 50.
«Poligraf Super Servis» MCHJ
150114, Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi 2-uy.

