O‘ZBEK TILI, ADABIYOTI VA FOLKLORI INSTITUTI HUZURIDAGI ILMIY DARAJALAR BERUVCHI DSc.05/2025.27.12Fil.15.03. RAQAMLI ILMIY KENGASH

XORAZM MA’MUN AKADEMIYASI

AZATOVA GULISTON NORIMONOVNA

XORAZM BOLALAR FOLKLORI LEKSIKASINING ANTROPOTSENTRIK TAVSIFI

10.00.01 – O‘zbek tili

Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi AVTOREFERATI

Toshkent-2026

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Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Fanlar akademiyasi huzuridagi Oliy attestatsiya komissiyasida B2025.1.PhD/Fil5451 raqam bilan ro‘yxatga olingan.

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligi va folklorshunosligida xalq og‘zaki hamda yozma nutqini inson omili bilan uzviy bog‘liq holda, ya’ni antropotsentrik yondashuvlar asosida tadqiq etish zamonaviy ilmiy paradigmaning ustuvor yo‘nalishlaridan biriga aylandi. Bolalar folklori insonning ilk yoshidanoq dunyoqarashini shakllantirish, uning emotsional-ruhiy, estetik va milliy kamolotini ta’minlashda beqiyos o‘rin tutadi. Dunyo ilm-fanida xalq og‘zaki ijodi namunalaridagi lisoniy-poetik xususiyatlar, so‘zning sehrli qudrati, mifopoetik va antropomorf tasavvurlar etnolingvistika, lingvomadaniyatshunoslik, kognitiv tilshunoslik hamda psixolingvistika fanlari tutashgan nuqtada faol o‘rganilmoqda.

Dunyo tilshunosligida folklor leksikasi va dialektal qatlamlarni antropotsentrik tamoyillar asosida o‘rganish, eng avvalo, xalq og‘zaki ijodi matnlarida lisoniy shaxs, olamning lisoniy manzarasini ifodalash usullarini aniqlash imkonini beradi. Shuningdek, hududiy folklor matnlarida saqlanib qolgan arxaik, tarixiy va lahjaviy birliklarning leksik-semantik hamda lingvomadaniy xususiyatlarini ochib berish, ushbu birliklarda muhrlangan etnomadaniy kodlar, lakuna va realiyalarni xalqning milliy-madaniy tafakkuri bilan uzviylikda tadqiq etish alohida ilmiy zarurat hisoblanadi.

Mamlakatimiz mustaqillikka erishgach, o‘zbek folklori namunalarini antropotsentrik yo‘nalishlarda tadqiq qilish orqali milliy mentalitet va til taraqqiyoti qonuniyatlarini aniqlashga e’tibor kuchaydi. Davlatimiz rahbari ta’kidlaganidek, “Ona tilimiz – milliy ma’naviyatimizning bitmas-tuganmas bulog‘i bo‘lib, unga munosib hurmat va ehtirom ko‘rsatish barchamizning muqaddas insoniy burchimizdir”[1]. Shu jihatdan olib qaraganda, Xorazm etnofolklor areali o‘zining ko‘hna lisoniy qatlamlari, barqaror dialektal hamda o‘ziga xos boy milliy-madaniy xususiyatlari bilan alohida ajralib turadi. Xorazm bolalar folklori leksikasi nafaqat til faktlari, balki hududiy etnosning tarixiy-kognitiv xotirasini tashuvchi muhim manba sanaladi. Xorazm bolalar folklori leksikasini inson omili hamda lingvomadaniy aspektlar bilan bog‘liq holda monografik planda tadqiq etish o‘zbek tilshunosligida o‘z yechimini kutayotgan dolzarb vazifalardandir. Ushbu lingvofolkloristik va dialektal vazifalarni amalga oshirish o‘zbek leksikografiyasi, kognitiv tilshunosligi va etnolingvistikasi nazariy-amaliy bazasini yangi faktik materiallar hamda ilmiy xulosalar bilan boyitishga xizmat qiladi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi[2], 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi

[1] O‘zbekiston Respublikasi Prezidentining o‘zbek tiliga davlat tili maqomi berilganining 30 yilligiga bag‘ishlangan tantanali marosimdagi nutqi. – 2019-yil, 21-oktabr.

[2] PF-5850-son. O‘zbekiston Respublikasi Prezidentining farmoni. “O‘zbek tilining davlat tili sifatidagi nufuzi mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 22.10.2019-y., 06/19/5850/3941-son.

to‘g‘risida”gi farmonlari[3], 2017-yil 24-maydagi PQ-2995-son “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi[4], O‘zbekiston Respublikasi Vazirlar Mahkamasining 2022-yil 7-fevraldagi 59-son “Boysun bahori xalqaro folklor festivalini tashkil etish va o‘tkazish chora-tadbirlari to‘g‘risida”gi[5], 2023-yil 25-dekabrdagi PQ-404-son “Nomoddiy madaniy merosni muhofaza qilish, ilmiy o‘rganish va targ‘ib qilishni rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida”gi qarorlari[6] hamda ushbu sohalarga oid boshqa me’yoriy-huquqiy hujjatlarda belgilangan ustuvor vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya tadqiqoti respublika fan va texnologiyalar taraqqiyotining 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. O‘zbek folklori, xususan, bolalar xalq og‘zaki ijodi durdonalarining lingvistik, adabiy-estetik hamda etnografik xususiyatlarini tadqiq etish masalasi ko‘plab olimlar e’tiborida bo‘lib kelgan. Bolalar folklori bilan bog‘liq dastlabki tarixiy ma’lumotlar, xususan, qadimiy o‘yin atamalari Mahmud Koshg‘ariyning “Devonu lug‘otit-turk” asari sahifalarida uchraydi[7].

V.P.Nalivkin, N.Budzinskiy, Y.M.Peshcherova kabi bir qator rus sharqshunoslari o‘zbek bolalar folklorini o‘rganish yo‘nalishida salmoqli izlanishlarni boshlab berdilar[8].

Folklorshunoslik tarixida klassik meros sifatida Hodi Zarifning bolalar folklori va xalq ijodiga oid kuzatishlari[9] alohida ahamiyatga molik. O‘zbek bolalar folklorining janriy tabiati, poetikasi va estetik xususiyatlarini tadqiq etishda O.Safarovning[10] fundamental tadqiqotlari soha rivojiga katta hissa qo‘shgan.

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[3] PF-60-son. O‘zbekiston Respublikasi Prezidentining farmoni. “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 29.01.2022-y., 06/22/60/0082-son.

[4] PQ-2995-son. O‘zbekiston Respublikasi Prezidentining qarori. “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 25.05.2017-y., 07/17/2995/0023-son.

[5] VMQ-59-son. O‘zbekiston Respublikasi Vazirlar Mahkamasining qarori. “Boysun bahori xalqaro folklor festivalini tashkil etish va o‘tkazish chora-tadbirlari to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 08.02.2022-y., 09/22/59/0110-son.

[6] PQ-404-son. O‘zbekiston Respublikasi Prezidentining qarori. “Nomoddiy madaniy merosni muhofaza qilish, ilmiy o‘rganish va targ‘ib qilishni rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 26.12.2023-y., 07/23/404/0971-son

[7] Маҳмуд Кошғарий. Девону луғатит турк. 3 жилд. – Тошкент: Фан, 1963. – Б. 376.

[8] Наливкин В.П., Наливкина М. Очерк быта женщины оседлого населения Ферганы. – Казань, 1888; Будзинский Н. Народная поэзия Ташкентских сартов. Средняя Азия, 1910, кн. IX-X; Боровков А.К. Игры узбекских детей // Сборник научного кружка при Востфаке САГУ. Вып. 1. – Ташкент, 1928; Пещерова Е.М. Некоторые игры среди оседлого населения Туркестана // Бюллетень САГУ. Вып. II. – Ташкент, 1925. ва бошқалар.

[9] Ҳоди Зариф. Ўзбек фольклори. I китоб. – Тошкент, 1939. – Б. 293-294.

[10] Сафаров О. Болаларни эркаловчи ўзбек халқ қўшиқлари. – Тошкент: Фан, 1983. – 88 б.

Shuningdek, G‘.Jahongirov[11] va Sh.Galiyevning[12] risolalarida bolalar folklori namunalari tizimlashtirilib, ularning tarbiyaviy hamda badiiy xususiyatlari ochib berilgan.

Hududiy folklor va shevaga xos xususiyatlarni o‘rganish borasida esa M.Jumaniyozovaning “Xorazm xalq qo‘shiqlari leksikasi” nomli dissertatsiyasida voha qo‘shiqlarining leksik qatlami tahlil qilingan[13] bo‘lsa, H.Ro‘zmetovning “Xorazm bolalar folklori: lokal xususiyatlari, tasnifi va badiiyati” nomli ilmiy ishida Xorazm bolalar folklorining lokal xususiyatlari va tasnifiga e’tibor qaratilgan[14]. Shuningdek, S.Avezovning[15] sanama janri tabiatiga bag‘ishlangan ishlari, N.Safarova[16] hamda Sh.Turg‘unov[17]larning bolalar folklorining o‘ziga xos jihatlarini o‘rgangan tadqiqotlari bu boradagi ilmiy qarashlarni boyitgan.

Tilshunoslik yo‘nalishida esa xalq og‘zaki ijodi asarlarining leksik-semantik hamda sintaktik xususiyatlarini tadqiq etishda X.Abdurahmonov, M.Sadriddinova, B.Soatov, J.Abdullayev, M.Saparniyozova[18] kabi yetakchi tilshunoslarning ilmiy maktablari muhim o‘rin tutadi. Shu bilan birga, R.Anorboyev, F.Hayitova, M.Jumaniyozova va M.Yakubbekova[19]larning xalq qo‘shiqlari leksikasi va lingvopoetikasiga bag‘ishlangan doktorlik va nomzodlik dissertatsiyalari tilshunoslikda muhim manba bo‘lib xizmat qiladi.

Biroq mavjud ilmiy adabiyotlar va dissertatsiyalarning tahlili shuni ko‘rsatadiki, Xorazm bolalar folklori leksikasini inson omilini birinchi o‘ringa qo‘yuvchi antropotsentrik yo‘nalishdagi tadqiqotlar hali shu kungacha amalga oshirilmagan. Mazkur dissertatsiya ishi aynan shu masalani yoritishga qaratilgani bilan dolzarb va ilmiy jihatdan muhim ahamiyat kasb etadi.

Tadqiqotning dissertatsiya bajarilgan oliy ta’lim (yoki ilmiy) muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya tadqiqoti Xorazm Ma’mun akademiyasi ilmiy-tadqiqot ishlari rejasiga muvofiq bajarilgan.

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[11] Жаҳонгиров Ғ. Ўзбек болалар фольклори. – Тошкент: Ўқитувчи, 1975. – Б. 6.

[12] Галиев Ш. Ўзбек болалар ўйин фольклори. – Тошкент: Ўқитувчи, 1998. – Б. 96.

[13] Жуманиёзова М. Хоразм халқ қўшиқлари лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1999. – Б.24.

[14] Рўзметов Ҳ. Хоразм болалар фольклори: локал хусусиятлари, таснифи ва бадийяти: Филол. фан. номз. ... дисс. – Тошкент, 2005. – 158 б.

[15] Авезов С. Санама жанри табиати ва бадийяти. – Тошкент: Фан, 2008. – 104 б.

[16] Сафарова Н. Ўзбек болалар ўйин фольклори табиати ва бадийяти. – Тошкент, 2006. – 51 б.

[17] Турғунов Ш. Санамаларнинг айрим хусусиятларига доир // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 6 – Б. 85-87.

[18] Абдураҳмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол.наук. – Ташкент, 1964. – С. 33.; Садриддинова М. Лексика узбекских пословиц и поговорок: Автореф. дис. …канд. филол. наук. – Ташкент, 1985. – С. 20.; Соатов Б. Жанровая специфика и поэтические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1990. – С.20.; Абдуллаев Ж. Ўзбек халқ топишмоқларининг лексик-семантик хусусиятлари: Филол. фан. номзоди дис. автореф. – Тошкент, 1994.; Сапарниязова М. Ўзбек халқ топишмоқларининг синтактик-семантик хусусиятлари: Филол. фан. номз. … дисс. автореф. – Тошкент, 2005. – Б.24.

[19] Анорбоев Р. Ўзбек халқ қўшиқларидаги шахссиз гапларнинг баъзи структура хусусиятлари // ТошДПИ илмий асарлари. – Тошкент, 1972. – Б.182-191; Ҳайитова Ф. Никоҳ тўйи қўшиқларининг лисоний талқини: Филол.фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б.24; Жуманиёзова М. Хоразм халқ қўшиқлари лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1999. – Б.24; Якуббекова М. Ўзбек халқ қўшиқларининг лингвопоэтик хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2005. – Б.50.

Tadqiqotning maqsadi Xorazm bolalar folklori leksikasidagi kognitiv va lingvomadaniy birliklarni aniqlash hamda ularning antropotsentrik xususiyatlarini tadqiq etish orqali mazkur hududiy qatlamning etnomadaniy tabiatini ochib berish, shuningdek, o‘zbek lingvofolkloristikasidagi o‘rnini belgilashdan iborat.

Tadqiqotning vazifalari:

Xorazm bolalar folklori leksikasini tashkil etuvchi birliklarni aniqlash va ularni antropotsentrik tamoyillar asosida tasniflash;

Xorazm bolalar folklori leksikasidagi inson va atrof-muhit konseptlarini kognitiv yondashuvda tahlil etish hamda olamning lisoniy manzarasida tutgan o‘rnini yoritish;

Xorazm bolalar folklori matnlarida qo‘llangan lingvomadaniy birliklarni aniqlash hamda ularda aks etgan etnomadaniy va milliy xususiyatlarni guruhlashtirish;

Xorazm bolalar folklori namunalari leksikasining lisoniy shaxs shakllanishidagi hamda nutqiy muloqotdagi kognitiv-lingvomadaniy xususiyatlarini belgilash.

Tadqiqot obyekti Xorazm bolalar folklori matnlari (allalar, o‘yinlar, erkalamalar, ovutmachoqlar, topishmoqlar, aytimlar, qo‘shiq va boshqalar)dan iborat.

Tadqiqot predmetini Xorazm bolalar folklori matnlarida qo‘llangan leksik birliklarning kognitiv xususiyatlari, olamning lisoniy manzarasida tutgan o‘rni hamda allalar, erkalamalar, ovutmachoqlar, topishmoqlar, aytim kabilar leksikasida aks etgan etnomadaniy birliklarning lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari. Dissertatsiya ishini bajarishda tavsiflash, tasniflash, qiyoslash, konseptual, kognitiv-semantik hamda lingvomadaniy tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Xorazm bolalar folklori leksikasini tashkil etuvchi birliklar ilk bor antropotsentrik paradigma asosida kognitiv va lingvomadaniy aspektda tizimli ravishda izohlangan;

voha bolalar folklori matnlarida qo‘llangan *anasi, otosi, buvo, momo, og‘ojoni, oyoposi, bavak* kabi qarindoshlik birliklarining kognitiv vazifalari, *gashir (sabzi), sori tulki, isvant, sirg‘a, bilazuk, jin-arvoh* kabi o‘simlik, buyum hamda mifik kuchlarni shaxslantirish usullari, shuningdek, *oylonoyin, tikon girdi, qizg‘anadi, zirlo* kabi ruhiy holat va harakatni ifodalovchi emotsional so‘zlar kognitiv yondashuvda tahlil qilinib, ularning bolalar dunyoqarashi va olamning lisoniy manzarasini shakllantirishdagi o‘rni aniqlangan;

Xorazm bolalar folkloriga xos matnlar leksikasi etnomadaniy tafakkur va lisoniy shaxs shakllanishining muhim vositasi ekanligi asoslangan;

Xorazm bolalar folkloriga xos bo‘lgan *gulvant, po‘ssiq, qorma, oqvosh, dasvarda, dallik, adag‘arva, gurvak, barak, go‘mma, tanasgul, gujum, jigildak, g‘ishsha* kabi etnografik, gastronomik hamda floristik realiyalarning o‘zbek adabiy tili va boshqa hududiy shevalar tizimida intralingvistik lakunalarni yuzaga keltirishi aniqlanib, ularning voha bolalari nutqiy muloqotida va etnolingvistik xotirasida tutgan o‘rni isbotlangan;

Xorazm bolalar folklori leksikasidagi “*gap topmoq”, “Xudodan topmoq”, “tovuqdan tez tora chiqmoq”, “qor atmoq”, “bitina qon varmaslik”, “Go‘rog‘li otin urkizgan”* kabi turg‘un birikmalar va majoziy obrazlarning (*qush, yumurto, jo‘ja – qovun* metaforasi) lingvokonseptual hamda lingvomadaniy xususiyatlari yoritilib, ularning voha xalqining etnomadaniy tafakkuri va lisoniy shaxs shakllanishi bilan uzviy bog‘liqligi izohlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Xorazm bolalar folklori leksikasi, ya’ni alla, erkalamalar, ovutmachoqlar, sanama, topishmoq, ertak va aytim kabilar bo‘yicha jamlangan til materiallari, ularning kognitiv hamda lingvomadaniy tahlillari natijasida chiqarilgan xulosalar zamonaviy o‘zbek tilshunosligi va etnolingvistikasi uchun muhim nazariy-amaliy manba bo‘lib xizmat qilishi asoslangan;

folklor matnlaridan ajratib olingan lingvomadaniy birliklar, etnomadaniy realiyalar, hududiy leksik unsurlar milliy tillar va dialektal birliklarning izohli, etnolingvistik hamda lingvomadaniy lug‘atlarini tuzishda qimmatli material bo‘lib xizmat qilishi isbotlangan;

tadqiqot davomida aniqlangan kognitiv modellar va lingvomadaniy birliklar oliy ta’lim muassasalarining filologiya mutaxassisliklari uchun darsliklar, o‘quv-uslubiy qo‘llanmalar hamda o‘quv dasturlarini yaratishda amaliy yordam berishi dalillangan.

Tadqiqot natijalarining ishonchliligi ilmiy muammoning aniq qo‘yilganligi, tadqiqot maqsadi va vazifalarining mantiqiy izchilligi, kognitiv tilshunoslik hamda lingvomadaniyatshunoslik sohalaridagi zamonaviy nazariy-metodologik qarashlarga tayanilganligi, tahlilga tortilgan Xorazm bolalar folklori matnlarining va leksik materiallarning asosli tanlab olinganligi, antropotsentrik paradigmaga xos ilmiy-tahliliy usullardan unumli foydalanilganligi, chiqarilgan nazariy xulosa hamda amaliy takliflarning vakolatli tuzilmalar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Dissertatsiyada tahlil qilingan Xorazm bolalar folklori leksikasi, undagi kognitiv strukturalar hamda lingvomadaniy birliklarni aniqlash va tasniflash usuli boshqa hududiy folklor matnlari leksikasini hamda etnomadaniy xususiyatlarini o‘rganishda nazariy ahamiyatga ega. Dissertatsiya natijalaridan “Kognitiv tilshunoslik”, “Lingvomadaniyatshunoslik”, “Etnolingvistika”, “Lingvofolkloristika” hamda “O‘zbek dialektologiyasi” kabi maxsus kurslarni o‘qitishda; darsliklar, o‘quv-uslubiy qo‘llanmalar, ilmiy risola va ilmiy-etnolingvistik lug‘atlar yaratishda foydalanish mumkin. Dissertatsiyada ilgari surilgan kognitiv-lingvomadaniy qarashlar hamda xulosalar o‘zbek etnolingvistikasi va antropotsentrik tilshunosligini nazariy jihatdan boyitishga xizmat qiladi.

Tadqiqot natijalarining joriy qilinishi. Xorazm bolalar folklori leksikasining kognitiv-lingvomadaniy xususiyatlarini tadqiq etish bo‘yicha olingan natijalar asosida:

Xorazm bolalar folklori leksikasining antropotsentrik xususiyatlari, xalq og‘zaki ijodi namunalarida inson omilining til birliklari orqali ifodalanishi, marosimlar va bolalar folkloriga oid leksik qatlamlarning shakllanishidagi

lingvistik hamda ekstralingvistik omillar bo‘yicha olingan ilmiy xulosa va mulohazalardan O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutida 2024-2025-yillarda amalga oshirilgan “Qoraqalpoq xalq marosim folklori (genezisi, janr xususiyatlari, poetikasi)” mavzusidagi fundamental ilmiy loyihada foydalanilgan (Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2026-yil 6-maydagi 196/1-son ma’lumotnomasi). Natijada marosim hamda bolalar folklori matnlarida qo‘llanuvchi so‘zlarning leksik-semantik, qiyosiy-etnolingvistik jihatlarini hamda xalq tafakkurini ochib berishdagi o‘rnini tadqiq etish imkoni yaratilgan va loyiha materiallari yangi ilmiy ma’lumotlar bilan boyitilgan;

Xorazm bolalar folklori leksikasining antropotsentrik talqini, bolalar qo‘shiqlari, o‘yin matnlari va topishmoqlardagi lisoniy birliklarning o‘ziga xos xususiyatlariga doir ilmiy-nazariy xulosalardan O‘zbekiston davlat jahon tillari universitetida 2023-2025-yillarda bajarilgan IL-27-4722022413-sonli “Qiyosiy adabiyotshunoslik” fanining “Komparativistika” elektron platformasini yaratish” mavzusidagi innovatsion loyihasini amalga oshirishda foydalanilgan (O‘zbekiston davlat jahon tillari universitetining 2026-yil 12-fevraldagi 11-25/77-son ma’lumotnomasi). Natijada elektron platformaning ilmiy-metodik manbalar bazasi va illyustrativ materiallari boyitilgan;

bolalar folklorini targ‘ib qilish, milliy qadriyatlarni ommalashtirish hamda yosh avlodning nutq madaniyatini yuksaltirishga qaratilgan tadbirlarni tashkil etish jarayonida dissertatsiyada tahlil qilingan lingvistik vositalar hamda ushbu janrlarga xos nodir leksik qatlamga oid materiallardan Xorazm viloyati Madaniyat boshqarmasi tizimidagi madaniy-ma’rifiy muassasalar faoliyatida foydalanilgan (Xorazm viloyati Madaniyat boshqarmasining 2026-yil 19-fevraldagi 208-son ma’lumotnomasi). Natijada folklor dasturlari hamda ma’naviy-ma’rifiy tadbirlar ssenariylari takomillashtirilib, unutilib borayotgan hududiy lisoniy birliklarni arxivlashtirish imkoni yaratilgan;

dissertatsiyada o‘rganilgan leksik birliklarning kognitiv va lingvomadaniy tahliliga oid ilmiy natijalardan Mahmud Zamaxshariy nomidagi Xorazm viloyati axborot-kutubxona markazi faoliyati doirasida “Kitobxonlik madaniyatini rivojlantirish va qo‘llab-quvvatlash” milliy dasturi ijrosini ta’minlash jarayonida foydalanilgan (Mahmud Zamaxshariy nomidagi Xorazm viloyati axborot-kutubxona markazining 2026-yil 17-fevraldagi 01-25-son ma’lumotnomasi). Natijada kutubxonaning o‘lkashunoslik fondi va metodik manbalar bazasi mahalliy sheva hamda folklor faktlari bilan tizimlashtirilgan holda boyitilgan;

hududiy bolalar folklori namunalarining leksik tarkibi, undagi ko‘hna va “noyob” so‘zlar, maishiy leksika hamda mifologik tasavvurlar bilan bog‘liq ilmiy xulosalardan O‘zbekiston Milliy teleradiokompaniyasining Xorazm viloyati teleradiokanali tomonidan tayyorlangan “Assalom Xorazm” musiqiy dam olish dasturi ssenariysini ishlab chiqishda foydalanilgan (Xorazm viloyati teleradiokanalining 2025-yil 5-dekabrdagi 985-son ma’lumotnomasi). Natijada teletomoshabinlarga taqdim etilgan efir materialining ilmiy-ma’rifiy mazmuni va ommaboplik darajasi mukammallashgan.

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

Tadqiqot natijalarining e’lon qilinishi. Dissertatsiya mavzusi bo‘yicha jami 13 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 8 ta (6 ta respublika hamda 2 ta xalqaro jurnalda) maqola e’lon qilingan. Shuningdek, Xorazm bolalar folklori materiallarini o‘z ichiga olgan “Xorazm xazinasi” nomli kitob chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch asosiy bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovadan iborat. Dissertatsiyaning umumiy hajmi 152 sahifani tashkil etgan.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning maqsadi va vazifalari, obyekt va predmeti tavsiflangan, mavzuning respublika fan va texnologiyalari taraqqiyotining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining amaliyotga joriy qilinishi va dissertatsiya tuzilishi bo‘yicha ma’lumotlar keltirilgan.

Tadqiqot ishining birinchi bobi “**Xorazm bolalar folklori leksikasini antropotsentrik o‘rganishning nazariy asoslari”** deb nomlanib, ikki fasldan iborat. Bobning 1-faslida ***“Bolalar folklori leksikasini o‘rganishning nazariy asoslari”*** yoritilgan. Xalq og‘zaki ijodiyoti tizimida bolalar folklori namunalari o‘zining rang-barang badiiy bo‘yoqlari, estetik jozibasi hamda o‘ynoqilik xarakteri bilan yaqqol ajralib turadi.

Bolalar folklori bilan bog‘liq dastlabki tarixiy ma’lumotlar “Devonu lug‘otit-turk” asarida keltiriladi[20]. XX asrning oxirlarida bir qator rus sharqshunoslari ham o‘zbek bolalar folklorini o‘rganish yo‘nalishida salmoqli izlanishlarni boshlab berdilar[21]. O‘tgan asrning 20-yillarida G.S.Vinogradov[22] tomonidan fanga kiritilgan “bolalar folklori” terminologik birligi XX asrning 60-yillariga kelibgina milliy tadqiqotchilarimiz ishlaridan keng o‘rin oldi. Mahalliy materiallarni to‘plash va tizimlashtirishning ibtidosida tilshunos va folklorshunos G‘ozi Olim Yunusovning “Alla to‘g‘risida bir-ikki og‘iz so‘z” nomli kichik, ammo konseptual maqolasi[23] boshlang‘ich manba vazifasini o‘tadi. XX asrning 60-yillari ikkinchi yarmiga kelib, bolalar og‘zaki ijodini monografik planda o‘rganish

[20] Маҳмуд Кошғарий. Девону луғатит турк. 3 жилд. – Тошкент: Фан, 1963. – Б. 376.

[21]Наливкин В.П., Наливкина М. Очерк быта женщины оседлого населения Ферганы. – Казань, 1888; Будзинский Н. Народная поэзия Ташкентских сартов. Средняя Азия, 1910, кн. IX-X; Боровков А.К. Игры узбекских детей // Сборник научного кружка при Востфаке САГУ. Вып. 1. – Ташкент, 1928; Пещерова Е.М. Некоторые игры среди оседлого населения Туркестана // Бюллетень САГУ. Вып. II. – Ташкент, 1925. ва бошқалар.

[22] Виноградов, Г. С. Детский фольклор и быт: Программа наблюдений / Г. С. Виноградов. – Иркутск: Изд. Иркут. секции ВСОРГО, 1925. – С. 84.

[23] Юнусов Ғ.Ў. “Алла тўғрисида бир-икки оғиз сўз” // Маориф ва ўқитғучи. – Тошкент, 1926. – № 6. – Б. 25-26.

harakati yangi sifat bosqichiga ko‘tarildi. Mazkur yo‘nalishda o‘zbek bolalar folklorining janriy tabiati va qiyofasini atroflicha umumlashtirgan ilk fundamental tadqiqot ishi sifatida G‘.Jahongirovning nomzodlik dissertatsiyasi maydonga chiqdi[24]. XXI asr boshlarida ham mazkur yo‘nalish to‘xtab qolgani yo‘q, aksincha, S.Avezov[25], N.Safarova[26] va Sh.Turg‘unov[27]larning izlanishlarida bolalar o‘yin folklori, xususan, kichkintoylar aytimlari va sanamalar tabiati yangicha metodologik mezonlar asosida tadqiq etildi. Miqdoran kam bo‘lsa-da, lingvofolkloristika yo‘nalishi va folklor janrlari tili mahalliy tilshunos olimlarning diqqat markazida bo‘lib kelgan hamda bu borada muayyan tajriba-sinov tadqiqotlari olib borilgan. Sh.Shoabdurahmonov[28], A.Ishayev[29], R.Rasulov[30], S.Tursunov[31], X.Doniyorovlar[32], asosan, folklorning epik janrlari tilini tadqiq qildilar. Xalq og‘zaki ijodining paremiologik qatlamini tadqiq etishda X.Abdurahmonov[33] bilan bir qatorda M.Sadriddinova[34], B.Soatov[35] va B.Jo‘rayeva[36]larning ham izlanishlari soha poydevorini mustahkamlashga xizmat qildi. Topishmoq janrining tilshunoslik predmeti o‘laroq tizimli tadqiq etilishi va rivojida T.Akromov[37], S.Mo‘minov[38], M.Saitboyeva[39], J.Abdullayev[40] hamda M.Saparniyozova[41] kabi tilshunoslarning struktur-funksional yo‘nalishdagi izlanishlari muhim poydevor bo‘ldi. R.Anorboyev, F.Hayitova, M.Jumaniyozova

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[24] Джахангиров Г.А. Узбекский детский фольклор: Автореф. дисс. ... канд. филол. наук. –Ташкент, 1972; Shu muallif: Ўзбек болалар фольклори. –Тошкент: “Ўқитувчи”, 1975; Яна ўша: Болалар эртаклари. –Тошкент: “Ёш гвардия”, 1978; Минг бир бола ўйини. –Тошкент: Ёш гвардия, 1978.

[25] Авезов С. Санама жанри табиати ва бадийяти. – Тошкент: Фан, 2008. – 104 б.

[26] Сафарова Н. Ўзбек болалар ўйин фольклори табиати ва бадийяти. – Тошкент, 2006. – 51 б.

[27]Турғунов Ш. Санамаларнинг айрим хусусиятларига доир // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 6. – Б. 85-87.

[28] Шоабдурахмонов Ш. О художественных средствах языка поэмы “Равшан”:Автореф. дисс... канд. филол. наук. – Ташкент, 1949.

[29] Ишаев А. Достонлар тилининг баъзи бир хусусиятлари // Эргаш шоир ва унинг достончиликдаги ўрни. – Тошкент: Фан, 1971.

[30] Расулов Р. Синтаксические связи между словами в дастане “Алпамыш”:Автореф. дисс. ... канд. филол. наук. – Ташкент, 1975.

[31] Турсунов С. Лексические особенности дастана “Алпамыш”:Автореф. дисс. ... канд. филол. наук. – Ташкент, 1990.

[32] Донияров Х. Опыт изучения джекающих (кипчакских) диалектов в сравнении с узбекским литературным языком. – Ташкент: Фан, 1975.

[33] Абдураҳмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол.наук. – Ташкент, 1964. – С.33

[34] Садриддинова М. Лексика узбекских пословиц и поговорок: Автореф. дисс. …канд. филол. наук. – Ташкент, 1985. – С. 20.

[35] Соатов Б. Жанровая специфика и поэтические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1990. – С.20.

[36] Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фан. номз. ... дисс. автореф. – Самарқанд, 2002. – Б.23.

[37] Акрамов Т. Топишмоқларнинг баъзи синтактик хусусиятлари // Ўзбек тилининг лексик-семантик хусусиятлари. – Тошкент, 1976. – Б. 86-89.

[38] Мўминов С. Ўзбек топишмоқларининг номинатив аспекти // Республика ёш филолог олимларининг анъанавий илмий конференцияси материаллари. – Тошкент: Фан, 1990, 103 б.

[39] Саитбова М. Именное сказуемое в узбекских народных загадках:Автореф. дисс. ... канд. филол. наук. – Ташкент, 1984.

[40] Абдуллаев Ж. Ўзбек халқ топишмоқларининг лексик-семантик хусусиятлари: Филол. фан. номзоди дисс. автореф. – Тошкент, 1994.

[41] Сапарниязова М. Ўзбек халқ топишмоқларининг синтактик-семантик хусусиятлари: Филол. фан. номзоди дисс. автореф. – Тошкент, 2005. – Б.24.

va M.Yakubbekova[42] singari tadqiqotchilar o‘z ilmiy ishlarida folklor qo‘shiqlarining leksik-semantik, struktur-sintaktik hamda lingvopoetik o‘ziga xosliklarini ochib berishga muvaffaq bo‘lganlar. N.X.Dosanov, S.Isroilova, Sh.N.Rahmatullayev, H.Bozorovlar[43] ertak janrini tilshunoslik masalalarining tadqiqot obyekti sifatida tanlab, izlanishlar olib bordilar.

Ushbu bobning navbatdagi faslida ***“Xorazm bolalar folklori leksikasi tadqiqida antropotsentrik yondashuvning ahamiyati”*** xususida fikr yuritiladi. XX asrga kelib, til va inson o‘rtasidagi uzviy bog‘liqlikka e’tibor kuchaydi. Natijada, XX asr oxirlarida tilshunoslikda tilni inson omili bilan bog‘liq holda o‘rganuvchi antropotsentrik paradigma shakllandi.

Antropotsentrik yondashuvda til va tafakkur munosabatiga alohida e’tibor qaratiladi. Til faqatgina aloqa vositasi emas, balki insonning tafakkuri, bilish faoliyati, madaniyati va ruhiy dunyosi bilan uzviy bog‘liq hodisa sifatida talqin qilinadi. Tilshunoslikdagi ana shu nazariy yondashuvlar va inson omilining hududiy-etnomadaniy muhitdagi namoyon bo‘lishini Xorazm vohasi misolida ham yaqqol ko‘rish mumkin. XIX asrning ikkinchi yarmi va XX asr boshlaridan e’tiboran rus sharqshunosligi hamda arxeologiya maktablarida Xorazm ilmiy muhiti, madaniy merosi va tarixiy ildizlarini fundamental o‘rganishga bo‘lgan intilish sezilarli darajada kuchaydi. Bu borada N.A.Aristov, S.P.Tolstov, M.Sazonova, A.Freyman va E.D.Polivanov kabi yirik olimlarning izlanishlari voha xalqining o‘ziga xosligini ilmiy asoslashda dastlabki muhim poydevor vazifasini o‘tadi. Vohadagi jonli og‘zaki nutq namunalarini to‘plashda H.Vamberi va A.N.Samoylovichlarning xizmatlari alohida tahsinga loyiq.

XXI asr boshlarida Xorazm bolalar folklori leksikasi alohida tadqiqot obyektiga aylandi. Bu borada S.Ro‘zimboyev, T.Qilichev, N.Quronboyevalarning voha xalq og‘zaki ijodi an’analarini to‘plash, ro‘yxatga olish va bir tizimga keltirishga oid fundamental ishlari[44] fanga yangi ma’lumotlarni taqdim etdi. 2005-yilda H.Ro‘zmetov Xorazm bolalar folklorini folklorshunoslik jihatdan monografik tadqiq qildi[45].

Xorazm bolalar folklori leksikasi bilan bog‘liq jarayonlarni antropotsentrik tilshunoslik doirasida, ya’ni lisoniy birliklarni inson omili bilan uzviy bog‘liqlikda tadqiq etish zamonaviy tilshunoslik paradigmasining yetakchi yo‘nalishlaridan biri hisoblanadi. Xorazm bolalar folklori so‘z boyligining o‘ziga xosligi va uning

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[42] Анорбоев Р. Ўзбек халқ қўшиқларидаги шахссиз гапларнинг баъзи структура хусусиятлари // ТошДПИ илмий асарлари. – Тошкент, 1972. – Б.182-191; Ҳайитова Ф. Никоҳ тўйи қўшиқларининг лисоний талқини: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б.24; Жуманиёзова М. Хоразм халқ қўшиқлари лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1999. – Б.24; Якуббекова М. Ўзбек халқ қўшиқларининг лингвопоэтик хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2005. – Б.50.

[43] Досанов Н.Х. Ўзбек халқ эртаклари тилида аниқловчилар: Филол.фан. номз. дисс. – Тошкент, 1994. – Б. 141; Исраилова С. Замонавий тилшуносликда халқ эртакларини ўрганишнинг лингвокультурологик хусусиятлари. // Сўз санъати. – Тошкент, 2020. № 5. – Б. 232; Rahmatullayev Sh. O‘zbek xalq ertaklari tilidagi antroponimlarning lingvokultrologik tadqiqi:Filol.fan.fals.dok. diss. – Buxoro, 2022. – B. 155; Bozorov H. O‘zbek xalq ertaklarining lingvomadaniy tadqiqi: Filol.fan.b.fals.dok. ...diss. – Termiz, 2023. – B. 164.

[44] Рўзимбоев С. Хоразм воҳаси ўзбек халқ қўшиқларининг ғоявий-бадиий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1971; Қиличев Т. Хоразм халқ театри. – Тошкент: Адабиёт ва санъат нашриёти, 1988; Қуронбоева Н. Хоразм тўй қўшиқлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998.

[45] Рўзметов Ҳ. Хоразм болалар фольклори: локал хусусиятлари, таснифи ва бадийяти: Филол. фан. номз. ... дисс. – Тошкент, 2005. – Б. 158

bolalar tasavvuridagi dunyo manzarasini qanday aks ettirishi, eng avvalo, bu hududning geografik o‘rni va mahalliy shevasi bilan uzviy bog‘liqdir.

Antropotsentrik tilshunoslik nuqtayi nazaridan qaralganda, Xorazm bolalar folklori leksikasida oilaviy va maishiy munosabatlar, shuningdek, qarindoshlik tizimini ifodalovchi hududiy birliklar faol qo‘llanadi. Masalan, umummilliy folklor matnlarida uchraydigan *“buvi”, “opa”, “tog‘a”* so‘zlari o‘rniga voha bolalar aytimlarida *“ana”, “apka”, “doyi”* kabi shevaga xos murojaat birliklari ishlatiladi. Bu esa hududiy nutq qatlamining muloqot odobi hamda madaniy-ijtimoiy tasavvurlar shakllanishidagi ahamiyatini ko‘rsatadi. Matnlarda uchraydigan va voha sheva xususiyatlarini o‘zida aks ettirgan *gechchi (echki), pishik (mushuk), o‘kiz (ho‘kiz), o‘jak (buzoq)*[46] kabi zoonimlar bolaning atrof-muhitdagi jonli tabiatni tasniflashiga zamin yaratadi. Bolalar folklor namunalarida qo‘llaniladigan *go‘mma, barak, kurdik, qorma*[47] kabi ovqat nomlari bolaning ijtimoiy-madaniy makonni anglashida o‘ta muhim lingvistik vositadir. Shuningdek, bolalar folklor namunalarida faol qo‘llanuvchi *g‘altak, bodyo, yorg‘i, g‘oli*[48] singari maishiy-ro‘zg‘or terminlari lisoniy shaxsni yanada hududga va shu hudud mansub bo‘lgan dialektal leksikaga bog‘liq holda ulg‘aytiradi.

Xorazm hududiy bolalar folklori leksik tizimlashuvini o‘rganishda nutqiy birliklar va ular faoliyat ko‘rsatadigan lisoniy-etnografik makonni yaxlitlikda tahlil qilish dolzarb nazariy ahamiyatga ega.

Tadqiqot ishining II bobi “**Xorazm bolalar folklori leksikasida “inson” konseptining verballashuvi”** deb nomlanib, bobning ilk fasli ***“Bolalar folklori matnlarida Inson obrazini ifodalovchi leksik birliklar”*** tahliliga bag‘ishlanadi.

Xorazm bolalar folklori namunalarida inson obrazi rang-barang leksik birliklar tizimi vositasida shakllangan bo‘lib, ular voha ahlining bola tarbiyasiga bo‘lgan yondashuvlarini, estetik ideallari va mental tasavvurlarini yaqqol aks ettiradi. Mazkur lisoniy birliklarni zamonaviy paradigmalar, xususan, “inson” konsepti prizmasida tadqiq etish folklor tilining ichki semantik va kognitiv imkoniyatlarini to‘laqonli ochishga xizmat qiladi.

To‘plangan lisoniy dalillar hamda hududiy folklor namunalarining semantik tabiati inson obrazini yaratuvchi so‘zlarni uchta mikrotizimga ajratib o‘rganishga asos beradi. Bular: qarindoshlik terminlari, somatik (tana a’zolari) leksika hamda yosh va jins xususiyatlarini bildiruvchi leksik qatlamdir.

Xorazm bolalar folklori so‘z boyligida “inson” konseptining eng barqaror konseptual markazini, avvalo, qarindoshlik munosabatlarini ifodalovchi nominativ birliklar tashkil etadi. Voha folklori namunalarida umumiylik kasb etgan *ota* leksik birligi bilan bir qatorda, voha lahjasiga xos *oto*, *aka* kabi hududiy fonetik hamda leksik variantlar keng qo‘llaniladi. Xorazm vohasida dialektal xarakterdagi *ana (ena)* va *opo* kabi subyektiv-emotsional bo‘yoqdorlikka ega leksemalar yetakchilik qiladi; xususan, bolalar jonli nutqida *opo* leksemasi faolroq qo‘llanilsa, *ana (ena)* birligi ko‘proq “buvi” tushunchasini ifodalashga xizmat qiladi.

Buvosi toy mindirsin,

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[46] Абдуллаев Ф. Ўзбек тилининг Хоразм шевалари. – Тошкент: ЎзФА нашриёти, 1961. – 348 б

[47] Абдуллаев Ф. Ko‘rsatilgan manba.

[48] Абдуллаев Ф. Ko‘rsatilgan manba.

Momosi guppi kiydirsin,
Og‘ojoni boy bo‘lsin,
Oyoposi oy bo‘lsin,
Shu bolamni qo‘rchilab,
Iyartirib yursinlar[49].

Ushbu parchada *buvo*, *momo*, *og‘o* va *oyopo* kabi qarindoshlik birliklari yaxlit bir tizimni hosil qilgan. Bu yerda ham inson obrazining oilaviy rollarga bo‘linishi sheva leksikasi vositasida aniq ko‘rsatilgan. Xususan, katta avlod vakillari hisoblangan buva va momo leksemalari g‘amxo‘rlik hamda moddiy ta’minot (toy mindirish, guppi kiydirish) vazifasida kelsa, Xorazm shevalariga xos *og‘ojoni* (akasi) va *oyoposi* (opasi) birliklari bolani ijtimoiylashtirish rolini bajaradi. Shuningdek, *ana*, *buvo, og‘o, apka, doyi* kabi qarindoshlik leksemalarining bola ongida inson obrazining verballashuvida nihoyatda ahamiyati katta.

Go‘dak dunyoni anglar ekan, uning diqqat markazida insonning tashqi qiyofasi, ya’ni tana a’zolari bilan bog‘liq bo‘lgan semantik qatlam ham muhim o‘rin egallaydi. Bolalar folklori matnlarida inson tana a’zolarining ijobiy belgi sifatida qo‘llanilishi faol kuzatiladi.

Bolomni qora go‘zi,
Qand-u novotdir so‘zi
Ish buyursa anasi,
Xizmata tayyor o‘zi!
Xonim, xonim gal xonim! [50]

Matnda insonning ko‘rish a’zosini ifodalovchi *go‘z* (ko‘z) somatik leksemasi qo‘llanilgan. Bola nutqiy muhitida *qora go‘z* birikmasi shunchaki jismoniy a’zo bo‘lmay, bolaning shirin va suyukli ekanini ko‘rsatuvchi vizual-estetik belgi hisoblanadi.

Bola atrofidagi insonlarni idrok etar ekan, ularning yoshi va jinsi bilan bog‘liq farqlarni o‘z nutqida faol aks ettiradi. Shu bois inson siymosini lisoniy modellashtirishda yosh va jins leksikasi alohida mikrotizimni tashkil etadi.

Bak-bavak, dur bavak,
Onasining joni bavak,
Otasining moli bavak[51].

Misralarda chaqaloqning ota-ona hayotidagi o‘rni *jon* va *mol* (boylik) tushunchalariga bog‘lanib, uning xonadon uchun eng qadrli ne’mat ekanligi lisoniy ifodalangan. Keltirilgan mazkur asosiy mikrotizimlar bolalar dunyoqarashidagi inson omilini shunchaki jismoniy-biologik tushuncha sifatida emas, balki yaxlit mental tuzilma holatida gavdalantirishga xizmat qiladi.

Bobning ikkinchi fasli ***“Xorazm bolalar folklori leksikasida antropomorf tasavvurlar”*** deb nomlanib, unda dastlab tabiat hodisalari va osmon jismlarining insonlashtirilishi bilan bog‘liq leksik sath tadqiq etilsa, keyingi bosqichda

[49] Dala yozuvlari. Xorazm viloyati, Yangibozor tumani. – 2024-yil.
[50] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 13.
[51] Қуронбоева Н. Хоразм тўй қўшиқлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 6.

an’anaviy mifologik obrazlar leksikasidagi antropomorfizm tabiati ochib beriladi. Shuningdek, hayvonot va o‘simliklar olami birliklariga insoniy sifatlarning ko‘chirilishi hamda kundalik ro‘zg‘or ashyolari, predmetlar qiyofasining antropomorfik tasvirlanishi alohida mikrotizimlar sifatida tahlilga tortiladi.

Xorazm bolalar folklori diskursida kosmik munosabatlar va tabiat komponentlarining antropomorfik talqini o‘ziga xos tizimni tashkil etadi.

Qish galsa quyosh og‘ar,
Qor yog‘ar, yog‘ish yog‘ar,
Ulli bo‘lsa shu qizim,
Po‘stin giyip sut sog‘ar![52]

Lisoniy tahlillar shuni ko‘rsatadiki, matnda tabiat va inson o‘rtasidagi parallelizm antropomorfik tushunchalar asosiga qurilgan. Tabiiy sikllar shunchaki iqlimiy o‘zgarishlar emas, balki qiz bolaning ulg‘ayish jarayonini harakatga keltiruvchi lisoniy fon vazifasini bajaradi.

Xorazm bolalar folklori tizimida mifik qatlamga oid personajlar va g‘ayritabiiy kuchlar lisoniy jihatdan o‘ziga xos tarzda modellashtiriladi.

Qum ichinda
Qolg‘on tayoq.
Jin-arvohlo,
Urg‘on tayoq[53].

Xorazm bolalar folklor namunalarida *jin, arvoh, dev, pari, devona, yalmog‘iz* kabi mavhum obrazlarning ongli subyekt qiyofasida faollashtirilishi matnning lisoniy jozibasini oshiradi va xalq tafakkuridagi qadimgi mifologik elementlar barqarorligini ko‘rsatadi.

Bolalarni turli tashqi va g‘ayritabiiy xavflardan asrashga qaratilgan an’anaviy odatlar tizimida o‘simliklar dunyosini shaxslantirish (fitoantropomorfizm) hodisasi yetakchi o‘rin tutadi. O‘simliklar dunyosini jonlantirish hodisasiga uchragan o‘rinlarni tahlil qilish jarayonida shunga amin bo‘ldikki, *isvant, bug‘doy, gul* leksemalari namunalarda ko‘plab uchraydi. Ular bola ongida inson obrazining verballashuv jarayonida faol hisoblanadi.

Isvant dagan sanmisan,
Har dardimga ammisan.
Ko‘rolmaganni ko‘zi chiqsin,
Ko‘tara olmaganni beli sinsin[54].

Lisoniy sathda *isvant* (isiriq) oddiy flora vakili emas, balki bevosita muloqotga kirishuvchi (*sanmisan*) hamda xastaliklarni daf qiluvchi malham (*ammisan*) sifatida jonlantiriladi. Bola tevaragidagi salbiy energiyani jismonan va ruhan tozalashda o‘simlikning tutuni vositasidan foydalanilishi uning antropomorfik hamda himoyachilik tabiatini belgilab beradi

Shuningdek, bolalarda atrof-muhitni anglash va kognitiv dunyoni boyitishda zoomorfik antromorfizm ham yetakchi o‘rin tutadi. Xususan, Xorazm bolalar

[52] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 18.
[53] Ko‘rsatilgan manba. – B. 59.
[54] Dala yozuvlari. Xorazm viloyati, Shovot tumani. – 2023-yil.

folklori tizimida *ho‘kiz, to‘rg‘ay, secha, ot, quyon, kapalak, tulki* kabi leksemalar faol qo‘llanadi. Sabzi o‘simligining xususiyatlarini yashirish va uni bolalar o‘yiniga tatbiq etishga qaratilgan quyidagi aytim misolida buni kuzatish mumkin:*Sori tulki-xon buyruq,*

In og‘zinda go‘k quyruq!?
– Gashir bildim!
Ol, sug‘rildim![55]

Tahlil etilayotgan lirik namunada sabzi (*gashir*)ning tashqi ko‘rinishi va yer ostidagi holati yovvoyi jonivor – tulki qiyofasiga ko‘chiriladi. Ushbu tasnifda o‘simlik dunyosi vakili faol muloqot tizimiga jalb qilinib, o‘z uyasiga yashiringan hamda tashqi olam bilan aloqaga kirishuvchi jonli subyekt sifatida harakatga keltiriladi.

Bolalar folklori matnlarida moddiy madaniyat elementlari, kiyim-kechak hamda turmush buyumlari shunchaki maishiy detall bo‘lib qolmay, bolaning ijtimoiy kelajagini bashorat qiluvchi antropomorfik vositaga aylanadi. Voha bolalar folklorida qo‘llaniladigan *sirg‘a, bilaguzuk, telpak, kosa, uzuk, sandiq, tugma* kabi predmetlar nafaqat bolaning tevarak-atrof haqidagi tasavvurlarini kengaytiradi, balki inson obrazining verballashuvida muhim ahamiyat kasb etadi.

Umuman olganda, ushbu faslda tadqiq etilgan antropomorf tasavvurlar Xorazm bolalar folklorida inson konseptini tilda verballashtirishning o‘ziga xos usuli hisoblanadi. Mazkur leksik birliklarning insoniy xususiyatlar bilan sintezlashuvi jonsiz borliqni shaxslantirish orqali xalq og‘zaki ijodida inson qiyofasini lingvistik jihatdan ifodalash imkonini beradi.

Bobning uchinchi fasli ***“Bolalar folklorida insonning ruhiy va emotsional holatini ifodalovchi leksika”*** tahliliga bag‘ishlanadi. Tadqiqot doirasida emotsional holat leksikasi bir-biri bilan uzviy bog‘liq bo‘lgan tizimli qatlamlar asosida o‘rganiladi. Bunda dastlab matnlarda quvonch, shodlik va mehr-muhabbat tuyg‘ularini shakllantiruvchi ko‘tarinki emotsional holat leksikasi tahlilga tortilsa, keyingi bosqichda araz, norozilik, xafagarchilik va og‘riqni ifodalovchi salbiy ruhiy holat hamda xavotir leksikasi tadqiq etiladi. Shuningdek, dinamik faollik va jo‘shqin o‘yin-kulgi leksikasi alohida guruh sifatida o‘rganilib, yakunda buzilgan ruhiy muvozanatni tiklashga va bolani tinchlantirishga xizmat qiluvchi ovutish hamda ruhiy barqarorlik leksikasining lisoniy tabiati yoritiladi.

Ko‘tarinki holat leksikasi doirasida, asosan, *osmondag‘i oy, mozoli, oylonoyin, ko‘ngil shodi, qora go‘zzim* kabi birliklar ko‘p uchraydi. Shuningdek, Ramazon va suyunchi aytish jarayonida ham turli his-hayajon so‘zlari asosiy lisoniy vosita bo‘lib xizmat qiladi.

Urraa, yetdik ramazona,
Aytib galdik sizla yono
Qalbingiz do‘lsin iymono,
Shod yurgaysiz mudomo[56].

[55] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 36.
[56] Dala yozuvlari. Xorazm viloyati, Shovot tumani. – 2023-yil.

Matnda qo‘llangan *“urraa”* undov so‘zi hamda *“yetdik”* fe’li bolalarning g‘oyatda baxtiyor ekanliklarini ko‘rsatuvchi eng faol ekspressiv vositadir. Bolalarning uydan uyga yurib ramazon aytishi bilan bog‘liq harakat emotsiyasi *“aytib galdik”* birikmasida o‘z ifodasini topadi. Parchadagi pozitiv emotsional holat xonadon egalariga qaratilgan ruhiy-ma’naviy duolar tizimi orqali rivojlantiriladi. Bolalar folklorida salbiy axloqiy sifatlarni hajviy usulda tanqid qilish orqali xulq-atvorni tuzatishga intilish kuchli aks etadi. Xorazm bolalar folkloriga xos bo‘lgan “Qizg‘onch” deb nomlanuvchi quyidagi qiziqmachoq matnida ushbu didaktik maqsad yorqin ifodalangan:

Borma shuni qoshina,
Qizg‘onadi oshini.
Qo‘shib ichar oshina,
Go‘zdan oqqan yoshini[57].

Ushbu qiziqmachoq matni bolalardagi baxillik va xudbinlik kabi nuqsonlarni, shuningdek, tozalikka rioya qilmaslik kabi yaramas odatlarni qoralashga xizmat qiladi.

Inson konseptining ruhiy va emotsional holatlar tizimida ichki jo‘shqinlik, jismoniy faollik kabi dinamik-aktiv holatlar ham muhim o‘rin tutadi. Folklor namunalari tarkibidagi faollik semantikasini tashiydigan lisoniy birliklar bolani jismoniy va nutqiy harakatga undash, undagi emotsional turg‘unlikni bartaraf etish funksiyasini bajaradi.

Sori qovun pishibdi,
Sapog‘innan tushibdi,
“Qovun-qovun” o‘yini
Ko‘nglimiza tushibdi.
Gal-xo, gal,
O‘yina gal...[58]

Tahlil etilayotgan lirik namunaning semantik qurilishi bolalarning o‘yin jarayonidagi harakatga chanqoqligi va zavqli ruhiy holatini dinamik leksika vositasida ifodalashga xizmat qiladi. Matndagi dastlabki lisoniy zanjir tabiat hodisalari va amaliy harakat motivlarining bog‘liqligi asosiga qurilgan. *“Sori qovun pishibdi”*, *“sapog‘innan tushibdi”* misralari o‘yin boshlanishi uchun o‘ziga xos lisoniy turtki vazifasini o‘taydi. Bu o‘rinda qovunning pishishi va bandidan uzilishi tabiatdagi tabiiy dinamik o‘zgarish bo‘lsa, u bolalar ruhiyatida ham harakatga bo‘lgan jo‘shqin intilishni yuzaga chiqaradi.

Folklor namunalarida qo‘llaniladigan *galxo-gal, zirlo, qumul, yugur, bor get* kabi birliklar bolaning jismoniy harakatlarini shunchaki tasvirlamaydi, balki ularni ichki ruhiy kechinmalar orqali boshqaruvchi lisoniy mexanizm sifatida namoyon bo‘ladi.

Sho‘xlik va jismoniy toliqqanlikdan so‘ng bolaning asab tizimini tinchlantirish, unda xavfsizlik va sokinlik hissini uyg‘otish ehtiyoji tug‘iladi. Aynan shu nuqtada bolalar folklori leksikasining yana bir muhim qatlami – ruhiy

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[57] Хоразм хазинаси. Тўплаб, нашрга тайёрловчи: Собир Эҳсон Турк. –Урганч. 1986. – Б. 39.
[58] Qarang: Рўзметов Ҳ. Хоразм болалар фольклори: локал хусусиятлари, таснифи ва бадиияти: Филол. фан. номз. ... дисс. – Тошкент, 2005. – Б. 91.; ЗЎФА. инв. № 1636. – Б. 296.

barqarorlikni tiklash, ovutish va taskin berishga xizmat qiluvchi sokin lirik janrlar, xususan, alla va yupatish aytimlari yetakchi o‘rin egallaydi. Bolani uxlash jarayonida ovutish va unga ruhiy muvozanat berishda quyidagi an’anaviy lirik namuna ushbu mikrotizimning funksional imkoniyatlarini yaqqol ko‘rsatib beradi:

Oylonayin oq buvak,
Sutdan do‘yib yot buvak,
Ota-enang qarrisa
Ovqat pishir, boq buvak![59]

She’rdagi erkalash mazmuniga ega ***“oylonayin”*** (aylanayin) dialektal leksemasi bolaga nisbatan cheksiz mehr-muhabbat va tasalli berish tuyg‘usining lisoniy ifodasidir. ***“Sutdan do‘yib yot buvak”*** misrasi esa boladagi to‘qlik, osoyishtalik va, eng asosiysi, xavfsizlik (himoyalanganlik) hissini verballashtiradi.

Olib borilgan tadqiqotlar Xorazm bolalar folklori lisoniy bazasining oila, somatik leksika, antropomorfizm, emotsional holatlarni ifodalovchi va boshqa barqaror mikrotizimlaridan iborat ekanligini ko‘rsatdi. Mazkur lisoniy muhit bola tomonidan olamni anglash, milliy-madaniyatni o‘zlashtirish va bolalikning til manzarasini yaratishda muhim o‘rin tutadi.

Dissertatsiyaning III bobi **“Xorazm bolalar folklori leksikasining lingvomadaniy xususiyatlari”** deb nomlangan bo‘lib, uch faslni o‘z ichiga oladi. Bobda Xorazm bolalar folklori namunalarida qo‘llanilgan leksik birliklar tahlil qilinishi orqali ularning lingvomadaniy tabiati ochib beriladi. Bobning birinchi fasli ***“Xorazm bolalar folklori tarkibidagi hududiy milliy semalar (lakunalar va realiyalar)”*** tahliliga bag‘ishlanadi. Bugungi tilshunoslik ilmining markazida til va madaniy meros aloqadorligini o‘rganish eng ustuvor masalalardan biri bo‘lib turibdi. Voqelikni idrok etish va uni bilishning milliy-madaniy xususiyatlari muammosi doim tadqiqotchilar e’tiborida bo‘lib kelgan. Ushbu faslda realiyalarni uchta kichik guruhga bo‘lib tahlil qilishni lozim topdik: 1) narsa-buyum realiyalari; 2) oziq-ovqat realiyalari; 3) flora dunyosi realiyalari.

Voha bolalar folklori namunalarida narsa-buyum realiyalari o‘ziga xos tarzda lisoniylashtiriladi. Quyidagi alla parchasida buni yaqqol ko‘rish mumkin:

Qoro go‘zzimni qorosi,
Qorong‘u uyim chirosi,
Oylansinay oposi,
Gulvant *qizimey olloyo,*
Novont qizimay ollo[60].

Milliy qadriyatlar, millatga xos belgi va xususiyatlar uning tilida, aniqrog‘i, etnografizmlarida saqlangani yaqqol ko‘zga tashlanadi[61]. Shu boisdan, mazkur matnda keltirilgan ***“gulvant”[62]*** birligi tub etnomadaniy predmet realiyasi sifatida

[59] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 16.
[60] Dala yozuvlari. Xorazm viloyati, Urganch tumani. – 2025-yil.
[61] Ашуров Д.А. “Алпомиш” достонининг лингвокультурологик хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) дисс. – Наманган, 2021. – Б. 44.
[62] Xorazm vohasi ayollari va qizlari taqadigan, o‘ziga xos bandli yoki zanjirli bo‘yin ziynati.

xalqimizning moddiy madaniyati, qadimiy urf-odatlari hamda estetik qarashlarini lisoniy jihatdan yorqin aks ettiruvchi muhim etnografik birlik hisoblanadi.

Bolalarning jamoaviy arg‘imchoq (sarinjoq) uchish faoliyatida ijro etiladigan aytim matnida Xorazm aholisining gastronomik dunyoqarashini ifodalovchi tub birliklar yaqqol aks etgan:

Po‘ssiq *o‘g‘ri,*
Nerdan galdi?
Jin to‘g‘oyli
Joydan galdi!
Yo‘lo chiq, yo‘rg‘olo,
Qoro qo‘yni ***qorma*** *et!*
Samiz qo‘yni suzma et![63]

Matndagi “po‘ssiq”[64] va “qorma”[65] leksemalari o‘zbek adabiy tili hamda boshqa dialektlar tizimida ichki (hududiy) nisbiy lakuna hosil qiluvchi o‘ziga xos lingvomadaniy birliklar (nisbiy realiyalar)dir. Xamirni yog‘da qovurish amaliyoti umummilliy miqyosda *“bo‘g‘irsoq”* so‘zi bilan tushunilsa-da, Xorazm lisoniy muhitida uning shakli va pishirish texnologiyasi *“po‘ssiq”* nomi ostida alohida madaniy kodga aylangan. Xuddi shuningdek, tashqi ko‘rinishi hamda masallig‘iga ko‘ra “shavla”ga o‘xshash “qorma”ning tayyorlanish jarayoni an’anaviy taom tafakkurimizdan farq qiladi. Demak, *po‘ssiq* va *qorma* shunchaki hududiy nomlar bo‘lmay, pishirish usuli bilan ajralib turuvchi nisbiy realiya va lakunalardir.

Oqvosh*, yantoq so‘lincha,*
Solmo suvo do‘lincha,
Anasi ko‘p o‘rtanar,
Ulli yigit bo‘lincho[66]*.*

Matn tarkibidagi ***“oqvosh”***[67] birligi voha tabiatiga xos floristik realiya hisoblanadi. Shuningdek, Xorazm bolalar folklori namunalarida *dasvarda, dallik, adag‘arva* kabi narsa-predmet realiyalari, *gurvak, barak, go‘mma, tanasgul* kabi oziq-ovqat bilan bog‘liq realiyalar *gujum, jigildak, g‘ishsha* kabi o‘simlik realiyalari faol qo‘llanadiki, ular boshqa hudud dialekti yoki adabiy til uchun lakunarlik hodisasini yuzaga chiqaradi.

Bobning ikkinchi fasli ***“Xorazm bolalar folklorida muloqot shakllari, duo-olqishlar va diniy-e’tiqodiy matnlarning lingvomadaniy tabiati”*** deb nomlanadi. Mazkur faslda Xorazm vohasi bolalar folkloriga xos uchta muhim yo‘nalish: o‘zaro muloqot shakllari, duo-olqishlar hamda diniy-e’tiqodiy matnlar kompleks o‘rganiladi. Bolalar nutqidagi murojaat va muomala shakllari orqali vohaga xos ijtimoiy munosabatlar ifodalanadi. Qo‘ziqorin aytimi bunga yaqqol misoldir:

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[63] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 39.
[64] Xamirni dumaloq yoyib, qizigan yog‘da tezkor shishirish orqali pishiriladigan yegulik turi.
[65] Guruch solingach, to to‘liq pishgunga qadar mutloq aralashtirilmaydigan, shavlaga o‘xshagan quyuq taom.
[66] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 12.
[67] Xorazm tabiatiga xos, adir yoki to‘qay zovurlarida, shuningdek, ekinzorlar atrofida o‘sadigan yovvoyi holdagi oq rangda gullaydigan o‘simlik.

Zom-zomoriq, qorni yoriq,
Juping bilan aldima chiq[68].

Xorazm shevalariga xos *“zomoriq”* birligi bolalar dunyoqarashida shunchaki leksik birlik emas, balki estetik va jonli murojaat obyektidir. Birinchi misradagi *“qorni yoriq”* tasviri esa qo‘ziqorinning tuproq qatlamini yorib chiqishdek jismoniy holatiga nisbatan voha bolalariga xos real lisoniy metaforadir.

Xorazm bolalar folklorida duo va olqishlar xalqimizning qadimiy urf-odatlari va dunyoqarashini ko‘rsatuvchi jonli milliy tildir.

Qanoti qayrilmasin,
Sochlari yoyilmasin,
Qalam qoshli shu qizim
Otodan ayrilmasin!
Ho‘ppa-ho‘p, ho‘ppa-ho‘p![69]

She’rdagi *“qanoti qayrilmasin”* birikmasi bolaning hayot yo‘lida to‘siqlarga uchramasligi haqidagi tilakni anglatuvchi lisoniy belgidir. Qiz bolaga nisbatan qo‘llanilgan *“sochlari yoyilmasin”* satri esa milliy odob-axloq mezonlarini ko‘rsatadi. Chunki o‘zbek xalqining an’anaviy qarashlarida soch yoyish motam yoki baxtsizlik belgisi hisoblangan. *“Otodan ayrilmasin”* tilagi ota-ona va farzand o‘rtasidagi bog‘liqlik, oila mustahkamligi eng oliy qadriyat ekanini ko‘rsatadi.

Xorazm bolalar folklorida diniy-e’tiqodiy tushunchalar farzandning ma’naviy va jismoniy muhofazasini ta’minlashga qaratilgan lisoniy tizimni tashkil etadi.

Dushmono haybat bergali,
Silkinsa otingni yoli
Ul Mustafo, barcha vali,
Dastgir bo‘lsa piring Ali[70].

Ushbu alla tarkibidagi onomastik birliklar milliy madaniyatimizdagi diniy-e’tiqodiy va ruhiy tayanch tushunchalarini ifodalovchi lingvokulturemalardir. Xususan, “Ul Mustafo” (Muhammad alayhissalom), Ali va “barcha vali” (avliyolar) tushunchalari bola shaxsiyatini shakllantirishda oliy axloqiy va ma’naviy namuna sifatida namoyon bo‘ladi.

Tahlillarimiz natijasida shu xulosaga keldikki, Xorazm bolalar folkloriga mansub muloqot shakllari, duo-olqishlar hamda diniy-e’tiqodiy matnlar milliy lisoniy dunyoqarash va madaniy kodlarni avloddan avlodga uzatuvchi muhim vosita hisoblanadi.

Bobning uchinchi faslida ***“Xorazm bolalar folklorida etnomadaniy xususiyatlarning lisoniy ifodasi: frazeologizmlar, majoziy birliklar va ramzlar”*** tadqiq qilinadi. Lingvomadaniy tadqiqotlarda bolalar folklori milliy dunyoqarash va hududiy lisoniy xususiyatlarni saqlovchi noyob manba sifatida e’tirof etiladi.

Xorazm bolalar folklori matnlarida turg‘un iboralar jamiyatning axloqiy-ma’naviy qarashlarini aks ettirishga xizmat qiladi. Quyidagi she’riy parchada bu

[68] Dala yozuvlari. Xorazm viloyati, Yangibozor tumani. – 2025-yil.
[69] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 16.
[70] Ko‘rsatilgan manba. – B. 8.

holat yaqqol ko‘rinadi:

Bulut oy yuzin yopor,
G‘arip bo‘lsang it qopar,
*Shu qizima **gap topg‘an**,*
*Bir gun **Xudoydan topar**,*
Hovo, hovo, hovo!..[71]

Matndagi ***“gap topmoq”*** va ***“Xudodan topmoq”*** iboralari lingvomadaniy nuqtayi nazardan voha elining lisoniy-madaniy dunyo manzarasidagi adolat va ma’naviy himoya konsepsiyasini namoyon etadi. Shuningdek, Xorazm bolalar folklori matnlarida *“Tovuqdan tez tora (torga) chiqmoq” (Tovuqdan ham erta uyquga yotish ma’nosida, “Qor atmoq” (Achchiqlanmoq), “Yomon ko‘rmoq”, “Bosh egmoq”* kabi iboralar faol qo‘llanadi.

Voha bolalar folklori matnlarida majoziy birliklarning qo‘llanishi o‘quvchiga milliy va axloqiy tushunchalarni qiziqarli va obrazli tarzda yetkazishga xizmat qiladi.

Bir qush tutdim joni yo‘q,
So‘yib yedim qoni yo‘q.
Ichinda uch yumurto,
Jo‘jasini soni yo‘q[72].

Xorazm hududiga xos bolalar folklori tizimidagi ushbu topishmoq matnida qovun jonli mavjudotga qiyoslangan o‘ziga xos majoziy obraz sifatida namoyon bo‘ladi. Bundan tashqari Xorazm bolalar folklori namunalarida ***qumri, qaldivach (qaldirg‘och), tulki, zinglovuq (ari)*** kabi majoziy birliklar ko‘p uchraydi.

Bolalar folklorida olamning lisoniy manzarasini tadqiq etishda ramzlarning lingvomadaniy tabiatini yoritish alohida ilmiy qimmatga ega.

Beglar begin sarvari,
Otangni bel kamari,
Kamarin tig‘ javhari,
Go‘zim nuri – gavhari.
Ollo bolam-ey ollo.

Misralardagi “*bel kamari”* birikmasi ota uchun g‘urur va oilaning asosiy tirgagi ma’nosini anglatuvchi etnomadaniy simvol bo‘lsa, “*tig‘ javhari”* birikmasi qahramonlik ramzi hisoblanadi. Lingvomadaniy rakursda, ayniqsa, *“go‘zim nuri”* va *“gavhari”* birliklari farzand ramzi sifatida namoyon bo‘ladi.

Xorazm bolalar folklori leksikasi voha turmush tarzi, moddiy-ma’naviy madaniyati va geografik muhiti bilan uzviy bog‘langan o‘ziga xos etnolisoniy hamda lingvomadaniy tizimni tashkil etadi. Matnlardagi etnomadaniy birliklar, zoomorfik va teonimik elementlar, arxaik motivlar, shuningdek, frazeologizmlar va majoziy obrazlar bolada milliy-diniy qadriyatlar, ijtimoiy munosabatlar hamda estetik-mantiqiy tafakkurni shakllantiruvchi lisoniy xotira tashuvchilari sifatida namoyon bo‘ladi.

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[71] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 17.
[72] Ko‘rsatilgan manba. – B. 95.

XULOSA

1. Xorazm bolalar folklori leksikasi ilk bor zamonaviy tilshunoslikning ustuvor yo‘nalishlari bo‘lgan kognitiv tilshunoslik va lingvomadaniyatshunoslik tamoyillari asosida tadqiq etildi. Bu esa folklor matnlarini lisoniy shaxs va olamning lisoniy manzarasini shakllantiruvchi kognitiv-metodologik manba o‘laroq baholashga zamin yaratdi.

2. Antropotsentrik yondashuv doirasida bolalar folkloridagi *“aldikcha”* (fartuk), *“ana”, “apka”, “doyi”, gechchi (echki), pishik (mushuk), o‘kiz, g‘altak, bodyo, yorg‘i* kabi lug‘aviy birliklar insonning borliqni anglash va nutqiy-kommunikativ tajribasini aks ettiruvchi faol vosita ekani isbotlandi. Ushbu leksika yosh avlodning lisoniy shaxs va muloqot subyekti sifatida shakllanishida birlamchi poydevor hisoblanadi.

3. Xorazm bolalar folklori leksikasida o‘zbek tilining o‘g‘uz hamda qisman qipchoq dialektal guruhiga xos bo‘lgan ko‘hna va barqaror lisoniy unsurlar, arxaizmlar hamda etnografizmlar saqlanib qolgani aniqlandi. Bolalar folklori janrlari ushbu qadimiy birliklarni asrlar davomida o‘zgarmasdan avloddan avlodga yetkazuvchi xazina vazifasini bajarib kelgani dalillandi.

4. Kognitiv tahlillar natijasida bolalar folklori matnlarida “Inson” konseptining markaziy o‘rin tutishi va uning semantik maydoni aniqlandi. “*Opo” (ona), “ana” (buvi), “doyi” (tog‘a)* kabi qarindoshlikni ifodalovchi, *“go‘z” (ko‘z), “ovuz-burun” (og‘iz-burun), “tish”* kabi somatik*, “ulli (katta) yigit”, “qiz kishi”* kabi yosh va jins ifodalovchi birliklar, shuningdek, “*ajina”, “yalmog‘iz”* kabi diniy-mifologik, *“isvant”, “bug‘doy”* kabi fitonimik leksemalar bolaning olam lisoniy manzarasidagi o‘z-o‘zini anglash hamda atrofdagilar bilan ijtimoiy munosabatga kirishish mexanizmlarini lisoniy modellashtiradi.

5. Bolalar folklori leksikasidagi antropomorf tasavvurlar bolalarning ilk bilish faoliyati bilan bog‘liqligi ko‘rsatib berildi. Matnlardagi *“qarg‘a”, “to‘rg‘ay”, “qurvoqo”* kabi zoomorfik, “*bilazuk” (bilaguzuk), “orjo” (sandiq), “duyma” (tugma)* kabi birliklar kichkintoylarda mantiqiy hamda obrazli tafakkurni shakllantirishda muhim model vazifasini o‘taydi.

6. Matnlardagi *“mozoli”* (shirin, yoqimtoy), *“urraa”, “so‘vinji”, “qizg‘onadi oshini”, “gal-xo, gal”, “oylonayin”* kabi insonning ruhiy-psixologik va emotsional holatlarini ifodalovchi lisoniy birliklar tahlil qilinib, ularning bola ruhiy kamoloti va emotsional barqarorligini ta’minlashdagi vazifalari yoritildi.

7. Xorazm etnofolklor arealiga mansub bo‘lgan *“dasvarda”, “dallik”, “adag‘arva”* kabi narsa-predmet, *“gurvak”, “barak”, “go‘mma”, “tanasgul”* kabi oziq-ovqat bilan bog‘liq, “*gujum”, “jigildak”, “g‘ishsha”* kabi o‘simlik realiyalari va ularning tildagi lakunarlik xususiyatlari lingvomadaniy tahlilga tortildi. Bu birliklar voha xalqining tarixiy xotirasi hamda milliy-madaniy kodlarini o‘zida mujassam etgan etnolingvistik manba sifatida baholandi.

8. Bolalar folkloridagi *“zom-zomoriq”, “oy darak”, “Gulnorajon, Gulnoro”* kabi muloqot etiketlari, “*qanoti qayrilmasin”, “kosangiz bolli bo‘lsin”, “tursin dunyo turguncha” kabi* duo-olqishlar hamda *“Rahmon”, “Haq kalomi”*, *“Qadr geja”* kabi diniy-e’tiqodiy tushunchalar lingvomadaniy jihatdan izohlanib, ularning

yosh avlodni milliy-axloqiy qadriyatlar va e’tiqodiy tasavvurlar ruhida sotsializatsiya qilishdagi lisoniy vosita ekani asoslandi.

9. Xorazm bolalar folkloridagi *“Tovuqdan tez tora (torga) chiqmoq” (Tovuqdan ham erta uyquga yotish ma’nosida), “Qor atmoq” (Achchiqlanmoq), “Yomon ko‘rmoq”, “Bosh egmoq”, “Bitina qon varmaslik” (Bitiga qon bermaslik), “Go‘ro‘g‘li otin urkizgan” (Chaqqon, uddaburon)* kabi iboralar, *“qumri”, “qaldivach”* (qaldirg‘och)*, “tulki”, “zinglovuq” (ari)* majoziy va *“bel kamari”, dasturxon, bol, yog‘* kabi ramziy birliklar hududning milliy-madaniy o‘ziga xosligini, xalqona tafakkurini, qadriyatlar tizimini va bolalar dunyosining konseptual manzarasini aks ettiruvchi muhim lisoniy vositalardir. Ularning semantik-strukturaviy va lingvomadaniy xususiyatlarini kompleks o‘rganish Xorazm folklori tilining o‘ziga xos jihatlarini ochib berish bilan bir qatorda, o‘zbek xalq og‘zaki ijodining hududiy variantlarida milliy-madaniy axborotning saqlanishi va uzatilish mexanizmlarini aniqlash imkonini beradi.

10. Majoziy birliklar Xorazm bolalar folklorining obrazlilik xususiyatlarini yuzaga chiqaruvchi asosiy lisoniy vositalardan biri sifatida namoyon bo‘ladi. Metaforik, metonimik, o‘xshatish asosidagi hamda boshqa ko‘chma ma’noli birliklarda tabiat hodisalari, hayvonot va o‘simliklar olami, insonning tashqi va ichki belgilari, kundalik hayotga oid predmetlar bolalar tasavvuriga mos tarzda obrazlantiriladi. Bunday birliklar orqali mavhum tushunchalarning aniq obrazlar vositasida ifodalanishi folklor matnining kognitiv va lingvomadaniy imkoniyatlarini kengaytiradi.

11. Ishda ilgari surilgan metodologik yondashuvlar kelgusida boshqa etnofolklor areallari va voha dialektlari leksikasini antropotsentrik aspektda kompleks o‘rganish uchun ilmiy andoza bo‘lib xizmat qiladi.

SCIENTIFIC COUNCIL DSc.05/2025.27.12.Fil.15.03 FOR AWARDING SCIENTIFIC DEGREES AT THE INSTITUTE OF UZBEK LANGUAGE, LITERATURE AND FOLKLORE

KHOREZM MAMUN ACADEMY

AZATOVA GULISTON NORIMONOVNA

ANTHROPOCENTRIC DESCRIPTION OF THE LEXICON OF KHOREZM CHILDREN'S FOLKLORE

10.00.01 – the Uzbek language

ABSTRACT
of the Doctor of Philosophy (PhD) dissertation in Philological Sciences

Tashkent – 2026

The theme of the Doctor of Philosophy (PhD) dissertation is registered with the Higher Attestation Commission under the Academy of Sciences of the Republic of Uzbekistan under the number B2025.1.PhD/Fil5451.

The dissertation was completed at the Khorezm Mamun Academy.

The abstract of the dissertation has been posted in three languages (Uzbek, English, Russian (resume)) on the website of the Institute of Uzbek language, literature and folklore (www.tai.uz) and "Ziyonet" information and education portal (www.ziyonet.uz).

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The dissertation is available at the Fundamental Library of the Academy of Sciences of the Republic of Uzbekistan (registered by the number 31). Address: 700100, Tashkent, Ziyolilar Street, 13. Tel.: (871) 262-74-58

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

Relevance and necessity of the dissertation topic. In world linguistics and folklore studies, investigating oral and written folk speech in organic connection with the human factor, that is, on the basis of anthropocentric approaches, has become one of the priority directions of the modern scholarly paradigm. Children's folklore plays an incomparable role in shaping a person's worldview from the earliest age and in ensuring his or her emotional-spiritual, aesthetic and national maturation. In world scholarship, the poetic-language features of samples of folk oral creativity, the magical power of the word, and mytho-poetic and anthropomorphic representations are being actively studied at the point where ethnolinguistic studies, culture-linguistic, cognitive linguistics and psycholinguistics intersect.

Studying folklore lexicon and dialectal layers on the basis of anthropocentric principles in world linguistics makes it possible, first of all, to identify the ways in which the linguistic personality and the linguistic picture of the world are expressed in the texts of folk oral creativity. It is also a special scholarly necessity to reveal the lexical-semantic and culture-linguistic features of the archaic, historical and dialectal units preserved in the regional folklore texts, and to study the ethnology-culture codes, lacunae and realia fixed in these units in organic connection with the national-cultural thinking of the people.

Since our country gained independence, attention has increased to identifying the national mentality and the regularities of language development through the study of samples of Uzbek folklore in anthropocentric directions. As the head of our state has emphasized, "Our mother tongue is the inexhaustible wellspring of our national spirituality, and showing it due respect and reverence is the sacred human duty of all of us"[1]. In this respect, the Khorezm ethnology-folkloric area stands out for its ancient linguistic layers, its stable dialect, and its distinctive and rich national-cultural features. The lexicon of Khorezm children's folklore is regarded not only as a body of linguistic facts but also as an important source that carries the historical-cognitive memory of the regional ethnics. Studying the lexicon of Khorezm children's folklore mono graphically, in connection with the human factor and culture-linguistic aspects, is among the urgent tasks in Uzbek linguistics that still await resolution. Carrying out these lingo-folklore and dialectology tasks will serve to enrich the theoretical and practical base of Uzbek lexicography, cognitive linguistics and ethnology linguistics with new factual material and scholarly conclusions.

The dissertation research aligns to a certain extent with the implementation of the priority tasks set out in Decree of the President of the Republic of Uzbekistan No. PF-5850 of 21 October 2019 "On measures to radically increase the prestige and status of the Uzbek language as the state

[1] O'zbekiston Respublikasi Prezidentining o'zbek tiliga davlat tili maqomi berilganining 30 yilligiga bag'ishlangan tantanali marosimdagi nutqi. – 2019-yil, 21-oktabr.

language”[2]; Decree No. PF-60 of 28 January 2022 “On the Development Strategy of New Uzbekistan for 2022-2026”[3]; Resolution No. PQ-2995 of 24 May 2017 “On measures to further improve the system of preservation, study and promotion of ancient written sources”[4]; Resolution No. 59 of the Cabinet of Ministers of the Republic of Uzbekistan of 7 February 2022 “On measures to organize and hold the *Boysun Bahori* International Folklore Festival”[5]; Resolution No. PQ-404 of 25 December 2023 “On additional measures for the development of the protection, scientific study and promotion of intangible cultural heritage”[6]; and other normative legal documents relating to these fields.

Correspondence of the research with the priority directions of the development of science and technology in the Republic. The dissertation research was carried out in accordance with priority direction I of the development of science and technology in the Republic: “Ways of forming a system of innovative ideas for the social, legal, economic, cultural, spiritual and educational development of an information digitized society and a democratic state and of putting them into practice.”

The Scope of research problem. The linguistic, literary-aesthetic and ethnographic features of Uzbek folklore, and in particular of the masterpieces of children’s folk oral creativity, have long attracted the attention of many scholars. The earliest historical information on children’s folklore, in particular ancient game terms, is found in the pages of Mahmud Kashgari’s “Devonu lug‘otit-turk” (“Compendium of the Turkic Dialects”)[7].

A number of Russian orientalists, such as V.P.Nalivkin, N.Budzinskiy and Y.M.Peshcherova, initiated substantial research on the study of Uzbek children’s folklore[8].

In the history of folklore studies, Hodi Zarif’s observations on children’s folklore and folk creativity[9] are of particular importance as a classical legacy. O. Safarov’s[10] fundamental studies have made a great contribution to the

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[2] PF-5850-son. O‘zbekiston Respublikasi Prezidentining farmoni. “O‘zbek tilining davlat tili sifatidagi nufuzi mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 22.10.2019-y., 06/19/5850/3941-son.

[3] PF-60-son. O‘zbekiston Respublikasi Prezidentining farmoni. “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 29.01.2022-y., 06/22/60/0082-son.

[4] PQ-2995-son. O‘zbekiston Respublikasi Prezidentining qarori. “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 25.05.2017-y., 07/17/2995/0023-son.

[5] VMQ-59-son. O‘zbekiston Respublikasi Vazirlar Mahkamasining qarori. “Boysun bahori xalqaro folklor festivalini tashkil etish va o‘tkazish chora-tadbirlari to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 08.02.2022-y., 09/22/59/0110-son.

[6] PQ-404-son. O‘zbekiston Respublikasi Prezidentining qarori. “Nomoddiy madaniy merosni muhofaza qilish, ilmiy o‘rganish va targ‘ib qilishni rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida” // Qonun hujjatlari ma’lumotlari milliy bazasi, 26.12.2023-y., 07/23/404/0971-son

[7] Маҳмуд Кошғарий. Девону луғатит турк. 3 жилд. – Тошкент: Фан, 1963. – Б. 376.

[8] Наливкин В.П., Наливкина М. Очерк быта женщины оседлого населения Ферганы. – Казань, 1888; Будзинский Н. Народная поэзия Ташкентских сартов. Средняя Азия, 1910, кн. IX-X; Боровков А.К. Игры узбекских детей // Сборник научного кружка при Востфаке САГУ. Вып. 1. – Ташкент, 1928; Пещерова Е.М. Некоторые игры среди оседлого населения Туркестана // Бюллетень САГУ. Вып. II. – Ташкент, 1925. ва бошқалар.

[9] Ҳоди Зариф. Ўзбек фольклори. I китоб. – Тошкент, 1939. – Б. 293-294.

[10] Сафаров О. Болаларни эркаловчи ўзбек халқ қўшиқлари. – Тошкент: Фан, 1983. – 88 б.

development of the field in investigating the genre nature, poetics and aesthetic features of Uzbek children's folklore. Likewise, in the monographs of G'.Jahongirov[11] and Sh.Galiyev[12], samples of children's folklore have been systematized and their educational and artistic features revealed.

In the study of regional folklore and dialect-specific features, M. Jumaniyozova's dissertation "Lexicon of Khorezm folk songs" analyzed the lexical layer of the oasis's songs[13], while H.Ruzmetov's work "Khorezm children's folklore: local features, classification and artistry" focused on the local features and classification of Khorezm children's folklore[14]. Likewise, S.Avezov's[15] works devoted to the nature of the counting-out rhyme (sanama) genre, and the studies of N.Safarova[16] and Sh.Turg'unov[17] on the distinctive aspects of children's folklore, have enriched scholarly views in this area.

In the linguistic direction, the scholarly schools of leading linguists such as Kh.Abdurahmonov, M.Sadriddinova, B.Soatov, J.Abdullayev and M.Saparniyozova[18] occupy an important place in studying the lexical-semantic and syntactic features of works of folk oral creativity. In addition, the doctoral and candidate dissertations of R.Anorboyev, F.Hayitova, M.Jumaniyozova and M.Yakubbekova[19] on the lexicon and linguopoetics of folk songs serve as important sources in linguistics.

However, an analysis of the existing scholarly literature and dissertations shows that, to date, no research has been carried out on the lexicon of Khorezm children's folklore from an anthropocentric perspective that places the human factor first. This dissertation is relevant and of scholarly significance precisely because it is aimed at elucidating this issue.

Correspondence of the research with the plans of research work of the higher education (or scientific) institution where the dissertation was carried out. The dissertation research was carried out in accordance with the research plan of the Khorezm Mamun Academy of the Academy of Sciences of the Republic of Uzbekistan.

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[12] Галиев Ш. Ўзбек болалар ўйин фольклори. – Тошкент: Ўқитувчи, 1998. – Б. 96.
[13] Жуманиёзова М. Хоразм халқ қўшиқлари лексикаси: Филол. фан. номз. ... дисс. автореф. – Т, 1999. – Б.24.
[14] Рўзметов Ҳ. Хоразм болалар фольклори: локал хусусиятлари, таснифи ва бадийяти: Филол. фан. номз. ... дисс. – Тошкент, 2005. – 158 б.
[15] Авезов С. Санама жанри табиати ва бадийяти. – Тошкент: Фан, 2008. – 104 б.
[16] Сафарова Н. Ўзбек болалар ўйин фольклори табиати ва бадийяти. – Тошкент, 2006. – 51 б.
[17] Турғунов Ш. Санамаларнинг айрим хусусиятларига доир // Ўзбек тили ва адабиёти. – Тошкент, 2011.– № 6. – Б. 85-87.
[18] Абдураҳмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол.наук. – Ташкент, 1964. – С. 33.; Садриддинова М. Лексика узбекских пословиц и поговорок: Автореф. дис. …канд. филол. наук. – Ташкент, 1985. – С. 20.; Соатов Б. Жанровая специфика и поэтические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1990. – С.20.; Абдуллаев Ж. Ўзбек халқ топишмоқларининг лексик-семантик хусусиятлари: Филол. фан. номзоди дис. автореф. – Тошкент, 1994.; Сапарниязова М. Ўзбек халқ топишмоқларининг синтактик-семантик хусусиятлари: Филол. фан. номз. … дисс. автореф. – Тошкент, 2005. – Б.24.
[19] Анорбоев Р. Ўзбек халқ қўшиқларидаги шахссиз гапларнинг баъзи структура хусусиятлари // ТошДПИ илмий асарлари. – Тошкент, 1972. – Б.182-191; Ҳайитова Ф. Никоҳ тўйи қўшиқларининг лисоний талқини: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б.24; Жуманиёзова М. Хоразм халқ қўшиқлари лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1999. – Б.24; Якуббекова М. Ўзбек халқ қўшиқларининг лингвопоэтик хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2005. – Б. 50.

The aim of the research is to reveal the ethnocultural nature of this regional layer, and to determine its place in Uzbek linguofolkloristics, by identifying the cognitive and linguocultural units in the lexicon of Khorezm children's folklore and studying their anthropocentric features.

The objectives of the research:

to identify the units that make up the lexicon of Khorezm children's folklore and classify them on the basis of anthropocentric principles;

to analyze the concepts of the human being and the environment in the lexicon of Khorezm children's folklore from a cognitive perspective and elucidate their place in the linguistic picture of the world;

to identify the linguocultural units used in the texts of Khorezm children's folklore and group the ethnocultural and national features reflected in them;

to determine the cognitive-linguocultural features of the lexicon of samples of Khorezm children's folklore in the formation of the linguistic personality and in speech communication.

The object of the research consists of the texts of Khorezm children's folklore (lullabies (*alla*), games, endearment rhymes (*erkalama*), soothing rhymes (*ovutmachoq*), riddles, chants (*aytim*), songs, and others).

The subject of the research comprises the cognitive features of the lexical units used in the texts of Khorezm children's folklore, their place in the linguistic picture of the world, and the linguocultural features of the ethnocultural units reflected in the lexicon of lullabies, endearment rhymes, soothing rhymes, riddles, chants and the like.

Research methods. The methods of description, classification, comparison, and conceptual, cognitive-semantic and linguocultural analysis were used in carrying out the dissertation.

The scientific novelty of the research is as follows:

It has been systematically established, for the first time, how the units that make up the lexicon of Khorezm children's folklore function in cognitive and linguocultural terms, on the basis of the anthropocentric paradigm;

It has been shown, through a cognitive analysis, that kinship units used in the texts of oasis children's folklore (*anasi, otosi, buvo, momo, og'ojoni, oyoposi, bavak*) perform specific cognitive functions; that plants, objects and mythic forces (*gashir* (carrot), *sori tulki, isvant, sirg'a, bilazuk, jin-arvoh*) are personified in characteristic ways; and that emotional words expressing mental states and actions (*oylonoyin, tikon girdi, qizg'anadi, zirlo*) play a determinable role in shaping children's worldview and the linguistic picture of the world.

it has been substantiated that the lexicon of texts characteristic of Khorezm children's folklore is an important means of the formation of ethnocultural thinking and the linguistic personality;

it has been established that the ethnographic, gastronomic and floristic realia characteristic of Khorezm children's folklore, such as *gulvant, po'ssiq, qorma, oqvosh, dasvarda, dallik, adag'arva, gurvak, barak, go'mma, tanasgul, gujum, jigildak, g'ishsha*, give rise to intralingual lacunae in the system of the Uzbek literary language and other regional dialects, and their place in the speech communication and ethnolinguistic memory of oasis children has been proved; the

linguoconceptual and linguocultural features of set expressions such as *“gap topmoq”, “Xudodan topmoq”, “tovuqdan tez tora chiqmoq”, “qor atmoq”, “bitina qon varmaslik”, “Go‘rog‘li otin urkizgan”* and of figurative images (*bird, egg, chick – the melon metaphor*) in the lexicon of Khorezm children’s folklore have been clarified, and their organic connection with the ethnocultural thinking of the oasis people and the formation of the linguistic personality has been explained.

The practical results of the research are as follows: it has been substantiated that the language material collected on the lexicon of Khorezm children’s folklore, that is, on lullabies, endearment rhymes, soothing rhymes, counting-out rhymes, riddles, tales and chants, and the conclusions drawn from its cognitive and linguocultural analysis, can serve as an important theoretical and practical source for modern Uzbek linguistics and ethnolinguistics;

it has been proved that the linguocultural units, ethnocultural realia and regional lexical elements extracted from folklore texts are valuable material for compiling explanatory, ethnolinguistic and linguocultural dictionaries of national languages and dialectal units;

it has been shown that the cognitive models and linguocultural units identified in the course of the research can provide practical assistance in creating textbooks, teaching manuals and curricula for philology programs of higher education institutions.

The reliability of the research results is explained by the clear formulation of the scientific problem, the logical coherence of the aim and objectives of the research, reliance on modern theoretical and methodological views in cognitive linguistics and linguoculturology, the well-founded selection of the Khorezm children’s folklore texts and lexical material subjected to analysis, the productive use of scholarly-analytical methods characteristic of the anthropocentric paradigm, and the confirmation of the theoretical conclusions and practical proposals by competent bodies.

Scientific and practical significance of the research results. The method of identifying and classifying the lexicon of Khorezm children’s folklore analyzed in the dissertation, its cognitive structures and its linguocultural units is of theoretical importance for studying the lexicon and ethnocultural features of the folklore texts of other regions. The results of the dissertation can be used in teaching special courses such as “Cognitive Linguistics,” “Linguoculturology,” “Ethnolinguistics,” “Linguofolkloristics” and “Uzbek Dialectology,” and in creating textbooks, teaching manuals, scholarly treatises and scholarly-ethnolinguistic dictionaries. The cognitive linguocultural views and conclusions put forward in the dissertation serve to enrich Uzbek ethnolinguistics and anthropocentric linguistics theoretically.

Implementation of the research results. On the basis of the results obtained in studying the cognitive-linguocultural features of the lexicon of Khorezm children’s folklore:

the scholarly conclusions and observations on the anthropocentric features of the lexicon of Khorezm children’s folklore, on the expression of the human factor through language units in samples of folk oral creativity, and on the linguistic and extralinguistic factors in the formation of the lexical layers relating to rituals and

children’s folklore were used in the fundamental research project “Karakalpak folk ritual folklore (genesis, genre features, poetics)” carried out in 2024-2025 at the Karakalpak Humanities Research Institute of the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan (Reference No. 196/1 of 6 May 2026 of the Karakalpak Humanities Research Institute). As a result, it became possible to study the lexical-semantic and comparative ethnolinguistic aspects of the words used in ritual and children’s folklore texts and their role in revealing folk thinking, and the project materials were enriched with new scientific data;

the scholarly-theoretical conclusions on the anthropocentric interpretation of the lexicon of Khorezm children’s folklore and on the distinctive features of linguistic units in children’s songs, game texts and riddles were used in implementing innovation project No. IL-27-4722022413, “Creating the electronic platform ‘Comparativistics’ for the subject ‘Comparative Literary Studies’ ” carried out in 2023-2025 at the Uzbekistan State University of World Languages (reference No. 11-25/77 of 12 February 2026 of the Uzbekistan State University of World Languages). As a result, the scientific-methodological source base and illustrative materials of the electronic platform were enriched; the linguistic means analyzed in the dissertation and the materials on the rare lexical layer characteristic of these genres were used in the activity of the cultural and educational institutions under the Khorezm Regional Department of Culture, in organizing events aimed at promoting children’s folklore, popularizing national values and raising the speech culture of the younger generation (Reference No. 208 of 19 February 2026 of the Khorezm Regional Department of Culture). As a result, folklore programs and the scripts of cultural and educational events were improved, and it became possible to archive regional linguistic units that are falling into oblivion;

the scientific results of the cognitive and linguocultural analysis of the lexical units studied in the dissertation were used within the activity of the Mahmud Zamakhshari Khorezm Regional Information and Library Center in ensuring the implementation of the national program “Development and support of reading culture” (Reference No. 01-25 of 17 February 2026 of the Mahmud Zamakhshari Khorezm Regional Information and Library Center). As a result, the library’s local studies collection and methodological source base were enriched, in a systematized form, with local dialect and folklore facts;

the scholarly conclusions on the lexical composition of regional children’s folklore samples, the old and “rare” words in them, everyday lexicon and mythological representations were used in developing the script of the musical entertainment program “Assalom Xorazm” (“Hello, Khorezm”) prepared by the Khorezm Regional TV and Radio Channel of the National Television and Radio Company of Uzbekistan (reference No. 985 of 5 December 2025 of the Khorezm Regional TV and Radio Channel). As a result, the scientific-educational content and the popularity of the broadcast material presented to television viewers were improved.

Approbation of the research results. The research results were discussed at 3 international and 2 republican scientific-practical conferences.

Publication of the research results. A total of 13 scientific works have been published on the topic of the dissertation, including 8 articles (6 in republican and 2 in an international journal) in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main results of doctoral dissertations. In addition, a book titled "Xorazm xazinasi" ("The Treasure of Khorezm"), containing materials of Khorezm children's folklore, has been published.

Structure and volume of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion, a list of references and an appendix. The total volume of the dissertation is 152 pages.

MAIN CONTENT OF THE DISSERTATION

Introduction substantiates the relevance and necessity of the dissertation topic, describes the aim and objectives, object and subject of the research, shows the conformity of the topic with the priority directions of the development of science and technology in the Republic, sets out the scientific novelty and practical results of the research, reveals the scientific and practical significance of the results obtained, and provides information on the implementation of the research results in practice and on the structure of the dissertation.

The first chapter of the research is entitled **"Theoretical Foundations of the Anthropocentric Study of the Lexicon of Khorezm Children's Folklore,"** consists of two sections. Section 1 of the chapter covers ***"Theoretical Foundations of Studying the Lexicon of Children's Folklore."*** Within the system of folk oral creativity, samples of children's folklore stand out clearly for their rich artistic colors, aesthetic charm and playful character.

The earliest historical information on children's folklore is given in the work "Devonu lug'otit-turk"[20]. At the end of the last century, a number of Russian orientalists also began substantial research on the study of Uzbek children's folklore[21]. The terminological unit "children's folklore," introduced into scholarship by G.S.Vinogradov[22] in the 1920s, found a wide place in the works of our national researchers only by the 1960s. At the very beginning of the collection and systematization of local materials, the small but conceptual article "A Word or Two About the Lullaby" by the linguist and folklorist G'ozi Olim Yunusov[23] served as an initial source. By the second half of the 1960s, the movement to study children's oral creativity monographically had risen to a new qualitative stage. In this direction, G'.Jahongirov's candidate dissertation appeared as the first fundamental study to comprehensively generalize the genre nature and character of

[20] Маҳмуд Кошғарий. Девону луғатит турк. 3 жилд. – Тошкент: Фан, 1963. – Б. 376.

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[22] Виноградов, Г. С. Детский фольклор и быт: Программа наблюдений / Г. С. Виноградов. – Иркутск: Изд. Иркут. секции ВСОРГО, 1925. – С. 84.

[23] Юнусов Ғ.Ў. "Алла тўғрисида бир-икки оғиз сўз" // Маориф ва ўқитғучи. – Тошкент, 1926. – № 6. – Б. 25-26.

Uzbek children's folklore[24]. In the early twenty-first century, too, this direction has not stalled; on the contrary, in the research of S.Avezov[25], N.Safarova[26] and Sh.Turg'unov[27], children's play folklore, in particular the nature of the chants (aytim) of little children and of counting-out rhymes (sanama), was studied on the basis of new methodological criteria. Although fewer in number, the linguofolkloristic direction and the language of folklore genres have remained in the focus of attention of local linguists, and certain experimental studies have been conducted in this area. Sh.Shoabdurahmonov[28], A.Ishayev[29], R.Rasulov[30], S.Tursunov[31] and Kh.Doniyorov[32] studied mainly the language of the epic genres of folklore.

In studying the paremiological layer of folk oral creativity, alongside Kh.Abdurahmonov[33], the research of M.Sadriddinova[34], B.Soatov[35] and B.Jo'rayeva[36] served to strengthen the foundation of the field. The structural-functional research of linguists such as T.Akromov[37], S.Mo'minov[38], M.Saitboyeva[39], J.Abdullayev[40] and M.Saparniyozova[41] laid an important foundation for the systematic study and development of the riddle genre as a subject of linguistics. Researchers such as R.Anorboyev, F.Hayitova, M.Jumaniyozova and M.Yakubbekova[42] succeeded in revealing the lexical-

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[24] Джахангиров Г.А. Узбекский детский фольклор: Автореф. дисс. ... канд. филол. наук. –Ташкент, 1972; Shu muallif: Ўзбек болалар фольклори. –Тошкент: "Ўқитувчи", 1975; Яна ўша: Болалар эртаклари. –Тошкент: "Ёш гвардия", 1978; Минг бир бола ўйини. –Тошкент: Ёш гвардия, 1978.

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[31] Турсунов С. Лексические особенности дастана "Алпамыш": Автореф. дис... канд. филол. наук. – Ташкент, 1990.

[32] Донияров Х. Опыт изучения джекающих (кипчакских) диалектов в сравнении с узбекским литературным языком. – Ташкент: Фан, 1975.

[33] Абдураҳмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол.наук. – Ташкент, 1964. – С.33

[34] Садриддинова М. Лексика узбекских пословиц и поговорок: Автореф. дисс. …канд. филол. наук. – Ташкент, 1985. – С. 20.

[35] Соатов Б. Жанровая специфика и поэтические особенности узбекских народных пословиц: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1990. – С.20.

[36] Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фан. номз. ... дисс. автореф. –Самарқанд, 2002. – Б.23.

[37]Акрамов Т. Топишмоқларнинг баъзи синтактик хусусиятлари // Ўзбек тилининг лексик-семантик хусусиятлари. – Тошкент, 1976. 86-89 б.

[38] Мўминов С. Ўзбек топишмоқларининг номинатив аспекти // Республика ёш филолог олимларининг анъанавий илмий конференцияси материаллари. – Тошкент: Фан, 1990, 103 б.

[39] Саитбова М. Именное сказуемое в узбекских народных загадках: Автореф. дисс. канд. филол. наук. – Ташкент, 1984.

[40] Абдуллаев Ж. Ўзбек халқ топишмоқларининг лексик-семантик хусусиятлари: Филол. фан. номз. дисс. автореф. – Тошкент, 1994.

[41] Сапарниязова М. Ўзбек халқ топишмоқларининг синтактик-семантик хусусиятлари: Филол. фан. номз. … дисс. автореф. – Тошкент, 2005. – Б.24.

[42] Анорбоев Р. Ўзбек халқ қўшиқларидаги шаҳссиз гапларнинг баъзи структура хусусиятлари // ТошДПИ илмий асарлари. – Тошкент, 1972. – Б.182-191; Ҳайитова Ф. Никоҳ тўйи қўшиқларининг лисоний

semantic, structural-syntactic and linguopoetic peculiarities of folk songs in their scholarly works. N.Kh.Dosanov, S.Isroilova, Sh.N.Rahmatullayev and H.Bozorov[43] chose the folktale genre as an object of study for questions of linguistics and conducted research.

The next section of this chapter reflects on ***"The Significance of the Anthropocentric Approach in Studying the Lexicon of Khorezm Children's Folklore."*** By the twentieth century, attention to the organic connection between language and the human being had grown. As a result, in the late twentieth century an anthropocentric paradigm took shape in linguistics, studying language in connection with the human factor.

The anthropocentric approach pays particular attention to the relationship between language and thought. Language is interpreted not merely as a means of communication but as a phenomenon organically connected with a person's thinking, cognitive activity, culture and spiritual world. These theoretical approaches in linguistics, and the manifestation of the human factor in the regional ethnocultural environment, can be seen clearly in the example of the Khorezm oasis as well. From the second half of the nineteenth century and the beginning of the twentieth, the aspiration toward a fundamental study of Khorezm's scholarly milieu, cultural heritage and historical roots grew markedly in Russian orientalism and in the archaeological schools. In this respect, the research of major scholars such as N.A.Aristov, S.P.Tolstov, M.Sazonova, A. Freiman and E.D.Polivanov served as an important initial foundation for the scholarly substantiation of the distinctiveness of the oasis people. The contributions of H. Vámbéry and A.N.Samoylovich in collecting samples of living oral speech in the oasis deserve special appreciation.

In the early twenty-first century, the lexicon of Khorezm children's folklore became a separate object of research. In this respect, the fundamental works of S.Ro'zimboyev, T.Qilichev and N.Quronboyeva on collecting, registering and systematizing the oasis's folk oral creativity traditions[44] provided science with new data. In 2005, H.Ro'zmetov conducted a monographic study of Khorezm children's folklore from the folkloristic perspective[45].

Studying the processes connected with the lexicon of Khorezm children's folklore within anthropocentric linguistics, that is, investigating linguistic units in organic connection with the human factor, is considered one of the leading

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талқини:Филол.фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б.24; Жуманиёзова М. Хоразм халқ қўшиқлари лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1999. – Б.24; Якуббекова М. Ўзбек халқ қўшиқларининг лингвопоэтик хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2005. – Б.50.

[43] Досанов Н.Х. Ўзбек халқ эртаклари тилида аниқловчилар: Филол.фан. номз. дисс. – Тошкент, 1994. – Б. 141; Исраилова С. Замонавий тилшуносликда халқ эртакларини ўрганишнинг лингвокультурологик хусусиятлари. // Сўз санъати. – Тошкент, 2020. № 5. – Б. 232; Rahmatullayev Sh. O'zbek xalq ertaklari tilidagi antroponimlarning lingvokultrologik tadqiqi:Filol.fan. bo'yicha fals.dok. diss. – Buxoro, 2022. – B. 155; Bozorov H. O'zbek xalq ertaklarining lingvomadaniy tadqiqi: Filol.fan. bo'yicha fals.dok. ...diss. – Termiz, 2023. – B. 164.

[44] Рўзимбоев С. Хоразм воҳаси ўзбек халқ қўшиқларининг ғоявий-бадиий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1971; Қиличев Т. Хоразм халқ театри. – Тошкент: Адабиёт ва санъат нашриёти, 1988; Қуронбоева Н. Хоразм тўй қўшиқлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998.

[45] Рўзметов Ҳ. Хоразм болалар фольклори: локал хусусиятлари, таснифи ва бадийяти: Филол. фан. номз. ... дисс. – Тошкент, 2005. – Б. 158

directions of the modern linguistic paradigm. The distinctiveness of the vocabulary of Khorezm children's folklore, and how it reflects the picture of the world in children's imagination, are first of all organically connected with the geographical position and local dialect of this region.

From the standpoint of anthropocentric linguistics, regional units expressing family and household relations, as well as the kinship system, are actively used in the lexicon of Khorezm children's folklore. For example, instead of the words *"buvi"* (grandmother), *"opa"* (elder sister) and *"tog'a"* (maternal uncle), found in pan-national folklore texts, dialect-specific forms of address such as *"ana", "apka", "doyi"* are used in the chants of oasis children. This shows the importance of the regional speech layer in the formation of communicative etiquette and of cultural-social representations. Zoonyms such as *gechchi* (goat), *pishik* (cat), *o'kiz* (ox), *o'jak* (calf)[46], which occur in the texts and reflect the dialect features of the oasis, provide a basis for the child's classification of living nature in the surroundings. Food names such as *go'mma, barak, kurdik, qorma*[47], used in samples of children's folklore, are an extremely important linguistic means in the child's comprehension of the sociocultural space. Likewise, household terms such as *g'altak, bodyo, yorg'i, g'oli*[48], actively used in samples of children's folklore, bring up the linguistic personality as one still more closely tied to the region and to the dialectal lexicon belonging to that region.

In studying the lexical systematization of the regional children's folklore of Khorezm, analyzing speech units together with the linguistic-ethnographic space in which they function, as a whole, is of urgent theoretical importance.

The second chapter of the research is entitled **"Verbalization of the Concept 'Human Being' in the Lexicon of Khorezm Children's Folklore,"** and its first section is devoted to the analysis of ***"Lexical Units Expressing the Image of the Human Being in Children's Folklore Texts."*** In samples of Khorezm children's folklore the image of the human being is formed by means of a system of diverse lexical units, which clearly reflect the oasis people's approaches to child-rearing, their aesthetic ideals and their mental representations. Studying these linguistic units through the prism of modern paradigms, in particular the concept "human being," serves to reveal fully the inner semantic and cognitive potential of the language of folklore.

The collected linguistic evidence and the semantic nature of the regional folklore samples provide grounds for studying the words that create the image of the human being as divided into three microsystems. These are: kinship terms, somatic (body-part) lexicon, and the lexical layer denoting age and gender characteristics. The most stable conceptual center of the concept "human being" in the vocabulary of Khorezm children's folklore is formed, first of all, by nominative units expressing kinship relations. Alongside the lexical unit *ota*, which is common in oasis folklore samples, regional phonetic and lexical variants specific to the oasis dialect, such as *oto* and *aka*, are widely used. In the Khorezm oasis, lexemes of a dialectal character possessing subjective-emotional coloring, such as *ana (ena)*

[46] Абдуллаев Ф. Ўзбек тилининг Хоразм шевалари. – Тошкент: ЎзФА нашриёти, 1961. – 348 б
[47] Абдуллаев Ф. Ko'rsatilgan manba.
[48] Абдуллаев Ф. Ko'rsatilgan manba.

and *opo*, are predominant; in particular, in children's living speech the lexeme *opo* is used more actively, whereas the unit *ana (ena)* serves more to express the notion "grandmother."

Buvosi toy mindirsin,
Momosi guppi kiydirsin,
Og'ojoni boy bo'lsin,
Oyoposi oy bo'lsin,
Shu bolamni qo'rchilab,
Iyartirib yursinlar[49].

In this passage, kinship units such as *buvo*, *momo*, *og'o* and *oyopo* form a single system. Here, too, the division of the human image into family roles is clearly shown by means of dialect lexicon. In particular, while the lexemes buva and momo, representatives of the older generation, appear in the function of care and material provision (seating on a foal, dressing in a *guppi*), the units og'ojoni (his or her elder brother) and oyoposi (his or her elder sister), specific to the Khorezm dialect, perform the role of socializing the child. Likewise, kinship lexemes such as *ana*, *buvo, og'o, apka, doyi* are of great importance in the verbalization of the image of the human being in the child's mind. As an infant comes to know the world, the semantic layer connected with a person's outward appearance, that is, with the body parts, also occupies an important place at the center of the infant's attention. In children's folklore texts, the use of human body parts as a positive sign is actively observed.

Bolomni qora go'zi,
Qand-u novotdir so'zi
Ish buyursa anasi,
Xizmata tayyor o'zi!
Xonim, xonim gal xonim![50]

The somatic lexeme *go'z* ("eye"; standard *ko'z*), denoting the human organ of sight, is used in the text. In the child's speech environment the combination *qora go'z* is not simply a physical organ but a visual-aesthetic sign showing that the child is sweet and beloved.

As the child perceives the people around, he or she actively reflects in speech the differences connected with their age and gender. For this reason, in the linguistic modeling of the human image, age and gender lexicon forms a separate microsystem.

Bak-bavak, dur bavak,
Onasining joni bavak,
Otasining moli bavak[51].

In these lines the infant's place in the parents' life is linked to the notions of *jon* and *mol* (wealth), and its being the most precious blessing for the household is expressed linguistically. The main microsystems presented here serve to embody

[49] Dala yozuvlari. Xorazm viloyati, Yangibozor tumani. – 2024-yil.
[50] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 13.
[51] Қуронбоева Н. Хоразм тўй қўшиқлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 6.

the human factor in children's worldview not merely as a physical-biological notion but as an integral mental structure.

The second section of the chapter, titled ***"Anthropomorphic Representations in the Lexicon of Khorezm Children's Folklore,"*** first investigates the lexical level connected with the personification of natural phenomena and celestial bodies, and then reveals the nature of anthropomorphism in the lexicon of traditional mythological images. In addition, the transfer of human qualities to units of the animal and plant world and the anthropomorphic depiction of the appearance of everyday household objects are analyzed as separate microsystems.

In the discourse of Khorezm children's folklore, the anthropomorphic interpretation of cosmic relations and components of nature forms a distinctive system.

Qish galsa quyosh og'ar,
Qor yog'ar, yog'ish yog'ar,
Ulli bo'lsa shu qizim,
Po'stin giyip sut sog'ar![52]

Linguistic analyses show that in the text the parallelism between nature and the human being is built on anthropomorphic notions. Natural cycles are not merely climatic changes but serve as a linguistic background that sets in motion the process of the girl's growing up.

In the system of Khorezm children's folklore, characters of the mythic layer and supernatural forces are modeled linguistically in a distinctive way.

Qum ichinda
Qolg'on tayoq.
Jin-arvohlo,
Urg'on tayoq[53].

In samples of Khorezm children's folklore, the activation of abstract images such as *jin, arvoh, dev, pari, devona, yalmog'iz* in the guise of conscious subjects increases the linguistic charm of the text and shows the stability of ancient mythological elements in folk thinking.

In the system of traditional customs aimed at protecting children from various external and supernatural dangers, the phenomenon of personifying the plant world (phytoanthropomorphism) occupies a leading place. In analyzing the places where the plant world is animated, we became convinced that the lexemes *isvant, bug'doy, gul* occur frequently in the samples. They are active in the process of verbalizing the image of the human being in the child's mind.

Isvant dagan sanmisan,
Har dardimga ammisan.
Ko'rolmaganni ko'zi chiqsin,
Ko'tara olmaganni beli sinsin[54].

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[52] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 8.
[53] Ko'rsatilgan manba. – B. 59.
[54] Dala yozuvlari. Xorazm viloyati, Shovot tumani. – 2023-yil.

At the linguistic level, ***isvant*** (*isiriq*, Syrian rue) is animated not as an ordinary representative of flora but as one that enters directly into dialogue (*sanmisan*) and as a balm that drives away ailments (*ammisan*). The fact that the smoke of the plant is used to cleanse negative energy around the child physically and spiritually determines its anthropomorphic and protective nature.

Moreover, zoomorphic anthropomorphism also holds a leading place in children's comprehension of their surroundings and in the enrichment of their cognitive world. In particular, lexemes such as *ho'kiz, to'rg'ay, secha, ot, quyon, kapalak, tulki* are actively used in the system of Khorezm children's folklore. This can be observed in the following chant, which aims at concealing the properties of the carrot plant and applying it to a children's game:

Sori tulki-xon buyruq,
In og'zinda go'k quyruq!?
– Gashir bildim!
Ol, sug'rildim![55]

In the lyrical sample under analysis, the appearance of the carrot (*gashir*) and its underground position are transferred to the image of a wild animal, the fox. In this classification a representative of the plant world is drawn into an active system of communication and is set in motion as a living subject that has hidden in its den and enters into contact with the outer world.

In children's folklore texts, elements of material culture, clothing and household objects do not remain mere domestic details but become an anthropomorphic means that foretells the child's social future. Items used in oasis children's folklore, such as *sirg'a, bilaguzuk, telpak, kosa, uzuk, sandiq, tugma*, not only broaden the child's notions of the surrounding world but also acquire important significance in the verbalization of the image of the human being.

In general, the anthropomorphic representations studied in this section are a distinctive way of verbalizing the concept of the human being in language in Khorezm children's folklore. The synthesis of these lexical units with human characteristics, through the personification of lifeless being, makes it possible to express the human image linguistically in folk oral creativity.

The third section of the chapter is devoted to the analysis of ***"Lexicon Expressing a Person's Mental and Emotional States in Children's Folklore."*** Within the research, the lexicon of emotional states is studied on the basis of organically interconnected systemic layers. First, the lexicon of elevated emotional states, which forms feelings of joy, happiness and affection in the texts, is analyzed; at the next stage, the lexicon of negative mental states expressing resentment, protest, offense and pain, together with the lexicon of anxiety, is studied.

In addition, the lexicon of dynamic activity and lively play and amusement is studied as a separate group, and finally the linguistic nature of the lexicon of consolation and mental stability, which serves to restore disturbed mental balance and to calm the child, is elucidated. Within the lexicon of elevated states, units

[55] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 36.

such as *osmondag‘i oy, mozoli, oylonoyin, ko‘ngil shodi, qora go‘zzim* are mainly found. Likewise, in the process of chanting for Ramadan and *suyunchi* (glad tidings), various words of emotion serve as the main linguistic means.

Urraa, yetdik ramazona,
Aytib galdik sizla yono
Qalbingiz do‘lsin iymono,
Shod yurgaysiz mudomo[56].

The interjection *“urraa”* and the verb *“yetdik”* (“we have reached”) used in the text are the most active expressive means showing that the children are exceedingly happy. The emotion of the action connected with the children’s going from house to house chanting for Ramadan finds expression in the phrase *“aytib galdik”* (“we have come chanting”). The positive emotional state in the passage is developed through a system of spiritual-moral blessings directed at the householders. In children’s folklore, the striving to correct behavior by criticizing negative moral qualities humorously is strongly reflected. This didactic aim is vividly expressed in the text of the following humorous rhyme (qiziqmachoq), called “Qizg‘onch,” characteristic of Khorezm children’s folklore:

Borma shuni qoshina,
Qizg‘onadi oshini.
Qo‘shib ichar oshina,
Go‘zdan oqqan yoshini[57].

This humorous rhyme serves to condemn defects in children such as stinginess and selfishness, as well as bad habits such as failing to observe cleanliness.

Dynamic-active states such as inner liveliness and physical activity also hold an important place in the system of a person’s mental and emotional states within the concept of the human being. Linguistic units carrying the semantics of activity in folklore samples perform the function of urging the child to physical and speech activity and of eliminating the child’s emotional inertia.

Sori qovun pishibdi,
Sapog‘innan tushibdi,
“Qovun-qovun” o‘yini
Ko‘nglimiza tushibdi.
Gal-xo, gal,
O‘yina gal...[58]

The semantic construction of the lyrical sample under analysis serves to express, by means of dynamic lexicon, children’s thirst for movement and joyful mental state in the course of play. The first linguistic chain in the text is built on the connection between natural phenomena and motifs of practical action. The lines *“Sori qovun pishibdi”* (“the yellow melon has ripened”) and *“sapog‘innan tushibdi”* (“it has fallen from its stem”) serve as a distinctive linguistic impetus for the beginning of the game. Here, while the ripening of the melon and its detaching

[56] Dala yozuvlari. Xorazm viloyati, Shovot tumani. – 2023-yil.
[57] Хоразм хазинаси. Тўплаб, нашрга тайёрловчи: Собир Эҳсон Турк. –Урганч. 1986. – Б. 39.
[58] Qarang: Рўзметов Ҳ. Хоразм болалар фольклори: локал хусусиятлари, таснифи ва бадийяти: Филол. фан. номз. ... дисс. – Тошкент, 2005. – Б. 91.; ЗЎФА. инв. № 1636. – Б. 296.

from the stem is a natural dynamic change in nature, it also brings forth in the child's psyche an eager striving toward movement.

Units such as *galxo-gal, zirlo, qumul, yugur, bor get*, used in folklore samples, do not merely describe the child's physical movements but appear as a linguistic mechanism that directs them through inner mental experiences.

After playfulness and physical fatigue, a need arises to calm the child's nervous system and to awaken in the child a sense of safety and quiet. At precisely this point, another important layer of the lexicon of children's folklore, namely quiet lyrical genres serving to restore mental stability, to soothe and to comfort, in particular lullabies (alla) and consoling chants, takes the leading place. The following traditional lyrical sample, used to soothe the child during falling asleep and to give the child mental balance, clearly shows the functional possibilities of this microsystem:

Oylonayin oq buvak,
Sutdan do'yib yot buvak,
Ota-enang qarrisa
Ovqat pishir, boq buvak![59]

The dialectal lexeme ***"oylonayin"*** (*aylanayin*, "let me revolve around you") in the poem, with its caressing meaning, is the linguistic expression of boundless affection and consolation toward the child. The line ***"Sutdan do'yib yot buvak"*** verbalizes the child's sense of satiety, tranquility and, most importantly, safety (being protected).

The research conducted has shown that the linguistic base of Khorezm children's folklore consists of stable microsystems of family, somatic lexicon, anthropomorphism, expression of emotional states, and others. This linguistic environment plays an important role in the child's comprehension of the world, assimilation of national culture and creation of the linguistic picture of childhood.

Chapter III of the dissertation, titled **"Linguocultural Features of the Lexicon of Khorezm Children's Folklore,"** comprises three sections. The chapter reveals the linguocultural nature of the lexical units used in samples of Khorezm children's folklore through their analysis. The first section of the chapter is devoted to the analysis of ***"Regional-National Semes (Lacunae and Realia) in the Composition of Khorezm Children's Folklore."*** Studying the relationship between language and cultural heritage is one of the most pressing issues at the center of present-day linguistics. The problem of the national-cultural features of perceiving and knowing reality has always been in researchers' focus.

In this section we found it necessary to analyze realia and lacunae by dividing them into three subgroups: 1) object realia; 2) food realia; 3) flora realia.

In samples of oasis children's folklore, object realia are linguistically expressed in a distinctive way. This can be seen clearly in the following lullaby fragment:

Qoro go'zzimni qorosi,
Qorong'u uyim chirosi,

[59] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 16.

Oylansinay oposi,
***Gulvant** qizimey olloyo,*
Novont qizimay ollo[60].

It is plainly evident that national values, and features and traits peculiar to a nation, are preserved in its language, or more precisely in its ethnographisms[61]. Therefore, the unit ***"gulvant"***[62] given in this text, as a genuine ethnocultural object realium, is an important ethnographic unit that vividly reflects linguistically the material culture, ancient customs and aesthetic views of our people. In the text of a chant performed during children's collective swinging on the swing (*sarinjoq*), basic units expressing the gastronomic worldview of the Khorezm population are clearly reflected:

***Po'ssiq** o'g'ri,*
Nerdan galdi?
Jin to'g'oyli
Joydan galdi!
Yo'lo chiq, yo'rg'olo,
*Qoro qo'yni **qorma** et!*
Samiz qo'yni suzma et![63]

The lexemes **"po'ssiq"**[64] and **"qorma"**[65] in the text are distinctive linguocultural units (relative realia) that form an **internal (regional) relative lacuna** in the system of the Uzbek literary language and other dialects. Although the practice of frying dough in oil is understood nationwide by the word *"bo'g'irsoq,"* in the Khorezm linguistic environment its shape and cooking technology have become a separate cultural code under the name *"po'ssiq."* Likewise, the preparation process of *"qorma,"* which resembles *"shavla"* in appearance and consistency, differs from our traditional food thinking. Thus, *po'ssiq* and *qorma* are not mere regional names but **relative realia and lacunae** distinguished by their method of cooking.

***Oqvosh**, yantoq so'lincha,*
Solmo suvo do'lincha,
Anasi ko'p o'rtanar,
Ulli yigit bo'lincho[66].

The unit ***"oqvosh"***[67] in the text is a floristic **realium** peculiar to the nature of the oasis. In addition, in samples of Khorezm children's folklore, object realia such as ***dasvarda, dallik, adag'arva***, food-related realia such as ***gurvak, barak, go'mma, tanasgul***, and plant realia such as ***gujum, jigildak, g'ishsha*** are actively

[60] Dala yozuvlari. Xorazm viloyati, Urganch tumani. – 2025-yil.
[61] Ашуров Д. А. "Алпомиш" достонининг лингвокультурологик хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) дисс. – Наманган, 2021. Б. – 44.
[62] Xorazm vohasi ayollari va qizlari taqadigan, o'ziga xos bandli yoki zanjirli bo'yin ziynati.
[63] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 39.
[64] Xamirni dumaloq yoyib, qizigan yog'da tezkor shishirish orqali pishiriladigan yegulik turi.
[65] Guruch solingach, to to'liq pishgunga qadar mutloq aralashtirilmaydigan, shavlaga o'xshagan quyuq taom.
[66] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 12.
[67] Xorazm tabiatiga xos, adir yoki to'qay zovurlarida, shuningdek, ekinzorlar atrofida o'sadigan yovvoyi holdagi oq rangda gullaydigan o'simlik.

used, which give rise to the phenomenon of lacunarity for the dialect of another region or for the literary language.

The second section of the chapter is entitled ***"Forms of Communication, Blessings and Wishes, and the Linguocultural Nature of Religious-Belief Texts in Khorezm Children's Folklore."*** In this section three important directions characteristic of the children's folklore of the Khorezm oasis, namely forms of mutual communication, blessings and benedictions (duo-olqish), and religious-belief texts, are studied comprehensively. Social relations specific to the oasis are expressed through forms of address and conduct in children's speech. The chant about the mushroom is a clear example of this:

Zom-zomoriq, qorni yoriq,
Juping bilan aldima chiq[68].

The unit *"zomoriq"*, specific to Khorezm dialects, is in children's worldview not merely a lexical unit but an object of aesthetic and living address. The image *"qorni yoriq"* ("split belly") in the first line is a real linguistic metaphor, characteristic of oasis children, for the physical state of a mushroom breaking through the layer of soil.

In Khorezm children's folklore, prayers and benedictions are a living national language showing the ancient customs and worldview of our people.

Qanoti qayrilmasin,
Sochlari yoyilmasin,
Qalam qoshli shu qizim
Otodan ayrilmasin!
Ho'ppa-ho'p, ho'ppa-ho'p![69]

The phrase *"qanoti qayrilmasin"* ("may its wing not be bent") in the poem is a linguistic sign expressing the wish that the child not meet obstacles on the path of life. The line *"sochlari yoyilmasin"* ("may her hair not be let loose"), applied to a girl, shows standards of national decorum, because in the traditional views of the Uzbek people letting the hair loose was regarded as a sign of mourning or misfortune. The wish *"Otodan ayrilmasin"* ("may she not be parted from her father") shows that the bond between parents and child and the firmness of the family are the highest value.

In Khorezm children's folklore, religious-belief notions form a linguistic system aimed at ensuring the child's spiritual and physical protection.

Dushmono haybat bergali,
Silkinsa otingni yoli
Ul Mustafo, barcha vali,
Dastgir bo'lsa piring Ali[70].

The onomastic units in this lullaby are linguoculturemes expressing religious-belief and spiritual-support notions in our national culture. In particular, the notions "Ul Mustafo" (the Prophet Muhammad, peace be upon him), Ali and "barcha vali" (all the saints) appear as supreme moral and spiritual examples in

[68] Dala yozuvlari. Xorazm viloyati, Yangibozor tumani. – 2025-yil.
[69] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). – Xiva, 2024. – B. 16.
[70] Ko'rsatilgan manba. – B. 8.

shaping the child's personality.

As a result of our analyses we came to the conclusion that the forms of communication, blessings and benedictions, and religious-belief texts belonging to Khorezm children's folklore are an important means of transmitting the national linguistic worldview and cultural codes from generation to generation.

The third section of the chapter examines ***"Linguistic Expression of Ethnocultural Features in Khorezm Children's Folklore: Phraseologisms, Figurative Units and Symbols."*** In linguocultural studies, children's folklore is recognized as a unique source that preserves the national worldview and regional linguistic features.

In the texts of Khorezm children's folklore, set expressions serve to reflect the moral and spiritual views of society. This is clearly seen in the following poetic fragment:

Bulut oy yuzin yopor,
G'arip bo'lsang it qopar,
Shu qizima ***gap topg'an****,*
Bir gun ***Xudoydan topar****,*
Hovo, hovo, hovo!..[71]

From the linguocultural point of view, the expressions **"gap topmoq"** and **"Xudodan topmoq"** in the text reveal the conception of justice and spiritual protection in the linguistic-cultural picture of the world of the oasis people. In addition, expressions such as *"Tovuqdan tez tora (torga) chiqmoq" (in the sense of going to bed earlier than the hens), "Qor atmoq" (to become angry), "Yomon ko'rmoq", "Bosh egmoq"* are actively used in the texts of Khorezm children's folklore.

The use of figurative units in the texts of oasis children's folklore serves to convey national and moral notions to the reader in an engaging and imaginative way

Bir qush tutdim joni yo'q,
So'yib yedim qoni yo'q.
Ichinda uch yumurto,
Jo'jasini soni yo'q[72].

In this riddle text, characteristic of the children's folklore system of the Khorezm region, the melon appears as a distinctive figurative image likened to a living being. In addition, figurative units such as ***qumri, qaldivach (qaldirg'och), tulki, zinglovuq (ari)*** are frequent in samples of Khorezm children's folklore. In studying the linguistic picture of the world in children's folklore, elucidating the linguocultural nature of symbols is of special scholarly value.

Beglar begin sarvari,
Otangni bel kamari,
Kamarin tig' javhari,
Go'zim nuri – gavhari.
Ollo bolam-ey ollo.

[71] Sobir E., Mahmudov R., Azatova G., Yusupova S. Xorazm xazinasi. Xalq aytimlari (1-kitob). –Xiva, 2024.– B. 17.
[72] Ko'rsatilgan manba. – B. 95.

While the phrase *"bel kamari"* ("waist belt") in the lines is an ethnocultural symbol meaning pride for the father and the main support of the family, the phrase *"tig' javhari"* ("the luster of the blade") is a symbol of heroism. From the linguocultural angle, in particular, the units *"go'zim nuri"* ("light of my eye") and *"gavhari"* ("its gem") appear as a **symbol of the child**.

The lexicon of Khorezm children's folklore forms a distinctive ethnolinguistic and linguocultural system organically bound up with the way of life, material and spiritual culture and geographical environment of the oasis. Ethnocultural units, zoomorphic and theonymic elements, archaic motifs, as well as phraseologisms and figurative images in the texts, appear as carriers of linguistic memory that form in the child national-religious values, social relations and aesthetic-logical thinking.

CONCLUSION

1. The lexicon of Khorezm children's folklore was studied for the first time on the basis of the principles of cognitive linguistics and linguoculturology, which are priority directions of modern linguistics. This created grounds for assessing folklore texts as a cognitive-methodological source that shapes the linguistic personality and the linguistic picture of the world.

2. Within the anthropocentric approach, it was proved that lexical units in children's folklore such as *"aldikcha"* (apron), *"ana", "apka", "doyi", gechchi* (goat), *pishik* (cat), *o'kiz, g'altak, bodyo, yorg'i* are an active means reflecting a person's experience of comprehending being and of speech-communicative experience. This lexicon is the primary foundation for the formation of the younger generation as a linguistic personality and a subject of communication.

3. It was established that the lexicon of Khorezm children's folklore has preserved ancient and stable linguistic elements, archaisms and ethnographisms characteristic of the Oghuz and, in part, the Kipchak dialectal groups of the Uzbek language. It was substantiated that the genres of children's folklore have served for centuries as a treasury that transmits these ancient units unchanged from generation to generation.

4. As a result of cognitive analyses, the central place of the concept "Human Being" in children's folklore texts and its semantic field were determined. Units expressing kinship such as *"Opo" (mother), "ana" (grandmother), "doyi" (maternal uncle)*, somatic units such as *"go'z" (eye), "ovuz-burun" (mouth and nose), "tish" (tooth)*, units expressing age and gender such as *"ulli (grown-up) yigit", "qiz kishi"*, as well as religious-mythological lexemes such as *"ajina", "yalmog'iz"* and phytonymic lexemes such as *"isvant", "bug'doy"* linguistically model the mechanisms of the child's self-awareness in the linguistic picture of the world and of entering into social relations with those around.

5. It was shown that the anthropomorphic representations in the lexicon of children's folklore are connected with children's earliest cognitive activity. Zoomorphic units in the texts such as *"qarg'a", "to'rg'ay", "qurvoqo"*, and units such as *"bilazuk" (bracelet), "orjo" (chest), "duyma" (button)* serve as important models in the formation of logical and figurative thinking in small children.

6. Linguistic units in the texts expressing a person's mental-psychological and emotional states, such as *"mozoli"* (sweet, pleasant), *"urraa", "so'vinji", "qizg'onadi oshini", "gal-xo, gal", "oylonayin"*, were analyzed, and their functions in ensuring the child's mental maturation and emotional stability were elucidated.

7. Realia relating to objects, such as *"dasvarda", "dallik", "adag'arva";* food-related realia, such as *"gurvak", "barak", "go'mma", "tanasgul";* and plant realia, such as *"gujum", "jigildak", "g'ishsha",* belonging to the Khorezm ethnofolkloric area, along with their linguistic lacunarity features, were subjected to linguocultural analysis. These units were assessed as an ethnolinguistic source embodying the historical memory and national-cultural codes of the oasis people.

8. Communication etiquette formulas in children's folklore such as *"zom-zomoriq", "oy darak", "Gulnorajon, Gulnoro"*, blessings and benedictions such as *"qanoti qayrilmasin", "kosangiz bolli bo'lsin", "tursin dunyo turguncha"*, and religious-belief notions such as *"Rahmon", "Haq kalomi"*, *"Qadr geja"* were interpreted from the linguocultural perspective, and it was substantiated that they are a linguistic means in the socialization of the younger generation in the spirit of national-moral values and religious-belief notions.

9. Expressions in Khorezm children's folklore such as *"Tovuqdan tez tora (torga) chiqmoq" (in the sense of going to bed earlier than the hens), "Qor atmoq" (to become angry), "Yomon ko'rmoq", "Bosh egmoq", "Bitina qon varmaslik" (not giving blood to its louse), "Go'rog'li otin urkizgan" (nimble, resourceful)*, figurative units such as *"qumri", "qaldivach"* (swallow), *"tulki", "zinglovuq"* (bee), and symbolic units such as *"bel kamari"* (waist belt), *dasturxon* (tablecloth), *bol* (honey), *yog'* (fat) are important linguistic means reflecting the national-cultural distinctiveness of the region, its folk thinking, its system of values and the conceptual picture of the children's world. A comprehensive study of their semantic-structural and linguocultural features, along with revealing the distinctive aspects of the language of Khorezm folklore, makes it possible to identify the mechanisms of preservation and transmission of national-cultural information in the regional variants of Uzbek folk oral creativity.

10. Figurative units appear as one of the main linguistic means that bring out the imagery of Khorezm children's folklore. In metaphorical, metonymic, simile-based and other units with transferred meaning, natural phenomena, the animal and plant world, the outer and inner features of the human being, and objects of everyday life are made into images in a way suited to children's imagination. The expression of abstract notions through concrete images by means of such units expands the cognitive and linguocultural potential of the folklore text.

11. The methodological approaches put forward in the work will serve as a scholarly model for the future comprehensive study of the lexicon of other ethnofolkloric areas and oasis dialects in an anthropocentric aspect.

НАУЧНЫЙ СОВЕТ DSc.05/2025.27.12 Fil.15.03. ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ИНСТИТУТЕ УЗБЕКСКОГО ЯЗЫКА, ЛИТЕРАТУРЫ И ФОЛЬКЛОРА

ХОРЕЗМСКАЯ АКАДЕМИЯ МАЪМУНА

АЗАТОВА ГУЛИСТАН НОРИМОНОВНА

АНТРОПОЦЕНТРИЧЕСКАЯ ХАРАКТЕРИСТИКА ЛЕКСИКИ ДЕТСКОГО ФОЛЬКЛОРА ХОРЕЗМА

10.00.01 – Узбекский язык

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по филологическим наукам

Ташкент – 2026

Тема диссертационной работы доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии при Академии наук Республики Узбекистан под номером B2025.1.PhD/Fil5451.

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С диссертацией можно ознакомиться в Фундаментальной библиотеке Академии наук Республики Узбекистан (зарегистрирована за №81). Адрес: 100100, Ташкент, ул. Зиёлилар, 13. Тел.: (99871) 262-74-58.

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования – выявление когнитивных и лингвокультурных единиц в лексике хорезмского детского фольклора, раскрытии этнокультурной природы данного территориального пласта посредством изучения его антропоцентрических особенностей, а также определении его места в узбекской лингвофольклористике.

Объект исследования составляют тексты хорезмского детского фольклора (колыбельные песни, игры, ласковые песенки, прибаутки, загадки, песенные приговоры, песни и др.).

Предмет исследования – когнитивные особенности лексических единиц, функционирующих в текстах хорезмского детского фольклора, их место в языковой картине мира, а также лингвокультурные особенности этнокультурных единиц, отражённых в лексике колыбельных песен, ласковых песенок, прибауток, загадок, песенных приговоров и других жанров.

Научная новизна исследования заключается в следующем:

впервые проведено системное исследование единиц, составляющих лексику хорезмского детского фольклора, в рамках антропоцентрической парадигмы в когнитивном и лингвокультурологическом аспектах;

на основе когнитивного подхода проанализированы лексические единицы, употребляемые в текстах хорезмского детского фольклора, раскрыта их роль в формировании мировоззрения детей и языковой картины мира;

обосновано, что лексика текстов, характерных для хорезмского детского фольклора, является важным средством формирования этнокультурного мышления и языковой личности;

определены когнитивно-лингвокультурологические особенности лексики хорезмского детского фольклора в формировании языковой личности и речевом общении, доказано, что она является богатым этно-лингвистическим источником развития национального языка и фолькло-ристики.

Внедрение результатов исследования. На основе полученных резуль-татов исследования когнитивно-лингвокультурологических особенностей лексики хорезмского детского фольклора:

Научные выводы о выражении человеческого фактора в фольклоре, а также факторах формирования обрядовой и детской лексики использованы в фундаментальном проекте “Каракалпакский народный обрядовый фольклор (генезис, жанровые особенности, поэтика)” (2024-2025 гг.) Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения АН РУз (справка № 196/1 от 06.05.2026 г.). Это позволило глубоко исследовать лексико-семантические и этнолингвистические аспекты фольклорных текстов и обогатить материалы проекта новыми данными;

научно-теоретические выводы, касающиеся антропоцентрической интерпретации лексики хорезмского детского фольклора, специфических особенностей языковых единиц в детских песнях, текстах игр и загадках, были использованы при реализации инновационного проекта № IL-27-4722022413 «Создание электронной платформы “Компаративистика” по дисциплине “Сравнительное литературоведение”, выполненного в Узбекском государственном университете мировых языков в 2023-2025 годах (справка Узбекского государственного университета мировых языков № 11-25/77 от 12 февраля 2026 года). В результате была обогащена база научно-методических источников и иллюстративных материалов электронной платформы;

выводы исследования были использованы в деятельности культурно-просветительских учреждений системы Управления культуры Хорезмской области в процессе организации мероприятий, направленных на популяризацию детского фольклора, распространение национальных ценностей и повышение речевой культуры молодого поколения, были использованы лингвистические средства, проанализированные в диссертации, а также материалы, относящиеся к редкому лексическому пласту, характерному для данных жанров (справка Управления культуры Хорезмской области № 208 от 19 февраля 2026 года). В результате были усовершенствованы сценарии фольклорных программ и духовно-просветительских мероприятий, а также создана возможность архивирования постепенно утрачиваемых региональных языковых единиц;

научные результаты, связанные с когнитивным и лингвокультурологическим анализом лексических единиц, изученных в диссертации, были использованы в деятельности Хорезмского областного информационно-библиотечного центра имени Махмуда Замахшари в процессе обеспечения реализации национальной программы “Развитие и поддержка культуры чтения” (справка Хорезмского областного информационно-библиотечного центра имени Махмуда Замахшари № 01-25 от 17 февраля 2026 года). В результате краеведческий фонд библиотеки и база методических источников были систематизированно обогащены материалами, связанными с местными диалектами и фольклорными фактами;

научные выводы, касающиеся лексического состава образцов регионального детского фольклора, архаичных и «редких» слов, бытовой лексики, а также мифологических представлений, были использованы Хорезмским областным телеканалом Национальной телерадиокомпании Узбекистана при разработке сценария музыкально-развлекательной программы “Assalom, Xorazm” (справка Хорезмского областного телерадиоканала № 985 от 5 декабря 2025 года). В результате были усовершенствованы научно-просветительское содержание и степень доступности эфирного материала, представленного телезрителям.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложений. Общий объем диссертации составляет 152 страницы.

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

I bo‘lim (part I; часть I)

1. Azatova G.N. Xorazm bolalar folklori lug‘at qatlamida uchraydigan “noyob” so‘zlarning lingvomadaniy xususiyatlari. Buxoro xalqaro universiteti ilmiy axborotnomasi. 6-jild, 2-son. – B., 2026. – B. 75-79. https://bxu.uz/api/v1/newspaper/85.pdf

2. Azatova G.N. Xorazm bolalar folklori leksikasining funksional-semantik tadqiqi va madaniy identitet masalasi. Ilm vaqti jurnali. 4-jild, 5/2-son. – Nukus. 2026. – B.47-50. https://www.uzresearchers.com/index.php/stj/article/view/6044

3. Azatova G.N. Xorazm xalq aytimlarining shakllanishi va rivojlanishi xususida. Xorazm Ma’mun akademiyasi axborotnomasi. – Xiva, 2024. – № 9 /4 – B.28-31. https://mamun.uz/uz/bulletin/archive/2024/9_4

4. Azatova G.N. Some remarks on the lexicon of khorazm folk sayings. The Journal of Applied Science and Social Science. August, 2024. –№ 14 /8. – B. 64-66.

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6. Azatova G.N. Xorazm bolalar folklor qo‘shiqlarida atoqli otlarning qo‘llanilishi. “Innovatsiya va taraqqiyot” ilmiy-metodik, ijtimoiy, ma’naviy-ma’rifiy jurnal. – Urganch, 2025. – № 10. – B. 127-132.

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7. Azatova G.N. Antroposentrizmning o‘zbek tilshunosligidagi tatbiqlari. Xorazm Ma’mun akademiyasi axborotnomasi. – Xiva, 2025. –№ 10 /4. – B.147-150. https://mamun.uz/uz/bulletin/archive/2025/10_4

8. Azatova G.N. Antroposentrizm tamoyillarining lingvistik paradigmadagi o‘rni. “Ma’mun science” jurnali. 3-jild. – Toshkent, 2025. 9-son. –B.23-28

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II bo‘lim (part II; часть II)

9. Azatova G.N. Xorazm yor-yorlari va xalqona so‘zning o‘ziga xos ifodasi. USA Innovation in the modern education system. – Washington, 2024. Part 43. – B.165-167. https://interoncof.com/index.php/USA/article/view/3782

10. Azatova G.N. Xorazm allalarida o‘xshatish va sifatlashlarning qo‘llanilish usullari. Pedagogical sciences and teaching methods international scientific conference. – Copenhagen, 2026. Part 53, – B. 9-11.

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Avtoreferat "O'zbek tili va adabiyoti" jurnali tahririyatida tahrirdan o'tkazildi.



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