

**ANDIJON DAVLAT UNIVERSITETI  
HUZURIDAGI ILMIY DARAJA BERUVCHI  
PhD.03/30.12.2019.Fil.60.02 RAQAMLI ILMIY KENGASH**

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**ANDIJON DAVLAT UNIVERSITETI**

**TURSUNOVA NODIRABEGIM FAYZULLO QIZI**

**TURLI TIZIMLI TILLARDAGI MILLIY-MADANIY XUSUSIYATLARNI  
IFODALOVCHI FRAZEOLOGIZMLAR VA ULARNING  
LINGVOKULTUROLOGIK TAHLILI**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)  
DISSERTATSIYASI AVTOREFERATI**

**Andijon – 2021**

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati  
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**Оглавление автореферата диссертации доктора философии (PhD) по  
филологическим наукам**

**Tursunova Nodirabegim Fayzullo qizi**

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## **KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)**

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligida frazemalar masalasi, ularning struktur-semantik tuzilishidagi o'ziga xos milliy-madaniy xususiyatlari o'tgan asrning ikkinchi yarmidan boshlab turli tillar materiallari asosida keng doirada o'rganib kelinmoqda. Jumladan, XXI asrga kelib frazema masalasini lingvomadaniyatshunoslik doirasida tadqiq qilish, turli xalqlar tafakkurida olamning idrok etilishi va tilda aks etishining noyob, o'ziga xos milliy usullari bilan bog'liq bir qator o'rganilmagan muammolarni o'rganish kun tartibiga qo'yilmoqda. Shu o'rinda, olamning lisoniy manzarasini insonning olam haqidagi tasavvurlar tizimi sifatida o'rganish maqsadida tilning o'ziga xos frazeologik birliklarini turli tizimli tillar misolida chog'ishtirma tadqiq etish masalasi ham nazariy, ham amaliy jihatdan dolzarb ahamiyatga egadir.

Dunyo tilshunosligida frazeologik birliklarni noyob namunalar sifatida o'rganish, qiyosiy-chog'ishtirma, tasnifiy, tavsifiy tadqiqotlar olib borish, shu bilan birgalikda, ingliz va o'zbek tillaridagi frazeologizmlarning semantikasidagi izomorf va allomorf xususiyatlarini aniqlash bo'yicha ilmiy izlanishlarni amalga oshirishga alohida e'tibor qaratilmoqda. Shu sababli har bir tildagi frazeologizmlar o'sha xalq yashab turgan muhiti ta'siri hisobiga boyib borishini ochib berish, ingliz va o'zbek tillaridagi frazemalarni lingvomadaniy aspektida o'rganish zaruriyatini ifodalaydi.

O'zbek tilining frazeologik zaxirasi, shubhasiz, milliy madaniyatning ajralmas qismi, uning "oltin sandig'i" sanaladi. Uni o'zbek tiliga qardosh bo'lmagan tillar bilan chog'ishtirma tadqiqi o'zbek frazeologiyasi asosida yotgan boy milliy madaniyatimiz durdonalarini, tilimizning nodir namunalarini jahon ahli e'tiboriga taqdim etish imkonini beradi. Aynan ana shu maqsadni amalga oshirish uchun fundamental tadqiqotlar istiqbolini jahon fani yutuqlari darajasida belgilash lozim bo'ladi. Chet tillar ta'limiga e'tibor davlat siyosatining ustuvor yo'nalishlaridan biriga aylangan bir davrda "O'zbekiston Respublikasini yanada rivojlantirishning 2017-2021-yillarga mo'ljallangan Harakatlar strategiyasida" ta'lim tizimini takomillashtirish, sifatli ta'lim xizmatlari imkoniyatlarini oshirish alohida ta'kidlangan<sup>1</sup>. Shunday ekan, turli tizimli tillardagi milliy-madaniy xususiyatlarni ifodalovchi frazeologizmlar va ularning lingvokulturologik tahlili bo'yicha qiyosiy aspektida ilmiy tadqiqotlar o'tkazish zarurati mavjud.

O'zbekiston Respublikasi Prezidentining 2017-yil 20-apreldagi PK-2909-son "Oliy ta'lim tizimini yanada rivojlantirish chora-tadbirlari to'g'risida"gi Qarori, O'zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-son "Ta'lim muassasalarida chet tillarni o'qitishning sifatini yanada takomillashtirish chora-tadbirlari to'g'risida"gi qarori, shuningdek, mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga dissertatsiya muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi.** Dissertatsiya fan va texnologiyalar rivojlanishining:

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<sup>1</sup> O'zbekiston Respublikasi Prezidentining "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi Farmoni / Xalq so'zi, 2017-yil 8-fevral. – №28.

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.** Tilshunoslikda frazeologiya masalalari bo‘yicha bir qator fundamental tadqiqotlar amalga oshirilgan bo‘lib, ushbu sohaga salmoqli hissa qo‘shgan olimlarning ishlari diqqatga sazovordir. Eng samarali izlanishlar dastlab rus olimlarining: V.V.Vinogradov, A.V.Kunin, N.N.Amosova, I.I. Chernisheva, A.M. Babkin, I.V.Arnold, V.L.Arxangelskiy, B.A. Larin, N.M.Shanskiy ishlarida o‘z aksini topdi<sup>2</sup>.

G‘arb tilshunosligida ustoz F.de Sossyur g‘oyalaridan ilhomlanib frazeologiya tahliliga bag‘ishlab yaratilgan Sharl Balli asarlari katta ahamiyat kasb etdi<sup>3</sup>. Keyinchalik frazeologik birliklarning semantikasiga bag‘ishlangan A. Kouvi, J.Fyors, J.Sinkler kabi olimlarning tadqiqotlarida bu fikrlar rivojlantirildi va asoslab berildi<sup>4</sup>.

Olam lisoniy manzarasi tushunchasini yoritishga asos bo‘lgan dastlabki izlanishlar V.fon Xumbold va L.Vaysgerberlarga tegishlidir<sup>5</sup>. Keyinchalik bu yo‘nalish A.A.Potebnya, E.Sepir, B.Uorf, Yu.D.Apresyan, V.A.Maslova, V.N.Teliya kabi tilshunoslar ishlarida batafsil ochib berildi<sup>6</sup>.

O‘zbek tilshunosligida frazeologik birliklar dastlab E.D.Polivanov, keyinchalik Sh.U.Rahmatullayev, M.E.Umarxo‘jayev, A.E.Mamatov, B.Yo‘ldoshev, X.Berdiyorov, G.I.Ergasheva tadqiqotlarida o‘rganilgan<sup>7</sup>. E’tirof etilgan tadqiqotlar

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<sup>2</sup> Виноградов В.В. Об основных типах фразеологических единиц в русском языке//Избранные труды. Лексикология и лексикография. – М.:Наука,1977. – С. 140-161; Кунин А.В. Курс фразеологии современного английского языка. – М.: Высшая школа, 1986. – 336 с; Амосова Н.Н. Основы английской фразеологии. – Л.: Изд-во Ленинградского университета, 1963. – 208 с; Чернышева И. И. Фразеология современного немецкого языка. – М.: Высшая школа, 1970. – 199 с.; Бабкин А.М. Русская фразеология, ее развитие, источники и лексикографическая разработка. – Л.: Наука, Ленингр. отд-ние, 1970. – 263 с; Арнольд И.В. Лексикология современного английского языка. Учебник для ин-тов и фак. иностр. яз. - 3-е изд., перераб. и доп. – М.: Высшая школа, 1986. – 296 с.; В.Л. Архангельский. Основы теории устойчивых фраз и проблемы общей фразеологии. – Ростов: Изд-во РГУ, 1964. – 315 с.; Ларин Б. А. Очерки по фразеологии // Ларин Б.А. История русского языка и общее языкознание (избранные работы). – М., 1977. – 224 с; Шанский Н.М. Фразеология современного русского языка. Изд. 3-е, испр. и доп.. – М.: Высшая школа, 1985. – 160 с.

<sup>3</sup> Балли Ш. Французская стилистика. – М.: Эдиториал УРСС, 2001. – 416 с.

<sup>4</sup> Cowie A. Phraseology. In R. E. Asher (Ed.), The Encyclopedia of Language and Linguistics. – Oxford: Oxford University Press, 1994. – 3171 p; Firth, J. Papers in Linguistics 1934-1951. – Oxford: Oxford University Press, 1957. – 233 p; Sinclair, J. Beginning the study of lexis. In C. Bazell, J. Catford, M. Halliday, & R. Robins (Eds.), In Memory of J.R.Firth – London: Longman, 1966. – 410-430 p.

<sup>5</sup> Humbolt W. On Language: On the Diversity of Human Language Construction and its Influence on the Mental Development of the Human Species/ Losonsky M.Ed. – UK: Cambridge University Press, 1999. – 296 p; Вайсгербер Й.Л. Родной язык и формирование духа / Пер. с нем., вступ. ст. и коммент. О.А. Радченко. Изд. 2-е, испр. И доп. – М.: УРСС эдиториал, 2004. – 232 с.

<sup>6</sup> Потебня А. Мысль и язык. – Киев: СИНТО, 1993 – 192 с.; Сепир Э. Избранные труды по языкознанию и культурологии – М.: Прогресс, 1993. – 656 с; Whorf B.L. Language, thought and reality: Selected writings of Benjamin Lee Whorf / J.V.Carroll. Ed. – New York, 1956. – P. 246-270; Апресян Ю.Д. Интегральное описание языка и системная лексикография. Избранные труды. Т. II. – М.: Языки русской культуры, 1995. – 766 с.; Маслова В.А. Введение в лингвокультурологию. Учебное пособие. – М.: Наследие, 1997. – 207 с.; Телия В. Н. Русская фразеология. Семантический, прагматический и лингво-культурологический аспекты. – М.: Языки русской культуры, 1996. – 288 с.

<sup>7</sup> Рахматуллаев Ш. Некоторые вопросы узбекской фразеологии. – Ташкент: Фан, 1966. – 262 с.; Умарходжаев М.И. Основы фразеологии – Ташкент: Фан, 1983. – 132 с; Маматов А.Э.Ўзбек тили фразеологизмларининг шаклланиш масалалари: филол. фан. док. ... дис. – Т., 1999. – 316 б; Йўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. д-ри. дис. ... автореф. –

juda katta nazariy-amaliy materialni o'z ichiga olgan bo'lsa-da, hanuzgacha frazemalarning bir qator masalalarini alohida o'rganish talab etiladi. Ayniqsa, bu holat, turli tizimli tillardagi milliy-madaniy xususiyatlarni ifodalovchi frazeologizmlarning qiyosiy-chog'ishtirma tadqiqotiga tegishlidir.

**Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Tadqiqot Andijon davlat universitetining ingliz tili va adabiyoti kafedrasining 2020-2024-yillarga mo'ljallangan "Hozirgi zamon tilshunosligi va tarjimashunosligining hamda chet tili o'qitishning dolzarb muammolari" mavzusidagi ilmiy tadqiqot rejasi doirasida bajarilgan.

**Tadqiqotning maqsadi** ingliz va o'zbek tillaridagi milliy-madaniy xususiyatlarga ega frazeologik birliklarning lisoniy va madaniy, izomorf va allomorf jihatlarini ochib berishdan iborat.

**Tadqiqotning vazifalari.** Qo'yilgan maqsad bilan bog'liq ravishda quyidagi vazifalar belgilandi:

frazemani tilning asosiy tizimlari – fonologik, morfologik, leksik va sintaktik tizim birliklari qatorida maxsus tagtizim (подсистема) birligi sifatida ajratib o'rganish kerakligini dalillash;

frazemalarning til birligi sifatidagi maqomini belgilash;

ingliz va o'zbek tillaridagi milliy-madaniy xususiyatlarini ifodalovchi frazeologizmlarni semantik tahlil qilish;

ingliz va o'zbek tillaridagi ekvivalenti bo'lmagan, milliy-madaniy xoslangan frazeologik birliklarni aniqlash;

o'rganilayotgan materiallar doirasida ingliz va o'zbek xalqlari lisoniy olamining frazeologik tasvirining nisbatini aniqlash.

**Tadqiqotning obyekt**i sifatida ingliz va o'zbek tillaridagi frazeologik birliklar - frazemalar<sup>8</sup>tanlangan.

**Tadqiqotning predmetini** ingliz va o'zbek tillaridagi frazemalarning lingvokulturologik mavqeini belgilovchi xususiyatlari tashkil etadi.

**Tadqiqot usullari.** Tadqiqot oldiga qo'yilgan vazifalarni hal qilish maqsadida tavsifiy, chog'ishtirma, komponent tahlil, frazeo-semantik maydon va lingvomadaniy tahlil metodlaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

frazemalar u yoki bu xalqning o'ziga xos milliy-madaniy stereotiplarini o'zida mujassam etishi va olamning lisoniy manzarasiga xos milliy-axloqiy me'yorlarni namoyon etish orqali xalqning mentalitetini o'zida aks ettirishi aniqlangan;

ingliz va o'zbek tillaridagi frazeologik birliklar komponentlarining semantik tahlili natijasida ularning maxsus tagtizim sifatidagi o'xshash va milliy-madaniy xoslangan, lingvokulturologik jihatdan farqli xususiyatlari ochib berilgan;

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Тошкент, 1993. – 47 б; Бердиёров Х., Расулов Р. Ўзбек тилининг паремикологияси. – Тошкент: Ўқитувчи, 1984. – 122 б; Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизми ва паремияларида гендер аспектига қиёсий типологик тадқиқи. Филол. фан. номз. дисс. – Т., 2011. – 149 б.

<sup>8</sup> Tadqiqotimizda "frazema" va "frazeologik birlik" atamalarini sinonim atama sifatida qo'llaymiz. Ular haqida batafsil izoh ishning I bobida berilgan.

ingliz va o'zbek tillaridagi frazemalarning lingvokulturologik va semantik jihatlari shaxsning ijobiy, salbiy, neytral xususiyatlarini va aqliy qobiliyatini aks etirishi dalillangan;

ingliz va o'zbek tillaridagi milliy-madaniy xususiyatlarni ifodalovchi frazemalarning shakllanishida fonetik, leksik, semantik lingvistik omillar va turmush sharoiti, diniy tasavvurlari kabi ekstralingvistik omillar ta'siri dalillangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

Ingliz va o'zbek tillaridagi frazeologik birliklarning to'liq ta'rifi berilgan; ikki tildagi frazeologizmlarni semantik tadqiq etish orqali chiqarilgan xulosalar frazeologiya sohasi uchun muhim ilmiy-nazariy ma'lumotlar berishi, tilshunoslik nazariyasi, leksikologiya, leksikografiya, frazeografiya kabi fan yo'nalishlari bo'yicha yaratilgan darslik va o'quv qo'llanmalarining mukammallashtirishga xizmat qiladi.

Dissertatsiyada tadqiq qilingan materiallar etimologik va ko'p tilli frazeologik lug'atlar tuzishda foydalanish mumkinligi bilan ahamiyatlidir.

**Tadqiqot natijalarining ishonchliligi** respublika va xalqaro miqyosdagi ilmiy-uslubiy va ilmiy-amaliy konferensiya materiallari to'plamlari, OAK ro'yxatidagi maxsus jurnallarda chop etilgan maqolalar, xulosalar, taklif hamda tavsiyalarning amaliyotda joriy etilgani, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalari hamda ilmiy xulosalardan chog'ishtirma tilshunoslik, leksikografiya, frazeologiya, lingvokulturologiya va tarjimashunoslik yo'nalishlari bo'yicha ilmiy izlanishlar olib borishda foydalanish mumkin. Tadqiqot materiallari tilshunoslik va tarjimashunoslikda bir-biriga qardosh bo'lmagan ingliz va o'zbek tillaridagi frazemalarning shakllanishi, ularning milliy va farqli xususiyatlarini tadqiq etishda yordam beradi. Dissertatsiyaning amaliy ahamiyati mavzuga doir tahlillar natijasida olingan ilmiy-nazariy xulosalardan "Leksikologiya", "Frazeologiya" "Tilshunoslik nazariyasi", "Lingvokulturologiya", "Qiyosiy tilshunoslik", "Madaniyatlararo muloqot" kabi fanlar va maxsus kurslarni o'qitishda foydalanish mumkinligi bilan belgilanadi.

**Tadqiqot natijalarining joriy qilinishi.** Turli tizimli tillardagi milliy-madaniy xususiyatlarni ifodalovchi frazeologizmlarning lingvokulturologik tahlili bo'yicha olingan ilmiy natijalar asosida:

frazemalar lingvokulturologiyaning tadqiqot obyekti sifatida u yoki bu xalqning milliy-madaniy stereotiplarni o'zida mujassam etishi va muayyan lisoniy olam manzarasiga xos asosiy qoliplarni namoyon etishi xususidagi xulosalardan "O'zbek tilining davlat tili sifatidagi nufuzi va mavqei tubdan oshirish chora-tadbirlari to'g'risida"gi PF-5850-son Farmonining 3,4-bandlarida belgilangan o'zbek tilini ta'lim muassasalarida o'rgatish, o'zbek tilining kompyuter dasturlarini yaratish, o'zbek tilini o'rganish istagida bo'lgan chet el fuqarolari uchun o'zbek tili darsliklari va elektron dasturlarini ishlab chiqish maqsadida foydalanilgan (O'zbekiston Respublikasi Xalq ta'limi vazirligi huzuridagi Respublika ta'lim markazining 2021-yil 10-martdagi 01/11-01/7-288-son ma'lumotnomasi). Natijada umumiy o'rta ta'lim tizimida ona tili o'qitish tizimini yanada takomillashtirish, xususan,



o'quvchilarda leksika bo'limini o'qitish orqali milliy-madaniy xususiyatlarni ifodalovchi frazeologizmlar va ularning lingvokulturologik tahlili asosida hayotning turli nutq vaziyatlariga mos muloqot ko'nikmalarini muayyan darajada rivojlantirishga erishilgan;

ingliz va o'zbek tillaridagi milliy-madaniy xususiyatlarni ifodalovchi frazemalarning shakllanishida lingvistik va ekstralingvistik omillar ta'siri xususidagi ilmiy xulosalardan Ausbildung und Arbeit Plus GmbH o'quv markazi ma'ruzachisi Johan Meyer o'z darslarida foydalangan. (Confirmation of Implementation (Ausbildung und Arbeit Plus GmbH: Germany): 24.06.2021). Natijada millatlararo va tillararo olib borilgan tahlillar natijalari chet tilini ikkinchi til sifatida o'rganuvchi talabalar ma'ruzalari boyitilgan;

ingliz va o'zbek tillarida shaxsning turli xususiyatlari va aqliy qobiliyatini ifodalovchi frazemalarning lingvokulturologik va semantik jihatlarining tahlili natijasida olingan xulosalardan Kamoliddin Behzod nomidagi Milliy rassomchilik va dizayn instituti "San'at tarixi" mutaxassisligi magistrantlariga "Badiiy tahlil tamoyillari" fanidan ma'ruza matni hamda "Bosh kiyim aksessuarlarni loyihalash", "Audiovizual san'atda media va kommunikatsiyalar" kabi fanlardan qo'llanma va ilmiy risolalar tayyorlashda foydalanilgan (O'zbekiston Badiiy akademiyasining 2021-yil 05-iyuldagi 01-17/380-1024-son ma'lumotnomasi). Natijada Kamoliddin Behzod nomidagi Milliy rassomchilik va dizayn institutining tadqiqotchilarini almashinuv dasturining milliy va xorijiy yo'nalishlarni hisobga olish, tasavvuri keng va ijodiy fikrlay oladigan kadrlarni tayyorlashga xizmat qilgan;

ingliz va o'zbek tillaridagi frazeologik birliklar komponentlarining semantik tahlili natijasida aniqlangan o'xshash va farqli xususiyatlari xususidagi xulosalardan O'zbekiston milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali DUK "Madaniy-ma'rifiy va badiiy eshittirishlar" muharririyati tomonidan "Adabiy jarayon", "Ta'lim va taraqqiyot" nomli eshittirishlar ssenariysini tayyorlashda foydalanilgan (O'zbekiston milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali davlat unitar korxonasi 2021-yil 19-martdagi O'zR-126-21-son ma'lumotnomasi). Natijada jahon milliy tillaridagi frazeologizmlarning universallik va o'ziga xoslik masalalari ilmiy nuqtayi nazardan ishlab chiqish uchun muhimligi haqida radiotinglovchilarga axborot berilgan.

**Tadqiqot natijalarining aprobatyasi.** Mazkur tadqiqot natijalari 2 ta xalqaro va 3 ta Respublika ilmiy-amaliy anjumanlarda qilingan ma'ruzalarda jamoatchilik muhokamasidan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Tadqiqot mavzusi bo'yicha jami 10 ta ilmiy ish chop etilgan, shulardan O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalari chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, 4 ta respublika va 2ta xorijiy jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat. Dissertatsiyaning hajmi 134 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, maqsad va vazifalari, shuningdek, tadqiqotning obyekt va predmeti shakllantirilgan, tadqiqot ishining O'zbekiston Respublikasi fan va texnologiyalarni rivojlantirishning ustuvor yo'nalishlariga mosligi ko'rsatilgan, ilmiy yangiliklar va tadqiqotning amaliy natijalari bayon etilgan, olingan natijalarning nazariy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini joriy qilish, chop etilgan ishlar va dissertatsiya tuzilishi va hajmi haqida ma'lumotlar berilgan.

Dissertatsiyaning **“Frazema mustaqil til birligi sifatida”** deb nomlangan birinchi bobi tillarning frazeologik dunyosi, frazemaning struktur-semantik xususiyatlari va ularning leksik birliklardan qaysi jihatlari bilan farq qilishi borasidagi tadqiqotlarning tahliliga bag'ishlangan. Ushbu bobning **“Frazema zamonaviy konsepsiyalar talqinida”** deb nomlangan birinchi faslida turli tizimlarga mansub qator jahon tillarining frazeologik boyligini tadqiq qilishda asos bo'lib xizmat qilgan ilmiy-nazariy qarashlar atroflicha yoritilgan.

XX asrning o'rtalariga kelib dunyo tilshunosligida tillarning struktur, semantik hamda funksional xususiyatlarini tadqiq qiluvchi yangi lingvistik fan yo'nalishlari shakllana boshladi. An'anaviy fonetika-fonologiya, grammatika (morfologiya va sintaksis) kabi klassik yo'nalishlar qatoriga tillarning semantik **“dunyosi”**ni, funksional xususiyatlarini o'rganuvchi, o'rgatuvchi leksikologiya, stilistika kabi sohalari qo'shildi.<sup>9</sup>

Leksikologiya so'zlarning etimologiyasi, semantikasi, yangi so'zlarning yasalishi, paydo bo'lish usullari, o'zga tillardan o'zlashtirish darajasi, leksik birliklarning paradigmatic munosabatlarini o'rganish bilan bir qatorda tillardagi o'ziga xos shakllangan turg'un so'z birikmalarini ham o'z obyekt sifatida tadqiq qila boshladi. Turg'un so'z birikmalari ham tildagi har qanday mustaqil so'z kabi tayyor holda qo'llaniladigan, o'z ma'no va struktur xususiyatiga ega bo'lgan lug'at boyligining to'laqonli birligi sifatida talqin etila boshladi.

Jahon tilshunoslik tarixida rus olimi akademik V.V. Vinogradov tomonidan 1946-yilda e'lon qilingan **“Основные понятия русской фразеологии как лингвистической дисциплины”** hamda 1947-yili chop etilgan **“Основные типы фразеологических единиц в русском языке”** kabi mashhur ilmiy asarlari dunyo tillaridagi turg'un so'z birikmalarini o'rganishda katta burilish nuqtasi bo'ldi. V.V. Vinogradov tomonidan semantik mezonlar asosida rus tili turg'un so'z birikmalarini uch tipga, ya'ni **“frazeologik chatishma”**, **“frazeologik birikma”**, **“frazeologik**

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<sup>9</sup> Qarang: Wilke Edwin. Deutsche Wortkunde. // 6 Aufl. – Leipzig, 1924. – 428 s; Waag Albert. Bedeutungsentwicklung unseres Wortschatzes, ein Blick in das Seelenleben der Wörter. // 5 Aufl. – Lahr.i.B., 1926 – 213 s; Kronasser Heinz. Handbuch der Semasiologie. – Heidelberg, 1952. – 204 s; Porzig Walter. Das Wunder der Sprache.// 2. Aufl. – Bern.: 1957 – 424 s; Dornseiff Franz. Bereicherungswandel unseres Wortschatzes. – Lahr.Ib., 1953 – 223 s; Виноградов В.В. О языке Толстого (50-60-е годы) // Литературное наследство. – Т. 35-36. - Москва, 1939. - С. 117-220. va tillarning leksik, stilistik xususiyatlariga bag'ishlangan bir qator ilmiy monografiya va maqolalar; Язык Пушкина. Пушкин и история русского литературного языка. - М. – Л., „Academia“, 1935. —462 с; Виноградов В.В. Стиль Пушкина. – М.: Гослитиздат, 1941.-620 с; Смирницкий А.И. Синтаксис английского языка. – Москва, 1957 - 284 с; Арнольд И.В. Лексикология современного английского языка. – М: Высшая школа, 1959. – 351 с; Амосова Н. Н. Основы английской фразеологии. – Ленинград: Изд-во ЛГУ, 1963 – 208 с; Архангельский В.Л. Устойчивые фразы в современном русском языке (Основы теории устойчивых фраз и проблемы общей фразеологии).-Ростов н/Д: Изд. РГУ, 1964.- 315 с; Кунин А.В. Основные понятия английской фразеологии как лингвистической дисциплины и создание англо-русского фразеологического словаря: Дисс. док. филол. наук. - Москва, 1964. -229 с.

birlik”ka ajratib klassifikatsiya qilish (tasniflash) g’oyasi nafaqat rus tilidagi turg’un so‘z birikmalarini, balki, hech qanday mubolag‘asiz, turli tizimlarga mansub qator jahon tillarining frazeologik boyligini tadqiq qilishda asos bo‘lib xizmat qildi. Taniqli frazeolog A.V.Kuninning ta’kidlashicha, akademik V.V.Vinogradovning ilmiy ishlari ta’siri barcha frazeologik izlanishlarda, shu jumladan, ingliz tili frazeologiyasini o‘rganishda ham katta ahamiyatga ega bo‘ldi.<sup>10</sup>

V.V.Vinogradovning frazeologik konsepsiyasi, bir tarafdin, chuqur o‘ylangan, ilmiy asoslangan fundamental asar bo‘lsa, ikkinchi tomondan, amaliy nuqtayi nazardan sodda, qulay hamda universal xususiyatga ega bo‘lib, bir qator chet tillar va sobiq ittifoq milliy tillarining frazeologik fondini ilmiy va amaliy o‘rganishda keng qo‘llanildi. Natijada qator monografiya hamda dissertatsiyalar yaratildi<sup>11</sup>. Shu o‘rinda, aytib o‘tish kerakki, o‘sha yillarda tillarning frazeologik dunyosini, struktur-semantik xususiyatlari, leksik birliklardan qaysi jihatlari bilan farq qilishi borasidagi Moskva, Samarqand, Boku, Tula, Oryol va boshqa qator shaharlarda ilmiy konferensiya va simpoziumlar tashkil qilindi.

Yuqorida aytilganlardan ma’lum bo‘ladiki, frazeologik tadqiqotlar asosan rus, ingliz, nemis, fransuz va bir qator turkiy tillardagi turg’un so‘z birikmalarida olib borilgan. Tadqiqotlarning asosiy maqsadi tillardagi turg’un so‘z birikmalarini tasniflashga qaratilgan bo‘lib, bir tomondan ularning leksik birliklardan farqli xususiyatlarini aniqlash bo‘lsa, ikkinchi tomondan paremiologik birliklarni frazeologiya sirasiga kiritish yoki kiritmaslik masalasi keng muhokama mavzusiga aylangan. Ushbu g’oyalar tilshunoslikda, frazeologiyani “keng” va “tor” tushunish konsepsiyalarining paydo bo‘lishiga sabab bo‘lgan.

Frazeologiyani keng ma’noda tushunuvchilar fikriga ko‘ra, tildagi barcha turg’un so‘z birikmalari, maqol-matallar, hikmatli so‘zlar frazeologiya fanining obyekt bo‘lmog‘i kerak. Frazeologiyani tor ma’noda tushunuvchi lingvistlar fikriga ko‘ra esa, frazeologiya obyekt faqat turg’un so‘z birikmalari bo‘lmog‘i lozim. Olib borilgan keng qamrovli izlanishlar natijasida bir qator tilshunoslar tomonidan frazeologiyaga tilshunoslikning alohida mustaqil yo‘nalishi sifatida qarash zarurligi masalasi o‘rtaga tashlandi. Ushbu yo‘nalishning vazifasi turg’un so‘z birikmalarining shakllanishi, ichki va tashqi qonuniyatlari, semantik, grammatik xususiyatlarini tadqiq qilishdan iborat edi. Izlanishlar natijasida turg’un so‘z birikmalariga xos bo‘lgan xususiyatlarni belgilovchi qator mezonlar yordamida ularning maqomini aniqlashga erishildi. Rus olimlari tomonidan ilgari surilgan “воспроизводимость” (tayyor holda qo‘llanuvchi birlik), “устойчивость” (ma’no va shakl turg’unligi), “семантическая уникальность” (ma’noning o‘ziga xosligi), “экспрессивность” (ekspressivlik), “непереводимость” (boshqa tilga to‘liq tarjima qilinmasligi) kabi qator mezonlar turli tillarning frazeologik fondini o‘rganishda katta ahamiyat kasb etadi.

<sup>10</sup> Кунин А.В. Английская фразеология (теоретический курс). – М.: Высшая школа, 1970. – С. 270.

<sup>11</sup> Кунин А.В. Основные понятия фразеологии как лингвистической дисциплины и создание англо-русского фразеологического словаря: Дис. ... д-ра филол. наук. автореф. – М., 1964. – 43 с; Чернышева И.И. Фразеология современного немецкого языка. – М.: Высш. шк., 1970. – 200 с; Бабкин А.М. Русская фразеология, ее развитие, источники и лексикографическая разработка: Дис. ... д-ра филол. наук. автореф. – Л., 1968. – 26 с.

Bobning “Frazeologiyaning tagtizim xususiyati” nomli ikkinchi faslida frazeologiyani tilning asosiy tizimlari – fonologik, morfologik, leksik va sintaktik tizimlari qatorida maxsus tagtizim (подсистема) sifatida ajratib o‘rganish haqidagi fikrlar bayon etilgan. Boshqa til tizimlaridan farqli o‘laroq, avtonom til inventariga ega bo‘lgan frazeologiya tagtizimi tillarning boshqa sath tizimi birliklaridan o‘zining milliy-madaniy, ruhiy-tarixiy, emotsional-ekspressiv xususiyatlariga ega bo‘lgan birliklari orqali ajralib turadi. Shu bilan birga, frazeologik tagtizim birliklari boshqa sath birliklari kabi o‘zining paradigmatic, ya’ni sinonimik, antonimik, sintaktik-semantik variantlari, sintagmatik valentligiga, derivatsion xususiyatiga ega bo‘lgan holda bir-biri bilan turli munosabatda bo‘lgan frazeologik tagtizimni tashkil etadi<sup>12</sup>.

Frazeologiyaning paradigmatic ko‘rinishlari barcha tillarga xos bo‘lgan universal xarakterga ega. Misol uchun, turli tizimli tillarga xos bo‘lgan ingliz, rus va o‘zbek tillarida “o‘lmoq” leksik ma’nosini ifodalovchi qator frazeologik iboralarning bir-biri bilan **sinonimik munosabatda** bo‘lgan holda mavjudligini ko‘rish mumkin:

O‘zbek tilida:	olamdan o‘tmoq qazo qilmoq bandalikni bajo keltirmoq	o‘lmoq
Ingliz tilida:	passed away to be at peace kick the bucket depart this life	to die
Rus tilida:	уйти в иной мир закрывать глаза отдать богу душу	умереть

Tillardagi frazeologizmlarning bir-birlari bilan **antonimik munosabatga** kirishishi ham ularning universal xususiyatlaridan hisoblanadi.

O‘zbek tilida:	oq ko‘ngil – qora ko‘ngil dunyoga kelmoq – olamdan o‘tmoq yerga urmoq – ko‘kka ko‘tarmoq istarasi issiq – istarasi sovuq
Ingliz tilida:	loosen one`s purse strings – tighten one`s purse strings (hamyon iplarini bo‘shatish – hamyon iplarini mahkamlash) to earn an honest penny – to live by one`s wits (halol pul topmoq – kimningdir aqliga yashamoq) old bird – spring chicken (qari qush – bahorgi jo‘ja) good faith - bad faith (yaxshi niyat – yomon niyat)
Rus tilida:	работать не покладая рук - работать спустя рукава красная суббота – чёрная суббота красив как бог – страшна как смертный грех

<sup>12</sup> Умарходжаев М.И. Современные проблемы фразеологии. // Вопр. языкознания, № 5, 1979. – С50.

Frazeologizmlarning frazeo-semantik guruhlarini tashkil qilishi ham o'ziga xos tagtizim mavjudligidan dalolat beradi. Masalan, o'zbek tilidagi "samimiylik" tushunchasini ifodalovchi semantik guruhni olaylik: *oq ko'ngil, ko'nglida kiri yo'q, qalbi pok, yuragi toza*.

Ingliz tilida esa "to be silent" (jim bo'lmoq) tushunchasini ifodalovchi quyidagi semantik guruhlariga e'tibor qarataylik: *keep silent (sukut saqlamoq), keep it dark (s.s.: qorong'ida saqlamoq), keep one's counsel (s.s.: o'y fikrini ichida saqlamoq), keep somebody in the air (kimnidir havoda saqlamoq), mum's the word (s.s.: onamning so'zi), hold one's peace (s.s.: tinch turmoq), have the patient of saint (s.s.: avliyo sabriga ega bo'lmoq)*.

Yuqorida tahlil qilingan misollarning frazeologik tizimga xosligi haqidagi fikr-mulohazalarimiz frazeolog olim A.M.Emirova tomonidan ta'kidlangan quyidagi mulohazalar bilan hamohangdir: "Frazeologiyadagi paradigmatic munosabatlarni tahlil qilish natijasida ajralib turadigan guruhlar va birliklar turkumi (frazeologik uyalar, konseptual mikromaydon, sinonimik va omonimik qatorlar) tilning sinxron holatida ko'pincha bitta frazeologik subsistemada bir-biriga o'xshash va kesishgan mikrosistemalar paydo bo'ladi"<sup>13</sup>.

Til sistemasida mavjud bo'lgan frazeologik tagtizim birliklari funksional nuqtayi nazardan so'zlar kabi narsa va hodisalarni nomlashda, kommunikativ munosabatlarni bajarishda faol ishtirok etadi. Yana ham aniqlik kiritsak, har bir tilda frazeologik tagtizim mavjud bo'lib, uning birliklari tilning lug'at boyligini oshirishda, predmet va hodisalarni nomlashda, kundalik muloqot jarayonida so'z kabi doimo qo'llanadi. Bunday til birliklarida xalqlarning milliy-madaniy o'ziga xosligi, udumlari, mentaliteti, tarixi bir umrga muhrlangan.

Bobning uchinchi fasli "Frazemaning til birligi maqomi xususida" deb nomlanib, ushbu faslda tillarda mavjud so'z birikmalarini o'rganishdagi konsepsiyalar yoritilgan. Ushbu masalaning yechimini topishda zamonaviy tilshunoslikda uch yo'nalishda qarashlar mavjud. Birinchi yo'nalish vakillarining fikrlariga ko'ra (Avaliani Y.Y., Axmanova O.S., Molotkov A.I.<sup>14</sup>) frazema komponenti sifatida ishtirok etgan so'zlar o'zlarining so'zlik maqomini yo'qotadilar, ular so'z sifatida emas, balki morfema maqomini oladi, o'zlarining grammatik kategoriyalarini yo'qotib, predmetlarni nomlashdagi leksik ma'nolaridan uzilib, o'zlarining tovush shakllarinigina saqlab qoladilar. Demak, frazema komponenti sifatida ishtirok etayotgan so'z denotati bilan, ya'ni u nomlanayotgan mustaqil voqelik bilan aloqani uzgan bo'ladi<sup>15</sup>.

Birinchi yo'nalish tarafdorlarining fikrlariga qarama-qarshi fikrni ikkinchi guruh olimlar (A.V.Kunin, I.I.Chernisheva, V.L.Arxaevskiy, R.N.Popov<sup>16</sup>.)

<sup>13</sup> Эмирова А.М. Некоторые актуальные вопросы современной русской фразеологии. – Самарканд: Изд-во СамГУ, 1972. – С. 89.

<sup>14</sup> Авалиани Ю.Ю., Эмирова А.М. К семантической структуре фразеологических единиц // Вопросы фразеологии IV: Труды СамГУ им. А. Навои, новая серия. – Самарканд, 1971. – Вып. 217 – С. 29-34; Axmanova O.S., Mednikova E.M. Глобальность номинации как основной признак фразеологической единицы // Проблемы устойчивости и вариантности фразеологических единиц: Материалы межвузовского симпозиума. – Тула, 1968. – С. 41-45; Молотков А.И. Лексическое значение фразеологизма (к постановке вопроса) // Проблемы устойчивости и вариантности фразеологических единиц. – Тула, 1968. – С. 311-317.

<sup>15</sup> Черданцова Т.С. Язык и его образы. – М.: МО, 1977. – С. 62.

<sup>16</sup> Кунин А.В. О соотносительности фразеологической единицы со словом // Вопросы фразеологии III: Тр. СамГУ им. А. Навои, нов. сер. - Самарканд, 1970. – Вып. 178 – С. 94-112; Чернышева И.И. Критерии выделения

quyidagicha asoslaydilar. Frazemalar shakllanishida ishtirok etgan soʻz – komponentlar oʻzlarining barcha sifatlarini saqlab qoladilar va ularni toʻlaqonli soʻz sifatida koʻrish mumkin. Ular "maxsus qoʻllanish" natijasida frazemalarni soʻzlardan tashkil topmagan birlikka aylantirishlari mumkin emas. Albatta, har ikki yoʻnalish tarafdorlarining fikr-mulohazalarida asos borligiga shubha qilmasa ham boʻladi. Bu oʻrinda ular oʻz argumentlarini, gʻoyalarini turli frazemalar asosida isbotlamodalar.

Tilning frazeologik fondida bir qator frazemalar mavjudki, ularning komponentlari allaqachon oʻz nominativ maʼnolaridan uzoqlashgan va "puchlashgan tovush" sifatida namoyon boʻladi. Bunday leksik birliklar frazema boshqa komponentlar bilan, oʻxshatish joiz boʻlsa, "reaksiya"ga kirishib, tilda yangi frazeologik maʼno shakllanishida ishtirok etadi. Masalan, ingliz tilidagi "*carry coals to Newcastle*" (soʻzma-soʻz: Nyukaslgga koʻmir tashimoq) soʻzlari bilan frazema ifodalayotgan maʼno - "keraksiz ishni qilish" oʻrtasidagi bogʻliqlikni maxsus etimologik tahlilsiz hozirgi kunda aniqlab boʻlmaydi. Bunda tilda yangi maʼno hosil boʻlmoqda. Yoki rus tilidagi "Он в этом деле собаку съел" (soʻzma-soʻz: u bu ishda it yegan") iborasidagi "собаку", "съел" soʻzlarining frazeologik maʼno (U biron ishning ustasi) shakllanishiga qanchalik taʼsiri borligini aniqlash mushkul. Oʻzbek tilida "Qovun tushirmoq" iborasidagi "qovun", "tushirmoq" soʻzlari frazema komponenti sifatida qanday leksik- semantik vazifaga ega? Ular oʻzlarining qaysi leksik maʼnosi bilan frazeologik maʼno shakllanishiga oʻz "ulush" larini qoʻshmoqdalar? Bunday holatda ularni tilning mustaqil leksik birligi sifatida eʼtirof etish mumkinmi?

Lekin, shu bilan birga, alohida eslatib oʻtish lozimki, bunday xususiyatga ega boʻlgan iboralarning soni tillarda koʻp emas. Bir qator frazeologik iboralar uchraydiki, ularning shakllanishida ishtirok etgan soʻzlar - komponentlarning konkret yoki koʻchma maʼnolari baʼzilarida implitsit, baʼzilarida esa eksplitsit shaklda namoyon boʻlib turadi. Ular frazema komponenti sifatida oʻzlarining maʼno va shakl planlarini saqlab qolgan. Bunday holatlar ikkinchi yoʻnalish tarafdorlarining fikrlarini eʼtirof etishga asos hisoblanadi. Masalan, oʻzbek, ingliz va rus tillarida qiyosiy iboralarda leksik komponentning metaforik maʼnosi saqlanib qolishi: oʻzbek tilida – tulkiday ayyor, qorday oppoq; ingliz tilida – sly as a fox, white as snow; yoki rus tilida – хитрый как лиса, белый как снег. Xuddi shunday leksik va frazeologik maʼnolarning parallel ravishda kelishi qator paremeologik birliklarda ham mavjudligini kuzatamiz.

Misollardan koʻrinib turibdiki, har bir tilning frazeologik fondida semantik nuqtayi nazardan shakllanishiga koʻra turli iboralar mavjud ekan, baʼzi iboralarda komponent oʻzining soʻz maqomini yoʻqotgan boʻlsa, boshqa bir iborada oʻz maʼnosini saqlab qolgan.

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фразеологических единиц (на материале нем. яз.) // Проблемы устойчивости и вариантности фразеологических единиц. – Тула, 1968. – С. 29-36; Архангельский В.Л. Проблема устойчивости фразеологических единиц и их знаковые свойства // Проблемы устойчивости и вариантности фразеологических единиц: Материалы межвузовского симпозиума. – Тула, 1968. – С. 21-29. Попов Р.Н. О взаимодействии в языке лексической и фразеологической систем // Проблемы образования фразеологических единиц. – Тула, 1976. – С. 15-28.

Bunday holat uchinchi guruh vakillarining nuqtayi nazarlari shakllanishiga asosiy mezon bo‘lib xizmat qildi. Adolat yuzasidan aytish joizki, aslida frazeologiya fanining ilk asoschisi akademik V.V.Vinogradov<sup>17</sup> tomonidan taqdim etilgan frazeologizmlar tasnifi, rus tili frazeologizmlarining uch guruhga ajratilishi, frazeologik fondning rang - barangligi asosida yuzaga kelgan edi.

Dissertatsiyaning **“Olamning lisoniy manzarasi shakllanishida frazemaning o‘rni”** deb nomlangan ikkinchi bobida frazemaning tilning nominativ birligi sifatida olamning lisoniy manzarasini aks ettirishda mavjud leksik birliklardan o‘ziga xos semantik, funksional xususiyatlari bilan farqlanishi tadqiq etilgan. Bobning birinchi fasli “Frazema va olamning lisoniy manzarasi” deb nomlanadi.

Ma’lumki, olamning lisoniy manzarasi har bir alohida olingan tilda o‘ziga xos shakllangan bo‘ladi. Har qanday til jamoasi yashab turgan makon va muhitda mavjud tabiat, hayvonot va nabotot dunyosi uning tilida o‘z in’ikosini topadi. Ular tomonidan oddiy va tabiiy hodisa sifatida qaralib, avlodan-avlodga meros sifatida o‘tib boraveradi. Shubhasiz, ushbu o‘rinda tildagi miqdor jihatidan ulkan leksik birliklar bilan bir qatorda tillarning frazeologik birliklari zaxirasi ham alohida ahamiyatga ega ekanligini ta’kidlash lozim. Ular son jihatidan leksik birliklardan ancha kamligini e’tirof etgan holda, ikkilamchi nominatsiya birligi sifatida ma’no ko‘lami shakllanishi o‘ta murakkab, o‘ziga xos protsess va bir qator parametrlar asosida voqelanishiga alohida urg‘u berilmog‘i darkor.

Frazemalar ma’nosining shakllanishida ishtirok etgan leksik birliklar, avvalgi bobda ta’kidlaganimizday, til semantik zaxirasini o‘ziga xos noyob ma’nolar bilan to‘ldirishga xizmat qiladi. Xalq yangi-yangi tushunchalarni nomlash, ifodalash, turli ijtimoiy holatlarni voqelantirish maqsadida, yoki mavjud tushunchalar, voqeliklarning turli qirralarini ochish niyatida shakl jihatidan qisqa, lekin chuqur ifodali ma’noga ega birliklarni yaratadi. Bu, albatta, o‘sha xalqning ko‘p yillik tajribasidan o‘tgan, o‘sha millat, elat, qavm uchun tushunarli bo‘lgan iboralardir. Ushbu frazeologik birliklar odatda biron narsani nafaqat oddiygina nomlaydi, balki uning konnotativ (stilistik) bo‘yoqdorligi, gapiruvchining borliqqa bo‘lgan munosabatini ham baholaydi, shu boisdan ham frazeologik ma’no tilda o‘ziga xos ma’no hisoblanadi.

Bulardan tashqari, olamning lisoniy manzarasini, xalqlarning qadimdan mavjud bo‘lgan qarashlari, an’analarini o‘rganishda frazeologik iboralar noyob vosita bo‘lib kelgan. Ulardagi ma’no turg‘unligi, struktur turg‘un va tayyor birlik sifatida qo‘llanishi allaqachon yodlardan chiqib ketgan urf, udumlarni saqlab qoluvchi zaxira sifatida katta ahamiyat kasb etadi. Ular faqatgina milliy dunyoqarash bilan tanishtirish imkonini yaratibgina qolmasdan, xalqlar tarixida qolib ketgan turmush tarzi bilan ham tanishtirish imkonini beradi, lingvokreativ fikrlash orqali ma’lum etnosga xos va mos bo‘lgan frazeologik birliklar sifatida shakllanadi.

Turli tillardagi frazemalarning shakllanish tarixiga nazar tashlaydigan bo‘lsak, voqelanayotgan qandaydir ma’nolar, (semalar) ba’zi bir paytda umuman leksik-

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<sup>17</sup> Виноградов В.В. Об основных типах фразеологических единиц в русском языке // Избранные труды. Лексикология и лексикография. – М.: Наука, 1977. – С. 140–161.

semantik tizim birliklari orqali namoyon bo‘la olmasligini ko‘ramiz. Ba‘zi hollarda esa leksik birlikning ma‘no ko‘lamining qaysidir qirralariga qo‘shimcha sifatida uning konnotativ “dunyosi”ni boyitish uchun xizmat qiladi<sup>18</sup>. Misol uchun, o‘zbek tilidagi “*Temirni qizig‘ida bos*” iborasining ingliz va rus tillaridagi to‘liq ekvivalenti bo‘lgan “*Strike while the iron is hot*”, “*куй железо пока оно горячо*” frazemalarining “*biron ishni qilmoqchi bo‘lsang vaqtida qil*” umumiy ma‘nosini uchala tilda ham bir yaxlit birlik orqali to‘liq ifodalash mushkul.

Ibora ma‘nosini sharhlash orqali uni to‘liq tushinish mumkin, bir so‘z ma‘nosi bu yerda “ojizlik” qiladi. (Qiyoslang: *vaqtida, bos, tez*; ingliz tilida: *on time, fast, strike*; rus tilida: *вовремя, быстро, куй* so‘zlari ma‘nolari bilan yuqoridagi ibora ma‘nosini to‘la ifodalash mumkin emas).

Demak, har qanday tilning lug‘at zaxirasidagi frazemalar olamning lisoniy manzarasini aks ettirish maqsadida tasodifan, dabdurustdan paydo bo‘lmasdan, balki til egalarining ma‘lum nominativ, kommunikativ, kognitiv ehtiyojlarini, qondirish uchun “dunyoga” keladi.

Bobning ikkinchi fasli “Frazemalar mazmun-mohiyati tilda tutgan o‘rni va ahamiyati” deb nomlangan bo‘lib, unda tillardagi frazeologik iboralarning o‘rni, ahamiyati tahlil etilgan.

Har qanday til birligi nafaqat nominativ funksiyaga ega, balki ma‘lum tilda gapiruvchi qavm, elat, xalqning tarixiy, milliy-madaniy xazinasini namoyon etuvchi vositalardir. Ularning aksariyat qismi ikkilamchi nominatsiya birligi sifatida milliylik – o‘ziga xoslik bilan “sug‘orilgan”. Har bir xalq tomonidan yaratilgan turli san‘at asaralari, xoh u rassomchilik asari bo‘lsin, xoh haykaltaroshlik yoki milliy arxitektura ko‘rinishida bo‘lsin, o‘sha xalqning milliy xususiyatlarini ochib berishdagi ahamiyati ham, albatta, e‘tirof etiladi. Shu bilan birga, noyob yodgorliklar qatorida tillardagi mavjud birliklarda – maqol-matallarda, avloddan-avlodga o‘tib kelayotgan hikmatli so‘zlarda, tarixiy, ilmiy, amaliy ma‘lumotlarda ifoda etilayotgan o‘ziga xosliklar qimmatini o‘ta balanddir.

Masalan, o‘zbek xalqining chiroyli fazilatlaridan biri mehmonnavozlikdir. Mehmon kelsa, u kim bo‘lishidan qat‘i nazar, uni izzat-ikrom, yorug‘ yuz, shirin so‘z bilan qarshi olinadi. Ushbu holat “Mehmon – atoyi xudo”, “mehmon kelar eshikdan, rizqi kelar teshikdan” kabi qator maqol, matallar orqali asoslab qo‘yilgan. Bu kabi hayotiy tushunchani boshqa lisoniy, nolisoniy unsurlar orqali bu darajada ixcham, sodda, ta‘sirchan ifodalashning imkoni yo‘q.

Ingliz xalqining sevimli ichimligi choy ekanligi ko‘pchilikka ma‘lum. Hatto, antropolog Keyt Foksning “Наблюдая за англичанами: скрытые правила поведения” kitobida keltirishicha, inglizlarni qanday choy ichishiga qarab, qaysi sinf vakili ekanligini aniqlasa bo‘lar ekan. Uning yozishicha, eng quyuq choyni ishchi sinflar ichishadi. Choy qancha suyuq bo‘lsa, shuncha ijtimoiy statusi balandroq hisoblanar ekan. Sut va shakarining miqdori ham o‘ziga xos belgini bildiradi<sup>19</sup>. Shu sababli ham, ingliz tilida choy bilan bog‘liq bir qancha frazeologik iboralar paydo bo‘lgan:

<sup>18</sup> Умарходжаев М.Э. Центр и периферия во фразеологии. // Известия АН. Серия и литературы и языка. – Москва, 1980. - С. 150.

<sup>19</sup> Кейт Фокс. Наблюдая за англичанами: скрытые правила поведения. - Изд. Рипол Классик, 2008. – Р. 228.



*A storm in a teacup* – (s.s.: choynak ichidagi bo‘ron) kimningdir ahamiyatsiz narsaga qattiq g‘azab qilishi, jahli chiqishi;

*Cup of tea* - (s.s.: bir chashka choy) kimningdir yoqtirgan, zavqlanadigan narsasi;

*Not for all the tea in China* - (s.s - Xitoydagi barcha choylarga ham emas) qancha bersang ham qilmayman;

*Tea leaf* – (s.s- choy bargi) o‘g‘ri. *Thief* ingliz tilida og‘ri mazmunini beradi va u “tea leaf” frazemasini talaffuziga o‘xshashligidan kelib chiqqan;

*Husband`s tea* – (s.s.- urning choyi) suyuq choy ma‘nosida qo‘llaniladi.

Tillardagi intensivikasiya va deintensifikatsiya kategoriyalari orqali lisoniy belgilarni kuchaytirish yoki susaytirish, ularning miqdorini kamaytirish yoki ozaytirish holatlari vujudga keladi. Ushbu holatning yorqin ko‘rinishi frazemalarning paydo bo‘lishida, ularning o‘zaro pragmatik munosabatlarida namoyon bo‘ladi. Falsafiy kategoriyalardan bo‘lgan miqdor o‘zgarishlarining sifat o‘zgarishlariga bo‘lgan ta‘siri, qonuniyatini frazemalar misolida yaqqol ko‘rishimiz mumkin. Ular tilning leksik sathida mavjud bo‘lgan nomlash, sifat, miqdor, baho, emotsionallik, obrazlilik, tasvirlash, ekspressivlik kabi subyektiv-pragmatik kategoriyalar bilan uzviy bog‘liq bo‘lgan holda yangi til birligi sifatida voqelanadilar hamda tilning semantik tizimida sifat ko‘rsatkichiga ega bo‘lgan yangi birlik sifatida shakllanadi.

Bobning uchinchi fasli “Paremiyalarning til birligi sifatidagi maqomi” deb nomlanadi. Paremiyalarning struktur va ma‘no murakkabligi, birinchidan, ularning umumlashgan bir vaziyat bilan motivlashgani sabab bo‘lsa, ikkinchidan, ulardagi to‘g‘ri ma‘noning mavjudligidan hamda turli konnotatsiyaga, ya‘ni baholash, madaniy-tarixiy, milliy-geografik, ekstralingvistik omillar bilan bog‘liqligidadir. Bundan tashqari maqollarning asosiy semantik xususiyatlaridan biri ular ifodalayotgan ma‘noning “nasihatomez” ligidir, ya‘ni ular ifodalayotgan mazmun ko‘lamida bir qator axloq-odob qonun-qoidalari va hayotiy donishmandliklarning mavjudligidir.

Xalqlarning tarixiy davrlardagi jamiyat hayotining axloq va an‘analar “oynasi” sifatida maqol va matallar, hikmatli so‘zlar o‘ta qimmatli til birligidir. Ular ma‘lum bir “vaziyat”ni ifodalovchi til birligi sifatida kommunikativ funksiyani bajaradi, ya‘ni til egalarining ongida ma‘lum informativ ma‘lumotlarni chaqirishga xizmat qiladi. Qiziq misol sifatida quyidagi maqollarga e‘tibor qarataylik: “biror joyni yoki narsani topish maqsadida til orqali so‘rab erishish mumkinligi” o‘zbek tilida – *So‘rab so‘rab Makkani topibdi*, rus tilida – *Язык до Киева доведёт* (s.s.: til Kiyevga qadar olib boradi), ingliz tilida – *All roads lead to Rome* (s.s.: hamma yo‘llar Rimga olib boradi) kabi til va dinga bog‘liq maqollar orqali ifodalanishi xalqlarning e‘tiqodidagi din markazlari bo‘lgan shaharlar orqali voqelantirishi nafaqat yangi paremiologik ma‘no keltirib chiqarmoqda, balki tarixiy ma‘lumot berishga ham xizmat qilishi bilan diqqatga sazovordir.

“Ko‘pchilik aralashgan biron ish yaxshi natija bermasligini voqelantiruvchi quyidagi maqol o‘zbeklarda - *qo‘ychivon ko‘p bo‘lsa, qo‘y harom o‘ladi*; ruslarda – *у семи нянек дитя без глаз* – *so‘zma-so‘z*: enaga yetita bo‘lsa, bola qarovsiz qolar; inglizlarda – *too many cooks spoil the broth* – *so‘zma-so‘z*: oshpaz ko‘p bo‘lsa, ovqat

buziladi, kabi milliy xususiyatni aks ettiruvchi birliklar orqali ifodalanadi. E'tibor bering-a, olam manzarasini aks ettirishda quyidagi keltirilgan misollar yuqorida ta'kidlangan fikrlarimizni isbot qilish uchun yaqqol dalildir<sup>20</sup>.

Dissertatsiyaning **“Ingliz va o‘zbek xalqlari milliy-madaniy xususiyatlarning frazemalar orqali voqelanishi”** deb nomlangan uchinchi bobida tildagi bir qator milliy xususiyatga ega leksik birliklar qatorida frazemalarning bu boradagi ahamiyati tahlil etilgan.

Bobning “Frazema lingvokulturologiya semantikasini voqelantiruvchi til birligi” nomli birinchi faslida til va madaniyatning tarixan hamda hozirgi kundagi bir-birlariga bo‘lgan ta’sir doirasi lingvokulturologik tahlil qilingan.

Tildagi bir qator milliy xususiyatga ega leksik birliklar qatorida frazemalarning bu boradagi ahamiyatini alohida ta’kidlash lozim. Bunday birliklar nafaqat o‘zlarining struktur-semantik noyob xususiyatlari bilan, balki madaniy informatsiya tashuvchi birliklar sifatida tilning lug‘at boyligida o‘z o‘rniga ega. Ularning semantik dunyosini ta’riflashda, tasvirlashda qanday madaniy mohiyat asosida va qanday til vositalari orqali xoslanganligini, til tizimida ularning muhrlanganlik darajasini aniqlash lingvokulturologik tahlilni talab qiladi.

Lingvokulturologik tahlil orqali turg‘un so‘z birikmalarida saqlanib qolgan noodatiy yashirin holatdagi madaniy unsurlar ochilishi, kuzatilishi, yoritilishi mumkin. Darvoqe, frazemalar semantikasi ham boshqa bir qator etnomadaniy matnlar qatorida faqat maxsus tahlil orqali ulardagi madaniy ma’nomlar aniqlanishi mumkin, chunki frazemalarning ichki ma’nosining yuzaga kelishida, shakllanishida madaniy, milliy obrazlarning asos bo‘lishi isbot talab etilmaydigan hodisa. Frazemalarning lingvomadaniy tabiatini chuqur o‘rgangan rossiyalik taniqli tilshunos V.N.Teliya frazemalardagi milliy madaniy informatsiyaning nechog‘li ahamiyatli ekanligiga alohida e’tibor qaratadi<sup>21</sup>.

Lingvokulturalogiyani zamonaviy kognitiv lingvistikadan ayri holda tasavvur qilish mumkin emas. Tushunchalar dunyosi va ularning inson ongida qayta ishlanishi va til shaklida namoyon bo‘lishi hamda bilish sifatida saqlanib qolishi lingvokulturologiya uchun asosiy omillardan hisoblanadi.

Til dunyoni idrok etishning umuminsoniy qonuniyatlari asosida voqelanishini alohida ta’kidlash lozim. Chunki, insonning mantiqiy tafakkur qobiliyati, ular yer yuzining qaysi burchagida bo‘lishidan qat’i nazar, umumiylikka egadir. Agarda ushbu umumiylik mavjud bo‘lmasa, turli qit’alarda yashovchi, turli tillarda so‘zlashuvchi xalqlar bir-birini tushunmagan, anglamagan, o‘zaro muloqotga kirisholmagan bo‘lar edilar. Buning yorqin isboti sifatida tillarda mavjud bo‘lgan to‘liq ekvivalent leksik birliklar qatorida frazeologik birliklar ham shaklan, ham ma’nan bir xilda mavjudligidir. “Xavfli ishga qo‘l urmoq” mazmunini anglatuvchi ingliz tilidagi “play with fire”, o‘zbek tilidagi “olov bilan o‘ynashmoq”, rus tilidagi “играть с огнем” iboralarni misol tariqasida keltirishimiz mumkin. Keltirilgan frazemalar uchala tilda ham to‘liq ekvivalent birlik hisoblanadi.

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<sup>20</sup> The Oxford dictionary of proverbs/ Speake J., Simpson J (5 ed) – Oxford University Press, 2008 – 625 p

<sup>21</sup> Телия В.Н. Русская фразеология. Семантический прагматический и лингвокультурологические аспекты. – М.: Языки русской культуры, 1996. – 284 с.

Demak, lingvokulturologiyaning asosiy vazifasi frazemalarda yashiringan madaniy mazmun-mohiyatni yoritish, aniqlash va frazema “prototipidan” – erkin soʻz birikmasidagi koʻrinishidan farqli xususiyatlarini belgilab olishdir.

Quyidagi ingliz va oʻzbek tillaridagi toʻla ekvivalentlikka ega boʻlgan frazemalarga eʼtibor qarating: *to show somebody the door – kimgadir eshikni koʻrsatib qoʻymoq, to throw mud at somebody – kimgadir loy chaplamoq, fish begins to stink at the head – baliq boshidan sasiydi, all eyes and ears - koʻz-quloq boʻlmoq, have one foot in the grave – bir oyogʻi goʻrda boʻlmoq, affair of the heart – yurak ishi, one’s heart stood still – kimningdir yuragi toʻxtab qolay demoq (qoʻrqmoq maʼnosida) dig a pit for somebody – kimgadir choh qazimoq*

Yuqorida keltirilgan misollardan koʻrinib turibdiki, makon, til, diniy dunyoqarash jihatidan bir-biridan ancha uzoq boʻlgan ingliz va oʻzbek tillarida bir xil leksik birliklar ishtirokida, bir xil frazeologik koʻchma maʼnolar, oʻxshatish va kinoyalarda shakllanishi yuqorida taʼkidlangan fikrimizning yorqin dalilidir.

Shu oʻrinda alohida taʼkidlash lozimki, baʼzi frazeologik iboralarning komponentlari bir xil leksik birliklardan tashkil topishiga qaramasdan turlicha frazeologik maʼnolarni ham ifodalashi mumkin. Masalan, ingliz tilidagi “*be my guest*”<sup>22</sup> iborasi (soʻzma-soʻz: mehmonim boʻling) marhamat, xohlagan ishingizni qiling, oʻzbek tilidagi “*mehmonim boʻling*” frazemasida esa kimnidir shirin taomlar bilan siylashi tushuniladi. Yoki ingliz tilida *blow hot and cold* (soʻzma-soʻz: issiq va sovuq puflamoq) – ikkilanish, qarama-qarshi fikrlar orasida ikkilanmoq mazmunini anglatadi, oʻzbek tilida “*issiq- sovuq qilmoq*” – kimgadir sehr qilmoq degan frazeologik maʼno beradi. Yana bir misol: ingliz tilida *make someone’s ears burn*<sup>23</sup> (soʻzma-soʻz- kimningdir qulogʻini qizitmoq) iborasi kimnidir xijolat torttirish, noqulay vaziyatga tushirish tushunilsa, oʻzbek tilida “*qulogʻini qizitmoq*” frazemasida “*kimningdir ortidan gapirish*” maʼnosini anglatadi. Tillardagi bunday holatning yuzaga kelishining asosiy sabablaridan biri, fikrimizcha, ibora komponentlarining turli leksik maʼnolarga bogʻlanganligi bilan asoslanadi.

Bobning ikkinchi fasli “Oʻzbek va ingliz tillari frazemalarining milliy-madaniy xususiyatlari” deb nomlanadi. Unda ingliz va oʻzbek tillari frazemalarining lingvomadaniy xususiyatlari chogʻishtirma tahlil qilinadi.

Semiotik kodlanish jarayonida simvolik (ramziy) tamoyillar muhim rol oʻynaydi. Masalan, oʻzbek tilidagi “chap tomoni bilan turmoq”, yaʼni sababsiz yomon kayfiyatda boʻlmoq yoki “otning qashqasi” – mashhur (salbiy maʼnoda) iboralardagi frazeologik maʼnolarning shakllanishiga eʼtibor beramiz.

Semiotik tamoyillar asosida yuzaga kelgan iboralarda simvolik-ramziy bogʻlanish mavjud emas. Bunday holatda ibora oʻz mazmun-mohiyatiga, oʻz pragmatikasi va oʻz konnotativ tizimiga ega boʻladi. Bu yerda koʻproq mifologik tasavvurlar asosida yuzaga kelgan tarixiy til tushunchalari namoyon boʻladi. Masalan, *ruhi koʻtarildi, ruhi tushdi, koʻngli choʻkdi* kabi.

Oʻzbek tili frazemalarining milliy-madaniy oʻziga xosligi, birinchidan, oʻzbeklarning lingvokreativ tafakkur yuritish xususiyati bilan, ikkinchidan, idrok

<sup>22</sup> Collins Cobuild Idioms Dictionary. - Harper Collins publisher (3<sup>rd</sup> ed), 2012. – P. 174

<sup>23</sup> <a href="https://idioms.thefreedictionary.com/make+(someone%27s)+ears+burn">make (someone&#39;s) ears burn</a>

etilayotgan dunyoni etnolingvistik tomondan o'ziga xos interpretatsiya qilinishi darajasi bilan, uchinchidan, ongimizdagi mavjud hayotiy zarur obyektlarning mazmun-mohiyati, maqomi ahamiyatligi bilan izohlanadi. Darvoqe, kun sayin inson hayotida qator madaniy qadriyatlarining ortib borishi natijasida ularni tartibga solish va kategoriyalarga ajratish hamda verbal ifodalashga ehtiyoj tug'iladi.

Tildagi frazemalarning shakllanishida toponimik leksikaning ishtiroki nafaqat til semantik zaxirasini yangi tushunchalar bilan boyitib boradi, balki tarixiy ma'lumot sifatida ham katta ahamiyat kasb etadi. *So'rab-so'rab Makkani topibdi, bog'i Eram, do'zaxning eshigi ochildi, tog'ni ura talqon qiladi, suyangan tog'i, ishongan bog'i, birovga chuqur qazimoq, o'rmonga o't ketsa, ho'l-u, quruq baravar yonadi, igna bilan quduq qazimoq, asfalasofilinga ravona bo'lmoq, Arshi a'lo* kabi iboralarda ma'kon bilan bog'liq bo'lgan turli joy nomlari ishtirokidagi frazemalar o'zbek tili frazeologik "dunyosining" o'ziga xos xususiyatlarini aniqlashda sezilarli ahamiyat kasb etadi.

Milliy-madaniy hayot bilan bog'liq bo'lgan frazemalar xalqlarning milliy urf-odatlarini, bayram-tanatanalari, milliy kiyimlar, milliy taomlar kabi o'z madaniy dunyoqarashlari zahirida shakllanib, xalqlarning bunday o'ziga xos tomonlari o'z tillarida shakllangan frazemalar orqali namoyon bo'ladi, ifodalanadi. Ushbu holatlar nafaqat tillarning o'ziga xosligi, balki milliy betakrorligini ham ko'rsatishda isbot talab qilinmaydigan vosita hisoblanadi. Masalan, o'zbek xalqining milliy kiyimlari asosida shakllanuvchi frazemalarga e'tibor qarating: *do'ppisini osmonga otmoq; do'ppisi yarimta; ishtonsizning hadigi cho'pdan; ko'rpangga qarab oyoq uzat; bo'zchi belboqqa yolchimas; belingda belbog'ing bormi; paytavasiga qurt tushdi; po'stagini qoqmoq; ikki oyog'ini bir etikka tiqmoq; bir yostiqa bosh qo'ymoq; burgaga achchiq qilib, ko'rpani kuydirmoq; bir yoqadan bosh chiqarmoq, kovushini tog'irlab qo'ymoq va boshqalar.*

**Diniy qadriyatlar asosida yuzaga kelgan frazemalar.** Bunday frazemalarning boshqa frazemalardan farqli o'ziga xosligini, alohida ta'kidlash lozim. Birinchidan, aksariyat diniy frazemalar arab, fors tillaridan o'zlashgan leksik birliklar asosida yuzaga kelgan bo'lib, hozirgi zamon o'zbek tili frazeologik zaxirasida to'laqonli birlik sifatida ham og'zaki, ham yozma nutq jarayonida qo'llanib kelinadi. Masalan, *sohibi karomat* – karomat egasi<sup>24</sup>; *farzi ayn* – har kim o'zi ado etishi kerak bo'lgan amallar (namoz, ro'za, zakot); *farzi kifoya* – mukallaflar jamoasidan qandaydir adadi ma'lum amalni bajarib qo'ysa, boshqalari soqit bo'ladi, masalan, janoza namozi<sup>25</sup>; *nomai a'mol; shaytoni lain; faxri koinot*. Bu yerda oddiy leksik ma'no haqida gap ketmaydi, balki ularning birga ko'chirilgan va yaratgan frazeologik ma'nolar haqida gap boradi.

Diniy tushunchalar, xalqning dunyoqarashi orqali yuzaga kelgan frazemalarni og'zaki, yozma nutqda qo'llanishiga ko'ra ikki guruhga ajratish lozim. Birinchi guruhga diniy tushunchalar asosida umumxalq tilida, og'zaki nutqda barcha tomonidan qo'llanib kelinadigan iboralar. Masalan, *qiyomat qarz; shukr qilmoq;*

<sup>24</sup> Мухторхон Эшон Умархўжа. Диний атамалар ва иборалар. Қисқача оммабоп изоҳли луғат. – Т.: Фафур Ғулом нашриёти, 2016. – Б.146.

<sup>25</sup> O'sha yerda. – Б.164.

*dargohida qabul qilsin; shak keltirmoq; shakkoklik qilmoq; xo'ja ko'rsinga; oq fotiha; qo'lini halollamoq; xatna qildirmoq; jonini jabborga berib ishlamoq; jahannamga ravona qilmoq; Xizrni yo'qlasa ham bo'larkan; fotiha o'qimoq; qa'da qarimas; to'rt tarafing qibla; Luqmoni hakim; luqmayi halol.*

Bu kabi turg'un so'z birikmalarining kelib chiqishi - etimologiyasi va ular ifodalayotgan tuyg'u-tushunchalar shu qadar rang-barangki, bizning fikrimizcha, ularning lisoniy xususiyatlari, milliy-madaniy ahamiyati kelgusida alohida ilmiy tadqiqot obyekti bo'lishi mumkin. Biz tahlilga olingan frazemalarning til birligi sifatida ba'zi xususiyatlarini tahlil qilish bilan cheklandik.

Bobning uchinchi fasli "Ingliz tili frazemalarining shakllanishida milliy-madaniy omillar" deb nomlanadi. Barcha tillarda mavjud bo'lgani kabi, ingliz tili lug'at boyligining leksik birliklari qatoridan minglab frazemalarning o'rin olganini ko'ramiz. Bu birliklar asrlar davomida ingliz xalqining milliy-madaniy hayot tarzini, ijtimoiy taraqqiyotini tarix zarvaraqlariga muhrlab kelayapti. Tadqiqotimiz jarayonida frazemalarning bir qator xususiyatlariga alohida to'xtalib o'tishni lozim topdik. Chunki ular nafaqat lingvistik, semiotik nuqtayi nazardan, balki Yevropa xalqlari taraqqiyoti, adabiy va diniy muhiti bilan chambarchas bog'liqligi tomondan ham yaqqol ko'zga tashlanib turibdi. Qator turg'un birikmalarining esa tarixiy shaxslar hamda ularning adabiy meroslari bilan bog'liqligi tahlil davomida ko'rib chiqildi. Masalan, buyuk dramaturg Vilyam Shekspir ingliz tili frazeologik lug'at boyligiga o'zining sezilarli hissasini qo'shgan. "The Oxford dictionary" lug'atining ma'lumotiga ko'ra ularning soni 170ga yetadi<sup>26</sup>. Shekspir tomonidan yaratilgan iboralarni odatda shekspirizmlar deb ataydilar. Quyidagi shekspirizmlar hozirga qadar ingliz tilida faol qo'llanib kelinadi: wear your heart on your sleeves (s.s.: yuragingni yengingga kiy) – his-tuyg'ularingni ochiq ayt, idiomasi Henry V asarida birinchi marotaba ishlatilgan.

"The king's a bawcock, and a **heart of gold**, a lad of life, an imp of fame, of parents good, of fist most valiant." (Qirol — yaxshi va oliyjanob inson, tez fikrlovchi, sharafni sevuchi, yaxshi ota va dovyurak odamdir. Shu o'rinda ba'zi iboralarni keng qo'llanishiga sabab bo'lgan asarlarni ham ta'kidlab o'tish lozim. "Cheshire cat" (s.s.: Cheshayr mushugi) – ayyorona, mag'rur kulgi mazmunidagi ibora Lewis Carrollning "Alice's adventure in Wonderland" (Alisa g'aroyibotlar mamalakatidagi) taniqli mushuk obrazi orqali ommalashgan. Yana bir yozuvchi Walter Scottning "Ivanhoe" (Ayvengo) tarixiy romanida kelgan "catch somebody red-handed" (s.s.: kimnidir qizil qo'l bilan tutib olish) – kimnidir nimadir qilayotganini ko'rish va ehtimol ushlab ma'nosidagi idiomaning hozirga qadar ishlatilishiga sabab bo'lgan. Charles Dikkinsning "Nicholas Nickleby" romanida birinchi bor kelgan "all is gas and gaiters" (s.s.: hammasi gaz va getra) – qulay yoki yoqimli holat yoki Miguel de Cervantesning "Don Quixote" (Don Kixot) asar qahramoniga ishora qiluvchi "tilt at the windmills" (s.s.: shamol tegirmonlarida burilish) – xayoliy dushmanlar bilan kurashish ma'nolarini anglatadi.

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<sup>26</sup> The Oxford English Dictionary. – Oxford: Clarendon Press, 1933. – P. 693.

Tadqiqotimiz natijasida shu ma'lum bo'ldiki, Kuninning “Большой англо-русский фразеологический словарь<sup>27</sup>” va “Oxford Dictionary of Idioms<sup>28</sup>” lug'atlarida “xamirli taom” nomlari bilan 25 ta frazeologik birlik uchraydi. Shulardan eng ko'pi “Bread” (non) komponentli frazemalardir. Masalan: *ask for bread and be given a stone* – non so'rab, tosh olmoq (biblyadan); *bread and butter* (s.s.: non va sariyog') – kimningdir tirikchiligi; *bread and circuses* (s.s.: non va sirk) – norozi odamalarni chalg'itish uchun o'yin kulgi, tomosha qo'yish, Rim shoiri Juvenalning hajviy asari asosida kelib chiqqan; *eat the bread of idleness* (s.s.: bekorchilik nonini yemoq) – ishlaymay yemoq. Bibliya ta'limotida non nafaqat ozuqa manbayi, balki hayot asosi hisoblanadi. *Cast one's bread upon the waters* (s.s.: nonni suvga oqizmoq) – rahmat kutmay, yaxshilik qilish; *break a bread with someone* – kimdir bilan nonini bo'lishmoq kabilar. Shuni ham qayd etib o'tish kerakki, ikki tilda ham o'xshash non komponentli frazemalar mavjud: *to ear one's bread* – non topmoq; *earn somebody's bread* – kimningdir nonini tortib olmoq. Inglizlar o'zlarining pishiriqlari bo'lgan “pie, cake” piroglari bilan mashhur va ular ishtirokida frazemalar ham tilda uchraydi. Misol uchun: *cakes and ale* (s.s.: keks va pivo) – muammosiz ajoyib vaqt (Shekspirdan); *go like hot cakes* (s.s.: issiq kulchalarday ketmoq) – juda tez sotilmoq, ibora cherkov yonida sotiladigan issiq pishiriqlarining tezda sotilishi natijasida paydo bo'lgan; *nutty as a fruitcake* (s.s.: mevali tort kabi ahmoq) – ahmoq *dollars to doughnuts* (s.s.: ponchik kulchalariga dollar tikmoq) – biron narsa aniq bo'lishiga garov o'ynamoq, *as American as apple pie* – (s.s.: olmalı pirog kabi amerikalik) – qip-qizil amerikalik, *as flat as a pancake* – pankek kabi tekis va boshqalar.

Shuni ta'kidlash lozimki, biz yuqorida chog'ishtirib o'tgan frazemalardan tashqari ingliz va o'zbek tilining frazeologik dunyosida qator frazemalar mavjudki, ular o'zlarini tashkil etuvchi komponentlarning denotativ ma'nolari doirasida bir xil frazeologik ma'no voqelantirganlar. Bunday iboralar tarjimashunoslikda to'liq ekvivalentlar sifatida talqin qilinadi. Chunki, ulardagi obrazlar, metaforik, metonimik ko'chimlar, qiyoslar, bir xil olam manzarasini ifodalaydi, bir xil kommunikativ hamda funksional vazifani bajarish uchun xizmat qiladi. Tadqiqotimiz jarayonida shu narsa ayon bo'ldiki, bir qator frazemalar o'zlarining ma'no-mazmuni bilan o'zbek xalqining turfa hayot tarzini ifodalash maqsadida yaratilgan, ularning qo'llanish ko'lami shu qadar kengki, bu frazemalarni alohida shakllangan guruhlariga ajratishning iloji yo'q. Frazemalarning ushbu xususiyatlari ularning til tizimida tutgan alohida maqomini yana bir bor ko'rsatdi.

<sup>27</sup> А.В. Кунин. Большой англо-русский фразеологический словарь, 4-е издание, переработанное и дополненное А.В.Кунин – Москва, Русский Язык, 1984. – 944 с.

<sup>28</sup> The Oxford Dictionary of Idioms. – Oxford: Oxford University press, 2004. – 352 p.

## XULOSA

1. Tilning asosiy sathlari qatorida, maxsus frazeologik tagtizim (podsistema) mavjud va u sistemali ravishda shakllangan o'z frazeologik birliklariga ega. Tagtizim birliklarining o'ziga xos bo'lgan paradigmatic xususiyatlari ingliz va o'zbek tillari frazemalarini qiyosiy-chog'ishtirish orqali tadqiq qilishni talab etadi.

2. Til sistemasida mavjud bo'lgan frazeologik tagtizim birliklari funksional nuqtayi nazardan so'zlar kabi narsa va hodisalarni nomlashda, kommunikativ munosabatlarni bajarishda faol ishtirok etadi. Har bir tilda frazeologik tagtizim mavjud bo'lib, uning birliklari tilning lug'at boyligini oshirishda, predmet va hodisalarni nomlashda, kundalik muloqot jarayonida so'z kabi doimo qo'llanadi. Bunday til birliklarida xalqlarning milliy-madaniy o'ziga xosligi, udumlari, mentaliteti, tarixi bir umrga muhrlangan.

3. Xalq yangi-yangi tushunchalarni nomlash, ifodalash, turli ijtimoiy holatlarni voqelantirish maqsadida, yoki mavjud tushunchalar, voqeliklarning turli qirralarini ochish niyatida shakl jihatidan qisqa, lekin chuqur ifodali ma'noga ega birliklarni yaratadi. Bu, albatta, o'sha xalqning ko'p yillik tajribasidan o'tgan, o'sha millat, elat, qavm uchun tushunarli bo'lgan iboralardir. Ushbu frazeologik birliklar odatda biron narsani nafaqat oddiygina nomlaydi, balki uning konnotativ (stilistik) bo'yoqdorligi, gapiruvchining borliqqa bo'lgan munosabatini ham baholaydi, shu boisdan ham frazeologik ma'no tilda o'ziga xos ma'no hisoblanadi.

4. Boshqa til tizimlaridan farqli o'laroq, avtonom til inventariga ega bo'lgan frazeologiya tagtizimi tillarning boshqa sath tizimi birliklaridan o'zining milliy-madaniy, ruhiy-tarixiy, emotsional-ekspressiv xususiyatlariga ega bo'lgan birliklari orqali ajralib turadi. Shu bilan birga, frazeologik tagtizim birliklari boshqa sath birliklari kabi o'zining paradigmatic, ya'ni sinonimik, antonimik, sintaktik-semantik variantlari, sintagmatik valentligiga, derivatsion xususiyatiga ega bo'lgan holda bir-biri bilan turli munosabatda bo'lgan frazeologik tagtizimni tashkil etadi

5. Milliy-madaniy hayot bilan bog'liq bo'lgan frazemalar xalqlarning milliy urf-odatlarini, bayram-tanatanalari, milliy kiyimlar, milliy taomlar kabi o'z madaniy dunyoqarashlari zahirida shakllanib, xalqlarning bunday o'ziga xos tomonlari o'z tillarida shakllangan frazemalar orqali ifodalanadi. Ushbu holatlar nafaqat tillarning o'ziga xosligi, balki milliy betakrorligini ham ko'rsatadi.

6. Olamning lisoniy manzarasini ifodalashda frazemalar noyob til unsurlari hisoblanadi. Ularning frazeologik ma'no strukturasi nafaqat lingvistik informatsiya, balki, ekstralingvistik ma'lumotlar ham mavjuddir. Har bir xalq yangidan-yangi tushunchalarni nomlash, ifodalash, turli ijtimoiy holatlarni voqelantirishi maqsadida chuqur ifodali ma'noga ega bo'lgan frazeologik birliklar yaratadi.

7. Frazemalarini ajratib olishda, ya'ni boshqa til unsurlaridan farqli xususiyatlarini aniqlashda, biron-bir yakka, alohida ajratib olingan mezonning yetarli emasligi sababli frazemalar struktur-semantik xususiyatlarining

murakkabligi, funksional rang-barangligidan kelib chiqqan holda ularga majmuaviy mezonlar asnosida ta'rif berish zarur.

8. Milliy-madaniy xoslangan frazemalar shakllanishi jarayonida, oddiy ma'no yaratuvchi, shakllantiruvchi mexanizmlar, ya'ni analogiya, o'xshash-qiyos, ko'chim-metafora, metonimiya va boshqa usullarni ishga tushiradi va ma'lum xalqning milliy-madaniy mentaliteti asosida voqelanadi.

9. Frazemalar har bir xalqning milliy-madaniy xususiyatlarini namoyon etuvchi til birligi sifatida ham noyob hisoblanadi. Turli tillar tizimlariga mansub bo'lgan, geografik jihatdan bir-birlaridan uzoq joylashgan, to'g'ridan-to'g'ri turli ijtimoiy, siyosiy, diniy aloqalarga kirishmagan ingliz va o'zbek xalqlari frazemalarining chog'ishtirma tadqiqi ular orasidagi bir qator allamorf va izomorf xususiyatlar mavjudligini ko'rsatdi.

10. Ingliz va o'zbek tillari frazemalari milliy-madaniy xususiyatlarini chog'ishtirib o'rganish orqali insonlarning mantiqiy fikrlash qobiliyati, qaysi makonda yashashi, qaysi tilda gapirishidan qat'i nazar ularda umumiy mantiqiy mushtaraklik mavjudligini shakl plani ham, ma'no plani ham to'liq ekvivalent bo'lgan frazemalar tahlili misolida ingliz va o'zbek tili paremiyalarini chog'ishtirish orqali ko'rish mumkin.

11. Ingliz tili frazemalarining umumYevropa madaniyati, taraqqiyoti bilan chambarchas bog'liqligi va qadimiy mifologik adabiyotlar qahramonlarining nomlari bilan mushtarakligi o'zbek tilidan farqli jihatlarini ko'rsatadi. Ingliz tili frazemalarining o'ziga xos tomonlaridan biri eponim frazemalar shakllanishidagi shaxs nomlari va ular bilan bog'liq narsalar orqali ifodalanishidir. O'zbek tili frazemalar zaxirasida qadimiy qahramonlar bilan bog'liq bo'lgan frazemalar juda kam uchraydi.

12. Frazeologik birliklarni noyob namunalar sifatida o'rganish, qiyosiy-chog'ishtirma, tasnifiy, tavsifiy tadqiqotlar olib borish, shu bilan birgalikda, ingliz va o'zbek tillaridagi frazeologizmlarning semantikasidagi izomorf va allomorf xususiyatlarni aniqlash bo'yicha ilmiy izlanishlarni amalga oshirishga alohida e'tibor qaratilmoqda. Shu sababli har bir tildagi frazeologizmlar o'sha xalq mentaliteti, dini, urf-odatlar va yashab turgan muhiti ta'siri hisobiga boyib borishini ochib berish, ingliz va o'zbek tillaridagi frazemalarni lingvomadaniy aspektda o'rganish zaruriyatini ko'rsatadi.

13. O'zbek tiliga qardosh bo'lmagan tillar bilan chog'ishtirma tadqiqotlar o'zbek frazeologiyasi asosida yotgan boy milliy madaniyatimiz durdonalarini, tilimizning nodir namunalarini jahon ahli e'tiboriga taqdim etish imkonini beradi. Shunday ekan, turli tizimli tillardagi milliy-madaniy xususiyatlarni ifodalovchi frazeologizmlar va ularning lingvokulturologik tahlili bo'yicha qiyosiy aspektda ilmiy tadqiqotlarlar o'tkazish lozim.



**SCIENTIFIC COUNCIL GRANTING THE DEGREE OF  
DOCTOR OF PHILOSOPHY (PhD) 03 / 30.12.2019.Phil.60.02  
OF ANDIZHAN STATE UNIVERSITY**

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**ANDIZHAN STATE UNIVERSITY**

**TURSUNOVA NODIRABEGIM FAYZULLO KIZI**

**PHRASEOLOGICAL UNITS EXPRESSING NATIONAL AND  
CULTURAL CHARACTERISTICS IN MULTISYSTEM LANGUAGES  
AND THEIR LINGUCULTUROLOGICAL ANALYSIS**

**10.00.06 - Comparative Literature, Comparative Linguistics  
and Translation Studies**

**ABSTRACT  
OF THE DISSERTATION OF DOCTOR OF PHILOSOPHY (PhD)**

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## INTRODUCTION (Abstract of Doctor of Philosophy (PhD) dissertation)

**Relevance and necessity of the dissertation topic.** From the second half of the last century, the issue of phrasemes, their specific national-cultural features in the structural and semantic features, has been studied extensively in world linguistics on the basis of materials of different languages. In particular, in the XXI century, the study of phrasemes in the framework of linguistics, the study of a number of unexplored problems related to national ways of understanding the world and expressing it in the language by different peoples. At the same time, in order to study the linguistic picture of the world as a system of human perceptions of the universe, the issue of comparative study of specific phraseological units of languages of different systems is important from both theoretically and practical point of view.

Special attention is being paid in world linguistics, to the study of phraseological units as unique examples, comparative, classification, descriptive research, as well as scientific research to identify isomorphic and allomorphic features in the semantics of phraseology in English and Uzbek. Phraseological system of each language is enriched by the influence of the mentality, religion, customs and environment of the people, and this ensures the need to study the English and Uzbek phrases in the linguistic and cultural context.

Undoubtedly, the phraseological reserve of the Uzbek language is an integral part of the national culture, its "golden sandig' (box)". Comparative study of Uzbek phraseology with non-Uzbek-related languages allows us to present to the world the masterpieces of our rich national culture, the rare examples of our language, which are the sources of Uzbek phraseology. In order to achieve this goal, it is necessary to determine the prospects of fundamental research at the level of world scientific achievements. During such important period when the focus on foreign language education has become one of the priorities of state policy, the "Action Strategy for further Development of the Republic of Uzbekistan for 2017-2021" emphasizes the need to improve the education system, increased access to high quality educational services<sup>1</sup>. This is why; there is a need for comparative research on phraseological systems expressing national-cultural features in languages of different systems and their lingua-cultural analysis.

The dissertation serves to bring to life the tasks provided by the Decree of the President of the Republic of Uzbekistan PK-2909 "On measures to further develop the system of higher education" of April 20, 2017, Resolution of the Cabinet of Ministers of the Republic of Uzbekistan 610 "On improving the quality of foreign language teaching in educational institutions" of August 11, 2017, as well as other regulations related to this activity.

**Connection of the research to the development of priority fields of science and technology in the country.** The dissertation has been carried out in accordance with the priorities of the development of science and technology: I. "Formation of a system of innovative ideas and ways to implement them in the

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<sup>1</sup> O'zbekiston Respublikasi Prezidentining "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi Farmoni / Xalq so'zi, 2017-yil 8-fevral. – №28.

social, legal, economic, cultural, spiritual and educational development of an informed society and a democratic state."

**The degree of studying.** Numerous fundamental researches on phraseology have been carried out in linguistics, and the work of scholars who made significant contributions to this field is noteworthy. The most effective research was initially carried out by Russian scientists, V.V. Vinogradov, A.V. Kunin, N.N. Amosova, I.I. Chernisheva, A.M. Babkin, I.V. Arnold, V.L. Arxangelskiy, B.A. Larin<sup>2</sup>.

In Western linguistics, the works of Charles Balli, inspired by the ideas of his teacher F. de Saussure and devoted to the analysis of phraseology, were of great importance<sup>3</sup>. These ideas were later developed and substantiated in the research of scholars such as A. Cowie, J. Force, and J. Sinclair on the semantics of phraseological units<sup>4</sup>.

Early research on the concept of the linguistic landscape of the world belongs to W. von Humboldt and L. Weisgerber<sup>5</sup>. Later, this direction was described in detail in the works of linguists such as A.A. Potebnya, E. Sepir, B. Warf, Yu.D. Апресян, V.A. Maslova, V.N. Telia<sup>6</sup>.

In Uzbek linguistics phraseological units were first studied by E.D. Polivanov, then by Sh.U. Rakhmatullayev, M.E. Umarhojayev, A.E. Mamatov, B. Yuldashev, H. Berdiyev, G.I. Ergasheva<sup>7</sup>. Though the recognized research contains a great deal of theoretical and practical material, some aspects of phrasemes still need to be studied separately. This is especially true of the comparative study of phraseologies that express national-cultural features in languages of different systems.

**Relationship of the research to the research plans of the higher education institution where the dissertation was completed.** The research was conducted in

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<sup>2</sup> Виноградов В.В. Об основных типах фразеологических единиц в русском языке // Избранные труды. Лексикология и лексикография. – М.: Наука, 1977. – С. 140-161; Кунин А.В. Курс фразеологии современного английского языка. – М.: Высшая школа, 1986. – 336 с; Амосова Н.Н. Основы английской фразеологии. – Л.: Изд-во Ленинградского университета, 1963. – 208 с; Чернышева И. И. Фразеология современного немецкого языка. – М.: Высшая школа, 1970. – 199 с.; Бабкин А.М. Русская фразеология, ее развитие, источники и лексикографическая разработка. – Л.: Наука, Ленингр. отд-ние, 1970. – 263 с; Арнольд И.В. Лексикология современного английского языка. Учебник для ин-тов и фак. иностр. яз. - 3-е изд., перераб. и доп. – М.: Высшая школа, 1986. – 296 с; В.Л. Архангельский. Основы теории устойчивых фраз и проблемы общей фразеологии. – Ростов: Изд-во РГУ, 1964. – 315 с; Ларин Б. А. Очерки по фразеологии // Ларин Б. А. История русского языка и общее языкознание (избранные работы). – М., 1977. – 224 с; Шанский Н.М. Фразеология современного русского языка. Изд. 3-е, испр. и доп.. – М.: Высшая школа, 1985. – 160 с.

<sup>3</sup> Балли, Ш. Французская стилистика. – М.: Эдиториал УРСС, 2001. – 416 с.

<sup>4</sup> Cowie, A. Phraseology. In R. E. Asher (Ed.), *The Encyclopedia of Language and Linguistics*. – Oxford: Oxford University Press, 1994. – 3171 p; Firth, J. *Papers in Linguistics 1934-1951*. – Oxford: Oxford University Press, 1957. – 233 p; Sinclair, J. *Beginning the study of lexis*. In C. Bazell, J. Catford, M. Halliday, & R. Robins (Eds.), *In Memory of J.R. Firth* – London: Longman, 1966. – 410-430 p.

<sup>5</sup> Humboldt W. *On Language: On the Diversity of Human Language Construction and its Influence on the Mental Development of the Human Species*/ Losonsky M. Ed. – UK: Cambridge University Press, 1999. – 296 p; Вайсгербер Й.Л. Родной язык и формирование духа / Пер. с нем., вступ. ст. и коммент. О.А. Радченко. Изд. 2-е, испр. И доп. – М.: УРСС эдиториал, 2004. – 232 с.

<sup>6</sup> Потебня А. Мысль и язык. – Киев: СИНТО, 1993 – 192 с; Сепир Э. Избранные труды по языкознанию и культурологии – М.: Прогресс, 1993. – 656 с; Whorf B.L. *Language, thought and reality: Selected writings of Benjamin Lee Whorf* / J.V. Carroll. Ed. – New York, 1956. – P. 246-270; Апресян Ю.Д. Интегральное описание языка и системная лексикография. Избранные труды. Т. II. – М.: Языки русской культуры, 1995. – 766 с; Маслова В.А. Введение в лингвокультурологию. Учебное пособие. – М.: Наследие, 1997. – 207 с; Телия В. Н. Русская фразеология. Семантический, прагматический и лингво-культурологический аспекты. – М.: Языки русской культуры, 1996. – 288 с.

<sup>7</sup> Рахматуллаев Ш. Некоторые вопросы узбекской фразеологии. – Ташкент: Фан, 1966. – 262 с;

the framework of the research plan of the Department of English Language and Literature of Andijan State University for 2020-2024 on "Current issues of modern linguistics and translation studies and teaching foreign languages."

**The aim of the research** is to reveal the linguistic and cultural, isomorphic and allomorphic aspects of phraseological units with national-cultural features in English and Uzbek languages.

**Tasks of the research.** The following tasks were set in connection with the chosen goal:

to prove that a phrase should be studied as a unit of a special subsystem along with such basic systems of language as units of phonological, morphological, lexical and syntactic systems;

to determine the status of phrases as a language unit;

to analyze semantically phraseological units expressing national-cultural features in English and Uzbek languages;

to identify nationally and culturally appropriate phraseological units in English and Uzbek which do not have equivalents in the other language;

to determine the ratio of the phraseological description of the world of the English and Uzbek peoples in the context of the studied materials.

**The object of the research.** Phraseological units - phrasemes<sup>8</sup> in English and Uzbek languages were selected as the object of research.

**The subject of the research** is the features that determine the lingua-cultural status of English and Uzbek phrases.

**Research methods.** Descriptive, comparative, component analysis, phrase-semantic field and lingua-cultural analysis methods were used to solve the research tasks.

**The scientific novelty of the research** is as follows:

it has been found that phrases embody the national and cultural stereotypes of a people and reflect the mentality of the people by reflecting the national moral norms inherent in the linguistic worldview;

as a result of the semantic analysis of the components of phraseological units in English and Uzbek languages, their similarity as a special subdivision and national-cultural features, lingua-culturologically different features are revealed;

lingua-cultural and semantic aspects of English and Uzbek phrases are described in terms of topics such as positive, negative, neutral, and mental abilities;

the influence of linguistic factors such as phonetic, lexical, semantic and extralinguistic factors – living conditions, religious beliefs in the formation of phrases expressing national-cultural features in English and Uzbek languages is proved.

**The practical results of the study are as follows:**

A full description of the phraseological units in English and Uzbek is given; The conclusions drawn from the semantic study of bilingual phraseology provide important scientific and theoretical information for the field of phraseology, as well as the development of textbooks and manuals in disciplines such as linguistic theory, lexicology, lexicography, and phraseography.

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<sup>8</sup> In our research the terms phraseological unit and phraseme are used as synonyms

The materials studied in the dissertation are important because they can be used to compile etymological and multilingual phraseological dictionaries.

**The reliability of the research results** is explained by the fact that the collection of materials of scientific and methodological and scientific-practical conferences at the national and international levels, articles, conclusions, proposals and recommendations published in special journals listed in the HAC (Higher Attestation Commission) are implemented in practice.

**Scientific and practical significance of research results.** The results of the research and scientific conclusions can be used in research in the field of comparative linguistics, lexicography, phraseology, lingua-culturology and translation studies. The research materials can be used effectively in studying the formation, national and distinctive features of phrasemes in none related languages of English and Uzbek in linguistics and translation. The practical significance of the dissertation is determined by the fact that the scientific and theoretical conclusions obtained from the analysis of the topic can be used in teaching such subjects and special courses as "Lexicology", "Phraseology", "Linguistic Theory", "Lingua-cultural studies", "Comparative Linguistics", "Intercultural Communication".

**Implementation of research results.** Based on the scientific results of the lingua-cultural analysis of phraseological units expressing national and cultural features in different systematic languages:

Conclusions on lingua-cultural studies as an object of a research accumulating national and cultural stereotypes of a certain nation and showing the main frameworks peculiar to a certain linguistic picture of the world are used for the development of textbooks and electronic programs in the Uzbek language to teach the Uzbek language in educational institutions, to create computer programs of the Uzbek language, for foreigners wishing to learn the Uzbek language, as defined in paragraphs 3 and 4 of the Decree No. PF-5850 "On measures to radically increase the prestige and status of the Uzbek language as the state language"(reference book of the Republican Education Center under the Ministry of Public Education of the Republic of Uzbekistan dated March 10, 2021 No 01 / 11-01 / 7-288). As a result, the system of teaching the mother tongue in the general secondary education system has been further improved. In particular, through teaching vocabulary to students on the basis of phraseological expressions of national and cultural characteristics and their lingua-cultural analysis a certain level of communication skills appropriate to different speech situations in life is achieved.

Johan Meyer, a lecturer at the Ausbildung und Arbeit Plus GmbH Training Center, used scientific findings on the influence of linguistic and extra-linguistic factors in the formation of phrases expressing national and cultural features in English and Uzbek. (Confirmation of Implementation (Ausbildung und Arbeit Plus GmbH: Germany): 24.06.2021). As a result, the results of inter-ethnic and inter-linguistic analysis enriched the reports of students studying a foreign language as a second language;

The analysis of the lingua-cultural and semantic aspects of phrases expressing different personality traits and mental abilities In English and Uzbek leads to certain conclusions. They are used to form the text of a lecture on "Principles of Artistic

Analysis" for students majoring in "History of Art" of the National Institute of Art and Design named after Kamoliddin Behzod. They are also used in manuals on "Design of head wear accessories ", "Media and communications in audiovisual arts" and in the preparation of scientific pamphlets (Handbook of the Academy of Arts of Uzbekistan No. 01-17 / 380-1024 of July 5, 2021). As a result, the works makes it possible to take into account national and international trends, and to train a wide range of imaginative and creative thinkers for the researchers at the Kamoliddin Behzod National Institute of Art and Design have been able;

The conclusions on the similarities and differences identified as a result of semantic analysis of the components of phraseological units in English and Uzbek were used in writing the scenario of such radio programs as "Literary Process" and "Education and Development" of the editorial board of the Cultural and Educational and Artistic Broadcasting of the State Unitary Enterprise "Uzbekistan" of the National Television and Radio Company of Uzbekistan (Reference No. UZR-126-21 of March 19, 2021 of the State Unitary Enterprise of the National Television and Radio Company of Uzbekistan " Uzbekistan "). As a result, radio listeners were informed about the importance of phraseology in the world national languages for the development of issues of universality and originality from a scientific point of view, and the script of these broadcasts was enriched with content.

**Approbation of research results.** The results of the very research have been discussed in public at 2 international and 3 national scientific conferences.

**Publication of research results.** In general 10 scientific papers were published on the research topic, of which 6 articles were published in scientific journals, including 4 national and 2 foreign journals, the main scientific results of which were recommended for publication of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, three chapters, a summary and a list of references. The volume of the dissertation is 134 pages.

## MAIN CONTENT OF THE DISSERTATION

The introductory part substantiates the relevance and necessity of the dissertation topic, the goals and objectives, as well as the object and subject of research. The relevance of the research to the priorities of the development of science and technology of the Republic of Uzbekistan, the scientific and practical results of research, the theoretical and practical significance of the results, the introduction of research results, the structure and scope of published works and dissertations data are given.

The first chapter of the dissertation, entitled "Phrase as an Independent Linguistic Unit", is devoted to the analysis of the phraseological world of languages, the structural and semantic features of phrases and how they differ from lexical units. The first chapter of this chapter, entitled "Phrases in the Interpretation of Modern Concepts", provides a detailed overview of the scientific and theoretical views that

have served as the basis for studying the phraseological richness of a number of world languages belonging to different systems.

In the middle of the twentieth century, new linguistic disciplines began to emerge in world linguistics, studying structural, semantic, and functional features of languages. Such classical fields as traditional phonetics and phonology, grammar (morphology and syntax) were joined by such fields as lexicology and stylistics, which study and teach the semantic "world" and functional properties of languages.<sup>9</sup>

Lexicology began to deal with the etymology and semantics of words, the formation of new words, the methods of their formation, the degree of assimilation from other languages, the paradigmatic relations of lexical units, as well as the formation of fixed word combinations in languages. Regular expressions, like any other independent word in a language, began to be interpreted as a complete unit of vocabulary that had its own meaning and structure.

In the history of world linguistics, the Russian scientist, academician V.V. Vinogradov's famous scientific works, such as "The Basic Concepts of Russian Phraseology as a Linguistic Discipline", published in 1946, and "The Basic Types of Phraseological Units in the Russian Language", published in 1947, explored fixed phrases in world languages. V.V. Vinogradov's idea of classifying stable Russian phrases into three types on the basis of semantic criteria, namely, "phraseological confusion", "phraseological compound", "phraseological unit" served as a basis for the study of the phraseological richness of a number of world languages. Well-known phraseologist A.V. Kunin noted that the influence of the scientific work of academician V.V. Vinogradov was of great importance in all phraseological research, including the study of English phraseology.<sup>10</sup>

Vinogradov's phraseological concept is on the one hand a well-thought-out, scientifically based fundamental work, on the other hand, it is simple, convenient and universal in practical terms and has been widely used in scientific and practical studies of a number of foreign languages and the phraseological fund of the former Soviet Union. As a result, a number of scientific works were created; monographs and dissertations have been written in the field; conferences and symposiums were organized.<sup>11</sup>

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<sup>9</sup> See: Wilke Edwin. Deutsche Wortkunde. // 6 Aufl. – Leipzig, 1924. – 428 s; Waag Albert. Bedeutungsentwicklung unseres Wortschatzes, *ein Blick in das Seelenleben der Wörter*. // 5 Aufl. – Lahr.i.B., 1926 – 213 s; Kronasser Heinz. Handbuch der Semasiologie. – Heidelberg, 1952. – 204 s; Porzig Walter. Das Wunder der Sprache. // 2. Aufl. – Bern.: 1957 – 424 s; Dornseiff Franz. Bereicherungswandel unseres Wortschatzes. – Lahr.Ib., 1953 – 223 s; Виноградов В.В. О языке Толстого (50-60-е годы) // Литературное наследство. – Т. 35-36. – Москва, 1939. – С. 117-220. va tillarning leksik, stilistik xususiyatlariga bag'ishlangan bir qator ilmiy monografiya va maqolalar; Язык Пушкина. Пушкин и история русского литературного языка. – М. — Л., „Academia“, 1935. —462 с; Виноградов В.В. Стиль Пушкина. -М.: Гослитиздат, 1941.-620 с; Смирницкий А.И. Синтаксис английского языка. – Москва, 1957 – 284 с; Арнольд И.В. Лексикология современного английского языка. – М: Высшая школа, 1959. – 351 с; Амосова Н. Н. Основы английской фразеологии. – Ленинград : Изд-во ЛГУ, 1963 – 208 с; Архангельский В.Л. Устойчивые фразы в современном русском языке ( Основы теории устойчивых фраз и проблемы общей фразеологии ). – Ростов н/Д: Изд. РГУ, 1964.- 315 с; Кунин А.В. Основные понятия английской фразеологии как лингвистической дисциплины и создание англо-русского фразеологического словаря: Дисс. док. филол. наук. – Москва, 1964. -229 с.

<sup>10</sup> Кунин А.В. Английская фразеология (теоретический курс). – М.: Высшая школа, 1970. – С. 270.

<sup>11</sup> Кунин А.В. Основные понятия фразеологии как лингвистической дисциплины и создание англо-русского фразеологического словаря: Дис. ... д-ра филол. наук. автореф. – М., 1964. – 43 с; Чернышева И.И. Фразеология современного немецкого языка. – М.: Высш. шк., 1970. – 200 с; Бабкин А.М. Русская фразеология, ее развитие, источники и лексикографическая разработка: Дис. ... д-ра филол. наук. автореф. –Л., 1968. – 26 с.



The above said makes it clear that phraseological research has been conducted mainly on stable expressions in Russian, English, German, French and a number of Turkic languages. The main purpose of the research is to classify fixed word combinations in languages, to determine their features from lexical units, on the one hand, and to include or exclude paremiological units in phraseology, on the other hand. These ideas led to the emergence of the concepts of "broad" and "narrow" understanding of phraseology in linguistics.

According to those who understand phraseology in the broadest sense, all regular expressions, proverbs, and sayings in a language should be the subject of phraseology. According to linguists with a narrow understanding of phraseology, the object of phraseology should be only fixed expressions. Extensive research has raised the question of the need for a number of linguists to view phraseology as a separate, independent branch of linguistics. The task of this direction was to study the formation of stable word combinations, internal and external rules, semantic and grammatical features. A number of criteria put forward by Russian scholars such as “воспроизводимость” (ready-made unit), “устойчивость”(stability of meaning and form), “семантическая уникальность” (originality of meaning), “экспрессивность” (expressiveness), “непереводимость” (impossibility of translation in full) are important in the study of the phraseological background of different languages.

The second part of the chapter called Features of Phraseology, discusses the study of phraseology as a special subsystem, along with the basic systems of language - phonological, morphological, lexical, and syntactic. Unlike other language systems, the phraseological subdivision, which has an autonomous language inventory, differs from other hierarchical language units by its units of national-cultural, spiritual-historical, and emotional-expressive features. At the same time, the units of phraseological subdivision, like other level units, form their own paradigmatic, i.e. synonymous, antonymic, syntactic-semantic variants, syntagmatic valence, derivational properties, which have different relations with each other<sup>12</sup>.

The paradigmatic forms of phraseology have a universal character that is common to all languages. For example, in English, Russian, and Uzbek, which belong to languages of different systems, a number of phraseological expressions expressing the lexical meaning of "dying" are synonymous with each other:

In Uzbek:	olamdan o'tmoq	
	qazo qilmoq	o'lmoq
	bandalikni bajo keltirmoq	
In English:	passed away	
	to be at peace	to die
	kick the bucket	
	depart this life	
In Russian:	уйти в иной мир	
	закрывать глаза	умереть

<sup>12</sup> Умарходжаев М.И. Современные проблемы фразеологии. // Вопр. языкознания, № 5, 1979. – С50.

отдать богу душу

The fact that phraseological units in languages enter into an antonymous relationship with each other is also one of their universal features.

In Uzbek: oq ko'ngil – qora ko'ngil  
dunyoga kelmoq – olamdan o'tmoq  
yerga urmoq – ko'kka ko'tarmoq  
istarasi issiq – istarasi sovuq

In English: loosen one's purse strings – tighten one's purse strings  
to earn an honest penny – to live by one's wits  
old bird – spring chicken  
good faith - bad faith

In Russian: работать не покладая рук - работать спустя рукава  
красная суббота – чёрная суббота  
красив как бог – страшна как смертный грех

The fact that phraseological units form phrase-semantic groups also indicates the existence of a specific subsystem. Let's take as an example, the semantic group expressing the concept of "sincerity" in Uzbek: *oq ko'ngil, ko'nglida kiri yo'q, qalbi pok, yuragi toza* (white hearted, no filth in the heart, clean hearted, pure hearted).

In English, let's look at the following semantic groups that represent the concept of "to be silent": keep silent, keep it dark, keep one's counsel, keep somebody in the air, keep one's the word, mum's the word, hold one's peace, have the patient of saint.

Our views on the specificity of the above-analyzed examples to the phraseological system are in line with the following comments made by phraseologist A.M. Emirova: "As a result of the analysis of paradigmatic relations in phraseology, groups of distinct and cluster of units (phraseological cells, conceptual microfields, synonymous and homonymous series) often form similar and intersecting microsystems in a single phraseological subsystem in the synchronous state of language."<sup>13</sup>

Phraseological subdivisions of the language system are actively involved in naming things and events and in communicative relations, like words. To be more precise, every language has a phraseological subdivision, the units of which are always used as words in the vocabulary of the language in naming of objects and events, in everyday communication. In such language units, the national and cultural identity, customs, mentality, and history of the peoples are sealed for a lifetime.

The third part of the chapter is entitled "On the Status of the Phrasal Linguistic Unit" and describes the concepts in the study of existing word combinations in languages. There are three approaches to solving this problem in modern linguistics. According to the representatives of the first approach (Avaliani Y.Y., Akhmanova O.S., Molotkov A.I.<sup>14</sup>), the words involved as a component of phrases lose their

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<sup>13</sup> Эмирова А.М. Некоторые актуальные вопросы современной русской фразеологии. – Самарканд: Изд-во СамГУ, 1972. – С. 89.

<sup>14</sup> Авалиани Ю.Ю., Эмирова А.М. К семантической структуре фразеологических единиц // Вопросы фразеологии IV: Труды СамГУ им. А. Навои, новая серия. – Самарканд, 1971. – Вып. 217 – С. 29-34; Ахманова О.С., Медникова Э.М. Глобальность номинации как основной признак фразеологической единицы // Проблемы устойчивости и вариантности фразеологических единиц: Материалы межвузовского симпозиума.

lexical status, they acquire the status of a morpheme, not as a word, lose their grammatical categories and delete lexical items. They break away from their noises and retain only their sound forms. Thus, the word as a component of the phrase is disconnected from the denotation, that is, from the independent reality it is called<sup>15</sup>.

On the contrary, to the views of the proponents of the first direction, the second group of scholars (A.V. Kunin, I.I. Chernysheva, V.L. Arkhangelsky, R.N. Popov<sup>16</sup>) argue as follows. The word-components involved in the formation of phrases retain all their qualities and can be considered as complete words. They cannot, as a result of "special use," turn phrases into units that do not consist of words. Of course, there is no doubt that there is a basis for the views of the supporters of both directions. Here they prove their arguments and ideas on the basis of various phrases.

There are a number of phrases in the phraseological fund of the language, the components of which are already far from their nominative meanings and appear as a "muffled sound". Such lexical units "react" with other components of the phrase, if possible, to participate in the formation of a new phraseological meaning in the language. For example, the connection between the English phraseological unit "carry coals to Newcastle" - "doing unnecessary work" and words used in it cannot be determined today without special etymological analysis. This creates a new meaning in the language. Or it is difficult to determine the effect of the words "собаку" and "съел" of the Russian phrase "Он в этом деле собаку съел" (literally: he ate a dog in this case). What is the lexical-semantic function of the words "melon" and "unload" in the phrase "qovun tushirdi" (He/She unloaded melon) as a component of the phrase? In what lexical sense do they contribute to the formation of phraseological meaning? In this case, can they be recognized as an independent lexical unit of language?

However, it should be noted that there are not so many phrases with this feature in languages. There are a number of phraseological expressions in which the concrete or figurative meanings of the words-components involved in their formation are sometimes expressed as implicit and sometimes as explicit. They retained their meaning and form plans as a component of the phrase. Such cases are grounds for acknowledging the views of the supporters of the second approach. For example, in Uzbek, English, and Russian, the metaphorical meaning of the lexical component is preserved in comparative expressions: in Uzbek—tulkiday ayyor, qorday oppoq; in English—sly as a fox, white as snow; or in Russian—хитрый как лиса, белый как снег. Similarly, we can see the parallel use of lexical and phraseological meanings in a number of paremeological units.

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– Тула, 1968. – С. 41-45; Молотков А.И. Лексическое значение фразеологизма (к постановке вопроса) // Проблемы устойчивости и вариантности фразеологических единиц. – Тула, 1968. – С. 311-317.

<sup>15</sup> Черданцова Т.С. Язык и его образы. – М.: МО, 1977. – С. 62.

<sup>16</sup> Кунин А.В. О соотносительности фразеологической единицы со словом // Вопросы фразеологии III: Тр. СамГУ им. А. Навои, нов. сер. - Самарканд, 1970. – Вып. 178 – С. 94-112; Чернышева И.И. Критерии выделения фразеологических единиц (на материале нем. яз.) // Проблемы устойчивости и вариантности фразеологических единиц. – Тула, 1968. – С. 29-36; Архангельский В.Л. Проблема устойчивости фразеологических единиц и их знаковые свойства // Проблемы устойчивости и вариантности фразеологических единиц: Материалы межвузовского симпозиума. – Тула, 1968. – С. 21-29. Попов Р.Н. О взаимодействии в языке лексической и фразеологической систем // Проблемы образования фразеологических единиц. – Тула, 1976. – С. 15-28.

We can see in the examples that in the phraseological background of each language there are different expressions according to their semantic formation, in some expressions the component has lost its word status, in other expressions it has retained its meaning.

This was the main criterion for the formation of the views of the third approach. In fairness, in fact, the classification of phraseology presented by the founder of the science of phraseology, academician V.V. Vinogradov<sup>17</sup>, was based on the division of Russian phraseology into three groups, the diversity of the phraseological fund.

The second chapter of the dissertation, entitled "**The Role of Phrases in the Formation of the Linguistic Picture of the World**", examines the differences between phrases as lexical units in representing the linguistic picture of the world as a nominative unit of language. The first part of the chapter is called "Phraseme and the Linguistic Picture of the Universe."

It is well known that the linguistic picture of the world is shaped in each language. The natural, animal, and plant worlds that exist in the space and environment in which any language community lives are reflected in its language. It is considered by them to be a simple and natural phenomenon and is passed down from generation to generation. Undoubtedly, in addition to the large number of lexical units in the language, the stock of phraseological units of languages is also important. While acknowledging that they are much smaller in number than lexical units, it should be emphasized that the formation of the scope of meaning as a unit of secondary nomination taking place on the basis of a specific process and a number of parameters is a very complex process,.

Lexical units involved in the formation of the meaning of phrases, as noted in the previous chapter, serve to replenish the semantic reserve of language with unique meanings. People create units that are short in form but have a deep expressive meaning in order to name and express new concepts, to realize different social situations, or to reveal existing concepts, different aspects of realities. These are, of course, expressions that have been experienced by that people for many years and are understandable to that nation, people, ethnical group. These phraseological units usually not only name something, but also evaluate its connotative (stylistic) color, the speaker's attitude to the being, this is why the phraseological meaning is considered to have specific meaning in the language.

Besides, phraseology has been a unique tool in the study of the linguistic picture of the world, the ancient views and traditions of peoples. Their stability in meaning, their use as a structural stability and a ready-made unit are of great importance as a reserve for the preservation of traditions and customs that have already been forgotten.

Looking at the history of formation of phrases in different languages, we see that some of the meanings (semas) can sometimes not be expressed in terms of lexical-semantic units in some periods at all. In some cases, it serves to enrich the

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<sup>17</sup> Виноградов В.В. Об основных типах фразеологических единиц в русском языке // Избранные труды. Лексикология и лексикография. – М.: Наука, 1977. – С. 140–161.

connotative "world" of a lexical unit in addition to some aspect of its meaning<sup>18</sup>. For example, the English phrase "Strike while the iron is hot" and "куй железо пока оно горячо", which are the English and Russian equivalents of the Uzbek phrase "Temirni qizig'ida bos", have the general meaning "do it in time if you want to do something" in all three languages and it is difficult to express it fully through single units.

By interpreting the meaning of a phrase, it can be fully understood, and the meaning of a word may be not enough (Compare: the meaning of the above phrase cannot be fully expressed by only using the following words: in Uzbek: vaqtida, boss, tez; in English: on time, fast, strike; in Russian: вовремя, быстро, куй).

This means that phrases in vocabulary system of any language do not appear by chance in order to reflect the linguistic picture of the world, but to "meet" certain nominative, communicative, cognitive needs of language users.

The second part of the chapter is entitled "The Role and Importance of Phrases in Language" and analyzes the role and importance of phraseological expressions in languages.

Any language unit has not only a nominative function, but also a means of representing the historical, national and cultural treasures of the people, ethnic group, group of people who speak a particular language. Most of them are "irrigated" by nationality as a secondary nomination unit. The importance of various works of art created by each nation, whether in the form of a work of sculpture or national architecture, in revealing the national characteristics of that nation is certainly recognized. At the same time, historical, scientific and practical information of the rare monuments, the originality of the existing units of languages - proverbs, wise sayings passed down from generation to generation, - is very high.

For instance, one of the beautiful qualities of the Uzbek people is hospitality. When a guest comes, he/she is greeted with respect, a bright face, and sweet words, no matter who he/she is. This situation is justified by a number of proverbs and sayings, such as "Mehmon atoyi hudo" (The guest is sent by god), "Mehmon kelsa eshikdan rizqi kelar teshikdan" (The guest comes from the door, the food comes from the window". It is impossible to express such a vital concept in such a concise, simple, and effective way through other linguistic and non-linguistic means.

It is well known that the favorite drink of the British people is tea. Even anthropologist Kate Fox's book, "Наблюдая за англичанами: скрытые правила поведения", states that it is possible to determine which class the British belong to by looking at what kind of tea they drink<sup>19</sup>. He writes that the darkest tea is drunk by the working class. The more light the tea, the higher is the social status of the person drinking it. The amount of milk and sugar is also a signal. For this reason, a number of phrases related to tea have appeared in English:

*A storm in a teacup* – someone's getting angry over something insignificant;;

*Cup of tea* – something that someone likes, enjoys;;

*Not for all the tea in China* – no matter how much you give;;

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<sup>18</sup> Умарходжаев М.Э. Центр и периферия во фразеологии. // Известия АН. Серия и литературы и языка. – Москва, 1980. - С. 150.

<sup>19</sup> Кейт Фокс. Наблюдая за англичанами: скрытые правила поведения. - Изд. Рипол Классик, 2008. – Р. 228.

*Tea leaf* – it sounds like “thief” and means the same;

*Husband's tea* – weak tea

Through the categories of intensification and deintensification in languages, there are cases of strengthening or weakening of linguistic signs, reduction or weakening of their amount. The clearest manifestation of this situation is the emergence of phrases and their pragmatic relations. The effect of quantitative changes on philosophical categories on qualitative changes can be seen in the example of phrases. They emerge as a new unit of language in the lexical level of the language, inextricably linked with the subjective-pragmatic categories of name, quality, quantity, value, emotionality, imagery, description, expressiveness, and are formed as new units of quality in the semantic system of language.

The third part of the chapter is entitled "The Status of Paremies as a Language Unit." The structural and semantic complexity of parems is due, firstly, to the fact that they are motivated by a generalized situation, and secondly, to the existence of the correct meaning in them and to various connotations, i.e. evaluation, cultural-historical, national-geographical, extralinguistic factors. In addition, one of the main semantic features of proverbs is the "exhortation" of the meaning they express, that is, the presence of a number of moral principles and vital wisdom in the scope of the content they express.

Such language units as proverbs, sayings, and wise sayings are very valuable linguistic units as a "mirror" of morals and traditions in the social life of nations in historical periods. They perform a communicative function as language units representing a particular "situation", that is, they serve to evoke certain information in the minds of language users. Let us now pay attention to the following interesting examples on the ability to find a place or thing by asking questions: in Uzbek – *So‘rab so‘rab Makkani topibdi*, (one can find Mecca by keeping inquiring where it is) in Russian – *Язык до Киева доведёт* (*You can find the way to Kiev if you know how to use your tongue*), in English – *All roads lead to Rome*. It is noteworthy that such proverbs related to language and religion through cities, which are the centers of religion of the peoples, not only give new paremiological meanings, but also serve to provide historical information.

“The following proverbs are used to show that no work can be successfully done with the intervention of the many people – in Uzbek: *qo‘ychivon ko‘p bo‘lsa, qo‘y harom o‘ladi* (if there are too many shepherds, the sheep will die); in Russian – *у семи нянек дитя без глаз* (if there seven nannies for one child, he will lose his eye; in English - *too many cooks spoil the broth*. These phraseological units reflect national characteristics. Note that the following examples of worldviews are clear evidence to support the above idea<sup>20</sup>.

The third chapter of the dissertation, entitled "Expressing National and Cultural Features of the English and Uzbek Peoples through Phrases", analyzes the importance of phrases in this regard, along with a number of lexical units having national characteristics in the language.

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<sup>20</sup> The Oxford dictionary of proverbs/ Speake J., Simpson J (5 ed) – Oxford University Press, 2008 – 625 p

The first part of the chapter "Phrasal Lingua-cultural Semantics," provides a lingua-cultural analysis of the historical and contemporary influence of language and culture on each other.

Among the lexical units with a number of national features in the language, the importance of phrases in this regard should be emphasized. Such units have a place not only in their structural and semantic features, but also in the lexical richness of the language as units of cultural information. In determining the semantic world of their description, on the basis of what cultural essence and by what means of language they are characterized, the degree of their sealing in the language system requires lingua-cultural analysis.

Lingua-cultural analysis can reveal, observe, and illuminate unusual, hidden cultural elements that are preserved in stable expressions. By the way, the semantics of phrases, along with a number of other ethnocultural texts, can be determined only by a special analysis of their cultural meanings. This is because it is a phenomenon that does not require proof that cultural and national images are the basis for the formation of the inner meaning of phrases. V.N. Telia, a well-known Russian linguist who studied the lingua-cultural nature of phrases, emphasizes the importance of national cultural information in phrases<sup>21</sup>.

Lingua-cultural studies cannot be imagined in isolation from modern cognitive linguistics. The world of concepts and their processing in the human mind, their manifestation in the form of language and their preservation as knowledge are the main factors for lingua-cultural studies.

It should be noted that language is based on the universal laws of perception of the world. This is because man's ability to think logically is common, no matter where they are in the world. Were it not for this national commonness, peoples living on different continents and speaking different languages would not be able to understand, comprehend, and communicate with each other. Proof of this is the fact that phraseological units are both formally and spiritually identical, in addition to the fully equivalent lexical units that exist in languages. Examples are the English words "play with fire", the Uzbek words "olov bilan o'ynamoq", and the Russian words "играть с огнем". These phrases are the exact equivalents of each other in all three languages.

Thus, the main task of lingua-cultural studies is to elucidate and identify the cultural content hidden in phrases and to distinguish their features from the "prototype" of the phrase - its form as a free phrase.

Pay attention to the following phrases that have full equivalents in English and Uzbek: *to show somebody the door – kimgadir eshikni ko'rsatib qo'ymoq, to throw mud at somebody – kimgadir loy chaplamoq, fish begins to stink at the head – baliq boshidan sasiydi, to be all eyes and ears - ko'z-quloq bo'lmoq, have one foot in the grave – bir oyog'i go'rda bo'lmoq, one's heart stood still – kimnidir yuragi to'xtab qolay demoq (qo'rqmoq ma'nosida) dig a pit for somebody – kimgadir choh qazimoq.*

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<sup>21</sup> Телия В.Н. Русская фразеология. Семантический прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996. – 284 с.

The above examples are clear evidence of our idea of the formation of the same phraseological metaphors, analogies and allusions using the same lexical units in the English and Uzbek languages, which are far apart in terms of space, language and religious worldview.

It should be noted that the components of some phraseological expressions, although consisting of the same lexical units, can also express different phraseological meanings. For example, the English phrase “be my guest<sup>22</sup>” means please, do what you want, and the Uzbek phrase “mehmonim boling” (be my guest) means to treat someone with sweets. Or in English, *blow hot and cold* means hesitation, hesitation between opposing ideas, while in Uzbek, “issiq-sovuq qilmoq” (hot and cold) means to cast a spell on someone. Another example is the English phrase *to make someone's ears burn*<sup>23</sup>, which literally means to embarrass someone. In Uzbek this phrase means to gossip about someone. One of the main reasons for this situation in languages, in our opinion, is that the components of the phrases are connected to different lexical meanings.

The second chapter is entitled "National and cultural features of Uzbek and English phrases." It provides a comparative analysis of the linguocultural features of English and Uzbek phrases.

In the process of semiotic coding Symbolic principles play an important role. For example, in the Uzbek language, let's pay attention to the formation of phraseological meanings such expressions as "chap yoni bilan turmoq" (getting up from the left side) i.e. being in a bad mood for no reason or “otning qashasi” (white spot on horse head) i.e. notorious, or "horse's bridle".

The phrases based on semiotic principles do not have a symbolic connection. In this case, the phrase has its own meaning, its own pragmatics and its own connotative system. Here the concepts of historical language, which are based on more mythological notions, are presented. For example, his spirits rose, his spirits fell, his spirits sank.

The national and cultural specificity of Uzbek phrases is explained, firstly, by the linguistic-creative thinking of the Uzbeks, secondly, by the degree of ethno-linguistic interpretation of the perceived world, and thirdly, by the importance of the content and status of vital objects in the minds of people. By the way, as a number of cultural values increase in human life day by day, there is a need to organize and categorize them and to express them verbally.

Participation of toponymic lexicon in the formation of phrases in the language not only enriches the semantic reserve of the language with new concepts, but also plays an important role as historical information. In such expressions as *So‘rab-so‘rab Makkani topibdi, bog‘i Eram, do‘zaxning eshigi ochildi, tog‘ni ursa talqon qiladi, suyangan tog‘i, ishongan bog‘i, birovga chuqur qazimoq, o‘rmonga o‘t ketsa, ho‘l-u, quruq baravar yonadi, Arshi a‘lo* phrases with the participation of various area-related place names play an important role in defining the peculiarities of the phraseological "world" of the Uzbek language.

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<sup>22</sup> Collins Cobuild Idioms Dictionary. - Harper Collins publisher (3<sup>rd</sup> ed), 2012. – P. 174

<sup>23</sup> <a href="https://idioms.thefreedictionary.com/make+(someone%27s)+ears+burn">make (someone&#39;s) ears burn</a>



Phraseological units related to national and cultural life are formed on the basis of peoples' own cultural worldviews, such as national traditions, celebrations, national costumes, and national dishes, and such peculiarities of peoples are expressed through phrases formed in their own languages. These cases are an unproven means of demonstrating not only the uniqueness of languages, but also their national uniqueness. For example, pay attention to the phrases formed on the basis of the national costumes of the Uzbek people: *do'ppisini osmonga otmog*; *do'ppisi yarimta*; *ishtonsizning hadigi cho'pdan*; *ko'rpangga qarab oyoq uzat*; *bo'zchi belboqqa yolchimas*; *belingda belbog'ing bormi*; *paytavasiga qurt tushdi*; *po'stagini qoqmoq*; *bir yoqadan bosh chiqarmoq*, *kovushini tog'irlab qo'ymoq* and others.

**Phrases based on religious values.** It should be noted that such phrases are different from other phrases and have their own peculiar features. First, most religious phrases are based on lexical units learned from Arabic and Persian, and are used as a completing unit in the phraseological resources of modern Uzbek, both oral and in written. For example, *sohibi karam* the prophecy user<sup>24</sup>; *fard ayn* - actions that everyone must perform (prayer, fasting, zakat); *farzi kifaya* - if a certain number of mukallafs perform a certain deed, others will be expelled, for example, *janoza* (funeral prayer)<sup>25</sup>; *nomai a'mol*; *shaytoni lain*. This is not a simple lexical meaning, but a phraseological meaning that they have transformed and created together.

According to their use in oral and written speech religious concepts can be divided into two groups. The first group includes phrases formed on the basis of religious concepts and commonly used in the vernacular. For example, *qiyomat qarz*; *shukr qilmoq*; *dargohida qabul qilsin*; *shak keltirmoq*; *shakkoklik qilmoq*; *xo'ja ko'rsinga*; *qo'lini halollamoq*; *xatna qildirmoq*; *Xizrni yo'qlasa ham bo'larkan*; *fotiha o'qimoq*; *qa'da qarimas*; *to'rt tarafing qibla*; *luqmai halol*.

The etymology and origin of such stable expressions and the emotions they express are so diverse that, in our opinion, their linguistic features, national and cultural significance may be the subject for some future research. We have limited ourselves to the analysis of some features of the analyzed phrases as a unit of language.

The third chapter is called "National-Cultural Factors in the Formation of English Phrases." For centuries, these units have been imprinting the national-cultural way of life and social development of the British people on the pages of history. In our research, we found it necessary to pay special attention to a number of features of English phrases. This is because they are clearly visible not only from a linguistic and semiotic point of view, but also from the point of view of their close connection with the development, literary and religious environment of the peoples of Europe. The relationship of a number of stable expressions with historical figures and their literary heritage was considered during the analysis. For example, the great playwright William Shakespeare made a significant contribution to the richness of the English phraseological dictionary. According to The Oxford Dictionary, there

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<sup>24</sup> Мухторхон Эшон Умархўжа. Диний атамалар ва иборалар. Қисқача оммабоп изоҳли луғат. – Т.: Фафур Ғулом нашриёти, 2016. – Б.146

<sup>25</sup> The same source p.164

are 170 of them<sup>26</sup>. Phrases created by Shakespeare are commonly referred to as Shakespeareanisms. The following Shakespearean words are still actively used in English: *wear your heart on your sleeves* - express your feelings openly, the idiom was first used in Henry V. "The king's a bawcock, and a heart of gold, a lad of life, an imp of fame, of good parents, of fist most valiant".

It is also worth noting the works that have led to the widespread use of some phrases. "Cheshire cat" - a phrase with the sense a sly, proud laughter, popularized by the image of the famous cat in Lewis Carroll's "Alice's Adventure in Wonderland". Another writer, Walter Scott's historical novel *Ivanhoe*, used the idiom "catch somebody red-handed" - an idiom that still means to see someone do something and possibly catch them. "All is gas and gaiters", first mentioned in Charles Dickens's novel *Nicholas Nickleby*, is a comfortable or pleasant situation.

As a result of our research, it was found out that Kunin's "Big Anglo-Russian Phraseological Dictionary"<sup>27</sup> and "Oxford Dictionary of Idioms"<sup>28</sup> contain 25 phraseological units with names of bakery products. Most of these are phrases with a "bread" component. For example: *ask for bread and be given a stone* (from the Bible); *bread and butter* - someone's livelihood; *bread and circuses* - a form of entertainment, spectacle, based on the comic work of the Roman poet Juvenal, to distract dissidents; *eat the bread of idleness* - to eat without working. According to the Bible, bread is not only a source of nourishment but also a basis for life. *Cast one's bread upon the waters* - to do good without expecting thanks; *break a bread with someone* - to share one's food. It should also be noted that both languages have phrases with similar bread components: *to earn one's bread* - to earn one's bread honestly. The English are famous for their pies, cakes, and pastry, and we can see some phrase involving them. For example: *cakes and ale* - a wonderful time without problems (from Shakespeare); *go like hot cakes* - to be sold quickly (The phrase was coined as a result of the rapid sale of hot cakes sold near the church); *nutty as a fruitcake* - stupid; *dollars to doughnuts* - to invest money for sure profit; *as American as apple pie* - real American, *as flat a pancake* - flat like pancakes and so on.

We also should note that in addition to the phrases we have compared above, there are a number of phrases in the phraseological world of the English and Uzbek languages that have the same phraseological meaning within the denotative meanings of their constituent components. Such expressions are interpreted in translation as complete equivalents. Because the images given in them, metaphorical, metonymic shifts, comparisons, represent the same worldview, serve the same communicative and functional task. In the course of our research, it became clear that a number of phrases were created with their meaning to express the unique way of life of the Uzbek people, their scope of use is so wide that it is impossible to divide these phrases into separate groups.

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<sup>26</sup> The Oxford English Dictionary. - Oxford: Clarendon Press, 1933. - P. 693

<sup>27</sup> А.В. Кунин. Большой англо-русский фразеологический словарь, 4-е издание, переработанное и дополненное А.В.Кунин - Москва, Русский Язык, 1984. - 944 с

<sup>28</sup> The Oxford Dictionary of Idioms. - Oxford: Oxford University press, 2004. - 352 p

## CONCLUSION

1. There is a special phraseological subsystem among the main levels of language, which has its own systematically formed phraseological units. The peculiar paradigmatic features of subdivision units require the comparative study of English and Uzbek phrases.

2. The language system phraseological subdivisions are actively involved in naming things and phenomena in communicative relations like words. Each language has a phraseological subdivision, the units of which are often used as words in the vocabulary of the language, in naming objects and phenomena, and in everyday communication. In such language units, the national and cultural identity, customs, mentality, and history of the peoples are sealed for a lifetime.

3. People create language units that are short in form but have a deep expressive meaning in order to name and express new concepts, to realize different social situations, or to reveal existing concepts and different aspects of realities. These are, of course, expressions that have been experienced by that people for many years and are understandable to that nation, people, community. Phraseological units usually not only name something, but also evaluate its connotative (stylistic) color, the speaker's attitude to the being. This is why phraseological meaning is considered to have a specific meaning in the language.

4. The phraseological subdivision, unlike other language systems, has an autonomous language inventory, differs from other units of language systems by its units of national-cultural, spiritual-historical, emotional-expressive features. At the same time, the units of phraseological subdivision, like other level units, form their own paradigmatic, that is, synonymous, antonymic, syntactic-semantic variants, syntagmatic valence, derivational properties, which have differing relations with each other.

5. Phrases related to national and cultural life are formed on the basis of people's own cultural worldviews, such as national customs, holidays, national costumes, national dishes, and such peculiarities are expressed through phrases formed in their own languages. These cases show not only the uniqueness of languages, but also their national distinction.

6. Phrases are unique language elements in expressing the linguistic picture of the world. Their phraseological semantic structure contains not only linguistic information but also extra-linguistic information. Each nation creates phraseological units with deep expressive meanings in order to name, express new concepts, and realize different social situations.

7. It is necessary to give definition to phrases, taking into consideration their distinctive features from other language elements, to describe them on the basis of complex criteria, due to the complexity, functional diversity of structural and semantic features of phrases due to the inadequacy of any single, isolated criteria.

8. In the process of formation of national-cultural phrases simple meaning-forming mechanisms, such as analogy, metaphor, metonymy and other methods are used, and the process is based on the national-cultural mentality of a particular people.

9. Phrases are also unique as a linguistic unit that reflect the national and cultural characteristics of each nation, showing that there are a number of allomorphic and isomorphic features between them.

10. By comparing national and cultural features of English and Uzbek phrases we can see that the English and Uzbek phrases have common logical uniqueness, people's form of logical thinking, regardless of where they live or what language they speak, analyzing phrases which are full equivalents, both in terms of form and meaning and comparing Uzbek paremias.

11. The fact that English phrases are closely related to the general European culture, development and common names of the heroes of ancient mythological literature explain their differences from the Uzbek phrases. One of the peculiarities of English phrases is that eponymous phrases are represented by personal names and their affixes. Phrases related to ancient heroes are very rare in the Uzbek language fund of phrases.

12. Special attention is paid to the scientific research on study of phraseological units as unique specimens, comparative, classification, descriptive research, to identifying isomorphic and allomorphic features in the semantics of phraseology in English and Uzbek. Therefore, the phraseology of each language is enriched by the influence of the mentality, religion, customs and environment of the people, and the need to study the English and Uzbek phrases from a lingua-cultural point of view is essential.

13. Comparative research with non-Uzbek languages allows us to present to the world the masterpieces of our rich national culture, the rare examples of our language, which are the basis of Uzbek phraseology. Therefore, it is necessary to conduct comparative research on the phraseology of national-cultural features in languages of different systems and their lingua-cultural analysis.

**НАУЧНЫЙ СОВЕТ PhD.03/30.12.2019.Fil.60.02  
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ  
АНДИЖАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

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**АНДИЖАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**ТУРСУНОВА НОДИРАБЕГИМ ФАЙЗУЛЛО КИЗИ**

**ФРАЗЕОЛОГИЗМЫ РАЗНОСИСТЕМНЫХ ЯЗЫКОВ,  
ВЫРАЖАЮЩИЕ НАЦИОНАЛЬНО-КУЛЬТУРНЫЕ ОСОБЕННОСТИ  
И ИХ ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ АНАЛИЗ**

**10.00.06. – Сравнительное литературоведение, сравнительное языкознание и  
переводоведение**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ  
ДОКТОРА ФИЛОСОФИИ (PhD) ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Кабинете министров Республики Узбекистан В2020.3.PhD/Fil1358.

Диссертация выполнена в Андижанском государственном университете.

Автореферат диссертации выполнен на трех языках (узбекский, русский, английский (резюме)) размещен на веб-странице по адресу Андижанского государственного университета ([www.adu.uz](http://www.adu.uz)) и на информационно-образовательном портале «ZiyoNet» ([www.ziyo.net](http://www.ziyo.net)).

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**Ведущая организация:** Ферганский государственный университет

Защита диссертации состоится 2021 года «28» 09 в 12<sup>00</sup> часов на заседании научного совета DSc.03/30.12.2019.Fil.60.02 при Андижанском государственном университете (Адрес: 170100, Андижан, улица Университетская, 129-дом. Тел: 0(374) 223 88 14; факс: 0(374) 223 88 30 e-mail: [agsu\\_info@edu.uz](mailto:agsu_info@edu.uz)).

С докторской диссертации можно ознакомиться в информационно-ресурсном центре Андижанского государственного университета (зарегистрирована за № \_\_\_\_\_). (Адрес: 170100, Андижан, улица Университетская, 129-дом. Тел: 0(374) 223 88 14; факс: 0(374) 223 88).

Автореферат диссертации разослан: «16» 09 2021 года.  
(реестр протокола рассылки № от « \_\_\_\_\_ » \_\_\_\_\_ 2021 года).



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## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Цель исследования** - выявить лингвокультурологические, изоморфные и алломорфные аспекты фразеологизмов с национально-культурными особенностями в английском и узбекском языках.

В качестве **объекта исследования** были выбраны фразеологические единицы - фраземы на английском и узбекском языках.

**Научная новизна исследования заключается в следующем.**

установлено, что фразы отражают менталитет народа, воплощая национальные и культурные стереотипы конкретной нации и отражая национальные моральные нормы, присущие языковой картине мира;

В результате семантического анализа компонентов фразеологических единиц английском и узбекском языках выявлена их сходные особенности в качестве особой подсистема а также их лингвокультурологические отличительное качество;

доказано, что лингвокультурологические и семантические аспекты фразем английского и узбекского языков отражают положительные, отрицательные, нейтральные качества и умственные способности личности;

доказано влияние фонетических, лексических, семантических лингвистических факторов, а также экстралингвистических факторов, таких как условия жизни, религиозные представления, на формирование фразем, выражающих национально-культурные особенности английского и узбекского языков.

**Внедрение результатов исследований.** На основе полученных научных результатов лингвокультурологического анализа фразеологизмов, выражающих национально-культурные особенности в разносистемных языках:

из выводов о том, что фраземы, как объект исследования лингвокультурологии, воплощают в себе национально-культурные стереотипы того или иного народа и представляют собой основные формы, характерные для определенной языковой картины мира, в соответствии с пунктами 3 и 4 Указа № УП-5850 “О мерах по кардинальному повышению престижа и статуса узбекского языка в качестве государственного”, было использовано в целях обучения узбекскому языку в образовательных учреждениях, создания компьютерных программ узбекского языка, разработки учебников и электронных программ узбекского языка для иностранных граждан, желающих изучать узбекский язык (справка за номером 01/11-01/7-288 от 10 марта 2021 года Постановление республиканского центра образования при Министерстве народного образования Республики Узбекистан). В результате достигнуто развитие коммуникативных навыков, соответствующих различным речевым ситуациям жизни на определенном уровне на основе дальнейшего совершенствования системы обучения родному языку в системе общего среднего образования, в частности, путем обучения лексическому разделу учащихся на основе

фразеологизмов, выражающих национально-культурные особенности и их лингвокультурологического анализа;

научные выводы о влиянии лингвистических и экстралингвистических факторов на формирование фразем, выражающих национально-культурные особенности английского и узбекского языков были использованы лектором учебного центра Ausbildung und Arbeit Plus Йоханом Мейером на своих уроках. (Подтверждение выполнения (Ausbildung und Arbeit Plus GmbH: Германия): 24.06.2021). В результате проведенного межнационального и межъязыкового анализа были обогащены лекции студентов, изучающих иностранный язык как второй язык;

выводы, полученные в результате анализа лингвокультурологических и семантических аспектов фразем, выражающих различные особенности личности и умственные способности на английском и узбекском языках, были использованы при подготовке текста лекций по дисциплине “Принципы художественного анализа” магистрантам специальности “История искусств” Национального института живописи и дизайна имени Камолиддина Бехзода, а также пособий и научных брошюр по таким дисциплинам, как “Дизайн аксессуаров для головных уборов”, “Медиа и коммуникации в аудиовизуальном искусстве” (Справка № 01-17/380-1024 Академии художеств Узбекистана от 05 июля 2021 года). В результате это послужило тому, что в рамках программы обмена исследователями и студентами Национального института живописи и дизайна имени Камолиддина Бехзода была создана программа подготовки кадров с широким воображением и творческим мышлением с учетом национальных и зарубежных направлений обучения;

выводами о схожих и отличительных особенностях компонентов фразеологизмов в английском и узбекском языках, выявленные в результате семантического анализа, были воспользованы редакцией “Культурно-просветительских и художественных передач” ГУП телерадиоканала “Узбекистан” Национальной телерадиокомпании Узбекистана при подготовке сценариев передач “Литературный процесс”, “Образование и развитие” (приказ Государственного унитарного предприятия Национальной телерадиокомпании “Узбекистан” справка 126-21РУ от 19 марта 2021 года). В результате радиослушатели были проинформированы о важности фразеологизмов на национальных языках мира для разработки вопросов универсальности и уникальности с научной точки зрения и были обогащены сценарии этих передач.

**Структура и объём диссертации.** Диссертация состоит из трёх глав, введения, заключения и списка использованной литературы. Объём диссертации состоит из 134 страниц.



**E'LON QILINGAN ISHLAR RO'YXATI**  
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