

**TERMIZ IQTISODIYOT VA SERVIS UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/2025.27.12.Fil.13.02 RAQAMLI ILMIY KENGASH**

DENOV TADBIRKORLIK VA PEDAGOGIKA INSTITUTI

CHORIYEVA IRODA QURBONBOYEVNA

**TIBBIY LEKSIKA ASOSIDA SHAKLLANGAN PAREMALARNING
CHOG‘ISHTIRMA TADQIQI (INGLIZ VA O‘ZBEK TILLARI
MISOLIDA)**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

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

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida olam manzarasining tilda aks etish darajasini o‘rganish xalqning yashash hududi va sharoiti, turmush tarzi, mental xususiyatlari, milliy xarakter kabi tushunchalarni tahlil qilish, xalq madaniy taraqqiyot darajasining voqelanishi, etnomadaniy etika tamoyillari, og‘zaki manbalardagi madaniyatni ifodalovchi belgilarni ajratish tilshunoslikning muhim muammolaridan bo‘lib qolmoqda. Dunyo xalqlarining o‘zaro bir-birini tushunishi, boshqa xalqlarning madaniyati va tilini bilishi bugungi davr talabi. Bu o‘z navbatida paremiologik birliklar tilimiz qonuniyatlari nuqtayi nazaridan ko‘rib chiqish, qardosh bo‘lmagan tillar tizimida tibbiy leksika asosida shakllangan paremalarning klassifikatsiyasini yaratib, xususiyatlarini qiyosiy aspektda aniqlash, tilshunoslikning turli aspektlarda o‘rganishda lingvomadaniyat, etnolingvistika, sotsiolingvistika, pragmalolingvistika va boshqa fanlarga oid ko‘plab jihatlarni birlashtirishga xizmat qiladi.

Dunyo tilshunosligining muhim bo‘g‘inlaridan sanalgan paremiologiyaning tadqiqot obyekti, shubhasiz, maqollarga qaratilgan va ko‘plab tilshunoslik maktablarining asosiy muammolariga aylanib bo‘lgan. Til birligi sifatida maqollarning o‘rganilishida ularning inson tafakkuri mahsuli sifatida vujudga kelishi, tilda qo‘llanilganda nutqiy ta’sirchanlikni ta’minlashi kabi omillar bilan birgalikda madaniyatlararo muloqotni rivojlantirishda muhim ahamiyat kasb etmoqda. Bunday tadqiqotlar natijasida ingliz va o‘zbek tillarida tibbiy leksika asosida shakllangan paremalar orqali olamning milliy, lisoniy manzarasidagi o‘rnini belgilash, paremalarning mavzuviy guruhlarini aniqlash, tilning lingvomadaniy xususiyatlarini o‘rganish, voqelanish jarayonlarini qiyosiy aspektda chog‘ishtirish, ularning shakllanishida ijtimoiy-madaniy omillarni aniqlash va ilmiy asoslash imkoniyatini yaratadi.

Mamlakatimizda ham maqollarning lingvistik maqomiga bag‘ishlangan bir qator tadqiqotlar amalga oshirilgan. Ularning semantik, gender, stilistik, struktur kabi xususiyatlari izchil o‘rganilishi o‘zbek paremiologiyasining rivojiga hissa qo‘shgan. Biroq, o‘zbek paremiologiyasida “xalqimiz uchun milliy o‘zlik va mustaqil davlatchilik timsoli, bebaho ma’naviy boylik, mamlakatimizning siyosiy-ijtimoiy, ma’naviy-ma’rifiy taraqqiyotida g‘oyat muhim o‘rin egallab kelayotgan buyuk qadriyat”¹larimizni noqardosh tillar bilan qiyosiy-chog‘ishtirilib o‘rganishda konseptual tadqiqotlarga ehtiyoj sezildi. Xususan, qiyosiy tilshunoslikda paremiologiyani mustaqil soha sifatida talqin etish, tibbiy leksika asosida shakllangan paremalarning iste’molda qo‘llanilish qiymatini, amaliy ahamiyatini, yashovchanligini sinovdan o‘tkazish borasida jiddiy yutuqlarga erishildi. Shu bois, ingliz va o‘zbek tillarida tibbiyot konseptiga doir maqollarni tilshunoslik mezonlari asosida o‘rganish dolzarb ahamiyat kasb etadi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-sonli “O‘zbekiston Respublikasi Oliy ta’lim tizimini 2030-yilgacha rivojlantirish

¹ O‘zbekiston Respublikasi Prezidentining 2019-yil 4-oktabrdagi “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi PQ-4479-sonli qarori. <https://lex.uz/docs/4664611>.

konsepsiyasini tasdiqlash to‘g‘risida”, 2020-yil 20-oktabrdagi PF-6084-son “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, Vazirlar Mahkamasining 2022-yil 19-yanvardagi 34-son “Xorijiy tillarni o‘rganishni takomillashtirish bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”qi qarorlari 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.Vorobev, N.F.Alefirenko, V.M.Shaklein, Z.K.Sabitova, I.A.Murzinova, O.Bicher², o‘zbek tilshunosligida N.M.Maxmudov, Sh.S.Safarov, D.S.Xudoyberganova, Sh.Usmonova, Sh.T.Maxmaraimova, M.Saidova, U.Qo‘ziyev, D.A.Tosheva³, ingliz tilshunosligida M.Birem, B.Gribkova, H.Starki,

² Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – М.: Академия, 1987. – 284 с.; Никитина С.Е. Устная народная культура и языковое сознание. – М.: Наука, 1993. – 189 с.; Вежбицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – М.: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: 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 Махмудов Н.М. Тилнинг мукамал тадқиқи йўллари излаб // Ўзбек тили ва адабиёти. – Тошкент, 2012. № 5. – Б.3-16; Сафаров С.Ш. Семантика. – Тошкент: “Ўзбекистан миллий энциклопедияси” Давлат илмий

A.P.Kovi⁴ kabi olimlarning ilmiy ishlarida lingvokulturologiyaning shakllanish bosqichlari, lisoniy-madaniy tadqiqot usuli, konsept tushunchasi, dunyoning lisoniy manzarasi kabi lingvokulturologiyaning turli masalalariga bag‘ishlangan ilmiy-tadqiqot ishlar olib borilgan.

Maqolni paremiologik birlik sifatida o‘rganishda ingliz tilshunosligida A.Taylor, A.Dantes, V.Mayder, J.Rey⁵ kabi olimlar tadqiqot olib borishgan bo‘lishsa, o‘zbek tilshunosligida G‘.Salomov, M.Fozilov, M.To‘ychiyev, M.Hakimov, T.Mirzayev, B.Sarimsoqov, M.Sodiqova, M.M.Karomatova, H.S.Karomatov, Sh.Shomaqsudov, Sh.Shorahmedov, B.M.Jo‘rayeva, A.Musoqulov, P.U.Bakirov, G.I.Ergasheva, B.P.Nazarov, D.A.Tosheva, D.S.Turdaliyeva, Sh.Tojiboyev, M.A.Temirova, O.P.Uralova, Z.Narmuratov⁶ va

нашриёти, 2013. – 341 б.; Махмудов Н.М. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. – Тошкент, 2015. № 3. – Б. 3-12.; 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.

⁴ Michael B., Bella G., Hugh S., Hugh S. Developing the intercultural dimension in language teaching. A practical introduction for teachers. – Strasbourg: Council of Europe, 2002. – 42 p.; Cowie A.P. Phraseology: Theory, Analysis, and Applications. – USA, Oxford University Press, 2012. – 272 p.

⁵ Taylor A. Selected Writings on proverbs. – Helsinki: Suomalainen Tiedeakatemia, 1975. – 203 p.; Dundes A. On the structure of the Proverb, Mieder, W. & Dundes A. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press, 1994. – 352 p.; Meider W. Proverbs: A Handbook. – London: Greenwood Press, 2004. – 321 p.; Ray J. A complete collection of English proverbs by John Ray published by Forgotten books. – London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.

⁶ Саломов Ғ. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. – Тошкент: Фанлар академияси, 1961. – 159 б.; Фозилов М. Ҳикматли сўзлар, афоризмлар ва мақоллар. – Тошкент: Ўзбекистон, 1967. – 191 б.; Тўйчиев М. «Шинелли йиллар» романида халқ мақоллари ва ибораларининг ишлатилиши. Ўзбек фразеологиясидан тадқиқотлар. СамДПИ асарлари. – Самарқанд, 1971. – 87 б.; Ҳақимов М. Ёзувчи ва халқ тили. – Тошкент: Фан, 1971. – 176 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Содиқова М. Қисқача ўзбекча-русча мақол-маталлар луғати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Кароматова М.М., Кароматов Ҳ.С. Proverbs-мақоллар-пословицы. – Тошкент: Меҳнат, 2000. – 400 б.; Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2001. – 448 б.; Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фанлари номзоди дисс. – Бухоро, 2002. – 136 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Бакиров П.У. Номинацентрические пословицы в разнотипных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи: Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.; Назаров Б.П. Бакалавр тайёрлашнинг қуйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика фанлари номзоди дисс. – Самарқанд, 2012.–186 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2017. – 151 б.; Турдалиева Д.С. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.; Тожибоев Ш., Эгамбердиев Р. Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами). – Тошкент: Наврўз, 2018. – 76 б.; Темирова М.А. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.; Уралова О.П. Инглиз ва ўзбек тилларида “оила” бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021.– 144 б.; Нармуратов З.Р. Таълим, илм ҳикматлари. – Термиз: Термиз давлат университети, НММ нашриёти, – 2022. – 89 б.

boshqalarning ishlarida o‘zbek xalq maqollarining ma’naviy va lingvistik tabiati, uslubiy xususiyatlari, hamda ularni boshqa tillardagi turdosh maqollar bilan qiyosiy-chog‘ishtirma aspektida o‘rganish orqali bu yo‘nalishda yangi bosqich boshlab berilgan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejaları bilan bog‘liqligi. Dissertatsiya Denov tadbirkorlik va pedagogika institutini mamlakatimizda oliy ta’lim muassasalarining flagmaniga aylantirish istiqbolli rejasida belgilangan “Mintaqada ta’lim va ilmning ijtimoiy-iqtisodiy hamda ularning davlatchilik tarixidagi ahamiyatini tahlil va targ‘ib qilish” mavzusida olib borilayotgan istiqbolli ilmiy-tadqiqot ishlari rejasi doirasida bajarilgan.

Tadqiqotning maqsadi ingliz va o‘zbek tillaridagi tibbiy leksika asosida shakllangan paremalarning o‘xshash va o‘ziga xos xususiyatlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

paremiologik birliklarga oid ilmiy-nazariy qarashlarni umumlashtirish, ingliz va o‘zbek xalq maqollarining har ikkala xalqning o‘ziga xos moddiy va ma’naviy madaniyatlari negizida shakllanganligini asoslash;

ingliz va o‘zbek tillarida tibbiy leksika asosida shakllangan paremalarning til va nutqdagi, shakl va ma’no munosabatiga ko‘ra turli aspektlardagi davriy qatlamini aniqlash;

ingliz va o‘zbek tillarida tibbiy leksika asosida shakllangan paremalarni mavzuviy guruhlariga ajratib ekvivalentlik darajasiga ko‘ra taqqoslash;

ingliz va o‘zbek tillarida tibbiy leksika asosida shakllangan paremalarning olamning milliy, lisoniy manzarasidagi o‘rnini belgilash, tilning lingvomadaniy xususiyatlarini aniqlash.

Tadqiqotning obyekti sifatida ingliz va o‘zbek tillaridagi tibbiy leksika asosida shakllangan paremalar tanlab olingan.

Tadqiqotning predmeti. Ingliz va o‘zbek tillaridagi tibbiy leksika asosida shakllangan paremalarning chog‘ishtirma tadqiqi tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda leksik-semantik, chog‘ishtirma, tasniflash, tavsiflash, lingvomadaniy, stilistik, komponent tahlil, shuningdek, statistik, analitik metodlardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ingliz va o‘zbek xalq maqollarining mavzuviy guruhlar va miqdori har ikkala xalqning bir-biriga o‘xshagan mentaliteti, tarixi, har xil moddiy va ma’naviy madaniyatlarga egaligi, an’anaviy xo‘jaligi, turli dinlarga e’tiqod qilishi, maishiy hayoti va aloqalari, milliy tuyg‘ulari, urf-odatlarini negizida shakllanganligi asoslangan;

ingliz va o‘zbek tillarida tibbiy leksika asosida shakllangan paremalarning til va nutqdagi, shakl va ma’no munosabatiga ko‘ra leksik-semantik, kognitiv-kategorial, pragmatik-kontseptual xususiyatlari, diaxron va sinxron aspektlardagi davriy qatlami aniqlangan;

ingliz tilidagi “*injury*” va “*wound*” hamda o‘zbek tilidagi “*yara*” va “*jarohat*”

leksemalari har ikkala tildagi maqollarda jarohatlar, shikastlanishlar orqali inson holati, tuygʻulari va tajribalari, boshdan kechirgan mashaqqatlari va ulardan olgan saboqlari, xotiralari va madaniy merosning bir qismi sifatida jamiyat tafakkurida namoyon boʻlishi dalillangan;

ingliz maqollarida “*ill*” va “*sick*” leksemalari mavjud maqollar koʻp sonni tashkil etsa, “*disease*”, “*illness*”, “*sickness*”, “*malady*” asosida shakllangan paremlar nisbatan kam, oʻzbek maqollarida ham “*dard*” leksemasi asosidagi maqollar son jihatdan ancha koʻp boʻlsa, “*shifo*”, “*darmon*”, “*malham*” leksik-semantik guruhidagi naqlar nisbatan kam ifodalanashi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz va oʻzbek tillarida tibbiy leksika asosida shakllangan paremlar semantikasi va lingvomadaniyat bilan bogʻliq boʻlgan tomonlari hamda oʻziga xos xususiyatlarining chogʻishtirma tahlili ilmiy-nazariy ahamiyat kasb etishi va “Tilshunoslik”, “Leksikologiya”, “Uslubiyat”, “Tarjima nazariyasi va amaliyoti”, “Qiyosiy tipologiya”, “Lingvomadaniyatshunoslik”, “Xorijiy tillarni oʻqitishda madaniyatlarni muloqotni shakllantirish” kabi fanlardan yaratiladigan darslik va oʻquv qoʻllanmalarining mukammallashuviga yordam berishi asoslangan;

ingliz va oʻzbek tillarida tibbiy leksika asosida shakllangan maqollarning semantikasi va lingvomadaniyatini tahlil qilish uchun ishlab chiqilgan metodikaning qardosh va qardosh boʻlmagan tillarga xos boshqa tipdagi paremlarini tadqiq qilishda foydalanish mumkinligi dalillangan;

tibbiy leksika asosida shakllangan paremlarning ingliz va oʻzbek tillaridagi qiyosiy-chogʻishtirma tahlili amalga oshirilib, maqol, matal va aforizm kabi birliklarning oʻziga xos xususiyatlari madaniyatlararo muloqot jarayonida foydalanilishi va oʻrganilishida ishonchli manba boʻlib xizmat qiladi.

Tadqiqot natijalarining ishonchliligi muammoning aniq qoʻyilganligi, nazariy maʼlumotlarning ilmiy manbalarga asoslanganligi, tanlab olingan manbalarning tadqiqot predmetiga muvofiqligi, obyektga yondashuv hamda qoʻllanilgan usullarning tadqiqot maqsadiga mosligi, nazariy fikr va xulosalar leksik-semantik, chogʻishtirma, tasniflash, tavsiflash, lingvomadaniy, stilistik, komponent tahlil, shuningdek, statistik, analitik tahlil metodlari bilan asoslanganligi, shu bilan birgalikda, xulosalar, taklif va tavsiyalar amaliyotga joriy etilganligi, olingan natijalar vakolatli tashkilotlar bilan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati tilshunoslikning yangi yoʻnalishlari, xususan, lingvokulturologiyaning nazariy asoslarini oʻrganishda, milliy matnlarga xos xususiyatlarni tadqiq etishdagi ahamiyatini yoritishda, lingvomadaniy tadqiqot usullaridan foydalanishda, tadqiq manbalarini aniqlashda, tibbiy leksika asosida shakllangan paremlarning lingvokulturologik qiymatini belgilashda koʻrinadi. Dissertatsiyada keltirilgan fikr-mulohazalar tibbiyot konseptli ingliz, oʻzbek paremlarining lingvomadaniy xususiyatlarini yoritishda ilmiy manba sifatida xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati Oliy taʼlim tizimida “Lingvokulturologiya”, “Leksikologiya”, “Qiyosiy tipologiya”,

“Tarjimashunoslik”, “Tarjima nazariyasi va amaliyoti”, “Xorijiy tillarni o‘qitishda madaniyatlarni muloqotni shakllantirish” 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‘nalishlarda maxsus kurslarni tashkil etishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz va o‘zbek tillarida tibbiy leksika asosida shakllangan paremalarning chog‘ishtirma tadqiqi tahlili yuzasidan olingan ilmiy natijalar asosida:

ingliz va o‘zbek xalq maqollarining mavzuviy guruhlar va miqdori har ikkala xalqning bir-biriga o‘xshagan mentaliteti, tarixi, har xil moddiy va ma‘naviy madaniyatlarga egaligi, an‘anaviy xo‘jaligi, turli dinlarga e‘tiqod qilishi, maishiy hayoti va aloqalari, milliy tuyg‘ulari, urf-odatlarini negizida shakllanganligiga oid nazariy xulosalardan Toshkent davlat o‘zbek tili va adabiyoti universitetida 2021-2023 yillarda bajarilgan PZ-202004165 “Umumiy o‘rta ta‘limning boshlang‘ich sinf o‘quvchilarida og‘zaki va yozma nutqiy kompetensiyalarini rivojlantiruvchi elektron platforma yaratish” mavzusidagi loyihani bajarishda foydalanilgan (Toshkent davlat o‘zbek tili va adabiyoti universitetining 2025-yil 3-fevraldagi №04/01-427-son ma‘lumotnomasi). Natijada ingliz va o‘zbek tillaridagi maqollarning semantikasi va lingvomadaniy tahlili asosida zamonaviy qiyosiy paremiologiyaga doir muammolarning yechimini topishning yangi yo‘nalishlarini ochib berishga xizmat qilgan;

ingliz va o‘zbek tillarida tibbiy leksika asosida shakllangan paremalarning til va nutqdagi, shakl va ma‘no munosabatiga ko‘ra leksik-semantik, kognitiv-kategorial, pragmatik-kontseptual xususiyatlari, diaxron va sinxron aspektlardagi davriy qatlamiga oid nazariy xulosalardan Toshkent texnologiyalari universiteti Samarqand filialida 2021–2023-yillarda bajarilgan “O‘zbek tilining milliy korpusini loyihalash va dasturiy majmua tashkil etish” mavzusidagi amaliy loyihani bajarishda foydalanilgan (Toshkent texnologiyalari universiteti Samarqand filialining 2025-yil 24-yanvardagi №38/01-01son ma‘lumotnomasi). Natijada to‘plangan paremiologik birliklar ingliz va o‘zbek xalqlarining til boyligini, urf-odatini, mentalitetini, dunyo qarashlarini va tarixini o‘rganishda, hamda til o‘rganuvchilarda kerakli kommunikativ kompetensiyalarni rivojlantirishga xizmat qilgan;

ingliz tilidagi “*injury*” va “*wound*” hamda o‘zbek tilidagi “*yara*” va “*jarohat*” leksemalari har ikkala tildagi maqollarda jarohatlar, shikastlanishlar orqali inson holati, tuyg‘ulari va tajribalari, boshdan kechirgan mashaqqatlari va ulardan olgan saboqlari, xotiralari va madaniy merosning bir qismi sifatida jamiyat tafakkurida namoyon bo‘lishiga oid nazariy xulosalardan Termiz davlat universitetida 2021-2024-yillarda bajarilgan 617309-EPP-1-2020-1-EPPKA2-CBHE-JP “Triggering innovative approaches and entrepreneurial skills for students through creating conditions for graduate’s employability in Central Asia – TRIGGER” mavzusidagi xalqaro loyihani bajarishda foydalanilgan (Termiz davlat universitetining 2025-yil 4-yanvardagi №06/12-24-son ma‘lumotnomasi). Natijada tibbiy leksika asosida shakllangan paremalarning transformatsiyasi to‘g‘risidagi ma‘lumotlar nafaqat oliy

ta'lim muassasalarida o'tiladigan fanlar o'qitilishida, balki keng omma uchun mo'ljallangan tarbiyaviy ahamiyatga ega bo'lgan adabiyotlar yaratishda ham muhim manba bo'lib xizmat qilishi ko'rsatilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 5 ta, jumladan, 1 ta xalqaro va 4 ta respublika anjumanlarida ilmiy ma'ruzalar ko'rinishida muhokama qilingan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 14 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Oliy Attestatsiya Komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 5 ta maqola, jumladan, 3 ta respublika miqyosidagi va 6 ta xalqaro bazalar ro'yxatiga kirgan xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxati, 2 ilovadan iborat bo'lib, dissertatsiyaning umumiy hajmi 157 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, o'rganilganlik darajasi yoritilgan; tadqiqotning maqsadi, vazifalari, obykti 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 "**Paremiologik birliklarni o'rganishning nazariy asoslari**" deb nomlangan birinchi bobida jahon, ingliz va o'zbek tilshunoslarining paremiologik birliklar ustida olib borgan ilmiy izlanishlari, xususan, ularning tarixi, paremiologik birliklarning yondosh hodisalarga munosabatiga nisbatan konseptual xulosa ishlab chiqilgan hamda ular yangi nazariy fikrlar bilan boyitilgan.

Xalq maqollarini to'plash, ularning tabiatdagi turli davrlarga xos qatlamlarini izchil sinfiylik nuqtayi nazaridan o'rganish lozim. X-XI asrlarda Angliyada diniy qarashlar rivojlanishi natijasida didaktik asarlarga bo'lgan ehtiyoj oshib borib, bir qator pand-nasihatchilik mazmunidagi asarlar vujudga keldi. Shunday asarlardan biri – eng qadimgi ingliz maqol-matallarining yozma to'plami hisoblangan "Proverbs of Alfred" dir⁷. Mazkur asar 1150–1180-yillarda yaratilgan bo'lib, o'zida diniy hamda odob-axloqqa doir ko'rsatmalarni mujassamlashtirgan.

Turkologiyada paremalarni tadqiq etish o'q ildizi bobimiz M.Koshg'ariy⁸ asarlariga borib taqaladi. Bundan tashqari Yusuf Xos Hojib, Rabg'uziy, Yassaviy, Atoiy, Lutfiy, Sakkokiy, Alisher Navoiy, Bobur, Abulg'oz Bahodirxon, Turdi, Gulxaniy, Munis, So'fi Olloyor, Nodira, Muqimiy va boshqa alloma shoirlarimizning asarlarida ko'plab maqollardan o'rinli foydalanganligining guvohi bo'lamiz.

⁷Dundes A. On the structure of the Proverb, in Mieder, W. & A. Dundes. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press, 1994. – 45-52 p.

⁸ Кошғарий М. Девону луғотит турк. 3 томлик. 3-том. – Тошкент: Фан, 1960. – 168-169 б.

O'tgan asrning 70-80-yillarida hikmatli so'zlar, turg'un birikmalar, xalq maqol va matallarini to'plab tasnif qiluvchi va o'rganuvchi yo'nalish sifatida jahon tilshunosligi faniga paremiologiya kirib keldi. Sohaning nomi yunoncha "paroimia" (hikmatli so'z) va logos (fan) so'zlaridan olingan. Paremiologiyaning o'rganish obyektini olimlar bir qancha turlarga ajratadilar. Paremiologiya sohasini keng ma'noda tushunib tadqiq etuvchi olimlar paremlar tarkibiga *hikmatli so'z, ibora, maqol, matal, rivoyat, afsona, tilaklar, duolar, qarg'ish so'zlar, ertak, aforizm, bashoratlar* kabi 30 ga yaqin birliklarini kiritadi. Tor ma'noda esa maqol, matal, aforizm kabi turlarni tasnif qilish va o'rganish ma'qulroq. Biz esa tadqiqotimizda maqollarni paremiologik birlik sifatida tadqiq etdik.

Zamonaviy tilshunoslikda maqollar ustida V.Dal, O.A.Dmitriyeva, Z.K.Tarlanov, Chjen Inkuy, Z.A.Biktagirova, I.Y.Yudina, Y.Y.Niktovenko⁹, A.Taylor, A.Dantes, V.Mayder, J.Rey¹⁰, G'.Salomov, M.Fozilov, M.To'ychiyev, M.Hakimov, T.Mirzayev, B.Sarimsoqov, M.Sodiqova, M.M.Karomatova, H.S.Karomatov, Sh.Shomaqsudov, Sh.Shorahmedov, B.Jo'rayeva, A.Musoqulov, P.U.Bakirov, G.Ergasheva, B.P.Nazarov, D.A.Tosheva, D.Turdaliyeva, Sh.Tojiboyev, M.Temirova, O.P.Uralova, N.Madalov¹¹ va boshqalarning ishlarida

⁹Даль В.И. Пословицы русского народа. – Москва: Художественная литература, 1957. – 430 с.; Дмитриева О.А. Культурно-языковые характеристики пословиц и афоризмов на материале французского и русского языков: Дисс.... канд. филол. наук. – Волгоград, 1997. – 189 с.; Tarlanov Z.K. Русские пословицы: синтаксис и поэтика. – Петрозаводск: Изд-во Петрозаводск. ун-та, 1999. – 448 с.; Чжэн Инкуй Русские зоонимы в комплексном лингвистическом рассмотрении: дисс...канд. филол. наук. – Москва, 2001. – 198 с.; Биктагирова З.А. Концепт "Семья" в паремииологии английского, турецкого и татарского языков. Дисс.... канд. филол. наук. – Казань, 2007. – 228 с.; Юдина И.Ю. Метафора в английской пословице. Дисс.... канд. филол. наук. – Москва, 2012. – 148 с.; Никтовенко Е.Ю. Семантика конфликт содержащих паремий и афоризмов в лингвокогнитивном и лингвокультурном аспектах (на материале русского и английского языков). Дисс. ... канд. филол. наук. – Краснодар, 2015. – 185 с.

¹⁰ Taylor A. Selected Writings on proverbs. – Helsinki: Suomalainen Tiedeakatemia, 1975. – 203 p.; Dundes A. On the structure of the Proverb, in Mieder, W. & A. Dundes. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press, 1994. – 352 p.; Meider W. Proverbs: A Handbook. – London: Greenwood Press, 2004. – 321 p.; Ray J. A complete collection of English proverbs by John Ray published by Forgotten books. – London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.

¹¹ Саломов Ф. Рус тилидан ўзбекчага мақол, мatal ва идиомаларни таржима қилиш масаласига доир. – Тошкент: Фанлар академияси 1961.– 159 б.; Фозилов М. Ҳикматли сўзлар, Афоризмлар ва мақоллар. – Тошкент: Ўзбекистон, 1967. – 191 б.; Тўйчиев М. «Шинелли йиллар» романида халқ мақоллари ва ибораларининг ишлатилиши. Ўзбек фразеологиясидан тадқиқотлар. СамДШИ асарлари. – Самарқанд. 1971. – 87 б.; Ҳақимов М. Ёзувчи ва халқ тили. – Тошкент: Фан, 1971. – 176 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент, Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Содиқова М. Қискача ўзбекча-русча мақол-мatalлар луғати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Кароматова М., Кароматов Ҳ.С. Proverbs-мақоллар-пословицы. – Тошкент: Меҳнат, 2000. – 400 б.; Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Тошкент: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2001. – 448 б.; Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фанлари номзоди дисс. – Бухоро, 2002. – 136 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи: Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.; Назаров Б.П. Бакалавр тайёрлашнинг қуйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика фанлари номзоди дисс. – Самарқанд, 2012. – 186 б.; Тошева Д.А Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри... днсс. – Тошкент, 2017. – 151 б.; Турдалиева Д. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.; Тожибоев Ш., Эгамбердиев Р. Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами). – Тошкент: Наврўз, 2018. – 76 б.; Темирова М. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.; Уралова О. П. Инглиз ва ўзбек тилларида «оила» бош

ingliz va o‘zbek xalq maqollarining ma’noviy va lingvistik tabiati, uslubiy xususiyatlari hamda ularni boshqa tillardagi turdosh maqollar bilan qiyosiy-chog‘ishtirma aspektida o‘rganish orqali bu yo‘nalishda yangi bosqich boshlab berilgan.

Birinchi bobning ikkinchi fasli “Maqol, matal, aforizm tushunchalarining talqini va ular o‘rtasidagi farqlar”ga bag‘ishlangan bo‘lib, unda maqol, aforizm va matal birliklarini farqli jihatlariga diqqat qaratdik. Ushbu paragrafda maqol, matal va aforizmlar tipidagi paremlar ta’riflariga murojaat etib, bu parema turini chegaralashga harakat qilamiz. Ingliz tilining “Macmillan lug‘ati”da *proverb is a short well-known statement that gives practical advice about life = adage, saying*¹² [hayot haqida yaxshi maslahat beradigan qisqacha bayonot] deb izoh berilgan. “O‘zbek tilining izohli lug‘ati”da *maqol hayotiy tajriba asosida xalq tomonidan yaratilgan, odatda pand-nasihati mazmuniga ega bo‘lgan ixcham, tugal ma’noli hikmatli ibora, gap*¹³ deb ta’kidlangan.

Ingliz tilida *maqol* “proverb”, *matal* “saying”lar bir-biriga yaqin terminlar hisoblanadi. “Macmillan Dictionary and Thesaurus: Free English Dictionary” lug‘atda berilgan ta’rifga ko‘ra: *Saying – a well-known statement about what often happens in life*¹⁴ [matal – hayotda ko‘pincha yuz beradigan hammaga yaxshi ma’lum bo‘lgan fikr). Tilshunos B.R.Mengliyev “*matal deganda to‘g‘ri ma’no ifodalaydigan obrazli ifoda, tugal shaklga ega bo‘lmagan hikmatli birikma nazarda tutiladi*” deb ta’kidlaydi. Masalan, *qizil qor yoqqanda, tuyaning dumi yerga yetganda* kabi. Matalga boshqa bir gap qo‘shilishi bilan fikr to‘liq ifodalanadi. Masalan, *Tuyaning dumi yerga yetganda u universitetga hujjat topshiradi* kabi¹⁵.

Aforizmlarga ta’rif berish, ularning tabiati va hayotiy vazifalarini belgilash eramizdan oldingi IV asrda yashagan faylasuf Gippokrat davridan boshlangan. U yunoncha “*aforizm*” terminiga chegaralash ma’nosidan olingan leksema deb qaraydi¹⁶.

Ingliz tilining nufuzli “Macmillan English dictionary for advanced learners lug‘ati”da *aphorism is a short statement that says something wise and true*¹⁷ [donolik va haqiqat haqida bayonot beradigan qisqa gap] deb ta’riflangan. “O‘zbek tilining izohli lug‘ati”da esa *aforizm* [r<grek] “chuqur ma’noli, qisqa, ixcham, *ibora*, hikmatli so‘z”¹⁸ deya ta’riflangan. Quyidagi jadvalda berilgan maqol, matal va aforizmlar orqali ushbu paremalardagi farqni kuzatishimiz mumkin. Unda tibbiy leksika asosida shakllangan bir qator maqol, matal va aforizmlar tahlil qilingan

лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.; Madalov N.E. Tabiat hodisalari bilan bog‘liq maqollarda sinonimik va antonimik munosabatlarning ifodalanishi (ingliz va o‘zbek tillari misolida) Filol. fanlari falsafa d-ri... diss. – Termiz, 2023. – 127 b.

¹² Shovel. M. Macmillan English dictionary for advanced learners second edition. – London: Macmillan Publisher, 2007. – 1194 p.

¹³ Бегматов Э., Мадвалиев А., Маҳкамов Н., Мирзаев Т. ва бошқалар. Ўзбек тилининг изоҳли луғати. IV жилд. – Тошкент: Давлат илмий нашриёти, 2006. – 569 б.

¹⁴ Shovel. M. Macmillan English dictionary for advanced learners second edition. – London: Macmillan Publisher, 2007. – 1323 p.

¹⁵ Менглиев Б.Р. Ҳозирги ўзбек тили. – Тошкент: Тафаккур бўстони, 2018. – 191-192 б.

¹⁶ Пермяков Г.Л. Паремииологический сборник. – М.: Наука, 1984. – 107 с.

¹⁷ Shovel. M. Macmillan English dictionary for advanced learners second edition. – London: Macmillan Publisher, 2007. – 58 p.

¹⁸ Бегматов Э., Мадвалиев А., Маҳкамов Н., Мирзаев Т. ва бошқалар. Ўзбек тилининг изоҳли луғати. IV жилд. – Тошкент: Давлат илмий нашриёти, 2006. – 135 б.

Maqol, matal va aforizmlarning farqi tahlillar asosida

Proverb	Maqol	Saying	Matal	Aphorism	Hikmatli so‘zlar
<i>Everyone is his own doctor</i>	<i>Bir anor ming bemorga davo</i>	<i>Any doctor in a hospital</i>	<i>Qizil qor yoqqanda</i>	<i>A good doctor treats the disease; a great doctor treats the patient who has the disease. – William Osler</i>	<i>Vahima qilish yarim kasallikdir. Xotirjamlik yarim sog‘likdir. Sabr esa shifoning boshlanishidir. Abu Ali Ibn Sino</i>

Yuqorida keltirilgan ta’rif va tahlillardan ko‘rinib turibdiki, olib borilgan ilmiy kuzatishlar maqol va matal o‘rtasida katta farq borligini, ularni bir biridan ajratish kerakligini ko‘rsatmoqda. Jumladan, maqollarda tugal hukm va aniq xulosa mavjud bo‘lsa, matallar esa maqollar kabi tugal hukmni ifodalaymaydi. Bu esa maqollarning xalq paremik ijodida o‘ziga xos va alohida tadqiq qilinishi lozim ekanligini ifoda etadi. Maqol va aforizmga doir keltirilgan misollardan kelib chiqqan holda, ikki birlikka quyidagicha ta’rif berish mumkin: *Maqollar* – xalq og‘zaki ijodining elementi bo‘lsa, *aforizm* adabiy tilga taalluqli bo‘lib, asosan yozma ko‘rinishda ifoda etiladi, maqolning muallifi noaniq bo‘lsa, aforizمنىning muallifi aniq bo‘ladi.

Birinchi bobning uchinchi fasli “Maqollarni tadqiq qilishning lingvomadaniy asoslari va ularda tarjima masalasi” deb nomlangan. Ishimizda ingliz va o‘zbek tilining leksik fondida mavjud bo‘lgan maqollarni chog‘ishtirish orqali ikki xalqning dunyoqarashi, kundalik turmush tarzi kabi an’analari o‘rtasidagi o‘xshash va farqli tomonlarini ochib berishga harakat qilganmiz.

Paremiologik birliklarning yana bir muhim jihati ularni boshqa tillarga o‘girish masalasi hisoblanadi. Maqollarni tarjima qilishda ekvivalentlik hodisasidan foydalandik. Tillararo ekvivalentlik xususida so‘z yuritilganda, chog‘ishtirilayotgan tillar birliklarining markaziy va perefirik semantik komponentlarining muvofiqligi nazarda tutiladi²⁰.

Ingliz va o‘zbek xalq maqollarining chog‘ishtirma tahliliga e’tiborimizni qaratib, ulardan namunalar keltirdik. To‘plangan misollar turli to‘plam va lug‘atlardan²¹ terilgan.

¹⁹ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 1. – Тошкент: Фан, 1987. – 368 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Раимов А., Раимова Н. Ҳикматлар шодаси. (қайта нашр) – Тошкент: Ўзбекистон, 2015. – 400 б.; Ray J. A complete collection of English proverbs by John Ray published by Forgotten books. – London: Dalton house, 60 Windsor Avenue, 2013. – 319 p.; Насиров А.А. Француз, ўзбек ва рус тилларидаги проverbsиал фразеологизмларнинг семантик – стилистик ва миллий – маданий хусусиятлари: Филол. фан. докт. дис. – Тошкент, 2016. – 248.; [https://upload.wikimedia.org/wikipedia/commons/d/d2/Aphorism_\(PSF\).png](https://upload.wikimedia.org/wikipedia/commons/d/d2/Aphorism_(PSF).png).

²⁰ Зокирова С. Контрастив лингвистикада конгруэнтлик ва эквивалентлик тушунчалари хусусида// Илмий-методик электрон журнал № 6 (14) / 2016.

²¹ ВасильеваЛ. Краткость – душа остроумия. Английские пословицы, поговорки, крылатые выражения. – М.: ЗАО Центрполиграф, 2006. – 350 с.; Содиқова М. Қисқача ўзбекча - русча мақол - маталлар луғати. – Тошкент, 1993. – 76 б.; Нармуратов З. Қисқача икки тили илм-маърифат паремиологик луғат. – Тошкент: ADAST POLIGRAF, 2020. – 84 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 1. – Тошкент: Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Мирзаев Т., Саримсоқов Б., Мусоқулов А. Ўзбек халқ мақоллари. – Тошкент, 1989. – 512б.; Жўраева Б. М. Ўзбек халқ мақолларининг қисқача синонимик луғати. – Тошкент, 2006. – 96 б.; Ray J. A complete collection of English proverbs by John Ray published by Forgotten books, 2013. – P. 19.; Mieder W. A Dictionary of American Proverbs first published. – Oxford: Oxford University Press, 1992. –P.710.; Apperson G.L. English proverbs and

Ingliz va o‘zbek tilidagi tibbiy leksika asosida shakllangan maqollarning
ekvivalentlik tahlili

Inglizcha	Tarjima	Izoh	Ekvivalent	Izoh
Call not a <i>surgeon</i> before you are wounded	Yaralanmasdan avval jarrohni chaqirma	-	Podadan oldin chang chiqarma	+
All things are possible with God	Xudo har narsaga qodir	-	<i>Bemor</i> tuzalgisi kelsa, tabib o‘z oyog‘i bilan kelar	+

Eslatma: (+) belgisi hodisaning ijobiy ekanligiga ishora qiladi.

Eslatma: (-) belgisi hodisaning salbiy ekanligiga ishora qiladi.

Yuqoridagi jadvalda berilgan misollardan ko‘rinib turibdiki, maqollarni so‘zma-so‘z tarjima qilish har doim ham o‘zini oqlamaydi, aksincha, maqollarga mos ekvivalent berish orqali ko‘zlangan ma‘no va mazmunga erishish mumkin.

Dissertatsiyaning “**Kasallik nomlari va belgilari asosida shakllangan maqollarning o‘ziga xos xususiyatlari**” deb nomlangan ikkinchi bobida “*sick*”, “*disease*”, “*sickness*”, “*malady*”, “*ill*”, “*dard*”, *bemor*”, “*kasal*”, “*xasta*”; “*injury*”, “*wound*”, *yara*”, “*jarohat*” kabi leksemalari asosida shakllangan paremlar chog‘ishtirma tahlil etilib, ularning lingvomadaniy jihatdan farqli va o‘xshash tomonlari misollar asosida ochib berildi. Ingliz xalqi maqollari orasida “*sick*” leksemali paremlar ko‘plab topiladi. Masalan, “*The devil was sick, the devil a saint would be; the devil was well, the devil a saint was he!*”²² (*Shayton kasal bo‘lganda, avliyo bo‘laman deydi; Shayton tuzalganda, hech qachon avliyo bo‘lmagan bo‘ladi*) maqoli orqali odamlar ko‘pincha kasal bo‘lganda yoki qiyinchilikka duch kelganda *dinga* yuzlanishlari yoki o‘zgarishga va‘da berishlari, lekin muammo hal bo‘lishi bilanoq yana avvalgi odatlariga qaytishlarini tushunish mumkin. O‘zbek xalqi e‘tiqodlariga ko‘ra ham va‘da ishonch va majburiyat belgisi bo‘lib, insonlar o‘rtasidagi aloqalarda katta ahamiyatga ega. Bu mavzuda bir nechta o‘zbekcha maqollar mavjud bo‘lib, “*Va‘dasiga vafosi yo‘q, Ko‘rshapalakning ko‘zi yo‘q*”²³, “*Va‘da – tosh devordan qattiq*”²⁴, “*Va‘daga vafo sinovli kunda sinalar*”²⁵ shular jumlasidan sanaladi va yuqoridagi mazmuni aynan ifodalash uchun ko‘proq “*Yozga yetsang, qish kuningni unutma*”²⁶, “*Ko‘rgan kuningni unutma, Xom chorig‘ingni quritma*”²⁷, “*Ish bitdi – eshak loydan o‘tdi*”²⁸ kabilarni keltirish mumkin.

proverbial phrases a historical dictionary. – Oxford: Oxford University Press, 1929. – 736 p.; Кароматова М.М., Кароматов Х.С. Proverbs-мақоллар-пословицы. – Тошкент: Меҳнат, 2000. 400 б.; Margulis A., Kholodnaya A. Russian – English dictionary of proverbs and sayings. – Oxford: Oxford University Press, 1974. – P. 494.; Simpson J., Speake J. The Oxford Concise Dictionary of Proverbs. Third Edition, – Oxford: Oxford University Press, 1998. – 364 p.; Simpson J., Speake J. The Oxford Dictionary of Proverbs. Fifth Edition. – Oxford: Oxford University Press, 2007. – 625 p.

²² Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – 56 p.

²³ Karamatova K.M., Karamatov H.S. Proverbs/Мақоллар/Пословицы. – Toshkent: Mehnat, 2000. – 39 b.

²⁴ O‘sha manba. – 286 b.

²⁵ O‘sha manba. – 366 b.

²⁶ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 156 б.

²⁷ O‘sha manba. – 256 b.

²⁸ O‘sha manba. – 206 b.

Maqollar tarkibida inglizcha “*disease*”, “*illness*”, “*sickness*”, “*malady*”, “*ill*”, “*sick*” hamda o‘zbekcha “*dard*”, *bemor*”, “*kasal*”, “*xasta*”, “*betob*” leksemalari o‘rtasida o‘xshashlik va farqli jihatlar mavjudligini quyidagi jadvallar asosida ko‘rishimiz mumkin:

2.1.1-jadval

Tibbiy mazmunga ega bo‘lgan inglizcha va o‘zbekcha maqollar

No	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>The cure may be worse than the disease</i>	<i>Davo kasallikdan ham yomonroq bo‘lishi mumkin</i>	Kasalni mayiz emas, Achchiq dori tuzatar
2	<i>Diseases are the interests of pleasures</i>	<i>Kasalliklar rohatlanishga ishqibozlik natijasidir</i>	<i>Diling og‘risa, tilingni tiy, Iching og‘risa – nafsingni</i>
3	<i>He jests at scars that never felt a wound</i>	<i>Jarohat og‘rig‘ini hech qachon his qilmagan kishi, yaralardan kuladi</i>	Bemor bemorning qadriga yetar

2.1.2-jadval

Tibbiy mazmunga ega bo‘lgan inglizcha va tibbiy mazmunga ega bo‘lmagan o‘zbekcha maqollar

No	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>Desperate diseases must have desperate remedies</i>	<i>Tashvishli kasalliklarning tashvishli davolari bo‘lishi kerak</i>	<i>Kapasiga yarasha qirmovi, Eshagiga yarasha tushovi</i>
2	<i>To every malady a remedy save ignorance</i>	<i>Jaholatdan boshqa hamma dardga davo bor</i>	<i>Ilmsiz kishi o‘limga yaqin</i>
3	<i>The devil was sick, the devil a saint would be; the devil was well, the devil a saint was he!</i>	<i>Shayton kasal bo‘lganda, avliyo bo‘laman deydi; Shayton tuzalganda, hech qachon avliyo bo‘lmagan bo‘ladi</i>	<i>Ish bitdi – eshak loydan o‘tdi</i>

2.1.3-jadval

Tibbiy mazmunga ega bo‘lmagan inglizcha va tibbiy mazmunga ega bo‘lgan o‘zbekcha maqollar

No	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>All things are possible with God</i>	<i>Xudo har narsaga qodir</i>	Bemor tuzalgisi kelsa, tabib o‘z oyog‘i bilan kelar
2	<i>Forbidden fruit is the sweetest</i>	<i>Ta‘qiqlangan meva shirin bo‘ladi</i>	Bemor o‘ziga yoqmagan ovqatga o‘ch bo‘lar
3	<i>There’s life, there’s hope</i>	<i>Tiriklik bor ekan, umid ham bor</i>	Dard – boshqa, ajal – boshqa

2.1.4-jadval

Tibbiy mazmunga ega bo‘lmagan inglizcha va o‘zbekcha maqollar

No	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>Ill gotten goods never thrive</i>	<i>Yomon yo‘l bilan topilgan narsa hech qachon gullab-yashnamaydi</i>	<i>Qimordan kelgan, qimorga ketar</i>
2	<i>He that has an ill name is half hanged</i>	<i>Yomon nom orttirish yarim o‘limdir</i>	<i>Yomon atalib tirik yurguncha, Yaxshi atalib o‘lgan yaxshi</i>
3	<i>He that does ill hates the light</i>	<i>Yomonlik qiluvchi kishi yorug‘likdan qo‘rqar</i>	<i>O‘g‘ri oydingan qo‘rqar</i>

Yuqorida keltirilgan dastlabki jadvalda [2.1.1] inglizcha maqollar ham ularga ekvivalent bo‘lib kelayotgan o‘zbekcha paremlar ham tibbiy mazmun kasb etishi bilan o‘xshashlik tomonlari ko‘rsatib berilgan.

Keyingi jadvalga [2.1.2] kiritilgan ingliz xalq maqollari tibbiyotga aloqador bo‘lsa-da, ularning o‘zbek tilidagi muqobil variantlari umuman boshqa maqsadni ifodalashga xizmat qiladi.

Navbatdagi jadvalda [2.1.3] esa tibbiy ahamiyatga ega bo‘lmagan inglizcha paremlarning aynan tibbiy ma‘noda ishlatiladigan o‘zbek maqollari bilan mutanosib kelishi ko‘rsatib o‘tilgan.

Keltirilgan oxirgi jadval [2.1.4] har ikkala tildagi o‘zaro ekvivalent bo‘lgan xalq og‘zaki ijodi namunalarining umuman tibbiyotga aloqasi yo‘qligini ko‘rsatadi. Inglizcha maqollardagi “*ill*” leksemasi odatda yomonlik, yomon xulq-atvor va yomon amallarga nisbatan ishlatiladi.

Ingliz paremiologiyasida “*injury*” va “*wound*” leksemalari orasida ko‘proq “*injury*” (*jarohat*) mavjud bo‘lgan maqollar uchraydi. Tahlillar shuni ko‘rsatadiki, ularning katta qismi qasos va uning salbiy oqibatlarini yoritadi. Shunday paremlardan biri “*Revenge never repairs an injury*”²⁹ (*Qasos hech qachon jarohatni tuzatmas*) maqoli shuni anglatadi, qasos olish hech qachon jarohatni yoki zararni tuzatmaydi. Bu o‘rinda o‘zbek xalq ijodi namunalaridan “*Yomonlik qilganga yaxshilik qil*”³⁰ yoki “*Otangni o‘ldirganga onangni ber*”³¹ kabilar ham jaholatdan voz kechib, o‘zgalar qilgan yomonlikka qarshi yana ham yaxshilik bilan javob berish orqali tinchlik va yaxshilikka erishish mumkinligi haqidagi falsafiy go‘yani ilgari suradi.

O‘zbek xalq og‘zaki ijodida “*yara*” va “*jarohat*” leksemalari mavjud maqollar nisbatan kamroq bo‘lib, ularda, ko‘pincha, yara yoki jarohat insonning hayotiy tajribalari, ruhiy va jismoniy og‘riqlari bilan bog‘lanadi. Bunday maqollar majoziy ma‘noda ishlatilib, odamning boshdan kechirgan iztiroblari yoki ko‘ngil jarohatlari haqida so‘z yuritadi. Masalan, “*Filning yarasi filcha bo‘lar*”³² yoki “*Tuya qancha, yarasi shuncha*”³³ kabi maqollar hajm va miqdor oshgani sari muammolar, qiyinchiliklar yoki zararlar ham shuncha oshib borishini ifodalaydi, hayotda mas‘uliyat yoki mulk ko‘paygani bilan muammolar yoki xatarlar ham ko‘payishini tushuntiradi. Shu mazmunni ifodalash uchun “*The bigger they are, the harder they fall*”³⁴ ingliz maqolini ekvivalent sifatida ko‘rsatishimiz mumkin.

Quyida keltirilayotgan jadvallar asosida ingliz va o‘zbek maqollarida uchraydigan, bir-biriga semantik jihatdan mos keluvchi tibbiy leksemalarning qo‘llanilishidagi o‘xshashlik va farqli jihatlariga e‘tibor qaratamiz:

²⁹ Karamatova K.M., Karamatov H.S. Proverbs/Maqollar/Пословицы. – Toshkent: Mehnat, 2000. – 295 b.

³⁰ O‘sha manba. – 295 b.

³¹ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 324 б.

³² Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 123 б.

³³ O‘sha manba. – 93 b.

³⁴ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – 28 p.

Tibbiy leksemalarning ham ingliz ham o‘zbek maqollarida tibbiy mazmunda kelishi

№	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>Better a tooth out than always aching</i>	<i>Doimiy og‘rib yurgan tishni oldirib tashlagan ma‘qul</i>	<i>Og‘riq tishning davosi – ombir</i>
2	<i>Agues come on horseback but go away on foot</i>	<i>Bezgakning kelishi – ot ustida, ketishi yayov</i>	<i>Og‘riq joyini topsa, Olti oy qishlaydi</i>

Tibbiy leksemalarning ingliz maqollarida tibbiy, o‘zbek maqollarida tibbiy bo‘lmagan mazmunda ifodalanishi

№	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>Pain is easier to endure than an itch</i>	<i>Og‘rigandan qichigan yomon</i>	<i>Urgandan turtgan yomon</i>
2	<i>Upbraiding turns a benefit into an injury</i>	<i>Ta‘na qilish yoki tanqid qilish jarohatni chuqurlashtiradi</i>	<i>Ey til, yaxshilikni bil</i>

Ingliz maqollarida tibbiy bo‘lmagan leksemaning, o‘zbek maqollarida tibbiy bo‘lgan leksema orqali ifodalanishi

№	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>There’s no little enemy</i>	<i>Dushmanning kichigi bo‘lmaydi</i>	<i>Yovni ayagan – yara yer, Kaltagini sara yer</i>
2	<i>One fool makes many</i>	<i>Bir ahmoq ko‘plarini yaratadi</i>	<i>Qozonga yondoshsang, qorasi yuqar, Yomonga yondoshsang, yarasi yuqar</i>

Tibbiy leksemalarning har ikkala tilda ham mehnat, mashaqqat ma‘nosida kelishi

№	Inglizcha maqollar	Tarjimasi	O‘zbekcha ekvivalenti
1	<i>Genius is an infinite capacity for taking pains</i>	<i>Daholik – cheksiz og‘riqlarni qabul qilish qobiliyatidir</i>	<i>Chidamli bo‘lish – kuchli bo‘ishdir</i>
2	<i>Pride feels no pain</i>	<i>Mag‘rurlikda og‘riq sezilmaydi</i>	<i>Shavla ketsa-ketsin, Obro‘ ketmasin</i>

Yuqoridagi jadvallarda ko‘rsatilgan ingliz tilidagi “*pain*” so‘zi o‘zbekcha “*og‘riq*” leksemasiga to‘g‘ri keladi va ularning har ikkalasida ham asosan jismoniy va ruhiy og‘riq nazarda tutiladi, shuning bilan birgalikda mehnat, mashaqqat mazmunida ham kelishi mumkin. Ingliz maqollarida uchraydigan “*injury*” va “*wound*” leksemalari o‘zbek tilidagi “*yara*”, “*jarohat*” so‘zlari bilan mos kelib, har ikkala tilda ham ular orqali ko‘pincha ruhiy va jismoniy jarohat nazarda tutiladi [2.2.1], [2.2.2], [2.2.3], [2.2.4].

Dissertatsiyaning uchinchi bobi “**Tibbiyot xodimlar, dori-darmon nomlari asosida shakllangan maqollarning milliy-madaniy xususiyatlari**” deb nomlangan. Ingliz va o‘zbek tillaridagi tibbiyot xodimlari va dori-darmon leksika asosida shakllangan maqollarning semantik tasnifi, asosan, har ikki tilda

uchraydigan tibbiy mazmundagi soʻzlar va ulardan foydalangan holda yaratilgan maqollarning maʼnosini oʻrganishni oʻz ichiga oladi. Bunda tibbiy leksika asosida shakllangan maqollar har ikkala til uchun umumiy yoki farqli semantik xususiyatlarga ega. Masalan, ingliz maqoli deyarli barcha til oʻrganuvchilarga maʼlum *“An apple a day keeps the doctor away”*³⁵ hisoblanadi va salomatlikni targʻib etuvchi naqlarning eng avvalida turadi. Bu yerda olma mevasining shifobaxsh xususiyatlariga ishora etiladi. Bu borada oʻzbekcha ekvivalent sifatida *“Bir anor ming dardga davo”*³⁶ hamda *“Sarimsoq, sarimsoq yeganning tani sogʻ”*³⁷ naqlarini keltirib oʻtishimiz mumkin.

Oʻzbek xalq ogʻzaki ijodida, *“tabib”*, baʼzi hollarda *“emchi”* va baʼzan esa *“doya”* leksemalari uchraydigan maqollar mavjud. Koʻrinib turibdiki, oʻzbek maqollari qadimdan shakllanib kelayotgani bois, ularda ingliz tilidagidek *“jarroh”*, *“dorishunos”* kabi birmuncha zanonaviy tibbiy kasblar nomlarini uchratmaymiz, balki, barcha tibbiy soha vakillari birgina *“tabib”* soʻzi orqali ifodalanadi. Bunday maqollar turli mazmunlarda ishlatiladi. Oʻzbek xalq maqollari orasida biror manfaatni, xususan, moddiy foydani koʻzlab, tabiblik maqomiga ega boʻlgan insonlardan norozilik sifatida *“Kambagʻalning kasali olisda boʻlsa, Tabib ham bormas”*³⁸, *“Kasal kamaysa, tabib kasal boʻlar”*³⁹, *“Mullaning semizidan qoʻrq, Tabibning – origʻidan”*⁴⁰, *“Tabib haqi naqd boʻlmasa, Bemor dardi tuzalmas”*, *“Tabib haqi naqd boʻlmasa, Bemor dardi tuzalmas. Bemor dardi tuzalsa ham, Tabibning koʻngli toʻlmas”*⁴¹ singari naqlar ham shakllangan. Ingliz tilida aynan shu maʼnoda keladigan maqol mavjud boʻlmasada, qaysidir tomondan, qisman boʻlsa ham shu mazmunga ishora qiluvchi *“Fresh air impoverishes doctors”* (*Toza havo shifokorlarni qashshoqlashtiradi*) maqolini koʻrsatishimiz mumkin. Toʻgʻri, bu maqol asli toza havoning qay darajada ahamiyatli ekanligini taʼkidlaydi, ammo kasalning kamayishi shifokorlarning kambagʻallashishiga olib kelishi haqidagi jumlada davolash natijasida olinishi mumkin boʻlgan moddiy daromadga qaratilgan ishorani ham payqash qiyin emas.

Dissertatsiyada tahlilga tortilgan ingliz va oʻzbek maqollari statistikasiga eʼtibor qaratadigan boʻlsak, ingliz tilida *“ill”* va *“sick”* leksemalari mavjud maqollar eng koʻp sonni tashkil etsa, *kasallik nomlari va belgilari* asosida shakllangan paremlar birmuncha kamroq ekanligi aniqlandi. Oʻzbek maqollari orasida esa *“dard”* leksemasi asosidagi maqollar son jihatdan ancha koʻp boʻlsa, *shifo/darmon/malham* leksik-semantik guruhidagi naqlar nisbatan kam uchrashi kuzatildi:

³⁵ Speake J. The Oxford Dictionary of Proverbs: Fifth edition. – USA: Oxford University Press, 2007. – 28 p.

³⁶ Karamatova K.M., Karamatov H.S.. Proverbs/Maqollar/Posloviцы. – Toshkent: Mehnat, 2000. – 11 b.

³⁷ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 23 б.

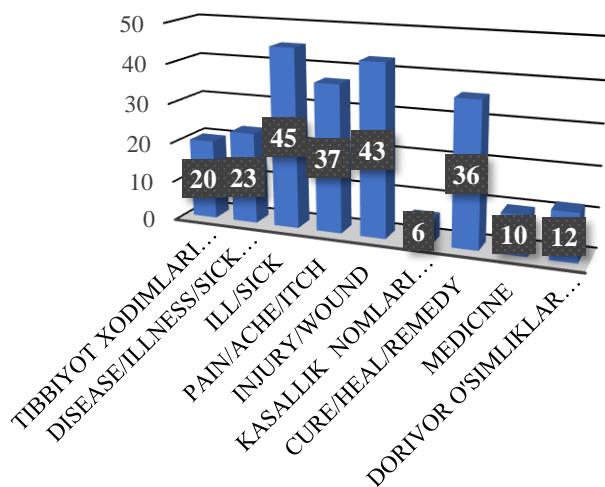
³⁸ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 225 б.

³⁹ Oʻsha manba. – 228 b.

⁴⁰ Oʻsha manba. – 284 b.

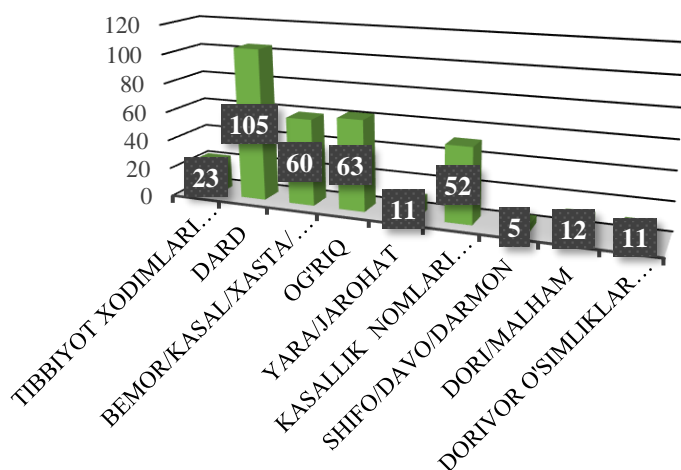
⁴¹ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 54 б.

Tibbiy leksika asosida shakllangan inglizcha maqollarning leksik-semantik guruhlar bo'yicha statistikasi



■ Tibbiy leksika asosida shakllangan poremalarning leksik-semantik tasnifi

Tibbiy leksika asosida shakllangan o'zbekcha maqollarning leksik-semantik guruhlar bo'yicha statistikasi



■ Tibbiy leksika asosida shakllangan poremalarning leksik-semantik tasnifi

Yuqorida keltirilgan har bir maqol, insonlarning hayotdagi tajribalari, tibbiy va ruhiy holatlarini ifodalash orqali salomatlik, niyat va harakatlarining ahamiyatini yoritadi.

Umuman olganda, tibbiy leksika asosida shakllangan poremalar xalq orasida tibbiyotning o'rnini, uning ahamiyatini va shifobaxshlikni aks ettiradi. Ushbu tadqiqot natijasida tibbiy leksika asosidagi maqollar til madaniyati va xalq donoligining yuksak ifodasi ekanligi aniqlandi. Ingliz va o'zbek tillaridagi tibbiy maqollar orasida ko'plab o'xshashliklar mavjud bo'lib, ular xalqning tabobatga bo'lgan yondashuvlari va tibbiyot haqidagi tasavvurlarining umumiylikidan dalolat beradi. Shu bilan bir qatorda tibbiy mazmundagi so'zlar ishtirokidagi maqollar inson ruhiyati, ijtimoiy hayotdagi faoliyati va turli vaziyatlarda talab etiladigan harakatlarini o'z ichiga olgan xalq og'zaki ijodi durdonalaridir.

XULOSA

1. Paremiologiya paremalarning tarixi, rivojlanishi, turlari, ma'no xususiyatlari va o'zaro farqlarini o'rganadigan tilshunoslik sohasidir. Parema terminining kelib chiqishi yunoncha paroemia (ramzli hikoya) so'ziga borib taqaladi. Dastlab "parema" tushunchasidan ibodat paytlarida Bibliyadan olingan ramziy hikoyalarni, Tavrot yoki Injil matnlarini o'qishni (kuylashni) belgilash uchun foydalanilgan. XX asr boshida parema atamasi o'zining qadimgi teologik ma'nosini yo'qotdi. O'tgan asrning 70-yillari oxirida lingvistik termin sifatida fanga kiritildi.

2. "Parema" termini o'tgan asrning 70-yillari oxirida filologik (lingvistik) termin sifatida fanga kirdi, xalqning pand-o'git mazmunidagi fikrlarini ifodalovchi birliklarga nisbatan qo'llana boshladi. Parema (paremiya) bir so'zning ikki xil ko'rinishi bo'lib ular ma'nodosh, sinonim hisoblanadi. Tadqiqotimizda parema termini maqol ma'nosida qo'llanildi.

3. Lingvistik lug'atlar va paremiologiyaga oid ilmiy-tadqiqotlar tahlili shuni ko'rsatadiki, har tarafdin murakkab lingvistik hodisa sifatida qaraladigan "parema" va "paremiya" atamaları maqol, matal, aforizm ma'nolarida ishlatiluvchi sinonimik, ma'nodosh leksema hisoblanadi.

4. Har qanday lingvomadaniy tadqiq negizida milliy tilning xos belgilari e'tiborga olinar ekan, etnos uchun ahamiyatli bo'lgan, madaniy axborotni tashuvchi frazeologizmlarning tadqiqiga keng o'rin beriladi. Chunki, paremalar va frazeologizmlar millat ruhiyatini eng ko'p va ravshan ifoda etuvchi, avloddan-avlodga hech bir o'zgarishsiz olib o'tuvchi, milliy til imkoniyatlarini eng ko'p namoyon qiluvchi birlikdir. Paremiologik birliklar esa xalqning madaniyatini, qadriyatini o'zida aks ettiruvchi tilning ko'zgu'sidir. Shu boisdan ham frazeologik birliklarni konseptual-lingvomadaniy tahlil etish frazemalarning milliy-madaniy mohiyatini aniqlashda muhim sanaladi.

5. O'rganilayotgan lingvomadaniyatlar masofa jihatdan bir-biridan uzoqda joylashgan bo'lsada, ushbu tematik guruhga kiruvchi paremiologik va frazeologik birliklarning ko'pchiligi bir-biri bilan mazmun jihatidan to'g'ri keladi, chunki turli xalqlar hayoti va tarixi, turmush tarzida o'xshashlik va umumiyliklar mavjud. Shunga qaramasdan, ushbu guruhga kiruvchi paremalarning o'ziga yarasha milliy madaniy xususiyatlari bor. Milliy madaniy xususiyatlar asosan maqollarda qo'llanilgan obrazlarda namoyon bo'ladi.

6. Tibbiy leksika asosida shakllangan paremalar o'zida turli madaniy va tarixiy tajribalarni aks ettirib, xalq donoligining tibbiyot sohasidagi ifodalarini taqdim etadi. Ushbu tadqiqotda tibbiy terminlar va leksik birliklar asosida yaratilgan paremalar tahlil qilindi, shuningdek, ularning inglizcha va o'zbekcha muqobil variantlari qiyoslandi.

7. Tibbiyot xodimlari nomi asosida shakllangan paremalar ko'pincha tibbiyot xodimlari mavqeini aks ettiradi. Ushbu maqollar xalq orasida tibbiyot xodimlarining qadrini oshirish, ularning bilim va mahoratini qadrlash bilan bog'liq. Inglizcha maqollarda shifokorlarning ko'nikma va fazilatlariga ta'kid berilgan bo'lsa, o'zbek maqollarida ko'proq shifokorning insoniy sifati va bemor bilan munosabatlari ahamiyatli sanaladi.

8. Kasallik nomlari va belgilari asosida shakllangan paremlar turli kasalliklar bilan bog‘liq xalq tabobati va shifobaxshlik tajribalarini o‘zida aks ettiradi. Bu maqollar orqali turli kasalliklarni davolash usullari va ularning oqibatlari haqida ma’lumot olish mumkin.

9. “*Cure*”, “*heal*”, “*remedy*” va “*shifo*”, “*davo*”, “*darmon*” leksemalari asosida shakllangan paremlar tibbiy amaliyot va davolash jarayonini aks ettiradi. Bu maqollarda shifo berish, davolash jarayonidagi xalq tabobati usullari va dori vositalarining ahamiyati ta’kidlanadi.

10. “*Medicine*” va “*dori*”, “*malham*” leksemalari asosida shakllangan paremlar dori vositalarining ta’siri va ularning shifobaxshligi haqida hikoya qiladi. Bu maqollar dorilar bilan bog‘liq xalq tajribalarini aks ettirib, ularning foydalari va kamchiliklari haqida so‘z yuritadi.

11. Dorivor o‘simliklar va giyohlar nomlari asosida shakllangan paremlar xalq tabobati bilan bog‘liq o‘simliklar va ularning foydalari haqida ma’lumot beradi. Ushbu maqollarda o‘simliklarning shifobaxsh xususiyatlari, ularning davolashdagi o‘rni aks ettiriladi.

12. Ingliz va o‘zbek xalq maqollarining mavzuviy guruhlar va ularning miqdori bir xil emas. Ingliz va o‘zbek xalqlarining tarixi, bir-biriga o‘xshamagan mentaliteti, har xil moddiy va ma’naviy madaniyatlarga egaligi, an’anaviy xo‘jaligi, turli dinlarga e’tiqod qilishi, maishiy hayoti va aloqalari, milliy tuyg‘ulari, urf-odatlarini o‘zgachaligi bilan izohlanadi.

13. Tahlil uchun paremlar yalpi tanlash metodini qo‘llagan holda turli xil paremiologik lug‘atlar va to‘plamlardan terib olindi. Statistik tahlil natijasiga ko‘ra, ingliz tilida tahlilga tortilgan paremiologik birliklar soni 240 ta. O‘zbek tilida ularning salmog‘i ko‘proq – 342 ta ekanligi aniqlandi. Shuningdek, tarkibida tibbiy leksika bo‘lmasada, ekvivalent keltirish maqsadida qo‘shimcha ravishda 15 ta ingliz maqoli hamda 141 ta o‘zbek maqollaridan ham foydalanildi.

SCIENTIFIC COUNCIL Ph.D.03/2025.27.12.Fil.13.02
AWARDING SCIENTIFIC DEGREES AT TERMEZ UNIVERSITY
OF ECONOMYCS AND SERVICE

DENAU INSTITUTE OF ENTREPRENEURSHIP AND PEDAGOGY

CHORIEVA IRODA KURBONBOEVNA

**CONTRASTIVE STUDY OF PAREMIAS FORMED ON THE BASIS OF
MEDICAL LEXICON (IN THE EXAMPLE OF 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 – 2026

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 № B2022.2. PhD/Fil433.

The dissertation has been accomplished at Denau Institute of Entrepreneurship and Pedagogy.

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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Leading organization: Karshi state university


The dissertation defense will be held on "2" may 2026 at 11:00 at the meeting of the Scientific Council PhD.03/2025.27.12.Fil.13.02 at Termez University of economics and service (Address: 190111, Termez, "Ibn Sino" street, 38-B Tel.: (55) 452 77 77; e-mail: university.tues.uz).

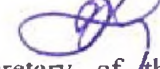
The dissertation is available at the Information-resource center of Termez University of economics and service, (registration number 4). Address: 190111, Termez, "Ibn Sino" street, 38-B Tel.: (55) 452 77 77; e-mail: university.tues.uz)

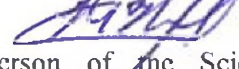
The dissertation abstract is distributed on "20" 04 2026.

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

Topicality and necessity of the thesis. In world linguistics, the study of the degree of reflection of the world picture in language, the analysis of such concepts as the living territory and conditions of the people, their lifestyle, mental characteristics, national character, as well as the realization of the level of people's cultural development, the principles of ethnocultural ethics, and the identification of signs representing culture in oral sources remain important problems of linguistics. Mutual understanding among nations and awareness of other people's culture and language is a requirement of our time. This, in turn, serves to examine paremiological units from the perspective of the norms of our language, to create a classification of paremes formed on the basis of medical lexicon in the system of unrelated languages, to determine their features in a comparative aspect, to combine many aspects related to linguoculture, ethnolinguistics, sociolinguistics, pragmalinguistics and other sciences in the study of linguistics in various aspects.

The object of research of paremiology, considered one of the important branches of global linguistics, is undoubtedly focused on proverbs which have become the central research challenges in many linguistic schools. In the study of proverbs as a linguistic unit, their emergence as a product of human thought, their capacity to ensure speech expressiveness when used in language are observed along with their important role in developing intercultural communication. As a result of such research, it becomes possible to determine the place of paremias formed on the basis of medical lexicon in the national, linguistic picture of the world in the English and Uzbek languages, to identify thematic groups of paremias, to study the linguocultural features of the language, to conduct contrastive analysis of their realization processes in a comparative aspect, to identify and scientifically substantiate the socio-cultural factors in their formation.

In our country, a number of studies have been conducted on the linguistic status of proverbs. The systematic study of their semantic, gender, stylistic, and structural features has contributed to the development of Uzbek paremiology. However, in Uzbek paremiology, there is a need for conceptual research in the comparative-contrastive study of our "great values which serve as symbol of national identity and independent statehood for our people, and are regarded as priceless spiritual wealth, occupying an extremely important place in the socio-political, spiritual and educational development of our country"⁴² with non-related languages. In particular, significant progress has been made in comparative linguistics in the interpretation of paremiology as an independent field, in testing the pragmatic value, practical significance, and viability of the use of proverbs formed on the basis of medical lexicon. Therefore, the linguistic study of proverbs related to the medical concept in the English and Uzbek languages is of current importance.

The present scientific study serves to a certain degree to achieve the objectives

⁴²O'zbekiston Respublikasi Prezidentining 2019-yil 4-oktabrdagi "O'zbekiston Respublikasining "Davlat tili haqida"gi Qonuni qabul qilinganining o'ttiz yilligini keng nishonlash to'g'risida"gi PQ-4479-sonli qarori. <https://lex.uz/docs/4664611>.

set out in the following legal documents: Decree of the President of the Republic of Uzbekistan PF-5847 “On approval of the concept for the development of the higher education system of the Republic of Uzbekistan until 2030” dated October 8, 2019; PF-6084 “On measures to further develop the Uzbek language and improve the language policy in our country” dated October 20, 2020; PF-60 “On the Development Strategy of the New Uzbekistan for 2022-2026” dated January 28, 2022; PF-158 “About 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 education institutions and ensure their active participation in comprehensive reforms implemented in the country” dated June 5, 2018; PQ-5117 “On measures to raise activities to promote the study of foreign languages in the Republic of Uzbekistan” dated May 19, 2021, and Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 610 “On measures to further improve the quality of teaching foreign languages in educational institutions” dated August 11, 2017; Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 34 “On additional measures to improve the study of foreign languages” dated January 19, 2022 and other regulatory legal documents related to this activity.

Relevant research priority areas of science and developing technology of the Republic. The dissertation work is 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, V.V.Maslova, S.Y.Nikitina, A.F.Vejbitskaya, V.N.Teliya, Y.V.Babayeva, L.Y.Vilms, V.V.Vorobev, N.F.Alefirenko, V.M.Shaklein, Z.K.Sabitova, I.A.Murzinova, O.Bicher⁴³; in Uzbek linguistics, N.M.Makhmudov, Sh.S.Safarov, D.S.Khudoyberganova, Sh.Usmonova, Sh.T.Makhmaraimova, M.Saidova, U.Kuziev, D.A.Tosheva⁴⁴; in English linguistics, M.Birem, B.Gribkova, H.Starki,

⁴³ Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – М.: Академия, 1987. – 284 с.; Никитина С.Е. Устная народная культура и языковое сознание. – М.: Наука, 1993. – 189 с.; Вежицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – М.: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: 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.

⁴⁴ Махмудов Н.М. Тилнинг мукаммал тадқиқи йўлларини излаб // Ўзбек тили ва адабиёти. – Тошкент. 2012. № 5.– Б.3-16; Сафаров С.Ш. Семантика. – Тошкент: “Ўзбекистан миллий энциклопедияси” Давлат илмий нашриёти, 2013. – 341 б.; Махмудов Н.М. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва

A.P.Cowie⁴⁵ conducted research on various issues of linguoculturology, such as the formation stages of linguoculturology, the method of linguocultural research, the notion of concept, the linguistic picture of the world.

In English linguistics, such scholars as A.Taylor, A.Dantes, V.Mayder, J.Rey⁴⁶ conducted research on the study of proverb as paremiological unit, while in Uzbek linguistics, in the works of G.Salomov, M.Fozilov, M.Tuychiev, M.Hakimov, T.Mirzaev, B.Sarimsakov, M.Sodiqova, M.M.Karomatova, H.S.Karomatov, Sh.Shomaksudov, Sh.Shorahmedov, B.M.Juraeva, A.Musokulov, P.U.Bakirov, G.I.Ergasheva, B.P.Nazarov, D.A.Tosheva, D.S.Turdaliev, Sh.Tojiboev, M.A.Temirova, O.P.Uralova, Z.Narmuratov⁴⁷ and others, a new stage was initiated in this direction by studying the spiritual and linguistic nature of Uzbek folk proverbs, their stylistic features as well as their study in comparative-contrastive

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⁴⁵ Michael B., Bella G., Hugh S. Developing the intercultural dimension in language teaching. A practical introduction for teachers. – Strasbourg: Council of Europe, 2002. – 42 p.; Cowie A.P. Phraseology: Theory, Analysis, and Applications. – USA, Oxford University Press, 2012. – 272 p.

⁴⁶ Taylor A. Selected Writings on proverbs. – Helsinki: Suomalainen Tiedekatemia, 1975. – 203 p.; Dundes A. On the structure of the Proverb, Mieder, W. & Dundes A. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press. 1994. – 352 p.; Meider W. Proverbs: A Handbook. – London: Greenwood Press, 2004. – 321 p.; Ray J. A complete collection of English proverbs. Forgotten books. – London: Dalton house, 60 Windsor Avenue, 2013. – 319 p.

⁴⁷ Саломов Ф. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. – Тошкент: Фанлар академияси, 1961. – 159 б.; Фозилов М. Ҳикматли сўзлар, афоризмлар ва мақоллар. – Тошкент: «Ўзбекистон» нашриёти, 1967. – 191 б.; Тўйчиёв М. «Шинелли йиллар» романида халқ мақоллари ва ибораларининг ишлатилиши. Ўзбек фразеологиясидан тадқиқотлар. СамДПИ асарлари. – Самарқанд. 1971. – 87 б.; Ҳақимов М. Ёзувчи ва халқ тили. – Тошкент: Фан, 1971. – 176 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент, Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Том 2. Ўзбек халқ мақоллари: [2 томлик]. – Тошкент: Фан, 1988. – 372 б.; Содиқова М. Қисқача ўзбекча-русча мақол-маталлар луғати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Кароматова М.М., Кароматов Ҳ.С. Proverbs-мақоллар-пословицы. – Тошкент: Меҳнат, 2000. – 400 б.; Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2001. – 448 б.; Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий кўллиниши: Филол. фанлари номзоди дисс. – Бухоро, 2002. – 136 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Бакиров П.У. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг киёсий-типологик тадқиқи: Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.; Назаров Б.П. Бакалавр тайёрлашнинг қуйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика фанлари номзоди дисс. – Самарқанд, 2012. – 186 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2017. – 151 б.; Турдалиева Д.С. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.; Тожибоев Ш., Эгамбердиев Р. Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами). – Тошкент: Наврўз, 2018. – 76 б.; Темирова М.А. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.; Уралова О.П. Инглиз ва ўзбек тилларида “оила” бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.; Нармуратов З.Р. Таълим, илм ҳикматлари. – Термиз: Термиз давлат университети, НММ нашриёти, 2022. – 89 б.

aspect with similar proverbs in other languages.

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 prospective research plan defined in the long-term plan to transform Denau Institute of Entrepreneurship and Pedagogy into a flagship of higher educational institutions of our country, on the topic “Analyzing and promoting the socio-economic role of education and science in the region and their significance in the history of statehood.”

The aim of the research work is to identify the similarities and peculiarities of paremias formed on the basis of medical lexicon in the English and Uzbek languages.

The tasks of the research work:

summerizing scientific and theoretical views on paremiological units and substantiating that English and Uzbek proverbs are formed on the basis of the distinct material and spiritual cultures of the two nations;

determining the diachronic layers of paremias formed on the basis of medical lexicon in English and Uzbek, considering various aspects such as their functioning in language and speech, as well as the relationship between form and meaning;

classifying English and Uzbek paremias formed on the basis of medical lexicon into thematic groups and comparing them according to the degree of equivalence;

determining the place of paremias formed on the basis of medical lexicon in English and Uzbek, in the national and linguistic picture of the world, as well as identifying the linguocultural features of language.

The object of research work consists of paremias formed on the basis of medical lexicon in the English and Uzbek languages.

The subject of research work is contrastive study of paremias formed on the basis of medical lexicon in English and Uzbek.

Methods of the research. In exploring the research topic, lexical-semantic, contrastive, classificatory, descriptive, linguocultural, stylistic, component analysis, as well as statistical and analytical methods were used.

Scientific novelty of the research work includes the following:

it has substantiated that the thematic groups and quantity of English and Uzbek proverbs are formed on the basis of the different mentality, history, diverse material and spiritual cultures, traditional household, different religious beliefs, domestic life and relations, national sentiments, and customs of both nations;

it has been established that paremias formed on the basis of medical lexicon in English and Uzbek, in terms of their form and meaning relationships, possess distinct lexical-semantic, cognitive-categorical, pragmatic-conceptual features in language and speech, along with periodic layer in diachronic and synchronic aspects;

it has been proven that the English lexemes “*injury*” and “*wound*” and Uzbek lexemes “*yara*” and “*jarohat*” are reflected in the consciousness of society as a part of state of person, feelings and experiences, endured hardships and lessons learned from them, memories and cultural heritage through wounds and injuries in the

proverbs of both languages;

it has been revealed that English proverbs, those containing the lexemes “*ill*” and “*sick*” are numerous, while paremas formed on the basis of “*disease*”, “*illness*”, “*sickness*”, “*malady*” are relatively few. Similarly, proverbs based on the lexeme “*dard*” are significantly common in Uzbek proverbs, whereas proverbs of the lexico-semantic group of “*shifo*”, “*darmon*”, “*Malham*” are comparatively rare.

Practical results of the research work are as follows:

it has been substantiated that comparative analysis of the semantics and linguocultural aspects of paremas formed on the basis of medical lexicon in the English and Uzbek languages, along with their distinctive features holds scientific and theoretical significance and contributes to the enhancement of textbooks and teaching manuals for such subjects as “Linguistics,” “Lexicology,” “Methodology,” “Theory and Practice of Translation,” “Comparative Typology,” “Linguocultural studies,” “Intercultural Communication in Teaching Foreign Languages”;

it has been proven that the methodology developed for analyzing the semantics and linguocultural aspects of proverbs formed on the basis of medical lexicon in English and Uzbek can also be applied in the study of other types of paremas characteristic to related and non-related languages;

it has been revealed that the distinctive features of proverbs, sayings, and aphorisms identified through a comparative-contrastive analysis of paremas formed on the basis of medical lexicon in English and Uzbek, can serve as a reliable source for the use and study in the process of intercultural communication.

Authenticity of the research results is explained by the clear formulation of the research problem, the grounding of theoretical information in scientific sources, the relevance of the selected materials to the research subject, the appropriate approach to the object of study, and the consistency of the applied methods with the research objectives, the justification of theoretical views and conclusions by lexical-semantic, contrastive, classificatory, descriptive, linguocultural, stylistic, component analysis, along with statistical and analytical analysis methods, as well as the implementation of the conclusions, suggestions, and recommendations in practice, and the validation of obtained results by authorized institutions.

The scientific and practical significance of the research results. The scientific significance of the research results is reflected in the study of new directions of linguistics, in particular, the theoretical foundations of linguocultural studies, in highlighting its significance in the study of features specific to national texts, in using linguocultural research methods, in identifying research sources, and determining the linguocultural value of paremas formed on the basis of medical lexicon. The ideas and insights presented in the dissertation serve as a scientific source for exploring the linguocultural features of English and Uzbek paremas with a medical concept.

The practical significance of the research results can be used in the creation of textbooks and teaching manuals in the subjects “Linguocultural studies”, “Lexicology”, “Comparative typology”, “Theory and practice of translation” in the higher education system, in conducting theoretical and practical classes in these

disciplines, as well as in organizing special courses in such spheres as “Linguistic research methods”, “Current problems of modern linguistics” at the Master’s degree.

Implementation of the research results. Based on the scientific results obtained from the contrastive analysis of paremias formed on the basis of medical lexicon in English and Uzbek:

the theoretical conclusions regarding the thematic groups and quantity of English and Uzbek proverbs being formed on the basis of the different mentality, history, diverse material and spiritual cultures, traditional household, different religious beliefs, domestic life and relations, national sentiments, and customs of both nations were utilized in the implementation of the project PZ-202004165 titled “Development of an electronic platform to enhance oral and written communicative competencies in primary school students of general secondary education”, carried out at Tashkent State University of Uzbek Language and Literature between 2021 and 2023 (reference No. 04/01-427, dated February 3, 2025, from Tashkent State University of Uzbek Language and Literature). As a result, the semantic and linguocultural analysis of proverbs in the English and Uzbek languages contributed to identifying new directions for solving issues in contemporary comparative paremiology;

the theoretical conclusions concerning paremias formed on the basis of medical lexicon in English and Uzbek, in terms of their form and meaning relationships, possessing lexical-semantic, cognitive-categorical, pragmatic-conceptual features in language and speech, along with periodic layer in diachronic and synchronic aspects were used in the implementation of the practical project titled “Designing the national corpus of the Uzbek language and creating a software complex”, carried out at the Samarkand branch of Tashkent University of Information Technologies during 2021-2023 (reference No. 38/01-01, dated January 24, 2025, from the Samarkand branch of Tashkent University of Information Technologies). As a result, the collected paremiological units served to study the linguistic wealth, traditions, mentality, worldview and history of the English and Uzbek peoples, as well as to develop the necessary communicative competencies in language learners;

the conclusions related to the English lexemes “*injury*” and “*wound*” and Uzbek lexemes “*yara*” and “*jarohat*” being reflected in the consciousness of society as a part of state of person, feelings and experiences, endured hardships and lessons learned from them, memories and cultural heritage through wounds and injuries in the proverbs of both languages were applied in the implementation of the international project titled “Triggering innovative approaches and entrepreneurial skills for students through creating conditions for graduates’ employability in Central Asia – TRIGGER” (617309-EPP-1-2020-1-EPPKA2-CBHE-JP), carried out at Termez State University during 2021–2024 (reference No. 06/12-24, dated January 4, 2025, from Tashkent State University of Uzbek Language and Literature). As a result, information about the transformation of paremias formed on the basis of medical lexicon has proven to be a valuable resource not only in the teaching of subjects taught in higher educational institutions, but also in the development of educational and morally-instructive literature intended for the general public.

Approbation of the research results. The research results were discussed in the form of scientific reports at 5 conferences, including 1 international and 4 national.

Publication of the research results. A total of 14 scientific works have been published on the dissertation topic, including 5 articles published in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for disseminating the main scientific results of doctoral dissertations, 3 in national journals and 6 foreign journals indexed in international databases.

The outline of the thesis. The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and 2 appendices. The total volume of the dissertation is 157 pages.

THE MAIN CONTENT OF DISSERTATION

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

In the first chapter of the dissertation, entitled “**Theoretical foundations of studying paremiological units,**” the scientific research conducted by world, English, and Uzbek linguists on paremiological units, in particular, their history, a conceptual conclusion on the relationship of paremiological units to related phenomena is developed, and they are enriched with new theoretical ideas.

It is necessary to collect folk proverbs, to study their layers in nature, specific to different periods, from systematic classification perspective. In the 10th-11th centuries, the development of religious views in England led to an increasing demand for didactic literature, resulting in appearance of several works with moral teaching and advisory content. One of such work is “Proverbs of Alfred,”⁴⁸ considered the earliest written collection of English proverbs and sayings. This work, created between 1150 and 1180, encompasses religious and ethical and moral guidelines.

In Turkology, the study of paremias traces back to the works of our ancestor Mahmud al-Kashgari⁴⁹. Additionally, many classical scholars and poets, including Yusuf Khass Hajib, Rabguzi, Yasawi, Atayi, Lutfi, Sakkaki, Alisher Navoi, Babur, Abulgazi Bahadurkhan, Turdi, Gulkhani, Munis, Sufi Allayar, Nodira, Muqimi, and others, effectively used many proverbs in their works.

In the 70s and 80s of the last century, paremiology entered world linguistics as a field that collects, classifies, and studies wise sayings, fixed expressions, and folk proverbs and sayings. The name of the field is derived from the Greek words

⁴⁸Dundes A. On the structure of the Proverb, in Mieder, W. & A. Dundes. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press, 1994. – 45-52 p.

⁴⁹ Кошғарий М. Девону луғотит турк. 3 томлик. 3-том. – Тошкент: Фан, 1960. – 168-169 б.

“*paromia*” (wise saying) and “*logos*” (science). Scholars divide the object of paremiology into several types. Scholars who study the field of paremiology in a broad sense include about 30 units in the composition of paremias, such as *wise words, phrases, proverbs, sayings, legends, myths, wishes, prayers, curses, fairy tales, aphorisms, prophecies*. In a narrow sense, it is more appropriate to classify and study such types as proverbs, sayings, and aphorisms. In our study, we studied proverbs as a paremiological unit.

In modern linguistics, scholars such as V.Dal, O.A.Dmitrieva, Z.K.Tarlanov, Chjen Inkuy, Z.A.Biktagirova, I.Y.Yudina, Y.Y.Niktovenko⁵⁰, A.Taylor, A.Dantes, W.Mieder, J.Ray⁵¹ G.Salomov, M.Fazilov, M.Tuychiev, M.Hakimov, T.Mirzaev, B.Sarimsokov, M.Sodikova, M.M.Karomatova, H.S.Karomatov, Sh.Shomaksudov, Sh.Shorahmedov, B.Juraeva, A.Musokulov, P.U.Bakirov, G.Ergasheva, B.P.Nazarov, D.A.Tosheva, D.Turdaliev, Sh.Tojiboev, M.Temirova, O.P.Uralova, N.Madalov⁵² and others have conducted research on the semantic and linguistic

⁵⁰ Даль В.И. Пословицы русского народа. – Москва: Художественная литература, 1957. – 430 с.; Дмитриева О.А. Культурно-языковые характеристики пословиц и афоризмов на материале французского и русского языков: Дисс.... канд. филол. наук. – Волгоград, 1997. – 189 с.; Тарланов З.К. Русские пословицы: синтаксис и поэтика. – Петрозаводск: Изд-во Петрозаводск. ун-та, 1999. – 448 с.; Чжэн И. Русские зоонимы в комплексном лингвистическом рассмотрении: дисс...канд. филол. наук. – Москва, 2001. – 198 с.; Биктагирова З.А. Концепт “Семья” в паремиологии английского, турецкого и татарского языков. Дисс.... канд. филол. наук. – Казань, 2007. – 228 с.; Юдина И.Ю. Метафора в английской пословице. Дисс.... канд. филол. наук. – Москва, 2012. – 148 с.; Никтовенко Е.Ю. Семантика конфликт содержащих паремий и афоризмов в лингвокогнитивном и лингвокультурном аспектах (на материале русского и английского языков). Дисс. ... канд. филол. наук. – Краснодар, 2015. – 185 с.

⁵¹ Taylor A. Selected Writings on proverbs. – Helsinki: Suomalainen Tiedeakatemia, 1975. – 203 p.; Dundes A. On the structure of the Proverb, in Mieder, W. & A. Dundes. The Wisdom of many: Essays of the Proverb. – Madison, Wisconsin: University of Wisconsin Press, 1994. – 352 p.; Meider W. Proverbs: A Handbook. – London: Greenwood Press, 2004. – 321 p.; Ray J. A complete collection of English proverbs. Forgotten books. – London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.

⁵² Саломов Ф. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. – Тошкент: Фанлар академияси, 1961. – 159 б.; Фозилов М. Ҳикматли сўзлар, Афоризмлар ва мақоллар. – Тошкент: «Ўзбекистон» нашриёти, 1967. – 191 б.; Тўйчиев М. «Шинелли йиллар» романида халқ мақоллари ва ибораларининг ишлатилиши. Ўзбек фразеологиясидан тадқиқотлар. СамДПИ асарлари. – Самарқанд, 1971. – 87 б.; Ҳақимов М. Ёзувчи ва халқ тили. – Тошкент: Фан, 1971. – 176 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Содикова М. Қискача ўзбекча-русча мақол-маталлар луғати. – Тошкент: Ўқитувчи, 1993. – 76 б.; Кароматова М., Кароматов Ҳ.С. Proverbs-мақоллар-пословицы. – Тошкент: Мехнат, 2000. – 400 б.; Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2001. – 448 б.; Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланishi: Филол. фанлари номзоди дисс. – Бухоро, 2002. – 136 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи: Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.; Назаров Б.П. Бакалавр тайёрлашнинг қуйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика фанлари номзоди дисс. – Самарқанд, 2012. – 186 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фанлари фалсафа д-ри... д-сс. – Тошкент, 2017. – 151 б.; Турдалиева Д. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.; Тожибоев Ш., Эгамбердиев Р. Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами). – Тошкент: Наврўз, 2018. – 76 б.; Темирова М. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.; Уралова О. П. Инглиз ва ўзбек тилларида «оила» бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.; Madalov N.E. Tabiat hodisalari bilan bog'liq maqollarda sinonimik va antonimik munosabatlarning ifodalanishi (ingliz va o'zbek tillari misolida) Filol. fanlari falsafa d-ri... diss. – Termiz, 2023. – 127 b.

nature of English and Uzbek proverbs, their stylistic features, and their analysis with similar proverbs in other languages from comparative-contrastive perspective, thus paving the way for new developments in this field.

The second paragraph of the first chapter is devoted to “The interpretation of the concepts of proverbs, sayings, aphorisms and the differences between them,” which focuses on the distinguishing features of proverbs, aphorisms, and sayings. In this paragraph, by referring to the definitions of proverbs, sayings, and aphorisms, we attempt to define the boundaries of this type of paremia. According to the “Macmillan Dictionary” of the English language, *proverb is a short well-known statement that gives practical advice about life*⁵³ = adage, saying. In the “Explanatory Dictionary of the Uzbek Language,” it is emphasized that *a proverb is a concise, wise expression or a statement with complete meaning, created by the people on the basis of life experience, usually carrying a didactic meaning*⁵⁴.

In English, “*proverb*” and “*saying*” are closely related terms. According to “Macmillan Dictionary and Thesaurus: Free English Dictionary”, a *saying is a well-known statement about what often happens in life*⁵⁵. Linguist B. R. Mengliev defines saying as “*a figurative expression that does not convey a direct meaning and a wise expression that lacks a complete structure.*” For example, in Uzbek, expressions like “*qizil qor yoqqanda*”, “*tuyaning dumi yerga yetganda*” are sayings that require adding another sentence to form a complete thought. For instance, *Tuyaning dumi yerga yetganda u universitetga hujjat topshiradi kabi*⁵⁶ (*He will never apply to university*).

Defining aphorisms, determining their nature and life functions began in the 4th century BC during the time of the philosopher Hippocrates. He considers the Greek term “aphorism” as a lexeme derived from the meaning of “*to set boundaries*”⁵⁷.

In the “Macmillan English Dictionary for advanced learners”, an *aphorism* is defined as “*a short statement that expresses something wise and true*”⁵⁸. Similarly, the “Explanatory dictionary of the Uzbek language” defines an *aphorism* as “*meaningful, short, concise phrase, wise statement*”⁵⁹. Through the proverbs, sayings, and aphorisms given in the table below, we can observe the difference in these paremias. It analyzes a number of proverbs, sayings, and aphorisms formed on the basis of medical lexicon, taken from various sources⁶⁰.

⁵³ Shovel. M. Macmillan English dictionary for advanced learners second edition. – London. Macmillan Publisher, 2007. – 1194 p.

⁵⁴ Бегматов Э., Мадвалиев А., Махкамов Н., Мирзаев Т. ва бошқалар. Ўзбек тилининг изоҳли луғати. IV жилд. – Тошкент: Давлат илмий нашриёти, 2006. – 569 б.

⁵⁵ Shovel. M. Macmillan English dictionary for advanced learners second edition. – London: Macmillan Publisher, 2007. – 1323 p.

⁵⁶ Менглиев Б.Р. Ҳозирги ўзбек тили. – Тошкент: Тафаккур бўстони, 2018. – 191-192 б.

⁵⁷ Пермяков Г.Л. Паремнологический сборник. – М.: Наука, 1984. – 107 с.

⁵⁸ Shovel. M. Macmillan English dictionary for advanced learners second edition. – London: Macmillan Publisher, 2007. – 58 p.

⁵⁹ Бегматов Э., Мадвалиев А., Махкамов Н., Мирзаев Т. ва бошқалар. Ўзбек тилининг изоҳли луғати. IV жилд. – Тошкент: Давлат илмий нашриёти, 2006. – 135 б.

⁶⁰ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 368 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Раймов А., Раймова Н. Ҳикматлар шодаси. (қайта нашр) – Тошкент: Ўзбекистон, 2015. – 400 б.; Ray J. A complete

Table 1.2.

The difference among proverbs, sayings, and aphorisms based on analyses

Proverb	Maqol	Saying	Matal	Aphorism	Hikmatli so‘zlar
<i>Everyone is his own doctor</i>	<i>Bir anor ming bemorga davo</i>	<i>Any doctor in a hospital</i>	<i>Qizil qor yoqqanda</i>	<i>A good doctor treats the disease; a great doctor treats the patient who has the disease. – William Osler</i>	<i>Vahima qilish yarim kasallikdir. Xotirjamlik yarim sog‘likdir. Sabr esa shifoning boshlanishidir. Abu Ali Ibn Sino</i>

The definitions and analyses provided above clearly demonstrate that scientific observations indicate a significant difference between proverbs and sayings, emphasizing the need to distinguish them. Specifically, proverbs contain a complete premise and a clear conclusion, whereas sayings do not express a fully developed sentence like proverbs do. This highlights the necessity of studying proverbs as distinct elements within paremiology. Based on the examples regarding proverbs and aphorisms, the two units can be defined as follows: *Proverbs* are elements of folklore, whereas *aphorisms* belong to literary language and are mainly expressed in written form, as well as while the author of a proverb remains unknown, the author of an aphorism is known.

The third paragraph of the first chapter is titled “The linguocultural foundations of proverbs research and the issue of their translation”. In our work, we have attempted to reveal the similarities and differences between the traditions of the two peoples, such as worldview and daily lifestyle by comparing proverbs found in the lexical funds of the English and Uzbek languages.

*Another crucial aspect of paremiological units is the issue of their translation into other languages. When translating proverbs, we have applied the principle of equivalence. When discussing interlingual equivalence, the correspondence of the central and peripheral semantic components of the units of contrasted languages is implied*⁶¹.

Focusing on a contrastive analysis of English and Uzbek proverbs, we presented a number of them in this table. The collected examples are compiled from various collections and dictionaries⁶².

collection of English proverbs. Forgotten books. – London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.; Насиров А.А. Француз, ўзбек ва рус тилларидаги проverbsиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дис. – Тошкент, 2016. – 248.; [https://upload.wikimedia.org/wikipedia/commons/d/d2/Aphorism_\(PSF\).png](https://upload.wikimedia.org/wikipedia/commons/d/d2/Aphorism_(PSF).png).

⁶¹ Зокирова С. Контрастив лингвистикада конгруэнтлик ва эквивалентлик тушунчалари хусусида // Илмий-методик электрон журнал № 6 (14) / 2016.

⁶² ВасильеваЛ. Краткость – душа остроумия. Английские пословицы, поговорки, крылатые выражения. – М.: ЗАО Центрполиграф, 2006. – 350 с.; Содикова М. Қисқача ўзбекча-русча мақол-маталлар луғати. – Тошкент, 1993. – 76 б.; Нармуратов З. Қисқача икки тили илм-маърифат паремиологик луғат. – Тошкент: ADAST POLIGRAF, 2020. – 84 б.; Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент: Шарқ, 2005. – 253 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 1. – Тошкент: Фан, 1987. – 368 б.; Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2томлик]. Том 2. – Тошкент: Фан, 1988. – 372 б.; Мирзаев Т., Саримсоқов, Б., Мусоқулов А. Ўзбек халқ мақоллари. – Тошкент, 1989. – 512б.; Жўраева Б. М. Ўзбек халқ мақолларининг қисқача синонимик луғати. – Тошкент, 2006. – 96 б.; Ray J. A complete collection of English proverbs. Forgotten books, 2013. – P. 319.; Mieder W. A Dictionary of American Proverbs first published. – Oxford: Oxford University Press, 1992. – P. 710.; Apperson G.L. English proverbs and proverbial phrases a historical dictionary. – Oxford: Oxford University Press, 1929. – 736 p.; Кароматова М.М., Кароматов Ҳ.С. Proverbs-мақоллар-пословицы. – Тошкент: Меҳнат, 2000. 400 б.; Margulis A., Kholodnaya A. Russian – English dictionary

Table 1.3.

Analysis of the equivalence of proverbs formed on the basis of medical
lexicon in the English and Uzbek languages

English	Transtation	Explanation	Equivalent	Explanation
Call not a <i>surgeon</i> before you are wounded	Yaralanmasdan avval jarrohni chaqirma	-	Podadan oldin chang chiqarma	+
All things are possible with God	Xudo har narsaga qodir	-	<i>Bemor</i> tuzalgisi kelsa, tabib o‘z oyog‘i bilan kelar	+

Note: (+) sign indicates that the phenomenon is positive.

Note: (-) sign indicates that the phenomenon is negative.

As seen from the examples in the table above, translating proverbs word for word is not always effective. Instead, providing an appropriate equivalent helps convey the intended meaning and essence more accurately.

In the second chapter of the dissertation, entitled “**Specific features of proverbs formed on the basis of names and symptoms of diseases**”, a contrastive analysis of proverbs containing lexemes such as “*sick*”, “*disease*”, “*sickness*”, “*malady*”, “*ill*”, “*dard*”, *bemor*”, “*kasal*”, “*xasta*”; “*injury*”, “*wound*”, *yara*”, “*jarohat*” is conducted, revealing their linguocultural differences and similarities through examples. Among English proverbs, those containing the lexeme “*sick*” are particularly numerous. For instance, the proverb “*The devil was sick, the devil a saint would be; the devil was well, the devil a saint was he!*”⁶³ suggests that people often turn to *religion* or make promises of change when they are sick or face difficulties, but as soon as the problem is resolved, they revert to their previous habits. According to beliefs of Uzbek people, a promise is a sign of trust and obligation and plays a significant role in interpersonal relationships. There are several Uzbek proverbs addressing this theme, including “*Va ‘dasiga vafosi yo ‘q, Ko ‘rshapalakning ko ‘zi yo ‘q*”⁶⁴, “*Va ‘da – tosh devordan qattiq*”⁶⁵, “*Va ‘daga vafo sinovli kunda sinalar*”⁶⁶, “*Yozga yetsang, qish kuningni unutm*”⁶⁷, “*Ko ‘rgan kuningni unutm, Xom chorig ‘ingni quritma*”⁶⁸, “*Ish bitdi — eshak loydan o ‘tdi*”⁶⁹.

The presence of similarities and differences between the English lexemes “*disease*”, “*illness*”, “*sickness*”, “*malady*”, “*ill*”, “*sick*” and the Uzbek lexemes “*dard*”, “*bemor*”, “*kasal*”, “*xasta*”, and “*betob*” used in proverbs can be observed in the following tables:

of proverbs and sayings. – M., 1974. – P. 494.; Simpson J., Speake J. The Oxford Concise Dictionary of Proverbs. Third Edition. – Oxford: Oxford University Press, 1998. – P. 364.; Simpson J., Speake J. The Oxford Dictionary of Proverbs. Fifth Edition. – Oxford: Oxford University Press, 2007. – 625 p.

⁶³ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – 56 p.

⁶⁴ Karamatova K.M., Karamatov H.S. Proverbs/Maqollar/Poslovitsy. – Toshkent: Mehnat, 2000. – 39 b.

⁶⁵ O‘sha manba. – 286 b.

⁶⁶ O‘sha manba. – 366 b.

⁶⁷ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 156 б.

⁶⁸ O‘sha manba. – 256 b.

⁶⁹ O‘sha manba. – 206 b.

Table 2.1.1.

English and Uzbek proverbs with medical content

№	English proverbs	Translation	Uzbek proverbs
1	<i>The cure may be worse than the disease</i>	<i>Davo kasallikdan ham yomonroq bo'lishi mumkin</i>	<i>Kasalni mayiz emas, Achchiq dori tuzatar</i>
2	<i>Diseases are the interests of pleasures</i>	<i>Kasalliklar rohatlanishga ishqibozlik natijasidir</i>	<i>Diling og'risa, tilingni tiy, Iching og'risa – nafsingni</i>

Table 2.1.2.

English proverbs with medical content and Uzbek proverbs without medical content

№	English proverbs	Translation	Uzbek proverbs
1	<i>Desperate diseases must have desperate remedies</i>	<i>Tashvishli kasalliklarning tashvishli davolari bo'lishi kerak</i>	<i>Kapasiga yarasha qirmovi, Eshagiga yarasha tushovi</i>
2	<i>To every malady a remedy save ignorance</i>	<i>Jaholatdan boshqa hamma dardga davo bor</i>	<i>Ilmsiz kishi o'limga yaqin</i>

Table 2.1.3.

English proverbs without medical content and Uzbek proverbs with medical content

№	English proverbs	Translation	Uzbek proverbs
1	<i>Forbidden fruit is the sweetest</i>	<i>Ta'qiqlangan meva shirin bo'ladi</i>	<i>Bemor o'ziga yoqmagan ovqatga o'ch bo'lar</i>
2	<i>There's life, there's hope</i>	<i>Tiriklik bor ekan, umid ham bor</i>	<i>Dard – boshqa, ajal – boshqa</i>

Table 2.1.4.

English and Uzbek proverbs without medical content

№	English proverbs	Translation	Uzbek proverbs
1	<i>Ill gotten goods never thrive</i>	<i>Yomon yo'l bilan topilgan narsa hech qachon gullab-yashnamaydi</i>	<i>Qimordan kelgan, qimorga ketar</i>
2	<i>He that has an ill name is half hanged</i>	<i>Yomon nom orttirish yarim o'limdir</i>	<i>Yomon atalib tirik yurguncha, Yaxshi atalib o'lgan yaxshi</i>

In the initial table [2.1.1], both the English proverbs and their Uzbek equivalent paremias share medical content, revealing their similarities.

The next table [2.1.2] contains English proverbs related to medicine; however, their Uzbek alternative versions serve for expressing entirely different purposes.

The following table [2.1.3] demonstrates correspondence of English proverbs that have no medical significance with Uzbek proverbs used specifically in a medical sense.

The last table [2.1.4] shows that folklore samples that are equivalent in both languages have no connection to medicine at all. The lexeme “ill” in English proverbs is generally used in reference to evil, bad behavior, and wrongful deeds.

In English paremiology, the lexeme “injury” appears more frequently than “wound” in proverbs. Analysis shows that big amount of them cover revenge and

its negative consequences. One such paremia “*Revenge never repairs an injury*”⁷⁰, means that seeking revenge never heals injury or repairs damage. In this regard, samples of Uzbek folklore such as “*Yomonlik qilganga yaxshilik qil*”⁷¹ (*Do good to those who do evil*) or “*Otangni o’ldirganga onangni ber*”⁷² (*Wed your mother to the one who killed your father*) convey philosophical idea that peace and goodness can be achieved by abandoning ignorance and responding with more kindness to the evil done by others.

In Uzbek folklore, there are relatively few proverbs containing the lexemes “*yara*” and “*jarohat*”, in which wounds or injuries are often associated with a person’s life experiences, mental and physical pains. Such proverbs are used figuratively and speak about the suffering or emotional wounds experienced by a person. For example, proverbs such as “*Filning yarasi filcha bo’lar*”⁷³ or “*Tuya qancha, yarasi shuncha*”⁷⁴ usually express that the bigger the size or quantity, the more problems, difficulties, or losses. They explain that in life, as responsibility or property grows, the associated challenges or risks also tend to increase. To convey this meaning, we can use the English proverb “*The bigger they are, the harder they fall*”⁷⁵ as an equivalent.

Based on the tables presented below, we will focus on the similarities and differences in the use of are semantically corresponding medical lexemes found in English and Uzbek proverbs:

Table 2.2.1.

The use of medical lexemes with medical meanings in both English and Uzbek proverbs

№	English proverbs	Translation	Uzbek equivalent
1	<i>Better a tooth out than always aching</i>	<i>Doimiy og’rib yurgan tishni oldirib tashlagan ma’qul</i>	<i>Og’riq tishning davosi – ombir</i>
2	<i>Agues come on horseback but go away on foot</i>	<i>Bezgakning kelishi — ot ustida, ketishi yayov</i>	<i>Og’riq joyini topsa, Olti oy qishlaydi</i>

Table 2.2.2.

The expression of medical lexemes with medical meaning in English proverbs, and with their non-medical meaning in Uzbek proverbs

№	English proverbs	Translation	Uzbek equivalent
1	<i>Pain is easier to endure than an itch</i>	<i>Og’rigandan qichigan yomon</i>	<i>Urgandan turtgan yomon</i>
2	<i>Upbraiding turns a benefit into an injury</i>	<i>Ta’na qilish yoki tanqid qilish jarohatni chuqurlashtiradi</i>	<i>Ey til, yaxshilikni bil</i>

⁷⁰ Karamatova K.M., Karamatov H.S. Proverbs/Maqollar/Poslovitsy. – Toshkent: Mehnat, 2000. – 295 b.

⁷¹ Karamatova K.M., Karamatov H.S. Proverbs/Maqollar/Poslovitsy. – Toshkent: Mehnat, 2000. – 295 b.

⁷² Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 324 б.

⁷³ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 123 б.

⁷⁴ O’sha manba. – B.93.

⁷⁵ Martin H. Manser. The facts on file dictionary of Proverbs: Second edition. – New York: Facts on File An imprint of Infobase publishing, 2002. – 28 p.

Table 2.2.3.

The expression of non-medical lexeme in English proverbs with lexeme of medical meaning in Uzbek proverbs

№	English proverbs	Translation	Uzbek equivalent
1	<i>There's no little enemy</i>	<i>Dushmanning kichigi bo'lmaydi</i>	<i>Yovni ayagan – yara yer, Kaltagini sara yer</i>
2	<i>One fool makes many</i>	<i>Bir ahmoq ko'plarini yaratadi</i>	<i>Qozonga yondoshsang, qorasi yuqar, Yomonga yondoshsang, yarasi yuqar</i>

Table 2.2.4.

The use of medical lexemes the meaning of difficulties and hardship in both languages

№	English proverbs	Translation	Uzbek equivalent
1	<i>Genius is an infinite capacity for taking pains</i>	<i>Daholik – cheksiz og'riqlarni qabul qilish qobiliyatidir</i>	<i>Chidamli bo'lish – kuchli bo'ishdir</i>
2	<i>No pain, no gain</i>	<i>Mashaqqatsiz rohat yo'q</i>	<i>Azob ko'rmay, rohat yo'q</i>
3	<i>Pride feels no pain</i>	<i>Mag'rurlikda og'riq sezilmaydi</i>	<i>Shavla ketsa-ketsin, Obro' ketmasin</i>

The English word “*pain*” shown in the tables above corresponds to the Uzbek lexeme “*og'riq*” (*pain*) and in both languages it primarily denotes physical and mental pain, while it can also carry the meaning of labor and hardship. The lexemes “*injury*” and “*wound*” found in English proverbs correspond to the words “*yara*” (*wound*) and “*jarohat*” (*injury*) in Uzbek and in both languages these terms often refer to emotional and physical injury [2.2.1], [2.2.2], [2.2.3], [2.2.4].

The third chapter of the dissertation is entitled “**National-cultural features of proverbs formed on the basis of the names of medical workers, medicines**”. The semantic classification of proverbs formed on the basis of the lexicon of medical professionals and medicine in the English and Uzbek languages mainly includes the study of words with medical meaning found in both languages and the meanings of proverbs formed using them. In this regard, proverbs formed on the basis of medical vocabulary may possess common or distinct semantic features in both languages. For example, the English proverb “*An apple a day keeps the doctor away*”⁷⁶ is known to almost all language learners and stands at the forefront of sayings promoting health. This refers to the healing properties of apple fruit. In this context, as an Uzbek equivalent, we can cite the proverbs “*Bir anor ming dardga davo*”⁷⁷ (*One pomegranate is a cure for a thousand ailments*) and “*Sarimsoq, sarimsoq yeganning tani sog'*”⁷⁸ (*Garlic keeps the body healthy*).

In Uzbek folklore, there are proverbs containing the lexemes “*tabib*” (*physician, doctor*), sometimes “*emchi*” (*healer*), and occasionally “*doya*” (*midwife*). As can be observed, since Uzbek proverbs have been formed over centuries, they do not contain modern medical profession names like “*surgeon*” or

⁷⁶ Speake J. The Oxford Dictionary of Proverbs: Fifth edition. – USA: Oxford University Press, 2007. – 28 p.

⁷⁷ Karamatova K.M., Karamatov H.S. Proverbs/Мақоллар/Пословицы. – Toshkent: Mehnat, 2000. – 11 b.

⁷⁸ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 23 б.

“*pharmacist*” as in English. Instead, nearly all medical professionals are represented by the single word “*tabib*” (*physician*). Such proverbs are used in various contexts. Among Uzbek proverbs, there are several proverbs expressing dissatisfaction with individuals who hold the status of a healer for personal interest, particularly financial gain, including “*Kambag‘alning kasali olisda bo‘lsa, Tabib ham bormas*”⁷⁹ (If a poor person is sick far away, the doctor won’t go), “*Kasal kamaysa, tabib kasal bo‘lar*”⁸⁰ (If the number of patients decreases, the physician will get sick), “*Mullaning semizidan qo‘rq, Tabibning – orig‘idan*”⁸¹ (Fear a fat mullah, beware of a thin physician), “*Tabib haqi naqd bo‘lmasa, Bemor dardi tuzalmas*” (If physician’s fee is not paid, the patient’s pain will not be cured) “*Tabib haqi naqd bo‘lmasa, Bemor dardi tuzalmas. Bemor dardi tuzalsa ham, Tabibning ko‘ngli to‘lmas*”⁸² (Meaning: If the doctor’s fee is not paid in cash, the patient’s pain will not be cured. Even if the patient’s ailment is cured, the healer’s heart will not). Although no English proverb conveys precisely the same meaning, the proverb “*Fresh air impoverishes doctors*” can be somewhat related. It is true that this proverb actually emphasizes the importance of fresh air, but in the sentence about how decrease in illness leads to the poverty of doctors, it is not difficult to notice a hint directed at the material income that can be obtained from treatment.

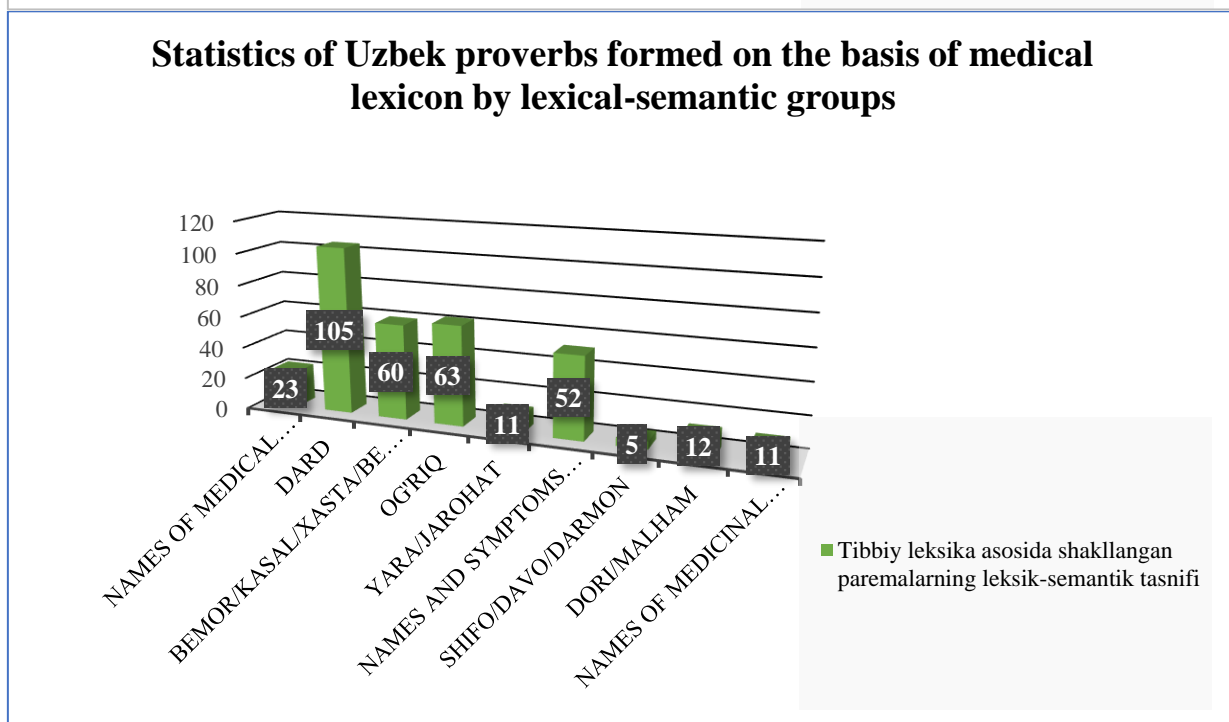
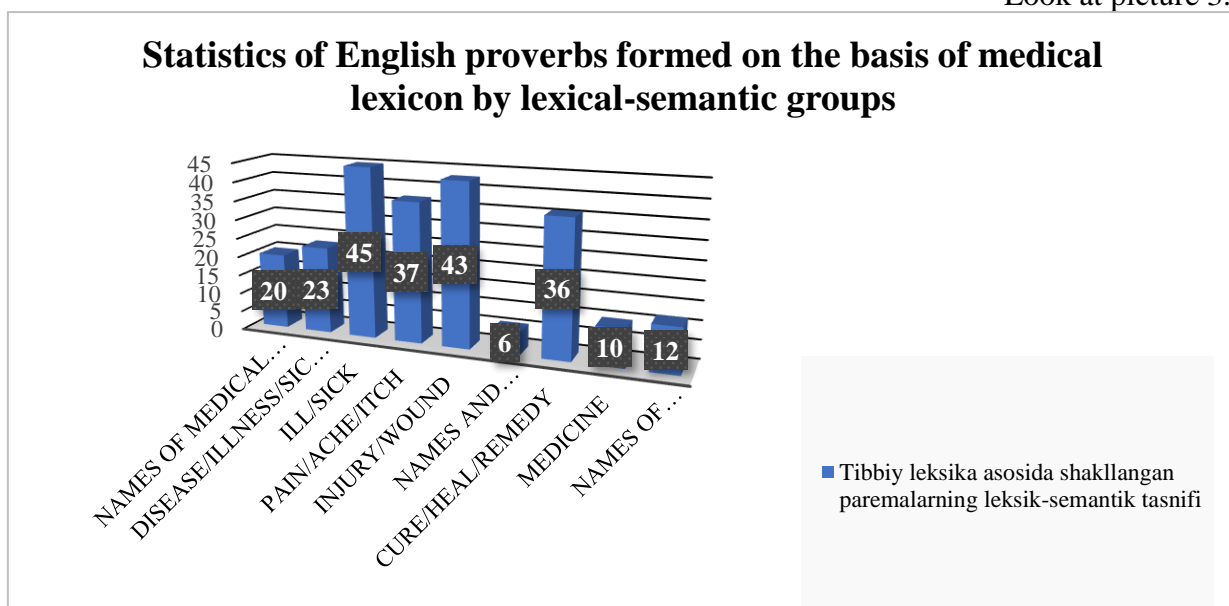
If we pay attention to the statistics of the English and Uzbek proverbs analyzed in the dissertation, it was found that proverbs containing the lexemes “*ill*” and “*sick*” make up the largest number in English, whereas paremias formed on the basis of disease names and symptoms are relatively fewer. Among Uzbek proverbs, those based on the lexeme “*dard*” (*illness*) are significantly more numerous, while proverbs in the lexical-semantic group of *shifo/darmon/malham* (*healing/remedy/ointment*) are relatively less common:

⁷⁹ Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 1. – Тошкент: Фан, 1987. – 225 б.

⁸⁰ О‘sha манба. – 228 б.

⁸¹ О‘sha манба. – 284 б.

⁸² Мирзаев Т., Саримсоқов Б. Ўзбек халқ мақоллари: [2 томлик]. Том 2. – Тошкент: Фан, 1988. – 54 б.



Each of the proverbs mentioned above reveals the importance of health, intentions, and actions by reflecting people's life experiences, as well as their physical and mental states.

Overall, paremias formed on the basis of medical vocabulary reflect the role of medicine and its significance among people, as well as the concept of healing. As a result of this study it was established that proverbs based on medical vocabulary serve as a profound expression of language culture and folk wisdom. There are numerous similarities between English and Uzbek medical proverbs, indicating a shared perspective of people's approach to medicine and their ideas about it. At the same time, proverbs containing words with medical meaning are precious elements of folklore, encompassing human psychology, social behavior, and the actions required in various life situations.

CONCLUSION

1. Paremiology is a field of linguistics that studies the history, development, types, semantic features, and distinctions of paremias. The term *paremia* originates from the Greek word “*paroemia*” (*symbolic story*). Initially, the concept of “*paremia*” was used to denote the recitation (singing) the symbolic stories, Psalms, from the Bible or texts from the Bible and Torah during religious prayers. By the early 20th century, the theological meaning of the term was lost. It was introduced into linguistics as a linguistic term at the end of the 70s of the last century.

2. The term “*parema*” was introduced into the field as a philological (linguistic) term at the end of the 1970s and began to be used to refer to units expressing the moral and didactic thoughts of the people. “*Parema*” and “*paremia*” are two variations of the same word and are considered synonyms. In this study, the term *paremia* has been used to mean proverb.

3. The analysis of linguistic dictionaries and scientific research on paremiology reveals that the terms “*parema*” and “*paremia*” are complex linguistic phenomena which are considered as synonymous lexemes used in the meanings of proverbs, sayings, and aphorisms.

4. At the base of any linguocultural research, where specific features of the national language are taken into account, a significant place is given to the study of phraseological units that carry cultural information and are important for the ethnos. This is because paremias and phraseologisms are the units that most clearly and vividly express the spirit of the nation, pass it from generation to generation without any changes, and most fully demonstrate the potential of the national language. Paremiological units are a mirror of language, reflecting the culture and values of the people. Therefore, the conceptual-linguistic analysis of phraseological units is considered important in determining the national-cultural essence of phrases.

5. Although the linguocultures being studied are located far from each other in terms of distance, most of the paremiological and phraseological units within this thematic group correspond to each other in meaning, as there are similarities and commonalities in the life, history, and lifestyle of different peoples. Nevertheless, the paremias belonging to this group have their own distinct national cultural characteristics. National cultural features are mainly manifested in the images used in proverbs.

6. Paremias formed on the basis of medical lexicon reflect various cultural and historical experiences and represent expressions of folk wisdom in the field of medicine. In this study, paremias created on the basis of medical terms and lexical units were analyzed, and their English and Uzbek alternatives were compared.

7. Paremias formed on the basis of the *names of medical professionals* often reflect the status of medical workers. These proverbs are associated with increasing the value of medical workers among people, appreciating their knowledge and skills. While English proverbs emphasize doctors’ skills and expertise, in Uzbek proverbs, more importance is given to the doctor’s personal qualities and their relationship with the patient.

8. Paremiias formed on the basis of the *names and symptoms of diseases* reflect folk medicine practices and healing experiences related to various diseases. These proverbs provide insight into methods of treating different illnesses and their consequences.

9. Paremiias formed on the basis of the lexemes “*cure*”, “*heal*”, “*remedy*” and their “*shifo*”, “*davo*”, “*darmon*” reflect medical practice and the treatment process. These proverbs emphasize the significance of folk healing methods and medicines in the process of treatment.

10. Paremiias formed on the basis of the lexemes “*medicine*” and “*dori*”, “*malham*” highlight the effects of medicine and their healing properties. These proverbs reflect folk experiences relate to medicine, discussing both their benefits and drawbacks.

11. Paremiias formed on the basis of the names of medicinal plants and herbs provide information about plants related to folk medicine and their benefits. These proverbs reflect the healing properties of plants and their role in treatment.

12. The thematic groups of proverbs in English and Uzbek folklore and their number are not the same. This can be explained by differences in the history of the English and Uzbek peoples, their distinct mentality, diverse material and spiritual cultures, traditional household, beliefs in different religions, daily life and relations, national sentiments, and traditions.

13. For the analysis, paremiias were collected from various paremiological dictionaries and collections using the method of collective sampling. According to the results of statistical analysis, the number of paremiological units analyzed in the English language is 240. In the Uzbek language, their proportion was higher - 342. Additionally, for the purpose of providing equivalents, 15 English proverbs and 141 Uzbek proverbs that do not contain medical lexicon were also used.

**НАУЧНЫЙ СОВЕТ PhD.03/2025.27.12.Фил.13.02
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
ТЕРМЕЗСКОМ УНИВЕРСИТЕТЕ ЭКОНОМИКИ И СЕРВИСА
ДЕНАУСКИЙ ИНСТИТУТ ПРЕДПРИНИМАТЕЛЬСТВА И
ПЕДАГОГИКИ**

ЧОРИЕВА ИРОДА КУРБОНБОВНА

**СОПОСТАВИТЕЛЬНОЕ ИССЛЕДОВАНИЕ ПАРЕМИЙ,
ОБРАЗОВАННЫХ НА ОСНОВЕ МЕДИЦИНСКОЙ ЛЕКСИКИ (НА
ПРИМЕРЕ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ)**

10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и переводоведение

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

Термез – 2026

Тема диссертации доктора философии (PhD) зарегистрирована под номером №B2024.4.DSc/Fil4238 в Высшей Аттестационной комиссии.

Диссертация выполнена в Денауском институте предпринимательства и педагогики.

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).

Научный консультант: Нармуратов Зайниддин Раджабович
доктор филологических наук, доцент

Официальные оппоненты: Маматалиева Навбахор Хужамбердиевна
доктор филологических наук, доцент

Жураева Бибиш Мухсиновна
доктор филологических наук, профессор

Ведущая организация: Каршинский государственный университет

Защита диссертации состоится « 2 » мая 2026 г. в 11.00 часов на заседании Научного совета PhD.03/2025.27.12.Фил.13.02 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 № 4). (Адрес: 190111, г. Термез, ул. «Ибн Сино», 38-Б Тел.: (55) 452 77 77; e-mail: university.tues.uz).

Автореферат диссертации разослан « 20 » 04 2026 года.
(Протокол рассылки за № 4 от « 20 » 04 2026 года).



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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является выявление сходных и специфических особенностей паремий, образованных на основе медицинской лексики английского и узбекского языков.

Объектом исследования являются паремии, образованные на основе медицинской лексики английского и узбекского языков.

Научная новизна исследования заключается в следующем:

обосновано, что тематические группы и количество английских и узбекских народных пословиц сформировались на основе различного менталитета, истории, разных материальных и духовных культур, традиционного хозяйства, различных религий, бытовой жизни и отношений, национальных чувств, обычаев обоих народов;

выявлены лексико-семантические, когнитивно-категориальные, прагматико-концептуальные особенности паремий, образованных на основе медицинской лексики в английском и узбекском языках, в языке и речи, в соответствии с отношением формы и значения, периодический слой в диахроническом и синхроническом аспектах;

доказано, что лексемы «*injury*» и «*wound*» в английском языке и «*yara*» и «*jarohat*» в узбекском языке проявляются в мышлении общества как часть человеческого состояния, чувств и переживаний, пережитых трудностей и уроков, полученных от них, воспоминаний и культурного наследия через травмы и повреждения в пословицах обоих языков;

аргументировано то, что если в английских пословицах пословицы с лексемами “*ill*” и “*sick*” составляют значительное количество, то паремии, образованные на основе “*disease*”, “*illness*”, “*sickness*”, “*malady*”, относительно составляют малое количество, а в узбекских пословицах пословицы, основанные на лексеме “*dard*”, гораздо больше по количеству, то пословицы лексико-семантической группы “*shifo*”, “*darmon*”, “*malham*” выражены относительно меньше.

Внедрение результатов исследования. На основе научных результатов, полученных в результате сопоставительного анализа паремий, образованных на основе медицинской лексики в английском и узбекском языках:

теоретические выводы на основе того, что тематические группы и количество английских и узбекских народных пословиц сформировались на основе различного менталитета, истории, разных материальных и духовных культур, традиционного хозяйства, различных религий, бытовой жизни и отношений, национальных чувств, обычаев обоих народов были использованы при выполнении проекта PZ-202004165 «Создание электронной платформы для развития устной и письменной речевых компетенций у учащихся начальных классов общего среднего образования», выполненного в Ташкентском государственном университете узбекского языка и литературы в 2021-2023 годах (Справка № 04/01-427 Ташкентского государственного университета узбекского языка и литературы от 3 февраля 2025 года). В результате на основе семантики и лингвокультурологического анализа

пословиц в английском и узбекском языках были выявлены новые направления поиска решений проблем современной сравнительной паремиологии;

теоретические выводы о том, что лексико-семантические, когнитивно-категориальные, прагматико-концептуальные особенности паремий, образованных на основе медицинской лексики в английском и узбекском языках, в языке и речи, в соответствии с отношением формы и значения, периодический слой в диахроническом и синхроническом аспектах были использованы при выполнении практического проекта на тему «Проектирование национального корпуса узбекского языка и создание программного комплекса», выполненного в Самаркандском филиале Ташкентского технологического университета в 2021-2023 годах (Справка № 38/01-01 Самаркандского филиала Ташкентского технологического университета от 24 января 2025 года). В результате собранные паремиологические единицы послужили изучению языкового богатства, традиций, менталитета, мировоззрения и истории английского и узбекского народов, а также развитию необходимых коммуникативных компетенций у изучающих язык;

теоретические выводы относительно того, что лексемы «*injury*» и «*wound*» в английском языке и «*yara*» и «*jarohat*» в узбекском языке проявляются в мышлении общества как часть человеческого состояния, чувств и переживаний, пережитых трудностей и уроков, полученных от них, воспоминаний и культурного наследия через травмы и повреждения в пословицах обоих языков были использованы при выполнении международного проекта 617309-EPP-1-2020-1-EPPKA2-CBHE-JP «Triggering innovative approaches and entrepreneurial skills for students through creating conditions for graduate's employability in Central Asia – TRIGGER», выполненного в Термезском государственном университете в 2021-2024 годах (Справка № 06/12-24 Ташкентского государственного университета узбекского языка и литературы от 4 января 2025 года). В результате было показано, что информация о трансформации паремий, сформированных на основе медицинской лексики, служит важным источником не только в преподавании предметов, преподаваемых в высших учебных заведениях, но и в создании литературы, имеющей воспитательное значение, предназначенной для широкой публики.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и двух приложений, общий объем составляет 157 страниц.

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

I bo'lim (I часть; Part I)

1. Chorieva I.K. Thematic interpretation of proverbs in English and Uzbek languages // ISJ Theoretical & Applied Science (International Scientific Journal). – USA, Philadelphia, 2023. p-ISSN: 2308-4944 (print); e-ISSN: 2409-0085 (online); Issue: 01, Vol-117. P.271-277. (Soi: <http://s-o-i.org/1.1/TAS-01-117-13> Doi: <https://dx.doi.org/10.15863/TAS> Scopus ASCC: 1200.)
2. Chorieva I.K. Translation problems and thematic varieties of the English and Uzbek proverbs with the concept “ill” // Neo Scientific Peer Reviewed Journal. – Amsterdam, Netherlands, 2023. ISSN (E): 2949-7752; JIF:7.685; Vol-8. P.51-56.
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