

**TERMIZ IQTISODIYOT VA SERVIS UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/24.09.2025.Fil.197.01 RAQAMLI ILMIY KENGASH**

QARSHI DAVLAT UNIVERSITETI

MENGBOYEV AZIZBEK ALIJON O‘G‘LI

**INGLIZ VA O‘ZBEK TILLARIDAGI BAYRAM VA O‘YIN
NOMLARINING LINGVOMADANIY TADQIQI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

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

Termiz – 2025

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon ilm-fanida onomastik birliklarni ijtimoiy-siyosiy, ma'naviy-ma'rifiy, madaniy, etnografik axborotlarni tashuvchi milliy-lisoniy birliklar sifatida o'rganishga jiddiy e'tibor qaratilmoqda. Bayramlar hamda siyosiy, madaniy, san'at, sport tadbirlarining maxsus nomlari – geortonimlar ham falsafa, tarix, etnografiya, madaniyatshunoslik va boshqa fanlar tomonidan ana shunday muhim ijtimoiy ahamiyatga molik onomastik birliklar ekanligi e'tirof etilgan. Xalqlar madaniy hayoti hamda tilshunosligida bayram va o'yinlar qadimdan hozirgacha milliy qadriyatlar timsoli sifatida turli badiiy-estetik ma'no va ijtimoiy vazifalarda keng qo'llanilib kelinmoqda. Shu asosda ingliz va o'zbek tillaridagi bayram va o'yin nomlarining genezisi, tildagi obyektiv o'rni, badiiy diskursda ifodalanishi, lisoniy-uslubiy funksiyalarini lingvistik va ekstralingvistik nuqtayi nazardan talqin qilish muhim ahamiyat kasb etadi.

Dunyo tilshunosligi globallashuv jarayonida sohalarda o'zaro aloqalar o'rnatilayotgan bugungi kunda millat ruhiyatini, etnik-madaniy xususiyatlarini o'zida aks ettiruvchi til birliklarini zamonaviy tamoyillar asosida o'rganish masalaning dolzarbligini belgilaydi. Buning mantiqiy natijasi sifatida ingliz va o'zbek tillaridagi bayram va o'yin nomlarining tilda milliy-madaniy, leksik-semantik, badiiy matn kengligida esa lingvostilistik, genderlik xususiyatlarini chog'ishtirish tilshunoslik sohasida ustuvorlik va dolzarblik kasb etdi. Zero, mazkur birliklarning, bayram va anjumanlar, o'yinlar, siyosiy, madaniy, san'at, sport tadbirlarining atoqli nomlarini tilshunoslik bilan boshqa fanlar integratsiyasi natijasida yuzaga kelgan lingvokulturologiya, sotsiolingvistika, etnolingvistika aspektida o'rganish imkonini beradi.

Mamlakatimizda amalga oshirilayotgan jadal islohotlar sharoitida zamonaviy o'zbek tilini rivojlantirishga, jumladan, qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik va tarjimashunoslik muammolari tadqiqiga katta urg'u berilmoqda. Shuningdek, "fundamental, amaliy va innovatsion ilmiy tadqiqotlarni rivojlantirish, mavjud ilmiy maktablarni saqlab qolish va yangilarini yaratish, ularning kadrlar salohiyatini mustahkamlash, bunda iqtidorli yoshlarning ilm-fanga keng jalb etilishini rag'batlantirish"ga alohida e'tibor qaratilmoqda¹. Bu esa, o'z navbatida, tilning ichki imkoniyatlarini tadqiq qilish, milliy ma'naviyatni rivojlantirish va uni yoshlar ongiga singdirishda alohida ahamiyatga ega ekanini ko'rsatadi. Bu borada turli tizimli tillarga mansub ingliz va o'zbek tillaridagi bayram va o'yin nomlarining lingvomadaniy xususiyatlari tadqiqini tekshirish yuzasidan ilmiy tadqiqotlarni yanada chuqurlashtirish zarurati mavjud.

O'zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-sonli "O'zbekiston Respublikasi Oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2020-yil 20-oktabrdagi PF-6084-son

¹ O'zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi "O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasi to'g'risida"gi PF-5847-sonli Farmoni.

“Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”, 2022-yil 28-yanvardagi PF-60-sonli “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”, 2023-yil 11-sentabrdagi PF-158-son “O‘zbekiston – 2030” strategiyasi to‘g‘risidagi farmonlari, 2018-yil 5-iyundagi PQ-3775-son “Oliy ta‘lim muassasalarida ta‘lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta‘minlash bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarorlari, Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-son “Ta‘lim muassasalarida chet tillarini o‘qitishning sifatini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi qarori hamda sohaga oid boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida V.V.Maslova, S.Y.Nikitina, A.F.Vejbitskaya, V.N.Teliya, Y.V.Babayeva, L.Y.Vilms, V.V. Vorobyev, N.F.Alefirenko, V.M.Shaklein, Z.K.Sabitova, I.A.Murzinova, O.Bicher², ingliz tilshunosligida M.Birem, B.Gribkova, H.Starki, A.P.Kovi³, o‘zbek tilshunosligida N.M.Maxmudov, Sh.S.Safarov, D.S.Xudoyberganova, Sh.Usmonova, Sh.T.Maxmaraimova, M.Saidova, U.Qo‘ziyev, D.A.Tosheva⁴ kabi

² Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – Москва: Академия, 1987. – 284 с.; Никитина С.Е. Устная народная культура и языковое сознание. – Москва: Наука, 1993. – 189 с.; Вежбицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – Москва: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – Москва: Языки русской культуры, 1996. – 288 с.; Бабаева Е.В. Культурно-языковые характеристики отношения к собственности (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 207 с.; Вильмс Л.Е. Лингвокультурологическая специфика понятия “любовь” (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 212 с.; Воробьев В.В. Лингвокультурология. М.: Издательство Российского университета дружбы народов, 2006. – 112 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка: «учебное пособие». – М.: Флинта, Наука; 2010 – 240 б.; Шаклеин В.М. Лингвокультурология: Традиции и инновации [Электронный ресурс]: Монография/ М.: Флинта, 2012.– 301с.; Сабитова З.К. Лингвокультурология: Учебник. – М.: Флинта, 2013. – 524 с.; Мурзинова И.А. Эмблематичность образных характеристик лингвокультурного типажа «британская королева» в языковом сознании носителей британской лингвокультуры // Вестник ТГПУ (TSPU Bulletin). 2013. – №10. – С.138.; Бичер О. Русские пословицы и поговорки с компонентом-зоонимом (на фоне турецкого языка): Дисс. канд. филол. наук. – Смоленск, 2015. – 145 с.

³Birem M., Gribkova B., Starkey H. Developing the intercultural dimension in language teaching. A practical introduction for teachers. Council of Europe, Strasbourg, 2002. – 42 p.; Cowie A.P. Phraseology: Theory, Analysis, and Applications. – USA, Oxford University Press, 2012. – 272 p.

⁴ Махмудов Н.М. Тилнинг мукамал тадқиқи йўлларини излаб // Ўзбек тили ва адабиёти. – Тошкент. 2012. № 5. – Б.3-16; Махмудов Н.М. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. –

olimlarning ilmiy ishlarida lingvokulturologiyaning shakllanish bosqichlari, lisoniy-madaniy tadqiqot usuli, dunyoning lisoniy manzarasi kabi lingvokulturologiyaning turli masalalariga bag'ishlangan ilmiy-tadqiqot ishlar olib borilgan.

Jahon tilshunosligida geortonim va o'yin nomlarini tadqiq etish bilan Y.Y.Terentyeva, G.S.Vinogradov, O.I.Kapitsa, V.P.Anikin, E.V.Pomeranseva, M.N.Melnikov, V.I.Ustinenko, Y.A.Timofeyeva, A.N.Martinova, V.Anikin, D.Nesanelis, V.Sharapov, P.V.Sheyn, M.Y.Novitskaya, G.M.Naumenko⁵ kabi taniqli olimlar shug'ullangan.

Ingliz tili geortonimi va o'yin nomlari bilan U.Sansom, U.Palmer, M. Hebgud⁶ kabi tadqiqotchilar shug'ullanib, ingliz xalq bayram va o'yin nomlarining semantik va etimologik singari jihatlarini ustida ilmiy izlanishlar olib borishgan.

O'zbek tili geortonimi va ular bilan bog'liq urf-odatlar madaniyatshunoslik⁷ yo'nalishida U.Qoraboyev, folklorshunoslik⁸ nuqtayi nazaridan M.Jo'rayev tomonidan monografik planda o'rganilgan.

O'zbekiston mustaqilligi davrigacha sohaga oid olib borilgan tadqiqotlar orasida M.Solihova, S.G'oziyeva, G'.Jahongirov, B.Mahmudov, O.Safarov va B.Jahongirov⁹ kabi olimlarning ilmiy ishlari alohida o'rin egallaydi.

Тошкент, 2015. № 3. – Б. 3-12.; Сафаров С.Ш. Семантика. – Тошкент: “Ўзбекистан миллий энциклопедияси” Давлат илмий нашриёти, 2013. – 341 б.; Худойберганова Д.С. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини: Филол. фанлари д-ри. дисс. – Тошкент, 2015. – 240 б.; Худойберганова Д.С. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015.– 44.; Усмонова Ш. Лингвокультурология фанидан марузалар курси. – Тошкент: Университет, 2014.– 111 б.; Усмонова Ш. Таржиманинг лингвомаданий аспекти. – Тошкент: Тошкент давлат шарқшунослик институти, 2015. – 192 б.; Махмараимова Ш.Т. Лингвокультурология [матн] ўқув қўлланмаси. – Тошкент: Чўлпон номидаги НМИУ, 2017. – 164 б.; Саидова М., Қўзиёв У. Лингвокультурология. Услубий қўлланма. – Наманган: Камалак, 2017. – 127 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри. дисс. – Тошкент, 2017. – 151 б.

⁵Терентьева Е.Ю. Лингвистические особенности номинации праздников православной церкви в русском и болгарском языках // Славянский альманах 2009. – М., 2010. – С. 246-257.; Виноградов Г.С. Детская сатирическая лирика. – Иркутск, 1925. – 45 с.; Капица О.И. Детский фольклор: песни, потешки, дразнилки, сказки, игры. – Ленинград: Прибой, 1928. – 222 с.; Аникин В.П. Русские народные пословицы, поговорки, загадки и детский фольклор: Пособие для учителя. – Москва: Учпедгиз, 1957. – 239 с.; Померанцева Э.В. Детский фольклор // Русское народное творчество. – Москва, 1966. – С.135-142; Мельников М.Н. Русский детский фольклор Сибири. – Новосибирск: Западно-Сибир. кн. изд-во, 1970. – 218 с.; Мельников М.Н. Русский детский фольклор: Учебное пособие для студентов пединститутов. – Москва: Просвещение, 1987. – 240с.; Устinenko В.И. Место и роль игрового феномена в культуре // Философские науки. – 1980. – №2. – С.48-54; Тимофеева Е.А. Подвижные игры с детьми младшего дошкольного возраста. – М.: Просвещение, 1986. – 79 с.; Мартынова А.Н. Художественный мир ребенка // Потешки, считалки, небылица. – Москва, 1989. – С.5-20; Мартынова А.Н. Детский поэтический фольклор: Антология / Сост. А.Н.Мартынова. – Спб., 1997. – 576 с.; Аникин В. Русский фольклор / Сост. и примеч. В.Аникина. – М.: Худож. лит., 1991. – 398 с.; Несанелис Д., Шарпов В. Тема смерти в детских играх: опыт этнографического анализа (по материалам традиционной культуры Коми) // Смерть как феномен культуры: Межвузовский сборник научных трудов. – Сыктывкар, 1994. – С.67-71; Шейн П.В. Сборник народных детских песен, игр и загадок / Сост. А.Е.Грузинский по материалам Шейна. – М., 1898. – 81 с.; Новицкая М.Ю., Науменко Г.М. Раз, два, три, четыре, пять, мы идём с тобой играть // Русский детский игровой фольклор / Сост. М.Ю.Новицкая, Г.М.Науменко. – М., 1995. – 224 с.

⁶ Sansom W., Palmer W. A Book of traditional holidays. – New York: McGraw-Hill, 1968. – 192 p.; Habgood M. The effective integration of games and learning content. PhD thesis. – Nottingham: University of Nottingham. 2007. – 264 p.

⁷ Қорабоев У. Ўзбекистон байрамлари. – Тошкент: Ўқитувчи, 1991. – 192 б.

⁸ Жўраев М. Наврўз байрами. – Тошкент: Фан, 2009.

⁹ Солихова М., Ғозиева С. Мактабгача тарбия ёшидаги болалар учун халқ ўйинлари. – Тошкент: Ўқитувчи, 1970. – 68 б.; Жаҳонгиров Ғ. Ўзбек болалар фольклори. – Тошкент: Ўқитувчи, 1975. – 122 б.; Жаҳонгиров Ғ., Махмудов Б. Минг бир бола ўйини / Тўплаб, нашрга тайёрловчилар Ғ.Жаҳонгиров, Б.Махмудов. – Тошкент:

Mamlakatimizda mustaqillik qo‘lga kiritilgach, ma’naviy hayotimizda ham tub burilish davri boshlandi. Bu davrga kelib, ongimizda asrlar davomida singib qolgan mutelik psixologiyasi o‘rniga erkinlik, ijodkorlik, fidokorlik psixologiyasi paydo bo‘ldi. Ana shunday sharoitda o‘zbek tilini, uning bebaho boyligi bo‘lgan onomastik birlik hisoblangan geortonimlarni tadqiq etishga e’tibor kuchaydi. Bu davr mazkur birliklarning turli qirralariga bag‘ishlangan ishlar bajarilganligi bilan xarakterlanadi. Jumladan, E.Jabborov, B.Maxmudov, D.Temirova, O.Safarov, Y.Sultonov, N.Raxmonov, Sh.Turdimov, H.G‘afurov, S.Ehson, T.Usmonxo‘jayev, H.Meliyev, M.Fayzullayev, N.Rozikova, O.Fayzullayev va X.Z.Salixodjayeva¹⁰ kabi olimlar ishlarida milliy o‘yin nomlarining shakllanish tarixi, tematik va lug‘aviy – ma’naviy xususiyatlariga ko‘ra guruhlangan, o‘yin nomlarining yasalish xususiyatlari hamda nom yasovchi birliklarning ma’no va vazifalari belgilangan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejaları bilan bog‘liqligi. Dissertatsiya Termiz iqtisodiyot va servis universiteti Ingliz filologiyasi kafedrasining “Tilning leksik-semantik tizimini chog‘ishtirma tipologik o‘rganishning dolzarb muammolari: diaxroniya va sinxroniya” mavzusidagi ilmiy-tadqiqot ishlari rejasi doirasida bajarilgan.

Tadqiqotning maqsadi ingliz va o‘zbek tillaridagi bayram va o‘yin nomlarining lingvomadaniy xususiyatlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

lingvokulturologik tadqiqotlarga oid ilmiy-nazariy qarashlarni umumlashtirish va ingliz hamda o‘zbek tillari materiallari asosida mazkur til birliklari yuzasidan konseptual xulosaga kelish;

ingliz va o‘zbek tillarida bayram nomlarining semantik xususiyatlarini belgilash;

chog‘ishtirilayotgan tillarda o‘yin nomlarini mavzuiy guruhlanga ajratib

Ёш гвардия, 1978. – 90 б.; Сафаров О. Болалар фольклорида «Хавзак-хавзак» // Ўзбек тили ва адабиёти. – 1978. – №6; Сафаров О. Чандишлар // Ўзбек тили ва адабиёти. – 1983. – 4-сон. – Б.42-46; Сафаров О. Ўзбек болалар поэтик фольклори. – Тошкент: Ўқитувчи, 1985. – 250 б.; Жаҳонгиров Б. Ўйнаймиз, қувнаймиз // Гулхан. – 1986. – №10.

¹⁰Жабборов Э. Ўзбек халқ ўйинлари лексикаси (Жанубий Ўзбекистон материаллари мисолида). Филология фанлари номзоди диссертацияси. – Тошкент, 1998. – 148 б.; Махмудов Б.А. Миллий ҳаракатли ўйинлар воситасида бошланғич синф ўқувчиларини эстетик тарбиялашнинг дидактик имкониятлари. Педагогика фанлари бўйича фалсафа доктори (PhD) диссертацияси. – Нукус, 2018. – 110 б.; Темирова Д.Х. Рус ва ўзбек болалар ўйини фольклори типологияси. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Бухоро, 2022. – 169 б.; Сафаров О., Очилов К. Бойчечак. Ўзбек халқ ижоди. Кўп томлик. Болалар фольклори. Меҳнат қўшиқлари. – Тошкент: Адабиёт ва санъат, 1984. – 336 б.; Сафаров О. Ўзбек болалар халқ ўйинлари / Тўпловчи ва нашрга тайёрловчи Сафаров О. – Тошкент: Адабиёт ва санъат, 2011. – 176 б.; Safarov O. O‘zbek xalq bolalar o‘yinlari. – Toshkent: Sharq, 2013. – 176 б.; Султонов Й. Қайнар булоқ. Ўзбек болалар фольклоридан намуналар / Тўпловчи Султонов Й. – Тошкент: Чўлпон, 1991; Султонов Й., Раҳмонов Н., Турдимов Ш. Читтигул / Тўплаб ва нашрга тайёрловчилар Султонов Й., Раҳмонов Н., Турдимов Ш. – Тошкент: Ўқитувчи, 1992. – 96 б.; Гафуров Х. Халқ ўйинлари, қўшиқлари ва анъаналарига бир назар. – Т., 1992. – 100 б.; Эҳсон С. Хоразм хазинаси / Тўпловчи Собир Эҳсон, Турк, нашрга тайёрловчи: Нуржонов К. – Урганч: Хоразм, 1996. – 126 б.; Усмонхўжаев Т., Мелиев Х. Миллий ҳаракатли ўйинлар. – Т.: Ўқитувчи, 2000. – 192 б.; Файзуллаев М., Розикова Н., Файзуллаев О. Детский фольклор: Учебно-методическое пособие. – Бухара, 2009. – 146 с.; Салиходжаева Х. З. Ўзбек тили хрононим ва геортонимларининг лисоний тадқиқи. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. – Фарғона, 2020. – 175 б.

qiyoslash;

tadqiq etilayotgan tillar doirasida bayram va o‘yin nomlarining lingvomadaniy jihatdan farqli va o‘xshash jihatlarini tahlil etish.

Tadqiqotning obykti sifatida ingliz va o‘zbek tillaridagi bayram hamda milliy xalq o‘yin nomlari tanlab olingan.

Tadqiqotning predmeti. Ingliz va o‘zbek tillaridagi bayram va milliy xalq o‘yin nomlarining lingvomadaniy xususiyatlari mushtarakligi va o‘ziga xosliklari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda leksik-semantik, chog‘ishtirma, tasniflash, tavsiflash, lingvomadaniy, statistik tahlil hamda kros-madaniy metodlaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ingliz va o‘zbek tillarida inson hayotining muhim tarkibiy qismi bo‘lgan ijtimoiy-siyosiy, madaniy, ma‘naviy-ma‘rifiy, san‘at, sport, tabiat bilan bog‘liq tadbirlarning atoqli nomlari milliy va xalqaro an‘ana, urf-odat hamda rasm-rusumlar kabi omillar integratsiyasida bayram nomlarini hosil qilishi dalillangan;

qiyoslanayotgan tillardagi milliy xalq o‘yin nomlarining semantik maydoni har ikki xalq tilining milliy-lisoniy xususiyatlari, milliy mentaliteti, dunyoqarashi, madaniy xotirasi, an‘anasi va lingvistik tafakkuri kabi omillar negizida voqelanishi aniqlangan;

o‘zbek tilida bayram nomlari *bayram, hayit, kun, festival, konsert, ko‘rik-tanlov, ko‘rgazma* kabi geortonimik indikatorlar vositasida hosil qilinsa, ingliz tilida *Carnival, Feast, Anniversary, Jubilee, Ceremony, Rite* kabi geortonimik indikatorlar ustivorligida shakllangani isbotlangan;

ingliz xalq o‘yin nomlari lingvomadaniy xususiyatlari diniy marosimlar, bahorgi hosil bayramlari, folkloriy mifologik tasavvurlar, ichki qadriyatlar va agrar jamiyatning dunyoqarashini aks ettirsa, o‘zbek xalq o‘yinlari asosan urug‘-aymoq tizimi, jismoniy kuch, dehqonchilik va chorvachilik an‘analari, oila va nasl-nasabga hurmat bilan bog‘liq ekanligi asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz va o‘zbek tillaridagi bayram va milliy xalq o‘yin nomlarining semantik hamda lingvomadaniy xususiyatlarini tahlil qilish uchun ishlab chiqilgan metodika turli tipdagi, jumladan, qardosh va qardosh bo‘lmagan tillarga oid lingvokulturologik tadqiqotlarda qo‘llanilishi mumkinligi asoslangan;

mazkur tadqiqotimiz bayram va milli xalq o‘yin nomlarining o‘ziga xos xususiyatlari madaniyatlararo muloqot jarayonida foydalanilishi va o‘rganilishida ishonchli manba bo‘lib, dissertatsiyada keltirilgan fikr-mulohazalar ingliz va o‘zbek tilshunosligida bayram hamda o‘yin nomlarining lingvomadaniy xususiyatlarini yoritishda muhim ilmiy manba sifatida xizmat qilishi dalillangan;

ingliz va o‘zbek tillarida bayram va o‘yin nomlari semantikasi va lingvomadaniyati bilan bog‘liq bo‘lgan tomonlari hamda o‘ziga xos xususiyatlarining chog‘ishtirma tahlili ilmiy-nazariy ahamiyati “Tilshunoslik”, “Leksikologiya”, “Uslubiyat”, “Tarjima nazariyasi va amaliyoti”, “Qiyosiy tipologiya”, “Lingvomadaniyatshunoslik” kabi fanlardan yaratiladigan darslik va

o‘quv qo‘llanmalarining mukammallashuviga yordam berishi asoslangan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo‘yilganligi, nazariy ma‘lumotlarning ilmiy manbalarga asoslanganligi, tanlab olingan manbalarning tadqiqot predmetiga muvofiqligi, obyektga yondashuv hamda qo‘llanilgan usullarning tadqiqot maqsadiga mosligi, nazariy fikr va xulosalar leksik-semantik, chog‘ishtirma, tasniflash, tavsiflash, lingvomadaniy, statistik tahlil metodlari bilan asoslanganligi, shuningdek, xulosalar, taklif va tavsiyalar amaliyotga joriy etilganligi, olingan natijalar vakolatli tashkilotlar bilan tasdiqlanganligi asosida izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati tilshunoslikning yangi yo‘nalishlari, xususan, lingvokulturologiyaning nazariy asoslarini o‘rganishda, milliy matnlarga xos xususiyatlarni tadqiq etishdagi ahamiyatini yoritishda, lingvomadaniy tadqiqot usullaridan foydalanishda, tadqiq manbalarini aniqlashda, bayram va o‘yin nomlarining lingvokulturologik qiymatini aniqlashda xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati oliy ta‘lim tizimida “Lingvokulturologiya”, “Leksikologiya”, “Qiyosiy tipologiya” fanlaridan darslik va o‘quv qo‘llanmalarini yaratishda, ushbu fanlardan nazariy va amaliy mashg‘ulotlar olib borishda, magistratura bosqichida “Lingvistik tadqiqot metodlari”, “Zamonaviy tilshunoslikning dolzarb muammolari” kabi yo‘nalishlardagi maxsus kurslarni tashkil etishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz va o‘zbek tillaridagi bayram va milliy xalq o‘yin nomlarining lingvomadaniy tadqiqi tahlili yuzasidan olingan ilmiy natijalar asosida:

ingliz va o‘zbek tillarida inson hayotining muhim tarkibiy qismi bo‘lgan ijtimoiy-siyosiy, madaniy, ma‘naviy-ma‘rifiy, san‘at, sport, tabiat bilan bog‘liq tadbirlarlarining atoqli nomlari milliy, xalqaro an‘ana, urf-odat va rasm-rusumlar kabi omillar integratsiyasida bayram nomlarini hosil qilishiga oid nazariy xulosalardan Toshkent davlat o‘zbek tili va adabiyoti universitetida 2020-2023-yillarda bajarilgan AM-F3-201908172 “O‘zbek tilining ta‘limiy korpusini yaratish” mavzusidagi amaliy loyihasida foydalanilgan (Toshkent davlat o‘zbek tili va adabiyoti universitetining 2025-yil 10-apreldagi №01/4-1330-son ma‘lumotnomasi). Natijada ingliz va o‘zbek tillaridagi bayram hamda milliy xalq o‘yin nomlarining semantikasi, ularning lingvomadaniy tahlili asosida zamonaviy leksikologiyaga doir muammolarning yechimini topishning yangi yo‘nalishlarini ishlab chiqishga xizmat qilgan;

chog‘ishtirilayotgan tillardagi milliy o‘yin nomlarining semantik maydoni har ikki xalq tilining milliy-lisoniy xususiyatlari, milliy mentaliteti, dunyoqarashi, madaniy xotirasi, an‘anasi va lingvistik tafakkuri kabi omillar negizida voqelanishi bilan bog‘liq xulosa va natijalardan Toshkent davlat o‘zbek tili va adabiyoti universitetida 2021-2023-yillarda bajarilgan PF-201912258 “O‘zbek adabiyotining ko‘p tilli (o‘zbek, rus, ingliz tillarida) elektron platformasini yaratish” mavzusidagi amaliy loyihasida foydalanilgan (Toshkent davlat o‘zbek tili va adabiyoti

universitetining 2025-yil 23-apreldagi №01/4-1608-son ma'lumotnomasi). Natijada dissertatsiyada keltirilgan fikr-mulohazalar ingliz va o'zbek tilshunosligida bayram hamda milliy o'yin nomlarining lingvomadaniy xususiyatlarini yoritishda muhim ilmiy manba sifatida xizmat qilgan;

o'zbek tilida bayram nomlari *bayram, hayit, kun, festival, konsert, ko'rik-tanlov, ko'rgazma* kabi geortnimik indikatorlar vositasida hosil qilinsa, ingliz tilida *Carnival, Feast, Anniversary, Jubilee, Ceremony, Rite* kabi geortnimik indikatorlar ustivorligida shakllanganiga oid xulosa va natijalardan O'zbekiston Milliy teleradiokompaniyasi "O'zbekiston 24" teleradiokanalida "Ta'lim va taraqqiyot", "Bolalar va biz" eshittirishlari ssenariysini tayyorlashda foydalanilgan (O'zbekiston Milliy Teleradiokompaniyasi "O'zbekiston 24" teleradiokanalining 2025-yil 7-apreldagi №05-09-430-son ma'lumotnomasi). Natijada ilmiy izlanuvchilarga, talabalarga ingliz va o'zbek xalqlarining an'analari, urf-odatlar, turmush tarzini qiyoslash imkoni paydo bo'lgan, ma'naviy qadriyatlar tizimida alohida o'rin egallagan bayram, o'yin, marosimlar, xalq og'zaki ijodi namunalari bo'yicha lingvokulturologiya, etnolingvistika kabi yo'nalishlar doirasida olib borilayotgan ilmiy tadqiqotlar hajmi ko'paygani haqida xorijiy til professor-o'qituvchilari va talabalarga ma'lumot berilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 7 ta, jumladan, 3 ta xalqaro va 4 ta respublika anjumanlarida ilmiy ma'ruzalar ko'rinishida muhokama qilingan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 17 ta ilmiy ish e'lon qilingan, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 3 ta maqola, ulardan, 4 tasi respublika va 3 tasi xorijiy ilmiy jurnallar hamda to'plamlarda e'lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovalardan iborat bo'lib, umumiy hajmi 156 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

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

Dissertatsiyaning "**Geortnim va o'yin nomlarini o'rganishning nazariy va metodologik asoslari**" deb nomlangan birinchi bobida jahon, ingliz va o'zbek tilshunoslarining geortnimlar va o'yin nomlari ustida olib borgan ilmiy izlanishlari, xususan, ularni tadqiq etishning lingvomadaniy, metodologik asoslari o'rganilgan hamda ular yangi nazariy fikrlar bilan boyitilgan.

Tilning sirli olamini o'zida aks ettiruvchi birliklarga *ibora, maqol* kabi paremiologik birliklar bilan bir qatorda millatning milliyligini ifoda etuvchi *georitonim* va *o'yin* nomlari ham o'rin egallaydi. Chunki ular millat mentaliteti va madaniyati haqidagi ma'lumotlarning qimmatli manbai hisoblanadi. Xalqning madaniyatini, urf-odatlarini, qadriyatlarini tilda aks etishi bilan bog'liq masalalari tilshunoslikning lingvokulturologiya sohasida tadqiq etiladi. Umuman, turli xalqlar, mamlakatlar o'rtasidagi iqtisodiy-siyosiy, madaniy, ilmiy aloqalar, tilshunoslik sohasida tillarning o'zaro munosabati hamda til madaniyati va tilning milliy o'ziga xos ko'rinishlari madaniyatshunoslik o'rtasidagi alohida maxsus yo'nalishi va predmetiga ega bo'lgan soha – lingvomadaniyatning yuzaga kelishiga turtki bo'ldi.

Lingvokulturologiya sohasiga XIX asrda V.Fon Gumbold o'zining “Tilning tuzilishi va insoniyat ma'naviy rivojiga ta'siri” nomli asari bilan tamal toshini qo'ygan bo'lib, til va millat xususiyatlarining munosabatlari haqida qayd etgan edi¹¹. Tadqiqotchi o'z ilmiy tadqiqotlarida til va madaniyatni chambarchas bog'liqligi haqida alohida to'xtalib, ma'lum bir etnosning madaniyati uning tilida namoyon bo'lmasdan qolmasligini izohlaydi. N.F.Alefirenko tilga ta'rif berar ekan, uni xalq madaniyati, psixologiyasi, falsafasi va tarixini aks ettiruvchi oynaga o'xshatadi¹². Ingliz tilshunosi Edvard Sapirning nazariyasiga ko'ra, til faqat aloqa vositasi emas, balki u madaniy qiyofani ham shakllantiradi¹³. Benjamin Li Vorf esa Sapirning izdoshi bo'lgan, u til va madaniyat o'rtasidagi aloqani o'rganib, lingvistik nisbiylik nazariyasini taklif qilgan¹⁴. Tadqiqotchi Deborah Tannen esa madaniyatning tilda qanday aks etishini va til orqali ijtimoiy hokimiyatni qanday boshqarilishini tahlil qilgan. Uning ishlarida tilning ijtimoiy va madaniy nuqtayi nazardan qanday shakllanishi keng yoritilgan¹⁵. O'zbekistonlik olimi Sh.T.Maxmaraimova “Lingvokulturologiya – tildagi madaniy faktlar va ularning mahsuli bo'lmish lingvomadaniyatni o'rganuvchi fandır”¹⁶ deb, ta'rif beradi. Bu olimlarning qarashlari til va madaniyatni uzviy bog'liq holda o'rganish zarurligini ko'rsatadi va bu masala lingvomadaniyatshunoslik sohasida bajariladigan tadqiqotlar uchun asosiy ilmiy manba bo'lib xizmat qiladi.

Bizning tadqiqot obyektimiz bo'lgan bayram va milliy o'yin nomlarini lingvomadaniy jihatdan tahlil etish borasida bajarilgan ilmiy tadqiqot ishlar barmoq bilan sanarli. Masalan, professor B.Sarimsoqovning “O'zbek marosim folklori” deb nomlangan kitobida xalqimizning marosimlari xususida so'z yuritilar ekan, marosim bilan bog'liq bayramlar ham qayd etiladi¹⁷.

Bizga ma'lumki, onomastikada har qanday bayram, festival, xotira kunlari va

¹¹ Гумбольдт В.Ф. Язык и философия культуры. – Москва: Прогресс, Москва, 1985. – С.370.

¹² Алефиренко Н.Ф. Лингвокультурология. Учебное пособие. – Москва: Academia, 2001. – 208 с.

¹³ Sapir E. Language: An Introduction to the Study of Speech. – New York: Routledge. 2017. – 234 p.

¹⁴ Whorf B.L. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. – Cambridge, MA: MIT Press, 2018. – 434 p.

¹⁵ Tannen D. You Just Don't Understand: Women and Men in Conversation. – New York: William Morrow and Company, 2020. – 274 p.

¹⁶ Махмараимова Ш.Т. Лингвокультурология [матн] ўқув қўлланмаси. – Тошкент: Чўлпон номидаги НМИУ, 2017. – Б.23.

¹⁷ Саримсоқов Б. Ўзбек маросим фольклори. – Тошкент: Фан, 1986. – 148 б.

shunday marosimlar, tadbirlarning atoqli oti geortonim¹⁸ (yun. *georto* – bayram + *onoma* – nom)lar deb ataladi. Bayramlarning eng qadimiy davrlarda mavjud bo‘lganligi umuman tan olingan bo‘lsada, biroq bu masalalar hanuzgacha maxsus o‘rganilmay kelinmoqda. Ammo hozirgacha bo‘lgan manbalarga tayanib, ilk bayram shakllarining paydo bo‘lishi haqida mantiqiy fikr yuritsa va ular to‘g‘risida muayyan tasavvur hosil etsa bo‘ladi.

Ingliz tilshunosi va onomastika sohasidagi taniqli mutaxassis Professor Richerd Kots nomshunoslik va joy nomlarining lingvistik hamda madaniy o‘ziga xosliklarini o‘rganishga salmoqli hissa qo‘shgan olimlardan biridir¹⁹. U o‘z tadqiqotlarida nomlarning nafaqat leksik-semantik jihatlarini, balki ularning etimologik, tarixiy va madaniy kontekstlarini ham chuqur tahlil qiladi. U nomlar orqali xalqning ijtimoiy-ma‘naviy qarashlari, tarixiy xotirasi va madaniy identiteti ifodalanishini ilmiy asosda ko‘rsatib beradi. Ayniqsa, bayram, diniy tadbirlar muhim ijtimoiy voqealarga nisbatan qo‘llaniladigan nomlarning tahlili orqali u madaniyatlararo tafovutlar va umumiyliklarni ochib bergan. Uning nazariyalariga tayanib, bayram nomlari orqali muayyan xalqning qadriyatlar tizimi, milliy o‘zlik anglanishi va tarixiy jarayonlarga munosabati haqida ilmiy xulosa chiqarish mumkin.

Bayram va milliy o‘yin nomlarini lingvomadaniy jihatdan tahlil etish borasida bajarilgan ishlar barmoq bilan sanarli. Masalan, professor B.Sarimsoqovning “O‘zbek marosim folklori” deb nomlangan kitobida xalqimizning marosimlari xususida so‘z yuritilar ekan, marosim bilan bog‘liq bayramlar ham qayd etiladi²⁰. Yuqorida keltirilgan tadqiqotdan ko‘rinib turibdiki, bayram va o‘yin nomlarining kelib chiqishi, tarixi, shakllanish bosqichlari, ularning kundalik turmush tarzidagi o‘rni va ularning millat urf-odatlarini bilan bog‘liq xususiyatlari imkon qadar tadqiq qilingan. Xususan, Navro‘z bayramining tarixi, genezisi, u bilan bog‘liq etnografizmlar: urf-odatlar, marosimlar, udumlar, an‘analar va folklor namunalari tarixchi, etnograf, etnolog, folklorshunos olimlar tomonidan o‘rganilgan²¹. So‘nggi yillarda sohaga oid olib borilgan tadqiqotlar ichida X.Z. Salixodjayevaning “O‘zbek

¹⁸ Бегматов Э., Улуков Н. Ўзбек ономастикаси терминларининг изоҳли луғати. – Наманган: NamDU nashri, 2006. – Б.24.

¹⁹ Coates R. Toponymic Topics: Essays on the Early Toponymy of the British Isles. – Brighton, United Kingdom: Younsmere Press, 1988. – 124 p.; Coates R. The Place-Names of Hampshire. – London, United Kingdom: B.T. Batsford Ltd, 1989. – 192 p.; Coates R. The Ancient and Modern Names of the Channel Islands: A Linguistic History. – Stamford, Lincolnshire, United Kingdom: Paul Watkins Publishing, 1991. – 144 b.

²⁰ Саримсоқов Б. Ўзбек маросим фольклори. – Тошкент: Фан, 1986. – 148 б.

²¹ Саримсоқов Б. Ўзбек маросим фольклори. – Тошкент: Фан, 1986. – Б.65-71; Қорабоев У. Ўзбекистон байрамлари. – Тошкент: Ўқитувчи, 1991. – Б.12-19; 72-81; Бўриев О. Наврўз тарихидан лавҳалар. – Тошкент: Ўзбекистон, 1990; Мирзаев Т., Жўраев М. Асрларни мунаввар қилган байрам. Наврўз. – Тошкент: Фан, 1992. – Б.4-15; Жўраев М. Наврўз байрами. – Тошкент: Фан, 2009. – 229 б; Турдимов Ш., Эшонқулов Ж. Наврўз нашидаси: Наврўз байрами билан боғлиқ кўшиқлар, ғазаллар, шеърлар. – Тошкент: Фан, 2009; Турдимов Ш. Наврўз кўшиқлари: тадқиқот, мажмуа. – Тошкент: Фан, 2010; Аширов А. «Авесто»дан мерос қолган маросимлар. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёти, 2001. – Б.12-13; Аширов А. Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент: А.Навий номидаги Ўзбекистон миллий кутубхонаси, 2007. – Б.56-222; Зиётов З. Наврўз – мозийдан садо. – Тошкент: Istiqlol, 2016. – 120 б; Исоқов Б., Исоқова Н. Наврўз – мустақиллик берган неъмат. – Наманган: «Наманган» нашриёти, 2017. – 280 б.

tili xrononim va geortonimlarining lisoniy tadqiqi²²” nomli tadqiqoti muhim hisoblanadi. U o‘z ilmiy izlanishida xrononim va geortonimlarning onomastik ko‘lamda tutgan o‘rni, lisoniy maqomi hamda boshqa onomastik birliklar bilan munosabati, ular doirasidagi o‘zaro konversiya va transonimizatsiya, xrononim va geortonimlarning umumiy hamda farqli xususiyatlari, geortonimlarning etnolingvistik hamda lingvokulturologik xususiyatlarini ochib bergan.

Ma‘lumki, ommaviy sayil va musobaqalarda, to‘y va boshqa marosimlarda o‘yналган o‘yinlar o‘tmish yozma yodgorliklarida va xalq o‘yinlariga bag‘ishlangan ayrim adabiyotlarda o‘z aksini topgan. Manbalarda eng qadimiy o‘yinlar sifatida ovchilik va dehqonchilik o‘yinlari tilga olinadi²³.

Jahon tilshunosligida sohaga doir bir qancha tadqiqotlar amalga oshirilgan. Jumladan, S.L.Parolov Turkman xalq o‘yinlarini to‘plab, qo‘llanma holida chop ettirgan va to‘plangan o‘yin nomlarini semantik guruhlariga ajratib tahlilga tortgan²⁴.

Ingliz xalqining milliy o‘yinlari ularning tarixiy-madaniy taraqqiyoti, urf-odatlar va ijtimoiy hayotining ajralmas qismi hisoblanadi. Bu o‘yinlar asosan og‘zaki an‘ana, xalq bayramlari va marosimlar bilan chambarchas bog‘liq bo‘lib, ularning nomlari tilshunoslik nuqtayi nazaridan tahlil etilishi – leksik-semantik, strukturaviy, onomastik va lingvomadaniy mezonlarga asoslanadi²⁵.

Yunon tarixchisi Pompey Tronning yozishicha, hozirgi O‘zbekiston hududida yashagan qadimgi qabilalar mohir jangchilar, chavandoz, nayzaboz, mohir kamonchi, xullas harbiy ishlarga usta kishilar bo‘lishgan²⁶. Xalq o‘yinlari nomi va o‘yinlar bilan bog‘liq ko‘plab so‘z va til birliklari M.Koshg‘ariy, A.Navoiy, Z.M.Bobur, Z.Vosifiy va boshqalarning asarlarida o‘z aksini topgan. O‘yinlar haqidagi ma‘lumotlar XIX asrning ikkinchi choragida nashr etilgan ko‘pgina etnografik ishlarda, M.S.Andreyev, A.K.Borovkov, Y.M.Peshcherovalarning o‘yinlarga bag‘ishlangan alohida ishlarida, shuningdek, zamondosh yozuvchilar – S.Ayniy, A.Qahhor, G‘.G‘ulom, O‘.Hoshimov, N.Safarov, Sh.Xolmirzayevlarning qissa va hikoyalarida, o‘zbek xalq dostonlarida, xalq og‘zaki ijodiga bag‘ishlangan maqola va monografiyalarida, dialektologik tadqiqotlarda, lingvistik lug‘atlarda ham ko‘plab uchraydi²⁷.

E.Jabborov “O‘zbek xalq o‘yinlari leksikasi (Janubiy O‘zbekiston materiallari asosida)” nomli dissertatsiyasida o‘yin nomlarini to‘plab va uning etnogenetik qatlamlarini aniqlagan, ularning nomlanish tamoyillarini belgilagan va ular o‘rtasidagi lisoniy-nolisoniy omillarni tahlil qilgan²⁸. Tadqiqotda o‘yin nomi uchun unda qo‘llangan predmet asos bo‘lgan o‘yin nomlari 20 dan ortiq guruhlariga ajratilib

²² Салиходжаева Х.З. Ўзбек тили хрононим ва геортониmlарининг лисоний таdqики. Филология фанлари бўйича фалсафа доктори (Phd) диссертацияси. – Фарғона, 2020. – 175 б.

²³ Қорабоев У. Ўзбекистон байрамлари. – Т.: Ўқитувчи, 1992. – Б.6-12.

²⁴ Паролов С.Л. Туркменские игры. – Ашхабад: Турк. Гос. Изд., – С.3-48.

²⁵ Crystal D. The Cambridge Encyclopedia of the English Language. – Cambridge: Cambridge University Press, 2003. – P.55-57.

²⁶ Йўлдошева Р. Ўзбек халқ ўйинларининг тарбиявий аҳамияти. – Т.: Ўқитувчи, 1992. – В.6.

²⁷ Жабборов Э. Ўзбек халқ ўйинлари лексикаси (Жанубий Ўзбекистон материаллари асосида). Филология фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация. – Тошкент, 1998. – 158 б.

²⁸ Жабборов Э. Ўзбек халқ ўйинлари лексикаси (Жанубий Ўзбекистон материаллари асосида). Филология фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация. Тошкент, 1998. – 158 б.

tahlilga tortilgan. D.Temirovaning “Rus va o‘zbek bolalar o‘yini folklori tipologiyasi” nomli ilmiy tadqiqot ishida rus va o‘zbek xalq bolalar o‘yinlarida o‘z aksini topgan ijtimoiy-tarixiy, milliy-ma’naviy, madaniy, geografik muhit xalqning falsafiy-axloqiy, badiiy-estetik qarashlarini shakllantirish haqidagi ta’siri, guldur-guplar, tez aytishlar kabi janrlarning tipologik mushtarakligida namoyon bo‘lishi aniqlangan va rus hamda o‘zbek xalqlari tomonidan yaratilgan o‘yinlardagi mavzuiy guruhlar, g‘oyaviy-badiiy va badiiy-estetik jihatlar mushtaraklik kasb etishi bilan bir qatorda ikki xalqning urf-odatlarini, an’analarini, marosimlarini, badiiy tasavvurlari va lingvistik xususiyatlari bilan bog‘liq o‘ziga xosliklarga ega ekanligi ochib berilgan²⁹. G.Mardonova “O‘zbek milliy o‘yinlari” nomli kitobida mingga yaqin milliy o‘yinlar to‘plangan bo‘lib, unda mazkur o‘yinlarning kelib chiqish nomi va ularning milliy-madaniy xususiyatlari³⁰ qayd etilgan.

Tahlildan kelib chiqib ta’kidlash joizki, tamaddun taraqqiyoti bugungi davrda ko‘plab fanlar kabi tilshunoslikning ham tahlil doirasini kengaytirmoqda. Tilshunoslikda xalqning milliy qadriyatlarini, madaniyat tarixi, madaniy rivoji, etnografik xususiyatlariga ega bo‘lgan har bir xalqning turmush tarzi, dunyoqarashi, lingvomadaniyati, madaniyati va etnik qatlamiga doir ma’lumotlar millat *bayram va o‘yin nomlarida* ham o‘z aksini topadi. Yuqorida tahlil qilingan ilmiy izlanishlar bizning tadqiqotimiz uchun nazariy asos vazifasini bajaradi. Shu bilan birga, ingliz va o‘zbek tillarida geortonim va o‘yin nomlari kam o‘rganilgan soha bo‘lganligi sababli bugungi kun tilshunoslari oldida turgan tadqiq talab tadqiqot deb, ishonch bilan zikr etishimiz mumkin.

Shuningdek, geortonim va o‘yin nomlarini mavsum va vazifasiga ko‘ra bir nechta mavzuiy guruhlarga bo‘lish mumkin. Bunday nomlar bayramlar, diniy marosimlar, tarixiy sanalar va madaniy tadbirlar bilan bog‘liq bo‘lib, ularning leksik-semantik tarkibi milliy va madaniy tafakkur mahsuli sifatida qaraladi.

1. *Diniy mazmunga ega geortonimlar* – bu turkumga *Xristianlik, Islom, Yahudiylik* kabi dinlar bilan bog‘liq bayram nomlari kiradi. Masalan, *Christmas, Easter, Pentecost, Ash Wednesday, Ramadan, Ramazon, Hayit, Qurbon Hayiti*. Ushbu nomlarda diniy terminologiya va qadimiy etimologik unsurlar ko‘zga tashlanadi. Ular ko‘pincha qadimiy ingliz, lotin yoki yahudiy (ivrit) tillaridan o‘zlashgan.

2. *Milliy-tarixiy geortonimlar* – bu nomlar muayyan tarixiy voqealar yoki milliy ramzlar bilan bog‘liq. Masalan, *Independence Day, St.George’s Day, Guy Fawkes Night, Remembrance Day, Mustaqillik kuni, Xotira-qadrlash kuni*. Ular madaniy o‘zlik, siyosiy tarix va xotira bilan bevosita bog‘liq bo‘ladi.

3. *Mavsumiy va agrar bayram nomlari* – bu turkum tabiiy fasllar, hosil yig‘im-terimi va boshqa ekologik hodisalarga asoslangan bayram nomlarini o‘z ichiga oladi, masalan, *Harvest Festival, May Day, Spring Equinox, Summer Solstice,*

²⁹ Темирова Д.Х. Рус ва ўзбек болалар ўйини фольклори типологияси. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. – Бухоро, 2022. – 169 б.

³⁰ Мардонова Г.А. Ўзбек миллий ўйинлари [Матн]: Оммабоп-адабий нашр. – Тошкент: Bookmany print, 2022. – 158 б.

Hosiljon bayrami,..... . Ularning leksik tarkibida tabiat, fasl, hosil, quyosh, yomg'ir kabi semantik birliklar mavjud.

4. *Madaniy va ijtimoiy tadbir nomlari* – bu geortonimlar jamiyatda muayyan ijtimoiy guruhlar, kasblar yoki hodisalarga bog'ishlangan: *Mother's Day, Labour Day, Teacher Appreciation Week, Pride Month,* Ularning semantik strukturasida ijtimoiy mavqega oid so'zlar asosiy o'rinni egallaydi.

5. *Tabiat bilan bog'liq geortonimlar.* Bunday geortonimlar va tadbirlar xalqning tabiat bilan bog'liq diniy va dunyoviy qarashlarining mahsulidir: *Oltin kuz xalqaro san'at festivali, Boysun bahori festivali, Havo sharlari ekofestivali, Mehrjon, Navro'z kabi.*

6. *Ma'rifiy geortonimlar.* Xalqning tafakkuri, madaniyati, ma'naviy qiyofasi, mafkuraviy immunitetini shakllantiruvchi geortonimlar: *21 oktyabr – O'zbek tili bayrami, Bolalar kitobi an'anaviy respublika festivali, Ma'naviyat festivali kabi.*

Ingliz tilida o'yin nomlari mazmuniga qarab quyidagicha tasniflanadi: Jismoniy harakatga asoslangan o'yinlar: *Hopscotch, Leapfrog, Blind Man's Buff;* Rol asosidagi o'yinlar: *Hide and Seek, Simon Says;* Tosh, qum, sharcha asosli o'yinlar: *Marbles, Jacks;* Sportlashtirilgan xalq o'yinlari: *Rounders, Shinty, Bat and Trap*³¹. Aksariyat inglizcha milliy o'yin nomlari o'zida anglo-sakson xalqlarining madaniy qadriyatlarini, ijtimoiy rollar, mehnat tarzi va bolalar tarbiyasi bilan bog'liq semantik birliklarni mujassamlashtiradi. Masalan, *Maypole Dancing* – bahor bayramlariga xos an'anaviy raqs, tabiat va unumdorlikka bog'ishlangan; *Morris Dance* – qadimiy marosim harakatlari orqali yovuz ruhlarni quvish g'oyasini ifodalaydi; *Conkers* – kuzgi daraxt mevasi (atirgul mevasi) bilan bog'liq an'ana, madaniy meros anglatadi³². Bu o'yin nomlari xalq tafakkuri va dunyoqarashining til vositasida obyektlashgan shakllari hisoblanadi. Boshqa tadqiqotchilar o'yin nomlarining o'rganilishini tematik nuqtayi nazardan boshqa tasniflarini ham keltirib o'tgan. Ingliz tilidagi milliy o'yin nomlarini tizimiy-lingvistik tahlil qilish ularning faqatgina o'yin vositasi emas, balki xalq madaniy xotirasi, og'zaki an'anasi va lingvistik tafakkurining mahsuli ekanini ko'rsatadi. Ularning semantik belgilari, tarixiy manbalari va madaniy konnotatsiyalari orqali ingliz xalqining o'ziga xos madaniyati yoritiladi.

O'zbek xalqining turli-tuman milliy o'yinlari mavjud bo'lib, ular o'zida xalqning tafakkurini, qadriyatlarini majassam etadi. Xalq o'yinlari har bir xalqning og'zaki ijodi, madaniy xotirasi va ijtimoiy psixologiyasining mahsuli bo'lib, til orqali avloddan avlodga o'tadi. Ularning bir qancha turlari mavjud. 1) tabiiy mavsumiy o'yinlar: *Yomg'ir yog'aloq, Oq terakmi – ko'k terak;* 2) hududiy va turli joylarga mos o'yinlar: *uyda boshqotirma va so'z o'yinlari, Arqon o'yin, Quvlashmachoq;* 3) turli yosh va jinslarga xos o'yinlar: *Chavandoz;* 4) hayvonlar ishtirokida o'tadigan o'yinlar: bu o'yinlar eng qadimiy hisoblanadi – *Xo'roz urishtirish, Qo'chqor urishtirish;* O'ynalish vositasiga ko'ra: 1. Biror predmet

³¹ Crystal D. The Cambridge Encyclopedia of the English Language. – Cambridge: Cambridge University Press, 2003. Beti

³² Hutton R. The Stations of the Sun: A History of the Ritual Year in Britain. – Oxford: Oxford University Press. 1996. beti

asosida o'ynaladigan o'yin nomlari; 2. Predmetsiz o'ynaladigan o'yin nomlari; 3. O'rtada biror shart qo'yib o'ynaladigan o'yin nomlari. Mazkur mavzuiy maydonlarning ayrimlarini yana mikro guruhlarga ajratish mumkin. Ingliz va o'zbek xalq bayram va o'yin nomlarining mavzuiy guruhlari bir xil emas. Bu ikki xalqning tarixi, bir-biriga o'xshamagan mentaliteti, turlicha madaniyatlarga egaligi, turli dinlarga e'tiqod qilishi, urf-odatlar o'zgachaligi bilan izohlanadi.

Dissertatsiyaning **“Turli tizimli tillarda bayram nomlarining o'ziga xos xususiyatlari”** deb nomlangan ikkinchi bobida bayram nomlarining lingvomadaniy xususiyatlari tahlilga tortilgan. Dunyo xaritasiga nazar tashlar ekanmiz, har bir davlat va millat o'zining *an'anaviy, milliy, mahalliy* va *ommaviy* bayramlariga ega ekanligini ko'ramiz. Zamon rivojlanib borgani sari bayramlar ham takomillashib, ularni nishonlash o'zgarib bormoqda.

Ingliz va o'zbek madaniyatlari o'rtasidagi o'zaro ta'sirlar, o'xshashliklar va tafovutlarni tahlil qilish shuni ko'rsatadiki, insoniyat tarixida turli xalqlarning madaniyatlari bir-birini to'ldirgan, o'zaro boyitgan va muayyan darajada uyg'unlashgan. Bu holat jahon sivilizatsiyasi doirasida madaniy integratsiyaning tabiiy jarayon sifatida yuzaga kelayotganini yaqqol namoyon etadi. Geortonimlar va urf-odatlar o'rtasidagi o'xshashlik va farqlar bu fikrning yaqqol tasdig'idir.

Buyuk Britaniyadagi bayramlarning ba'zilari *bank* bayramlari deb ham ataladi, chunki bu kunlarda banklar yopiq bo'ladi. O'zbekistonda esa *bank bayrami* degan tushuncha mavjud emas.

Ingliz xalqining an'anaviy bayramlaridan biri bo'lgan *Halloween* (Xellovin) bayrami britaniyaliklar tomonidan keng nishonlanadi. Ular *ruhlar, jodugarlar* va turli *yovuz ruhlar* bizning dunyomizga *qurbon*³³ izlab kelishadi deb ishonishadi. Yana bir odat bo'yicha esa, ya'ni *yovuz ruhlarni* haydash uchun gulxanga tosh, kashtan hamda sabzavolar otiladi. Bu yo'l bilan fol ham ochadilar. Masalan, tosh olovga otilsa-yu, ertasi kuni tongda ko'rinmay qolsa, tosh otgan odam keyingi yilgacha yetib bormasligi mumkin deb hisoblaydi. Ushbu bayramda odamlar turli xil ust-bosh kiyishadi, bolalar eshikma-eshik yurib shirinliklar so'rashadi. Bolalar ko'pincha arvoq va yalmog'iz kiyimini kiyib olib, uy-uy yurib bizga bir nima ber yoki sehrlab qo'yamiz deyishadi. *Halloween* so'zi aslida All Hallows' Eve, ya'ni barcha avliyolar oqshomi iborasidan kelib chiqqan. Ingliz tilida *hallow* so'zi *muqaddas* yoki *avliyo* degan ma'nolarni anglatadi. *Halloween* bayrami bilan bog'liq ko'plab leksik birliklar mavjud bo'lib, ular o'zida ramzni ifodalaydi: *Jack-o'-lantern* – *chiroq shaklida o'yilgan qovoq*; *Trick-or-treat* – *bolalar eshikma-eshik yurib, shirinlik so'raydigan an'anaviy ibora*; *Witch* – *jodugar*, *Halloween* mavzusida keng qo'llaniladigan timsol; *Ghost* – *ruh yoki arvoq*, bu bayramning asosiy ramzlaridan biri; *Haunted house* – *qo'rqinchli uy*, *Halloween* kechalarining ajralmas qismi.

Umuman olganda, *Halloween* bayrami va unda qo'llanilgan leksik birliklar qadimiy e'tiqodlar bilan bog'liq. *Halloween* kelt an'alarining qorishmasidan hosil bo'lgan. Bu bayramda *arvoqlar, jodugarlar* va boshqa *mistik mavjudotlar* bilan

³³ <https://www.britannica.com/topic/Halloween>

bog‘liq afsonalar keng tarqalgan.

O‘zbek lingvomadaniyatida *Halloween* bayrami yoki unga o‘xshash bayramlar mavjud emas. Biroq, Halloweenning ba’zi elementlari o‘zbek xalqining og‘zaki ijodi va urf-odatlarida uchraydigan mavzular bilan ma’lum darajada o‘xshashliklarga ega. Masalan, o‘zbek xalq ertaklarida jodugarlar, arvohtarlar va boshqa mistik obrazlar keng tarqalgan. *Halloween* bayrami ingliz xalqining urf-odati, ana’nasini, qadriyatlarini o‘zida mujassam aylagan. Uning lingvokulturologik jihatlarini o‘rganish til va madaniyat o‘rtasidagi bog‘liqlikni yanada chuqurroq tushunishga yordam beradi. Ushbu bayram ingliz xalqining e’tiqodlari bilan bog‘liq bayram hisoblanadi, o‘zbek xalqida aynan *yovuz ruhlarni* haydash e’tiqodi bilan aloqador bayram va bayram nomi bo‘lmasada, lekin e’tiqodiy tushunchalar bilan aloqador bayram va bayram nomlari mavjud. Masalan, o‘zbek xalqining *Qurbon hayit* bayrami islom dinining eng katta va ulug‘ bayrami sifatida hijriy zulhijja oyining 10-kunida nishonlanadi. Mazkur bayram bandalarning Allohga bo‘lgan shukronalik ramzi sifatida qurbonlik so‘yish, haj marosimini ado etish orqali amalga oshiriladi. Mazkur geortonimga lug‘aviy asos bo‘lgan qurbon, qurbonlik “Xudoga yaqinlashish” degan ma’noni bildiradi. Shuningdek, qurbonlik Xudoning rahm-shafqatiga sazovor bo‘lish, unga minnatdorchilik bildirishni ifodalovchi marosimdir. Ingliz xalqi tomonidan nishonlanadigan bayramlar orasida ushbu bayramga ekvivalent varianti mavjud emas.

Ingliz tilidagi *May Day* va o‘zbek tilidagi *Navruz* bayramlari bahor faslida nishonlasada, ularning nomlanishi, tarixiy asoslari va madaniy konnotatsiyalari sezilarli darajada farqlidir. Bu holat lingvomadaniy tafovutlar va geortonimlar orqali izohlanadi. *May Day* (1 May) – G‘arbda, ayniqsa, Yevropada bahor faslini kutib olish marosimi sifatida qadimdan mavjud. Ushbu bayramda daraxtlar atrofida raqslar, gulchambarlar tayyorlash kabi an’anaviy marosimlar o‘tkaziladi. Ushbu bayram bahor faslining boshlanishi, hosildorlik va mehnat bayrami sifatida nishonlanadi.

Navro‘z bahor faslining boshlanishi, aniqrog‘i, teng kunlik tantanasidir. Navro‘z – yangilanish, yangi kun, yangi hayot ramzi bo‘lish bilan birga, poklik va shodlik, ma’naviyat va birdamlik tantanasidir. Shu bois ham Navro‘z bayrami o‘zbek xalqi uchun milliy iftixor, o‘zlikni anglash va hamjihatlik ramzi bo‘lib kelgan. U shunchaki namoyish, bayram emas, balki insoniy tuyg‘ularni yanada yuksaltiruvchi, ularni birlashtiruvchi hamda insonlar qalbi va ongida yagona Vatan tuyg‘usini mustahkamlovchi birdamlik bayrami hamdir.

2.3.jadval

Geortonimlarda milliy madaniyat va qadriyatlarini ifodalaniishi.

№	Bayram nomi	Geografik kontekst	Lingvistik asos	Madaniy konnotatsiya
1	May Day	Yevropa, AQSh	Inglizcha	Bahor boshlanishi, ishchilar huquqlari
2	Navruz	Markaziy Osiyo, Yaqin Sharq	Forscha	Yangi yil, tabiat uyg‘onishi, birlik

Tahlillardan ko‘rinib turibdiki, tillardagi geortonimlar ma’lum geografik hudud yoki xalq bilan bog‘liq bayram nomlari sifatida milliy madaniyat va qadriyatlarni ifodalaydi.

Easter (Pasxa) bayrami ingliz xalqining eng muhim diniy bayramlaridan biri hisoblanadi. Ingliz xalqining *Easter* bayrami bilan bog‘liq an‘analari qadimiy ildizlarga ega bo‘lib, unda diniy va dunyoviy unsurlar uyg‘unlashgan. Ingliz lingvomadaniyatida ushbu bayram Iso Masihning tirilishi bilan bog‘liq geortonim sanaladi. *Easter Eggs* (Pasxa tuxumi) – rangli tuxumlar bayramning muhim ramzlaridan biri bo‘lib, hayot va qayta tug‘ilish timsoli sifatida qaraladi. Ingliz xalqining *Easter* bayrami diniy va madaniy jihatlarni o‘zida mujassam etgan muhim bayramlardan biridir. Uning til tizimidagi aks etishi, urf-odatlar va global ta’siri bu bayramning boy tarixiy va lingvokulturologik asosga ega ekanligini ko‘rsatadi. Globalizatsiya ta’sirida bo‘lishiga qaramay, *Easter* o‘zining milliy va diniy qadriyatlarini saqlab qolmoqda.

O‘zbek xalqining *Mavlid* geortinimi o‘zbek tiliga bu “Muhammad payg‘ambarning tug‘ilgan kuni bilan bog‘liq bayram” ma’nosida, ya’ni geortonim sifatida qo‘llanadi. Mavlid rabil-ul-avval oyining 12-kuni nishonlanadi³⁴. Musulmon mamlakatlarida mavlid kuni duolar, payg‘ambar sha’niga madhiyalardan iborat she’rlar o‘qiladi, sadaqalar beriladi, din ulamolarining yig‘ilishlari o‘tkaziladi.

Tahlil natijasidan ma’lum bo‘ladiki, *diniy bayramlar* ingliz va o‘zbek xalqining ma’naviy-ma’rifiy va madaniy hayotida muhim o‘rin tutadi, nishonlanadi. Shu bilan birga, diniy geortonimlar ikki xalq lingvomadaniyatida ham muhim o‘rin tutishi anglashiladi.

Ibtidoiy davrlardan boshlab ajdodlarimizning tabiat, o‘simlik va hayvonot dunyosiga bo‘lgan ilohiy munosabatlari asosida maxsus bilimlar, e’tiqod va tajribalar shakllangan. Shu asosida madaniyatning tarkibiy va eng muhim qismi sifatida tabiat bilan bog‘liq milliy an‘analar shakllandi va rivoj topdi. Jumladan, chog‘ishtirilayotgan tillar va ularning egalari: xalqi va uning ajdodlari istiqomat qilgan hududning geografik o‘rni, iqlimi, tabiati, yil fasllari kabilar asosida mavsumiy odat, bayramlar tizimi vujudga kelgan. Nazariy va ilmiy tahlillarni jamlab aytganda, xalqimizning bahor, tabiat bilan bog‘liq bayramlari boshqa bayramlar orasida o‘ziga xos xususiyatlari bilan alohida ajralib turadi. Tabiat bilan bog‘liq bir nechta geortonimlar quyidagi jadvalda berilgan bo‘lib, to‘plangan bayram nomlari turli ilmiy manbalardan³⁵ olingan.

2.7-jadval

Ingliz va o‘zbek tillaridagi nature/tabiat ga oid geortonimlar

<i>№</i>	<i>INGLIZCHA</i>	<i>TARJIMASI</i>	<i>O‘ZBEKCHA</i>
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³⁴ Ўзбекистон миллий энциклопедияси. 5-ж. – Тошкент: Ўзбекистон миллий энциклопедияси, 2003. – Б.343.

³⁵ Курбонова М. “Дарвешона” маросими хусусида айрим мулоҳазалар // Карим Шониёзов ўқишлари туркумида “Ўзбекистон этнологиясининг долзарб муаммолари” мавуидаги IV Республика илмий-назарий конференция материаллари. – Тошкент: Наманган, 2007. – Б. 214-217; Аширов А. Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007. – Б.202; Жўраев М. “Қизил гул” сайлининг замонавий фольклор санъатидаги талқини // Бойсун баҳори очик фольклор фестивали. “Анъанавий халқ маданиятини сақлаш муаммолари” халқаро илмий конференция материаллари. – Бойсун, 2003. – Б.56.

1.	Earth Day	Yer kuni 22-aprel – Tabiatni asrash va ekologik muammolarga e'tibor qaratish kuni.	Gul bayrami
2.	National Tree Week	Milliy daraxt haftaligi Noyabr oyining oxiri – Yangi daraxtlar ekish va tabiatni muhofaza qilishga bag'ishlangan hafta	Mehrjon
3.	World Oceans Day	Butunjahon okeanlar kuni 8-iyun – Okeanlarni himoya qilish va dengiz biologik xilma-xilligini saqlab qolishga bag'ishlangan kun.	Navro'z sayli

Bunday bayramlar xalqning tabiat bilan bog'liq diniy va dunyoviy qarashlarining mahsulidir. Ular yil fasllarining ma'lum bir oy va kunlari bilan bog'liq bo'lganligi bois, ayrim adabiyotlarda fasliy, mavsumiy bayramlar sifatida tasniflanadi.

Barcha xalqlarning qadriyatlari, urf-odatlarini, an'analari, o'zining milliy madaniyati, e'tiqodi turlicha bo'ladi. Shu boisdan ham ularda nishonlanadigan geortonimlar ham shu mentalitet va etnosning qarashlaridan shakllangan bo'lishi hech kimga sir emas. Masalan, ingliz xalqida *Father's day* (otalar kuni) keng nishonlanadi. *Father's day* (otalar kuni) – XX asrdan beri har yili aprelning 1-yakshanbasida Amerika Qo'shma shtatlarida nishonlanadi. Bayramni nishonlashdan maqsad oilada bola tarbiyasida otaning rolini ko'rsatish. Bayramni nishonlash fikri taxminlarga ko'ra amerikalik Sapore Smart Doddga tegishli, uning otasi 6 ta bolani bir o'zi katta qilgan. Ona bo'lish oson emas, lekin ota bo'lish ham katta ma'suliyatli ishdir. Ayol ona bo'lgach, jismonan o'zgaradi. Erkak esa ota bo'lganidan keyin ma'naviy jihatdan o'zgarishi kerak. Otalik faqat quvonch va g'urur emas. Otalik – bu ortiqcha harakat, yoqimli tashvish va notinch kechalar ham. Ota-ona bolani birgalikda yaratadi, demak uning tarbiyasi va parvarishi ham ikkovining vazifasidir³⁶. Bizning xalqimizda esa bu bayram odatda nishonlanmaydi. Bu esa ikki xalqning lingvomadaniyatida tafovut borligini yorqin isbotidir.

Dissertatsiyaning **“Ingliz va o'zbek tillarida o'yin nomlarining o'ziga xos xususiyatlari”** deb nomlangan uchinchi bobida o'yin nomlarining lingvomadaniy xususiyatlari tahlilga tortilgan. Ilmiy manbalarda berilgan ishonchli ma'lumotlarga ko'ra, Mahmud Koshg'ariyning “Devoni lug'otit turk” asarida 150 ga yaqin milliy o'yinlar va 20 dan ortiq bolalar o'yini tavsif qilingan. Jumladan, *qorang'uni* (qorong'ida qo'rg'on olish), *bandol* (asir olish), *o'tish-o'tish* (davra o'yini), *chavgon* (to'p o'yini), *o't bandal* (tayoq o'yini), qilichbozlik, nayzabozlik haqida ma'lumot beriladi. Mavsumiy *tolbargak*, *gul o'yini*, *qorxat*, *yomg'ir yog'aloq*, *topishmoq top*, *tez aytish*, *kim aytdi* ham shular jumlasidan³⁷. Tahlilga tortilgan o'yin nomlaridan anglash mumkinki, qadimiy o'yinlar vaqtlar o'tishi bilan yangicha nom bilan atala boshlangan. Masalan, yana bir misolga yuzlansak, M.Koshg'ariy “joriyalarning daraxt shoxlariga arqon bog'lab, shu arqonga o'tirib uchib o'ynaydigan o'yin nomini

³⁶ <https://www.timeanddate.com/holidays/us/fathers-day>

³⁷ <https://zarnews.uz/post/xalq-oyinlari-faqat-navroz-bayramlarida-oyinaladimi>

yalngu³⁸” deb qayd etgan. Bu o‘yin nomi esa bugungi kunda o‘zbek tilida yo‘q, uning o‘rnida *arg‘imchoq* termini qo‘llaniladi.

Bayramlar bilan bog‘liq bo‘lgan o‘yinlar ham mavjud. Masalan, *Navro‘z* bayramining uzviy bir qismi sifatida *kurash, ko‘pkari, arqon tortish, chillak, xo‘roz urishtirish, oq terakmi, ko‘k terak, beshtosh, tezaytish, kim oladi-yo shuginani-yo* kabi o‘zbek xalqining milliy o‘yinlari unga o‘zgacha ko‘tarinki ruh bag‘ishlaydi. Bu o‘yinlar ermak yoki vaqt o‘tkazish uchun emas, balki o‘g‘il-qizlarning jismonan va ruhan sog‘lom, chidamli bo‘lib o‘sishlariga yordam beradi. Bundan ko‘rinadiki, o‘zbek xalqining bayramona o‘yinlarida ham yosh avlodni ruhiy va jismoniy komillikka yetkazishdek ezgu niyat mujassam etgan.

Inglizcha: *Marco polo*³⁹ o‘yini asosan suv havzalarida, jumladan, basseynlarda o‘ynaladigan ko‘r-ko‘rona qidirish o‘yinidir. O‘yin davomida asosiy iboralar Marco va Polo bo‘lib, ular chaqiriq va javob shaklida ishlatiladi. Ushbu iboralar pragmatik jihatdan o‘yinchilarning kommunikativ faoliyatini yo‘naltirish va diqqatni jamlash uchun xizmat qiladi. *Marco Polo* o‘yini turli madaniyatlarda o‘ziga xos xususiyatlarga ega bo‘lishi mumkin. *Marco Polo* o‘yini lingvomadaniy jihatdan o‘rganilganda, uning til va madaniyat o‘rtasidagi bog‘liqlikni aks ettiruvchi o‘ziga xos hodisa ekanligi ko‘rinadi. Marco Polo o‘yini ingliz madaniyatida filmlar, seriallar va reklamalarda tez-tez uchraydi. Masalan, turli hollarda bolalar, hattoki, kattalar o‘yinni o‘ynayotgan sahnalar ko‘rsatiladi.

O‘zbek xalqida aynan suv havzalarida, jumladan, basseynlarda ko‘zini bog‘lagich bilab bog‘lab o‘ynaladigan o‘yin bo‘lmasada, *Ko‘z boylag‘ich* o‘yini va o‘yin nomi mavjud. Bu o‘rinda ikki xalq o‘yin nomidagi farq suv havzalarida va quruq maydonlarda o‘ynalishidan tafovut qilyapti. O‘yin, o‘yin vositalari va ular bilan bog‘liq narsa, hodisa, harakat-holat kabilar o‘zbek xalq ijodi va tafakkurining mahsuli bo‘lib, ular til birligi sifatida asrlar osha tilda va nutqda yashab kelmoqda.

Ingliz va o‘zbek xalq milliy o‘yin nomlari lingvokulturologik jihatdan quyidagicha xulosalandi:

3.3.jadval

Madaniy birliklarning ifodalanishi

<i>Ko‘rsatkich</i>	<i>O‘zbek xalq o‘yinlari</i>	<i>Ingliz xalq o‘yinlari</i>
<i>Semantik asos</i>	Harakatga yo‘naltirilgan, deskriptiv	Harakat + obraz + metafora asosida
<i>Madaniy belgi</i>	Nikoh, qishloq hayoti, urf-odatlar	Shaharlik hayoti, tarixiy voqealar
<i>Realiya</i>	<i>Chillak, G‘oz quvlash</i>	<i>Duck Duck Goose, Knock Knock Ginger</i>
<i>Lakuna</i>	<i>Chillaxonlik, Chor do‘ppi</i>	<i>Ring a Ring o’ Roses</i> – tarjimasi murakkab
<i>Gender rollari</i>	<i>Qiz o‘yinlari</i> aniq ajratilgan	Kamroq ajratilgan, neytral o‘yinlar

³⁸ Қошғарий М. Девону луғотит-турк. III. Т. – Тошкент.: Фан, 1965. – Б.289.

³⁹ <https://www.youtube.com/watch?v=IjU13uJFn4o>

O'yinlar insoniyat tarixida qadimdan ijtimoiylashuv, madaniyatni rivojlantirish, jismoniy va ruhiy tarbiya vositasi bo'lib kelgan. Xalq milliy o'yinlari va ularning nomlari, ayniqsa, og'zaki an'anaga asoslangan jamiyatlarda, til va madaniyatning uzviy birligi asosida shakllangan.

Inglizcha: *Duck, Duck, Goose* (O'rdak, O'rdak, G'oz) o'yin nomi hisoblanadi. Ingliz lingvomadaniyatida o'rdak tinch, osoyishta hayvon sifatida qabul qilinadi. G'oz esa kuchli va tajovuzkor himoyachi sifatida ham tanilgan, shuning uchun o'yinda faol harakat qiluvchi bola aynan *goose* deb tanlanadi. *Duck, Duck, Goose* o'yini ingliz xalqining bolalar o'yinlari madaniyatida muhim o'rin egallaydi. U bolalarga ijtimoiy muloqot qilishni, qoidaga rioya qilishni va jismoniy faollikni o'rgatadi. O'yin nomi esa metaforik va ritmik xususiyatlarga ega bo'lib, til va madaniyat bilan bog'liq ahamiyat kasb etadi.

Inglizcha: *Cops and Robbers* (militsiya va o'g'ri) – o'yin nomi tarixiy jihatdan huquq-tartibot va jinoyat tushunchalari asosida shakllangan. Bu o'yin bolalar orasida huquqni muhofaza qilish va qoidabuzarlik tushunchalarini o'rgatish uchun xizmat qilgan. Anglo-sakson mamlakatlarida mashhur bo'lgan ushbu o'yinning O'zbekistonda aynan ekvivalenti bo'lmasada, shunga o'xshash o'yin nomlari mavjud. Bolalar o'yinlari insoniyat madaniy merosining ajralmas qismidir. Ular faqatgina ko'ngilxushlik vositasi bo'lib qolmay, balki tarbiyaviy, jismoniy va intellektual rivojlanishga ham xizmat qiladi. Turli xalqlarda *Cops and Robbers* o'yini o'sha jamiyatning urf-odatlarini va tarixi bilan chambarchas bog'liq. Masalan, O'zbekistonda o'yin an'anaviy o'zbek xalq o'yinlari, jumladan, *Qoch-qoch* va *Chumchuq urdi* bilan uyg'unlashgan. Har bir milliy variant bolalar dunyoqarashiga ta'sir qiluvchi elementlarga ega bo'lib, madaniy qadriyatlarni aks ettiradi.

O'zbek tilidagi *yelkada kurash* o'yin nomi o'zbek xalqlari madaniy merosining ajralmas qismi bo'lgan milliy xalq o'yinlari, turli marosim va an'analar bilan chambarchas bog'liqdir. Ularning har biri ma'lum ijtimoiy, madaniy va lingvistik jihatlarni o'zida mujassam etadi. Shulardan biri *yelkada kurash* bo'lib, u nafaqat jismoniy kuch sinovini, balki xalqning qadriyatlari va tilining boyliklarini aks ettiradi. Yelkada kurash qadimdan o'zbek xalqi orasida mashhur bo'lib, asosan bayramlar, to'ylar va turli marosimlar chog'ida o'tkazilgan. Ushbu o'yin yosh bolalar va o'smirlar orasida keng tarqalgan bo'lib, uning asosiy maqsadi jismoniy tarbiya va chidamlilikni oshirish hisoblangan. Shuningdek, u jamoaviy hamjihatlik, kuch sinashish va mardlikni tarbiyalash vositasi sifatida ham xizmat qilgan. Yelkada kurash xalq o'yinida ishlatiladigan leksik birliklar o'zbek xalqining an'anaviy tili va madaniy qadriyatlarini aks ettiradi. O'yin ko'pincha Navro'z, Hosil bayrami, to'y kabi tadbirlarda tashkil etilib, u jamoaviy kayfiyatni oshirishga xizmat qilgan. O'yindagi ayrim terminlar va iboralar kundalik hayotda ham qo'llanilib, mardlik, sabr-toqat va chidamlilikni ifodalovchi ma'nolarga ega bo'lgan.

Ingliz xalq o'yinlari ko'pincha diniy marosimlar, bahorgi hosil bayramlari, folkloriy mifologik tasavvurlar bilan uzviy bog'liq bo'lib, ular ichki qadriyatlar va agrar jamiyatning dunyoqarashini aks ettiradi. Masalan, *Maypole Dance* – qadimiy bahor tantanalariga asoslangan. Ular Yevropaning turli hududlarida mehnat sikli bilan bog'langan holda paydo bo'lgan bo'lib, “may daraxti” atrofida aylanish inson

va tabiat o'rtasidagi uyg'unlikni ifodalaydi. *Morris Dance* – o'rta asr folklori asosidagi marosim raqsi bo'lib, unda qishloq hayoti, mo'l-ko'lchilik, hosil va maskarad unsurlari mujassam.

O'zbek xalq o'yinlari esa ko'proq qarindoshlik, urug'-aymoq tizimi, jismoniy kuch, dehqonchilik va chorvachilik an'analari, shuningdek, oila va nasl-nasabga hurmat bilan bog'liq, masalan, *Ko'pkari* – o'zbek xalqining jamoaviylik, epchillik va kuch mezonlari asosidagi o'yini; *Kurash* – shaxsiy kuch, birdamlik va e'tiqod sinovi sifatida tarixda ham sport ham marosim sifatida mavjud. *Quloq cho'zma* udumi sunnat to'yi tarkibida o'tkaziladigan xalq o'yinlaridan birining nomi bo'lib, hozirgacha saqlanib kelayotir. Unda ko'p sonli kishilar qatnashadi. Uni tashkil etish uchun bir ro'molchaga bir necha tanga pullar mahkam qilib tugilib, to'plangan bolalarning o'rtasiga otiladi. Tugunni qo'lga kiritgan chaqqon bola uni o'yin boshqaruvchisiga topshirib, sovg'alar oladi. Boshqa bolalar esa unga yopirilib, ikki qulog'idan mahkam ushlab cho'zib, qo'lidan sovg'asini olmoqchi bo'lishadi. Mana shuning uchun ushbu o'yin nomi "Quloq cho'zma" deb atalgan⁴⁰. Xalq o'yinlari nomlarini lingvosemantik va lingvomadaniy yondashuv asosida o'rganish, avvalo, til va madaniyat o'rtasidagi uzviy bog'liqlikni ochib berishga xizmat qiladi.

XULOSA

1. Xalqning madaniyatini, urf-odatlarini, qadriyatlarini, madaniyatning tilda aks etish muammosi bilan bog'liq masalalarini tilshunoslikning lingvokulturlogiya sohasi tadqiq etadi. Umuman, turli xalqlar, mamlakatlar o'rtasidagi iqtisodiy-siyosiy, madaniy, ilmiy aloqalar, tilshunoslik sohasida tillarning o'zaro munosabati hamda til madaniyati va tilning milliy o'ziga xos ko'rinishlari madaniyatshunoslik o'rtasidagi alohida maxsus yo'nalishi va predmetiga ega bo'lgan yangi soha – lingvomadaniyatning yuzaga kelishiga turtki bo'ldi.

2. Xalqning nozik madaniy belgilari uning tilida aks etadi. Til insonning o'ziga xos va o'ziga mos *atributlaridan* bo'lib, u orqali inson o'zini va olamni anglaydi. Olam haqidagi axborotlarning katta qismi insonga til orqali yetib keladi. Kelib chiqadiki, inson tushunchalar olamida yashaydi. Tushuncha esa narsani real ko'rsatmasligi mumkin. Tushunchalar olami aqliy, ruhiy va ijtimoiy extiyoj natijasida yuzaga keladi. Bu olamga axborot, albatta, so'z orqali kiradi va insonning jamiyatdagi yutuqlari uning so'zdan qanday foydalana olishiga bog'liq bo'lib qoladi. Muvaffaqiyat sababi nafaqat nutq madaniyati, ayniqsa, tilning sirli olamiga kira olish qobiliyati bilan aloqadordir. Tilning sirli olamini o'zida aks ettiruvchi birliklarga *ibora*, *maqol* kabi paremiologik birliklar bilan bir qatorda millatning milliylikni ifoda etuvchi *bayram* va *milliy o'yinlar* ham o'rin egallaydi. Chunki ular millat mentaliteti va madaniyati haqidagi ma'lumotlarning qimmatli manbai hisoblanadi.

⁴⁰Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи. Филол. фан. докт. (DSc) диссертацияси. – Бухоро, 2022. – Б.60.

3. O'zbek tili geortonimlari *bayram, hayit, kun, festival, konsert, ko'rik-tanlov, ko'rgazma* kabi geortonimik indikatorlar vositasida hosil qilinsa, ingliz tilida *Carnival, Feast, Anniversary, Jubilee, Ceremony, Rite* kabi geortonimik indikatorlar asosida shakllanadi.

4. Aksariyat ingliz milliy o'yin nomlari o'zida anglo-sakson xalqlarining madaniy qadriyatlari, ijtimoiy mavqeyi, mehnat tarzi va bolalar tarbiyasi bilan bog'liq semantik birliklarni mujassamlashtiradi.

5. Geortonimlar inson hayotining muhim tarkibiy qismi bo'lgan ijtimoiy-siyosiy, madaniy, ma'naviy-ma'rifiy, san'at, sport, tabiat bilan bog'liq tadbirlar va bayramlarning atoqli nomi sifatida milliy, xalqaro an'ana, urf-odat va rasm-rusumlarning rivojlanishi uchun xizmat qiladi, ularning bardavomligini ta'minlaydi.

6. Ingliz va o'zbek tillaridagi milliy o'yin nomlarini tizimiy-lingvistik tahlil qilish ularning faqatgina o'yin vositasi emas, balki xalq madaniy xotirasi, og'zaki an'anasi va lingvistik tafakkurining mahsuli ekanini ko'rsatadi.

7. O'zbek milliy geortonimlari xalqimizning uzoq va qadimiy tarixiy taraqqiyoti mahsuli bo'lib, shu xalqning ma'naviy-ma'rifiy takomili, asosi va negizida shakllangan. Milliy bayramlar bilan bir qatorda hozirgi kunda rivojlanishda bo'lgan zamonaviy bayramlar ham xalqimiz ma'naviy va madaniy hayotining muhim tarkibiy qismlaridan biri hisoblanadi.

8. Xalq o'yinlari nomlarini lingvosemantik va lingvomadaniy yondashuv asosida o'rganish, avvalo, til va madaniyat o'rtasidagi uzviy bog'liqlikni ochib berishga xizmat qiladi. Ingliz tilidagi xalq o'yinlari nomlarini tahlil qilish esa ushbu til va madaniyatning o'ziga xosligini, tarixiy taraqqiyot bosqichlarini va bolalar ongida shakllangan ramziy tushunchalarni aniqlashda muhim ahamiyat kasb etadi.

9. Ingliz xalq o'yinlari ko'pincha diniy marosimlar, bahorgi hosil bayramlari, folkloriy mifologik tasavvurlar bilan uzviy bog'liq bo'lib, ular ichki qadriyatlar va agrar jamiyatning dunyoqarashini aks ettirsa, o'zbek xalq o'yinlari esa ko'proq urug'-aymoq tizimi, jismoniy kuch, dehqonchilik va chorvachilik an'analari, shuningdek, oila va nasl-nasabga hurmat bilan bog'liq.

10. Xalqning ma'naviyati, madaniyatining asosi bo'lgan milliy bayramlar va o'yinlar kelajak avlod, komil va barkamol yoshlar tarbiyasida qudratli kuchga ega hisoblanadi. Har bir bayram zamirida mavjud bo'lgan ezguliklar yoshlarni har jihatdan ma'naviyatli, ma'rifatli, sog'lom, chin ma'noda komil inson bo'lib voyaga yetishida juda katta kuchga ega hisoblanadi.

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AWARDING SCIENTIFIC DEGREES AT TERMEZ UNIVERSITY
OF ECONOMYCS AND SERVICE

KARSHI STATE UNIVERSITY

MENGBOEV AZIZBEK ALIJON UGLI

**A LINGUOCULTURAL STUDY OF HOLIDAY AND GAME NAMES IN
THE ENGLISH AND UZBEK LANGUAGES**

10.00.06 – Comparative literary criticism, contrastive linguistics and translation studies

DISSERTATION ABSTRACT
for a Doctor of Philosophy degree (PhD) in Philological sciences

Termez – 2025

The theme of the dissertation for a Doctor of Philosophy degree (PhD) in Philological sciences was registered at the Supreme Attestation Commission at the Cabinet of Ministers of the Republic of Uzbekistan under №B2024.4.PhD/Fil5328.

The dissertation has been accomplished at Karshi State University.

The dissertation abstract in three languages (Uzbek, English, Russian (resume)) has been placed on the website (www.tesu.uz) of the Scientific Council and “ZiyoNet” Information and educational portal (www.ziynet.uz).

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The dissertation is available at the Information-resource center of Termez University of economics and service, (registration number 2). Address: 190111, Termez, “Ibn Sino” street, 38-B Tel.: (55) 452 77 77; e-mail: university.tues.uz)

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

Topicality and necessity of the thesis. In world science, significant attention is being paid to the study of onomastic units as national-linguistic entities that carry socio-political, spiritual-educational, cultural, and ethnographic information. Special names of holidays and political, cultural, artistic, and sports events - geortonyms - are recognized by philosophy, history, ethnography, cultural studies, and other disciplines as onomastic units of great social significance. Since ancient times to the present, holidays and games have been widely used as a symbol of national values in various literary-aesthetic meanings and social functions in the cultural life and linguistics of peoples. On this basis, examining the genesis of holiday and game names in English and Uzbek, their objective place in the language, their expression in literary discourse, and their linguistic and stylistic functions from linguistic and extralinguistic perspectives are of great importance.

In contemporary world linguistics where globalization fosters interconnection across various disciplines, studying language units that reflect the spirit of the nation and ethno-cultural characteristics, based on modern principles, determines the topicality of the issue. As a logical result of this, the contrastive study of holiday and game names in the English and Uzbek languages – their national-cultural, lexical-semantic features in language, as well as their linguostylistic and gender characteristics of in the language, an in literary text – has gained priority and relevance in linguistics. Indeed, these units – the proper names of holidays, conferences, games, political, cultural, artistic, and sports events – provide opportunity to study them within the framework of linguoculturology, sociolinguistics, and ethnolinguistics, which have emerged as a result of the integration of linguistics with other disciplines.

In the context of the rapid reforms being carried out in our country, great attention is being paid to the development of the modern Uzbek language, including the study of the problems in comparative literature, contrastive linguistics, and translation studies. Special attention is paid to “the development of fundamental, applied and innovative scientific research, the preservation of existing scientific schools and creation of new ones, strengthening their human resource potential, encouraging the broad involvement of talented youth in science.”¹ This, in turn, demonstrates that examining the internal potential of the language holds particular importance in the development of national spirituality and its instillation into the consciousness of young p generation. In this regard, there is a need to further deepen scientific research into the studies on linguocultural features of holiday and game names in English and Uzbek which belong to different language systems.

The present scientific study serves to a certain degree to achieve the objectives set out in the following legal documents: the Decree of the President PF-5847 “On Approval of the Concept for the Development of the Higher Education System of

¹ O‘zbekiston Respublikasi Prezidentining 2019-yil 8 - oktabrdagi “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasi to‘g‘risida”gi PF-5847-sonli Farmoni.

the Republic of Uzbekistan until 2030” dated October 8, 2019; the Decree of the President PF-6084 “On measures to further develop the Uzbek language and improve language policy in the country” dated October 20, 2020; the Decree of the President PF-60 “On the development strategy of New Uzbekistan for 2022-2026” dated January 28, 2022; the Decree of the President PF-158 “On the Strategy “Uzbekistan – 2030” dated September 11, 2023; the Resolution of the President PQ-3775 “On additional measures to improve the quality of education in higher educational institutions and ensure their active participation in the comprehensive reforms carried out in the country” dated June 5, 2018; the Resolution of the President PQ-5117 “On measures to bring the activities of popularization of foreign languages in the Republic of Uzbekistan to a qualitatively new level” dated May 19, 2021 as well as the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 610 “On measures to further improve the quality of foreign language teaching in educational institutions” dated August 11, 2017 and other regulatory legal documents related to this activity.

Relevant research priority areas of science and developing technology of the Republic. The dissertation work was carried out in the line with the priority directions of Science and Technology Development of the Republic I. “Developing the Democratic and Legal Society Spiritual-Morally and Culturally, Forming Innovational Economics”.

Problem development status. In world linguistics, scholars such as V.V.Maslova, S.Y.Nikitina, A.F.Vejbitskaya, V.N.Teliya, Y.V.Babaeva, L.Y.Vilms, V.V.Vorobev, N.F.Alefirenko, V.M.Shaklein, Z.K.Sabitova, I.A.Murzinova, O.Bicher²; in English linguistics, M.Byram, B.Gribkova, H.Starkey, A.P.Kovi³; in Uzbek linguistics, N.M.Makhmudov, Sh.S.Safarov, D.S.Khudoyberganova, Sh.Usmonova, Sh.T.Makhmaraimova, M.Saidova, U.Kuziev, D.A.Tosheva⁴ have conducted research on various issues of

² Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – Москва: Академия, 1987. – 284 с.; Никитина С.Е. Устная народная культура и языковое сознание. – Москва: Наука, 1993. – 189 с.; Вежбицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – Москва: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – Москва: «Языки русской культуры», 1996. – 288 с.; Бабаева Е.В. Культурно-языковые характеристики отношения к собственности (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 207 с.; Вильмс Л.Е. Лингвокультурологическая специфика понятия “любовь” (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 212 с.; Воробьев В.В. Лингвокультурология. М.: Издательство Российского университета дружбы народов, 2006. – 112 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка: «учебное пособие» М.: Флинта, Наука; 2010 – 240 б.; Шаклеин В.М. Лингвокультурология: Традиции и инновации [Электронный ресурс]: Монография/ М.: Флинта, 2012.– 301с.; Сабитова З.К. Лингвокультурология: Учебник. – М.: Флинта, 2013. – 524 с.; Мурзинова И.А. Эмблематичность образных характеристик лингвокультурного типажа «британская королева» в языковом сознании носителей британской лингвокультуры // Вестник ТГПУ (TSPU Bulletin). 2013. – №10. – С.138.; Бичер О. Русские пословицы и поговорки с компонентом-зоонимом (на фоне турецкого языка): Дисс. канд. филол. наук. – Смоленск, 2015. – 145 с.

³ Michael B., Bella G., Hugh S. Developing the intercultural dimension in language teaching. A practical introduction for teachers. Council of Europe, Strasbourg, 2002. – 42 p.; Cowie A.P. Phraseology: Theory, Analysis, and Applications. USA, Oxford University Press, 2012. – 272 p.

⁴ Махмудов Н.М. Тилининг мукамал тадқиқи йўлларини излаб // Ўзбек тили ва адабиёти. – Тошкент. 2012. № 5.– Б.3-16; Сафаров С.Ш. Семантика. – Тошкент: “Ўзбекистан миллий энциклопедияси” Давлат илмий

linguoculturology, including the stages of its formation, the linguistic-cultural research method, and the linguistic picture of the world.

In global linguistics, the study of geortonyms and game names have been addressed by prominent scholars such as Y.Y.Terenteva, G.S.Vinogradov, O.I.Kapitsa, V.P.Anikin, E.V.Pomerantseva, M.N.Melnikov⁵.

Researchers including S.William, P.Willard, M.Habgood⁶ who explored geortonyms and game names in English, conducted scientific research on the semantic and etymological aspects of English folk holiday and game names.

The Uzbek geortonyms and related customs have been studied from the perspective of cultural studies by U. Koraboev⁷, and from a folkloristic standpoint, in monographic form, by M. Juraev⁸.

Among the studies conducted in this area prior to the independence of Uzbekistan, the scholarly works of M.Solihova, S.Gozieva, G.Jahongirov, B.Mahmudov, and O.Safarov⁹ occupy a special place.

нашриёти, 2013. – 341 б.; Махмудов Н.М. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. – Тошкент, 2015. № 3. – Б. 3-12.; Худойберганаева Д.С. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини: Филол. фанлари д-ри. дисс. – Тошкент, 2015. – 240 б.; Худойберганаева Д.С. Лингвокультурология терминларининг қисқача изоҳли лугати. – Тошкент: “Турон замин зиё”, 2015.– 44.; Усмонова Ш. Лингвокультурология фанидан марузалар курси. – Тошкент: Университет, 2014.– 111 б.; Усмонова Ш.Таржиманинг лингвомаданий аспекти. – Тошкент: Тошкент давлат шарқшунослик институти, 2015. – 192 б.; Махмараимова Ш.Т. Лингвокультурология [матн] ўқув қўлланмаси.Тошкент: Чўлпон номидаги НМИУ, 2017. – 164 б.; Саидова М., Қўзиёв У.“Лингвокультурология” Услубий қўлланма. Наманган. “Камалак”, 2017. – 127 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри. дисс. – Тошкент, 2017. – 151 б.

⁵Терентьева Е.Ю. Лингвистические особенности номинации праздников православной церкви в русском и болгарском языках / Славянский альманах 2009. – М., 2010. – С. 246-257.; Виноградов Г. Детская сатирическая лирика. – Иркутск, 1925. – 45 с.; Капица О.И. Детский фольклор: песни, потешки, дразнилки, сказки, игры. – Л., 1928. – 222 с.; Аникин В.П. Русские народные пословицы, поговорки, загадки и детский фольклор: Пособие для учителя. – Москва, 1957. – 239 с.; Померанцева Э.В. Детский фольклор // Русское народное творчество. – Москва, 1966. – С.135-142; Мельников М.Н. Русский детский фольклор Сибири. – Новосибирск, 1970. – 218 с.; Устиненко В.И. Место и роль игрового феномена в культуре // Философские науки. – 1980. – №2. – С.48-54; Тимофеева Е.А. Подвижные игры с детьми младшего дошкольного возраста. – М.: Просвещение, 1986. – 79 с.; Мельников М.Н. Русский детский фольклор: Учебное пособие для студентов пединститутов. – Москва: Просвещение, 1987. – 240с.; Мартынова А.Н. Художественный мир ребенка // Потешки, считалки, небылица. – Москва, 1989. – С.5-20; От прибаутки до былины: Русский фольклор / Сост. и примеч. В.Аникина. – М.: Худож. лит., 1991. – 398 с.; Несанелис Д., Шарапов В. Тема смерти в детских играх: опыт этнографического анализа (по материалам традиционной культуры Коми) // Смерть как феномен культуры: Межвузовский сборник научных трудов. – Сыктывкар, 1994. – С.67-71; Мартынова А.Н. Детский поэтический фольклор: Антология / Сост. А.Н.Мартынова. – Спб., 1997. – 576 с.; Шейн П.В. Сборник народных детских песен, игр и загадок / Сост. А.Е.Грузинский по материалам Шейна. – М., 1898. – 81 с.; Раз, два, три, четыре, пять, мы идём с тобой играть // Русский детский игровой фольклор / Сост. М.Ю.Новицкая, Г.М.Науменко. – М., 1995. – 224 с.

⁶Sansom William, Palmer Willard A Book of traditional holidays. New York: McGraw-Hill, 1968. – 192 p.; Habgood M. The effective integration of games and learning content. PhD thesis, University of Nottingham. 2007. – 264 p.

⁷Корабоев У. Ўзбекистон байрамлари. – Тошкент: Ўқитувчи, 1991. – 192 б.

⁸Жўраев М. Наврўз байрами. – Тошкент: Фан, 2009.

⁹Солихова М., Ғозиева С. Мактабгача тарбия ёшидаги болалар учун халқ ўйинлари. – Тошкент: Ўқитувчи, 1970. – 68 б.; Жаҳонгиров Ғ. Ўзбек болалар фольклори. – Тошкент: Ўқитувчи, 1975. – 122 б.; Минг бир бола ўйини / Тўплаб, нашрга тайёрловчилар Ғ.Жаҳонгиров, Б.Махмудов. – Тошкент: Ёш гвардия, 1978. – 90 б.; Сафаров О. Болалар фольклорида «Хавзак-хавзак» // Ўзбек тили ва адабиёти. – 1978. – №6; Сафаров О. Чандишлар // Ўзбек тили ва адабиёти. – 1983. – 4-сон. – Б.42-46; Жаҳонгиров Б. Ўйнаймиз, қувнаймиз // Гулхан. – 1986. – №10; Сафаров О. Ўзбек болалар поэтик фольклори. – Тошкент: Ўқитувчи, 1985. – 250 б.

After gaining independence, a period of profound transformation began in our spiritual life. By this time, the psychology of submission that had been ingrained in our consciousness for centuries was replaced by the psychology of freedom, creativity, and devotion. Under such condition, attention increased to the study of the Uzbek language and onomastic units which are considered its invaluable treasure – geortonyms. This period is characterized by studies devoted to various aspects of these units. In particular, in the works of such scholars as E.Jabborov, B.Makhmudov, D.Temirova, O.Safarov, Y.Sultonov, N.Rakhmonov, Sh.Turdimov, S.Ehson, Kh.Z.Salikhodjaeva¹⁰, the history of the formation of national game names are classified according to thematic and lexical-semantic features, as well as the word-formation characteristics of game names along with meaning and functions of name-forming units are determined.

Relevance of the dissertation research with the plans of the scientific-research works of the higher educational institution where the dissertation has been conducted. The dissertation was carried out within the framework of the scientific research plan of Interdisciplinary Foreign Languages department of the Termez University of Economics and Service on the topic “Actual problems of contrastive-typological study of the lexical-semantic system of the language: diachrony and synchrony”.

The aim of the research work is to identify the linguocultural features of holiday and game names in the English and Uzbek languages.

The tasks of the research work are as follows:

summarizing scientific and theoretical views related to linguocultural studies and reaching a conceptual conclusion regarding these linguistic units based on the materials of the English and Uzbek languages;

determining the semantic features of holiday names in the English and Uzbek languages;

comparing game names in the contrasted languages by classifying them into thematic groups;

¹⁰Жабборов Э. Ўзбек халқ ўйинлари лексикаси (Жанубий Ўзбекистон материаллари мисолида). Филология фанлари номзоди диссертацияси. Тошкент, 1998. – 148 б.; Махмудов Б.А. Миллий ҳаракатли ўйинлар воситасида бошланғич синф ўқувчиларини эстетик тарбиялашнинг дидактик имкониятлари. Педагогика фанлари бўйича фалсафа доктори (PhD) диссертацияси. Нукус, 2018. – 110 б.; Темирова Д.Х. Рус ва ўзбек болалар ўйини фольклори типологияси. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Бухоро, 2022. – 169 б. Бойчечак. Ўзбек халқ ижоди. Кўп томлик. Болалар фольклори. Меҳнат кўшиқлари / Тузувчи ва нашрга тайёрловчилар Сафаров О., Очилов К. – Тошкент: Адабиёт ва санъат, 1984. – 336 б.; Ўзбек болалар халқ ўйинлари / Тўпловчи ва нашрга тайёрловчи Сафаров О. – Тошкент: Адабиёт ва санъат, 2011. – 176 б.; Safarov O. O'zbek xalq bolalar o'yinlari. – Toshkent: Sharq, 2013. – 176 b.; Қайнар булоқ. Ўзбек болалар фольклоридан намуналар / Тўпловчи Султонов Й. – Тошкент: Чўлпон, 1991; Читтигул / Тўплаб ва нашрга тайёрловчилар Султонов Й., Раҳмонов Н., Турдимов Ш. – Тошкент: Ўқитувчи, 1992. – 96 б.; Ғафуров Ҳ. Халқ ўйинлари, кўшиқлари ва анъаналарига бир назар. – Т., 1992. – 100 б.; Хоразм хазинаси / Тўпловчи Собир Эҳсон Турк, нашрга тайёрловчи: Нуржонов К. – Урганч: Хоразм, 1996. – 126 б.; Усмонхўжаев Т., Мелиев Ҳ. Миллий ҳаракатли ўйинлар. – Т.: Ўқитувчи, 2000. – 192 б.; Файзуллаев М., Розикова Н., Файзуллаев О. Детский фольклор: Учебно-методическое пособие. – Бухара, 2009. – 146 с.; Салиходжаева Х. З. Ўзбек тили хрононим ва геортонимларининг лисоний тадқиқи. Филология фанлари бўйича фалсафа доктори (PhD) диссертация. Фарғона, 2020. – 175 б.

analyzing the differences and similarities of holiday and game names from linguocultural perspective within the scope of the studied languages.

The object of the research work is the names of holidays and games in the English and Uzbek languages.

The subject of the research work comprises the common and distinctive linguocultural features of holiday and game names in the English and Uzbek languages.

Methods of the research. Lexical-semantic, contrastive, classificatory, descriptive, linguocultural, and statistical analysis methods were employed to address the research topic.

Scientific novelty of the research work includes the following:

it has been proven that the proper names of socio-political, cultural, spiritual-educational, art, sports, and nature-related events, which are an important component of human life in the English and Uzbek languages, form holiday names in the integration of such factors as national and international traditions, customs and rituals;

it has been identified that the semantic field of national game names in the compared languages is realized on the basis of such factors as national-linguistic features, national mentality, worldview, cultural memory, traditions and linguistic cognition of both nation's languages;

it has been proven that in Uzbek, the names of holidays are formed by means of geortonymic indicators such as *bayram* (holiday), *hayit* (eid), *kun* (day), *festival* (festival), *konsert* (concert), *ko'rik-tanlov* (contest), *ko'rgazm* (exhibition), while in English they are predominantly formed with geortonymic indicators such as *Carnival*, *Feast*, *Anniversary*, *Jubilee*, *Ceremony*, *Rite*;

it has been substantiated that linguocultural features of English folk game names reflect religious rituals, spring harvest festivals, folkloric mythological beliefs, inner values and the worldview of agrarian society, whereas Uzbek folk games are mainly related to the clan system, physical strength, agricultural and pastoral traditions, as well as respect for family and ancestry.

Practical results of the research work are as follows:

it has been substantiated that the methodology developed for analyzing the semantic and linguocultural features of holiday and game names in the English and Uzbek languages can be applied in linguocultural research of various types, including those concerning related and unrelated languages;

it has been proven that this research is a reliable source for the use and study of the peculiar features of holiday and game names in the process of intercultural communication, and that the opinions presented in the dissertation can serve as an important scientific resource for elucidating the linguocultural features of holiday and game names in English and Uzbek linguistics;

it has been established that the scientific and theoretical significance of the comparative analysis of semantics and linguocultural aspects along with distinctive features of holiday and game names in English and Uzbek languages contributes to the improvement of textbooks and teaching manuals in such disciplines as

“Linguistics,” “Lexicology,” “Stylistics,” “ Translation Theory and practice,” “Comparative Typology,” “Linguoculturology.”

Authenticity of the research results is explained by the fact that the problem is clearly stated, the theoretical information is based on scientific sources, the selected sources correspond to the subject of the research, the approach to the object and the methods used align with the research aim, the theoretical ideas and conclusions are substantiated through lexical-semantic, contrastive, classificatory, descriptive, linguocultural, statistical analysis methods, as well as the conclusions, proposals and recommendations are implemented into practice, the results obtained are confirmed by authorized organizations.

Scientific and practical value of the research results. The scientific significance of the research results lies in its contribution to the study of new branches of linguistics, particularly to the exploration of the theoretical foundations of linguoculturology, in highlighting its significance for the study of the features specific to national texts, in using linguocultural research methods, in identifying research sources, and in determining the linguocultural value of holiday and game names.

The practical significance of the research results is explained by its potential application ” in the higher education system for creating textbooks and teaching manuals in subjects “Linguoculturology,” “Lexicology,” “Comparative Typology”; for conducting theoretical and practical classes in these disciplines; for organizing special courses in areas such as “Linguistic Research Methods,” “Current Problems of Modern Linguistics” at the master’s level.

Implementation of the research results. Based on the scientific results obtained from the linguocultural analysis of holiday and game names in the English and Uzbek languages:

the theoretical results concerning the proper names of socio-political, cultural, spiritual-educational, art, sports, and nature-related events, which are an important component of human life in the English and Uzbek languages, forming holiday names in the integration of such factors as national and international traditions, customs and rituals were used in practical project AM-F3-201908172 “Creating the educational corpus of the Uzbek language,” carried out at the Tashkent State University of Uzbek Language and Literature in 2020-2023 (Reference No. 01/4-1330 of Tashkent State University of Uzbek Language and Literature dated April 10, 2025). As a result, the semantics of holiday and game names in English and Uzbek, as well as their linguocultural analysis contributed to developing new directions for solving problems related to modern lexicology;

conclusions and results regarding the semantic field of national game names in the compared languages being realized on the basis of such factors as national-linguistic features, national mentality, worldview, cultural memory, traditions and linguistic cognition of both nation’s languages were used in the practical project PF-201912258 on the topic “Creating a multilingual (Uzbek, Russian, and English) electronic platform of Uzbek literature,” carried out at the Tashkent State University of Uzbek Language and Literature in 2021-2023 (Reference No. 01/4-1608 of the

Tashkent State University of Uzbek Language and Literature dated April 23, 2025). As a result, the ideas and considerations presented in the dissertation served as an important scientific source for highlighting the linguocultural features of holiday and game names in English and Uzbek linguistics;

conclusions and findings related to the fact that in Uzbek, the names of holidays are formed by means of geortonymic indicators such as *bayram* (holiday), *hayit* (eid), *kun* (day), *festival* (festival), *konsert* (concert), *ko'rik-tanlov* (contest), *ko'rgazm* (exhibition) while in English they are predominantly formed with geortonymic indicators such as *Carnival*, *Feast*, *Anniversary*, *Jubilee*, *Ceremony*, *Rite* were used in the preparation of the script for the TV programs “Ta’lim va taraqqiyot” (“Education and Development”), “Bolalar va biz” (“Children and Us”) on the channel “Uzbekistan 24” of Uzbekistan National Television and Radio Company (Reference No. 05-09-430 of Uzbekistan National Television and Radio Company “Uzbekistan 24” channel dated April 7, 2025). As a result, researchers and students gained the opportunity to compare the traditions, customs, and lifestyles of the English and Uzbek peoples, as well as foreign language professors and students were provided with information about the increase in the volume of scientific research conducted within the framework of linguoculturology and ethnolinguistics, focusing on holidays, games, ceremonies, and folklore samples, which occupy a special place in the system of spiritual values, has increased.

Approbation of the research results. The research results were discussed in the form of scientific lectures in 7 conferences, including 3 international and 4 national scientific-practical conferences.

Publication of the research results. In total, 17 scientific papers on the topic of the dissertation have been published, as well as 3 articles in the scientific publications recommended for publication of the main results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, including 3 were published in the national and 4 in the foreign journals.

The outline of the thesis. The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and the total volume is 156 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introductory part, the relevance and necessity of the dissertation topic is justified; the problem development status is highlighted; the aim, tasks, object and subject of the research are determined; the compliance of the work with priority areas of science and technology development is indicated, and information on the scientific novelty, practical results, reliability of the results, scientific and practical value of the research, implementation of the results into practice, publication, and structure of the work is provided.

In the first chapter of the dissertation, entitled “**Theoretical and methodological foundations of studying geortonyms and game names,**” the scientific research of world, English, and Uzbek linguists on geortonyms and game names, in particular, the linguocultural and methodological foundations of studying

them, are examined, and they are enriched with new theoretical insights.

Units reflecting the mysterious world of language, along with paremiological units such as phrases and proverbs, also include geortonyms and game names that express the nationality of the nation. They are a valuable source of information about the mentality and culture of the nation. Issues related to the reflection of the culture, traditions, and values of a people in language are studied in the field of linguoculturology. In general, economic-political, cultural, scientific relations between different peoples and countries, the interaction of languages in the field of linguistics, as well as language culture and national specific manifestations of language, gave impetus to the emergence of linguoculture - a field with a special direction and subject between cultural studies.

Geortonyms and game names that express the nationality of the people occupy important place in units reflecting the mysterious world of language, along with paremiological units such as phrases and proverbs. This is because they are valuable source of information about the mentality and culture of the nation. Issues related to the reflection of the nation's culture, traditions, and values in language are studied within the field of linguoculturology. In general, economic-political, cultural, scientific relations among different peoples and countries, the interaction of languages within the field of linguistics, as well as language culture and nationally specific forms of language, gave impetus to the emergence of linguoculturology - a field with its own special sphere and subject matter in cultural studies.

In the 19th century, W. von Humboldt laid the foundation for the field of linguoculturology with his work "On the Diversity of Human Language Construction and its Influence on the Mental Development of Human Species," noting the relationship between language and national characteristics¹¹. In his research, the scholar specifically focuses on the close connection between language and culture, explaining that the culture of a particular ethnic group is inevitably reflected in its language. N.F.Alefirenko, defining language, compares it to a mirror reflecting the culture, psychology, philosophy, and history of the people¹². According to the theory of the English linguist Edward Sapir, language is not merely a means of communication, but it also shapes the cultural image¹³. Benjamin Lee Whorf, a follower of Sapir, proposed the theory of linguistic relativity by studying the relationship between language and culture¹⁴. The researcher Deborah Tannen, in turn, analyzed how culture is reflected in language and how social power is managed through language. Her works extensively highlights how language is shaped from social and cultural perspectives¹⁵. Uzbek scholar Sh.T.Mkhmaraimova defines linguoculturology as "a science that studies cultural facts within language and their

¹¹ Гумбольдт В.Ф. Язык и философия культуры. – Москва: Прогресс, Москва, 1985. – С.370.

¹² Алефиренко Н.Ф. Лингвокультурология: Учебное пособие. – Москва: Academia, 2001. – 208 с.

¹³ Sapir E. Language: An Introduction to the Study of Speech. New York: Routledge. 2017. – 234 p.

¹⁴ Whorf B.L. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. Cambridge, MA: MIT Press. 2018. – 434 p.

¹⁵ Tannen D. You Just Don't Understand: Women and Men in Conversation. New York: William Morrow and Company. 2020. – 274 p.

product – linguoculture¹⁶.” These scholars views demonstrate the necessity of studying language and culture in close interconnection, and this issue serves as an essential scientific source for research carried out in the field of linguoculturology.

Scientific research on the linguocultural analysis of holiday and game names, which are the object of our research, is scarce. For example, in Professor B.Sarimsakov’s book “Uzbek Ritual Folklore” (“O‘zbek marosim folklori”) when discussing the rituals of Uzbek people, holidays associated with these rituals are also mentioned¹⁷.

As it is known, in onomastics, and the proper name of any holiday, festival, memorial days, and similar ceremonies or events are called geortonyms¹⁸ (from Greek *georto* - holiday + *onoma* - name). Although it is generally acknowledged that holidays existed in ancient times, these issues have not yet been specifically studied. However, based on the sources available to date, it is possible to reason logically about the emergence of the earliest forms of holidays and to form a certain understanding of them.

Professor Richard Coates, an English linguist and renowned specialist in onomastics, is among the scholars who have made significant contributions to the study of the linguistic and cultural characteristics of names and place names¹⁹. In his research, he deeply analyzes not only the lexical-semantic aspects of names, but also their etymological, historical, and cultural contexts. He scientifically indicates that people’ socio-spiritual views, historical memory, and cultural identity are expressed through names. In particular, through the analysis of names used for holidays, religious and important social events, he revealed intercultural differences and commonalities. Based on his theories, it is possible to draw scientific conclusions about a particular nation’s system of values, sense of national identity, and attitude towards historical processes through holiday names.

Scientific works devoted to the linguocultural analysis of the names of holidays and games are few in number. For example, Professor B.Sarimsakov’s book “Uzbek Ritual Folklore,” when discussing the rituals of Uzbek people, also mentions holidays associated with these rituals²⁰. As can be seen from the above-mentioned research, the origin, history, stages of formation of holiday and game names, their place in everyday life, and their features related to national traditions have been studied as much as possible. In particular, the history and genesis of the Navruz holiday, as well as ethnographisms related to it – customs, ceremonies, traditions, and folklore samples – have been studied by historians, ethnographers,

¹⁶ Махмараимова Ш.Т. Лингвокультурология [матн] ўқув қўлланмаси. – Тошкент Чўлпон номидаги НМИУ, 2017. – Б.23.

¹⁷ Саримсоқов Б. Ўзбек маросим фольклори. –Тошкент: Фан, 1986. – 148 б.

¹⁸ Бегматов Э., Улуқов Н. Ўзбек ономастикаси терминларининг изоҳли луғати. – Наманган, 2006. – Б.24.

¹⁹ Coates R. Toponymic Topics: Essays on the Early Toponymy of the British Isles. Brighton, United Kingdom: Younsmere Press, 1988. - 124 b. ISBN: 9780951230918; Coates R. The Place-Names of Hampshire. London, United Kingdom: B.T. Batsford Ltd, 1989. - 192 bet. ISBN: 0713456256; Coates R. The Ancient and Modern Names of the Channel Islands: A Linguistic History. Stamford, Lincolnshire, United Kingdom: Paul Watkins Publishing, 1991. - 144 b. ISBN: 187161516X

²⁰ Саримсоқов Б. Ўзбек маросим фольклори. –Тошкент: Фан, 1986. – 148 б.

ethnologists, and folklorists²¹. Among the research conducted in recent years in this area, Kh.Z.Salikhodjaeva's "Linguistic study of chrononyms and geortonyms of the Uzbek language²²" is considered important. In her research, she revealed the place of chrononyms and geortonyms within the scope of onomastics, their linguistic status, their relationship with other onomastic units, as well as the processes of mutual conversion and transonymization within them, common and distinctive features of chrononyms and geortonyms, ethnolinguistic and linguocultural characteristics of geortonyms.

It is well known, games played during public festivals and competitions, weddings, and other ceremonies are reflected in ancient written records as well as in some literature dedicated to folk games. Sources mention hunting and farming as the oldest types of games²³.

In world linguistics, a number of studies have been conducted in this field. For example, S.L.Parolov collected Turkmen folk games, published them in the form of manual, and analyzed the collected game names by classifying them into semantic groups²⁴.

National games of the English people are an integral part of their historical and cultural development, customs, and social life. These games are closely related to oral traditions, public holidays and rituals, as well as the analysis of their names from linguistic perspective is based on lexical-semantic, structural, onomastic, and linguocultural criteria²⁵.

According to the Greek historian Pompeius Trogus, the ancient tribes who lived in the territory of present-day Uzbekistan were skilled warriors, horsemen, spearmen, skilled archers, in short, masters of military affairs²⁶. The names of folk games and many words and linguistic units associated with games are reflected in the works of M.Kashgari, A.Navoi, Z.M.Babur, Z.Vosifi, and others. Information about games can also be found in many ethnographic works published in the second quarter of the 19th century, in separate works dedicated to games by M.S.Andreev, A.K.Borovkov, Y.M.Peshcherova, as well as in the novellas and stories of contemporary writers - S.Ayniy, A.Qahhor G.Gulom, O.Hoshimov, N.Safarov, Sh.Kholmiraev, in Uzbek folk epics, in articles and monographs devoted to

²¹ Саримсоқов Б. Ўзбек маросим фольклори. – Тошкент: Фан, 1986. – Б.65-71; Қорабоев У. Ўзбекистон байрамлари. – Тошкент: Ўқитувчи, 1991. – Б.12-19; 72-81; Бўриев О. Наврўз тарихидан лавҳалар. – Тошкент: Ўзбекистон, 1990; Мирзаев Т., Жўраев М. Асрларни мунаввар қилган байрам. Наврўз. – Тошкент: Фан, 1992. – Б.4-15; Жўраев М. Наврўз байрами. – Тошкент: Фан, 2009. – 229 б; Турдимов Ш., Эшонқулов Ж. Наврўз нашидаси: Наврўз байрами билан боғлиқ кўшиқлар, ғазаллар, шеърлар. – Тошкент, 2009; Турдимов Ш. Наврўз кўшиқлари: тадқиқот, мажмуа. – Тошкент, 2010; Аширов А. «Авесто»дан мерос қолган маросимлар. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёти, 2001. – Б. 12-13; Аширов А. Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент: А.Навоий номидаги Ўзбекистон миллий кутубхонаси, 2007. – Б. 56-222; Зиётов З. Наврўз – мозийдан садо. – Тошкент: Istiqlol, 2016. – 120 б; Исоқов Б., Исоқова Н. Наврўз – мустақиллик берган неъмат. – Наманган: «Наманган» нашриёти, 2017. – 280 б

²² Салиходжаева Х.З. Ўзбек тили хрононим ва геортонимларининг лисоний тадқиқи. Филология фанлари бўйича фалсафа доктори (Phd) диссертацияси. Фарғона, 2020. – 175 б.

²³ Қорабоев У. Ўзбекистон байрамлари. -Т.: Ўқитувчи, 1992, 6-12 б.,

²⁴ Паролов С.Л. Туркменские игры, - Ашхабад., Турк. Гос. Изд., - С. -3-48.

²⁵ Crystal, D. (2003). The Cambridge Encyclopedia of the English Language. Cambridge University Press.

²⁶ Йўлдошева Р. Ўзбек халқ ўйинларининг тарбиявий аҳамияти. -Т., Ўқитувчи, 1992, 6-бет.

folklore, in dialectological research, and linguistic dictionaries²⁷.

In his dissertation “Lexicon of Uzbek Folk Games (Based on the Materials of Southern Uzbekistan),” E. Jabborov collected game names, identified their ethnogenetic layers, determined the principles of their naming, and analyzed the linguistic and non-linguistic factors among them²⁸. In the study, game names in which the object used in the game served as the basis for naming were classified into more than 20 groups and subjected to analysis. In D. Temirova’s research work “Typology of Russian and Uzbek Children’s Game Folklore,” it was identified that the influence of the socio-historical, national-spiritual, cultural, and geographical environment reflected in Russian and Uzbek folk children’s games on the formation of the people’s philosophical, moral, and literary-aesthetic views, is manifested in the typological commonality of such genres as the quiet game (*guldur-gup*), tongue-twisters, as well as it was revealed that the commonality of thematic groups, ideological-literary and literary-aesthetic aspects shared in games created by the Russian and Uzbek peoples, the games also possess distinctive features related to the customs, traditions, rituals, literary imagination and linguistic characteristics of the two nations.²⁹ In her book “Uzbek National Games” G. Mardonova compiled nearly a thousand national games, in which the origin of their names and national-cultural characteristics³⁰ are recorded.

Based on the analysis, it should be noted that the development of civilization today, as in many other sciences, is expanding the scope of analysis of linguistics. In linguistics, information about the lifestyle, worldview, linguoculture, culture, and ethnic layer of each nation, which has national values, cultural history, cultural development, and ethnographic characteristics, finds its reflected in the *names of national holidays and games*. The scientific research analyzed above serves as a theoretical basis for our research. At the same time, since geortonyms and game names in the English and Uzbek languages remain relatively underexplored field, we can confidently state that the research presented to today’s linguists is a demanded research.

Geortonyms and game names can also be divided into several thematic groups depending on the season and their function. Such names are associated with holidays, religious ceremonies, historical dates, and cultural events, and their lexical-semantic composition is considered as a product of national and cultural cognition.

1. *Geortonyms with a religious meaning* - this category includes holiday

²⁷ Navola quyidagi manbadan olindi. Жабборов Э. Ўзбек халқ ўйинлари лексикаси (Жанубий Ўзбекистон материаллари асосида). Филология фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация. Тошкент, 1998. – 158 б.

²⁸ Жабборов Э. Ўзбек халқ ўйинлари лексикаси (Жанубий Ўзбекистон материаллари асосида). Филология фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация. Тошкент, 1998. – 158 б.

²⁹ Темирова Д.Х. Рус ва ўзбек болалар ўйини фольклори типологияси. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Бухоро, 2022. – 169 б.

³⁰ Мардонова Г. А. Ўзбек миллий ўйинлари [Матн]: Оммабоп-адабий нашр. – Тошкент: Bookmany print, 2022. – 158 б.

names connected with religions such as *Christianity, Islam, and Judaism*. For example, *Christmas, Easter, Pentecost, Ash Wednesday, Ramadan*. Religious terminology and ancient etymological elements are noticeable in these names. They are often borrowed from Old English, Latin, or Hebrew.

2. *National-historical geortonyms* - these names are associated with specific historical events or national symbols. For example, *Independence Day, St. George's Day, Guy Fawkes Night, Remembrance Day*. They are directly related to cultural identity, political history, and collective remembrance.

3. *Seasonal and agrarian festival names* - this category includes festival names based on natural seasons, harvest time, and other ecological phenomena, such as *Harvest Festival, May Day, Spring Equinox, Summer Solstice*. Their lexical composition contains semantic units such as *nature, season, harvest, sun* and *rain*.

4. *Cultural and social event names* - these geortonyms are dedicated to certain social groups, professions, or events in society: *Mother's Day, Labour Day, Teacher Appreciation Week, Pride Month*. In their semantic structure, words related to social status occupy the main place.

5. *Nature-related geortonyms*. Such geortonyms and events are a product of the people's religious and secular views on nature: *Oltin kuz xalqaro san'at festivali* (*the Golden Autumn International Art Festival*), *Boysun bahori festivali* (*Boysun Spring Festival*), *Havo sharlari ekofestivali* (*Balloon Eco-Festival*), *Mehrjon, Navruz*.

6. *Educational geortonyms*. Geortonyms that shape people's thinking, culture, spiritual image, ideological resilience: *21 oktyabr – O'zbek tili bayrami* (*October 21 - Uzbek Language Day*), *Bolalar kitobi an'anaviy respublika festivali* (*Traditional Republican Festival of Children's Books*), *Ma'naviyat festivali* (*Festival of Spirituality*).

In English, game names are classified according to their content as follows: *Games based on physical activity: Hopscotch, Leapfrog, Blind Man's Buff; Role-based games: Hide and Seek, Simon Says; Games based on stone, sand, ball: Marbles, Jacks; Folk games adapted into sports: Rounders, Shinty, Bat and Trap*³¹. Most English national game names embody semantic units related to the cultural values, social roles, work style, and child-rearing practices of Anglo-Saxon peoples. For example, *Maypole Dancing* - a traditional dance characteristic of spring holidays, dedicated to nature and fertility; *Morris Dance* - expresses the idea of expulsion of evil spirits through ancient ritual actions; *Conkers* - a game associated with the fruit of the horse chestnut tree, representing an autumnal tradition and cultural heritage³². These game names are the objectified forms of people's thought and worldview through language. Other researchers have also proposed different classifications of game names from a thematic perspective. A Systemic-linguistic analysis of the national games names in the English language demonstrates that they are not merely means of play, but also a product of people's cultural memory, oral

³¹ Crystal, D. *The Cambridge Encyclopedia of the English Language*. Cambridge University Press. 2003.

³² Hutton, R. *The Stations of the Sun: A History of the Ritual Year in Britain*. Oxford University Press. 1996.

tradition, and linguistic consciousness. Through their semantic features, historical sources, and cultural connotations unique culture of the English people is reflected.

The Uzbek people have a wide variety of national games, which embody the people's worldview and values. Folk games are a product of each nation's oral creativity, cultural memory, and social psychology, passed down from generation to generation through language. They occur in several types. 1) natural seasonal games: *Yomg'ir yog'aloq, Oq terakmi — ko'k terak*, 2) regional and locality-based games: *indoor puzzles and word games, Arqon o'yin, Quvlashmachoq*, 3) games specific to different age and gender groups: *Chavandoz*, 4) games involving animals which are considered the oldest: *Xo'roz urishtirish, Qo'chqor urishtirish*. According to the means of playing, 1. Names of games played with the use of objects; 2. Names of games played without objects; 3. Names of games played with certain conditions. Some of these thematic fields can further be divided into micro-groups. The thematic groups of English and Uzbek folk holiday and game names are not identical which can be explained by the difference in their histories, mentalities, diverse cultures, adherence to different religions, and unique customs.

In the second chapter of the dissertation, entitled “**Specific features of holiday names in languages with different system,**” the linguocultural characteristics of holiday names are analyzed. Glance at the world map shows that every state and nation has its own *traditional, national, local, and public* festivals. As time progresses, holidays also evolve, and their celebration changes.

Analysis of the interactions, similarities, and differences between English and Uzbek cultures demonstrates that, throughout human history, the cultures of different peoples have complemented and enriched one another and, to a certain extent, harmonized. This situation clearly illustrates that cultural integration is emerging as a natural process within the framework of world civilization. The similarities and differences among geortonyms and customs are a clear evidence of this idea.

Some festivals in the UK are also called *bank holidays*, since on these days banks remain closed. In Uzbekistan, however, the concept of a *bank holiday* does not exist.

One of the traditional holidays of the English people is Halloween, which is widely celebrated by the British. They believe that *spirits, witches*, and various *evil spirits* come to our world in search of *sacrifices*³³. According to another custom, stones, chestnuts, and vegetables are thrown into the bonfire to drive away evil spirits. They also perform fortune-telling in this way. For example, if a stone thrown into the fire disappears the next morning, it is believed that the person who threw the stone might not live until the following year. During this holiday, people wear different costumes, children go door to door asking for sweets. Children often dress as ghosts and witches and go house to house, saying “Trick or Treat”. The word *Halloween* actually derives from the phrase *All Hallows' Eve*. The word *hallow* means sacred or holy in English. There are many lexical units associated with

³³ <https://www.britannica.com/topic/Halloween>

Halloween, which represent a symbol: *Jack-o'-lantern - a pumpkin carved into a lantern; Trick-or-treat - a traditional phrase used by children going door to door asking for sweets; Witch - a symbol widely used in the theme of Halloween; Ghost - a spirit or phantom, one of the main symbols of the holiday; Haunted house - a scary house, an integral part of Halloween celebrations.*

In general, the celebration of *Halloween* and the lexical units used in it are rooted in ancient beliefs. *Halloween* emerged as a blend of Celtic traditions. Legends associated with *ghosts, witches, and other mystical creatures* are widespread on this holiday.

Halloween holiday or similar festivals do not exist in Uzbek linguoculture. However, some elements of Halloween show certain degree of similarity to themes found in folklore and customs of the Uzbek people. For example, witches, ghosts, and other mystical images are widespread in Uzbek fables. *Halloween* embodies the customs, traditions, and values of the English people. Studying its linguocultural aspects contributes to a deeper understanding of the interrelation between language and culture. Halloween is regarded as a holiday associated with the beliefs of the English people. Although Uzbek people do not have holidays and holiday names linked to the belief in the expulsion of *evil spirits*, there are holidays and holiday names associated with religious concepts. For example, the Uzbek people's *Qurbon Hayit* (Eid al-Adha) holiday is celebrated on the 10th day of the Hijri month of Dhul-Hijjah as the largest and greatest holiday of Islam. This holiday is celebrated through animal sacrifices and performing Hajj rituals as a symbol of gratitude to Allah. The lexical basis of this geortonym is *qurbon* (sacrifice) which means "drawing closer to God." Sacrifice is also a ceremony of attaining God's mercy, expressing gratitude to Him. Among the holidays celebrated by the English people, there is no equivalent to this holiday.

Although May Day in English and Navruz in Uzbek are both celebrated in spring, their names, historical roots, and cultural connotations differ significantly. This distinction is explained by linguocultural differences and geortonyms. May Day (May 1) has existed since ancient times in the West, particularly in Europe, as a ceremony marking the arrival of spring. Traditional ceremonies such as dancing around trees and making flower wreaths are performed during this holiday. This holiday is celebrated as the beginning of spring, a holiday of fertility and labor.

Nowruz is the beginning of spring, or rather, the celebration of the equinox. Navruz, being a symbol of renewal, a new day, a new life, is also a celebration of purity and joy, spirituality and solidarity. That is why Navruz has always been a symbol of national pride, self-awareness, and unity for the Uzbek people. It is not just a show or a celebration, but a holiday that elevates human emotions, unites people, and strengthens the shared sense of the Motherland in their hearts and minds

Table 2.3.

Representation of national culture and values in geortonyms.

<i>№</i>	<i>Holiday name</i>	<i>Geographical context</i>	<i>Linguistic basis</i>	<i>Cultural connotation</i>
1	May Day	Europe, USA	English	Beginning of Spring,

				workers' rights
2	Navruz	Central Asia, Middle East	Persian	New Year, awakening of nature, unity

The analysis shows that geortonyms in languages, as holiday names associated with a certain geographical area or people, express national culture and values.

Easter is considered one of the most important religious holidays of the English people. The traditions of the English people related to *Easter* have ancient roots, combining religious and secular elements. In English linguoculture, this holiday is regarded as a geortonym associated with the resurrection of Jesus Christ. *Easter Eggs* - colored eggs are among the key symbols of the holiday, representing life and rebirth. Easter is one of the important holidays of the English people, embodying religious and cultural aspects. Its reflection in the language system, customs, and global influence indicate that this holiday has a rich historical and linguocultural foundation. Despite being under the influence of globalization, Easter has preserved its national and religious values.

The geortonym *Mavlid* of the Uzbek people is used in the Uzbek language to denote “a holiday associated with the birthday of the Prophet Muhammad.” that is, as a geortonym. Mavlid is celebrated on the 12th day of the month Rabi’ al-Awwal³⁴. In Muslim countries, on this day, prayers and hymns to praise the Prophet are recited, charity is given, and meetings of the religious leaders are held.

The results of the analysis show that religious holidays occupy an important place in the spiritual, educational, and cultural life of the English and Uzbek peoples. At the same time, it becomes evident that religious geortonyms hold significant value in the linguoculture of both peoples.

From primitive times, our ancestors developed special knowledge, beliefs, and experiences on the basis of their sacred attitude towards nature, plant, and animal world. On this basis, national traditions related to nature formed and evolved as an integral and essential part of culture. In particular, based on the geographical location, climate, nature, seasons of the compared languages, their speakers, and their ancestors, a system of seasonal customs and holidays has emerged. Summarizing theoretical and scientific analyses, it can be said that our people’s spring and nature-related holidays stand out among other holidays with their distinctive characteristics. Several geortonyms related to nature are given in the table below, and the collected holiday names are drawn from various scientific sources³⁵.

³⁴ Ўзбекистон миллий энциклопедияси. – Тошкент: Ўзбекистон миллий энциклопедияси, 2003. – 5-ж. – Б. 343.

³⁵ Курбонова М. “Дарवेशона” маросими хусусида айрим мулоҳазалар // Карим Шониёзов ўқишлари туркумида “Ўзбекистон этнологиясининг долзарб муаммолари” мавуидаги IV Республика илмий-назарий конференция материаллари. – Тошкент: Наманган, 2007. – Б. 214 – 217; Аширов А. Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007. – Б. 202; Жўраев М. “Қизил гул” сайлининг замонавий фольклор санъатидаги талқини // Бойсун баҳори очик фольклор фестивали. “Анъанавий халқ маданиятини сақлаш муаммолари” халқаро илмий конференция материаллари. Бойсун, 2003. – Б. 56.

Table 2.7

Nature-related geortonyms in the English and Uzbek languages

<i>No</i>	<i>ENGLISH</i>	<i>TRANSLATION</i>	<i>UZBEK</i>
1.	Earth Day	Earth Day April 22nd is the day of protecting nature and focusing on environmental problems.	Gul bayrami
2.	National Tree Week	National Tree Week end of November - a week devoted to new tree planting and protecting nature	Mehrjon
3.	World Oceans Day	World Oceans Day June 8 - a day dedicated to the protection of the oceans and the preservation of marine biodiversity.	Navro'z sayli

Such holidays are the product of the people's religious and secular views on nature. Since they are associated with certain months and days of the year, in some sources they are classified as seasonal holidays.

All peoples have different values, customs, traditions, their own national culture, and beliefs. Therefore, it is not a secret that the geortonyms celebrated among them are formed from the mentality and views of each ethnos. For example, *Father's Day* is widely celebrated among the English people. *Father's Day* has been celebrated annually since the 20th century on the 1st Sunday of April in the United States of America. The purpose of celebrating the holiday is to highlight the role of the father in child upbringing within the family. The idea to celebrate the holiday is attributed, according to some accounts, to an American Sapore Smart Dodd, whose father raised six children alone. Being a mother is not easy, but being a father is also a highly responsible task. When a woman becomes a mother, she changes physically, while a man, after becoming a father, must change spiritually. Fatherhood is not just joy and pride. Fatherhood also means extra effort, pleasant worries, and restless nights. Parents create a child together, so their upbringing and care are the responsibility of both³⁶. In our country, however, this holiday is usually not celebrated. This is a vivid proof of the difference in the linguoculture of the two peoples.

In the third chapter of the dissertation, titled **“Specific features of game names in the English and Uzbek languages,”** the linguocultural characteristics of game names are analyzed. According to reliable information provided in scientific sources, Mahmud Kashgari's work “Devoni lug'otit turk” describes about 150 national games and more than 20 children's games. Information is provided about *qorang'uni* (a game of capturing a fortress in the dark), *bandol* (capturing prisoners), *o'tish-o'tish* (a circle game), *chavgon* (a ball game), *o't bandal* (a stick game), as well as fencing and spear throwing. Seasonal games *tolbargak* (willow leaves), *gul o'yini* (flower game), *qorxat* (snow letter), *yomg'ir yog'aloq* (drizzling rain), *topishmoq top* (riddle-solving), *tez aytish* (tongue twister), *kim aytdi* (who said) are also among them³⁷. From the names of the analyzed games, it can be understood that

³⁶ <https://www.timeanddate.com/holidays/us/fathers-day>

³⁷ <https://zarnews.uz/post/xalq-oyinlari-faqat-navroz-bayramlarida-oyinaladimi>

ancient games began to be called by new names over time. For example, M.Kashgari noted “a game in which maidservants tied rope to tree branches and played by swinging on them, calling it *yalngu*³⁸.” This game name does not exist in the Uzbek language today; being replaced by the term *arg ‘imchoq* (swing).

There are also games associated with holidays. For example, as an integral part of the Navruz holiday, Uzbek national games such as *kurash* (wrestling), *ko ‘pkari* (equestrian game with a goat carcass), *arqon tortish* (tug of war), *chillak* (stick game), *xo ‘roz urishtirish* (cockfighting), *oq terakmi*, *ko ‘k terak* (a traditional team game), *beshtosh* (five-stone game), *tezaytish* (tongue twisters), *kim oladi-yo shuginani-yo* (children’s collective game) give the celebration a special uplifting spirit. These games are not for mere entertainment or pastime, but rather help boys and girls grow up physically and mentally healthy and resilient. This shows that even in the festive games of the Uzbek people, noble intention of bringing the younger generation to spiritual and physical perfection is embodied.

*Marco Polo*³⁹ is a blindfold search game played mainly in water ponds, including swimming pools. The key phrases during the game are Marco and Polo, which are used in the form of a call and a response. These phrases pragmatically serve to direct the players’ communicative activity and help them focus their attention. The *Marco Polo* game can have distinctive characteristics in different cultures. When Marco Polo is studied from a linguocultural perspective, it becomes evident that it is a unique phenomenon reflecting the relationship between language and culture. The game is often found in films, TV series, and advertisements in English culture. For example, in various cases, scenes are shown where children or even adults are playing the game.

Although the Uzbek people do not have a game played specifically in water bodies, including swimming pools, with a blindfold, there is a game and the name *ko ‘z boylag ‘ich* (blindfold). In this case, the difference between the game names of the two peoples lies in the setting: one played in water ponds and the other on dry lands. Games, its means, and objects, events, actions, and situations related to them are products of Uzbek folklore and thinking, preserved as linguistic units in language and speech across centuries.

The names of English and Uzbek folk national games can be summarized from linguocultural perspective as follows:

Table 3.3.

Representation of cultural units

<i>Indicator</i>	<i>Uzbek folk games</i>	<i>English folk games</i>
<i>Semantic basis</i>	Action-oriented, descriptive	Based on action + imagery + metaphor
<i>Cultural marker</i>	Marriage, rural life, customs	Urban life, historical events
<i>Realia</i>	<i>Chillak, G ‘oz quvlash</i>	<i>Duck Duck Goose, Knock Knock Ginger</i>

³⁸ Қошғарий М. Девону луғотит-турк. - Тошкент.: Фан, III. Т. 1965. Б.289.

³⁹ <https://www.youtube.com/watch?v=IjU13uJFn4o>

<i>Lacuna</i>	<i>Chillaxonlik, Chor do'ppi</i>	<i>Ring a Ring o' Roses</i> – difficult to translate
<i>Gender roles</i>	<i>Girls' games distinctly separated</i>	Less separated, gender-neutral games

Games have long been a means of socialization, cultural development, physical and spiritual education throughout human history. National games and their names, especially in societies based on oral tradition, were formed on the basis of the integral unity of language and culture.

In English: *Duck, Duck, Goose* is the name of the game. In English linguoculture, the Duck is perceived as a calm, peaceful animal, whereas the goose is known as a strong and aggressive protector. For this reason, active player is designated as the *goose* in the game. The game *Duck, Duck, Goose* holds an important place in the culture of children's game of the English people. It teaches children social interaction, adherence to rules, and physical activity. The name of the game has metaphorical and rhythmic features, reflecting its significance in association with language and culture.

In English: The name of the game *Cops and Robbers* is historically formed on the basis of the concepts of law, order and crime. This game served to teach children the concepts of law enforcement and offenses. Although popular in Anglo-Saxon countries, there is not exact equivalent of this game in Uzbekistan, there are similar game names. Children's games are an integral part of the cultural heritage of humanity. They are not only a means of entertainment, but also serve for moral upbringing, physical and intellectual development. In different nations, the game *Cops and Robbers* is closely related to the customs and history of that society. For example: In Uzbekistan, the game is harmoniously intertwined with traditional Uzbek folk games such as *Qoch-qoch* and *Chumchuq urdi*. Each national version contains elements that influence children's worldview and reflects cultural values.

The game name *yelkada kurash* (shoulder wrestling) in the Uzbek language is inextricably connected with national folk games, various rituals and traditions, which are an integral part of the cultural heritage of the Uzbek people. Each of them embodies certain social, cultural, and linguistic aspects. One of them *yelkada kurash* represents not only a test of physical strength, but also the values and linguistic richness of the people. Shoulder wrestling has long been popular among the Uzbek people, mainly held during holidays, weddings, and various ceremonies. This game was widespread among children and adolescents with its main purpose being to promote physical training and endurance. It also served as a means of fostering teamwork, testing strength, and shaping courage. Lexical units used in the folk game reflect the traditional language and cultural values of the Uzbek people. The game is often organized at events such as Navruz, Harvest Festival, and weddings, serving to uplift collective mood. Some terms and phrases in the game are also used in everyday life, carrying meanings expressing bravery, patience, and resilience.

English national games are often closely interrelated with religious rituals, spring harvest festivals, folkloric mythological beliefs, which reflect the inner values and worldview of agrarian society. For example, *Maypole Dance* is based on ancient

spring celebrations. Emerging in different parts of Europe in connection with the labor cycle, the act of dancing around the “maypole” represents the harmony between man and nature. *Morris Dance* is a ceremonial dance based on medieval folklore, incorporating elements of rural life, abundance, harvest, and masquerade.

Uzbek national games, on the other hand, are more connected with kinship, clan system, physical strength, agricultural and pastoral traditions, as well as respect for family and ancestry, for example, *Ko‘pkari* - a game of the Uzbek people based on the criteria of collectivism, agility, and strength; *Kurash* - as a test of personal strength, resilience, and faith - has existed in history both as a sport and as a ceremony. “*Quloq cho‘zma*” (ear pulling) is the name of one of the traditional folk games held as part of the circumcision ceremony and it has been preserved to this day. A large number of people participate in it. To organize the game, several coins are tightly wrapped and tied in a handkerchief and thrown among the gathered children. The quick-witted child who grabs the knot hands it over to the game manager and receives gifts. Other children rush at him, pulling his both ears by firmly grabbing them and trying to take his gift from his hands. That is why this game is called “*Quloq cho‘zma*” (pulling ears)⁴⁰. Studying the names of folk games based on a linguosemantic and linguocultural approach serves, first of all, to reveal the interconnection between language and culture.

CONCLUSION

1. The study of people’s culture, traditions, values, as well as issues related to the problem of how culture is reflected in language falls within the field of linguoculturology, a branch of linguistics. In general, economic-political, cultural, scientific relations between different peoples and countries, the interaction of languages in the field of linguistics, as well as language culture and nationally specific forms of language, led to the emergence of a new field in cultural studies - linguoculture, which has its own special direction and subject of study.

2. The subtle cultural features of the people are reflected in their language. Language is one of the unique attributes of a man, through which a person understands themselves and the world. Most of the information about the world reaches a person through language. It turns out that a person lives in a world of concepts. A concept, however, may not represent things in its concrete reality. The world of concepts arises as a result of intellectual, spiritual, and social needs. The entry of information into this world is necessarily mediated by words. Thus, a person’s success in society depends on how well they can use words. The reason for success lies not only in the speech culture, but also in the ability to access the mysterious world of language. Units reflecting the mysterious world of language include paremiological units such as idioms and proverbs, along with holidays and national games that express the national identity of people. Because they are a

⁴⁰Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи. Филол. фан. докт. (DSc) диссертацияси. – Бухоро, 2022. – Б.60.

valuable source of information about the mentality and culture of the nation.

3. In the Uzbek language, geortonyms are formed by the means of geortonymic indicators such as *bayram* (holiday), *hayit* (eid), *kun* (day), *festival* (festival), *konsert* (concert), *ko'rik-tanlov* (contest), *ko'rgazm* (exhibition), while in the English language they are formed on the basis of geortonymic indicators such as *Carnival*, *Feast*, *Anniversary*, *Jubilee*, *Ceremony*, *Rite*.

4. The majority of English national game names embody semantic units related to the cultural values, social roles, work style, and child-rearing characteristics of Anglo-Saxon peoples.

5. Geortonyms, as proper names of events and celebrations for socio-political, cultural, spiritual-educational, art, sports, and nature-related activities, which are an important part of human life, serve for the development of national and international traditions, customs, and rituals, ensuring their continuity.

6. A systematic-linguistic analysis of national game names in the English and Uzbek languages demonstrates that they are not merely a means of play, but also a product of the cultural memory, oral tradition, and linguistic thinking of the people.

7. Uzbek national geortonyms are a product of the long and ancient historical development of the Uzbek people, formed on the basis of their spiritual and educational development. Along with national holidays, currently evolving modern holidays, also constitute one of the important components of the nation's spiritual and cultural life.

8. Studying the names of folk games based on a linguosemantic and linguocultural approach, primarily, serves to reveal the interrelation between language and culture. Analyzing the names of folk games in the English language plays an important role in identifying the specifics of this language and culture, the stages of historical development, and symbolic concepts formed in the children's consciousness.

9. English folk games are often inextricably connected with religious rites, spring harvest festivals, folkloric mythological beliefs, reflecting the inner values and worldview of agrarian society, while Uzbek folk games are more related to clan system, physical strength, agricultural and pastoral traditions, as well as respect for family and ancestry.

10. National holidays and games, which form the foundation of people's spirituality and culture, hold significant power in the upbringing of future generation and in nurturing mature, well-rounded youth. The virtues inherent in every holiday have great power in raising young people to be spiritually developed, intellectually enlightened, physically healthy, and truly perfect individuals in all aspects.

**НАУЧНЫЙ СОВЕТ PhD.03/24.09.2025. Fil.197.01
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
ТЕРМЕЗСКОМ УНИВЕРСИТЕТЕ ЭКОНОМИКИ И СЕРВИСА
КАРШИНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

МЕНГБОЕВ АЗИЗБЕК АЛИЖОН УГЛИ

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ НАЗВАНИЙ
ПРАЗДНИКОВ И ИГР В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и
переводоведение**

**АВТОРЕФЕРАТ
диссертации на соискание учёной степени доктора философии (PhD) по
ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Термез – 2025

Тема диссертации доктора философии по филологическим наукам (PhD) зарегистрирована за номером № B2024.4.PhD/Fil5328 в Высшей Аттестационной комиссии.

Диссертация выполнена в Каршинском государственном университете.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещён на веб странице Научного совета (www.tues.uz) и на информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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Ведущая организация: Джизакский государственный педагогический университет

Защита диссертации состоится «26» декабря 2025 г. в 11⁰⁰ часов на заседании Научного совета PhD.03/24.09.2025.Фил.197.01 при Термезском университете экономики и сервиса. (Адрес: 190111, г. Термез, ул. «Ибн Сино», 38-Б Тел.: (55) 452 77 77; e-mail: university.tues.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Термезском университете экономики и сервиса (зарегистрировано за № 2). (Адрес: 190111, г. Термез, ул. «Ибн Сино», 38-Б Тел.: (55) 452 77 77; e-mail: university.tues.uz).

Автореферат диссертации разослан «19» декабря 2025 года.
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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является определение лингвокультурологических особенностей названий праздников и игр в английском и узбекском языках.

Объектом исследования являются названия праздников и игр на английском и узбекском языках.

Научная новизна исследования заключается в следующем:

аргументировано, что в английском и узбекском языках имена собственные, связанные с общественно-политическими, культурными, духовно-просветительскими, художественными, спортивными, природными мероприятиями, являющимися важной составляющей человеческой жизни, образуют названия праздников при интеграции таких факторов, как национальные, международные традиции, обычаи и обряды;

выявлено, что семантическое поле названий национальных игр в сравниваемых языках реализуется на основе таких факторов, как национально-языковые особенности языка обоих народов, национальный менталитет, мировоззрение, культурная память, традиции и лингвистическое мышление;

доказано, что в узбекском языке названия праздников образуются с помощью геортонимических индикаторов, таких как *bayram, hayit, kun, festival, konsert, ko 'rik-tanlov, ko 'rgazma*, в то время как в английском языке они формируются с преобладанием таких геортонимических индикаторов, как *Carnival, Feast, Anniversary, Jubilee, Ceremony, Rite*;

обосновано, что лингвокультурологические особенности названий английских народных игр отражают религиозные обряды, праздники весеннего урожая, фольклорные мифологические представления, внутренние ценности и мировоззрение аграрного общества, в то время как узбекские народные игры в основном связаны с родоплеменной системой, физической силой, земледельческими и животноводческими традициями, уважением к семье и роду.

Внедрение результатов исследования. На основе научных результатов, полученных в результате лингвокультурологического анализа названий праздников и игр в английском и узбекском языках:

теоретические выводы на основе того, что в английском и узбекском языках имена собственные, связанные с общественно-политическими, культурными, духовно-просветительскими, художественными, спортивными, природными мероприятиями, являющимися важной составляющей человеческой жизни, образуют названия праздников при интеграции таких факторов, как национальные, международные традиции, обычаи и обряды были использованы в практическом проекте АМ-ФЗ-201908172 «Создание образовательного корпуса узбекского языка» выполненного в Ташкентском государственном университете узбекского языка и литературы в 2020-2023 годах (Справка № 01/4-1330 Ташкентского государственного университета

узбекского языка и литературы от 10 апреля 2025 года). В результате, семантика названий праздников и игр в английском и узбекском языках, их лингвокультурологический анализ послужили для разработки новых направлений поиска решений проблем современной лексикологии;

выводы и результаты, связанные с тем, что семантическое поле названий национальных игр в сравниваемых языках реализуется на основе таких факторов, как национально-языковые особенности языка обоих народов, национальный менталитет, мировоззрение, культурная память, традиции и лингвистическое мышление были использованы в практическом проекте РФ-201912258 «Создание многоязычной (на узбекском, русском, английском языках) электронной платформы узбекской литературы» выполненного в Ташкентском государственном университете узбекского языка и литературы в 2021-2023 годах (Справка № 01/4-1608 Ташкентского государственного университета узбекского языка и литературы от 23 апреля 2025 года). В результате, мнения, представленные в диссертации, послужили важным научным источником в освещении лингвокультурологических особенностей названий праздников и игр в английском и узбекском языкознании;

выводы и результаты о том, что в узбекском языке названия праздников образуются с помощью геортонимических индикаторов, таких как *bayram, hayit, kun, festival, konsert, ko 'rik-tanlov, ko 'rgazma*, в то время как в английском языке они формируются с преобладанием таких геортонимических индикаторов, как *Carnival, Feast, Anniversary, Jubilee, Ceremony, Rite* были использованы при подготовке сценариев передач «Образование и развитие», «Дети и мы» на телерадиоканале «Узбекистан 24» Национальной телерадиокомпании Узбекистана (Справка № 05-09-430 телерадиоканала «Узбекистан 24» Национальной телерадиокомпании Узбекистана от 7 апреля 2025 года). В результате у научных исследователей и студентов появилась возможность сравнить традиции, обычаи и образ жизни английского и узбекского народов, и преподаватели иностранных языков и студенты были проинформированы об увеличении объема научных исследований, проводимых в таких областях, как лингвокультурология, этнолингвистика, связанных с праздниками, играми, церемониями, образцами народного устного творчества, которые занимают особое место в системе духовных ценностей.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложений, общий объем составляет 156 страниц.

E'LON QILINGAN ISHLAR
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