

**TERMIZ DAVLAT UNIVERSITETI HUZURIDAGI
ILMIY DARAJALAR BERUVCHI PhD. 03/31.03.2021.Fil.78.04 RAQAMLI
ILMIY KENGASH**

TERMIZ DAVLAT UNIVERSITETI

KAYUMOVA SHAXNOZA KOBILJONOVNA

**INGLIZ VA O‘ZBEK TILLARIDA TAQINCHOQ NOMLARINING
LINGVOKULTUROLOGIK TADQIQI**

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

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

Termiz – 2023

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati
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**Contents of Dissertation Abstract of the Doctor of Philosophy (PhD) on
Philological Sciences**

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KIRISH (Falsafa doktori (PhD) dissertatsiya annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon xalqlari madaniy hayoti hamda tilshunosligida taqinchoqlar qadimdan hozirgacha bezak, e'tiqod, shifo timsoli sifatida turli badiiy-estetik ma'no va ijtimoiy vazifalarda keng qo'llanib kelinmoqda. Ularning paydo bo'lishi, tayyorlanishi, qo'llanilishi jihatidan har bir davrdagi insoniyatning turmush sharoiti, madaniyati, didi, iqtisodiy ahvoli, ijtimoiy mavqei, falsafiy-axloqiy qarashlari, e'tiqodi, milliy tushunchalari haqida tasavvurga ega bo'lishda hamda tafakkurning tadrijiy taraqqiyot xususiyatlarini aniqlashda muhim ahamiyat kasb etadi.

Dunyo tilshunosligida lingvokulturologiya bilan shug'ullanish til va madaniyatning mushtarakligini ta'minlovchi faoliyatdir. Dunyo miqyosidagi globallashuv jarayonida sohalarda o'zaro aloqalar o'rnatilayotgan bugungi kunda millat ruhiyatini, etnik-madaniy xususiyatlarini o'zida aks ettiruvchi taqinchoqqa oid til birliklarini zamonaviy tamoyillar asosida o'rganish masalaning dolzarbligini belgilaydi. Shu kungacha jahon tilshunosligida, jumladan, ingliz va o'zbek tillarida taqinchoq nomlari bilan bog'liq ishlar olib borilmaganligi ishning dolzarbligini belgilaydi.

Keyingi yillarda birgina o'zbek tilshunosligida ham lingvokulturologiyaga oid tadqiqotlar son jihatdan ham, sifat jihatdan ham ortib bormoqda. Bu borada ayni vaqtgacha bir qancha ishlar amalga oshirilgan, biroq, hali ushbu ishlarni yetarlicha deb bo'lmaydi.

O'zbek tilining nufuzi va mavqeini oshirishga xizmat qiladigan sohalarga oid til birliklarini lingvokulturologik jihatdan tadqiq etish ishlari muhim ahamiyat kasb etmoqda. Ta'kidlanganidek: "Bizning yoshlar, albatta, boshqa tilni bilish uchun sa'y-harakat qilsinlar, lekin avval o'z ona tilini ko'zlariga to'rtiyo qilib, ehtirom ko'rsatsinlar. Zero, o'z tiliga sadoqat – bu vataniy ishdir"¹. Shu nuqtai nazardan, taqinchoq nomlarini tilshunoslik yo'nalishlariga tayangan holda ko'rib chiqish bilan bir qatorda, formal, sistem-struktur, kognitiv, lingvokulturologik usullar yordamida tadqiq qilish o'zbek tili leksikologiyasining nazariy va amaliy nufuzini oshiradi.

Ushbu dissertatsiya tadqiqoti O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-sonli "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to'g'risida"gi farmoni, 2020-yil 20-oktabrdagi PF-6084-sonli "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi Farmoni, 2020-yil 6-noyabrdagi PF-6108-sonli "O'zbekistonning yangi taraqqiyot davrida ta'lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to'g'risida"gi Farmoni, O'zbekiston Respublikasi Prezidentining 2023-yil 28-fevraldagi PF-27-son "2022-2026-yillarga mo'ljallangan yangi O'zbekistonning taraqqiyot strategiyasini "Insonga e'tibor va sifatli ta'lim yili"da amalga oshirishga oid davlat dasturi to'g'risida"gi Farmoni, O'zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-sonli "Ta'lim muassasalarida chet tillarini o'qitish sifatini takomillashtirish bo'yicha chora-

¹<https://uza.uz> Prezident Shavkat Mirziyoevning o'zbek tiliga davlat tili maqomi berilganining o'ttiz yilligiga bag'ishlangan tantanali marosimdagi nutqi // "O'zbekiston ovozi" gazetasi. 21.10.2019.

tadbirlar to‘g‘risida”gi Qarori, 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 Qarori, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2021-yil 19-maydagi 312-son “Xorijiy tillarni o‘rganishni ommalashtirishni samarali tashkil etish chora tadbirlari to‘g‘risida”gi qarori, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2022-yil 19-yanvardagi 34-son “Xorijiy tillarni o‘rganishni takomillashtirish bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”gi Qarori va boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida V.V.Maslova, S.E.Nikitina, F.A.Vejbitskaya, V.N.Teliya, Y.V.Babayeva, L.E.Vilms, V.V. Vorobev, N.F.Alefirenko, V.M.Shaklein, Z.K.Sabitova, I.A.Murzinova, O.Bicher², ingliz tilshunosligida V.Barnow, F.Boas, A.P.Cowie³, o‘zbek tilshunosligida N.M.Mahmudov, Sh.Safarov, D.S.Xudoyberganova, Sh.Usmonova, Sh.T.Maxmaraimova, M.Saidova, U.Qo‘ziyev, D.A.Tosheva, Z.R.Narmuratov⁴ kabi

²Маслова В.А. Лингвокультурология. Учебное пособие. – Москва: Академия, 2001. – 208 с.; Никитина С.Е. Устная народная культура и языковое сознание. – Москва: Наука, 1993. – 189 с.; Вежбицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – Москва: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – Москва: Языки русской культуры, 1996. – 288 с.; Бабаева Е.В. Культурно-языковые характеристики отношения к собственности (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 207 с.; Вильмс Л.Е. Лингвокультурологическая специфика понятия “любовь” (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 212 с.; Воробьев В.В. Лингвокультурология. – Москва: Издательство Российского университета дружбы народов, 2006. – 112 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка: учебное пособие. Москва: Флинта, Наука; 2010. – 240 с.; Шаклеин В.М. Лингвокультурология: Традиции и инновации [Электронный ресурс]: монография. – Москва: Флинта, 2012. – 301 с.; Сабитова З.К. Лингвокультурология. Учебник. – Москва: 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. 32-35.; Бичер О. Русские пословицы и поговорки с компонентом-зоонимом (на фоне турецкого языка): Дисс. канд. филол. наук. – Смоленск, 2016. – 158 с.

³Barnow V. Culture and Personality. – Homewood, Illinois: Dorsey Press. 1973. – 111 p., Boas F. Race, Language, and Culture. – Chicago: University of Chicago Press, 1995. – 668 p. Cowie A.P. Phraseology: Theory, Analysis, and Applications. Oxford: Clarendon Press, 1998, 258 p.

⁴Mahmudov N. M. Tilning mukammal tadqiqi yo‘llarini izlab // O‘zbek tili va adabiyoti. – Toshkent, 2012. №5. – B.3–16.; Mahmudov N. M. Olamning lisoniy manzarasi va so‘z o‘zlashtirish // O‘zbek tili va adabiyoti. – Toshkent, 2015. №3. – B.3-12.; Safarov Sh. Semantika. – Toshkent: O‘zbekiston milliy ensiklopediyasi Davlat ilmiy nashriyoti, 2013. – 341 b.; Xudoyberganova D.S. O‘zbek tilidagi badiiy matnlarning antropotsentrik talqini: Filol.fanlari d-ri. diss. – Toshkent, 2015. – 240 b.; Xudoyberganova D.S. Lingvokulturologiya terminlarining qisqacha izohli lug‘ati. – Toshkent: Turon zamin ziyo, 2015.– 42 b.; Usmonova Sh. Lingvokulturologiya fanidan ma‘ruzalar kursi. – Toshkent: Universitet, 2014.– 111 b.; Usmonova Sh.Tarjimaning lingvomadaniy aspektlari. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2015. – 192 b.; Maxmaraimova Sh. M. Lingvokulturologiya [matn] o‘quv qo‘llanmasi. – Toshkent: Cho‘lpon nomidagi NMIU, 2017. – 164 b.; Saidova M., Qo‘ziyev U. Lingvokulturologiya. Uslubiy qo‘llanma. – Namangan: Kamalak, 2017. – 127 b.; Tosheva D.A Zoonim komponentli maqollarning lingvokulturologik xususiyatlari: Filol. fanlari falsafa d-ri. diss. – Toshkent, 2017. – 151 b.; Narmuratov Z.R. Ingliz va o‘zbek tillarida ta‘lim va ilm konseptlariga oid paremalarning lingvomadaniy tadqiqi. Filol.fanlari falsafa doktori diss. – Termiz, 2022. – 129 b.

olimlarning ilmiy ishlarida lingvokulturologiyaning shakllanish bosqichlari, lisoniy-madaniy tadqiqot usullari, konsept tushunchasi, dunyoning lisoniy manzarasi kabi lingvokulturologiyaning turli masalalariga bag'ishlangan ilmiy-tadqiqot ishlari olib borilgan.

Tilshunoslikda taqinchoq nomlarini tadqiq etishda N.V.Drapey, I.Pardayev, D.O'rayeva, M.Sulaymonova⁵ kabi olimlar ishlarida taqinchoq nomlarining tarixi, tarixiy-etnografik mintaqalarga xos lokal-hududiy xususiyatlari, ramziy belgilari, lingvomadaniy va lingvistik tabiati hamda ularni boshqa tillardagi turdosh taqinchoqlar bilan qiyosiy-chog'ishtirma xususiyatlari o'rganilishi orqali bu yo'nalishda yangi bosqich boshlab berilgan.

Shuni ta'kidlash joizki, taqinchoqlar bo'yicha nafaqat **tilshunoslar**, balki boshqa **soha mutaxassislari** ham qizg'in tadqiqot olib borgan. Ular ham xalqining urf-odatlarini, turmush tarzi, madaniyatining o'ziga xosligini o'rganish maqsadida taqinchoqlarni etnografik leksikaning bir qismi sifatida o'rganishga intildilar. Shunday ishlardan Sh.J.Toxtabayeva, A.I.Mambetova, H.B.Петрова, B.Parmar, N.Jain, L.V.Ivanova, M.V.Churakova, Petra Ahde-Dea, Michelle Jessop, Bryn Elizabeth Whiteley, S.V.Rassoxina, S.Davlatova, I.Jabborov⁶ va taqinchoq nomlarini xalqning urf-odatlarini, bayramlari bilan bog'liq xususiyatlari, diniy tasavvurlari, tarixiy-etnografik jihatdan o'rgangan hamda taqinchoqlarni xalqning turmush tarzi bilan bog'liq jihatlari tadqiq qilinganligini joiz topdik.

Tadqiqotning dissertatsiya bajarilayotgan ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.

Dissertatsiya mavzusi Termiz davlat universitetining ingliz tili va adabiyoti kafedrasida "Tilning leksik – semantik tizimini chog'ishtirma tipologik o'rganishning dolzarb muammolari: diaxroniya va sinxroniya" mavzusida olib borilayotgan istiqbolli ilmiy-tadqiqot ishlari rejasining tarkibiy qismi hisoblanadi (ITA-12-09-2019).

⁵Драпей Н.В. Лексико-семантическое поле "ювелирные украшения" (на материале французского языка): Автореф. дисс. канд. филол. наук. – Москва, 2006. – 18 с.; Pardayev I.X. O'zbek tilining zargarlik terminologiyasi: Filol. fan. nom. diss. – Toshkent, 1994. – 142 b.; O'rayeva D. Xalq qo'shiqlarida zargarlik buyumlari nomlarining qo'llanilishi. Filologiya masalalari. – Toshkent: Fan, 2007. – B.210-211.; Sulaymonova M.I. O'zbek va qirg'iz folklorida taqinchoqlar obrazlantirilishining spetsifikasi: Filol. fanlari falsafa doktorri diss. avtoref. – Toshkent, 2021. – 60 b.

⁶Тохтабаева Ш.Ж. Казахские народные женские ювелирные украшения XVIII-XX вв.: Дисс. канд. исторических наук. – Алма-Ата, 1984. – 160 с.; Мамбетова А.И. Семиотика ювелирных украшений в традиционной культуре Казахстана: Автореф. дисс.канд. культур. наук – Санкт-Петербург, 2005. – 24 с.; Петрова Н. В. Русское ювелирное искусство в праздничной придворной культуре XVIII века: Автореф. дисс. канд. искусс. наук. – Санкт-Петербург, 2007. – 23 с.; Parmar B. A Grammar of sentiment thinking about sentimental jewellery towards making new art about love and loss: For registration to the Degree of Doctor of Philosophy. – University of Wolverhampton, 2008. – 352 p.; Jain N. Consumer Buying Behaviour With Regard to Branded and Traditional Jewellery: For registration to the degree of Doctor of Philosophy the IIS University. – Jaipur, 2011. – 129 p.; Иванова Л.В. Стилиевые направления историзма в ювелирных украшениях английских мастеров на международных промышленных выставках 50-70-х годов XIX века. Типология, особенности формообразования и декорирования: Автореф. дисс. канд искусс. наук. – Москва, 2017. – 37 с.; Чуракова М.В. Формирование профессионального мастерства будущих художников-ювелиров в среднем профессиональном образовании: Автореф. дисс. канд. пед. наук. – Санкт-Петербург, 2018. – 23 с.; Petra Ahde-Dea. Women and Jewelry (A Social Approach to Wearing and Possessing Jewelry): doctoral dissertations. – Aalto University, 2013. – 157 p.; Michelle Jessop. Contemporary jewellery practice: the role of display in addressing craft values within the creative process. – The University of Brighton. 2013. – 191 p.; Bryn Elizabeth Whiteley. Diamonds: Cultural Representations and Transformations of a "Girl's Best Friend". LAP LAMBERT Academic Publishing, 2016. – 144 p.; Davlatova S.T. Qashqadaryo milliy kiyimlari: an'anaviylik va zamonaviylik. – Toshkent: Yangi asr avlodi, 2006. – 177 b.; Jabborov I. O'zbeklar (an'anaviy xo'jaligi, turmush tarzi va etnomadaniyati). – Toshkent, Sharq, 2008. – 240 b.

Tadqiqotning maqsadi ingliz va o'zbek tillaridagi taqinchoq nomlarini chog'ishtirish orqali ularning umumiy hamda farqli jihatlarini aniqlash, turli tizimli tillarda ularning lingvokulturologik xususiyatlarini ochib berishdan iborat.

Tadqiqotning vazifalari:

Ingliz, o'zbek va jahon tilshunosligida taqinchoq nomlarining lingvomadaniy aspektida ifodalanishining ilmiy-nazariy asoslarini o'rganish;

ingliz va o'zbek tillarida taqinchoq nomlarining semantik xususiyatlarini belgilash;

ingliz va o'zbek tillaridagi taqinchoq nomlarini turi, vazifasiga ko'ra mavzuiy guruhlariga ajratib taqqoslash;

tadqiq etilayotgan tillar doirasida taqinchoq nomlarini lingvomadaniy jihatdan chog'ishtirma tahlil etish.

Tadqiqotning obyekti sifatida ingliz va o'zbek tillaridagi taqinchoqlar nomlari tanlab olindi.

Tadqiqotning predmeti. Ingliz va o'zbek tillaridagi taqinchoq nomlarining lingvokulturologik xususiyatlari tadqiqot predmetini tashkil etadi.

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

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

tilshunoslikda ingliz va o'zbek tillaridagi taqinchoq nomlarining tadqiqi asosida tadqiqotning nazariy asosi aniqlangan, ushbu birliklarning lingvomadaniy aspektida ifodalanish xususiyatlarining mushtarakligi chog'ishtirilayotgan tillardagi taqinchoq nomlarining tahlillari asosida dalillangan;

ingliz va o'zbek tillarining ichki resurslariga tayangan holda *Head/Bosh va chakka, Ears and nose/Quloq va burun, Neck and chest/Bo'yin va ko'krak, Hand and foot/Qo'l va oyoq, Body/Tana* kabi taqinchoq nomlarining semantik maydonining o'ziga xos xususiyatlari tahlillar asosida isbotlangan;

chog'ishtirilayotgan tillardagi taqinchoq nomlari tegishlilik darajasiga ko'ra *woman/ayol, man/erkak, animal/hayvonlarga taqiladigan, vazifasiga ko'ra bezak taqinchoqlar, irim-e'tiqod taqinchoqlar, shifobaxsh taqinchoqlar, maishiy xizmat uchun taqiladigan taqinchoqlar, ibodat uchun taqiladigan taqinchoqlar* kabi mavzuiy guruhlariga ajratilib, ularning o'zaro farqli va o'xshash jihatlarini, turli tarixiy-etnografik mintaqalarga xos lokal-hududiy xususiyatlari va ramziy funksiyalari misollar asosida yoritilib berilgan;

muayyan etnos lingvomadaniyatida taqinchoq nomlari *turli yosh doirasidagi, ya'ni, bolalik, qizlik, kelinlik va undan keyingi davr bilan bog'liq, onalar va keksa momolar taqinchoqlarining nomlari* kabi o'xshash, *mulkdor tabaqa vakillari, shahar va qishloqning oddiy fuqarolariga tegishli taqinchoqlarning nomlari* kabi farqli xususiyatlari tahlillar asosida dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Ingliz va o'zbek tillarida taqinchoq nomlari semantikasi va lingvomadaniyat bilan bog'liq bo'lgan tomonlari hamda o'ziga xos xususiyatlarining chog'ishtirma

tahlili ilmiy-nazariy ahamiyat kasb etishi va “Tilshunoslik”, “Leksikologiya”, “Uslubiyat”, “Tarjima nazariyasi va amaliyoti”, “Qiyosiy tipologiya”, “Lingvomadaniyatshunoslik” kabi fanlardan yaratiladigan darslik va o‘quv qo‘llanmalarining mukammallashuviga yordam berishi asoslangan;

ingliz va o‘zbek tillaridagi taqinchoq nomlarining semantik va lingvomadaniy xususiyatlarini tahlil qilish uchun ishlab chiqilgan metodika qardosh va qardosh bo‘lmagan tillarga xos boshqa tipdagi lingvokulturologiyaga oid ishlarni tadqiq qilishda foydalanish mumkinligi dalillangan;

mazkur tadqiqotimiz taqinchoq nomlarining o‘ziga xos xususiyatlari madaniyatlararo muloqot jarayonida foydalanilishi va o‘rganilishida ishonchli manba bo‘lib xizmat qiladi;

Dissertatsiyada keltirilgan fikr-mulohazalar zirak, uzuk kabi taqinchoq nomlari ingliz va o‘zbek tilshunosligida taqinchoq nomlarining lingvomadaniy xususiyatlarini yoritishda ilmiy manba sifatida xizmat qiladi.

Tadqiqot natijalarining ishonchliligi nazariy ma’lumotlarning ilmiy manbalardan olinganligi, qo‘llanilgan tahlil metodlari, tahlilga tortilgan katta hajmdagi faktik material va nazariy fikr, xulosalarning amaliyotga joriy etilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati tilshunoslikning yangi yo‘nalishlari, xususan, lingvokulturologiyaning nazariy asoslarini o‘rganishda, milliy matnlarga xos xususiyatlarni tadqiq etishdagi ahamiyatini yoritishda, lingvomadaniy tadqiqot usullaridan foydalanishda, tadqiq manbalarini aniqlashda, taqinchoq nomlarining lingvokulturologik qiymatini belgilashda ko‘rinadi.

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

Tadqiqot natijalarining joriy qilinishi. Ingliz va o‘zbek tillarida taqinchoq nomlarining lingvomadaniy tadqiqi tahlili yuzasidan olingan ilmiy natijalar asosida:

Qiyosiy adabiyotshunoslik va chog‘ishtirma tilshunoslik sohalariga oid bilim va ko‘nikmalarini rivojlantirish, shuningdek, ta’lim tizimi jarayonini namunali tashkil etish va mustahkamlashda Samarqand davlat chet tillari instituti tomonidan 2014-2015-yillarda amalga oshirilgan I-204-4-5 “Ingliz tili mutaxassilik predmetlaridan axborot-kommunikatsion texnologiyalari asosida virtual resurslar yaratish va o‘quv jarayoniga joriy etish (Samarqand davlat chet tillari institutining 2022-yil 5-dekabrdagi 3483/30-02-01-son ma’lumotnomasi). Natijada ingliz va o‘zbek tillaridagi taqinchoq nomlarining semantikasi, ularning lingvomadaniy tahlili asosida zamonaviy leksikologiyaga doir muammolarning yechimini topishning yangi yo‘nalishlarini ishlab chiqish;

innovatsion tadqiqot loyihasi asosida o‘qituvchi va til o‘rganuvchilarda kerakli kommunikativ kompetensiyalarni rivojlantirish bo‘yicha bilimni oshirish;

shuningdek, noqardosh tillar doirasida taqinchoq nomlarining chog'ishtirma tadqiqiga lingvomadaniy yondashuvni qo'llash, taqinchoq nomlarini ingliz tilidan o'zbek tiliga va o'zbek tilidan ingliz tiliga tarjima qilishda turli ekspressiv-stilistik vositalardan foydalanish hamda ularning muqobillik va ekvivalentlik xususiyatlarini yoritish mexanizmini qo'llash maqsadida yaratilgan uslubiy qo'llanmalar ishlab chiqishda, oliy ta'lim muassasasida o'tiladigan tarjimaga doir fanlarning mavzu doirasini boyitish va mukammallashtirishda xizmat qilgan;

ingliz va o'zbek tillaridagi taqinchoq nomlarining farqli va o'xshash tomonlari aniqlanib, ularning xalq madaniyati bilan bog'liq darajasini solishtirib o'rganish to'g'risidagi mulohazalardan "Oliy ta'lim sohasida potensialni rivojlantirish yo'nalishidagi PAWER-Hududlararo mobillikni yo'lga qo'yish va bu borada dolzarblik, sifat hamda tenglikni ta'minlash" mavzusidagi xalqaro loyihada foydalanilgan (Termiz davlat universitetining 2022-yil 15-sentabr 06/12-4170-son ma'lumotnomasi).

Natijada ingliz va o'zbek tillaridagi taqinchoq nomlarining farqli va o'xshash tomonlari aniqlanib, ularning xalq madaniyatida namoyon bo'lish darajasini solishtirib qo'llanishiga asos bo'lib xizmat qilgan;

Yevropa Ittifoqi tomonidan Erasmus + dasturining 2020-2021-yillarga mo'ljallangan 561624-ERR-1-2015-UK-EPPKA2-CBHE-SP-ERASMUS + CBHE IMEP: "O'zbekistonda oliy ta'lim tizimi jarayonlarini modernizatsiyalash va xalqarolashtirish" nomli innovatsion tadqiqotlar loyihasi doirasida taqinchoq leksemasini qardosh bo'lmagan tillar doirasida chog'ishtirish tadqiqiga lingvomadaniy yondashuvni qo'llash, ingliz va o'zbek tillarida taqinchoq nomlarining turi, vazifasiga ko'ra mavzuiy guruhlanishi, tadqiq etilayotgan tillar doirasida taqinchoq nomlarini lingvomadaniy jihatdan o'rganishni muvofiqlashtirish imkonini bergan, chet tilini o'zlashtirishda o'sha tilga xos bo'lgan lingvomadaniy birliklarni ham chuqur o'rganish maqsadida mazkur tadqiqot ishidagi tahlil natijalaridan foydalanilgan.

Tadqiqot materiallari qiyosiy-chog'ishtirma tahlil etilgan taqinchoq turlari, ingliz va o'zbek xalqlarida taqinchoq turlari nomlari, urf-odatini, mentalitetini, dunyoqarashlarini va tarixini o'rganishda, hamda til o'rganuvchilarda kerakli lingvokulturologik kompetensiyalarni rivojlantirishga xizmat qilgan.

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

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 23 ta ilmiy ish chop etilgan. Ulardan 4 tasi O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda, 19 tasi respublika va xorijiy ilmiy jurnallar hamda to'plamlarda e'lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovalardan iborat. Dissertatsiyaning umumiy hajmi 135 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning Kirish qismida mavzuning dolzarbligi va zarurati,

tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi, mavzuning o‘rganilganlik darajasi, tadqiqotning dissertatsiya bajarilgan oliy ta‘lim muassasasining ilmiy-tadqiqot ishlari bilan bog‘liqligi, tadqiqot maqsadi va vazifalari, tadqiqot obyekti va predmeti, tadqiqot usullari, tadqiqotning ilmiy yangiligi, tadqiqotning amaliy natijasi, tadqiqot natijalarining ishonchliligi, tadqiqot natijalarining ilmiy va amaliy ahamiyati, tadqiqot natijalarining joriy qilinishi, tadqiqot natijalarining aprobatsiyasi, tadqiqot natijalarining e‘lon qilinishi, dissertatsiyaning tuzilishi va hajmi haqidagi ma‘lumotlar bayon etilgan.

Tadqiqotning **“Ingliz va o‘zbek tillarida taqinchoq nomlarini o‘rganishning nazariy asoslari: tarixi va muammolari”** deb nomlangan birinchi bobi to‘rt paragrafni o‘z ichiga oladi. Bobning birinchi fasli **“Jahon tilshunosligida taqinchoq nomlari lingvistik tadqiqot obyekti sifatida”** deb ataladi. Mazkur faslda taqinchoq nomlarining paydo bo‘lishi, klassifikatsiyalari, ularning magik, insu jinslardan asrovchi, kasalliklardan xalos etuvchi, turli tashqi ta’sirlardan muhofaza qiluvchi, jamiyatda kishining kimligini, ularning mavqeini belgilovchi lokal xususiyatlari borasidagi jahon lingvistikasida tadqiqot olib borgan tadqiqotchilar jumladan, Sh.J.Toxtabayeva, A.I.Mambetova, N.V Drapey, N.V. Petrova, N. Jain, B. Parmar, L.V.Ivanova, M.V. Churakova, S.V.Rassoxina⁷ kabi tadqiqotchilarning nazariy qarashlari muhokama qilinadi hamda baholanadi.

Dissertatsiyaning ikkinchi fasli **“Ingliz tilshunosligida taqinchoq nomlarining tarixi”** deb ataladi. Ishning bu qismida ingliz tilshunosligida V.Barnow, F.Boas, A.P.Cowie⁸, kabi ingliz tilshunoslari tomonidan tadqiq etilgan taqinchoq, zebziynatlarning tarixi, kelib chiqishi va ularni ijtimoiy hayotda tutgan o‘rni, erkak va ayollarning taqinchoqlarga bo‘lgan munosabati, ingliz xalqining urf-odatlar, qadriyatlar, madaniyati, to‘y va marosimlarda taqiladigan taqinchoqlari nomlari, taqinchoqlarning ingliz xalqi madaniyatidagi ahamiyati, taqinchoqlarning ramzlari *Rings are symbols of eternal love because they have no beginning or end* (Uzuklar abadiy sevgining ramzidir, chunki ularning boshlanishi va oxiri yo‘q) kabi misollar tahlilga tortilgan hamda taqinchoq nomlari, turlari sanab o‘tilgan. Shu bilan birga, taqinchoqlarning ingliz xalqi uchun ta‘limiy-tarbiyaviy, urf-odat hamda madaniyatining uzulmas bo‘lagi ekanligi faktik misollar asosida tahlilga tortilgan.

⁷Toxtabaeva III.Ж. Казахские народные женские ювелирные украшения XVIII-XX вв. Автореф. дисс. канд. истор. наук. – Алма-Ата, 1984. – 160 с.; Мамбетова А.И. Семиотика ювелирных украшений в традиционной культуре казахстана. Автореф.дисс.канд культурологии. – Санкт-Петербург, 2005. – 24 с.; Драпей Н.В. Лексико-семантическое поле “ювелирные украшения” (на материале французского языка): Автореф. дисс. канд. филол. наук. – Москва, 2006. – 18 с.; Петрова Н. В. Русское ювелирное искусство в праздничной придворной культуре XVIII века: Автореф. дисс. канд. филол. наук. – Санкт-Петербург, 2007. – 23 с.; Parmar B. A Grammar of sentiment thinking about sentimental jewellery towards making new art about love and loss: For registration to the Degree of Doctor of Philosophy. – University of Wolverhampton, 2008. – 352 p.; Jain N. Consumer Buying Behaviour With Regard to Branded and Traditional Jewellery: For registration to the degree of Doctor of Philosophy the IIS University. – Jaipur, 2011. – 129 p.; Иванова Л.В. Стилевые направления историзма в ювелирных украшениях английских мастеров на международных промышленных выставках 50-70-х годов XIX века. Типология, особенности формообразования и декорирования: Автореф. дисс. канд филол. наук. – Москва, 2017. – 37 с.; Чуракова М.В. Формирование профессионального мастерства будущих художников-ювелиров в среднем профессиональном образовании: Автореф. дисс. канд. пед. наук. – Санкт-Петербург, 2018. – 23 с.; Рассохина С.В. Ювелирное искусство Франции конца XIX – начала XX века. Ведущие мастера: Автореф. дисс. кандидат филол. наук. – Москва, 2020. – 27.

⁸Barnow V. Culture and Personality. – Homewood, Illinois: Dorsey Press. 1973. – 111 p., Boas F. Race, Language, and Culture. – Chicago: Unirversity of Chicago Press, 1995. – 668 p. Cowie A.P. Phraseology: Theory, Analysis, and Applications. Oxford: Clarendon Press, 1998, 258 p.

Ishning uchunchi fasli “**O‘zbek tilshunosligida taqinchoq nomlarining lingvistik tadqiqi**” deb nomlanadi. Bizga ma’lumki, O‘rta Osiyo xalqlarining bezaklar va zeb-ziynat buyumlari, kiyim-kechak, **taqinchoqlari** ko‘p asrlik tarixga ega ekanligi hamda har bir elat va etnik guruhlarining o‘ziga xos xususiyatli bosh-oyoq kiyim va taqinchoqlari bo‘lsa-da, mintaqada yashovchi etnoslar umumiy xarakterdagi sarpo mavjudligi, ularning tarixiy taqdiri, **madaniyati** uzoq davr o‘zaro yaqin bo‘lganligidan dalolat beradi. Shuningdek, taqinchoqlar turli yosh doirasidagi farqni, ya’ni, *bolalik, qizlik, kelinlik* va undan keyingi davr bilan bog‘liq farqni ham anglatgan. *Onalar va keksa momolar* taqinchoqlari ham o‘zaro farqlangan. Qolaversa, taqinchoqlar mulkdor tabaqa vakillari hamda shahar va qishloqning oddiy fuqarolariga tegishli taqinchoqlarga ham bo‘lingan. Tilshunos olimalar X.Xamrayeva va M.Sulaymanovalarning hamda I.Jabborov, G.Yo‘ldosheva⁹ kabi mahalliy tadqiqotchilarning tadqiqotlari ishimizning nazariy asosini boyitishda ilmiy manba bo‘lib xizmat qildi.

Tadqiqot jarayonida ingliz va o‘zbek xalqlarining bezaklar va zeb-ziynat buyumlari, kiyim-kechak, taqinchoqlari ko‘p asrlik tarixga ega ekanligi, har bir elat va etnik guruhlarining o‘ziga xos xususiyatli bosh-oyoq kiyim va taqinchoqlari bo‘lsa-da, mintaqada yashovchi etnoslar umumiy xarakterdagi sarposi mavjudligi, ularning tarixiy taqdiri, madaniyati uzoq davr o‘zaro yaqin bo‘lganligidan dalolat berishi aniqlandi. Shu bilan birga taqinchoqlar bilan turli e’tiqodiy qarashlar ham yo‘q emas. Masalan, befarzand ayollar farzandli bo‘lganlarida yoki bolasi surunkali nobud bo‘lgan onalar ko‘zi yoriganida kumush taqinchoq bo‘laklarini yig‘ib chiqqanlar. Yig‘ilgan taqinchoq bo‘laklari zargar usta tomonidan chaqaloqning bir qulog‘i uchun maxsus *sirg‘a* yasatilgan. Ushbu *sirg‘ani* u uylanganiga qadar taqib yurishi lozim bo‘lgan.

Biz bu o‘rinda *sirg‘aning* o‘ziga xos xususiyatini ko‘rishimiz mumkin. Yana bir misol, qush tasviri va ularining ramzlari aks etgan taqinchoqlar ko‘pincha o‘troq dehqonchilik bilan shug‘ullangan aholi orasida, ko‘proq kelinlarning peshona va chakkaga taqiladigan taqinchoqlariga xos an’anaviy bezaklar vazifasini bajargan. “*Bibishak*” termini ikki mustaqil leksik birliklardan iborat bo‘lib, “*bibi*” so‘zi “ona” va “buvi” ma’nosini bildirsa, atamaning ikkinchi qismi – “*shak*” dastlab “shoh”, “malika” yoki “shox” (hayvon shoxi nazarda tutilyapti)ini bildirgan.

Ishning to‘rtinchi fasli “**Taqinchoq nomlari lingvomadaniy birlik sifatida**” deb nomlangan. Ushbu faslda taqinchoqlar xalqning milliyligini anglatuvchi birlik ekanligi yoritilgan. Zero, o‘zbek xalqida biror to‘y, tantana yo‘q-ki unda turli mavsum va marosimga mos kundalik taqinchoqlar taqilmaydigan. Kelin-kuyovlarga, sunnat qilingan to‘y bolaga hatto beshikdagi chaqaloq uchun ham muayyan taqinchoqlar taqilgan. Qiz-juvonlar, momo-yu, buvilar albatta o‘z yoshlariga munosib taqinchoqlar

⁹Barnow V. Culture and Personality. – Homewood, Illinois: Dorsey Press. 1973. – 111 p., Boas F. Race, Language, and Culture. – Chicago: University of Chicago Press, 1995. – 668 p. Cowie A.P. Phraseology: Theory, Analysis, and Applications. Oxford: Clarendon Press, 1998, 258 p.

⁹Xamrayeva X.X. O‘zbek milliy raqs san’ati terminlari tadqiqi: Filolog. fan. dokt. diss. – Buxoro, 2021. – 238 b.; Sulaymanova M.I. O‘zbek va qirg‘iz folklorida taqinchoqlar obrazlantirilishining spetsifikasi: Filol. fanlari falsafa doktori diss. – Toshkent, 2021. – 162 b.; Jabborov I. O‘zbeklar (an’anaviy xo‘jaligi, turmush tarzi va etnomadaniyati). – Toshkent, Sharq, 2008. – 240 b.; Yo‘ldosheva G. Nurota ayollarining an’anaviy taqinchoqlari (XIX asrning oxiri-XX asrning boshlari) // O‘zbekistonda ijtimoiy fanlar. – № 3. – B.82.

taqadilar. Taqinchoqlar taqish ham har bir millat madaniyati tarkibiga kiradigan umri boqiy udumlardan biri ekanligi asoslangan.

Ingliz xalqining milliy madaniyatiga xos bo'lgan isirg'alaridan biri *Evil eye silver huggie earring* hisoblanadi. Mazkur isirg'a ingliz tilining mashhur "Oxford Advanced Learner's Dictionary Online" lug'atida izohlanishicha: *the magic power to harm somebody by looking at them*¹⁰ (nazari bilan kimgadir zarar yetkazish). U ingliz xalqining e'tiqodiy qarashlariga ko'ra, yovuz kuchlar, yomon ko'zli odamlar nigohiga qarshi turuvchi vosita deb hisoblanib, ushbu sirg'ani taqqanlar o'zlarini omadsizlikdan, yomon ko'zdan, turli balo-qazolardan asrashi nazarda tutiladi.

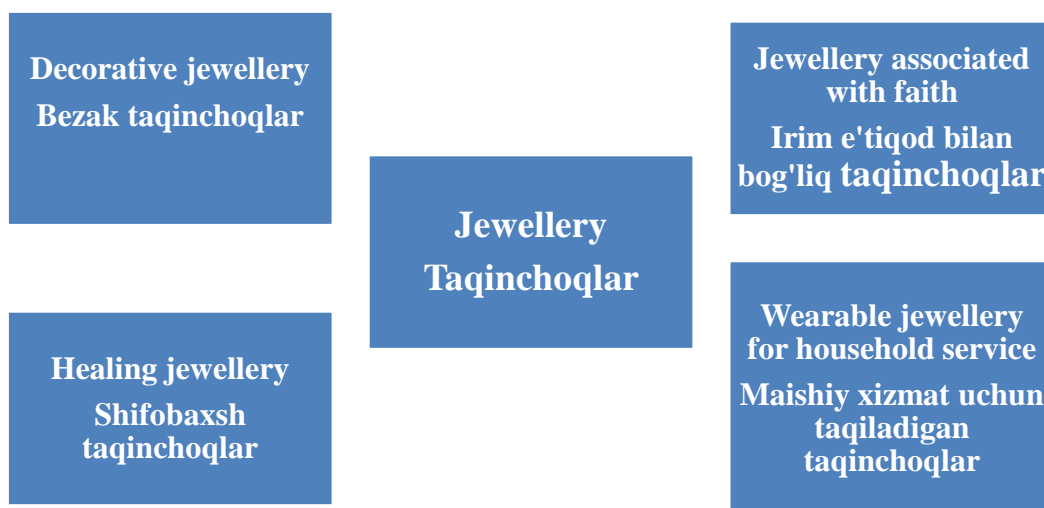
Yana shunday ramziy ma'noga ega bo'lgan taqinchoqlardan biri *Green anklet*, oyoq taqinchog'i bo'lib, u ingliz xalqida omad belgisini bildiradi, ya'ni *the green anklet has the meaning of good luck. It's a good idea to look at green when you're stressed or tired, because green is known to have a calming effect. The calm colour makes it easy to match with different outfits* (yashil to'piq omad ma'nosiga ega. Stress yoki charchaganda yashil rangga qarash yaxshi, chunki yashil rang tinchlantiruvchi ta'sirga ega ekanligi ma'lum. Sokin rang turli xil kiyimlar bilan oson moslashadi.)¹¹

Taqinchoqlarning ramziy belgilari, lingvomadaniy jihatlari va lingvistik tabiati hamda ularni boshqa tillardagi turdosh taqinchoqlar bilan qiyosiy-chog'ishtirma tahlil olib borgan tadqiqotchilarning ishlari tahlilga tortildi.

Shunigdek, taqinchoqning turi, vazifasiga ko'ra quyidagi guruhlarga¹² bo'linganini kuzatishimiz mumkin:

Qarang 1.4. rasm

1.4.Rasm. Taqinchoqlarning vazifasiga ko'ra turlari



1. Bezak taqinchoqlariga bo'yinga taqiladigan turli *pearl/marvarid*, *beads/marjonlar*, qo'ldagi *rings/uzuklar*, bo'yindagi *necklace beads/marjon*, quloqlardagi *earring/halqa*, burunga *nose rings/buloqilari*, oyoqqa *toe rings/chillik uzuklari* va *nail jewelry/tirnoq taqinchog'i (bezagi)* taqinchoqlari kiradi.

¹⁰<https://www.oxfordlearnersdictionaries.com/definition/english/the-evil-eye>

¹¹<https://www.oxfordlearnersdictionaries.com/definition/english/the-green-anklet>

¹²Yo'ldosheva S., Davlatova S., Sattorova G. Folklor kiyimlari va bezaklari. – Toshkent, 2006. B.15.

2. Irim-e'tiqod taqinchoqlarga *beads against the evil/ko'zmunchoq, rosary/tasbeh* va turli *amulets/tumorlar* kiradi. Irim bilan bog'liq odatlar uy hayvonlariga nisbatan ham qo'llaniladi. Masalan: *sigir, ot, ho'kiz* singari uy hayvonlari shox va yollariga insu jins, yomon ko'zdan asrash uchun *ko'zmunchoq tumor* tikish odati mavjud. *Tumor* taqish, *taqinchoq* taqish odati juda keng tarqalgan. *Tumorlar* mulla-eshon, azaimxonlar tomonidan maxsus tayyorlanib, sochga, kiyimlarga, beshik va belanchakka, yotoq-uy, xonadonlarga osib qo'yilgan. Tumorlar keksa onaxonlar va momolar tomonidan shunchaki kiyim ichiga, tashiga kalampirmunchoq yoki ko'zmunchoq solib ham tikilib taqilgan. Bunday uchburchak tumorlarni maishiy turmushdagi turli joylarda uchratish mumkin.

3. Shifobaxsh taqinchoqlar o'z amaliga ko'ra ikki hissa ko'proq vazifani bajaradi. Ular ham taqinchoq, ham bezak, ham davolovchi xususiyatga egaligi bilan ajralib turadi. Bularga *clove beads/qalampirmunchoq, nacre/shifobaxsh sadaf, turquoise beads/feruza munchoqlar, pearls/marvaridlar* kiradi.

4. Turli urug'donalari teshilib, ibodat uchun namozxon-niyozxonlar tasbeh yasaganlar. Xurmo, jiyda donalari, tug'donadan yasalgan tasbeh sifat taqinchoqlarni ham bolalar beshiklari, uylarning kirish eshiklari yaqinida osilgan holda uchratish mumkin. Shu jumladan, barmoqqa taqiladigan *signet rings/muhr uzuklari* ham maishiy xizmat uchun taqiladigan taqinchoqlar turiga misol bo'la oladi.

Taqinchoqlar bilan bog'liq turli urf-odat, rasm-rusumlarni va udumlarni hozirgi kunda ham uchratish mumkin. Yosh bolalarning qo'lini halollashda salla o'rab, nishon taqib, egniga tamg'a qadash, kuyovlarga bosh oyoq sarposiga taqinchoq ilish kabilardir. Kelinlarda tillaqosh, zebigardon, turli marjon marvaridlar osish, ko'ylak yenglari, tugma o'rnidagi taqinchoqlar, bo'yinbog' va boshqalar hozirgi zamonning ham asosiy taqinchoqlaridan bo'lib qoldi. Turli safarlar, mukofotlar, xizmatdagi yutuqlar uchun berilgan ko'krakka taqiladigan turli-tuman nishonlar ham xuddi shu odatlarning hukumat tomonidan rasmiylashtirilgan ko'rinishidir.

Umuman taqinchoq taqish odati kiyinish, bezanish, turli marosim va to'y-tomoshalar bilan chambarchas bog'liq bo'lib, ingliz va o'zbek xalqlari maishiy turmushida ham madaniyat dunyosiga dahldorlikning moddiy ko'rinishi sifatida yashab kelmoqda, istiqbolda ham shunday bo'lib qolishi kerak.

Tahlilga tortilgan ishlardan shu narsa ma'lumki, xalqning milliyligini, urf-odatlarini o'zida mujassam etuvchi taqinchoqlarni tadqiq etish orqali ikki xalqning turmush tarzi, fe'l-atvorlari hamda e'tiqodini ko'rsatuvchi belgi ekanligi shubhasizdir.

Shu o'rinda, mahalliy olim Sh.T.Maxmaraimova "Lingvokulturologiya" nomli o'quv qo'llanmasida "Lingvokulturologiya – tildagi madaniy faktlar va ularning mahsuli bo'lmish lingvomadaniyatni o'rganuvchi fandir"¹³ degan qaydlarini keltirib o'tishni joiz topdik.

Biz ham ushbu fikrga qo'shilgan holda, lingvokulturologiya til va madaniyatshunoslikning kesishishidan shakllangan fan bo'lib, ma'lum bir xalqning madaniyatini tilida aks etishini tadqiq etuvchi fandir deb hisoblaymiz.

Ishimizning quyida keltirilgan fasllaridagi misollarda ham aynan taqinchoq nomlarini xalqning milliy madaniy xususiyatlari bilan bog'liq ekanligini kuzatishimiz

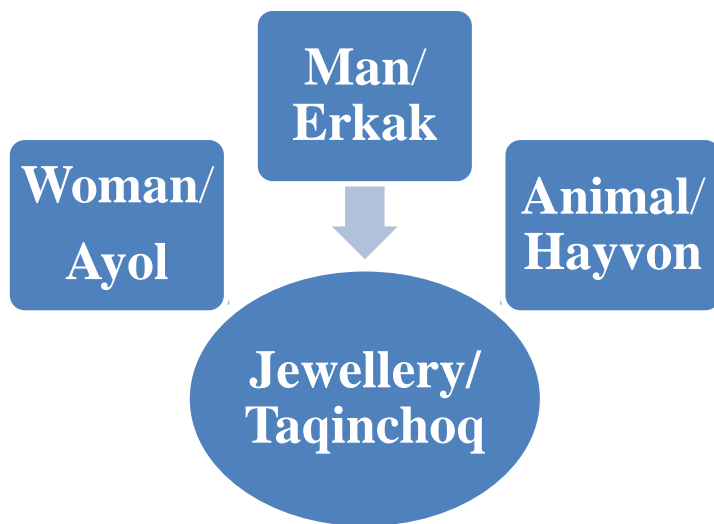
¹³Maxmaraimova SH.T. Lingvokulturologiya. O'quv qo'llanmasi. – Toshkent: Cho'lpon nomidagi NMIU, 2017. – B.23.

mumkin.

Dissertatsiyaning “**Ingliz va o‘zbek tillarida taqinchoq nomlarining semantik tabiati**” deb nomlangan ikkinchi bobi to‘rt paragrafdan tashkil topgan. Birinchi fasl “**Taqinchoq nomlarining semantik ko‘lami**” deb ataladi. Bu paragrafda ingliz va o‘zbek tillaridagi **jewelry/taqinchoq** nomlari semantik jihatdan chog‘ishtirma aspektda tahlilga tortilgan bo‘lib, **jewelry/taqinchoq** leksemalari ma’no va mazmuni bilan quyidagi so‘zlar bilan bog‘liqligi aniqlandi va to‘plangan faktik materiallar ingliz va o‘zbek tillarida taqinchoq bilan bog‘liq leksemalarni quyidagi *Head/Bosh* va *chakka*, *Ear and nose/Quloq va burun*, *Neck and chest/Bo‘yin va ko‘krak*, *Hand and foot/Qo‘l va oyoq*, *Body/Tana* kabi semantik guruhlariga bo‘lishga asos bo‘ldi.

Shu bilan birga, taqinchoqlar **tegishlilik darajasiga va vazifasiga** ko‘ra bir qator guruhlariga birlashadi.

2-rasm.
Taqinchoqlarning tegishlilik darajasi



Bobning ikkinchi fasli “**Woman/Ayol taqinchoq nomlarining semantikasi**” deb nomlanadi. Ma’lumki, ayollarning an’anaviy taqinchoqlari xilma-xil bo‘lib, ular etnik va lokal jihatdan, shakli, ko‘rinishi va qaysi ma’dandan tayyorlanganligi bilan ham farqlanib turadi. Lekin shu o‘rinda aytib o‘tish kerakki, ayollar taqinchoqlari ham turli tarixiy davrlarda ijtimoiy-siyosiy muhit, tabiiy sharoitlar ta’sirida o‘zgarib, yangi mazmun va shakllar bilan boyib borgan. An’anaviy taqinchoqlar odam jismining qayeriga taqilishiga qarab bir nechta guruhga bo‘linadi. Jumladan, boshga taqiladigan taqinchoqlar, ular o‘z navbatida peshona, chakka, quloq, burun, soch taqinchoqlaridan; bo‘yin va ko‘krak taqinchoqlari, qo‘l taqinchoqlaridan iborat.

Shuningdek, tadqiqotchi M.V.Sazonova taqinchoqlar yosh, jins va qaysi kiyimga taqilishiga ko‘ra farqlanishi haqida so‘z yuritarkan, ularni yana o‘z navbatida qizlar, yosh kelinchaklar, katta yoshdagi ayollar, erkaklar va bolalar taqinchoqlari kabi guruhlariga ajratgan¹⁴.

Taqinchoq nomlari semantik jihatdan bir nechta ma’noga ega bo‘lishi mumkin.

¹⁴Сазонова М.В. Украшения узбеков Хорезма. // Традиционная культура народов Передней и Средней Азии. – Москва: Наука, 1970. – С. 113.

Bunday hodisaga ko‘plab misollarni keltirib o‘tish mumkin. Masalan, *bargak* leksemasi asl ma’noda forsiydan olingan bo‘lib, danaksiz quruq meva degan ma’noni anglatadi. Bundan tashqari uning quyidagi semantik ma’nolari mavjud:

1. *Bargak* – ayollar peshonasiga, ko‘ksiga taqadigan oltin yoki kumush tangalardan tuzilgan bargnusxa ziynat buyumi, taqinchoq;

2. *Bargak* – sharq, xususan o‘zbek ayollarining sochiga taqadigan ziynat buyumi. Kumushdan yasali b tilla suvi yugurtirilgani “tilla Bargak” deb ataladi. Peshonaga taqiladigan Bargakning tuzilishi o‘zaro oshiq-moshiqlar bilan birlashgan 13-15 murabba shaklidagi yaproqchalar.

3. *Bargak* – tolning erta ko‘klamda barg yozib, popuk chiqaradigan surx novdasi hamda shunday tol novdalaridan sidirib olingan po‘stloqdan yasalgan sochpopuk¹⁵.

1. *Angishvona* (fors. angusht – barmoq, vona – saqlovchi) – ish tikishda barmoq uchiga kiyiladigan metall g‘ilof. Kiyim-kechak, ko‘rpa-yosti q tikishda barmoqlarga igna sanchilmasligi va ignani qalinroq gazlamadan o‘tkazishda ishlatiladi. Qadimda charmdan ham yasalgan.

2. Uning ikkinchi ma’nosi esa taqinchoq, ya’ni ayollar qo‘liga taqadigan uzukni anglatadi¹⁶.

Inglizcha *ring* leksemasi o‘zbek tiliga *uzuk* kabi tarjima qilinadi. Shu bilan birga uning quyidagi ma’nolari mavjud:

1. *Ring* – a piece of jewelry that you wear on your finger, consisting of a round band of gold, silver, etc sometimes decorated with precious stone: **a gold ring, signet ring, wedding ring** (uzuk – barmoqqa taqiladigan, ba’zan qimmatbaho toshlar bilan bezatilgan tilla, kumush va hokazolardan yasaladigan zargarlik buyumi: **tilla uzuk, muhr uzuk, nikoh uzugi**).

2. *Ring* – an object in the shape of a circle with a large hole in the middle: a key ring, onion ring, curtain ring (halqa – o‘rtasida katta teshikli aylana shaklidagi metal buyum: kalit halqa, piyoz halqasi, parda halqasi).

3. *Ring* – a round mark or shape: *She had dark rings around her eyes from lack of sleep. The children sat on the floor in a ring* (halqa – yumaloq belgi yoki shaklli metal buyum: *U uyqu yo‘qligidan ko‘zlari atrofida qora halqalar paydo bo‘ldi. Bolalar gulzorga halqadek o‘tirishdi*).

4. *Ring* – a group of people who are working together especially in secret: *a spy ring, a drugs ring* (rishta – maxfiy holatda birga ishlaydigan bir guruh odamlar: ayg‘oqchi rishtasi, giyohvandlar rishtasi).

5. *Ring* – to be uncomfortable and be unable to hear clearly, usually because you have heard a loud noise, the music was loud it made me ears ring (shovqindan shang‘illash – noqulay bo‘lish va aniq eshita olmaslik, musiqaning balandligi tufayli quloqning shang‘illab qolishi).

¹⁵O‘zbek tilining izohli lug‘ati. Ikki tomli / Z.M.Ma’rufov tahriri ostida. – Moskva: Русский язык, 1981. Том 1. –B.631.

¹⁶Tursunov S., Pardayev T., Qurbonov A., Tursunov N. O‘zbekiston tarixi va madaniyati – Surxondaryo etnografiyasi. – Toshkent: Alisher navoiy nomidagi O‘zbekiston Milliy kutubxonasi, 2006. – B.266.

6. *Ring* – as a verb to put a metal ring a round of bird's leg so that it can be used easily identified in the future¹⁷ (uzuk-halqa taqmoq – qush oyog'iga kelajakda osongina aniqlanishi uchun halqasimon metall uzuk taqish).

Ring bundan tashqari ingliz tilida *Mood Rings* (*Kayfiyat uzuklari*), *Signet Rings* (*Muhr uzuklari*), *Mother's Rings* (*Ona (ramzi) uzuklari*), *Birthstone Rings* (*Tug'ilganlikka mos toshli uzuklari*), *Cocktail Rings* (*Mehnat uzuklari*), *Abstract design rings* (*Mavhum dizaynli uzuklar*), *Bombe ring* (*Bomba uzuklari*), *Cluster Rings* (*Klaster uzuklar*), *Crossover Rings* (*Krossover uzuklari*), *Engagement Rings* (*Unashtiruv uzuklari*), *Eternity ring* (*Abadiylik uzuklari*), *slave ring* (*qul uzuklari*), *armor ring* (*zirkhli uzuklar yoki harbiylar xos uzuklar*), *the Gothic finger jewelry* (*Gotlar ramziy uzuklari*), *the Rappers ring* (*Repchilar uzugi*), *the Hip Hop ring* (*Hip Hop uzugi*), *the Bikers finger ring* (*baykerlar uzugi*), *two rings* (*ikki halqali uzuklar*) *or three rings* (*uch halqali uzuklar*), *finger rings* (*barmoq uzuklari*), *poison rings* (*zaharli uzuklar*) kabi *uzuk* nomlari turli manbalarda uchratish mumkin.

Zanjir – so'zi *forsiy* [zrnjor] dan olingan bo'lib, zanjir, kishan, tizimcha degan ma'nolarni ifodalaydi. O'zbek tilining izohli lug'atida ushbu so'z quyidagicha talqin etilgan:

1) bir-biriga tartib bilan, birin-ketin o'tkazilgan, biriktirilgan metall halqalar shaklidagi, ro'zg'orda, xo'jalikda turli maqsadlarda ishlatiladigan arqon(cha) tizimcha (Temir zanjir, soat zanjir);

2) metal halqalardan tayyorlangan, eshik yoki darvozalardan berkitib qo'yishda bir tomoni zulfinga ilinadigan ilgak (Zanjirni tushirib, darvozaning bir tabaqasini ochish hamono shu tabaqaga suyalib turgan Otabek Hasanalining oyog'i ostiga yiqilib tushdi. A.Qodiriy. O'tgan kunlar);

3) oltin, kumushdan yasalgan kichik nozik halqalardan tayyorlangan, bo'yinga yoki qo'lga taqiladigan ziynat buyumi, mashina, mexanizm va ba'zi qurilmalarning ketma-ket biriktirilgan halqa qismlardan iborat egiluvchi, aylanuvchi qismi (Shu vaqt o'rta ko'chada zanjiri uzilib, yo'lga ko'ndalang bo'lib qolgan tankdan yakka miltiq ovozi eshitildi. I.Rahim, Chin muhabbat);

4) mahbuslarning qo'li yoki oyog'iga bog'lanadigan temir halqa; kishan (Shoir Avazxonning g'azabiga duchor bo'ladi va zanjirda azob-uqubat bilan vafot etadi. "O'zbek adabiyoti");

5) ko'chma ma'noda esa qullik, asorat, biror narsa-hodisaning qurshovi, iskanjasi (..eski urf-odatlar zanjiri hamon Gulsumning erkini bo'g'ib, taqdiriga xavf solib turardi. P.Tursun, O'qituvchi);

6) biror narsa yoki kimsalarning uzluksiz, tig'iz bo'g'lanib turgan qatori, tizmasi (G'ulomjon mirshablar zanjirini egib, oldinga o'tdi. M.Ismoil, Farg'ona t.o.);

7) ikki narsani, kimsani o'zaro chambarchas bog'lovchi narsa; rishta, robita (Juftlanishning, menimcha eng muhim bir sharti bor, ul ham ikki tarafning muhabbat zanjiri bilan bir-birlariga qattiq bog'lanishlaridir. A.Qodiriy, Mehrobdan chayon);

8) *fiz. tex* atama ma'nosida esa uzluksiz, aylanma tizim yoki qator hosil qiluvchi

¹⁷Oxford Advanced Learner's Dictionary 9th edition Oxford university press, 2015. – P.1320.

elementlar birikmasi (elektr zanjiri)ni ifodalaydi¹⁸.

Ingliz tilining izohli lug'atida esa zanjir, ya'ni chain leksikasi quyidagicha izohlanadi: *chain* – METAL RINGS (zanjir – METALL HALQALAR)

1. [C, U] a series of metal rings, used for pulling or fastening things; a length of chain used for a particular purpose a short length of chain, *She wore a heavy gold chain around her neck. The mayor wore his chain of office, a bicycle chain, the prisoners were kept in chains* (= with chains around her arms and legs, to prevent them from escaping). CONNECTED THINGS ([C,U] bir qator metall halqalar, narsalarni tortish yoki mahkamlash uchun ishlatiladi; ma'lum bir maqsadda ishlatiladigan qisqa uzunlikdagi zanjir, U bo'yniga og'ir oltin zanjir taqib olgan. Mayor o'z zanjirini taqib olgan edi, velosiped zanjiri, Mahbuslar zanjirband etilgan (= qochib ketmaslik uchun qo'llari va oyoqlari zanjirlangan). BIRIKKAN yoki BOG'LANGAN NARSALAR)

2.[C] a series of connected things or people: to set in motion... OF SHOPS/HOTELS ([C] bir-biriga bog'langan narsalar yoki odamlar qatori: tizimi... DO'KON/MEHMONXONALAR)

3.[C] a group of shops/stores or hotels. ([C] rastalar/do'konlar yoki mehmonxonalar guruhi.)

4.[C. usually pl] (formal or literary) a thing that restricts sb's freedom or ability to do sth. IN HOUSE BUYING ([C. odatda ko'plikda] (rasmiy yoki adabiy) insonning erkinligini yoki qobiliyatini cheklaydigan narsa. UYNI SOTIB OLISHDA)

5. [C, usually sing.] (BrE) a situation in a number of people selling and buying houses must each complete the sale of their house before buying from the next person [OXFORD 238]. ([C, odatda qo'shiqda] (BrE) uylarni sotayotgan va sotib olayotgan bir qator odamlarning har biri keyingi odamdan sotib olishdan oldin o'z uyini sotishni yakunlashi. [OXFORD 238])

Yuqorida zikr etilgan fikrlar shundan dalolat beradiki, zanjir so'zi o'zbek tiliga forsiy so'zdan kirib kelgan bo'lib, turli semantik ma'nolarga ega va bu so'z ingliz tiliga tarjima qilinganda semantik ma'no jihatdan aynan mos keladi, ammo o'zbekcha-inglizcha lug'atda ham, ingliz tilining etimologik lug'atida ham taqinchoq nomi deb keltirilmagan.

Hattoki, ingliz tilining izohli lug'atida ham taqinchoq turi emas, shunchaki biror maqsadda foydalanish uchun mayda halqachalarning birikuvidan iborat metal buyumi deb izohlangan va ba'zi bir *chain* so'zi ishtirokida keltirilgan gaplarning birida *She wore a heavy chain around her neck*, ya'ni u bo'yniga og'ir tilla zanjir taqib (kiyib, ilib) olgan deyilgan.

Birgina shu gapdan biz *chain* so'zining tarjima jarayonida taqinchoq ma'nosida ham ishlatilishini ko'rishimiz mumkin.

Dissertatsiyaning uchunchi paragrafi **“Man/Erkak taqinchoq nomlarining semantikasi”** deb ataladi. Ingliz va o'zbek xalqlari madaniyatida erkaklar ham taqinchoqlar, masalan uzuklar taqishgan. Ingliz xalqida aynan adolat ramzini ifodalovchi hamda muhr sifatida ham taqiladigan uzuk turi mavjud bo'lib, u **Signet**

¹⁸O'zbek tilining izohli lug'ati. V jildli. / A.Madvaliyev tahriri ostida. II jild. E-M. – Toshkent: “O'zbekiston milliy ensiklopediyasi” Davlat ilmiy nashriyoti, 2006. – B.130.

Ring deb ataladi. Ushbu uzuk *A ring with a central plaque on which one's initials, a seal, or a crest is engraved*¹⁹, ya'ni tepa qismi markazida muhr belgisi bo'lib, adolat ramzini ifodalaydi. O'zbeklarda asosan uzukni nomsiz, kichik va ko'rsatkich barmoqlarga taqishgan. Uzuk taqish qadimdan *boylik, rizq, nasiba*, podshohlar uchun *adolat ramzi* hisoblangan. Dunyoning ko'plab xalqlarida to'y kuni kelin-kuyov *nikoh ramzi* sifatida bir-birlarining qo'llariga uzuk taqishgan.

Ingliz xalqining milliyligini o'zida aks ettirgan taqinchoqlardan yana biri *Dog Tag Pendant Necklace* zanjiridir. Ushbu taqinchoqning tarixi – *date back to the American Civil War and World War I and II. They're typically worn as identification in case of casualty or death. You can engrave dog tags with everything from a special date to a reminder to "Believe"*²⁰, ya'ni Amerika fuqarolik urushi va Birinchi va Ikkinchi jahon urushi davriga borib taqaladi, ingliz askarlari haqida muhim ma'lumotlarni taqdim etish uchun kiyiladigan harbiy kiyimlar asosida kelib chiqqan. Harbiy marosimlar ko'pincha faxriylarning oilalari, yaqinlari hamda xizmat davomida o'z hayotini qurbon qilganlarning qurbonliklari va jasorati haqida eslatma sifatida o'tkaziladi.

Bobning to'rtinchi fasli **“Animal/Hayvonlarga taqiladigan taqinchoqlar nomlarining semantikasi”** deb atalgan. Tadqiqotchilarning ta'kidlashlaricha, hunarmandchilik tarixida dastavval ayollar taqinchoqlari paydo bo'lgan, keyinchalik bu bezaklarni erkaklar ham taqishi urf bo'lgan. Bora-bora hayvonlarga, uylarga yoki biror buyumga ham taqinchoq taqish odatga aylangan. Bezaklardan foydalanishga talab kuchaya boshlagach, ularning turlari alohida mazmun-mohiyat kasb etgan. Ya'ni taqinchoqlar tur-turga bo'linib, insu jinslardan asrovchi, kasalliklardan xalos etuvchi, turli tashqi ta'sirlardan muhofaza qiluvchi, jamiyatda kishining kimligini, uning mavqeini belgilovchi deb tushunilgan. Bunday taqinchoqlar peshona, bo'yin, quloq, burun, qo'l va oyoq panjalariga taqilib, ular ko'zli yoki ko'zsiz bo'lgan hamda xat va naqshlar bilan bezatilgan.

Ilon ko'rinishidagi taqinchoqlar o'tmishda ayniqsa ko'p uchraydi. Zebigardonlar, chachvon, ro'mol, do'ppiga qadaladigan bezaklar, turli naqshlardagi tugmalar, ziraklarning xilma-xil shakllari va turli ranglar aslida olis o'tmishdan nusxa olib yaratilgan va bugungi kunlarimizda u tengsiz san'at darajasiga ko'tarilgan. Markaziy Osiyo xalqlari va g'arb xalqlarida so'zanalar, gilamlar va kigizlarni qo'chqor shoxi, ilon tasviri bilan bezash ham keng tarqalgan bo'lib, bu bezaklar ham ma'lum ma'noda ushbu buyum a'zosini turli-tuman balo-qazolardan ramziy himoya tarzida tikilgan²¹.

Ingliz tilida hayvonlarga taqiladigan taqinchoqlar ma'lum e'tibor belgisini anglatadi va ularning turlari ham ko'p bo'lib quyida biz ularning ba'zilarini tahlilga tortdik: **Animal jewelry** – you are a bereaved pet owner; you can honor your beloved furry friend with jewelry from pet ashes. By taking the cremains of their beloved animal and turning them into something beautiful and wearable, they create a tangible memorial that they can keep close whenever they need to. Turning your pet's ashes into

¹⁹ <https://www.oxfordlearnersdictionaries.com/definition/english/the-signet-ring>

²⁰ <https://www.oxfordlearnersdictionaries.com/definition/english/the-dog-tag-pendant-necklace>

²¹ Xaydarov Z. O'zbekiston nomoddiy madaniy merosi. – Namangan: Ziya, 2021. – B.150.

jewelry is a simple process, and the result can help you cope with their passing. From pendants and rings to urn necklaces, pet ashes jewelry is a wonderful way to honor your pet²² (Uy hayvonlariga zargarlik buyumlarini taqish ularga bo'lgan mehrni anglatadi. Sevimli hayvonlarga zargarlik buyumlari sifatida bo'yin zanjiri, kulonlar va uzuklardan tortib marjonlargacha tanlanishi mumkin.)

*Pet Dog Collar Pearls Necklace*²³ – *the dog collar pearl necklace is imitation pearl, alloy, rhinestone and the appearance is beautiful and fashionable, and it means faithfulness and your love to your pets*, ushbu taqinchoq ingliz xalqida sodiqlik ramzi hisoblanadi. Mazkur taqinchoq kuchuklarga taqilib, ushbu taqinchoqni taqish orqali ular o'z kuchuklariga bo'lgan mehrini ko'rsatadi.

O'zbek xalqida esa hayvonlarga taqiladigan taqinchoq sifatida asosan qo'ng'iroqdan foydalaniladi. *Qo'ng'iroq* – birinchi ma'nosi qadimgi musiqa cholg'usi, urma idiofon. Darak berish, shuningdek, yovuz ruhlar, balo-ofatlarni haydash maqsadida ko'pgina xalqlarda (jumladan, O'rta Osiyoda ham) qo'llangan. Temirdan, ichi bo'sh, tagi kesilgan nok shaklida yasaladi. Uzoqdan eshitiladigan tovushi ichida osilgan tilchasining asosiy tanasiga urish natijasida hosil bo'ladi. Ikkinchi ma'nosi esa cho'ponlar qo'y-qo'zilarni adashib qolmasligi uchun bo'yniga taqadigan taqinchoq sifatida foydalanadi.

Dissertatsiyaning uchunchi bobi **“Ingliz va o'zbek tillarida taqinchoq nomlarining chog'ishtirma tahlili”**deb nomlanadi. Uchinchi bob o'n bir fasldan iborat. Ushbu fasllarda taqinchoq nomlari *Head / Bosh va chakka, Ears and nose / Quloq va burun, Neck and chest / Bo'yin va ko'krak, Hand and foot / Qo'l va oyoq* taqinchoq nomlari kabi turlarga ajratilib, ularning lokal-hududiy xususiyatlari, ramziy funksiyalari, ajdodlarimizning e'tiqodi, atrof-muhit haqidagi mifologik qarashlari, tabiat va moddiy olam bilan bog'liq tasavvurlari o'z ifodasini topishi, magik-e'tiqodiy tomonlari, taqinchoqlarda xalqning milliy qarashlari kabi madaniy belgilari faktik misollar asosida tahlilga tortilgan.

Tahlilga tortilgan taqinchoq nomlari yalpi tanlash metodini qo'llagan holda turli xil lug'atlar va to'plamlardan terib olindi. Ingliz tilida tahlilga tortilgan taqinchoq nomlarining 732 tasi tahlilga tortilgan bo'lsa, o'zbek tilida 512 ta taqinchoq nomi tahlil qilindi. Ta'kidlash joizki, xalq taqinchoqlari xalqning milliy-madaniyati bilan bog'liq bo'lib, ularda xalqning an'analari, urf-odatlarini namoyon bo'ladi. Bu esa ikki xalqning lingvomadaniyatida farq borligidan dalolat berib turibdi.

Aytish kerakki, taqinchoqlar ayol libosini boyitib, ularni yanada nazokatli va jozibali qilib ko'rsatishga ham xizmat qilgan. Ular taqilishiga ko'ra quyidagi guruhlariga bo'linadi.

1. *Head/Boshga taqiladigan taqinchoqlar;*
2. *Nose/Burunga taqiladigan taqinchoqlar;*
3. *Ear/Quloqqa taqiladigan taqinchoqlar;*
4. *Hair/Sochga taqiladigan taqinchoqlar;*
5. *Neck/Bo'yiga taqiladigan taqinchoqlar;*
6. *Chest/Ko'krakka taqiladigan taqinchoqlar;*

²²<https://www.heart-in-diamond.com/pet-ashes-to-diamond/jewelry-pets-ashes.html>

²³<https://www.ebay.co.uk/itm>

7. *Shoulder/Kifta taqiladigan taqinchoqlar;*
8. *Body/Tananing bel qismiga taqiladigan va o'raladigan taqinchoqlar;*
9. *Hand/Qo'lga taqiladigan taqinchoqlar;*
10. *Foot/Oyoqqa taqiladigan taqinchoqlar.*

Yuqorida keltirilgan taqinchoq nomlari har ikki tilga ham xosdir. Ammo tadqiqotimiz davomida shuni aniqladikki, ingliz xalqi madaniyatiga xos bo'lgan *lip/lab taqinchoqlari* va *tongue/til taqinchoqlari* nomlari ham mavjud.

Bunday misollarni ushbu tahlillarda ham kuzatish mumkin. Ingliz xalqining *Choker* nomli bo'yinga taqiladigan taqinchog'i ayollar o'rtasida juda mashhur bo'lib, ushbu taqinchoq – *a piece of jewelry or narrow band of cloth worn closely around the neck. A short necklace of 15 inches that fits snugly around the neck*²⁴, ya'ni bo'yinga mahkam taqiladigan zargarlik buyumi yoki matodan tayyorlanadigan taqinchoq degan ma'noni nglatadi. Ushbu taqinchoq o'zbek tilidagi xafaband, xapoant nomli taqinchoqlarga aynan ekvivalent hisoblanadi.

Ingliz xalqining *Black Onyx Beaded Necklace* nomli bo'yinga taqiladigan taqinchog'i, *this precious stone is known for the energy of strong support, stamina, and determination to help one's persevere. It is said to teach the wearer to rely on own powers; which is then often crafted as traditional wealth bracelets and amulets*, ham xalq e'tiqodi va qarashlari bilan bog'liqdir. Ushbu etnosning nazarida Qora Oniks kuchli himoya toshidir, salbiy energiyani o'ziga singdiradi va o'zgartiradi va shaxsiy energiyani yo'qotishning oldini olishga yordam beradi. Qora Oniks hissiy va jismoniy kuch va chidamlilikni rivojlantirishga yordam beradi, ayniqsa stress, chalkashlik yoki qayg'u paytida yordam kerak bo'lganda. Qora Oniks dono qaror qabul qilishga yordam beradi deb ishonadi.

Yosh kelinlarning an'anaviy taqinchoqlaridan biri hisoblangan *tillaqosh* vohamizda balo abro' ham deb atashgan. Tillaqosh kumushdan yasali, yoqitko'z, firuza hamda turli xildagi shishalar bilan bezatilgan. U asosan peshonaga taqilgan bo'lib, qosh ustiga tushirib qo'yilgan. Tillaqosh Toshkent, Buxoro, Farg'ona hamda Samarqand, Surxondaryo ayollarining ham sevimli taqinchoqlaridan bo'lib, tillaqoshsiz qizlarni uzatmaganlar. An'anaviy peshona taqinchoqlari ichida tillaqosh o'ziga xosligi bilan ajralib turgan. Yarim doirani eslatadigan bu taqinchoqlarning asosi kumush parchasidan kesib olingan va o'sgan qosh shaklida yoki qanotini yoygan qushga o'xshatib yasalgan. Yuqori qismi esa murakkab panjarali shakl bilan tugaydi. O'zbekiston hududida tillaqoshning uch xil – buxorocha, xivacha, toshkentcha turlari ma'lum. Samarqandda tillaqosh qoshitillo, tillaqosh, Buxoroda bolabru (*tojikcha qosh ustida demakdir*)²⁵, Farg'ona vodiysida tillaqosh²⁶, Nurotada tillabargak²⁷ nomlari bilan atalgan. O'ziga to'q oilalar o'z qizlarining seplari uchun savdogarlardan tillaqosh sotib olishgan va to'y kuni yoki to'ydan so'ng o'tkaziladigan "kelin salom", "yuz ochar" marosimlarida kelinlikning o'ziga xos ko'rki sifatida uni sovg'a qilishgan. Samarqand va Buxoroda ham tillaqosh asosan kelinlarning to'y tantalarida

²⁴ <https://www.oxfordlearnersdictionaries.com/definition/english/the-choker>

²⁵ Almeyeva D.Y. Buxoro zargarlik san'ati // Buxoro madaniy merosi tarixidan. – Buxoro, 1995. – B. 75-76.

²⁶ Абдуллаев Т.А., Хасанова С.А. Одежда узбеков (XIX-начала XX вв.). – Ташкент: Фан, 1978. – С.11.

²⁷ Yo'ldosheva G. Nurota ayollarining an'anaviy taqinchoqlari (XIX asrning oxiri-XX asrning boshlari) // O'zbekistonda ijtimoiy fanlar. Toshkent: Fan, 1999 – №3. – B.82.

taqadiganlar peshona taqinchog'i hisoblangan²⁸.

Bu esa taqinchoq asosan shahar aholisi hamda asosiy mashg'uloti o'troq dehqonchilik hamda hunarmandchilik bo'lgan aholi orasida keng tarqalganligini ko'rsatadi.

Ta'kidlash joizki, o'zbeklarda azaldan zargarlik buyumlarini yasashda qimmatbaho va yarimqimmatbaho toshlardan samarali foydalanilgan. Shuningdek, bunday toshlar tabobatda ham qo'llanilgan bo'lib, xalqimizda toshlarning shifobaxshlik xususiyatiga ega ekanligi to'g'risida o'ziga xos e'tiqodiy ishonchlar mavjud bo'lgan²⁹.

Ilmiy manbalarda berilishicha, taqinchoqlar faqatgina bezak uchun taqilib qolmasdan undan turli maqsadlarda foydalanilgan. Hatto janglarda ham taqinchoqlardan foydalanilgan. Masalan, taxyaga mustahkamlanadigan, o'q-yoy par taqinchog'i ham afsonaviy jangchi ayollar taqinchog'i turidir. Bu murakkab taqinchoq bo'lib, uning asosini ko'plab ukpar tashkil etadi va bosh kiyimining ensa (gardon) qismiga mustahkamlanadi. Qolaversa, bezakdagi kamon ko'chmanchi urug'lar hayot tarzining ajralmas qismi bo'lib ham hisoblanadi. Bunga ko'ra kamon shaklidagi taqinchoqni bo'yinga osib yurish odatda, kishining bel tomonini himoya qilish vazifasini ham bajaradi. Xorazm o'q-yoy taqinchog'i ko'p miqdordagi marjon va zanjiralar bilan bezatilgan bo'ladi.

Jig'a – [1. *etn.* Bosh kiyimiga taqiladigan, ukpar va qimmatbaho toshlar bilan bezatilgan ziynat buyumi; 2. *ko'chma ayn.* Toj.]³⁰ bosh ustiga taqiladigan taqinchoqlardan biri bo'lib, xalq qo'shiqlarida ko'pincha davlat timsolining o'zak ramz vazifasini bajarib keladi. Chunki uning ildizi asrlar davomida shakllangan bosh madaniyati bilan bog'liq qarashlarga borib tutashadi. Shu tariqa u barqarorlik kasb etib, o'z ichida baxt, davlat tushunchalarini mujassamlantiradi va bu taqinchoq ingliz xalqining boshga taqiladigan taqinchoqlaridan biri *Tiara* ga aynan mos keladi, ingliz tilining mashhur "Macmillan dictionary Online" lug'atida berilishicha: *Tiara* a piece of jewelry that a woman wears on top of her head on formal occasions. It looks like a small crown. *Tiara* is a Greek word whose original meaning was 'headdress of Persian kings'. Traditionally, a *tiara* was reserved for queens, empresses, princesses and other noblewomen. However, the *tiara* has become a kind of fashion accessory that is often worn by commoners. Sometimes wear *tiaras* to formal events, on special occasions like weddings, balls, pageants or galas³¹ (*Tiara* - ayol kishi tantanali marosimlarda boshiga kiyadigan yoki taqadigan zargarlik buyumlaridan biri. Bu kichkina tojga o'xshaydi. *Tiara* yunoncha so'z bo'lib, asl ma'nosi "fors shohlarining bosh kiyimi" edi. An'anaga ko'ra, diademni malikalar, imperatorlar, malikalar va boshqa olijanob ayollar taqishgan. Ba'zan rasmiy tadbirlarda, to'ylar, tadbirlar, tanlovlar yoki tantanalar kabi maxsus holatlarda *tiara* taqishadi).

Ingliz xalqining milliy qadriyatlarini o'zida mujassam aylagan uzuklaridan biri

²⁸Сухарева О.А. История среднеазиатского костюма. Самарканд (2-я половина XIX - начало XX в.). Москва: Наука, 1982. – С.100.

²⁹Абу Али Ибн Сина. Канон врачебной науки. – Тошкент: "Фан" Академии наук Республики Узбекистан, 1994. – С.37,152-153.

³⁰ O'zbek tilining izohli lug'ati. II jild. – Toshkent: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, 2006. – B.96.

³¹<https://www.macmillan dictionary blog.com/tiara>

Cocktail Ring (kokteyl uzugi) – *a woman's ring with a large, ornate setting, typically having an imitation or inexpensive gemstone in the center*, uzugidir. U bir ming to'qqiz yuz yigirmanchi yilda birlashgan qo'shma shtatlarda ayollar tomonidan yasalgan uzuk bo'lib feminizimni ramzi hisoblanadi³². Ayol huquqlari atamasi har qanday yoshdagi ayol va qizlarning erkinligini anglatadi. Shu jumladan ovoz berish, davlat lavozimlarini egallash, mehnat qilish, adolatli ish haqi olish, mehnat taqsimoti va maoshdagi gender tafovutlarini bartaraf etish, mulkka egalik qilish, oilani ta'minlash, nikohda teng huquqqa ega bo'lish kabi feministik xususiyatlarga ega uzuk deb hisoblaydi.

Ma'lumotlarga qaraganda, o'tmishda uzuk kishilar uchun shaxsiy muhr vazifasini ham o'tagan. Manbalarda ko'rsatilishicha, XVIII-XIX asrlargacha amir, xon, qozi, qushbegi, biy, mingboshi, yuzboshi kabi davlat lavozimlarida ishlaydigan shaxslarning hamda eshon, mufti, shayx kabi din arboblarning uzuk shaklidagi o'z muhrlari bo'lgan va bunday uzuk-muhrlar, odatda, qo'lning chimchilog'i (kichkina barmog'i)ga taqib yurilgan. Ularga uzuk egasining ismi sharifi, lavozimi, Qur'on oyatlaridan parchalar bitilgan bo'lgan. Shuningdek, ayrim kasb egalarining ham o'z ramziy uzuklari bo'lgan³³.

Hukumat lavozimlarida ishlaydiganlarning uzuk-muhrlari bo'lganligi haqidagi dalil "Amir Temurning *feruza uzugi*" nomli rivoyat syujeti orqali ham tasdiqlanadi.

Uzukning ijtimoiy-magik vazifa bajarganligini xalq orasida yashab kelayotgan ayrim urf-odatlar, marosim unsurlari misolida yanada chuqurroq asoslash mumkin. Uzuk yana qadimda merganlar uchun o'q-yoy otishda nishonga olish belgisi bo'lib xizmat qilgan. Buning uchun uzuk chap qo'lning ko'rsatkich barmog'iga taqib yurilgan. Yoy otayotganda o'qning uchi shu uzuk ustiga qo'yilib, nishon olingan. Hatto eng yaxshi merganlarni aniqlash uchun, o'tkazilgan musobaqalarda yoy o'qini uzuk ko'zidan o'tkazish sharti belgilangan. Qadimgi uzuklarda u yoki bu ma'budning timsoli aks ettirilgan.

Aytaylik, miloddan avvalgi IV asrning oxiri va III asr boshlari davrida Baqtriyada yasalgan oltin uzuk – muhrga suv va hosildorlik ma'budi Anaxitaning aksi tushirilgan. Bu bilan Anaxita uzuk egasiga homiylik ko'rsatadi hamda uni o'z himoyasiga oladi deb qaralgan. "*Sehrli uzuk*" obrazi afsonalarda ko'pincha Sulaymon payg'ambar nomi bilan bog'lab, uning xususiy buyumlaridan biri, Alloh tomonidan unga in'om etilgan ilohiy predmet sifatida talqin etiladi. Shu bilan afsonalarda Sulaymon payg'ambarning ilohiy kuch-qudrati epiklashtiriladi. Sehrli uzuk timsoli yozma adabiyotda yaratilgan asarlarda ham uchraydi.

Bunga Alisher Navoiyning "Farxod va Shirin" dostoni misol bo'la oladi. Ushbu dostonida sehrli uzuk talqini u haqdagi xalq qarashlari asosida berilgan. Bundan esa uzuk haqidagi xalq qarashlarining naqadar ommalashganligi kuzatiladi.

Umuman, uzuk haqidagi qarashlar qadimgi insonlarning magik, fetishistik tasavvur-tushunchalari asosida kelib chiqqan bo'lib, u orqali insonlarning yaxshi va to'kin turmush, tinch va farovon hayot haqidagi orzu umidlari badiiy ifoda etiladi.

³²<https://news.thediamondstore.co.uk/general-jewellery-learning/jewellery/meaning-of-jewellery-symbols-what-is-your-jewellery-symbol>

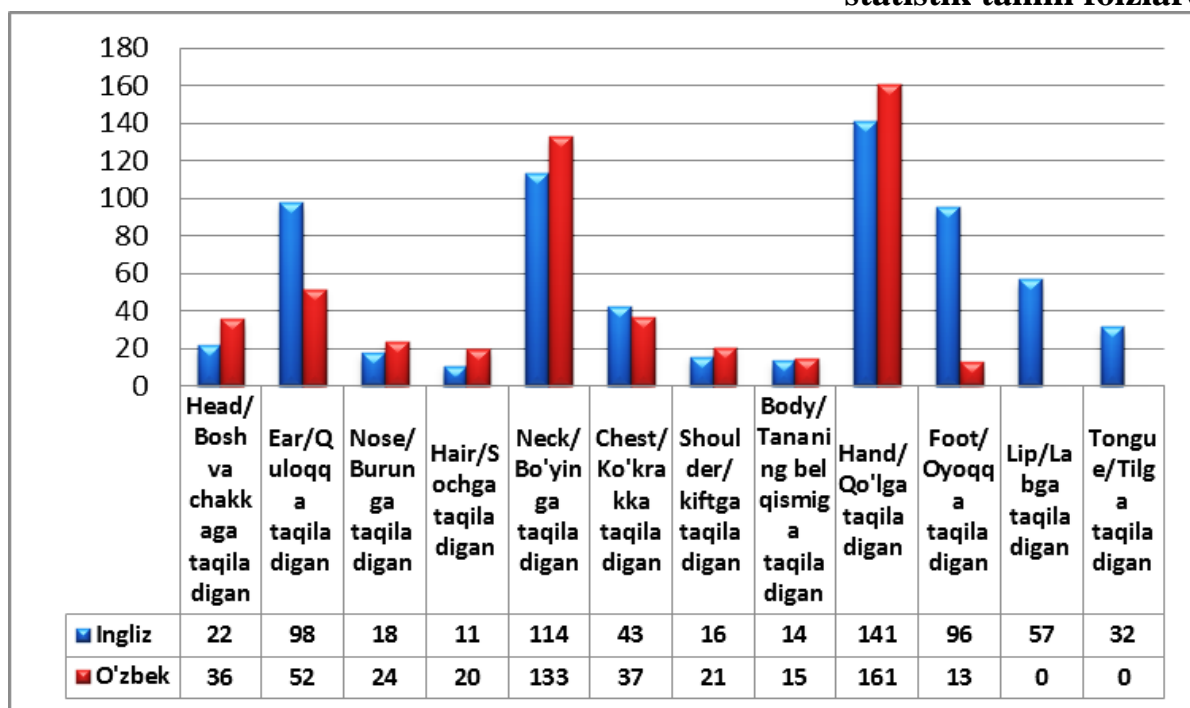
³³Фахретдинова Д.А. Ювелирное искусство Узбекистана. – Ташкент: Литературы и искусства, 1988. – С.159.

Hozirgi paytda uzukni erkaklar va ayollar barobar taqaveradilar. Biroq, ayollarning uzuklari erkaklar uzuklaridan serbezakliligi, ko‘pincha rangli toshlardan tanlangan ko‘zga ega bo‘lishi, bejirimligi bilan ajralib turadi.

Tadqiqotning “**Ingliz va o‘zbek tillarida taqinchoq nomlarining miqdor xarakteristikasi**” deb nomlangan faslida taqinchoq nomlarining statistikasi ishlab chiqilgan.

Ingliz va o‘zbek tillaridagi taqinchoq nomlarini qo‘llanilish miqdoriga ko‘ra quyidagi diagramma asosida chog‘ishtirish mumkin:

3.4-jadval
Ingliz va o‘zbek tillaridagi taqinchoq nomlarining
statistik tahlili foizlarda



Shuningdek, to‘plangan taqinchoq nomlar kichik semantik maydonlar asosida tahlilga tortilib, tegishlilik darajasiga ko‘ra woman/ayol taqinchoqlari nomlari, man/erkak taqinchoqlari nomlari, animal/hayvonlarga taqiladigan taqinchoqlar nomlari kabi turlari aniqlandi.

Ingliz va o‘zbek tillaridagi taqinchoq nomlarining mental xususiyatlarini o‘rganish jarayonida, bir tomondan, ingliz, o‘zbek millatlari orasidagi milliy va madaniy tafovutlar mavjudligi aniqlangan bo‘lsa, ikkinchi tomondan, o‘xshash tomonlari mavjudligi, tarixan barcha millat va elatlar madaniyatida mavjud belgilar bo‘lganligini ko‘rsatadi.

Muxtasar qilib aytganda, xalqning o‘ziga xos an’anaviy taqinchoqlari milliy madaniyatning ajralmas qismi sifatida milliylikni aks ettiradi. Shunday ekan, ular haqida bilish, ular bilan bog‘liq xalq qarashlarini qadrlash bugungi yoshlarning ma’naviy burchidir.

XULOSA

1. Tilshunoslik fani taraqqiyotining hozirgi bosqichida tilni faqatgina muloqot vositasi sifatida o'rganish ma'lum darajada eskirgan tor tushunchaga aylanib bormoqda. Tilga uning mohiyatini aniqlashga yordam beruvchi boshqacha yondashish uning faqat muloqot vositasi emas, balki xalq madaniyatining ajralmas bir qismi sifatida qarashni talab etadi.

2. Bajarilgan ishlar natijasida shu narsa kuzatildiki, ingliz tilida ham o'zbek tilida ham taqinchoq nomlari milliy madaniy va milliy til xususiyatlariga ega bo'lib, ular o'zlariga xos bo'lgan udum yoki an'analarga tayanadi. Har bir xalqning zargarlik madaniyati va san'ati jahon sivilizatsiyasi tarixida alohida ahamiyatga ega. Markaziy Osiyo madaniyati va san'ati tarixi ham qadimiyligi bilan e'tiborni tortadi. Unda yashovchi xalqlarning bu borada foydalanadigan obrazlari qiyosiy o'rganilsa, o'ziga xos umumiy va xususiy ma'nolari yorqinlashadi. Boshqa amaliy san'at turlari kabi zargarlik sohasining rivoji ham xalq turmushi mavqeini belgilab ko'rsatadi. Mintaqada Buyuk Savdo yo'lining tarixini o'rganish muhim hisoblanadi. Ular xalq madaniyati va hunarmandchiligi, amaliy-bezak san'ati bilan folklor an'alarining bog'liqligini, o'zida xalq og'zaki ijodi obraz va motivlarining talqin xususiyatlarini aniqlash imkonini berishi jihatidan dolzarblik kasb etadi.

3. Ingliz va o'zbek xalq taqinchoq nomlarining semantik tabiati bo'yicha miqdori bir xil emas. Ingliz va o'zbek xalqlarining tarixi, mentaliteti, har xil moddiy va ma'naviy madaniyati, an'anaviy xo'jaligi, ijtimoiy va oilaviy turmush tarzi, diniy e'tiqodi, maishiy hayoti va aloqalari, milliy tuyg'ulari, urf-odatlar, mamlakatlarning geografik joylashuvi va boshqalar turlichaligi, farqlanishi bilan bog'liqdir.

Taqinchoqlar obrazining tarixiy ildizlari bevosita qadimgi diniy-maishiy va magik marosimlarga, afsungarlik, animistik, fetishistik hamda tabu bilan aloqador qarashlarga borib taqaladi. Xususan, ibtidoiy insonlarning jonsiz narsalarga jonli, ruhi bor deb qarashi, ularning seyr-jodu qudratiga ishonishi sabab o'zi uchun himoya vositasi deb bilishiga oid qadimgi fetishistik qarashlar taqinchoqlar obrazining kelib chiqishida asos vazifasini o'tagan.

4. Ingliz va o'zbek tillaridagi *taqinchoq* nomlari quyidagi: *Head/Bosh va chakka, Ears and nose/Quloq va burun, Neck and chest/Bo'yin va ko'krak, Hand and foot/Qo'l va oyoq* kabi tematik guruhlariga taqsimlanib tahlil qilindi.

Materiallar tahliliga ko'ra, ingliz va o'zbek taqinchoq nomlari bir xil emasligi kuzatildi. Ingliz va o'zbek xalqining an'anaviy taqinchoqlari juda xilma-xil bo'lib, ular ma'dani, shakli, umumiy ko'rinishi, nomlanishi bilan bir-biridan farq qiladi. Jumladan, o'zbek ayollarining *bosh, peshona, bo'yin, tomoq osti, ko'krak, quloq, burun, qo'lning bilak, barmoq qismlariga, bel va oyoqqa* taqadigan taqinchoqlari, asosan, to'y ritualiga oid buyumlar bo'lib, ko'pincha xalqning nikoh to'yiga aloqador yo sevgi-muhabbat hamda oilaviy munosabatlarni ifodalashi kuzatiladi. Ingliz va o'zbek xalqlari taqinchoqlarining tarixi juda chuqur bo'lib, qadim zamonlarda yashagan ajdodlarining e'tiqodiy qarashlari, mifologik ishonchlari, turmush tarzi, urf-odatlar, marosimlari tizimiga borib taqaladi.

5. Ingliz va o'zbek tillaridagi taqinchoq nomlari chog'ishtirma tahlil natijasiga ko'ra ikki xalqga tegishli bo'lgan taqinchoq nomlarining farqli va o'xshash jihatlari

aniqlandi. Ingliz xalqida erkaklar tomonidan *face/yuz*, *hand/qo'l*, *leg/oyoq* kabi taqinchoqlar turli qarashlar, maqsadlarda taqilsa, o'zbek lingvomadaniyatida esa erkaklar tomonidan faqat, asosan, *hand/qo'l* taqinchog'i taqiladi. Bu tafavutlar ikki etnosning lingvomadaniyatida farq borligini bildiradi.

Ikki etnos taqinchoqlarining farqli jihatlari qatorida o'xshash jihatlari ham aniqlandi. Jumladan, bo'yin taqinchoqlarining nomlari chog'ishtirma tahlil qilinganda qo'llanilish jihatdan o'xshash tomonlari kuzatildi.

6. Ishda quyidagi umumiy xulosalarga kelindi: xalq taqinchoqlari bu xalqning tarixini, o'tmishini, tarixan o'tmishda qay tarzda qanday odatlarga ega bo'lganligi, dunyoqarashlari, nimani fikrlab qanday izhor qilishlari, yaxshi-yomon kunlarida qay tarzda fikrlashlari, umuman xalqlarning urf-odatlari, to'y marosimlari, o'y-fikr va g'oyalari, turmush tarzi, fe'l-atvorlari hamda e'tiqodini ko'rsatuvchi belgi ekanligiga amin bo'ldik.

7. Dissertasiyamizning so'ngida taqinchoq nomlarini statistikasini ishlab chiqib, ularni tillar, konseptlar bo'yicha aniq sonini ko'rsatdik.

KAYUMOVA SHAKHNOZA KOBILJONOVNA

**LINGUOCULTURAL STUDY OF JEWELRY NAMES IN ENGLISH
AND UZBEK LANGUAGES**

10.00.06— Comparative study of Literature, Contrastive Linguistics and Translation studies

**DISSERTATION ABSTRACT FOR THE DOCTOR OF PHILOSOPHY DEGREE (PhD) IN
PHILOLOGICAL SCIENCES**

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INTRODUCTION (annotation of the doctor of philosophy (PhD) dissertation)

Significance and necessity of research topic Since ancient times, jewelry ornaments have been widely used as a symbol of decoration, faith and healing procedures in different cultures of the various human societies. Being remained at the centre of linguistic research with its aesthetic representation and social attributes, the notion of jewelry got a high scientific interest. Furthermore, its jewelic appearance, making procedures, applicating in everyday life are highly valued in setting clear cognitive image on living conditions, culture, livelihood taste, economic situation, social status, philosophical and moral views, beliefs and national perceptions of different human communities in each and every period, as well as determining the features of evolutionary development of thinking. Linguocultural research within the interdisciplinary linguistic science is notioned as the integrative harmony over dualistic approach on the relationship between language and culture.

In today's rapid globalization, interaction is being established in the fields, the study of the lexical terms of jewelry, which reflect the mood of the nation, its ethno-cultural characteristics on the basis of modern principles, determines the relevance of the issue. To this day, the fact that no profound research can be found related to the jewelries and its cultural domains within the world linguistics, including English and Uzbek, promoting uplifting relevance to the research issue. Subsequently, there has been also a scientific interest increasing in Uzbek school of linguamodernism on linguocultural areas. Even though, wide variety of research within this issue, have been done in Uzbek linguistics, significance and importance of upcoming topic remains the same. As noted: "Let our youngsters, of course, make efforts to learn another language, but first pay tribute to their native language. After all, loyalty to one's own language is a patriotic business"³⁴. In this regard, in addition to considering terms based on modern linguistic directions, research using formal, system-structural cognitive, linguocultural, sociolinguistic methods increases the theoretical and practical prestige of Uzbek terminology.

The research to a certain extent serves to perform tasks outlined in the governmental resolutions of the Republic of Uzbekistan such as decree dated on October 21, 2019 "On measures to fundamentally increase the prestige and position of the Uzbek language as a state language", PQ-5850 dated October 20, 2020 "Measures to further develop the Uzbek language and improve the language policy in our country on", decree PQ-6084 dated November 6, 2020 "On measures to develop the fields of education and science in Uzbekistan in the period of new development" PQ-6108 dated May 19, 2022 "On measures to bring the activities of popularization of learning foreign languages to a qualitatively new level in the Republic of Uzbekistan". Furthermore, it serves to a certain extent in the implementation of the tasks specified in the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan №610 dated on August 11, 2017, "On measures to improve the quality of teaching foreign languages in educational institutions" and other legislative documents.

³⁴<https://uza.uz> Prezident Shavkat Mirziyoevning o'zbek tiliga davlat tili maqomi berilganining o'ttiz yilligiga bag'ishlangan tantanali marosimdagi nutqi// "O'zbekiston ovozi" gazetasi. 21.10.2019.

Relevance of research issue to the prioritized directions of science and technological development in the Republic. The research was carried out in accordance with the priority direction of the republic science and technology development I. “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state”.

Problem development status. Globally, in the general linguistic science this topic has been remained at the center of different theoretical views driven by various linguists like V.V.Maslova, S.E.Nikitina, F.A.Vejbiskaya, V.N.Teliya, E.V.Babaeva, L.E.Vilms, V.V.Vorobev, N.F.Alefirenko, V.M.Shaklein, Z.K.Sabitova, I.A.Murzinova, A.Bicher³⁵, the scientists from the representative of English linguistic schools, such as V. Barnow, F.Boas, A.P.Cowie³⁶ and among Uzbek linguistics referring as N.M.Mahmudov, Sh.Safarov, D.S.Khudayberganova, Sh.Usmanova, Sh.T.Makhmaraimova, M.Saidova, U.Kuziev, D.A.Tosheva, Z.R. Narmuratov,³⁷ who do their research over jewelry terminologies dealing with various issues from linguocultural perspectives with their conceptual meanings and their linguistic picture.

In the research of jewelry names in linguistics, a new stage has been started in this direction through the study of comparative and contrastive characteristics in the works of scientists such as N.V.Drapey, I.Pardayev, D.O'rayeva, M.Sulaymonova³⁸,

³⁵Маслова В.А. Лингвокультурология. Учебное пособие. – Москва: Академия, 2001. – 208 с.; Никитина С.Е. Устная народная культура и языковое сознание. – Москва: Наука, 1993. – 189 с.; Вежбицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – Москва: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – Москва: Языки русской культуры, 1996. – 288 с.; Бабаева Е.В. Культурно-языковые характеристики отношения к собственности (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 207 с.; Вильмс Л.Е. Лингвокультурологическая специфика понятия “любовь” (на материале немецкого и русского языков): Дисс. канд. филол. наук. – Волгоград, 1997. – 212 с.; Воробьев В.В. Лингвокультурология. – Москва: Издательство Российского университета дружбы народов, 2006. – 112 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка: учебное пособие. Москва: Флинта, Наука; 2010. – 240 с.; Шаклейн В.М. Лингвокультурология: Традиции и инновации [Электронный ресурс]: монография. – Москва: Флинта, 2012. – 301 с.; Сабитова З.К. Лингвокультурология. Учебник. – Москва: 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. 32-35.; Бичер О. Русские пословицы и поговорки с компонентом-зоонимом (на фоне турецкого языка): Дисс. канд. филол. наук. – Смоленск, 2016. – 158 с.

³⁶Barnow V. Culture and Personality. – Homewood, Illinois: Dorsey Press. 1973. – 111 p., Boas F. Race, Language, and Culture. – Chicago: University of Chicago Press, 1995. – 668 p. Cowie A.P. Phraseology: Theory, Analysis, and Applications. Oxford: Clarendon Press, 1998, 258 p.

³⁷Mahmudov N. M. Tilning mukammal tadqiqi yo'llarini izlab // O'zbek tili va adabiyoti. – Toshkent, 2012. №5. – B.3–16.; Mahmudov N. M. Olamning lisoniy manzarasi va so'z o'zlashtirish // O'zbek tili va adabiyoti. – Toshkent, 2015. №3. – B.3-12.; Safarov Sh. Semantika. – Toshkent: O'zbekiston milliy ensiklopediyasi Davlat ilmiy nashriyoti, 2013. – 341 b.; Xudoyberganova D.S. O'zbek tilidagi badiiy matnlarning antropotsentrik talqini: Filol.fanlari d-ri. diss. – Toshkent, 2015. – 240 b.; Xudoyberganova D.S. Lingvokulturologiya terminlarining qisqacha izohli lug'ati. – Toshkent: Turon zamin ziyo, 2015. – 42 b.; Usmonova Sh. Lingvokulturologiya fanidan ma'ruzalari kursi. – Toshkent: Universitet, 2014. – 111 b.; Usmonova Sh.Tarjimaning lingvomadaniy aspektlari. – Toshkent: Toshkent davlat sharqshunoslik instituti, 2015. – 192 b.; Makhmaraimova Sh. M. Lingvokulturologiya [matn] o'quv qo'llanmasi. – Toshkent: Cho'lpon nomidagi NMIU, 2017. – 164 b.; Saidova M., Qo'ziyev U. Lingvokulturologiya. Uslubiy qo'llanma. – Namangan: Kamalak, 2017. – 127 b.; Tosheva D.A Zoonim komponentli maqollarning lingvokulturologik xususiyatlari: Filol. fanlari falsafa d-ri. diss. – Toshkent, 2017. – 151 b.; Narmuratov Z.R. Ingliz va o'zbek tillarida ta'lim va ilm konseptlariga oid paremlarning lingvomadaniy tadqiqi. Filol.fanlari falsafa doktori diss. – Termiz, 2022. – 129 b.

³⁸Драпей Н.В. Лексико-семантическое поле “ювелирные украшения” (на материале французского языка): Автореф. дисс. канд. филол. наук. – Москва, 2006. – 18 с.; Pardayev I.X. O'zbek tilining zargarlik terminologiyasi: Filol. fan. nom. diss. – Toshkent, 1994. – 142 b.; O'rayeva D. Xalq qo'shiqlarida zargarlik buyumlari nomlarining qo'llanilishi. Filologiya masalalari. – Toshkent: Fan, 2007. – B.210-211.; Sulaymonova M.I. O'zbek va qirg'iz

the history of jewelry names, local-territorial features of historical and ethnographic regions, symbolic signs, linguistic, cultural and linguistic nature and their relationship with similar jewelry in other languages.

It is worth noting that not only linguists, but also experts in other fields have conducted intense research on jewelry. They also tried to study jewelry as a part of the ethnographic lexicon in order to study the uniqueness of their people's traditions, lifestyle, and culture.

The connection of the research with the plans of the research work of the research institution where the research is being carried out. The subject of the dissertation is a component of the prospective scientific research plan being carried out at the Department of English Language and Literature of Termiz State University on the topic “Actual problems of cross-typological study of the lexical-semantic system of the language: diachrony and synchrony” (ITA-12-09-2019).

Research aim is to identify both common and different aspects of jewelry names in English and Uzbek, to reveal their linguocultural characteristics in different systematic languages.

Research tasks:

To study the scientific and theoretical foundations of the expression of the names of jewelry in English, Uzbek and world linguistics on the linguistic aspect;

To designate semantic features of jewelry names in English and Uzbek;

To classify types of jewelry names in linguistics, including English and Uzbek, according to the task of dividing into thematic groups;

To set linguistic analysis of jewelry names in the framework of the studied languages.

Research object Selected English and Uzbek jewelry lexicon.

Research subject Linguocultural characteristics of the names of jewelry in English and Uzbek languages constitute the subject of research.

Research methods. Lexical-semantic, interrogative, classification, description linguocultural analyzes were used, as well as statistical, analytical methods were used to clarify the research topic.

The scientific novelty of the research is as follows:

In linguistics, the theoretical basis of the study was determined on the basis of the study of the names of jewelry in English and Uzbek languages, the commonality of the features of the expression of these units in the linguistic aspect was proved on the basis of the analysis of the names of jewelry in the languages being studied;

- The peculiarities of the semantic field of such jewelry names as *Head/ Bosh va chakka*, *Ears and nose/ Quloq va burun*, *Neck and chest/ Bo'yin va ko'krak*, *Hand and foot/ Qo'l va oyoq*, *Body/Tana* relying on the internal resources of English and Uzbek languages, have been proven on the basis of analyzes;

- According to the degree of belonging of the names of jewelry in the languages being studied, *woman/ayol*, *man/erkak*, *animal/hayvon*, according to the

function of decorative jewelry, Faith Jewelry, healing jewelry, wearable jewelry for household services, wearable jewelry for prayer are divided into such thematic groups as their differences and similarities, local-territorial features and symbolic functions were released by samples;

- In the linguocultural of a particular Ethnos, different features of the names of jewelry from different age circles, that is, related to childhood, maiden, bride and later, similar to the names of mother and grandmother jewelry, such as the names of representatives of the proprietary class, ordinary citizens of the city and village, were determined on the basis of analyzes.

The practical results of the study are as follows:

the analysis of the semantics and linguistic features of the jewelry lexicon in English and Uzbek languages is based on the fact that it acquires scientific and theoretical significance and contributes to the perfection of textbooks and teaching aids created in such disciplines as “linguistics”, “lexicology”, “methodology”, “theory and practice of translation”, “comparative typology”, “linguistics”;

it has been proven that the methodology developed to analyze the semantics and linguocultural features of jewelry names in English and Uzbek languages can be used in the research of a case on linguocultural characteristics of fraternal and non-fraternal languages;

comparative analysis of jewelry names in English and Uzbek languages was carried out;

the distinctive features of the names of jewelry serve as a reliable source in their use and study in the process of intercultural communication.

The reliability of the research results is explained by the fact that theoretical information is obtained from scientific sources, the methods of analysis used, a large amount of factual material drawn into the analysis and theoretical thought, conclusions are introduced into practice.

The scientific significance of the research results. The scientific significance of the research results is seen in the study of new areas of linguistics, in particular, the theoretical foundations of linguoculture, in the coverage of its importance in the research of features characteristic of national texts, in the use of linguocultural feature of research methods, in determining the sources of research, in determining the linguocultural value of jewelry names. Issues presented in the dissertation of jewelry names such as earrings, rings serve as a scientific resource in English and Uzbek linguistics to illuminate the linguistic features of jewelry names.

The practical significance of the research: In the higher education system, creating textbooks and training manuals in the disciplines of “Linguoculturalology”, “Lexicology”, “Comparative typology”, conducting theoretical and practical training in these disciplines, organizing special courses at the master's degree in such areas as “Linguistic research methods”, “Current problems of modern linguistics” can be used to achieve.

Implementation of research results. Based on the scientific results obtained on

the analysis of the linguocultural study of jewelry names in English and Uzbek languages:

Development of knowledge and skills in the field of Comparative Literary Studies and linguistics, as well as exemplary organization and strengthening of the educational system process was carried out by the Samarkand State Institute of foreign languages in 2014-2015, 204-4-5 creation and introduction of virtual resources on the basis of information and communication technologies from the subjects of the English language specialty (Samarkand State Institute of foreign languages dated December 5, 2022, 3483/30-02-01-number reference). As a result, increasing the knowledge of modern lexicology on the basis of semantics and linguocultural analysis of jewelry names in English and Uzbek languages, as well as the development of necessary communicative competencies in teachers and language learners on the basis of an innovative research project, applying a linguocultural approach to the study of jewelry names in the framework of non -, when translating jewelry names from English to Uzbek and from Uzbek to English, the development of methodological manuals created with the aim of using various expressive-stylistic means, as well as applying the mechanism for covering their alternative and equivalence characteristics, higher education served to enrich and perfect the subject area of the subjects related to the translation of the institution;

The reflections on the study of the differences and similarities of the names of jewelry in English and Uzbek languages, comparing their level associated with the culture of the people, were used in an international project on the topic "establishing PAWER-interregional mobility in the field of potential development in higher education and ensuring relevance, quality and equality in this regard" (reference book of Termez state As a result, the differences and similarities of the names of jewelry in the English and Uzbek languages were identified, which served as the basis for their comparison of the degree of manifestation in folk culture;

2020-2021 of the Erasmus + program by the European Union- 561624-er for years-1-2015-UK-EPPKA2-CBHE-SP-ERASMUS + CBHE IMEP: within the framework of the innovative research project "modernization and regulation of the processes of the higher education system in Uzbekistan", the use of a linguocultural approach to the study of jewelry lexeme within non-fraternal languages, the type of jewelry names in English and Uzbek, subject grouping according to the task, coordination within the, in order to study linguocultural units in depth in teaching a foreign language, the results of the analysis in this research work were used.

The result was a comparative analysis of the types of jewelry, the names, traditions, mentality, worldviews and history of the types of jewelry in the English and Uzbek peoples, as well as the development of the necessary linguoculturological competencies in language learners.

Approval of research results. The results of this study were discussed in the form of Scientific Reports at 3 International and 4 national conferences.

Publication of research results. 23 scientific works were published on the topic of the dissertation. 4 of them are published in scientific publications, 19 of them were published in Republican and foreign scientific journals and collections.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of used literature, 2 appendices. The total volume of the dissertation is 135 pages.

MAIN CONTENT OF THE DISSERTATION

The introductory part of the dissertation includes the relevance and necessity of the topic, the relevance of the research with the priority directions of the development of science and technology of the republic, the degree of research of the topic, the connection of the research with the research work of the higher educational institution where the dissertation was completed, the purpose and tasks of the research, the object and subject of the research, research methods, scientific research of the research novelty, information about the practical result of the research, the reliability of the research results, the scientific and practical significance of the research results, the introduction of the research results, the approval of the research results, the publication of the research results, the structure and size of the dissertation.

The first chapter of the study, entitled **“Theoretical foundations of the study of jewelry lexicon in English and Uzbek languages: history and problems”**, includes four paragraphs. The first paragraph is called “jewelry names in World linguistics as an object of linguistic research”. In this part of the dissertation, researchers who conducted a study in the world linguistics on the names of jewelry, their classification, their local features of magik, asrovchi from insu rocks, deliverance from diseases, protection from various external influences, determining the identity of a person in society, their status, including: Sh.J.Takhtabaeva, A.I.Mambetova, N.V.Drapey, N. V. Petrova, N. Cain, B. Parmar, L.V.Ivanova, M.V. Churakova, S.V.Rassochina³⁹, theoretical views of scientists and scientists are discussed and evaluated about the jewelry lexicon.

The second part of the work is called “History of names of jewels in English linguistics”. In this part of the work in English linguistics the history, origin and role of jewelry and ornaments in the social life, researched by English linguists such as V. Barnow, F. Boas, A.P.Cowie⁴⁰, the attitude of men and women to jewelry, the customs, values, culture of the English people, the names of jewelry worn in weddings and

³⁹Тохтабаева Ш.Ж. Казахские народные женские ювелирные украшения XVIII-XX вв.: Дисс. канд. исторических наук. – Алма-Ата, 1984. – 160 с.; Мамбетова А.И. Семиотика ювелирных украшений в традиционной культуре Казахстана: Автореф. дисс.канд. культур. наук – Санкт-Петербург, 2005. – 24 с.; Драпей Н.В. Лексико-семантическое поле “ювелирные украшения” (на материале французского языка): Автореф. дисс. канд. филол. наук. – Москва, 2006. – 18 с.; Петрова Н. В. Русское ювелирное искусство в праздничной придворной культуре XVIII века: Автореф. дисс. канд. филол. наук. – Санкт-Петербург, 2007. – 23 с.; Parmar B. A Grammar of sentiment thinking about sentimental jewellery towards making new art about love and loss: For registration to the Degree of Doctor of Philosophy. – University of Wolverhampton, 2008. – 352 p.; Jain N. Consumer Buying Behaviour With Regard to Branded and Traditional Jewellery: For registration to the degree of Doctor of Philosophy the IIS University. – Jaipur, 2011. – 129 p.; Иванова Л.В. Стилиевые направления историзма в ювелирных украшениях английских мастеров на международных промышленных выставках 50-70-х годов XIX века. Типология, особенности формообразования и декорирования: Автореф. дисс. канд филол. наук. – Москва, 2017. – 37 с.; Чуракова М.В. Формирование профессионального мастерства будущих художников-ювелиров в среднем профессиональном образовании: Автореф. дисс. канд. пед. наук. – Санкт-Петербург, 2018. – 23 с.; Рассохина С.В. Ювелирное искусство Франции конца XIX – начала XX века. Ведущие мастера: Автореф. дисс. кандидат филол. наук. – Москва, 2020. – 27 с.

⁴⁰Barnow V. Culture and Personality. – Homewood, Illinois: Dorsey Press. 1973. – 111 p., Boas F. Race, Language, and Culture. – Chicago: Unirversity of Chicago Press, 1995. – 668 p. Cowie A.P. Phraseology: Theory, Analysis, and Applications. Oxford: Clarendon Press, 1998, 258 p.

ceremonies, the importance of jewelry in the culture of the English people, symbols of jewelry as *Rings are symbols of eternal love because they have no beginning or end* (Uzuklar abadiy sevgining ramzidir, chunki ularning boshlanishi va oxiri yo‘q) such examples are analyzed and the names and types of jewelry are listed.

In the traditional way of life of the people, jewelry, in addition to acting as a means of giving it a unique decoration, has a religious-witchcraft function, social differences and local-territorial characteristics of the population of the region. It also meant the difference in different age ranges in jewelry, that is, the difference associated with childhood, virginity, wedding dress and the period after it. Mother and old women jewelry were also differentiated among themselves. In addition, jewelry is also divided into jewelry belonging to representatives of the proprietary class, as well as ordinary citizens of the city and village.

In general, the jewelry contains rich creative traditions, spiritual heritage and artistic and aesthetic thinking of our people, which they have accumulated over thousands of years.

The third part of the work is called “Linguistic study of jewelry names in Uzbek linguistics”. We know that the ornaments and jewelry, clothes, and jewelry of the peoples of Central Asia have a centuries-old history and although each nation and ethnic group has its own unique headgear and jewelry, ethnic groups living in the region have a common sarp (clothes with jewelry) of their historical fate and culture indicate that they were close to each other for a long time. Also, the jewelry represented the difference between different ages, i.e., the difference related to childhood, girlhood, bridehood, and beyond. Jewelry for mothers and grandmothers is also different. In addition, jewelry was divided into jewelry belonging to representatives of the property class and ordinary citizens of cities and villages. The researches of linguists like H. Khamrayeva and M. Sulaymanova and local researchers such as I. Jabborov and G. Yoldasheva⁴¹ served as a primary scientific source for enriching the theoretical basis of our research.

In the process of research, it was found that the decorations and ornaments, clothes, and jewelry of the British and Uzbek people’ have a centuries-old history, although each nation and ethnic group has its own unique headwear and jewelry, it was found that the ethnic groups living in the region have a common character, their historical destiny, and their culture have been close to each other for a long time. At the same time, there are different beliefs about jewelry. For example, people have collected pieces of silver jewelry of the childless women and the mothers whose offsprings died afterborn.

A jeweler made a special earring for one of the baby’s ears from the collected pieces of jewelry. She had to wear this earring until she got married.

The fourth part of the work is called “Names of jewels as a linguocultural unit”.

⁴¹Xamraeva X.X. O‘zbek milliy raqs san’ati terminlari tadqiqi: Filolog. fan. dokt. diss. – Buxoro, 2021. – 238 b.; Sulaymanova M.I. O‘zbek va qirg‘iz folklorida taqinchoqlar obrazlantirilishining spetsifikasi: Filol. fanlari falsafa doktori diss. – Toshkent, 2021. – 162 b.; Jabborov I. O‘zbeklar (an’anaviy xo‘jaligi, turmush tarzi va etnomadaniyati). – Toshkent, Sharq, 2008. – 240 b.; Yo‘ldosheva G. Nurota ayollarining an’anaviy taqinchoqlari (XIX asrning oxiri-XX asrning boshlari) // O‘zbekistonda ijtimoiy fanlar. – № 3. – B.82.

In this part, it is explained that jewelry is a unity that represents the nationality of the people. After all, there is no wedding or celebration in the Uzbek people where everyday jewelry suitable for different seasons and ceremonies is not worn. Brides and grooms, a circumcised wedding boy, and even a baby in a cradle are wearing certain jewelry. It is based on the fact that wearing jewelry is one of the eternal traditions that are part of the culture of every nation.

Evil eye silver huggie earring is one of the national jewelry of English people culture. According to the famous “Oxford Advanced Learner’s Dictionary Online” dictionary of the English language, this spell is explained as: the magic power to harm somebody by looking at them⁴². According to the religious views of English people, it is considered to be a tool against evil forces and the evil eye, and those who wear this earring are supposed to protect themselves from bad luck, the evil eye and various misfortunes.

One of the jewels with such a symbolic meaning is the *Green anklet*, which is a symbol of good luck in English people, that is, the green anklet has the meaning of good luck. It's a good idea to look at green when you're stressed or tired, because green is known to have a calming effect. The calm colour makes it easy to match with different outfits⁴³.

The work of researchers, who conducted a comparative-comparative analysis of the symbolic signs, linguistic aspects and linguistic nature of jewelry, as well as their related jewelry in other languages, was subjected to analysis.

As such, we can observe that the type of jewelry, according to its function, is divided into the following groups⁴⁴:

Figure 1.4.

1.4. Types of jewelry according to their function

⁴²<https://www.oxfordlearnersdictionaries.com/definition/english/the-evil-eye>

⁴³<https://www.oxfordlearnersdictionaries.com/definition/english/the-green-anklet>

⁴⁴Yo‘ldosheva S., Davlatova S., Sattorova G. Folklor kiyimlari va bezaklari. – Toshkent: Sharq, 2006. – B.15.



1. Variety of decorative jewelry worn around the neck includes: *pearl/marvarid*, *beads/marjonlar*, rings/*uzuk* on the hand, *necklace beads/marjon*, *earrings/sirg'a* in the ears, *nose rings/buloqilari* in the nose, *toe rings/chillik uzuklari* and *nail jewelry/tirnoq taqinchog'i (bezagi)* in the leg

2. Superstitious jewelry includes *beads against the evil/ko'zmunchog*, *rosary/tasbeh* and various *amulets/tumorlar*. Customs related to stereotypical faith are also applied to domestic animals. For example: there is a custom of sewing amulets on the horns and tracks of domestic animals such as cows, horses, and oxen to protect them from the evil eye. The custom of wearing amulets and jewelry is very common. Amulets are specially prepared by religious people (Mullah-eshan) and Azaim Khans and are hung on hair, clothes, cribs and swings, beds, houses, and apartments. Old mothers and grandmothers wear amulets just inside their clothes, with pepper beads or glasses attached to them. Such triangular amulets can be found in various places in everyday life.

3. Healing jewels do twice as much as they do. They are distinguished by the fact that they have jewelry, decoration, and healing properties. These include clove beads, nacre, turquoise beads, and pearls.

4. Various seeds were pierced, and the praying people made rosaries for prayer. You can also find rosary jewelry made of dates, grains, and rosaries hanging near children's cribs and the entrance doors of houses. Among them, signet rings are examples of household jewelry. Various traditions, customs and traditions related to jewelry can still be found today. In honoring young children, they wrap their hands in a turban, wear a badge, put a badge on their shoulders, and put jewelry on the head and

feet of grooms. Brides wear tilakosh, zabigardon, hanging various coral pearls, dress sleeves, jewelry instead of buttons, necklaces, etc. The various badges worn on the chest for various journeys, awards, and achievements in service are government-authorized manifestations of the same customs. In general, the habit of wearing jewelry is closely related to dressing, decorating, various ceremonies and weddings, and it lives on in the everyday life of the British and Uzbek peoples as a material manifestation of their commitment to the world of culture, and will continue to do so in the future. From the analyzed works, it is known that by researching the jewelry embodying the nationality and customs of the people, it is undoubtedly a sign that shows the way of life, characters and beliefs of the two peoples. At this point, we found it permissible to quote the notes of the local scientist Sh.T. Makhmaraimova in the textbook "Linguoculturalism" that "Linguoculturalism is a science that studies the cultural facts in the language and their product, the linguistic culture"⁴⁵. We also agree with this opinion, and we believe that linguocultural science is a science formed from the intersection of language and cultural studies, and it is a science that studies the reflection of the culture of a certain nation in its language. In the examples of the following sections of our work, we can observe that the names of the jewelry are related to the national cultural characteristics of the people.

The second chapter of the dissertation, called "The semantic nature of the names of jewelry in English and Uzbek languages", consists of four paragraphs. The first section is called the semantic scale of the names of jewelry.

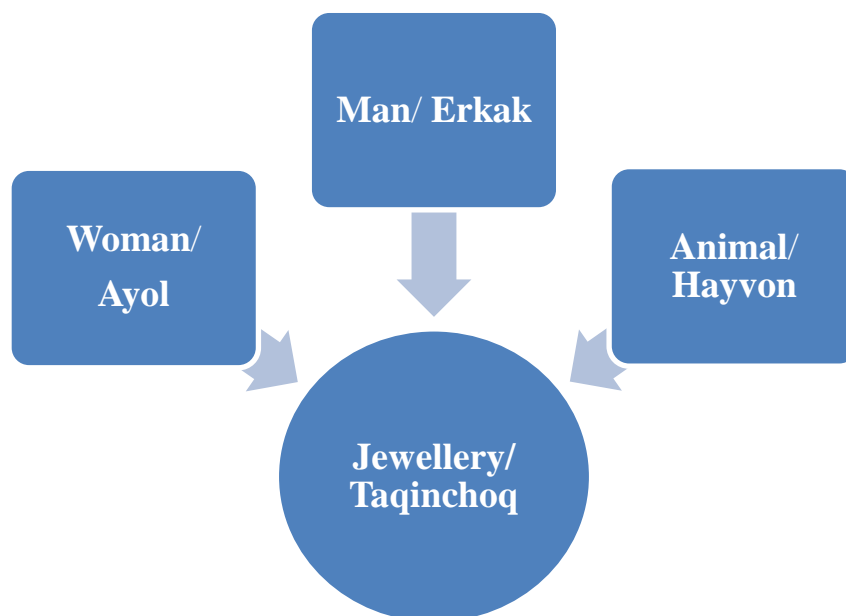
In this paragraph, *jewelry/taqinchoq* names in English and Uzbek were semantically drawn to the analysis of the swirling aspekta, it was found that *jewelry/taqinchoq* lexemes are associated with the following words in meaning and content, and the collected factual materials are based on the following *Head/ Bosh va chakka, Ears, nose/Quloq va burun, Neck and chest/Bo'yin va ko'krak, Hand and foot/Qo'l va oyoq, Body/Tana*.

At the same time, jewelry is combined into a number of groups based on such signs as the degree of belonging, the feature of the function.

Figure 2.

1.2.The degree of belonging to jewelry names

⁴⁵Maxmaraimova SH.T. Lingvokulturologiya. O'quv qo'llanmasi. – Toshkent: Cho'lpon nomidagi NMIU, 2017. – B.23.



The second chapter is called “Semantics of *Woman/ Ayol* jewelry names”.

It is known that women's traditional jewelry is diverse, which also differ in ethnic and local terms, shape, appearance and from which ore it is made. But it should be noted that women's jewelry has also changed in different historical periods under the influence of the socio-political environment, natural conditions, enriched with new content and forms. Traditional jewelry is divided into several groups depending on where the human body is worn. Including jewelry worn on the head; they, in turn, are from the forehead, temples, ears, nose, and hair jewelry. It consists of neck and chest jewelry, hand jewelry. Also, the researcher M.V.Sazonova talked about how jewelry differs according to age, gender and in which clothes it is woven, and again divided them into groups such as girls, young brides, older women, men and children's jewelry⁴⁶. Jewelry names can have several meanings semantically. Many examples of such a phenomenon can be cited. For example, the Leaf lexeme is derived from Persian in its original sense, meaning dry fruit without grains. It also has the following semantic meanings:

1. **Bargak** is a leafshaped jewelry made of gold or silver coins that women wear on their forehead and chest;
2. **Bargak** is a leafshaped adornment that the East, in particular, wears on the hair of Uzbek women. The fact that gold water is made of silver is run is called “gold leaf”. The structure of the Leaf worn on the forehead is 13-15 jam-shaped petals, united by mutual falling in love.
3. **Bargak** is leaf like willow early greenery contains a branch of sorghum that records leaves and releases a pop, as well as a hairwell made of bark, which is sipped from such willow branches⁴⁷.

1. **Angishvona** (Persia. angusht-finger, valve-keeper) - a metal sheath worn

⁴⁶Сазонова М.В. Украшения узбеков Хорезма. // Традиционная культура народов Передней и Средней Азии. – Москва: Наука, 1970. – С. 113.

⁴⁷O'zbek tilining izohli lug'ati. Ikki tomli / Z.M.Ma'rufov tahriri ostida. – Москва: Русский язык, 1981. Том 1. В.631.

on the tip of the finger when sewing work. It is used when sewing clothes, blankets, not to prick needles on the fingers and to pass the needle through a thicker gauze. In ancient times, it was also made of leather.

2. And its second meaning is jewelry, which means a ring that women wear on their hands⁴⁸.

The English **ring lexeme** is translated into Uzbek like a ring (узук). At the same time, it has the following meanings:

1. **A ring** is a piece of jewelry that you wear on your finger, sometimes consisting of a round strip of gold, silver, etc., decorated with a precious stone: a gold ring, a ring, a wedding ring;

2. **Ring**-a circle-shaped object with a large hole in the middle: a key ring, an onion ring, a curtain ring.

3. **Ring**-round sign or shape: around his eyes there were dark rings from insomnia. Children sat in a ring on the floor;

4. **Ring**-especially a group of people who work together secretly: spy ring, drug ring;

5. **Ring**-to be uncomfortable and not be able to hear clearly, usually because you heard a loud noise, the music was loud that made me ring his ears;

6. **Ring**-as a verb to put a metal ring on the round of the bird's foot so that it can be easily identified in the future⁴⁹.

It can be learnt the other names of rings types in English language as **Ring - Mood Rings, Signet Rings, Mother's Rings, Birthstone Rings, Cocktail Rings, Abstract design rings, Bombe ring, Cluster Rings, Cocktail rings, Crossover Rings, Engagement Rings, Eternity ring, slave ring, armor ring, the Gothic finger jewelry, the Rappers ring, the Hip Hop ring, the Bikers finger ring, two rings or three rings, finger rings, poison rings**

The word **chain** is derived from Persian [zinjor], which means chain, shackle, systematized. In the Explanatory Dictionary of the Uzbek language, this word is interpreted as follows:

1) the rope(cha) systemcha (Iron chain, clock chain -Темир занжир, соат занжир) used for various purposes in the farm, in the fast, in the form of metal rings attached, held one after the other, with order to each other;

2) a hook made of metal rings, which is hooked on one side to zulfín when closing from doors or Gates (Lowering the chain and opening one layer of the gate Otabek still fell under the feet of the Hasanali, who was leaning against this layer. A.Kodiriy. Past days);

3) a flexible, rotating part made of small thin rings made of gold, silver, consisting of a neck or hand-worn jewelry, a machine, a mechanism and a series of combined ring-parts of some devices (at this time, a single rifle sound was heard from the tank, which broke off the chain on the Middle Street and became transverse to the road. I.Rahim, True love);

⁴⁸Tursunov S., Pardayev T., Qurbonov A., Tursunov N. O'zbekiston tarixi va madaniyati – Surxondaryo etnografiyasi. – Toshkent: Alisher navoiy nomidagi O'zbekiston Milliy kutubxonasi, 2006. – B.266.

⁴⁹Oxford Advanced Learner's Dictionary 9th edition Oxford university press, 2015. – P.1320.

4) an iron ring that connects to the hands or feet of the prisoners; handcuffs (the poet suffers the wrath of Avazhan and dies with suffering on a chain. "Uzbek literature");

5) and in a portable sense, slavery, complication, something-the encirclement of the phenomenon, Alexander (..the chain of old traditions still strangled Gulsum's man and put his fate in danger. P.Tursun, Teacher);

6) a continuous, clenched row, a ridge of something or someone (Ghulomjon bent the chain of pearls and moved forward. M.Ismaili, Fergana t.o.);

7) what closely connects two things, one; bond, bond (mating, I think, has one most important condition, ul is also the strong bonds of the two sides to each other with the Love Chain. A.Kadiri, Scorpion from Mehrab);

8) *phys.term.* in the sense of the term, on the other hand, represents a continuous, circulating system or a combination of elements that form a series (electrical circuit)⁵⁰ [O'TIL II, 130].

And in the Explanatory Dictionary of the English language, the lexicon of a **chain**, that is, **zanjir**, is explained as follows: a chain is a metal ring

1. [C, u] is a series of metal rings used to pull or fasten objects; a chain length short-length chain used for a particular purpose, in which he wore a heavy gold chain around his neck. The mayor wore his office chain., bicycle chain, prisoners chained (=with chains around their arms and legs to prevent them from escaping).

CONNECTED ITEMS

2.[C] a series of linked things or people: moving... shops / hotels

3.[C] a group of shops/stores or hotels. Limit

4.[C. usually PL] (formal or literary) is something that limits the freedom of the SB or the ability to sth. WHEN BUYING A HOUSE

5. [C, usually sing.](Be) the case of a number of people who sell and buy houses must each complete the sale of their homes before buying from the next person [Oxford 238].

The points as above-mentioned indicate that the word chain came into the Uzbek language from the Persian word, has different semantic meanings, and when this word is translated into English, it is exactly suitable in terms of semantic meaning, but not in the Uzbek-English Dictionary, nor in the etymological dictionary of the English language, it is called a jewelry name.

Even in the Explanatory Dictionary of the English language, it is not a type of jewelry, it was simply interpreted as a metal object consisting of a combination of small rings for use for some purpose, and in one of the sentences presented with the participation of some word chain *She wore a heavy chain around her neck*, that is, it is said that.

From this sentence alone we can see that the word chain is also used in the translation process to mean jewelry.

The third paragraph of the dissertation is called "the semantics of the names of

⁵⁰O'zbek tilining izohli lug'ati. V jildli. / A.Madvaliyev tahriri ostida. II jild. E-M. – Toshkent: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, 2006. – B.130.

Man/ Erkak jewelry names”. In the culture of the English and Uzbek peoples, men also wore jewelry, for example, rings. The English people have a type of ring that represents the symbol of justice and is also worn as a seal, it is called Signet Ring. this ring expresses *A ring with a central plaque on which one's initials, a seal, or a crest is engraved*⁵¹. Uzbek people mostly wear rings on the ring, little and index fingers. Wearing a ring has long been considered a symbol of wealth, sustenance, fortune, and justice for kings. In many countries of the world, on the wedding day, the bride and groom put rings on each other's hands as a symbol of marriage.

Another one of the jewelry that reflects the nationality of the English people *Dog Tag Pendant Necklace*. The history of this jewelry – *date back to the American Civil War and World War I and II. They're typically worn as identification in case of casualty or death. You can engrave dog tags with everything from a special date to a reminder to "Believe"*⁵².

Men also wore rings made of silver. In the Oasis, they mainly wore a ring without a name, on small and index fingers. Wearing a ring has long been considered a symbol of wealth, sustenance, Fortune, justice for Kings. In many peoples of the world, on the day of the wedding, the bride and groom wore rings on each other's hands as a symbol of marriage.

The fourth chapter was called *The semantics of the names of the Animal / Hayvon jewelry names*. Researchers note that in the history of crafts, women's jewelry first appeared, later it was a tradition for men to wear these decorations too. It has also become a habit to wear jewelry on animals, houses or an item from time to time. As the demand for the use of ornaments began to increase, their types acquired a special meaning. That is, jewelry was divided into types, as for saving from evils, deliverance from diseases, protection from various external influences, determining the identity of a person in society in his position. Such jewelry is worn on the forehead, neck, ears, nose, arms and paws, which are either blindfolded and decorated with letters and patterns.

Jewelry in the form of a snake is especially common in the past. zebigardons, (necklace adornment) chachvon, rumols, (headscarf) decorations that step on the skullcap, buttons in different patterns, different shapes of earrings and different colors were actually created by copying from the distant past, and in our days it has risen to an unequal level of art. Among the peoples of Central Asia, it is also common to decorate suzanas, carpets and felt with the image of a ram horn, a snake, and these decorations are also sewn in a sense in the form of symbolic protection of a member of this item from various scourge⁵³.

In English, jewelry worn on animals means a certain sign of attention, and there are many types of them, we have analyzed some of them below: **Animal jewelry** – you are a bereaved pet owner; you can honor your beloved furry friend with jewelry from pet ashes. By taking the cremains of their beloved animal and turning them into something beautiful and wearable, they create a tangible memorial that they can keep

⁵¹ <https://www.oxfordlearnersdictionaries.com/definition/english/the-signet-ring>

⁵² <https://www.oxfordlearnersdictionaries.com/definition/english/the-dog-tag-pendant-necklace>

⁵³ Xaydarov Z. O'zbekiston nomoddiy madaniy merosi. – Namangan: Kamalak, 2021. – B.150.

close whenever they need to. Turning your pet's ashes into jewelry is a simple process, and the result can help you cope with their passing. From pendants and rings to urn necklaces, pet ashes jewelry is a wonderful way to honor your pet⁵⁴.

*Pet Dog Collar Pearls Necklace*⁵⁵ – the dog collar pearl necklace is imitation pearl, alloy, rhinestone and the appearance is beautiful and fashionable, and it means faithfulness and your love to your pets, and this jewelry is a symbol of loyalty in the English people.

The third chapter of the dissertation is called “analysis of the names of jewelry in English and Uzbek”. Chapter Three consists of eleven sections. In these sections, the names of the jewelry are divided into types such as **Head / Bosh** va **chakka**, **Ears** and **nose / Quloq** va **burun**, **Neck** and **chest** / Bo‘yin va ko‘krak, **Hand** and **foot** / **Qo‘l** va **oyoq** jewelry names, their local-territorial characteristics, symbolic functions, beliefs of our ancestors, mythological views on the environment, perceptions related to nature and the material world find their expression, their cultural traits such as magic-ethical aspects, national views of the people.

The names of the jewelry drawn to the analysis were collected from various dictionaries and collections using the method of gross selection⁵⁶. In English, the names of the jewelry drawn for analysis are 732, while 512 names of jewelry were analyzed in Uzbek. In Uzbek, they have more weight – nearly 300 units. It should be noted that folk jewelry is associated with the national culture of the people, in which the traditions and customs of the people are manifested. This is a sign that there is a difference in the linguocultural nature of the two nations.

It should be said that jewelry enriches women's clothes and makes them more feminine and attractive. They are divided into the following groups according to their wear:

1. *Head/Boshga taqiladigan taqinchoqlar;*
2. *Nose/Burunga taqiladigan taqinchoqlar;*
3. *Ear/Quloqqa taqiladigan taqinchoqlar;*
4. *Hair/Sochga taqiladigan taqinchoqlar;*
5. *Neck/Bo‘yinga taqiladigan taqinchoqlar;*
6. *Chest/Ko‘krakka taqiladigan taqinchoqlar;*
7. *Shoulder/Kifta taqiladigan taqinchoqlar;*
8. *Body/Tananing bel qismiga taqiladigan va o‘raladigan taqinchoqlar;*
9. *Hand/Qo‘lga taqiladigan taqinchoqlar;*
10. *Foot/Oyoqqa taqiladigan taqinchoqlar.*

The jewelry names given above are common to both languages. But during our research, we found out that there are also names of lip jewelry and tongue jewelry that are specific to English folk culture. Such examples can be observed in these analyses. Choker necklace of English people is very popular among women – *a piece of jewelry or narrow band of cloth worn closely around the neck. A short necklace of 15 inches*

⁵⁴<https://www.heart-in-diamond.com/pet-ashes-to-diamond/jewelry-pets-ashes.html>

⁵⁵<https://www.ebay.co.uk/itm>

⁵⁶O‘zbek tilining izohli lug‘ati. Ikki tomli / Z.M.Ma’rufov tahriri ostida. – Moskva: Русский язык, 1981. Том 1. В.631.; Oxford Advanced Learner’s Dictionary 9th edition Oxford university press, 2015. – P.1820.

*that fits snugly around the neck*⁵⁷. This jewelry is equivalent to the Uzbek *khapoant* jewelry.

Such examples can also be observed in these analyzes. For example, the traditional jewelry of young brides' *tillakosh* was called *Balo Abro* in our Oasis. The *tillakosh* is made of silver and is decorated with *yakitkoz*, turquoise and various bottles. It was worn mainly on the forehead, lowering it over the eyebrow. *Tillakosh* is one of the favorite jewelry of Tashkent, Bukhara, Fergana and Samarkand, Surkhandarya women who did not pass on girls without *tillakosh*. Inside the traditional forehead jewelry, the *tillakosh* was distinguished by its originality. The base of these jewelry, reminiscent of a semicircle, was cut out of a piece of silver and made in the form of an overgrown eyebrow or similar to a bird with a burning wing. And the upper part ends with a complex lattice shape. On the territory of Uzbekistan, three types of *tillakosh* are known – *Bukharacha*, *Khivacha*, *Tashkentcha*. In Samarkand, *tillakosh* was named after *koshitillo*, *tillakosh*, *bola abru* in Bukhara (Tajik means above the eyebrow)⁵⁸, *tillakosh*⁵⁹, in Fergana Valley, *tillabargak*⁶⁰ in Nurota. Self-sufficient families bought *tillakosh* from merchants for their daughters' 'sprinkling', and presented it as a kind of representation of the bride at the wedding day or after the wedding ceremonies "bride greeting ceremony", "face opener". Even in Samarkand and Bukhara, *tillagosh* was considered a forehead jewelry, mainly worn by brides in wedding dresses⁶¹.

This indicates that the jewelry is common mainly among the inhabitants of the city, as well as among the population, whose main occupation is sedentary farming and crafts.

It should be noted that in Uzbeks, precious and semi-precious stones have long been effectively used to make jewelry. Also, such stones were also used in medicine, and in our people there were specific beliefs about the healing properties of stones⁶².

Jiga (*Jig'a*) – [1. ethnicity A piece of jewelry worn on the head, decorated with silver and precious stones; 2. portable ayn. Crown]⁶³. It is one of the ornaments worn on the head, and it often serves as the main symbol of the state in folk songs. Because its roots go back to views related to the main culture formed over the centuries. In this way, he gains stability and embodies the concepts of happiness and state within himself, and this jewel corresponds exactly to the *Tiara*, one of the head jewels of the English people, according to the famous English dictionary "Macmillan Dictionary Online": *Tiara* a piece of jewelry that a woman wears on top of her head on formal occasions. It looks like a small crown. *Tiara* is a Greek word whose original meaning was 'headdress of Persian kings'. Traditionally, a *tiara* was reserved for queens, empresses, princesses and other noblewomen. However, the *tiara* has become a kind

⁵⁷ <https://www.oxfordlearnersdictionaries.com/definition/english/the-choker>

⁵⁸ Almeyeva D.E. Buxoro zargarlik san'ati // Buxoro madaniy merosi tarixidan. – Buxoro, 1995. – B. 75-76.

⁵⁹ Абдуллаев Т.А., Хасанова С.А. Одежда узбеков (XIX-начала XX вв.). Ташкент: Фан, 1978. – С.11.

⁶⁰ Yo'ldosheva G. Nurota ayollarining an'anaviy taqinchoqlari (XIX asrning oxiri XX asrning boshlari) // O'zbekistonda ijtimoiy fanlar. Toshkent: Fan, 1999. – № 3. – B.82.

⁶¹ Сухарева О.А. История среднеазиатского костюма. Самарканд (2-я половина XIX - начало XX в.). Москва: Наука, 1982. – С.100.

⁶² Абу Али Ибн Сина. Канон врачебной науки. – Тошкент: "Фан" Академии наук Республики Узбекистан, 1994. – 37,152-153.

⁶³ O'zbek tilining izohli lug'ati. II jild. – Toshkent: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, 2006. – B.96.

of fashion accessory that is often worn by commoners. Sometimes wear *tiaras* to formal events, on special occasions like weddings, balls, pageants or galas⁶⁴.

It is one of the rings that embody the national values of the English people *Cocktail Ring* (kokteyl ring) – *a woman's ring with a large, ornate setting, typically having an imitation or inexpensive gemstone in the center*. It is a ring made by women in the United States in 1920 and is a symbol of feminism⁶⁵.

Considered the Black Onyx Beaded Necklace neck wearer of the English people, this jewelry is also linked to the beliefs and views of the people. According to this Ethnos, Black Onyx is a powerful protective stone, absorbs and transforms negative energy and helps to prevent the loss of personal energy. Black Onyx helps develop emotional and physical strength and endurance, especially when you need help when you are stressed, confused, or sad. Black believes that Onyx helps to make wise decisions.

According to scientific sources, jewelry was used for various purposes, without being worn only for decoration. Even in battles, jewelry was used. For example, the arrow – bow feather jewelry, which strengthens the Taxa, is also a kind of legendary warrior women's jewelry. It is a complex jewelry, the basis of which is a large number of ukpars and is fixed on the nape (gardon) part of the headdress. In addition, the bow in the decoration is also an integral part of the lifestyle of nomadic seeds. According to this, hanging a bow-shaped jewelry around the neck usually also has the task of protecting the waist side of the person. The Khorezm arrow-root jewelry will be decorated with a large number of pendants and chains.

The term women's rights refer to the freedom of women and girls of all ages. Including voting to hold public positions to work to get fair pay to eliminate gender differences in the division of Labor and salary ownership of property family provision considers a ring with feminist characteristics such as having equal rights in marriage.

According to information, in the past, the ring also served as a personal seal for people. Sources indicate that until the XVIII-XIX centuries, persons working in public positions such as Amir, Khan, Kazi, kushbegi, biy, mingbashi, Centurion, as well as religious figures such as eshon, mufti, Sheikh had their own seals in the form of rings, and such rings-seals were usually worn on the pinch (little finger) of the hand. They were inscribed with the name of the owner of the ring, his position, excerpts from the verses of the Qur'an. Also, the owners of some professions also had their own symbolic rings⁶⁶.

The argument that those who hold government positions have rings-seals is also confirmed through the plot of the narrative entitled “The turquoise ring of Amir Timur”.

The fulfillment of the socio-magic task of the ring can be more deeply substantiated by the example of certain traditions, ritual elements living among the people. The ring also in ancient times served as a mark of aiming at shooting arrows for snipers. To do this, the ring is worn on the index finger of the left hand. When

⁶⁴<https://www.macmillan dictionary blog.com/tiara>

⁶⁵<https://news.thediamondstore.co.uk/general-jewellery-learning/jewellery/meaning-of-jewellery-symbols-what-is-your-jewellery-symbol>

⁶⁶Фахретдинова Д.А. Ювильное искусство Узбекистана. – Ташкент: Литературы и искусства, 1988. – С.159.

throwing an arc, the tip of the arrow is placed over this ring and the target is taken. To identify even the best snipers, the condition for passing the arc arrow through the eye of the ring is established in the competitions held. In ancient rings, the image of one or another goddess is reflected.

Suppose that during the end of the 4th century BC and the beginning of the 3rd century, a golden ring made in Bactria – a reflection of the goddess of water and fertility Anahita-was inserted into the seal. With this, Anahita was seen as giving patronage to the owner of the ring and taking it under his protection. The image of the " magic ring " is often associated in legends in the name of the Prophet Solomon and is interpreted as one of his private items, the divine subject, gifted to him by God.

With this, the Legends epicize the divine power of the Prophet Solomon. The image of a magic ring is also found in works created in written literature.

An example of this is Alisher Navoi's Epic "Farkhad and Shirin". In this epic, the interpretation of the magic ring is given based on the views of the people about him. And from this it follows how popular folk views on the ring have become.

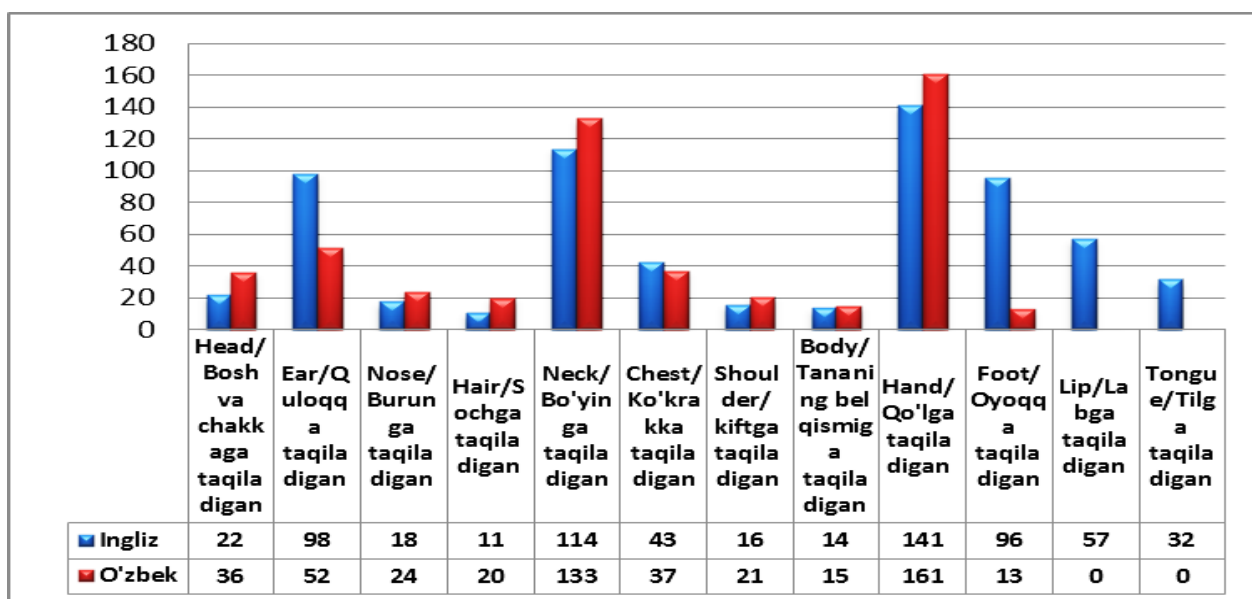
In general, the views on the ring arose on the basis of the magic, fetishistic imagination-concepts of ancient people, through which the dream hopes of a good and full life, a peaceful and prosperous life of people are artistically expressed.

At the moment, the ring is worn by both men and women. However, women's rings are distinguished from men's rings by their serbozability, often having an eye chosen from colored stones, their unpretentiousness.

In the chapter of the study called the quantitative characteristic of the names of jewelry in English and Uzbek, statistics of the names of jewelry were developed. According to the results of the analysis, the names of jewelry in English and Uzbek languages determined that the following:

3.4-table

3.4.Statistic analyze of English and Uzbek jewelry names



Also, the collected jewelry names were subjected to analysis on the basis of small semantic fields, in addition of identifying to the degree of belonging such types as female arhisemic, male arhisemic, animal arhisemic jewelry names.

In the process of studying the mental characteristics of the names of jewelry in English and Uzbek, on the one hand, it is established that there are national and cultural differences between the English, Uzbek nationalities, and on the other hand, the presence of similar aspects indicates that historically there were existing signs in the culture of all nationalities and nationalities. In short, the specific traditional jewelry of a people reflects nationality as an integral part of national culture. Therefore, it is the spiritual duty of today's youth to know about them, to appreciate the views of the people associated with them.

CONCLUSION

1. At the present stage of the development of linguistic science, the study of language only as a means of communication is becoming to some extent an outdated narrow concept. A different approach to language, which helps to define its essence, requires seeing it as an integral part of national culture, not just a means of communication.

2. As a result of the work done, it can be observed that the names of jewelries in both English and Uzbek have national cultural and national language characteristics, and they are based on their own customs or traditions. The jewelry culture and art of each nation is of special importance in the history of world civilization. The history of culture and art of Central Asia also attracts attention with its antiquity. If the images used in this regard by the peoples living there are comparatively studied, their specific general and specific meanings will be highlighted.

The development of the jewelry industry, like other types of applied art, determines the status of the people's life. It is important to study the history of the Great Trade Route in the region. They are relevant in terms of the connection of folklore traditions with folk culture and handicrafts, practical and decorative arts, and the fact that they allow to determine the interpretation characteristics of the images and motives of folk oral creativity.

3. English and Uzbek folk jewelry names are not the same in terms of semantic nature. The history, mentality, various material and spiritual culture, traditional economy, social and family lifestyle, religious belief, domestic life and relationships, national feelings, customs of the British and Uzbek peoples even the geographical location of countries are related to differences. The historical roots of the image of jewelry directly go back to ancient religious-household and magical rituals, witchcraft, animistic, fetishistic and taboo views. In particular, ancient fetishistic views about primitive people's view of inanimate objects as alive and soulful, believing in their magic power as a means of protection for themselves served as the basis for the origin of the image of jewelry.

4. Jewelry names in English and Uzbek languages were analyzed by distribution into the following thematic groups such as: *Head/Bosh va chakka*, *Ears and nose/Quloq va burun*, *Neck and chest/Bo'yin va ko'krak*, *Hand and foot/Qo'l va oyoq*.

According to the analysis of the materials, it was observed that the English and Uzbek jewelry names are not the same. The traditional jewelry of the English and

Uzbek people are very diverse, they differ from each other in terms of material, shape, general appearance, and name. In particular, jewelry worn by Uzbek women on the head, forehead, neck, throat, chest, ears, nose, wrists, fingers, waist, and feet are mainly wedding ritual items and it is often observed that the people are related to the wedding or express love and family relations. The history of jewelry of the English and Uzbek peoples is very deep and goes back to the religious views, mythological beliefs, lifestyle, customs, and rituals of their ancestors who lived in ancient times.

5. According to the contrastive analysis of jewelry names in English and Uzbek languages, different and similar aspects of jewelry names belonging to the two nations were revealed. In the English people, men wear jewelry such as face/yuz, hand/qo'l, leg/oyoq, for various purposes, while in the Uzbek language culture, men mainly wear hand/qo'l jewelry. These differences mean that there is a difference in the linguistic culture of the two ethnic groups. Among the differences between the jewelry of the two ethnic groups, there were also similarities. In particular, when contrastive analyzing the names of necklaces, similarities in terms of use were observed.

6. In our work, we came to the following general conclusions: we were convinced that folk jewelry is a sign that indicates the history of this people, their past, what habits they have historically acquired in the past, their worldview, how they think and express themselves, how they think in their good and bad days, the traditions of peoples in general, wedding ceremonies, thought and ideas, lifestyle, character and faith.

7. At the end of our thesis, we developed the statistics of jewelry names and showed their exact number by languages and concepts.

**НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНОЙ СТЕПЕНИ
ДОКТОРА ФИЛОСОФИИ ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ
PhD03/31.03.2021. Fil.78.04 ПРИ ТЕРМЕЗСКОМ ГОСУДАРСТВЕННОМ
УНИВЕРСИТЕТЕ**

ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

КАЮМОВА ШАХНОЗА КОБИЛЖОНОВНА

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ НАЗВАНИЙ
УКРАШЕНИЙ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ**

**10.00.06 - Сравнительное литературоведение, сопоставительная
лингвистика и переводоведение**

**АВТОРЕФЕРАТ
диссертации на соискание ученой степени доктора философии (PhD)**

Термез – 2023

Тема диссертации доктора философии по филологическим наукам (PhD) в Высшей аттестационной комиссии №B2022.4.PhD/Fil зарегистрирована под номером 2944.

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Автореферат диссертации выполнен на трех языках (узбекский, английский, русский) размещен на веб-странице Научного совета адресу www.tergu.uz и на информационно-образовательном портале Ziyonet (www.ziyonet.uz).

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Защита диссертации состоится в 12.00 часов "11" мая 2023 года на заседании Научного совета PhD.03/31. 03.2021.Fil.78.04 при Термезском государственном университете Адрес: 190111, г.Термез, ул.Баркамол авлод,43. Тел.: (376) 221-71-17; e-mail: termizdu@umail.uz

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD) по филологическим наукам)

Цель исследования – определить общие и различные аспекты названий украшений в английском и узбекском языках, выявить их лингвокультурологические характеристики в разносистемных языках.

Задачи исследования:

изучить научно-теоретические основы функционирования названий украшений в английском, узбекском и мировом языкознании в лингвокультурологическом аспекте;

обозначить семантические особенности названий украшений в английском и узбекском языках;

классифицировать названия украшений на тематические группы в английском и узбекском языках;

осуществить лингвистический анализ названий украшений в рамках изучаемых языков.

В качестве объекта исследования были выбраны названия украшений в английском и узбекском языках.

Предмет исследования - лингвокультурологические особенности названий украшений в английском и узбекском языках.

Методы исследования. В работе использовались лексико-семантический, сопоставительный, классификационный, описательный, лингвокультурологический, а также статистический и аналитический методы.

Научная новизна исследования заключается в следующем:

определена и доказана теоретическая основа исследования названий украшений в английском и узбекском языках, общность особенностей выражения этих единиц в лингвокультурологическом аспекте в изучаемых языках;

доказаны и систематизированы на основе внутренних ресурсов английского и узбекского языков особенности семантического поля таких названий украшений, как *Head/Bosh va chakka*, *Ears and nose/Quloq va burun*, *Neck and chest/Bo 'yin va ko 'krak*, *Hand and foot/Qo 'l va oyoq*, *Body/Tana*;

классифицированы на тематические группы по степени принадлежности названий украшений в сопоставляемых языках: *woman/ayol*, *man/erkak*, *animal/hayvon*, по функции *bezak taqinchoqlar*, *irim-e 'tiqod taqinchoqlar*, *shifobaxsh taqinchoqlar*, *maishiy xizmat uchun taqiladigan taqinchoqlar*, *ibodat uchun taqinchoqlar*, на основе примеров выделены их различия и сходства, локально-территориальные особенности и символические функции, характерные для разных историко-этнографических регионов;

доказаны на основе анализа, в конкретной этноязыковой культуре, названия украшений, общие особенности, которые относятся к разным возрастным диапазонам: детство, девичество, невеста и последующий период, маминых и старых бабушкиных, а так же различия, принадлежащих представителям рядовых жителей городов и сел.

Внедрение результатов исследования. На основе научных результатов, полученных при анализе лингвокультурологического исследования названий украшений на английском и узбекском языках:

заключение относительно развития коммуникативных компетенций у преподавателей и изучающих язык на основе инновационного исследовательского проекта, применяющего лингвокультурный подход к изучению названий украшений при переводе на неродственные языки названий украшений с английского на узбекский и с узбекского на английский, разработке методических пособий, созданных с целью использования различных выразительно-стилистических средств, а также применения механизма освещения их альтернативных характеристик и эквивалентности были использованы в проекте развития знаний и навыков в области сравнительного литературоведения и лингвистики, а также организация и укрепление процесса системы образования, осуществляемые Самаркандским государственным институтом иностранных языков в 2014-2015 годах I-204-4-5 создание и внедрение виртуальных ресурсов на основе информационно-коммуникационных технологии из предметов специальности «Английский язык» (Справка Самаркандского государственного института иностранных языков от 5 декабря, 2022 3483/30-02-01). В результате представленные результаты послужили повышению знаний современной лексикологии на основе семантики и лингвокультурного анализа названий украшений на английском и узбекском языках;

выводы об изучении различий и сходств названий украшений на английском и узбекском языках, сравнение их уровня, связанного с культурой народов, были использованы в международном проекте «Установление PAWER-межрегиональной мобильности в области потенциального развития в сфере высшего образования и обеспечения актуальности, качества и равенство в этом отношении» (справка Термезского государственного университета). В результате были определены различия и сходства названий украшений в английском и узбекском языках, которые послужили основой для их применения как явления в народной культуре;

научные заключения об использовании лингвокультурологического подхода к изучению названий украшений в сопоставляемых языках, их типы, тематическая классификация были использованы в программе Erasmus+ Европейского союза - 561624- на годы-1-2015- UK-EPPKA2-SBHE-SP-ERASMUS + SBHE IMEP: в рамках инновационного исследовательского проекта «Модернизация и регулирование процессов системы высшего образования в Узбекистане». В результате сопоставительного анализа названия украшений в сопоставляемых языках позволил освоить традиции, менталитет, мировоззрение и историю видов украшений народов, а также развитие лингвокультурологических компетенций.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы, 2-х приложений. Общий объем диссертации составляет 135 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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