**QARSHI DAVLAT UNIVERSITETI HUZURIDAGI
ILMIY DARAJALAR BERUVCHI
DSc.03/2025.27.12.Fil.11.05 RAQAMLI ILMIY KENGASH**

QARSHI DAVLAT UNIVERSITETI

EGAMBERDIYEVA YULDUZ BAHODIR QIZI

PAREMIOLOGIK MATNLARDA ZOONIMIK KOMPONENTLI TIL BIRLIKLARINING LINGVOKOGNITIV HAMDA LINGVOPRAGMATIK TAHLILI
(ingliz va o‘zbek tillari misolida)

10.00.13 – Qiyosiy va chog‘ishtirma tilshunoslik

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

Qarshi – 2026

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

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida so‘nggi yillarda zoonimik komponentli lisoniy birliklarni, xususan, paremiologik matnlardagi shunday til birliklarini lingvokognitiv va lingvopragmatik yondashuv asosida kompleks tahlil qilish ularning mohiyatini chuqurroq ochib berishga imkon yaratmoqda. Ingliz va o‘zbek tillaridagi zoonimik komponentli paremiologik birliklarining turli madaniyatlarda o‘xshash va farqli xususiyatlarining qanday ifodalanishi katta qiziqish uyg‘otadi. Shu boisdan zoonimik komponentli lisoniy birliklarni aniqlashda nazariy-metodologik asos bo‘lib xizmat qiladigan lingvokognitiv va lingvopragmatik jihatlarini yoritish muhim ahamiyat kasb etmoqda.

Dunyo tilshunosligida leksik birliklarning semantik, kognitiv va pragmatik jihatdan o‘rganilishiga bag‘ishlangan tadqiqotlarga alohida e’tibor qaratilmoqda. Xususan, ingliz, o‘zbek va boshqa tillardagi zoonimik leksika, ya’ni hayvon nomlari bilan bog‘liq lisoniy birliklarni antropotsentrik tamoyil asosida tadqiq etish hamda ularni chog‘ishtirma aspektda tahlil qilish mazkur yo‘nalishdagi ilmiy bilimlarni boyitadi. Paremiologik matnlar, xususan, maqol va matallar ko‘pincha bilvosita ma’no ifodalash, nasihat qilish, baho berish kabi pragmatik vazifalarni bajaradi. Zoonimik komponentlar esa ushbu vazifalarni kuchaytirib, nutqning ta’sirchanligini oshiradi. Lingvopragmatik yondashuv til va tafakkur munosabatlarini ijtimoiy omillar hamda kontekstual sharoitlarda tahlil qilish uchun muhim nazariy asos bo‘lib xizmat qiladi. Bu yondashuvga ko‘ra, til shunchaki strukturalar majmuyi emas, balki u mavjud bo‘lgan ijtimoiy muhit bilan uzviy bog‘langan tizimdir. Vaziyatga xos jarayonlar hamda madaniy omillar ma’noning shakllanishi va anglanishida muhim rol o‘ynaydi. Ushbu qarash pragmatika tamoyillariga hamohang bo‘lib, kontekst ma’noni to‘laqonli anglashni ta’minlashini ko‘rsatadi. Mazkur masalalarni tadqiq etish tilning lingvistik merosini asrab-avaylashda muhim ahamiyat kasb etadi va zoonimik komponentli paremiologik birliklarni tadqiq etish zaruratini yanada kuchaytiradi.

Respublikamizda so‘nggi yillarda chet tillarni o‘rganish, ona tilimizni rivojlantirishga katta ahamiyat berilmoqda. “O‘zbek tilining beqiyos imkoniyatlarini yuzaga chiqarish, uning jahon miqyosida nufuzi va jozibadorligini oshirish uchun hali oldimizda ko‘plab vazifalar turibdi”[1]. Ushbu vazifalar qatorida milliy tilimizning sofligini ta’minlash, uning ichki leksik-semantik boyligini ilmiy asosda tadqiq etish va jahon tilshunosligi kontekstida munosib o‘rin egallashini ta’minlash muhim vazifalardan sanaladi. Zoonimik birliklar ishtirok etgan maqol va matallar xalqning ko‘p asrlik turmush tajribasi, dunyoqarashi, axloqiy-estetik qarashlari hamda tabiat bilan o‘zaro munosabatini aks ettiruvchi noyob lingvomadaniy hodisa hisoblanadi. Zoonimik paremiyalarni boshqa tillar (xususan, ingliz, rus yoki turkiy tillar) materiallari bilan qiyosiy-tipologik jihatdan tadqiq etish alohida dolzarblikka ega. Bunday tahlil, bir tomondan, o‘zbek tiliga xos milliy-madaniy o‘ziga xoslikni, ikkinchi tomondan esa turli xalqlar tilshunosligidagi umuminsoniy

[1] Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Ўзбекистон халқига байрам табриги / Халқ сўзи. 2024 йил 22 октябрь. № 215.

va universal jihatlarni aniqlash imkonini beradi. Shuningdek, zoonimik komponentli maqol va matallarni chuqur va tizimli tadqiq etish xalqaro muloqot maydonida o‘zbek tilining mavqeyini mustahkamlashga, milliy badiiy adabiyotimiz namunalarini jahon kitobxoniga to‘laqonli va aniq yetkazishga zamin yaratadi. Demak, mazkur masala nafaqat nazariy tilshunoslik, balki madaniyatlararo muloqot nuqtayi nazaridan ham dolzarb ilmiy-amaliy ahamiyatga ega.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF–5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2020-yil 6-noyabrdagi PF–6108-sonli “O‘zbekistonning yangi taraqqiyot davrida ta’lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to‘g‘risida”, 2022-yil 28-yanvardagi PF–60-son “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”, 2023-yil 11-sentabrdagi PF–158-son “O‘zbekiston – 2030” strategiyasi to‘g‘risida”gi farmonlari, 2021-yil 19-maydagi PQ–5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”, 2021-yil 19-maydagi 312-son “Xorijiy tillarni o‘rganishni ommalashtirishni samarali tashkil etish chora-tadbirlari to‘g‘risida”, 2022-yil 19-yanvardagi 34-sonli “Xorijiy tillarni o‘rganishni takomillashtirish bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”, 2023-yil 20-apreldagi PQ–128-son “Ilmiy-metodik va tadqiqot ishlari sifatini oshirish orqali ta’lim tizimini kompleks rivojlantirishni jadallashtirish bo‘yicha chora-tadbirlar to‘g‘risida”, 2024-yil 05-yanvardagi PQ–54-son “Ta’lim sohasidagi islohotlarni jadallashtirish bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”gi qarorlari hamda tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida til va tafakkur o‘rtasidagi murakkab munosabat kognitiv fanlar, lingvistika va falsafa doirasida chuqur ilmiy tadqiqotlarning asosiy obyekti hisoblanadi. Dastlab Suqrot, keyinchalik Aflotun, shuningdek, Arastu har bir tushuncha muayyan g‘oyaning ifodasi ekanini nazariy jihatdan ta’kidlaganlar[2]. Til va tafakkur masalalari, paremiologik matnlar hamda zoonimik birliklar xususida xorijiy olimlardan J. Ostin, G. Grays, J. Lakoff, M. Jonson, J. Serl, M. Merli-Ponti, S. Sloman, B. Lov, V. An, J. Fokonner, L. Talmi, M. Haliday, K. Froxlichova, R. Lengeker, A.Yang[3]; rus olimlaridan N. Dmitriyev, O. Trubachyov, A. Sherbak, G. Gers,

[2] Сократ / Фрэнсис Бэкон / Рене Декарт / Иммануил Кант / Георг Гегель и другие. Мышление. Что о нем думают философы.– Москва: Изд-во АСТ, 2023. – 190 с.; Платон. Избранные произведения. Том 1. – Москва, 2019. – 461 с.; Аристотель. Риторика. – Москва: ЛитРес, 2000. – 161 с.

[3] Austin J.L. How to do things with words. – Oxford, 1962 (reprinted in Oxford University Press in 2002). – 174 p.; Grice H.P. Logic and Conversation // Syntax and Semantics. – New York, 1975. Vol. 3, Speech Acts. – P. 41–58; Lakoff G., Johnson M. Metaphors We Live By. – Chicago: Chicago University Press, 1980. – 242 p.; Searle J.R.

S. Ter-Minasova, Y. Apresyan, V. Teliya, L.Plotnikova, Y. Kubryakova, V. Maslova, N. Arutyunova, Y. Bolgova, N. Nikolayeva, A. Afanasyev[4]; qardosh xalqlar olimlaridan G. Brutyan, R. Pavilyonis, Y. Yusifov, Z. To‘rayeva, O. Galimova, G. Shirinyan, A. Jadigerovalar tomonidan ilmiy tadqiqot ishlari olib borilgan[5].

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Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Tadqiqot Qarshi davlat universitetining ilmiy-tadqiqot ishlari rejasiga muvofiq “Turli tizimdagi tillarning tipologik va chog‘ishtirma xususiyatlari” mavzusidagi ilmiy yo‘nalish doirasida bajarilgan.

Tadqiqotning maqsadi ingliz va o‘zbek tillari paremiologik matnlar tarkibida ishtirok etgan zoonimik birliklarning lingvokognitiv va lingvopragmatik tahlil qilish, maqol va matallarda zoonimik komponentli til birliklari voqelanishining milliy-madaniy xususiyatlarini yoritish va kommunikativ diskursda namoyon bo‘ladigan pragmatik imkoniyatlarini ochib berishdan iborat.

Tadqiqotning vazifalari:

zoonimik komponentli paremiologik matnlarning lisoniy xususiyatlarini yoritish hamda zoonimik leksikaning antropotsentrik tamoyil asosida shakllanishini dalillash;

ingliz va o‘zbek paremiologiyasi tarkibidagi zoonimik birliklarda konseptual derivatsiya jarayonlari hamda ularning frazeologizmlar tarkibida voqelanishini asoslash;

ingliz va o‘zbek tillarida zoonimik komponentli til birliklarining matn shakllantirishdagi funksional imkoniyatlarini isbotlash;

chog‘ishtirilayotgan tillar paremiologik matnlarida zoonimik komponentli til birliklari voqelanishining milliy-madaniy xususiyatlarini yoritish, kommunikativ diskursda namoyon bo‘lishining pragmatik jihatlarini ochib berish.

ingliz va o‘zbek tillaridagi zoonimik komponentli paremiologik matnlarning lingvokognitiv hamda lingvopragmatik xususiyatlarini qiyosiy tahlil qilish, ularda aks etgan milliy-madaniy qadriyatlar, kommunikativ maqsadlar va ta’sir ko‘rsatish mexanizmlarini aniqlash.

Tadqiqotning obyekti sifatida ingliz va o‘zbek tillaridagi maqol va matallar, frazeologik birliklar va badiiy asarlar tarkibida mavjud bo‘lgan zoonimik birliklar tanlangan.

Tadqiqotning predmetini ingliz va o‘zbek paremiologik matnlari tarkibidagi zoonimik komponentli til birliklarining lingvokognitiv va lingvopragmatik, milliy-madaniy xususiyatlari hamda matn shakllantirish imkoniyatlarining pragmatik talqini tashkil qiladi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda lingvokognitiv va lingvopragmatik, lingvistik tasvirlash, modellashtirish, kontekstual, leksik-semantik, statistik hamda chog‘ishtirma tahlil kabi usullardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

it, tulki, sher, ot, bo‘ri, ayiq kabi zoonimik birliklarning inson ongida *sadoqat, ayyorlik, jasorat, mehnatkashlik, omad, yalqovlik* singari konseptlar bilan assotsiativ bog‘lanishi, ularning lingvopragmatik xususiyatlari, nutqiy qo‘llanish jarayonida

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names in the context of Uzbek traditions // Central Asian Ethnographic Review. 2023. Vol. 1(1). – P. 23–35; Davlatova Sh.T. Folklorda bolalar qo‘shiqlarining o‘ziga xos jihatlari // Journal of new century innovations. 2025. Vol. 68. Issue. 2. – P. 52–58; Muzaffarova F. Ingliz va o‘zbek tillaridagi zoonim komponentli frazeologizmlarning milliy-madaniy xususiyatlari // The Lingua Spectrum. 2025. Vol. 3. – P. 55-60; Daniyeva M.Dj. Til va tafakkur o‘rtasidagi munosabatlarga turlicha qarashlar // Fan, ta’lim, madaniyat va innovatsiya. 2025. Jild: 4 nashr: 9. – B. 93–96.

kommunikativ maqsadni ro‘yobga chiqarish hamda adresatga ta’sir ko‘rsatish mexanizmlari tadqiq etilgan hamda zoonimik komponentli paremiologik birliklarni antropotsentrik tamoyil asosida tahlil qilish orqali ularning mazmuniy markazida inson omili turishi va bunday birliklar til, tafakkur hamda madaniyat o‘rtasidagi murakkab munosabatlarni aks ettirishi ilmiy jihatdan asoslangan;

ingliz va o‘zbek tillarida zoonimik komponentli til birliklarining matn shakllantirishdagi *nominativ (nomlash), stilistik, kommunikativ, pragmatik, emotsional-ekspressiv, tasviriylik (obrazlilik), ramziylik (simvolik), atmosfera yaratuvchilik* kabi funksional imkoniyatlari ularning ko‘p qirrali lingvostilistik va lingvopragmatik xususiyatlari orqali namoyon bo‘lishi, sarlavha va topik vazifasini bajarib, matn mavzusini belgilash va qo‘shimcha axborot yuklash, obrazlilikni ta’minlash, emotsional-ekspressiv ta’sirni kuchaytirish, ramziy (simvolik) ma’no yuklash, umumiy kommunikativ muhitni shakllantirish, muallif niyatini ifodalash, matnning badiiy-estetik va kommunikativ samaradorligini ta’minlash singari funksiyalarni bajarishi isbotlangan;

ingliz va o‘zbek paremiologik tizimlaridagi zoonimik birliklar misolida konseptlar xususiyatlarining birinchisidan ikkinchisiga ko‘chishini ta’minlovchi inson xulq-atvorini tavsiflashga xizmat qiluvchi barqaror semantik modellar kabi *umumlashtirish*, obyektlarning umumiy va xususiy turlarini ifodalovchi lingvistik birliklarning yuzaga kelishida namoyon bo‘ladigan *konkretlashtirish*, leksik-tematik guruh tarkibining miqdoriy jihatdan ortishi ko‘rinishidagi *kengaytirish*, mazkur guruhlar hajmining qisqarishi singari *toraytirish*, turg‘un birikmalar shakllanishiga asos bo‘luvchi muayyan vaziyatning ifodalanishi kabi *detallashtirish,* metaforik va frazeologik birikmalarning shakllanishi orqali voqelanishi asoslangan hamda *chuqurlashtirish* bosqichlaridan iborat konseptual derivatsiya jarayonlari yoritilgan;

ingliz va o‘zbek tillari paremiologik matnlarida zoonimik birliklarning voqelanishi xalqning tarixiy tajribasi, yashash muhiti va an’anaviy-madaniy qarashlari bilan uzviy aloqadorligi, ularning mazmuniy-pragmatik xususiyatlari jamoaviylik, hamjihatlik va o‘zaro yordam kabi milliy qadriyatlar hamda urf-odatlar bilan bog‘liq holda namoyon bo‘lishi, zoonimik birliklarning kommunikativ diskursdagi milliy-madaniy xususiyatlari, motivatsion asoslari, peyorativ yoki meliorativ konnotatsiyasi, turli kommunikativ vaziyatlarda yuzaga keluvchi invektivlik darajasi, interaktiv va emotiv effekt hosil qilish imkoniyatlari orqali belgilanib, ingliz va o‘zbek paremiologik tizimlarida mazkur birliklarning madaniy-stilistik jihatdan o‘ziga xos tarzda farqlanishi dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz va o‘zbek tillaridagi zoonimik komponentli paremiologik matnlarning lingvokognitiv va lingvopragmatik xususiyatlari chog‘ishtirma jihatdan tadqiq etilgan, ushbu lisoniy birliklarning til tizimidagi o‘rni va funksional imkoniyatlari, matn shakllantiruvchi pragmatik omillari yoritilgan;

ingliz va o‘zbek tillaridagi zoonimik komponentli paremiologik matnlarning tadqiqi natijalaridan oliy o‘quv yurtlarida kognitiv tilshunoslik,

lingvomadaniyatshunoslik, lingvopragmatika, stilistika, leksikologiya, semantika, tarjima nazariyasi sohalariga oid o‘quv adabiyotlarini yaratish belgilangan;

zoonimik komponentli paremiologik matnlarning kognitiv modeli belgilangan va ushbu model asosida zoonimik birliklarning lingvokognitiv va lingvopragmatik ko‘rsatkichlarini tahlil qilish yuzasidan bir qator taklif va amaliy tavsiyalar berilgan.

Tadqiqot natijalarining ishonchliligi obyektga yondashuv va qo‘llanilgan usullarning tadqiqot maqsadiga mosligi, nazariy ma’lumotlarning ilmiy manbalarga asoslanganligi, badiiy manbalarning tadqiqot predmetiga muvofiqligi, nazariy fikr va xulosalar lingvistik tasvirlash, modellashtirish, kontekstual, leksik-semantik, statistik hamda chog‘ishtirma tahlil metodlari orqali chiqarilgani, xulosalarning amaliyotga tatbiq etilganligi natijalarning vakolatli tuzilmalar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati tarkibida zoonimik birliklar ishtirok etgan paremiologik matnlarni lingvokognitiv va lingvopragmatik nuqtayi nazaridan tadqiq qilish g‘oyalarini ingliz, o‘zbek va boshqa tillar tizimiga tatbiq qilish imkoniyatida namoyon bo‘ladi, shuningdek, olingan natijalar tilshunoslikning lingvomadaniyatshunoslik, kognitiv tilshunoslik, lingvopragmatika, stilistika, leksikologiya, semantika, tarjima nazariyasi va sotsiolingvistikaga oid qator muammolar yechimini izlash borasida nazariy ahamiyatga molikligi bilan belgilanadi.

Tadqiqot atijalarining amaliy ahamiyati, dastavval, uning natijalaridan oliy o‘quv yurtlarida lingvomadaniyatshunoslik, kognitiv tilshunoslik, sotsiolingvistika, stilistika, leksikologiya, semantika, tarjima nazariyasi, lingvopragmatika fanlari bo‘yicha nazariy va amaliy mashg‘ulotlarni o‘tkazish va maxsus seminarlarni tashkil qilishda, yangi ko‘rinishdagi o‘quv qo‘llanmalari yaratish, turli ilmiy tadqiqot ishlarini bajarishda muhim ilmiy manba bo‘lishi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz va o‘zbek tillari paremiologik matnlar tarkibidagi zoonimik birliklarning lingvokognitiv va lingvopragmatik tahlilini amalga oshirish, maqol va matallarda zoonimik komponentli til birliklari voqelanishining milliy-madaniy xususiyatlarini yoritish va kommunikativ diskursda namoyon bo‘ladigan pragmatik imkoniyatlari tadqiqi bo‘yicha olingan natijalar asosida:

it, tulki, sher, ot, bo‘ri, ayiq kabi zoonimik birliklarning inson ongida *sadoqat, ayyorlik, jasorat, mehnatkashlik, omad, yalqovlik* singari konseptlar bilan assotsiativ bog‘lanishi, ularning lingvopragmatik xususiyatlari, nutqiy qo‘llanish jarayonida kommunikativ maqsadni ro‘yobga chiqarish hamda adresatga ta’sir ko‘rsatish mexanizmlari tadqiq etilgan hamda zoonimik komponentli paremiologik birliklarni antropotsentrik tamoyil asosida tahlil qilish orqali ularning mazmuniy markazida inson omili turishi va bunday birliklar til, tafakkur hamda madaniyat o‘rtasidagi murakkab munosabatlarni aks ettirishi ilmiy jihatdan asoslangan; ingliz va o‘zbek tillarida zoonimik komponentli til birliklarining matn shakllantirishdagi *nominativ (nomlash), stilistik, kommunikativ, pragmatik, emotsional-ekspressiv, tasviriylik (obrazlilik), ramziylik (simvolik), atmosfera yaratuvchilik* kabi funksional imkoniyatlari ularning ko‘p qirrali lingvostilistik va lingvopragmatik

xususiyatlari orqali namoyon bo‘lishi, sarlavha va topik vazifasini bajarib, matn mavzusini belgilash va qo‘shimcha axborot yuklash, obrazlilikni ta’minlash, emotsional-ekspressiv ta’sirni kuchaytirish, ramziy (simvolik) ma’no yuklash, umumiy kommunikativ muhitni shakllantirish, muallif niyatini ifodalash, matnning badiiy-estetik va kommunikativ samaradorligini ta’minlash singari funksiyalarni bajarishi isbotlanganligiga oid ilmiy xulosalar va metodik tavsiyalardan 2025–2026-yillarda PF–201912258 Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida filologiya yo‘nalishi talabalari uchun o‘qitiladigan “Tilshunoslik”, “Kognitiv tilshunoslik”, “Lingvopragmatika”, “Lingvokulturologiya”, “Qiyosiy tilshunoslik” va “Paremiologiya” fanlarini o‘qitish jarayonida, shuningdek, mazkur fanlar bo‘yicha o‘quv-uslubiy majmualar, fan dasturlari hamda ilmiy-tadqiqot ishlarini takomillashtirishda foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2026-yil 30-iyundagi № 3086-son ma’lumotnomasi). Natijada mazkur xulosalar loyiha doirasida tashkil etilgan ingliz tili kurslarida samarali qo‘llanildi;

ingliz va o‘zbek paremiologiyasi tarkibidagi zoonimik birliklarda konseptlar xususiyatlarining birinchisidan ikkinchisiga ko‘chishini ta’minlovchi umumlashtirish, konkretlashtirish, kengaytirish, toraytirish, detallashtirish va chuqurlashtirish bosqichlaridan iborat konseptual derivatsiya jarayonlarining yoritilganligiga oid chiqarilgan ilmiy xulosalar Qori Niyoziy nomidagi Tarbiya pedagogikasi milliy instituti Qoraqalpog‘iston filialida bajarilgan XT-F2-011 “Qoraqalpoq tilini o‘qitishni takomillashtirishning nazariy uslubiy asoslarini kompleks tadqiq qilish va konsepsiyasini ishlab chiqish” fundamental loyihasida foydalanilgan (Qori Niyoziy nomidagi tarbiya pedagogikasi milliy instituti Qoraqalpog‘iston filialining 2026-yil 8-maydagi №193-son ma’lumotnomasi). Natijada tahlil natijalari jadvallar va rasmlarda aks ettirildi va amaliyotga tatbiq etildi;

ingliz va o‘zbek tillari paremiologik matnlarida zoonimik birliklarning voqelanishi xalqning tarixiy tajribasi, yashash muhiti va an’anaviy-madaniy qarashlari bilan uzviy aloqadorligi, ularning mazmuniy-pragmatik xususiyatlari jamoaviylik, hamjihatlik va o‘zaro yordam kabi milliy qadriyatlar hamda urf-odatlar bilan bog‘liq holda namoyon bo‘lishi, zoonimik birliklarning kommunikativ diskursdagi milliy-madaniy xususiyatlari, motivatsion asoslari, peyorativ yoki meliorativ konnotatsiyasi, turli kommunikativ vaziyatlarda yuzaga keluvchi invektivlik darajasi, interaktiv va emotiv effekt hosil qilish imkoniyatlari orqali belgilanib, ingliz va o‘zbek paremiologik tizimlarida mazkur birliklarning madaniy-stilistik jihatdan o‘ziga xos tarzda farqlanishi dalillanganligi yuzasidan olingan ilmiy xulosalardan Samarqand viloyati teleradiokompaniyasining “FM–105.2 Samarqand” radiokanalida 2026-yil 30-aprel kuni efirga uzatilgan “Radiointervyu” radio dasturi ssenariysini tayyorlashda foydalanilgan (Samarqand viloyati teleradiokompaniyasining 2026-yil 1-maydagi 01-07/153-son ma’lumotnomasi). Natijada radio dasturi orqali tinglovchilarning mavzu yuzasidan ilmiy-nazariy bilimlarini kengaytirish, milliy-madaniy qadriyatlarning paremiologik birliklarda aks etishi haqidagi tushunchalarini boyitish hamda dasturning ilmiy-ommabop mazmunini yanada oshirishga erishildi.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 5 ta ilmiy-amaliy anjumanda, jumladan, 2 ta xalqaro va 3 ta respublika ilmiy-amaliy konferensiyada muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinishi. Dissertatsiya mavzusi bo‘yicha jami 18 ta ilmiy nashr, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy jurnallarda 13 ta maqola, shulardan, 9 tasi xorijiy va 4 tasi respublika jurnallarida e’lon qilingan.

Dissertatsiyaning hajmi va tuzilishi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxatidan iborat. Tadqiqotning umumiy hajmi 147 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida ilmiy tadqiqotning mavzusi, uning dolzarbligi asoslangan, respublikasi fan va texnologiyalarining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, muammoning o‘rganilganlik darajasi yoritilgan, ishning maqsadi va vazifalari, tadqiqot obyekti va predmeti aniqlangan, tadqiqot usullari, dissertatsiyaning ilmiy yangiligi va amaliy ahamiyati asoslab berilgan, tadqiqot natijalarining amaliyotga joriy etilgani, aprobatsiyasi, nashr etilgan ishlar, dissertatsiyaning tuzilishi va hajmi bo‘yicha ma’lumotlar berilgan.

Birinchi bob “**Tilshunoslikda zoonimik komponentli paremiologik matnlarni o‘rganishning nazariy asoslari**” deb nomlanadi. Birinchi bobning birinchi faslida *“Tilshunoslikda til va tafakkur munosabatlari: lingvokognitiv va lingvopragmatik yondashuvlarning nazariy asoslari”* yoritilgan. Inson tafakkuri, uning rivojlanishi va til bilan o‘zaro bog‘liqligi qadim zamonlardan beri faylasuflar hamda olimlarning diqqat markazida bo‘lib kelgan. Til va tafakkur o‘rtasidagi murakkab munosabat kognitiv fanlar, lingvistika va falsafa doirasida chuqur ilmiy tadqiqotlarning asosiy obyekti hisoblanadi. Miloddan avvalgi V asr o‘rtalaridayoq yunon faylasuflari faqat tabiatni emas, balki inson tafakkurini ham o‘rganishga kirishganlar. Ular atrof-muhitni anglashni insonning fikrlash xususiyatlari bilan chambarchas bog‘liq holda ko‘rganlar. Dastlab Suqrot, keyinchalik Aflotun inson tafakkurining asosiy birligi sifatida “tushuncha”ni ajratib ko‘rsatganlar[7], Arastu esa bu qarashlarni yanada rivojlantirgan[8]. Til va tafakkur o‘rtasidagi murakkab munosabatning nazariy poydevori *lingvokognitiv* va *lingvopragmatik* deb nomlanuvchi ikki asosiy yondashuvga asoslanadi. Har ikkisi til va tafakkur o‘rtasidagi o‘zaro ta’sir jarayonlarini turlicha ilmiy asoslarda yoritadi. Zamonaviy tilshunoslikda til va tafakkur munosabatlari ko‘proq lingvokognitiv yondashuv doirasida o‘rganilmoqda. Ushbu yondashuvga ko‘ra, til birliklari inson ongida mavjud bo‘lgan konseptual tuzilmalar bilan uzviy bog‘liqdir. Har bir lisoniy birlik ortida muayyan bilim, tajriba va madaniy tasavvurlar mujassam bo‘ladi. Ayniqsa,

[7] Сократ / Фрэнсис Бэкон / Рене Декарт / Иммануил Кант / Георг Гегель и другие. Мышление. Что о нем думают философы. – Москва, 2023. – 190 с.; Платон. Избранные произведения. Том 1. – Москва, 2019. – 461 с.

[8] Аристотель. Риторика. – Москва: ЛитРес, 2000. – С. 16.

zoonimik komponentlar muayyan hayvonlarga xos belgilar orqali ayyorlik, jasorat yoki sustkashlik kabi insoniy sifatlarni ifodalab, konseptual metaforalar hosil qiladi. Lingvokognitiv yondashuv mental tuzilmalarni (konseptlarni) va tilning bilishga ta'sirini o'rganadi, lingvopragmatik yondashuv esa kommunikativ maqsadlarga erishish uchun tilning qo'llanilishi hamda uning tinglovchiga ta'sirini tadqiq etadi.

Paremiologik matnlar ko'pincha bilvosita ma'no ifodalash, nasihat qilish va baho berish vazifalarini bajaradi. Zoonimik komponentlar esa ushbu pragmatik ta'sirni kuchaytiradi. Lingvopragmatik nuqtayi nazardan, maqollar nutqiy akt sifatida qaralib, unda so'zlovchining niyati, kontekst va tinglovchining talqini muhim rol o'ynaydi. Masalan, hayvon obrazlari orqali berilgan tanqid yoki kinoya ko'pincha bevosita emas, balki bilvosita tarzda ifodalanadi. Bu esa kommunikativ samaradorlikni oshiradi. Lingvokognitiv yondashuvda konsept, freym, mental reprezentatsiya, olamning lisonnniy manzarasi kabi tushunchalar asosiy hisoblansa, lingvopragmatik yondashuvning asosiy tushunchalariga: nutqiy akt, intensiya (maqsad), kontekst, presuppozitsiya kabilar kiradi. Demak, har ikki yondashuv tilni statik tizim sifatida emas, balki tafakkur bilan o'zaro aloqada bo'ladigan dinamik mexanizm sifatida izohlaydi.

Bobning ikkinchi fasli *"Paremiologiyaning o'rganilishi va zoonimik komponentli paremiologik matnlarning lisoniy xususiyatlari"* ni yoritishga bag'ishlangan. Paremiologiya tilshunoslikning alohida yo'nalishlaridan biri bo'lib, u maqol, matal, hikmatli so'zlar kabi xalq og'zaki ijodiga mansub barqaror birliklarni o'rganadi. Zoonimik komponentli paremiologik birliklar inson tafakkurida olamning lisoniy manzarasini shakllantirishda muhim rol o'ynaydi, chunki ular orqali abstrakt tushunchalar konkret obrazlar vositasida ifodalanadi. Paremiologik matnlarning lisoniy xususiyatlari ularning shakllanish jarayonida mavjud bo'lgan ijtimoiy-madaniy kontekst bilan uzviy aloqada bo'lib, ularning milliy-madaniy xususiyatlari ham alohida e'tiborga loyiq. Har bir xalqning paremiologik fondi uning tarixiy taraqqiyoti, yashash tarzi, urf-odatlari va qadriyatlari bilan chambarchas bog'liqligi nuqtayi nazaridan, ingliz va o'zbek paremiologik birliklarini qiyosiy o'rganish turli madaniyatlarda o'xshash va farqli konseptlarning qanday ifodalanishini aniqlash imkonini beradi. Masalan, jamoaviy qadriyatlarni targ'ib qiluvchi "*Bo'linganni bo'ri yer, ayrilganni ayiq yer*"[9] o'zbek xalq maqoli mazmun jihatidan g'arb xalqlarining ko'proq individualizm va shaxsiy tashabbusni ta'kidlovchi "*The squeaky pig gets fed*"[10] (tarjimasi: "Qichqirgan cho'chqa to'yadi", ma'nosi: kim o'z talabini ochiq bildirsa, faol bo'lsa o'sha natijaga erishadi, ya'ni: tashabbuskor va talabchan odam yutadi) kabi maqollaridan farq qiladi.

Paremiologik birliklar, xususan matallar xalqning dunyoqarashi, tafakkuri va madaniy tajribasini aks ettiruvchi muhim vositalardan biri hisoblanadi. Muvofiqlik nazariyasiga ko'ra, har qanday nutqiy birlik tinglovchi uchun maksimal axborot berishi va minimal kognitiv kuch talab qilishi bilan ahamiyatlidir. Matallar aynan shu jihati bilan ajralib turadi: ular qisqa shaklda katta semantik yukni ifodalaydi. Zoonimik komponent esa bu jarayonda muhim rol o'ynab, tinglovchining ongida

[9] Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – Toshkent, 2005. – B. 14.
[10] Handbook of proverbs. Bohn's reference library. – London: George Bell & sons, 1899 (reprint. 2012). – P. 367.

tezkor assotsiatsiyalarni yuzaga keltiradi. “*Otni suvga olib borish mumkin, ichirish mumkin emas*” matali o‘zbek va ingliz tillarida deyarli to‘liq ekvivalentga ega: “*You can lead a horse to water, but you can’t make it drink*”. Zoonimik komponent “*ot/horse*” har ikkala madaniyatda ham inson irodasi va mustaqil qaror qabul qilish bilan bog‘liq. Paremiologik matnlarning yana bir turi – bu og‘zaki ijod namunalaridan biri hisoblangan bolalar folklori bo‘lib, o‘zbek bolalar folklori alla, ertak, ermaklar, tez aytish, topishmoq, bolalar o‘yin qo‘shiqlari (sanama) va boshqalarni o‘z ichiga oladi. A. Obidjonning “Suhbat” nomli she’ri bolalar yaxshi ko‘radigan sanama o‘yiniga misol bo‘ladi:

G‘ozlar bir so‘z deysizmi? – G‘a-g‘a, g‘a!
Totli suli yeysizmi? – Ha-ha-ha!

Bolalarning sanama qo‘shiqlari ingliz xalqiga ham xos bo‘lib, bunga detektiv yozuvchi Agata Kristining “Ten Little Niggers” (O‘nta negr bolasi) nomli romanidagi mashhur sanoq she’rini keltirish mumkin[11]. Bu she’r matnida “ari”, “ayiq” kabi zoonimik komponentlar ishtirok etgan. Yoki “*One, one, one, little dog run…”* sanamasini olsak, bu sanama matnida ham “it”, “mushuk”, “qush” kabi zoonimik birliklarni uchratish mumkin. Paremiologik birliklarning funksional-kognitiv xususiyatlari shuni ko‘rsatadiki, ular shunchaki lingvistik hodisa emas, balki madaniyatning kognitiv xaritasining muhim elementlaridir. Bu esa turli madaniy kontekstlarda paremiologik nutq murakkabligini to‘liq baholash uchun lingvistika, antropologiya va psixologiyani birlashtirgan fanlararo yondashuv zarurligini ta’kidlaydi. Paremiologik birliklarning sintaktik va fonologik xususiyatlari ham ularning yodda qolarli bo‘lishi va avloddan avlodga og‘zaki uzatilishini ta’minlaydi. Inglizcha *“A nod is as good as a wink to a blind horse”*[12] (tarjimasi: Ko‘r otga bosh irg‘ash ham, ko‘z qisish ham bir xil; ma’nosi: tushunmaydigan odamga ishora ham foydasiz) maqollari qisqa, qofiyadosh va ritmik tuzilishi tufayli oson yodlanadi. Xuddi, shuningdek, o‘zbekcha *“Yaxshi otga bir qamchi, yomon otga ming qamchi”*[13] maqoli ritmik va parallel tuzilishi bilan esda qoluvchi xususiyat kasb etadi.

Bobning uchinchi fasli “Zoonim tushunchasi va zoonimik leksikaning antropotsentrik tamoyil asosida o‘rganilishi” deb nomlangan. Ingliz tilidagi *animal* so‘zi (“hayvon”, “jonli mavjudot”) lotincha *anima* – “jon, ruh, nafas” so‘zidan hosil bo‘lgan[14]. O‘zbek tilidagi *hayvon* so‘zi arab tilidan olingan bo‘lib, “*hay*” (tirik) so‘zidan kelib chiqqan[15]. Etimologik jihatdan “hayvān” jonli, tirik mavjudot, jonivor ma’nolarini anglatadi, harakatlanuvchi, jonli organizmlarni ifodalash uchun ishlatiladi, ya’ni uning ma’nosi jonlilik va hayot tushunchasi bilan chambarchas bog‘liq. Bu holat turli tillarda “hayvon”ni ifodalovchi umumiy atamalar ko‘pincha jon, hayot yoki ruh bilan bog‘liq tushunchalardan shakllanganligini ko‘rsatadi. Shu tariqa, insonlar hayotni va jonli mavjudotlarni nomlashda ularning tirikligi va faoliyatini markaziy o‘ringa qo‘ygan. Zoonimik leksikani o‘rganish bir qator nazariy

[11] Christie Agatha. Ten Little Niggers. – Moscow: OOO “Anthology”, 2023. – 170 p.
[12] Handbook of proverbs. Bohn’s reference library. – London: George Bell and sons, 1899 (reprint. 2012). – P. 112.
[13] Mirzayev T., Musoqulov A., Sarimsoqov B. O‘zbek xalq maqollari. – Toshkent, 2005. – B. 185.
[14] Cambridge Essential English Dictionary. – Cambridge: Cambridge University Press, 2011. – P. 15.
[15] Ўзбек тилининг изоҳли луғати. 5 жилд. – Тошкент: Ўзбекистон миллий энциклопедияси, 2007. – Б. 482.

va metodologik muammolar bilan bog‘liq. Avvalo, zoonimlarning semantik ko‘lami juda keng bo‘lib, ular to‘g‘ridan to‘g‘ri (denotativ) ma’nodan tashqari ko‘chma (konnotativ) ma’nolarga ham ega bo‘ladi. Masalan, “*bo‘ri”, “tulki”, “eshak”, “it*” kabi zoonimlar turli madaniyatlarda nafaqat hayvon nomini, balki ayyorlik, soddalik, sadoqat yoki qo‘pollik kabi muayyan insoniy sifatlarni ham ifodalaydi. Shu sababli zoonimik birliklarning ma’nosini aniqlashda faqat lingvistik tahlil yetarli bo‘lmay, balki madaniy va kognitiv omillarni ham hisobga olish zarur. Antropologik tamoyil – bu falsafiy tushuncha bo‘lib, uning vakillari *inson* tushunchasida asosiy dunyoqarash kategoriyasini ko‘radi va inson, tabiat, jamiyat hamda tafakkur haqidagi tizimli tasavvurlar faqat shu nuqtayi nazardan shakllantirilishi mumkinligini ta’kidlaydi[16]. Antropotsentrik yondashuv inson va hayvonlar olami o‘rtasidagi munosabatlarga asoslangan bo‘lib, bu munosabatlar haqidagi bilimlar tilning nafaqat umumiy, balki milliy va metaforik dunyoqarashida ham aks etadi.

Zoonimik leksika tilning eng faol va obrazli qatlamlaridan biri bo‘lib, uning tadqiqi til, tafakkur va madaniyat o‘rtasidagi murakkab munosabatlarni ochib berishga xizmat qiladi. U nafaqat nominativ birlik, balki kognitiv va pragmatik ma’no tashuvchi vosita sifatida ham muhim ilmiy ahamiyatga ega, zero, ularning paremiologik matnlar tarkibidagi qo‘llanishini o‘rganish inson tafakkurining obrazli va konseptual xususiyatlarini chuqurroq anglash imkonini beradi.

Tadqiqotning ikkinchi bobi **“Ingliz va o‘zbek tillarida paremiologik matnlar tarkibidagi zoonimik komponentli til birliklarining lingvokognitiv tahlili”**ga bag‘ishlangan. Ushbu bobning birinchi faslida *“Ingliz va o‘zbek paremiologik matnlarida zoonimik komponentli til birliklarining konseptuallashuvi va kognitiv modellari”* berilgan. Zamonaviy lingvokognitiv tadqiqotlarda konseptuallashuv jarayoni insonning borliqni idrok etishi va til vositasida ifodalashi bilan uzviy bog‘liq holda talqin etiladi. Paremiologik birliklar hisoblangan maqol va matallar, til sohiblarining borliqni idrok etish va konseptuallashtirish jarayonini o‘zida aks ettiradi. Zoonimik komponentli birliklar esa inson tafakkurida hayvonlar obrazi orqali ijtimoiy, axloqiy va psixologik tushunchalarni ifodalashning samarali vositasi hisoblanadi. Ingliz va o‘zbek tillarida bunday birliklar ko‘pincha umumiy kognitiv asosga ega bo‘lsa-da, ularning konseptual tizimi va modellari muayyan madaniy xususiyatlar bilan farqlanadi. Kognitiv tilshunoslik ikkilamchi lisoniy belgilar tahliliga alohida e’tibor qaratadi, chunki nominitiv birliklarning konseptuallashuv xususiyatlarini o‘rganish vositasida lisoniy faoliyatning antropotsentrik mohiyati oydinlashadi.

Konseptuallashtirish jarayoni kechishini ta’minlovchi va uni samaraga olib keluvchi mexanizmlar turli ko‘rinishda namoyon bo‘ladi. So‘z yasash tizimining kognitiv asoslari bilan maxsus shug‘ullangan tadqiqotchilar bunday mexanizmlar qatoriga “perspektivlashtirish yoki istiqbollashtirish”, “biriktirish”, “qurib bitkazish”, “rivojlantirish” amallarini kiritadilar[17]. Ushbu amallar, so‘zsiz, zoonimik birliklar

[16] Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б. 32.

[17] Бакиева Г.Х. Лингвистические основы анализа художественного текста: Автореф. дисс. ... док. филол. наук. – Ташкент, 1993. – С. 26; Плотникова Л.И. Новое слово: порождение, функционирование, виртуализация. – Белгород: Изд. БТУ, 2000. – С. 47.

yasalishining ham konseptual mundarijasiga kiradi. R. Langakerning kognitiv grammatika nazariyasiga ko‘ra, murakkab semantik tuzilmalar komponentlar o‘rtasidagi konseptual moslashuv (conceptual integration) natijasida shakllanadi. “*It hurar, karvon o‘tar*”[18] matalida “*it*” va “*karvon*” komponentlari alohida-alohida semantik maydonga ega bo‘lsa-da, ular nutqiy faoliyat jarayonida yagona konseptual struktura – “*to‘sqinliklarga qaramay harakatni davom ettirish*” modeliga birlashadi. Ingliz tilidagi zoonimik komponentli paremiologik birliklarning konseptuallashuvi ham kognitiv tilshunoslik tamoyillari asosida izohlanadi. Buni “*You can lead a horse to water, but you can’t make it drink*”[19] maqoli misolida ko‘rish mumkin, maqolning semantik mazmuni uning tarkibidagi “*horse”, “water”, “lead”, “drink*” komponentlari orqali to‘liq ochib berilmaydi, balki qo‘shimcha konseptual bilimlarga murojaat qilishni talab etadi. Mazkur maqolning konseptual shakllanishida “*horse*” (ot) konsepti bilan bog‘liq bilimlardan tashqari, inson faoliyatiga oid umumiy tajriba, ya’ni majburlash va ixtiyor o‘rtasidagi munosabat haqidagi bilim asosiy rol o‘ynaydi. Bu yerda “harakatni tashkil etish” va “natijani nazorat qilish” o‘rtasidagi farq konseptual asos sifatida yuzaga chiqadi. J.Lakoffning konseptual metafora nazariyasiga ko‘ra, bu maqolda “inson – hayvon” metaforik modeli orqali inson xulq-atvori tushuntiriladi. “*Horse*” manba domen sifatida insonni ifodalaydi, “*water*” esa zaruriyat yoki imkoniyatni bildiradi. Natijada “imkoniyat yaratish – natijani kafolatlamaydi” degan konseptual xulosa hosil bo‘ladi.

Hayvonlarga xos ayrim belgilar umumlashtirilib, inson xulq-atvoriga nisbatan qo‘llanadi va natijada barqaror semantik modellarga aylanadi. Kognitiv model – bu inson ongida ma’lumotni qanday tashkil qilish, tushunish va qayta ishlashni ifodalovchi aqliy (mental) sxema yoki qolipdir, ya’ni bu “biz narsalarni qanday tasavvur qilamiz va tushunamiz” degan ichki tizim. Kognitiv tilshunoslikda kognitiv model: borliq haqidagi bilimlarning ongdagi strukturasi; tushunchalar o‘rtasidagi aloqa tizimi va tajriba asosida shakllangan konseptual sxema sifatida qaraladi. Yuqorida tahlil qilgan maqollardan birini, ya’ni “*You can lead a horse to water, but you can’t make it drink*”[20] maqolini oladigan bo‘lsak, ushbu maqol ortida quyidagi kognitiv model yotadi:

Subyekt → boshqani harakatga yo‘naltiradi;

Vaziyat → imkoniyat yaratiladi (suvga olib borish);

Natija → ixtiyoriy harakatga bog‘liq (ichish yoki ichmaslik).

Natijada → “*majbur qilish ≠ natijani kafolatlash*” umumiy konsepti konseptuallashadi. Demak, kognitiv model – bu inson ongida shakllangan, borliqni tushunish va izohlashga xizmat qiluvchi konseptual bilimlar tizimi bo‘lib, til birliklarining semantik va pragmatik mazmunini shakllantiradi. Zoonimik birliklarning kognitiv modellari orasida quyidagilarni ajratish mumkin:

1. Metaforik model (inson xulqini hayvon orqali ifodalash);
2. Metonimik model (hayvonning bir belgisi orqali umumiy xarakter berish);
3. Freym modeli (tayyor bilim strukturasi);

[18] Mirzayev T., Musoqulov A., Sarimsoqov B. O‘zbek xalq maqollari. – Toshkent, 2005. – B. 85.
[19] Handbook of proverbs. Bohn’s reference library. – London: George Bell and sons, 1899 (reprint. 2012). – P. 217.
[20] Ko‘rsatilgan manba.

4. Ssenariy (script) modeli (voqealar ketma-ketligi orqali ma’no hosil qilish);

5. Baholovchi (evaluativ) model (ijobiy yoki salbiy munosabat bildirish).

Ingliz va o‘zbek tillaridagi zoonimik komponentli paremiologik birliklar inson tafakkurining universal va milliy jihatlarini birgalikda aks ettiradi.

Bobning ikkinchi faslida *“Ingliz va o‘zbek paremiologiyasi tarkibidagi zoonimik birliklarda konseptual derivatsiya hodisasi”* deb atalgan. Derivatsion jarayonlarning asosiy sabablari, avvalo, tilning antropotsentrikligi bilan bog‘liq, qolaversa, uning evolyutsiyasi hamda tejamkorlikka intilishidadir. Voqelikdagi o‘zgarishlar ham tashqi axborotni konseptual va kategorial qayta ishlanishi tufayli tilda o‘zgarishlar sodir bo‘lishiga zamin yaratadigan omillar hisoblanadi. Buning oqibatida obyektning yangi (yoki yangilangan) ikkilamchi nomlanishi sodir bo‘ladi. Konseptning imkoniyatidan amaliy foydalanish jarayoni *konseptual derivatsiya* deb yuritiladi. Konseptlar xususiyatlarining birinchisidan ikkinchisiga ko‘chishini, quyidagi zoonimik komponentli birliklar derivatsiyasida ko‘ramiz: *king of beasts* (the lion) – maxluqlar shohi (sher); *king of birds* (the eagle) – qushlar shohi (burgut). Shu kabi zoonimik komponentli birliklar orqali, derivatsiya jarayonida, shaxsning jamiyatda tutgan maqomiga ko‘ra ilgari o‘ringa chiqarib qo‘yilishi, jonzotlarga xos bo‘lgan xususiyatlar boshqa konseptual doiraga ko‘chirilgan. Ushbu zoonimik komponentli birliklarning tagma’nosida *sherning* va *burgutning* yetakchilik, yo‘lboshchilik vazifasi dominantlik qilmoqda. Konseptlar xususiyatlarining birinchisidan ikkinchisiga ko‘chishini o‘zbek tilidagi zoonimik komponentli birliklar derivatsiyasida ham uchratamiz: *otning qashqasi, ilonning yog‘ini yalagan, ayiq polvon, asalaridek mehnatkash, tulkidek ayyor, eshak kabi befarosat* va hokazolar. Ingliz va o‘zbek tillariga mansub bo‘lgan zoonimik komponentli birliklar derivatsiyasi jarayonlarini tahlil qilishda bir qator o‘xshashliklar kuzatildi. Quyidagi jadval konseptual derivatsiya jarayonida zoonimik komponentli birliklarning

1-jadval.

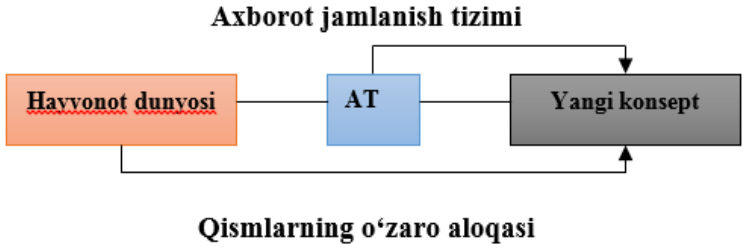
Konseptual derivatsiya jarayonida zoonimik komponentli birliklarning ikkilamchi ma’no olishi

t/r	Ingliz tilida	O‘zbek tilida	Ma’nosi
1.	cock of the walk	yigitlarning xo‘rozi	oldi, boshi
2.	dog‘s age	toshbaqadek imillab	uzoq vaqt
3.	a horse of another (or different) colour	chayonning bolasi chayon, ilonning bolasi ilon	Boshqacha
4.	power behind the throne	otning qashqasi	Mashhurlik
5.	turn geese into swans (ijobiy)	pashshadan fil yasash (salbiy)	odamga xos xususiyat: bo‘rttirish

Shu asnoda zoonimik birliklar yasalishi, ya’ni konseptlarga xos xususiyatlarning birinchisidan ikkinchisiga ko‘chishi ingliz tilida ham, o‘zbek tilida ham keng tarqalgan.

Quyida kompyuter sohasiga oid neologizm xarakteridagi zoonimik birikmaning konseptual strukturasi shakllanishini tahlilga tortamiz. Axborot texnologiyalari hududiga oid termin *information food chain* birikmasining konseptual asosini

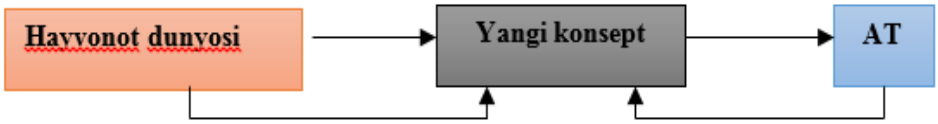
axborot manbalarini oziq-ovqat zanjiri tugunlariga o‘xshatish kognitiv metaforasi tashkil qiladi. Tabiiyki, internet axborot to‘plashning asosiy manbayidir, ammo shuning bilan birgalikda boshqa ommaviy axborot vositalari ham bu o‘rinda ahamiyatsiz emas. Barcha vositalarning jamlanishi “axborot ozuqasi zanjiri”ni tashkil qiladi. Konseptual derivatsiya jarayonida axborot jamlanish tizimini quyidagi sxemada tasvirlash mumkin:



1-rasm: “Axborot ozuqasi zanjiri” konseptual derivatsiyasi

Insonning internetdan axborot izlashini ifoda etuvchi ushbu “axborot ozuqasi zanjiri” konseptual derivatsiya tagzaminida hayvonlarning ozuqa izlash xususiyati yetakchilik qiladi, chunki ozuqa izlash hayvonot dunyosiga xos bo‘lgan tushunchadir.

“Informatsion texnologiyalar” denotativ maydoni doirasida inson va hayvon olamining yaqinligini aks ettiruvchi kognitiv faoliyatning andozasini quyidagicha tasvirlash ham mumkin:



2-rasm: Inson va hayvonot olamining yaqinligini aks ettiruvchi kognitiv faoliyat

Turli konseptual hududlarning kesishishi va o‘zaro chatishib ketishi borasida keltirilayotgan misollar denotativ maydonlar harakatchanligi, dinamikasidan darak beradi. Har ikki tilning o‘ziga xos metaforik assotsiatsiyalari farq qilsa-da, asosiy kognitiv mexanizm, hayvon xususiyatlaridan abstrakt tushunchalarni chiqarish, umumiy inson tafakkuriga xosligi namoyon bo‘ladi.

Bobning so‘nggi faslida *“Zoonimik komponentli birliklarning ingliz va o‘zbek tillari frazeologizmlari tarkibida voqelanishi”* yoritiladi. Til tizimida frazeologizmlar barqaror, ko‘chma ma’noga ega bo‘lgan va nutqda tayyor holda qo‘llaniladigan birliklar sifatida muhim o‘rin tutadi. Zoonimik komponentli til birliklari aynan frazeologik qatlamda faol namoyon bo‘lib, ular orqali insonning turli xususiyatlari, holatlari va ijtimoiy munosabatlari obrazli tarzda ifodalanadi. Zoonimik komponentlarning ta’siri oddiy til tuzilmasidan tashqariga chiqib, til ichiga singdirilgan madaniy tasavvurlarni shakllantiradi. Bunday birliklarda hayvonlarga xos xususiyatlar inson faoliyatiga ko‘chiriladi, kundalik hayotda tez-tez uchrab turadigan: “*She is fox!”, “He is lion”* kabi iboralar odatiydek bo‘lib qolgan. O‘zbek tilida ham *“U ayiqpolvon-ku”, “u haqiqiy ilon”* kabi metaforik iboralar orqali milliy turmush tarzi va an’analar ta’sirida o‘ziga xos obrazlar yuzaga keladi. Bu esa ikki til frazeologiyasining umumiy va farqli jihatlarini

aniqlash imkonini beradi. Madaniyatlararo muloqot va globallashuv jarayonida hayvonlarga nisbatan ramziy talqinlar ham yangicha qiyofa kasb etadi. Zoonimik birliklarning til tizimida moslashuvchanligi mahalliy kontekstga oid ifodalarning boshqa madaniyatlarga o‘tishi va yangi ma’nolar kasb etishiga imkon beradi. Masalan, *“timsohning ko‘z yoshlari”* iborasining bir necha tillarga kirib kelishi ma’lum madaniy kontekstdan boshlangan ishora qanday qilib turli jamiyatlarda soxta hissiyot va samimiyatsizlik bilan bog‘liq umumiy insoniy tajribani ifodalay boshlaganini ko‘rsatadi. Demak, hayvon obrazlari atrofida qurilgan murakkab ma’no tarmog‘i orqali zoonimik frazeologizmlar nafaqat lingvistik komponent sifatida, balki madaniy belgilar sifatida ham xizmat qiladi.

Zoonimik metaforalarning yana bir jihati yumor va kinoya yaratish imkoniyatidir. Masalan, *“when pigs fly”* (cho‘chqa uchganda), “*tuyani shamol uchirsa…*” iboralari imkonsiz hodisani kulgili tarzda ifodalaydi. Bunday giperbolik ifodalar insoniy xatti-harakatlar yoki jamiyat me’yorlarini tanqid qilish uchun xizmat qiladi va nutqni yanada ifodali qiladi. Badiiy adabiyotda zoonimik komponentlarni o‘z ichiga olgan frazeologik birliklar obraz yaratish va syujetni rivojlantirishda muhim lisoniy vosita sifatida xizmat qiladi.

Uchinchi bob **“Ingliz va o‘zbek tillarida zoonimik komponentli til birliklarining lingvopragmatik xususiyatlari”** deb nomlangan bo‘lib, uch faslni o‘z ichiga oladi. Birinchi faslda *“Ingliz va o‘zbek tillarida zoonimik komponentli til birliklarining matn shakllantirishdagi funksional imkoniyatlari”* ochib berilgan. Zoonimik birliklar lingvopragmatik tahlilda matnni shakllantirish va kommunikativ vazifalarni bajarish imkoniyatlari bilan alohida e’tiborga loyiqdir. Paremiologik matnlar tarkibidagi hayvon obrazlari nafaqat ma’no uzatish bilangina cheklanib qolmasdan, balki matnning strukturasini, ritm va ta’sirchanligini ham belgilaydi. Til birliklarining kommunikativ qiymati ularning matn yaratilishidagi o‘rni, kommunikatsiya jarayonidagi ishtiroki bilan belgilanadi[21]. Bundan zoonimik birliklar ham mustasno emas. Zoonimik komponentli til birliklari ham o‘zlari qo‘llanilayotgan matn bilan funksional-semantik jihatdan munosabatga kirishadi va shu bois ularni “struktura – semantika – vazifa” uchligi doirasida tahlil qilish imkoniyati tug‘iladi. Nutq tizimida zoonimik birliklar leksik, grammatik va sintaktik sathiga oid turli birliklar bilan uzviy va ajralmas munosabatlarga kirishib, matn tuzilishini ta’minlovchi vositalar qatoridan o‘rin oladi. Matn doirasida zoonimik birliklar lug‘aviy va pragmatik xizmat o‘taydi, aytish joizki, zoonimik birliklarning matnda bajaradigan vazifalari o‘zaro farq qilishi mumkin, bir paytda ham nominativ ham ekspressiv, shuningdek, stilistik va kommunikativ vazifalarni bajaradi. Zoonimik birliklar realistik tasvirni shakllantirishda ham muhim ahamiyat kasb etadi. Ular orqali qishloq hayotiga xos muhit, uy hayvonlari bilan bog‘liq manzara aniq va ishonarli tarzda ifodalanadi. Natijada matnda tabiiylik va hayotiylik kuchayadi. Demak, matnda zoonimik birliklar obrazlilikni ta’minlaydi, emotsional-ekspressivlikni kuchaytiradi hamda voqelikning realistik tasvirini yaratadi. Shu bois ular badiiy matnning muhim stilistik vositalaridan biri sifatida namoyon bo‘ladi.

[21] Даниева М.Дж. Сўз бирикмалари прагматикаси. – Қарши: Intellekt, 2023. – Б. 105.

Zoonimik birliklar turli asarlar matnlarida, asarning tarkibiy markaziga, “semantik o‘qi”ga aylanadi. Masalan, R. Kiplingning “Maugli” (The Jungle Book) nomli bir necha hikoyalardan iborat asarining matn tuzilishi misol bo‘la oladi. Zoonimik birlik mavjud bo‘lgan sarlavhaning o‘ziyoq uning matn yaratish imkoniyatiga ega ekanligidan guvohlik beradi. Sarlavhadagi zoonimik birlik ushbu holatda topik, ya’ni mavzuni belgilovchi rolini bajaradi: “Mehrobdan chayon” (A. Qodiriy), “Qoplon” (S. Ahmad), “Ot egasi”, “Cho‘loq turna”, “Bandi burgut” (Sh. Xolmirzayev), “White Fang” (J. London), “Animal Farm” (G. Orwell); nafaqat o‘zbek va ingliz adabiyotida, balki jahon adabiyotida ham sarlavha tarkibida zoonimik birliklar mavjud asarlar ko‘plab uchraydi: “The spider’s Thread” (R. Akutagava), “To‘rg‘ay” (J. Anuy), “It yurak” (M. Bulgakov), “Cho‘l bo‘risi” (G. Gesse), “Kapalakqurt” (I. Kuprin), “Oq ot”, “Qora ot” (B. Savinkov), “Qora ilon” (A. Tolstoy), “Pingvinlar oroli” (An. Frans) va juda ko‘plab boshqa asarlar.

J. Yolen qalamiga mansub “The Regal Eagle” nomli she’riy matnda:

The regal eagle sits alone
upon a tree that serves as throne.
But sometimes when the eagle flies
(though this might come as some surprise)
a mob of crows may – wing to wing –
together drive away that king[22].

Zoonimik birliklar (*eagle* – burgut, *crows* – qarg‘alar) badiiy matnning asosiy semantik va stilistik tayanchi sifatida namoyon bo‘ladi. Ular orqali muallif murakkab ijtimoiy-g‘oyaviy mazmunni ixcham va obrazli shaklda ifodalaydi. Ushbu matnda zoonimik birliklar ramziy (simvolik) funksiyani bajaradi. Burgut an’anaviy ravishda qudrat, yakkahokimlik va hukmronlik timsoli sifatida tasvirlangan. U “taxt vazifasini bajarayotgan daraxt ustida yolg‘iz o‘tirgan” holda tasvirlanib, individual hokimiyatni ifodalaydi. Aksincha, qarg‘alar to‘dasi jamoaviy kuch, omma yoki “demokratiya” ramzi sifatida talqin qilinadi. Ularning “qanotma-qanot birlashib” harakat qilishi jamoaviylik g‘oyasini kuchaytiradi. Zoonimik birliklar orqali axborot uzatilishida ratsionallik ta’minlanadi. Ya’ni murakkab siyosiy-ijtimoiy tushunchalar (hokimiyat, demokratiya, kuchlar muvozanati) bevosita mavhum izohsiz, hayvonlar obrazi orqali sodda va tushunarli tarzda yetkaziladi. Bu esa matnning kognitiv samaradorligini oshiradi. Mazkur birliklar qarama-qarshilik (kontrast) hosil qilish vazifasini ham bajaradi. Burgutning yakka holdagi “*shoh*” sifatidagi mavqeyi qarg‘alarning jamoaviy harakati bilan qarama-qarshi qo‘yiladi. Natijada individual kuch va jamoaviy kuch o‘rtasidagi ziddiyat ochib beriladi. Bu qarama-qarshilik she’rning asosiy g‘oyaviy o‘qini tashkil etadi. Ingliz va o‘zbek tillarida zoonimik birliklar matn shakllantirishda quyidagi funksional imkoniyatlarga ega: 1. Ma’no boyligini oshirish – hayvon obrazlari yordamida matn yanada tasviriy va jonli bo‘ladi. 2. Axborot uzatishda samaradorlik – qisqa

[22] Yolen J. The Bird of Time. – New York: Crowell, 1971. – P. 10.

frazeologik birliklar murakkab tushunchalarni tez va aniq yetkazadi. 3. Emotsional rang-baranglik – hayvon obrazlari orqali hissiy ohang beriladi. 4. Kontekstga moslik va idiomatiklik – matnda madaniy va xalq tajribasi aks etadi, nutq tabiiy bo‘ladi. 5. Qiyosiy va didaktik funksiya – maqollar orqali ibrat, ogohlantirish va maslahat beriladi.

“Ingliz va o‘zbek paremiologik matnlarida zoonimik komponentli til birliklari voqelanishining milliy-madaniy xususiyatlari” deb nomlangan ikkinchi faslda zoonimik komponentli til birliklari faqat lingvistik va kognitiv jihatdan emas, balki milliy-madaniy kontekstda ham tadqiq etildi va ularning bir qator xususiyatlari yoritildi. Paremiologik matnlar tarkibida hayvon obrazlari ko‘pincha xalqning tarixiy tajribasi, yashash tarzi, qadriyatlari va urf-odatlarini aks ettiradi[23]. Masalan, o‘zbek paremiologiyasida *qo‘y, ot, burgut* kabi hayvonlar ijobiy ma’noda ko‘pincha sadoqat, jasorat va iroda bilan bog‘lanadi. Ingliz tilida esa *it, tulki, quyon* kabi hayvonlar turli ijobiy yoki salbiy konnotatsiyaga ega bo‘lib, ko‘pincha xalq og‘zaki ijodi va an’analari orqali shakllangan obrazlarni aks ettiradi. Shu bilan bir qatorda, bir xil hayvon turlicha madaniy baholashga ega bo‘ladi. Ikkinchidan, milliy-madaniy kontekst hayvon nomlarining metaforik va semantik serqirraligiga ta’sir qiladi. O‘zbek paremiologik matnlarida hayvon obrazlari ko‘pincha hayotiy tajribaga asoslanadi, chunki chorvachilik va qishloq xo‘jaligi xalqning hayotiga tarixiy jihatdan kuchli ta’sir ko‘rsatgan. Ingliz paremiologiyasida esa hayvon obrazlari ko‘pincha folklor va adabiyot orqali shakllangan, shuning uchun ular metaforik va ramziy xarakterga ega bo‘ladi. Natijada zoonimik birliklarning semantik yuki va obrazlilik darajasi milliy-madaniy kontekstga bog‘liq bo‘ladi. Uchinchidan, zoonimik birliklarning paremiologik matnlar tarkibda ishlatilishi kommunikativ vazifalarni milliy madaniyat nuqtayi nazaridan boshqaradi. Masalan, o‘zbek tilidagi “*Qush uyasida ko‘rganini qiladi*” maqoli aniq axloqiy va ijtimoiy maslahat sifatida ishlatilsa, ingliz tilida “*Curiosity killed the cat*” ijtimoiy yoki axloqiy xulosa beruvchi hazil-sharh sifatida namoyon bo‘ladi. Shu tarzda, milliy-madaniy kontekst zoonimik birliklarning pragmatik ta’sirini shakllantiradi. Shuningdek, chog‘ishtirma tahlil shuni ko‘rsatadiki, milliy-madaniy tafovutlar nafaqat hayvon obrazlarining semantik konnotatsiyasida, balki matn shakllantirishdagi stilistik va ekspressiv vositalarda ham namoyon bo‘ladi. O‘zbek paremiologiyasida hayvon obrazlari ko‘pincha aniq, bevosita axloqiy yoki tarbiyaviy xulosani yetkazsa, ingliz tilida ular ko‘proq hazil, kinoya yoki yashirin ma’no (implicature) orqali ijtimoiy baho beradi. Shu bilan birga, umumiy universal konseptlar (masalan, sadoqat, hiylakorlik, jasorat) har ikki xalq tilida mavjud, lekin ifodalash usuli madaniyatga qarab farqlanadi.

Quyidagi jadvalda o‘zbek tilidagi zoonimik komponentli maqol va matallarning milliy-madaniy xususiyatlari mavzuiy guruhlarga bo‘lib ko‘rsatilgan, jadvalning to‘liq variant tadqiqotga ilova tarzida kiritilgan (Qarang: Ilova 1.):

[23] Shirinyan G. Language as reflection of cultural identity in Central Asia: A study of zoonyms in Armenian and Uzbek contexts // Journal of Armenian studies. – 2021. 9(3). – P. 107.

2-jadval.

O‘zbek tilidagi zoonimik komponentli maqol va matallarning milliy-madaniy xususiyatlari

Mavzuiy guruh	Misollar
Onalik	“Quyon bolasini botirim der, it bolasini qoplonim der”, “Qo‘ng‘iz bolasini oppog‘im der, kirpi bolasini yumshog‘im der”
Vatanni sevish, vatanparvarlik	“Baliq suv bilan tirik, odam – el bilan”, “Bulbul chamanni sevar, odam – Vatanni”, “Bulbulga bog‘ yaxshi, kaklikka – tog‘”
To‘g‘rilik /egrilik	“Baliq boshidan sasir”, “Bir tulkining hiylasi necha yerda pand berar”, “Tulki tulkilik qilar, bo‘ri bo‘rilik qilar”
Botirlik, qo‘rqoqlik	“It qo‘rqoqni talar”, “Yo‘lbarsdan qo‘rqqan to‘qayga kirmas”, “Sherning urg‘ochisi ham sher”(29)
Yaxshilik va yomonlik	“Bir ilon bir uy odamni tinchitmas”, “Yomon yaxshi bo‘lmas, eshak – baxshi”, “Chayonning kasbi – chaqish”
Pand-nasihat	“Ot aylanib qozig‘ini topar” , “Ot bosmagan yerlarni toy bosar”
Mehnatsevarlik/ dangasalik	“Aravani ot tortar, ko‘lankasin – it”, “Ariq qazimasang, otingga suv chiqmas”, “Ishi yo‘q eshak hurkitar” (14)
Jamoaviylik va xudbinlik	“Ayrilganni ayiq yer, bo‘linganni bo‘ri yer”, “Bir qarg‘a bilan qish kelmas”, “Yolg‘iz otning changi chiqmas, changi chiqsa ham dong‘i chiqmas”(8)
Inson tabiati, tarbiya	“Qo‘ydek yuvvosh bo‘l, otdek – yugurik”, “Echkining tavbasi yo‘q”, “Sabr qilsang, tuyaning yukini bo‘ta ko‘tarar”, “Ikki quyonni quvlagan birini ham tutolmas”, “Xotin ko‘p bo‘lsa, cho‘michni it yalar, qassob ko‘p bo‘lsa, qo‘y harom o‘lar”(105)
Go‘zallik	“Kiyikli tog‘ – suyukli tog‘”, “Otni yaxshi ko‘rsatgan – tuyoqdagi taqasi”, “Eshakka – to‘qim, odamga – libos”
O‘qimishlilik	“O‘rdak bo‘lmay, g‘oz bo‘l, bilim olib, soz bo‘l”, “Toyni ot qilguncha, egasi it bo‘lar”(79)
Tenglik va tengsizlik	“Sichqonga – o‘lim, mushukka – o‘yin”, “Ot bilan tepishgan toyning engagi sinar”, “Ot tepkisini ot ko‘tarar”, “Qo‘y bilan bo‘ri bir og‘ilda yashamas”(59)[24]

Mazkur jadvalda o‘zbek tilidagi zoonimik komponentli 275 ta maqol va matal mavzuviy ghuruhlarga bo‘lib tahlil qilingan bo‘lib, ular turli hayvon nomlari asosida shakllangan. Statistik ko‘rsatkichlar ayrim hayvon obrazlarining xalq tafakkurida alohida o‘rin egallaganini ko‘rsatadi:

3-jadval.

O‘zbek tilidagi maqol va matallarda hayvon nomlari qo‘llanishining statistik ko‘rsatkichi

z/b	s	z/b	s	z/b	s	z/b	s	z/b	s	z/b	s	z/b	s
it	75	ilon	23	qush	14	chivin	3	echki	9	qulun	1	mushuk	6
ot	44	biya	3	Baliq	6	o‘rdak	6	tulki	13	qo‘zi	4	sichqon	6
fil	2	buqa	2	tuya	15	qoplon	1	eshak	21	bo‘ta	2	g‘unajin	1
toy	8	ayiq	1	uloq	1	hayvon	1	quyon	8	qo‘y	4	yo‘lbars	4
sher	9	bo‘ri	9	Kaklik	1	ho‘kiz	8	oqqush	1	kirpi	1	tovushqon	1
tozi	4	sigir	8	xo‘roz	2	qarg‘a	6	kuchuk	1	kiyik	2	polapon	1
g‘oz	9	arslon	6	Bedana	2	qo‘ng‘iz	1	qo‘chqor	1	bulbul	4	kapalak	1
qorashaqshaq			1	Chumchuq			2	to‘ng‘iz			1	qiyg‘ir	1

[24] Mirzayev T., Musoqulov A., Sarimsoqov B. O‘zbek xalq maqollari. – Toshkent: Sharq NMAKBM, 2005.

Eng ko‘p uchraydigan zoonim – *it* (75 ta) bo‘lib, bu obraz ko‘pincha sadoqat, pastkashlik, ba’zan esa haqorat yoki tanqid ma’nolarini ifodalaydi; keyingi o‘rinda *ot* (44 ta) turadi, u asosan mehnatsevarlik, sadoqat va inson hayotidagi yaqin hamroh timsoli sifatida talqin qilinadi; *ilon* (23 ta) va *eshak* (21 ta) zoonimlari ko‘proq salbiy konnotatsiyani ifodalaydi, hiylakorlik, ahmoqlik yoki qaysarlikni bildiradi. O‘rta chastotali guruhga *tuya* (15 ta), *qush* (14 ta), *tulki* (13 ta) kabi hayvonlar kiradi; *bo‘ri* (9 ta), *g‘oz* (9 ta), *echki* (9 ta), *sher* (9 ta) kabi zoonimlar ham muayyan xarakter xususiyatlarini ifodalashda faol qo‘llanadi; *fil, kapalak, kirpi, kaklik, qiyg‘ir* kabi kam uchraydigan zoonimlar (1-3 ta) ko‘proq individual yoki kontekstual ma’nolarni ifodalab, umumxalq tafakkurida keng tarqalmaganligini ko‘rsatadi.

Zoonimik komponentli maqol va matallarning tematik paradigmasi ko‘p qirrali tizim bo‘lib, turli ma’nolarni qamrab oladi hamda semantik, funksional va uslubiy jihatlar asosida tasniflanadi, shunga ko‘ra quyidagi asosiy tematik guruhlar ajratildi: 1) tashqi ko‘rinish – *ohudek ko‘rkam*; 2) inson tabiati (xarakter) xususiyatlari – *tulkidek ayyor;* 3) xulq-atvor – *jangari x‘orozdek;* 4) emotsional va ruhiy holat – *buqadek jahli chiqmoq;* 5) mehnat faoliyati – *otdek ishlamoq*; 6) ijtimoiy maqom – *serka (yo‘lboshchi) bo‘lmoq;* 7) maishiy hayot – *it bilan mushukdek yashamoq;* 8) hayotiy tajriba – *toyni ot qilguncha, egasi it bo‘lar*.

Ingliz tilidagi paremiologik matnlar tarkibida ham zoonimik birliklarni qo‘llash keng tarqalgan.

4-jadval

Ingliz tilidagi zoonimik komponentli maqol va matallar

Z/b	Maqol yoki matal	Tarjimasi
Fox	We must fall down before a fox in season	Fursati kelganda tulki oldida ham bosh egishga to‘g‘ri keladi.
Dog	Barking dogs seldom bite.	Huradigan it kamdan kam tishlaydi
Cat	Like a cat round hot milk	Issiq sut atrofida aylangan mushukdek
Horse	As wary as a blind horse.	Ko‘r otdek ehtiyotkor.
Cock	Young cocks love no coops	Yosh xo‘rozlar qafasni yoqtirmaydi.
Hen	Hens are ay free o ' horse corn	Tovuqlar ot yemidan ham tekin foydalanadi.
Bird	Old birds are not caught with chaff.	Qari qushni somon bilan tutib bo‘lmaydi.
Bear	The bear wants a tail, and cannot be lion	Ayiq dumni xohlaydi, lekin sher bo‘la olmaydi.
Beer	Old bees yield no honey.	Qari asalarilar asal bermaydi.
Wolf	To have a wolf by the ears	Bo‘rining qulog‘idan ushlab turmoq.
Pig	As wilful as a pig; he'll neither lead nor drive.	Cho‘chqadek qaysar – na yetaklab, na haydab bo‘ladi.
Sheep	One sheep follows another.	Bir qo‘y boshqasiga ergashadi.
Camel	To strain at a gnat and swallow a camel	Chivinni suzib, tuyani yutmoq.
Elephant	To change a fly into an elephant.	Pashshadan fil yasash
Owl	You bring owls to Athens.	Afinaga boyqush olib borasan.
Lion	A lion may be beholden to a mouse	Sher ham sichqondan minnatdor bo‘lishi mumkin.
Eagle	Eagles fly alone, but sheep flock together[25].	Burgut yolg‘iz uchadi, qo‘ylar esa to‘da bo‘lib yuradi.

[25] Handbook of proverbs. Bohn’s reference library. – London: George Bell and sons, 1899 (reprint. 2012). – 649 p.

Ingliz va o‘zbek paremiologik matnlaridagi zoonimik komponentli birliklarning milliy-madaniy xususiyatlari ularning semantik, pragmatik va kognitiv qatlamlarini boyitadi. Hayvon obrazlari orqali xalqning qadriyatlari, urf-odatlari va ijtimoiy tushunchalari matnga uzviy tarzda singdiriladi. Shu bilan, milliy-madaniy kontekst zoonimik birliklarning matn shakllantirish va kommunikativ funksiyalarini chuqurroq tushunishga imkon yaratadi.

Uchinchi faslda *“Chog‘ishtirilayotgan tillarda zoonimik komponentli til birliklarining kommunikativ diskursda pragmatik namoyon bo‘lishi”* yoritiladi. Paremiologik diskurs ko‘pincha 1) tarbiyaviy, ijtimoiy yoki axloqiy maqsadlarni amalga oshiradi va zoonimik komponentlar bu ta’sirni kuchaytiradi; 2) hayvon obrazlari orqali abstrakt tushunchalar obrazli, tushunarli va esda qolarli shaklda yetkaziladi. Ingliz tilida bu jarayon ko‘pincha hazil, kinoya orqali amalga oshsa, o‘zbek tilida u aniq va bevosita axloqiy baho sifatida namoyon bo‘ladi; 3) zoonimik birliklar kommunikativ niyatni belgilash va so‘zlovchining fikrini baholash imkonini beradi. Diskurs doirasida ular ma’noni kengaytirish, tafovutlarni ko‘rsatish va tinglovchining e’tiborini muayyan jihatlarga qaratish uchun ishlatiladi. Masalan, *“tulki kabi ayyor”* iborasi orqali so‘zlovchi nafaqat hiylakorlikni tasvirlaydi, balki tinglovchiga ijtimoiy yoki axloqiy baho beradi. Shu tarzda, zoonimik birliklar diskursning ko‘p qatlamli semantik va pragmatik mazmunini hosil qiladi.

Chog‘ishtirilayotgan tillar adabiy matnlarida zoonimik birliklar turli mavzuviy guruhlarga mansub bo‘lsa-da, ularning umumiy xususiyati – insonni nomlash (antroponimiklash) va shu orqali antropologik belgilarni ifodalashdir. *“Kenjatoy o‘g‘lingiz Bo‘riboyvachcha…”* misolida *Bo‘riboyvachcha* inson ismi hayvon nomi asosida yaratilgan bo‘lib, u orqali insonning individual xususiyatlari va milliy-madaniy qarashlar ifodalanadi. Bu yerda zoonim (bo‘ri) kuch, jasurlik yoki himoya kabi ijobiy assotsiatsiyalarni anglatadi. Ingliz tilidagi *“In the hole lived Mr. Fox and Mrs. Fox…”* misolidagi “Mr. Fox” va “Mrs. Fox” zoonimik birliklari bevosita nom sifatida qo‘llanmoqda. Badiiy asarlarda uchraydigan yana boshqa bir zoonimik birliklar guruhi inson laqablari bo‘lib, chog‘ishtirilayotgan har ikki tilda ham laqab zoonimik birliklari keng iste’molda bo‘lgan. Shuningdek, badiiy adabiyotda zoonimik laqab faqat qahramonning asl ismi o‘rnida emas, balki hayvonga nisbatan ham ishlatilgan holatlar uchraydi. Masalan: – *Qora Lochindan bir zuryod qoldi. Otini Qora Jayron qo‘ydim. Men sizga aytsam, “Tohir va Zuhra” kinosida Tohir mingan Qorabayir Qora Jayronning bobosi edi*[26]. Keltirilgan ushbu parcha badiiy adabiyotda zoonimik birliklarning laqab sifatida faqat insonga emas, balki hayvonlarga nisbatan ham qo‘llanishini yaqqol ko‘rsatadi. Misolda *“Qora Lochin”, “Qora Jayron”, “Qorabayir”* kabi zoonimik laqablar: 1) nominativ / nomlash (hayvonni individuallashtiradi); 2) xarakterlovchi (hayvonning jismoniy va funksional xususiyatlarini ochib beradi); 3) ekspressiv-estetik (matnga obrazlilik, badiiylik kiritadi); 4) madaniy-kognitiv (xalqning hayvonlarga oid tasavvurlari va qadriyatlarini aks ettiradi) kabi pragmatik funksiyani bajaradi.

[26] Аҳмад С. Жимжитлик. – Тошкент: Ғафур Ғулом, 1989. – Б. 124.

Ushbu misolning muhim jihati shundan iboratki, zoonimlar ikkilamchi metaforik ko‘chimlarsiz, ya’ni insonni emas, bevosita hayvonni nomlash uchun ishlatilgan.

Xulosa qilib aytganda, ingliz va o‘zbek paremiologik matnlarida zoonimik komponentli til birliklari kommunikativ diskursda quyidagi funksiyalarni bajaradi: 1. Mavzuni va xulosani birlashtirish – matnning mantiqiy va semantik birligini ta’minlash. 2. Emotsional va kognitiv ta’sir yaratish – tinglovchi yoki o‘quvchida obrazli va esda qolarli ta’sir hosil qilish. 3. Kommunikativ niyatni belgilash – so‘zlovchining baholash, ijtimoiy yoki axloqiy fikrini yetkazish. 4. Madaniy va stilistik kontekstni aks ettirish – milliy madaniyatga xos ifoda vositalarini qo‘llash.

Zoonimik komponentli birliklar diskursning kognitiv, pragmatik va madaniy qatlamlarini uyg‘unlashtiruvchi vosita sifatida namoyon bo‘ladi, bu esa ularni lingvokognitiv va lingvopragmatik tadqiqotlar uchun markaziy obyekt sifatida e’tirof etishga asos yaratadi.

XULOSA

1. Lingvokognitiv yondashuv tilni inson tafakkurini tashkil etuvchi va uni ifodalovchi kognitiv mexanizm sifatida talqin qiladi, ushbu yondashuv doirasidagi tadqiqotlar til va tafakkur o‘rtasidagi uyg‘unlikni ilmiy asosda o‘rganadi. Lingvopragmatik yondashuvda tilning amaliy qo‘llanishi, muayyan maqsad bilan kontekstda ishlatilishi nazarda tutiladi, bu yondashuv til va tafakkur munosabatlarini ijtimoiy omillar hamda kontekstual sharoitlarda tahlil qilish uchun muhim nazariy asos bo‘lib xizmat qiladi.

2. Zoonimik komponentli paremiologik birliklar inson tafakkurida olamning lisoniy manzarasini shakllantirishda muhim rol o‘ynaydi, chunki ular orqali abstrakt tushunchalar konkret obrazlar vositasida ifodalanadi. Kommunikativ-pragmatik yondashuv maqol va matallarning suhbat jarayonida qanday ishlatilishini, ular orqali ma’no qanday qurilishini va sotsiolingvistik muhitda qanday rol o‘ynashini ochib beradi va ular ijtimoiy qoidalar, milliy-madaniy qadriyatlarni yetkazuvchi lingvistik birlik sifatida talqin qilinadi.

3. Paremiologik birliklar tadqiqida antropotsentrik yondashuv inson va hayvonlar olami o‘rtasidagi munosabatlarga asoslangan bo‘lib, bu munosabatlar haqidagi bilimlar tilning nafaqat umumiy, balki milliy va metaforik dunyoqarashida ham aks etadi, zoonimlar insonning turli xususiyatlarini tavsiflashda muhim vosita bo‘lib xizmat qiladi. Ular orqali shaxsning tashqi ko‘rinishi, ichki dunyosi, yoshi, xulq-atvori va harakatlari milliy-madaniy qadriyatlar hamda stereotiplar tizimi asosida ifodalanadi.

4. Zoonimik komponentli paremiologik birliklarning paydo bo‘lishi til tizimining ijodkorlik faoliyati natijasidir. Yangi bilim strukturasi – konseptning paydo bo‘lishi doimo avvalgi konseptlar negizida kechadi. Ingliz va o‘zbek tillaridagi zoonimik komponentli paremiologik birliklarning konseptuallashuv jarayoni kechishini ta’minlovchi va uni samaraga olib keluvchi kognitiv mexanizmlar “perspektivlashtirish yoki istiqbollashtirish”, “biriktirish”, “qurib bitkazish”, “rivojlantirish” kabi turli amallar ko‘rinishida namoyon bo‘ladi.

5. Ingliz va o‘zbek paremiologik matnlarida hayvon nomlari ko‘pincha muayyan konseptlarni ifodalash uchun kognitiv model sifatida xizmat qiladi. Bunda hayvonlarning tashqi ko‘rinishi, xulq-atvori, yashash tarzi kabi belgilar asosida inson sifatlari metaforik tarzda talqin etiladi. Zoonimik komponentli paremiologik birliklarning konseptuallashuvi, avvalo, hayvonlarga xos xususiyatlarning inson faoliyati va xulq-atvoriga ko‘chirilishi bilan bog‘liq.

6. Frazeologik birliklarda qo‘llanadigan zoonimik komponentlar ma’no ifodalash, madaniy tasavvurlarni shakllantirish, shaxslararo muloqotni yengillashtirish jarayonida muhim rol o‘ynaydi. Nutq tizimida zoonimik birliklar leksik, grammatik va sintaktik sathiga oid turli birliklar bilan uzviy va ajralmas munosabatlarga kirishib, matn tuzilishini ta’minlovchi vositalar qatoridan o‘rin oladi. Zoonimik birlik mavjud bo‘lgan sarlavhaning o‘ziyoq uning matn yaratish imkoniyatiga ega ekanligidan guvohlik beradi. Sarlavhadagi zoonimik birlik ushbu holatda topik, ya’ni mavzuni belgilovchi rolini bajaradi; zoonimik birliklar matnda qo‘shimcha axborot manbayi bo‘lish bilan birga, badiiy tasvirning muhim vositasiga aylanadi va muallif niyatini yanada yorqin ifodalashga xizmat qiladi.

7. Ingliz va o‘zbek tillarida zoonimik komponentli lisoniy birliklar matn shakllantirishda quyidagi funksional imkoniyatlarga ega: 1. Ma’no boyligini oshirish – hayvon obrazlari yordamida matn yanada tasviriy va jonli bo‘ladi. 2. Axborot uzatishda samaradorlik – qisqa frazeologik birliklar murakkab tushunchalarni tez va aniq yetkazadi. 3. Emotsional rang-baranglik – hayvon obrazlari orqali hissiy ohang berish osonlashadi. 4. Kontekstga moslik va idiomatiklik – matnda madaniy va xalq tajribasi aks etadi, nutq tabiiy bo‘ladi. 5. Qiyosiy va didaktik funksiyalar – maqollar orqali ibrat, ogohlantirish va maslahat berish mumkin.

8. Zoonimik frazeologizmlar milliy dunyoqarashning muhim ko‘rsatkichlari bo‘lib, ular ma’lum bir etnik jamoaning qadriyatlari va madaniy xususiyatlarini aks ettiradi. Ular olamning lisoniy manzarasini shakllantiradi, unda hayvonlarga muayyan xususiyatlar biriktiriladi va bu xususiyatlar avloddan avlodga o‘tib boradi. Shu jihatdan, zoonimik frazeologiya nafaqat tilning ifodaviy vositasi, balki milliy o‘zlikni saqlashning muhim omili ham hisoblanadi.

9. Matndagi zoonimik birliklar ikki: xarakterlovchi (asl xarakterlovchi va invektiv) va emotsional funksiya guruhiga bo‘linadi; ular ingliz va o‘zbek paremiologik matnlarida quyidagi kommunikativ diskursiv funksiyalarni bajaradi: 1. Mavzuni va xulosani birlashtirish – matnning mantiqiy va semantik birligini ta’minlash. 2. Emotsional va kognitiv ta’sir yaratish – tinglovchi yoki o‘quvchida obrazli va esda qolarli ta’sir hosil qilish. 3. Kommunikativ niyatni belgilash – so‘zlovchining baholash, ijtimoiy yoki axloqiy fikrini yetkazish. 4. Madaniy va stilistik kontekstni aks ettirish – milliy madaniyatga xos ifoda vositalarini qo‘llash.

SCIENTIFIC COUNCIL ON AWARDING SCIENTIFIC DEGREES DSc.03/2025.27.12.Fil. 11.05 AT KARSHI STATE UNIVERSITY

KARSHI STATE UNIVERSITY

EGAMBERDIEVA YULDUZ BAKHODIR KIZI

LINGUOCOGNITIVE AND LINGUOPRAGMATIC ANALYSIS OF LANGUAGE UNITS WITH ZOONYMIC COMPONENTS IN PAREMIOLOGICAL TEXTS
(in the examples of English and Uzbek languages)

10.00.13 – Comparative and Contrastive Linguistics

DISSERTATION ABSTRACT
for the doctor of philosophy (PhD) in PHILOLOGICAL sciences

Karshi – 2026

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The defense of the dissertation will be held on _____ "_____", 2026 at _____ at the meeting of the Scientific Council DSc.03/2025.27.12.Fil.11.05 awarding scientific degrees, at Karshi State University (Address: 180119, Kuchabag street 17, Karshi city. Phone: (+99 875) 221-21-04; fax: (+99 875) 220-02-10; e-mail: kasu_info@edu.uz). Karshi State University, Faculty of Languages, 3rd floor Room №310.

The dissertation is available at the Information-resource center of Karshi State University (registration number_____). (Address: 180119, Kuchabag street 17, Karshi. Phone: (+99 875) 221-21-04).

The dissertation abstract is distributed on "_____" _____ 2026
(Mailing report № _____on "_____" _____ 2026).

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INTRODUCTION (abstract of dissertation (PhD))

Relevance and necessity of the dissertation topic: In recent years, there has been a growing interest in world linguistics in the study of linguistic units with zoonymic components. In particular, a comprehensive analysis of such units in paremiological texts based on linguocognitive and linguopragmatic approaches allows for a deeper understanding of their nature. The relevance of this research is determined by the importance of investigating the linguocognitive and linguopragmatic aspects of zoonymic paremiological units in the English and Uzbek languages. A comparative study of these units serves as a theoretical and methodological basis for identifying how similar and different concepts are expressed across cultures.

Special attention is being paid in world linguistics to research devoted to the semantic, cognitive, and pragmatic study of lexical units. In particular, studying the zoonymic lexicon that is, linguistic units related to animal names – in English, Uzbek, and other languages on the basis of the anthropocentric principle, and analyzing them in a comparative aspect, enriches scientific knowledge in this field. Paremiological texts, in particular proverbs and sayings, often perform pragmatic functions such as expressing indirect meaning, giving advice, and rendering evaluation. Zoonymic components, in turn, reinforce these functions and enhance the expressiveness of speech. The linguopragmatic approach serves as an important theoretical basis for analyzing the relationship between language and thought within social factors and contextual conditions. According to this approach, language is not merely a set of structures, but a system inseparably connected with the social environment in which it exists. Situation-specific processes and cultural factors play an important role in the formation and comprehension of meaning. This view is consonant with the principles of pragmatics, demonstrating that context ensures the full comprehension of meaning. Researching these issues is of great importance in preserving the linguistic heritage of a language and further strengthens the necessity of studying zoonymic-component paremiological units.

“There are still many tasks ahead of us in order to unveil the incomparable potential of the Uzbek language and to enhance its prestige and appeal on a global scale”[1]. Among these tasks, ensuring the purity of our national language, conducting scientific research into its inner lexical-semantic richness, and securing it a worthy place in the context of world linguistics are of great importance. Proverbs and sayings involving zoonymic units constitute a unique linguo-cultural phenomenon reflecting a people’s centuries-long life experience, worldview, moral-aesthetic views, and relationship with nature. Studying zoonymic paremias in a comparative-typological aspect alongside material from other languages (in particular, English, Russian, or Turkic languages) is of particular relevance. Such an analysis makes it possible, on the one hand, to identify the national-cultural

[1] Congratulatory address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the people of Uzbekistan on the occasion of the holiday / Khalq So‘zi. October 22, 2024. No. 215.

distinctiveness specific to the Uzbek language, and on the other hand, to reveal the universal and common human aspects present in the linguistics of various peoples. Furthermore, conducting a deep and systematic study of proverbs and sayings with zoonymic components lays the groundwork for strengthening the position of the Uzbek language in the international communicative arena and for conveying examples of our national literary heritage to readers around the world in a complete and accurate manner. Thus, this issue is of pressing scientific and practical importance not only from the standpoint of theoretical linguistics, but also from the perspective of intercultural communication.

This dissertation contributes, to a certain extent, to the implementation of the priorities set forth in the normative-legal framework of the Republic of Uzbekistan, including: Resolution of the President of the Republic of Uzbekistan No. PR-5117. (May 19, 2021) "On measures to elevate the popularization of foreign language learning in the Republic of Uzbekistan to a qualitatively new level"; Resolution No. PR-312 (May 19, 2021) "On measures for the effective organization of activities aimed at promoting foreign language learning"; Resolution No. PR-34 (January 19, 2022) "On additional measures to improve foreign language learning"; Resolution No. PR-128 (April 20, 2023) "On measures to accelerate the comprehensive development of the education system through enhancing the quality of scientific-methodological and research activities"; Resolution No. PR-54 (January 5, 2024) "On additional measures to accelerate reforms in the field of education"; as well as the Presidential Decrees No. PD-5847 (October 8, 2019) "On approval of the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030"; No. PD-6108 (November 6, 2020) "On measures for the development of education and science in the new stage of Uzbekistan's development"; No. PD-60 (January 28, 2022) "On the Development Strategy of New Uzbekistan for 2022–2026"; and No. PD-158 (September 11, 2023) "On the "Uzbekistan – 2030" Strategy," along with other relevant regulatory and legal documents".

Relevance of the research to the priority areas of the development of science and technology in the republic. The dissertation aligns with the priority area of the development of science and technology in the Republic: "The formation and implementation of innovative ideas in the development of an information society and a democratic state in social, legal, economic, cultural, and spiritual-educational spheres".

Degree of study of the problem. In world linguistics, the complex relationship between language and thought constitutes a central object of in-depth scientific inquiry within the domains of cognitive science, linguistics, and philosophy. Beginning with Socrates, and later developed by Plato and Aristotle, it has been theoretically emphasized that every concept represents the expression of a particular idea[2]. Issues related to language and thought, paremiological texts, and

[2] Сократ / Фрэнсис Бэкон / Рене Декарт / Иммануил Кант / Георг Гегель и другие. Мышление. Что о нем думают философы. – Москва: Изд-во АСТ, 2023. – 190 с.; Платон. Избранные произведения. Том 1. – Москва, 2019. – 461 с.; Аристотель. Риторика. – Москва: ЛитРес, 2000. – 161 с.

zoonymic units have been extensively studied by a number of foreign scholars, including J. Austin, H. Grice, G. Lakoff, M. Johnson, J. Searle, M. Merleau-Ponty, S. Sloman, B. Love, W. Ahn, G. Fauconnier, L. Talmy, M.A.K. Halliday, K. Fröhlichová, R. Langacker, A. Young and others[3]. Among Russian scholars, significant contributions have been made by N. Dmitrtiyev, O. Trubachyov, A. Shcherbak, G. Gers, S. Ter-Minasova, Yu. Apresyan, V. Teliya, L. Plotnikova, Ye. Kubryakova, V. Maslova, N. Arutyunova, Ye. Bolgova, N. Nikolayev, A. Afanasyev and others[4]. Scholars from related nations, including G. Brutyan, R. Pavilyonis, Yu. Yusifov, Z. Turayeva, O. Galimova, G. Shirinyan, A. Jadigerova and others have also conducted relevant research[5]. Such Uzbek linguists as G. Bakiyeva, N. Mahmudov, N. Turniyozov, Sh. Safarov, Z. Masharipova, M. Safarov, S. Boymirzayeva, M. Karimov, D. Xudoyberganova, G. Qobuljonova, N. Nasrullayeva, S. Abduqodirov, Sh. Sirojiddinov, N. Normurodova, A. Mamatov, P. Bakirov, D. Yuldasheva, Sh. Davlatova, F. Muzaffarova, M. Daniyeva and others have also made substantial contributions to this field[6].

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[3] Austin J.L. How to do things with words. – Oxford, 1962 (reprinted in Oxford University Press in 2002). – 174 p.; Grice H.P. Logic and Conversation // Syntax and Semantics. – New York, 1975. Vol. 3, Speech Acts. – P. 41–58; Lakoff G., Johnson M. Metaphors We Live By. – Chicago: Chicago University Press, 1980. – 242 p.; Searle J.R. Foundations of illocutionary logic. – Cambridge: Cambridge University Press, 1983. – 237 p.; Merleau-Ponty M. In praise of philosophy and other essays. – Hamilton, Ontario, 1988. – 343 p.; Sloman S., Love B., Ahn. W. Feature Centrality and Conceptual Coherence // Cognitive Science, 1988. Vol. 22. No. 2. – P. 189 – 228; Fauconnier G. Mappings in Thought and Language. – New York: Cambridge University Press, 1997. – 205 p.; Talmy, L. Toward a Cognitive Semantics. Vol.1: Concept Structuring Systems. – Cambridge: A Bradford Book, The MIT Press, 2000. – 565 p.; Halliday M.A.K. Linguistic studies of text and discourse. – London; New York: Continuum, 2002. – 316 p.; Fröhlichová K. Word Formation and Neologism in the Current English Language. – Bakalářská práce Plzeň, 2011. – 40 p.; Langacker R.W. Ten Lectures on the Basics of Cognitive Grammar. – BRILL: Approx, 2017. – 490 p.; Young A. Folklore and Superstition: the global perspective on Black Cats // Comparative mythology review, 2018. 62(1). – P. 55–71.

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[5] Брутян Г.А. Гипотеза Сепира-Уорфа. – Ереван, 1968. – 66 с.; Павилёнис Р.И. Проблема смысла. Современный логико-философский анализ языка. – Москва, 1983. – 286 с.; Юсифов Ю.Г. Зоологическая лексика азербайджанского языка: Автореф. дисс. … канд. филол. наук. – Баку, 1985. – 20 с.; Тураева З.Я. Лингвистика текста. – Москва, 1986. – 126 с.; Галимова О.В. Этнокультурная специфика зоонимической лексики, характеризующей человека (на материале русского и немецкого языков): Автореф. дисс. …. канд. филол. наук. – Уфа, 2004. – 24 с.; Shirinyan G. Language as reflection of cultural identity in Central Asia: A study of zoonyms in Armenian and Uzbek contexts // Journal of Armenian studies, 2021. 9(3). – P. 102–117; Jadigerova A.M. The role of zoonyms in linguoculturology // Science Time, 2024. Vol. 3. Is. 4. – P. 162–165.

[6] Бакиева Г.Х. Лингвистические основы анализа художественного текста: Автореф. дисс. ... док. филол. наук. – Ташкент, 1993. – 46 с.; Маҳмудов Н. Тил. – Тошкент: Ёзувчи, 1998. – 40 б.; Турниёзов Н. Матн лингвистикаси. – Самарқанд: СамДЧТИ, 2004. – 60 б.; Сафаров Ш. Прагмалингвистика. – Тошкент, 2008. – 320 б.;

Relevance of the research topic to the research plans of the higher education institution where the dissertation was conducted. This dissertation was carried out within the framework of the research projects at the Department of Applied English Language at Karshi State University, titled “Typological and Comparative Characteristics of Languages from Different Systems”.

Objective of the research. The aim of the study is to conduct a linguocognitive and linguopragmatic analysis of zoonymic units in paremiological texts in the English and Uzbek languages, to reveal the national and cultural specificities of the realization of zoonymic components in proverbs and sayings, and to identify their pragmatic potential as manifested in communicative discourse.

Research tasks:

to elucidate the linguistic features of zoonymic-component paremiological texts and to substantiate the formation of zoonymic lexicon on the basis of the anthropocentric principle;

to substantiate the processes of conceptual derivation in zoonymic units within English and Uzbek paremiology, as well as their realization within phraseological units;

to prove the functional capabilities of zoonymic-component linguistic units in text formation in the English and Uzbek languages;

to elucidate the national-cultural features of the realization of zoonymic-component linguistic units in the paremiological texts of the compared languages, and to reveal the pragmatic aspects of their manifestation in communicative discourse;

to conduct a comparative analysis of the linguocognitive and linguopragmatic features of paremiological texts with zoonymic components in English and Uzbek, and to identify the national-cultural values, communicative intentions, and persuasive (influencing) mechanisms reflected in them.

Research object of this study comprises zoonymic units found in proverbs and sayings, phraseological units, and literary texts in the English and Uzbek languages.

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Research subject linguocognitive and linguopragmatic, national-cultural features of zoonymic language units in English and Uzbek paremiological texts, as well as the pragmatic interpretation of their text-forming potential.

Research methods. The study employs linguocognitive and linguopragmatic approaches, linguistic description, modelling, contextual, lexical-semantic, statistical, and comparative analysis methods.

Scientific novelty of the research:

it has been scientifically substantiated that zoonymic units such as *dog, fox, lion, horse, wolf,* and *bear* are associatively linked in human consciousness with concepts such as *loyalty, cunning, courage, diligence, luck*, and *laziness,* and that their linguopragmatic features, the mechanisms of realizing communicative intent and exerting influence on the addressee in the process of speech usage, have been investigated; furthermore, it has been substantiated that through the analysis of zoonymic-component paremiological units on the basis of the anthropocentric principle, the human factor lies at the semantic center of these units, and that such units reflect the complex relationships among language, thought, and culture;

using the example of zoonymic units in the English and Uzbek paremiological systems, the processes of conceptual derivation have been elucidated as consisting of the following stages: generalization, manifested as stable semantic models serving to describe human behavior and ensuring the transfer of conceptual features from the former to the latter; concretization, manifested in the emergence of linguistic units expressing general and particular types of objects; expansion, manifested as a quantitative increase in the composition of the lexical-thematic group; narrowing, manifested as a reduction in the volume of these groups; detailing, manifested as the expression of a specific situation underlying the formation of set expressions; and deepening, substantiated through its realization via the formation of metaphorical and phraseological combinations; furthermore, within the framework of phraseological discourse, the functional-semantic features of zoonymic idioms reflecting the mutual conceptual-cultural relations between humans and the animal world have been identified, their linguocultural content has been systematized, and the obtained results have been generalized on the basis of tables and graphic models;

it has been proven that the functional capabilities of zoonymic-component linguistic units in text formation in the English and Uzbek languages, namely, nominative (naming), stylistic, communicative, pragmatic, emotional-expressive, depictive (imagery-related), symbolic, and atmosphere-creating functions are manifested through their multifaceted linguostylistic and linguopragmatic features, including performing the function of title and topic by defining the theme of the text and loading additional information, ensuring imagery, enhancing emotional-expressive impact, imparting symbolic meaning, shaping the overall communicative environment, expressing authorial intent, and ensuring the artistic-aesthetic and communicative effectiveness of the text;

it has been substantiated that the realization of zoonymic units in the paremiological texts of the English and Uzbek languages is closely connected with the historical experience, living environment, and traditional-cultural views of the people; it has been established that their content-pragmatic features are manifested in connection with national values and customs such as collectivism, solidarity, and mutual assistance; the national-cultural features of zoonymic units in communicative discourse have been determined through their motivational bases, pejorative or meliorative connotation, the degree of invective force arising in various communicative situations, as well as their capacity to produce interactive and emotive effects, and it has been demonstrated that these units are distinguished in a culturally-stylistically specific manner within the English and Uzbek paremiological systems.

The practical outcomes of the research are as follows:

the linguocognitive and linguopragmatic features of zoonymic paremiological texts in English and Uzbek have been comparatively studied; the position and functional potential of these linguistic units within the language system have been identified, and their text-forming pragmatic factors have been elucidated;

based on the results of the study of zoonymic paremiological texts in English and Uzbek, recommendations have been proposed for the development of educational materials in higher education institutions in the fields of cognitive linguistics, linguoculturology, linguopragmatics, stylistics, lexicology, semantics, and translation theory;

a cognitive model of zoonymic paremiological texts has been developed, and on the basis of this model, a number of proposals and practical recommendations have been formulated for analyzing the linguocognitive and linguopragmatic indicators of zoonymic units.

Reliability of the research outcomes is ensured by the appropriateness of the methodological approach to the object of study and the correspondence of the applied methods to the research objectives, the grounding of theoretical information in scientific sources, the conformity of literary materials to the research subject, the derivation of theoretical ideas and conclusions through linguistic description, modelling, contextual, lexical-semantic, statistical, and comparative analysis methods, the practical implementation of the conclusions, as well as the validation of the results by authorized institutions.

Scientific and practical significance of the research is manifested in the possibility of applying the ideas of linguocognitive and linguopragmatic analysis of paremiological texts containing zoonymic units to the systems of English, Uzbek, and other languages. Moreover, the obtained results are of theoretical importance in addressing a range of issues in linguistics, including linguoculturology, cognitive linguistics, linguopragmatics, stylistics, lexicology, semantics, translation theory, and sociolinguistics.

Practical significance of the research is primarily justified by the possibility of using its results in higher education institutions for conducting theoretical and

practical classes, organizing special seminars in linguoculturology, cognitive linguistics, sociolinguistics, stylistics, lexicology, semantics, translation theory, and linguopragmatics, as well as for developing new-generation textbooks and serving as a source in various scientific research works.

Implementation of research outcomes. Based on the results obtained from the linguocognitive and linguopragmatic analysis of zoonymic units occurring in English and Uzbek paremiological texts, as well as the study of the national-cultural characteristics of zoonymic components in proverbs and sayings and their pragmatic potential in communicative discourse, the following outcomes were achieved:

the scientific and methodological recommendations developed through the study of zoonymic units from the perspective of the linguocognitive approach, which explains their association with specific concepts in human cognition, and the linguopragmatic approach, which examines their communicative functions, realization of communicative intentions, and mechanisms of influencing the listener in discourse, were implemented in the teaching process of philology courses at Alisher Navoiy Tashkent State University of Uzbek Language and Literature during the 2025–2026 academic years. These recommendations were also utilized in the improvement of teaching and methodological materials, course syllabi, and research activities (Reference No. 04/3086, issued on 30 June 2026). As a result, the proposed conclusions and methodological recommendations were effectively applied in English language courses organized within the framework of the project;

the conclusions concerning the conceptual derivation processes of zoonymic units in English and Uzbek paremiological texts – including the stages of generalization, specification, expansion, narrowing, detailing, and deepening, which ensure the transfer of conceptual features from one concept to another – as well as the analysis of zoonymic phraseological units representing the complex relationship between human culture and the animal world within phraseological discourse, were applied in the fundamental research project XT-F2-011 “Comprehensive Study of the Theoretical and Methodological Foundations for Improving the Teaching of the Karakalpak Language and the Development of Its Conceptual Framework”, conducted at the Karakalpakstan Branch of the Qori Niyoziy National Institute of Pedagogy (Reference No. 05/193, issued on 8 May 2026). Consequently, the research findings were incorporated into analytical tables and figures and successfully implemented in educational and research practice;

the conclusions demonstrating that the occurrence of zoonymic units in the paremiological texts of the compared languages is closely connected with national and cultural factors, reflecting the historical experience, lifestyle, values, and traditions of the people, and contributing to the formation of paremiological texts, folk tales, and phraseological units, were used in preparing the script of the “Radio interview” program broadcast on “FM-105.2 Samarkand” radio channel of the

Samarkand regional television and radio company on 30 April 2026 (Reference No. 01-07/153, issued on 1 May 2026). As a result, the radio programme helped broaden listeners' theoretical and scientific knowledge of the subject, deepen their understanding of how national and cultural values are reflected in paremiological units, and further enhance the programme's scientific and popular educational content.

Approval of research results. The results of the research have been presented and approved at a total of 5 scientific-practical conferences, including 2 international and 3 national conferences.

Publication of research results. A total of 18 scientific works have been published on the topic of the dissertation. In particular, 13 articles have been published in journals recommended by the Higher Attestation commission under the Ministry of higher education, science and innovation of the Republic of Uzbekistan for the publication of the main results of doctoral dissertations, including 9 in national journals and 4 in international journals.

Volume and structure of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, and a list of references. The total volume of the research is 147 pages.

MAIN CONTENT OF THE DISSERTATION

In the introduction, the topic of the scientific research and its relevance are substantiated, its compliance with the priority directions of science and technology development of the Republic of Uzbekistan is indicated, and the degree of study of the research problem is highlighted. The aim and objectives of the work, the object and subject of the research are defined, the research methods are presented, and the scientific novelty and practical significance of the dissertation are substantiated. Information is also provided on the implementation of the research results into practice, approbation, published works, as well as the structure and volume of the dissertation.

The first chapter is entitled **"Theoretical foundations of the study of zoonymic component-based paremiological texts in linguistics".** The first section of the first chapter is devoted to *"Theoretical foundations of linguocognitive and linguopragmatic approaches to the relationship between language and thought in linguistics".* In this regard, human thought, its development, and its interrelation with language have long been at the center of attention of philosophers and scholars since ancient times.

The complex relationship between language and thought constitutes a key object of in-depth research within cognitive sciences, linguistics, and philosophy. As early as the mid-5th century BC, Greek philosophers began to study not only nature but also human cognition. They viewed the perception of the environment as closely interconnected with the cognitive features of human thinking. Initially,

Socrates, and later Plato, identified "concept" as the basic unit of human thought[7], while Aristotle further developed these ideas[8].

The theoretical foundation of the complex relationship between language and thought is based on two main approaches: linguocognitive and linguopragmatic. Both approaches explain the interaction between language and thought on different scientific grounds. In modern linguistics, the relationship between language and thought is primarily studied within the framework of the linguocognitive approach. According to this approach, linguistic units are closely connected with conceptual structures existing in the human mind. Each linguistic unit embodies a certain body of knowledge, experience, and cultural representations. In particular, zoonymic components express human qualities such as cunning, bravery, or laziness through features attributed to animals, thereby forming conceptual metaphors.

The linguocognitive approach studies mental structures (concepts) and the role of language in cognition, whereas the linguopragmatic approach investigates the use of language for achieving communicative goals and its impact on the addressee. Paremiological texts often perform the functions of indirect meaning expression, moral instruction, and evaluation. Zoonymic components, in turn, intensify this pragmatic effect. From a linguopragmatic perspective, proverbs are regarded as speech acts in which the speaker's intention, context, and the addressee's interpretation play a crucial role. For example, criticism or irony expressed through animal imagery is often conveyed indirectly rather than explicitly, which enhances communicative effectiveness. In the linguocognitive approach, concepts such as concept, frame, mental representation, and linguistic worldview are fundamental, whereas in the linguopragmatic approach, key notions include speech act, intention, context, and presupposition. Thus, both approaches interpret language not as a static system, but as a dynamic mechanism operating in interaction with human thought.

The next section is devoted to *"The study of paremiology and the linguistic features of zoonymic component-based paremiological texts".* Paremiology is a special branch of linguistics that studies stable units of folk oral creativity such as proverbs, sayings, and aphorisms. Zoonymic component-based paremiological units play an important role in shaping the linguistic worldview in human cognition, as they express abstract concepts through concrete images.

The linguistic features of paremiological texts are closely connected with the socio-cultural context in which they are formed, and their national-cultural characteristics deserve special attention. Since the paremiological fund of every nation is closely linked to its historical development, way of life, traditions, and values, the comparative study of English and Uzbek paremiological units makes it possible to identify how similar and different concepts are represented in different

[7] Сократ / Фрэнсис Бэкон / Рене Декарт / Иммануил Кант / Георг Гегель и другие. Мышление. Что о нем думают философы. – Москва, 2023. – 190 с.; Платон. Избранные произведения. Том 1. – Москва, 2019. – 461 с.
[8] Аристотель. Риторика. – Москва: ЛитРес, 2000. – С. 16.

cultures. For example, the Uzbek proverb *"Bo'linganni bo'ri yer, ayrilganni ayiq yer"*[9] ("Those who are divided are eaten by the wolf; those who are separated are eaten by the bear") promotes collective values, whereas English culture is more strongly associated with individualism and personal initiative, as reflected in the proverb *"The squeaky wheel gets the grease"*[10] (meaning: those who actively express their needs and demands are more likely to achieve results).

Paremiological units, especially proverbs, are considered one of the most important means of reflecting a people's worldview, thinking patterns, and cultural experience. According to relevance theory, any linguistic unit is significant if it provides maximum information with minimal cognitive effort. Proverbs are distinguished by this feature, as they convey a large semantic load in a concise form. The zoonymic component plays a crucial role in this process by triggering immediate associations in the listener's mind. The proverb *"Otni suvga olib borish mumkin, ichirish mumkin emas"* has a nearly full equivalent in English: *"You can lead a horse to water, but you can't make it drink"*. The zoonymic component "horse" in both cultures is associated with human will and independent decision-making.

Another type of paremiological text is children's folklore, which includes lullabies, fairy tales, humorous narratives, tongue twisters, riddles, and counting rhymes. A. Obidjon's poem "Conversation" is an example of a counting rhyme widely loved by children:

Geese, will you say anything? – Honk, honk, honk!
Will you eat sweet oats? – Yes-yes-yes!

Counting rhymes are also characteristic of English folklore. For example, in Agatha Christie's novel "Ten Little Niggers"[11], the well-known counting rhyme includes zoonymic components such as "bear" and "bee." Similarly, the rhyme *"One, one, one, little dog run…"* contains zoonymic units such as "dog", "cat", and "bird".

The functional-cognitive features of paremiological units demonstrate that they are not merely linguistic phenomena but important elements of the cognitive map of culture. This highlights the necessity of an interdisciplinary approach combining linguistics, anthropology, and psychology to fully analyze paremiological discourse across different cultural contexts.

The syntactic and phonological features of paremiological units also contribute to their memorability and oral transmission from generation to generation. The English proverb *"A nod is as good as a wink to a blind horse"*[12] is easily remembered due to its concise, rhymed, and rhythmic structure. Similarly, the Uzbek proverb "*Yaxshi otga bir qamchi, yomon otga ming qamchi*"[13] is also memorable due to its rhythmic and parallel structure.

[9] Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – Toshkent, 2005. – B. 14.
[10] Handbook of proverbs. Bohn's reference library. – London: George Bell & sons, 1899 (reprint. 2012). – P. 367.
[11] Christie Agatha. Ten Little Niggers. – Moscow: OOO "Anthology", 2023. – 170 p.
[12] Handbook of proverbs. Bohn's reference library. – London: George Bell and sons, 1899 (reprint. 2012). – P. 112.
[13] Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – Toshkent, 2005. – B. 185.

The third subsection is entitled *"The concept of zoonym and the anthropocentric study of zoonymic lexis".* The English word *animal* originates from the Latin *anima*, meaning "soul", "spirit", or "breath"[14]. The Uzbek word *hayvon* is borrowed from Arabic and derives from the root *hay* ("alive")[15]. Etymologically, *hayvān* refers to a living being, an organism characterized by life and movement, closely associated with the concept of vitality. This shows that in different languages, general terms for "animal" are often derived from notions related to life, soul, or vitality. Thus, humans have historically placed livingness and activity at the center when naming living beings. The study of zoonymic lexis is associated with a number of theoretical and methodological issues. First, the semantic scope of zoonyms is very broad, as they possess not only direct (denotative) meanings but also figurative (connotative) meanings. For instance, zoonyms such as "wolf", "fox", "donkey," and "dog" in different cultures represent not only animals but also human qualities such as cunning, simplicity, loyalty, or rudeness. Therefore, analyzing zoonymic units requires not only linguistic analysis but also consideration of cultural and cognitive factors. The anthropological principle is a philosophical concept which views the human being as the central category of worldview, emphasizing that knowledge about humans, nature, society, and thinking can only be formed from this perspective[16]. The anthropocentric approach is based on the relationship between humans and the animal world, and knowledge about this relationship is reflected not only in the general linguistic worldview but also in its national and metaphorical dimensions.

Zoonymic lexis is one of the most active and expressive layers of language. Its study helps reveal the complex relationship between language, thought, and culture. It functions not only as a nominative unit but also as a cognitive and pragmatic carrier of meaning. Therefore, analyzing its use in paremiological texts provides deeper insight into the figurative and conceptual nature of human thinking.

The second chapter of the dissertation is devoted to **"Linguocognitive analysis of zoonymic component-based linguistic units in English and Uzbek paremiological texts".** The first section of this chapter is entitled *"Conceptualization and cognitive models of zoonymic component-based linguistic units in English and Uzbek paremiological texts".* In modern linguocognitive studies, the process of conceptualization is interpreted as being closely connected with human perception of reality, its mental processing, and its linguistic expression. Paremiological units, such as proverbs and sayings, reflect the process of perception and conceptualization of reality by language users. Zoonymic component-based units are considered an effective means of expressing social, moral, and psychological concepts through animal imagery in human cognition. In both English and Uzbek languages, such units often share a common cognitive basis; however, their conceptual systems and

[14] Cambridge Essential English Dictionary. – Cambridge: Cambridge University Press, 2011. – P. 15.
[15] Ўзбек тилининг изоҳли луғати. 5 жилд. – Тошкент: Ўзбекистон миллий энциклопедияси, 2007. – Б. 482.
[16] Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б. 32.

models differ due to specific cultural characteristics. Cognitive linguistics pays special attention to secondary linguistic signs, since the study of conceptualization features of nominative units reveals the anthropocentric nature of linguistic activity.

The mechanisms that ensure the process of conceptualization manifest in various forms. Researchers who study the cognitive foundations of word formation include such mechanisms as *"perspectivization", "integration", "completion", and "development"*[17]. These mechanisms also belong to the conceptual structure of zoonymic unit formation.

According to R.Langacker's cognitive grammar theory, complex semantic structures are formed through conceptual integration between components. In the proverb "*It hurar, karvon o'tar*"[18], the components "dog" and "caravan" belong to different semantic domains; however, in discourse they merge into a unified conceptual structure representing *"continuation of action despite obstacles"*. The conceptualization of zoonymic paremiological units in English can also be explained through cognitive linguistic principles. This is illustrated by the proverb *"You can lead a horse to water, but you can't make it drink"*[19]. The semantic meaning of this proverb cannot be fully derived from its lexical components *"horse", "water", "lead", "drink"*, but requires additional conceptual knowledge. In this case, the concept of "horse" is not limited to an animal but is linked to general human experience, particularly the relationship between coercion and free will. The distinction between organizing an action and controlling its outcome becomes a key conceptual basis. According to G.Lakoff's theory of conceptual metaphor, this proverb is based on the metaphorical model "*Human is Animal"*. The source domain "horse" represents a human being, while "water" represents necessity or opportunity. As a result, the conceptual conclusion "providing opportunity does not guarantee outcome" is formed. Certain animal-related features are generalized and transferred to human behavior, forming stable semantic models. A cognitive model is a mental schema that represents how information is organized, understood, and processed in the human mind – essentially, it is an internal system of how we conceptualize and interpret reality. In cognitive linguistics, cognitive models are studied as: structures of knowledge about reality in the mind; systems of conceptual relations; experience-based conceptual schemas. Based on the analyzed proverb "*You can lead a horse to water, but you can't make it drink*"[20], the following cognitive model can be identified:

Subject → directs another toward action;

Situation → opportunity is created (leading to water);

Result → depends on voluntary action (drinking or not).

[17] Бакиева Г.Х. Лингвистические основы анализа художественного текста: Автореф. дисс. ... док. филол. наук. – Ташкент, 1993. – С. 26; Плотникова Л.И. Новое слово: порождение, функционирование, виртуализация. – Белгород: Изд. БТУ, 2000. – С. 47.

[18] Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – Toshkent, 2005. – B. 85.

[19] Handbook of proverbs. Bohn's reference library. – London: George Bell and sons, 1899 (reprint. 2012). – P. 217.

[20] Handbook of proverbs. Bohn's reference library. – London: George Bell and sons, 1899 (reprint. 2012). – P. 217.

Consequently, the general conceptualization emerges as: *coercion does not guarantee outcome*. Thus, a cognitive model is a system of conceptual knowledge formed in human consciousness that structures the understanding and interpretation of reality and shapes the semantic and pragmatic content of linguistic units.

Among zoonymic cognitive models, the following types can be distinguished:

1. Metaphorical model (representation of human behavior through animals);
2. Metonymic model (transfer of an animal feature to a human character);
3. Frame model (structured knowledge system);
4. Script model (meaning based on event sequence);
5. Evaluative model (expression of positive or negative attitude).

Zoonymic component-based paremiological units in English and Uzbek languages reflect both universal and nationally specific aspects of human cognition.

The next section is devoted to *"The phenomenon of conceptual derivation in zoonymic units of English and Uzbek paremiology".* The main causes of derivational processes are primarily connected with the anthropocentric nature of language, as well as its evolution and tendency toward linguistic economy. Changes in reality and its conceptual reinterpretation lead to changes in language, resulting in secondary naming of objects. The process of using conceptual potential in practice is referred to as *conceptual derivation*. In this process, conceptual features are transferred from one domain to another. This can be observed in expressions such as: *king of beasts (the lion)*; *king of birds (the eagle)*. These examples demonstrate how leadership and dominance characteristics are transferred to animals symbolizing authority. Similar derivational processes are observed in Uzbek zoonymic units: *otning qashqasi* (a horse with a white blaze on its forehead); *ilonning yog'ini yalagan* (as cunning as a snake); *ayiq polvon* (as strong as a bear); *asalaridek mehnatkash* (as hardworking as a bee); *tulkidek ayyor* (as sly as a fox); *eshak kabi befarosat* (as stupid as a donkey) etc. In both English and Uzbek languages, several similarities are observed in the process of zoonymic conceptual derivation. The following table illustrates a comparative analysis of secondary meaning formation in zoonymic units in both languages.

Table 1.

Secondary meaning formation of zoonymic component-based units in the process of conceptual derivation

No	**In English**	**In Uzbek**	**Meaning**
1.	*cock of the walk*	*yigitlarning xo'rozi*	leader, dominant person, head of a group
2.	*dog's age*	*toshbaqadek imillab*	a very long period of time
3.	*a horse of another (or different) colour*	*chayonning bolasi chayon, ilonning bolasi ilon*	something completely different; another matter
4.	*power behind the throne*	*otning qashqasi*	hidden influential person; unofficial leader
5.	*turn geese into swans (positive)*	*pashshadan fil yasash (negative)*	exaggeration; distortion of reality; making something small appear large

The above table can be extended further, as the formation of zoonymic units, that is, the transfer of concept-specific features from one domain to another, is widely observed in both English and Uzbek languages. Below, we analyze the formation of a conceptual structure of a neologistic zoonymic expression related to the field of computer science. The conceptual basis of the information technology term *"information food chain"* is grounded in a cognitive metaphor that compares sources of information to the nodes of a food chain. Naturally, the Internet is the primary source of information gathering; however, other mass media also play a significant role in this process. The integration of all these sources forms an *"information food chain."* In the process of conceptual derivation, the system of information accumulation can be represented by the following scheme:

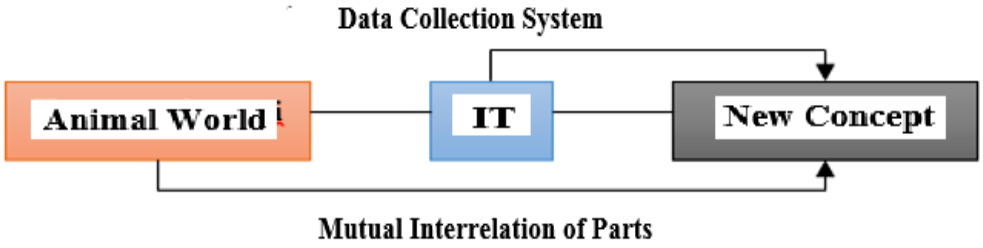


Figure 1. Conceptual derivation of the "Information food chain"

In the conceptual derivation of the "information food chain", which represents the process of searching for information on the Internet, within the denotative field of "information technologies", the cognitive pattern reflecting the closeness between the human and animal worlds can also be represented as follows:

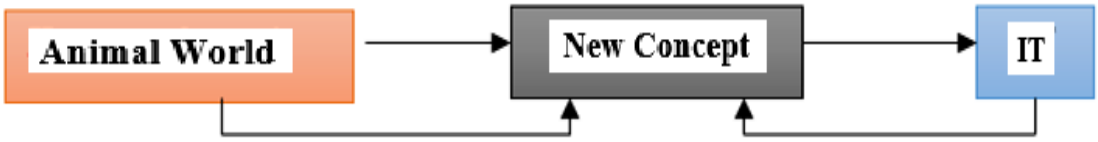


Figure 2. Cognitive activity reflecting the interrelation between human and animal worlds

The examples provided regarding the intersection and interweaving of different conceptual domains indicate the dynamism and mobility of denotative fields. Although the specific metaphorical associations in the two languages differ, the underlying cognitive mechanism – deriving abstract concepts from animal characteristics – demonstrates its universal nature within human cognition. The final section of this chapter is devoted to "The Realization of Zoonymic Component-Based Units in the Phraseological Systems of English and Uzbek". In the language system, phraseological units occupy an important place as stable expressions with figurative meanings that are used in speech as ready-made units. Zoonymic component-based linguistic units are particularly active within the phraseological layer, through which various human traits, states, and social relations are expressed in an imagery-based manner. In such units, animal characteristics are transferred to human behavior; expressions like *"She is a fox!", "He is a lion"* have become commonplace in everyday speech. Similarly, in

Uzbek, metaphorical expressions such as *"U ayiqpolvon-ku"* and *"u haqiqiy ilon"* reflect culturally specific imagery shaped by national lifestyle and traditions.

This enables the identification of both common and distinctive features in the phraseology of the two languages. In the context of intercultural communication and globalization, symbolic interpretations of animals acquire new forms. For instance, the expression *"crocodile tears",* which has entered multiple languages, demonstrates how a culturally specific reference can evolve into a universal expression of insincerity and false emotion across different societies. Another significant feature of zoonymic metaphors is their capacity to generate humor and irony. For example, expressions such as *"when pigs fly"* and the Uzbek *"tuyani shamol uchirsa…"* convey impossibility in a humorous manner. Such hyperbolic expressions serve to critique human behavior or social norms while enhancing the expressiveness of speech.

The third chapter, entitled **"Linguo-pragmatic features of zoonymic component language units in English and Uzbek",** consists of three sections. The first section, *"Functional potential of zoonymic component language units in text formation in English and Uzbek",* examines their role in shaping texts. In linguo-pragmatic analysis, zoonymic units are of particular interest due to their capacity to structure texts and perform communicative functions. Animal imagery in paremiological texts not only serves to convey meaning but also determines the structure, rhythm, and expressiveness of the text[21]. Zoonymic units are no exception to this. Language units with a zoonymic component also enter into functional-semantic relations with the text in which they are used, which makes it possible to analyze them within the "structure – semantics – function" triad. In the speech system, zoonymic units form close and inseparable relations with various units at the lexical, grammatical, and syntactic levels, and take their place among the means that ensure the structure of the text. Within a text, zoonymic units perform both lexical and pragmatic roles. It should be noted that the functions they perform in a text may differ: they can fulfill nominative, expressive, stylistic, and communicative functions at the same time. Zoonymic units are also important in creating a realistic depiction. Through them, the setting typical of village life and scenes involving domestic animals are conveyed vividly and convincingly. As a result, the text gains naturalness and lifelikeness. Thus, in a text, zoonymic units provide imagery, strengthen emotional expressiveness, and create a realistic depiction of reality. For this reason, they emerge as one of the important stylistic devices of the literary text. Zoonymic units in the texts of various literary works often become the structural center or the "semantic axis" of the work. A clear example of this can be observed in the textual structure of The Jungle Book by R. Kipling, which consists of several stories about Mowgli. The very presence of a zoonymic element in a title itself demonstrates its potential for text formation. This can be seen in works such as "Mehrobdan chayon" (The Scorpion from the Mihrab) by A. Kodiriy, "Qoplon" (Leopard) by S. Akhmad, as well as "Ot egasi" (Horse owner), "Cho'loq turna" (Lame crane), "Bandi burgut" (Caged eagle) by

[21] Даниева М.Дж. Сўз бирикмалари прагматикаси. – Қарши: Intellekt, 2023. – Б. 105.

Sh. Kholmirzayev, “White Fang” by J. London, and “Animal Farm” by G. Orwell. Moreover, not only in Uzbek and English literature but also in world literature, many works contain zoonymic elements in their titles, such as “The Spider’s Thread” by R. Akutagawa, “Lark” by J.Anouilh, “Dog‘s Heart” by M. Bulgakov, “Steppenwolf” by H. Hesse, “Caterpillar” by A. Kuprin, “White Horse”, “Black Horse” by B. Savinkov, “Black Snake” by A. Tolstoy, and “Penguin Island” by A France, among many others.

In the poetic text “The Regal Eagle” by Jane Yolen:

The regal eagle sits alone
upon a tree that serves as throne.
But sometimes when the eagle flies
(though this might come as some surprise)
a mob of crows may – wing to wing –
together drive away that king[22].

Such zoonymic units as *eagle, crows* function as the main semantic and stylistic foundation of the literary text. Through them, the author conveys complex socio-ideological content in a concise and figurative manner. In this text, zoonymic units perform a symbolic function. It is portrayed as “sitting alone upon a tree that serves as a throne”, expressing individual authority. In contrast, the flock of crows is interpreted as a symbol of collective power, the masses, or “democracy”. Their movement “wing to wing” strengthens the idea of unity. Through zoonymic units, rationality in information transmission is achieved.

The second section entitled *“National and cultural features of the realization of zoonymic components in english and uzbek paremiological texts”* examines zoonymic linguistic units not only from linguistic and cognitive perspectives but also within a national and cultural context, identifying a number of their distinctive features. Within paremiological texts, animal images often reflect the historical experience, way of life, values, and traditions of a people[23]. For instance, in Uzbek paremiology, animals such as *sheep, horse*, and *eagle* are commonly associated with positive meanings, including loyalty, courage, and determination. In contrast, in English, animals such as dog, fox, and rabbit carry various positive or negative connotations, often shaped through folklore and traditional narratives. At the same time, the same animal may receive different cultural evaluations across languages. Secondly, the national-cultural context influences the metaphorical and semantic richness of animal names. In Uzbek paremiological texts, animal imagery is frequently grounded in real-life experience, as livestock breeding and agriculture have historically played a significant role in the people’s way of life. In English paremiology, however, animal images are more often shaped through folklore and literature, which gives them a more metaphorical and symbolic character. As a result, the semantic load and degree

[22] Yolen J. The Bird of Time. – New York: Crowell, 1971. – P. 10.
[23] Shirinyan G. Language as reflection of cultural identity in Central Asia: A study of zoonyms in Armenian and Uzbek contexts // Journal of Armenian studies, 2021. 9 (3). – P. 107.

of imagery in zoonymic units depend on the national-cultural context. Thirdly, the use of zoonymic units in paremiological texts regulates communicative functions from the perspective of national culture. For example, the Uzbek proverb *"Qush uyasida ko'rganini qiladi"* ("A bird acts as it has seen in its nest") functions as a direct moral and social guideline, whereas the English proverb *"Curiosity killed the cat"* serves as a humorous or ironic commentary conveying a social or moral conclusion. Thus, the national-cultural context shapes the pragmatic impact of zoonymic units. In Uzbek paremiology, animal imagery often conveys a clear and direct moral or didactic message, whereas in English it more frequently expresses social evaluation through humor, irony, or implicit meaning (implicature). At the same time, universal concepts (such as loyalty, cunning, and courage) are present in both languages; however, the ways in which they are expressed differ depending on cultural context.

Table 2.

National and cultural characteristics of zoonymic proverbs and sayings in the Uzbek language

Thematic group	Examples
Motherhood	A rabbit calls its young a brave one, a dog calls its pup a leopard (i.e., every animal loves its own offspring); *Even a beetle calls its young "my white one", a hedgehog calls its young "my soft one" (every creature sees beauty in own young).*
Love of the homeland, patriotism	A fish lives with water, a human lives with people; The nightingale loves the meadow, a human loves the homeland; A garden suits the nightingale, the mountain suits the partridge.
Honesty / dishonesty	A fish rots from the head; A fox's trick can deceive in many places (one trick can cause many troubles); A fox acts like a fox, a wolf acts like a wolf.
Bravery / cowardice	Even a dog bites the coward; He who fears the tiger does not enter the forest; Even the lioness is a lion.
Goodness and evil	One snake can disturb an entire household; A bad person does not become good, a donkey does not become a bard; A scorpion's job is to sting.
Advice and moral instruction	The horse eventually returns to its stake; To'y TWhere the horse has not stepped, the foal will.
Diligence / laziness	The horse pulls the cart, the dog enjoys the shade; If you don't dig a canal, your horse will have no water; An idle donkey gets frightened easily.
Collectivism and egoism	The bear eats the separated, the wolf eats the divided; One crow does not bring winter; A lone horse raises no dust; even if it does, it gains no fame.
Human nature, upbringing (education/ethics)	Be as calm as a sheep and as fast as a horse; A goat never truly repents; With patience, even a calf can carry a camel's load; He who chases two rabbits catches none.
Beauty	A mountain with deer is a beloved mountain; What makes a horse beautiful is its horseshoes. A saddle is for a donkey, clothing is for a human.
Education / being educated	Do not remain a duck, become a goose; gain knowledge and become excellent; Before a foal becomes a horse, its owner becomes like a dog.
Equality and inequality	Death for the mouse, play for the cat; A foal that kicks a horse breaks its jaw; Only a horse can endure a horse's kick; A sheep and a wolf cannot live in the same pen[24].

[24] Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – Toshkent: Sharq NMAKBM, 2005.

The present table analyzes 275 Uzbek proverbs and sayings containing zoonymic components, classified into thematic groups, all of which are formed on the basis of various animal names. The statistical data indicate that certain animal images occupy a distinct place in the national worldview:

Table 2.

Statistical distribution of animal names in Uzbek proverbs and sayings

z/b	s	z/b	s	z/b	s	z/b	s	z/b	s	z/b	s	z/b	s
dog	75	snake	23	bird	14	fly	3	goat	9	foal	1	cat	6
horse	44	mare	3	fish	6	duck	6	fox	13	lamb	4	mouse	6
elephant	2	bull	2	camel	15	leopard	1	donkey	21	calf	2	heyfer	1
foal	8	bear	1	kid goat	1	animal	1	rabbit	8	sheep	4	tiger	4
lion (sher)	9	wolf	9	partridge	1	ox	8	swan	1	hedgehog	1	hare	1
sighthound	4	cow	8	cock	2	crow	6	puppy	1	deer	2	chick	1
goose	9	lion	6	quail	2	beetle	1	ram	1	nightenbird	4	butterfly	1
magpie			1	sparrow			2	pig			1	hawk	1

The most frequently occurring zoonym is *dog* (75), which predominantly expresses meanings of loyalty, baseness, and in some cases insult or criticism. The next most frequent is *horse* (44), which is mainly interpreted as a symbol of diligence, loyalty, and a close companion in human life. The zoonyms *snake* (23) and *donkey* (21) mostly convey negative connotations, expressing cunning, stupidity, or stubbornness. The medium-frequency group includes animals such as *camel* (15), *bird* (14), and *fox* (13). Zoonyms such as *wolf* (9), *goose* (9), *goat* (9), and *lion* (9) are also actively used to express specific character traits. Rare zoonyms such as *elephant*, *butterfly*, *hedgehog*, *partridge*, and *kite* (1–3) tend to express more individual or context-dependent meanings, indicating that they are not widely represented in collective folk thinking. The thematic paradigm of zoonymic proverbs and sayings is a multifaceted system encompassing various meanings and classified on semantic, functional, and stylistic grounds. Accordingly, the following main thematic groups were identified: 1) external appearance – *as beautiful as a deer*; 2) human nature (character traits) – *as cunning as a fox*; 3) behavior – *as fierce as a fighting rooster*; 4) emotional and psychological state – *as angry as a bull*; 5) labor activity – *to work like a horse*; 6) social status – *to act as a leading goat (leader)*; 7) everyday life – *to live like cat and dog*.

Zoonymic units are also widely used in English paremiological texts.

The national-cultural features of zoonymic component-based units in English and Uzbek paremiological texts enrich their semantic, pragmatic, and cognitive layers. Through animal imagery, the values, traditions, and social concepts of a people are organically embedded into the text. Thus, the national-cultural context enables a deeper understanding of the textual-formation and communicative functions of zoonymic units. It is seen in the following table (Table 3.):

Table 3.

Zoonymic Components in English Proverbs and Sayings

Z/c	Progverb or sayings	Translation
Fox	*We must fall down before a fox in season*	Fursati kelganda tulki oldida ham bosh egishga to‘g‘ri keladi.
Dog	*Barking dogs seldom bite.*	Huradigan it kamdan-kam tishlaydi
Cat	*Like a cat round hot milk*	Issiq sut atrofida aylangan mushukdek
Horse	*As wary as a blind horse.*	Ko‘r otdek ehtiyotkor.
Cock	*Young cocks love no coops*	Yosh xo‘rozlar qafasni yoqtirmaydi.
Hen	*Hens are ay free o ' horse corn*	Tovuqlar ot yemidan ham tekin foydalanadi.
Bird	*Old birds are not caught with chaff.*	Qari qushni somon bilan tutib bo‘lmaydi.
Bear	*The bear wants a tail, and cannot be lion*	Ayiq dumni xohlaydi, lekin sher bo‘la olmaydi.
Beer	*Old bees yield no honey .*	Qari asalarilar asal bermaydi.
Wolf	*To have a wolf by the ears*	Bo‘rining qulog‘idan ushlab turmoq.
Pig	*As wilful as a pig ; he'll neither lead nor drive .*	Cho‘chqadek qaysar - na yetaklab, na haydab bo‘ladi.
Sheep	*One sheep follows another.*	Bir qo‘y boshqasiga ergashadi.
Camel	*To strain at a gnat and swallow a camel*	Chivinni suzib, tuyani yutmoq.
Elephant	*To change a fly into an elephant.*	Pashshadan fil yasash
Owl	*You bring owls to Athens .*	Afinaga boyqush olib borasan.
Lion	*A lion may be beholden to a mouse*	Sher ham sichqondan minnatdor bo‘lishi mumkin
Eagle	*Eagles fly alone, but sheep flock together.*[25]	Burgut yolg‘iz uchadi, qo‘ylar esa to‘da bo‘lib yuradi.

In the third subsection, entitled *“The pragmatic manifestation of zoonymic component units in communicative discourse in the compared languages”*, the following aspects are discussed. Paremiological discourse often serves 1) educational, social, or moral purposes, and zoonymic components intensify this effect; 2) through animal imagery, abstract concepts are conveyed in a figurative, comprehensible, and memorable form. In English, this process is often realized through humor and irony, whereas in Uzbek it is more frequently expressed as direct moral evaluation; 3) zoonymic units allow speakers to indicate communicative intent and evaluate their own and others’ viewpoints. Within discourse, they are used to expand meaning, highlight distinctions, and draw the listener’s attention to specific aspects. For instance, the expression *“as cunning as a fox”* not only describes cunningness but also conveys a social or moral evaluation to the listener. In this way, zoonymic units contribute to the formation of a multilayered semantic and pragmatic structure of discourse.

Another group of zoonymic units found in literary works consists of human nicknames, and in both compared languages nickname zoonymic units have been in wide use. In addition, in literary fiction a zoonymic nickname is sometimes

[25] Handbook of proverbs. Bohn’s reference library. – London: George Bell and sons, 1899 (reprint. 2012). – 649 p.

used not in place of a character's real name but for an animal. For example: *"Qora Lochindan bir zuryod qoldi. Otini Qora Jayron qo'ydim. Men sizga aytsam, 'Tohir va Zuhra' kinosida Tohir mingan Qorabayir Qora Jayronning bobosi edi"* ("One offspring was left of Qora Lochin. I named it Qora Jayron. Let me tell you, the Qorabayir that Tohir rode in the film *Tohir and Zuhra* was Qora Jayron's grandfather")[26]. This passage clearly shows that in literary fiction zoonymic units serve as nicknames not only for humans but also for animals. In the example, the zoonymic nicknames "Qora Lochin" ("Black Falcon"), "Qora Jayron" ("Black Gazelle"), and "Qorabayir" perform the following pragmatic functions: 1) nominative (naming), which individualizes the animal; 2) characterizing, which reveals the animal's physical and functional features; 3) expressive-aesthetic, which brings imagery and artistry into the text; 4) cultural-cognitive, which reflects the people's views and values concerning animals. An important aspect of this example is that the zoonyms are used without secondary metaphorical transfer, that is, to name the animal itself rather than a person.

In conclusion, in English and Uzbek paremiological texts, language units with a zoonymic component perform the following functions in communicative discourse:

1. Uniting the theme and the conclusion, ensuring the logical and semantic unity of the text.

2. Creating emotional and cognitive impact, producing a vivid and memorable effect on the listener or reader.

3. Marking communicative intention, conveying the speaker's evaluative, social, or moral opinion.

4. Reflecting the cultural and stylistic context, using means of expression characteristic of the national culture.

Zoonymic-component units emerge as a means of harmonizing the cognitive, pragmatic, and cultural layers of discourse, which gives grounds for recognizing them as a central object of linguocognitive and linguopragmatic research.

CONCLUSION

1. The linguocognitive approach interprets language as a cognitive mechanism that structures and expresses human thought. Research within this framework scientifically explores the harmony between language and cognition. The linguopragmatic approach, in turn, focuses on the practical use of language in context with specific communicative purposes

2. Zoonymic component-based paremiological units play an important role in shaping the linguistic worldview in human cognition, as they express abstract concepts through concrete imagery. The communicative-pragmatic approach

[26] Аҳмад С. Жимжитлик. – Тошкент: Ғафур Ғулом, 1989. – Б. 124.

reveals how proverbs and sayings function in discourse, how meanings are constructed, and what role they play in sociolinguistic environments.

3. In paremiological studies, the anthropocentric approach is based on the relationship between humans and the animal world. Knowledge about these relations is reflected not only in the general linguistic worldview but also in national and metaphorical conceptualizations. Zoonyms serve as important tools for describing human characteristics. Through them, appearance, inner world, age, behavior, and actions are expressed within systems of national-cultural values and stereotypes.

4. The emergence of zoonymic component-based paremiological units is the result of the creative activity of the language system. The formation of new knowledge structures (concepts) always occurs on the basis of previous concepts. The conceptualization process of zoonymic paremiological units in English and Uzbek is supported by various cognitive mechanisms, such as “perspectivization”, “integration”, “completion”, and “development”.

5. In English and Uzbek paremiological texts, animal names often function as cognitive models for expressing specific concepts. Human characteristics are metaphorically interpreted based on animals’ appearance, behavior, and lifestyle. The conceptualization of zoonymic units is primarily associated with the transfer of animal-specific features to human behavior and activity.

6. Zoonymic components used in phraseological units play an important role in meaning-making, shaping cultural representations, and facilitating interpersonal communication. Within the language system, zoonymic units interact with lexical, grammatical, and syntactic levels and serve as means of text formation. The presence of a zoonymic unit in a title itself indicates its potential for text creation, where it functions as a topic marker.

7. In English and Uzbek, zoonymic linguistic units demonstrate the following functional capacities in text formation:

1. Enrichment of meaning through vivid animal imagery.

2. Efficiency in information transmission through concise phraseological units.

3. Emotional expressiveness via animal-based imagery.

4. Contextual appropriateness and idiomaticity reflecting cultural experience;

5. Comparative and didactic functions providing moral guidance, warnings, and advice.

8. Zoonymic phraseological units are important indicators of national worldview, reflecting the values and cultural characteristics of an ethnic community. They contribute to the formation of the linguistic worldview, in which animals are assigned specific culturally defined features transmitted across generations. In this regard, zoonymic phraseology functions not only as an expressive linguistic tool but also as an important factor in preserving national identity.

9. Zoonymic units in texts are divided into two functional groups: characterizing (both descriptive and invective) and emotional. In English and Uzbek paremiological discourse, they perform the following communicative functions: 1. Unifying topic and conclusion, ensuring semantic and logical coherence of the text. 2. Creating emotional and cognitive impact, producing vivid and memorable impressions. 3. Expressing communicative intention, including evaluative, social, or moral judgment. 4. Reflecting cultural and stylistic context through nationally specific expressive means.

НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ DSc.03/2025.27.12 Fil.11.05 ПРИ КАРШИНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ

КАРШИНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ЭГАМБЕРДИЕВА ЮЛДУЗ БАХОДИР КИЗИ

ЛИНГВОКОГНИТИВНЫЙ И ЛИНГВОПРАГМАТИЧЕСКИЙ АНАЛИЗ ЯЗЫКОВЫХ ЕДИНИЦ С ЗООНИМИЧЕСКИМИ КОМПОНЕНТАМИ В ПАРЕМИОЛОГИЧЕСКИХ ТЕКСТАХ
(на материале английского и узбекского языков)

10.00.13 – Сравнительное и сопоставительное языкознание

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ наукам

Карши – 2026

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под регистрационным номером № B2025.3.PhD/Fil6643.

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Ведущая организация:	**Джизакский государственный педагогический университет**

Защита диссертации состоится «_____» _____ 2026 года в _____ часов на заседании Научного совета DSc.03/2025.27.12.Fil.11.05 при Каршинском государственном университете (Адрес: 180119, город Карши, улица Кучабог, 17. Тел.: (+99 875) 221-21-04; факс: (+99 875) 220-02-10; e-mail: kasu_info@edu.uz). Каршинский государственный университет, факультет Языков, 3-й этаж, аудитория 310).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD)

Целью исследования является осуществление лингвокогнитивного и лингвопрагматического анализа зоонимических единиц, функционирующих в составе паремиологических текстов английского и узбекского языков, выявление их национально-культурных особенностей в пословицах и поговорках, а также раскрытие их прагматического потенциала, реализующегося в коммуникативном дискурсе.

Объект исследования. В качестве материала исследования отобраны зоонимические единицы, функционирующие в составе пословиц и поговорок, фразеологических единиц и художественных произведений английского и узбекского языков.

Предмет исследования составляют лингвокогнитивные, лингвопрагматические и национально-культурные особенности языковых единиц с зоонимическим компонентом в составе паремиологических текстов английского и узбекского языков, а также прагматическая интерпретация их текстообразующих возможностей.

Методы исследования. В процессе исследования были использованы лингвокогнитивный и лингвопрагматический, а также методы лингвистического описания, моделирования, контекстуального, лексико-семантического, статистического и сопоставительного анализа.

Научная новизна исследования:

научно обосновано, что зоонимические единицы, такие как собака, лиса, лев, лошадь, волк и медведь, ассоциативно связаны в сознании человека с такими концептами, как верность, хитрость, храбрость, трудолюбие, удача, лень; исследованы их лингвопрагматические особенности, механизмы реализации коммуникативной цели и оказания воздействия на адресата в процессе речевого употребления; кроме того, научно обосновано, что посредством анализа зоонимических паремиологических единиц на основе антропоцентрического принципа человеческий фактор находится в смысловом центре данных единиц, а также то, что подобные единицы отражают сложные отношения между языком, мышлением и культурой;

на примере зоонимических единиц в английской и узбекской паремиологических системах освещены процессы концептуальной деривации, состоящие из следующих этапов: обобщение, проявляющееся как устойчивые семантические модели, служащие для описания поведения человека и обеспечивающие перенос свойств концептов от первого ко второму; конкретизация, проявляющаяся в возникновении языковых единиц, выражающих общие и частные виды объектов; расширение, проявляющееся в виде количественного увеличения состава лексико-тематической группы; сужение, проявляющееся как уменьшение объёма данных групп; детализация, проявляющаяся как выражение конкретной ситуации, лежащей в основе формирования устойчивых сочетаний; углубление, обоснованное через его реализацию посредством формирования метафорических и фразеологических

сочетаний; кроме того, в рамках фразеологического дискурса выявлены функционально-семантические особенности зоонимических выражений, отражающих взаимные концептуально-культурные отношения между человеком и животным миром, систематизировано их лингвокультурное содержание, а полученные результаты обобщены на основе таблиц и графических моделей;

доказано, что функциональные возможности языковых единиц с зоонимическим компонентом в формировании текста в английском и узбекском языках – номинативная (называние), стилистическая, коммуникативная, прагматическая, эмоционально-экспрессивная, изобразительная (образная), символическая, атмосферообразующая – проявляются через их многогранные лингвостилистические и лингвопрагматические особенности, в том числе выполнение функции заголовка и топика с определением темы текста и загрузкой дополнительной информации, обеспечение образности, усиление эмоционально-экспрессивного воздействия, придание символического значения, формирование общей коммуникативной среды, выражение авторского замысла, обеспечение художественно-эстетической и коммуникативной эффективности текста;

обосновано, что реализация зоонимических единиц в паремиологических текстах английского и узбекского языков неразрывно связана с историческим опытом народа, средой обитания и традиционно-культурными воззрениями; установлено, что их содержательно-прагматические особенности проявляются в связи с такими национальными ценностями и обычаями, как коллективизм, сплочённость и взаимопомощь; определены национально-культурные особенности зоонимических единиц в коммуникативном дискурсе через их мотивационные основы, пейоративную или мелиоративную коннотацию, степень инвективности, возникающую в различных коммуникативных ситуациях, а также их способность создавать интерактивный и эмотивный эффект, и доказано, что данные единицы своеобразно различаются в культурно-стилистическом отношении в английской и узбекской паремиологических системах.

Внедрение результатов исследования. На основе результатов, полученных при осуществлении лингвокогнитивного и лингвопрагматического анализа зоонимических единиц в составе паремиологических текстов английского и узбекского языков, освещении национально-культурных особенностей реализации зоонимических языковых единиц в пословицах и поговорках и исследовании их прагматических возможностей, проявляющихся в коммуникативном дискурсе:

исследованы ассоциативная связь таких зоонимических единиц, как собака, лиса, лев, лошадь, волк, медведь, в сознании человека с такими концептами, как верность, хитрость, храбрость, трудолюбие, удача, лень, их лингвопрагматические особенности, а также механизмы реализации коммуникативной цели и воздействия на адресата в процессе речевого употребления; на основе антропоцентрического анализа паремиологических единиц с зоонимическим компонентом научно обосновано, что в центре их

смыслового ядра находится человеческий фактор и что такие единицы отражают сложные взаимоотношения между языком, мышлением и культурой;

научные выводы и методические рекомендации о том, что функциональные возможности зоонимических языковых единиц в английском и узбекском языках при формировании текста (номинативная (назывная), стилистическая, коммуникативная, прагматическая, эмоционально-экспрессивная, образная (изобразительная), символическая, атмосферообразующая) проявляются через их многогранные лингвостилистические и лингвопрагматические особенности, а также что они выполняют такие функции, как определение темы текста и привнесение дополнительной информации (в роли заголовка и топика), обеспечение образности, усиление эмоционально-экспрессивного воздействия, наделение символическим значением, формирование общей коммуникативной среды, выражение авторского замысла, обеспечение художественно-эстетической и коммуникативной эффективности текста, были использованы в 2025–2026 годах PF–201912258 в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в процессе преподавания дисциплин «Языкознание», «Когнитивная лингвистика», «Лингвопрагматика», «Лингвокультурология», «Сравнительное языкознание» и «Паремиология» для студентов филологического направления, а также при совершенствовании учебно-методических комплексов, программ дисциплин и научно-исследовательских работ по данным дисциплинам (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои от 30 июня 2026 года № 3086). В результате данные выводы были эффективно применены на курсах английского языка, организованных в рамках проекта;

научные выводы, касающиеся освещения процессов концептуальной деривации, состоящих из этапов обобщения, конкретизации, расширения, сужения, детализации и углубления и обеспечивающих переход свойств концептов от первого ко второму в составе зоонимических единиц английской и узбекской паремиологии, были использованы в фундаментальном проекте XT-F2-011 «Комплексное исследование и разработка концепции теоретико-методических основ совершенствования преподавания каракалпакского языка», выполненном в Каракалпакском филиале Национального института педагогики воспитания имени Кары Ниязи (справка Каракалпакского филиала Национального института педагогики воспитания имени Кары Ниязи от 8 мая 2026 года № 193). В результате результаты анализа были отражены в таблицах и рисунках и применены на практике;

научные выводы о том, что реализация зоонимических единиц в паремиологических текстах английского и узбекского языков тесно связана с историческим опытом народа, средой обитания и традиционно-культурными воззрениями; что их содержательно-прагматические особенности проявляются во взаимосвязи с такими национальными ценностями и обычаями, как коллективизм, сплочённость и взаимопомощь; что они определяются национально-культурными особенностями зоонимических единиц в

коммуникативном дискурсе, их мотивационными основами, пейоративной или мелиоративной коннотацией, степенью инвективности, возникающей в различных коммуникативных ситуациях, а также возможностями создания интерактивного и эмотивного эффекта; и что культурно-стилистическое своеобразие этих единиц в английской и узбекской паремиологических системах доказано, были использованы при подготовке сценария радиопрограммы «Радиоинтервью», вышедшей в эфир 30 апреля 2026 года на радиоканале «FM–105.2 Самарканд» Самаркандской областной телерадиокомпании (справка Самаркандской областной телерадиокомпании от 1 мая 2026 года № 01-07/153). В результате с помощью радиопрограммы удалось расширить у слушателей научно-теоретические знания по теме, обогатить их представления об отражении национально-культурных ценностей в паремиологических единицах и повысить научно-популярное содержание программы.

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

Публикации: по теме диссертации опубликовано 18 научных работ, в том числе 13 статей в рецензируемых журналах (4 зарубежных и 9 республиканских).

Объем и структура диссертации: диссертация состоит из введения, трёх глав, заключения и списка использованной литературы; основной объём составляет 147 страниц.

E’LON QILINGAN ISHLAR RO‘YXATI
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8. Egamberdiyeva Y.B. Conceptual metaphors of animal Imagery in proverbs: A cognitive-semantic analysis of English and Uzbek languages / Madaniyatlararo

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