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10.00.06 – Qiyosiy adabiyotshunoslik, chog'ishirma tishunoslik va tarjimasunoslik

INGLIZ VA O'ZBEK BOLALAR O'YIN FOLKLORINING
LINGVOKULTUROLOGIK XUSUSIYATLARI
QIYOSIY-TIPOLOGIK TADQIQI

ESHKOBILOVA FERUZA URZOVNA

BUXORO DAVLAT UNIVERSITETI
HUZURIDAGI ILMiy DARAJALAR BERUVCHI
DSc.03/04.06.2021.Fil.72.03 RAQAMLI ILMiy KENGASH
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon xalqlari og‘zaki ijodida bolalar o‘yin folklori yosh avlodni jismoniy va ma‘naviy kamolotga erishtirishga doir hayotiy tajribalarni, falsafiy-axloqiy qarashlarni o‘ziga xos badiiy ifodalab kelishi bilan e‘tiborni tortadi. Ular har bir xalqning madaniy hayot tarzi, ijtimoiy muhiti talablariga mos yaratilgan bo‘lsa-da, genezisi, tasnifi va badiiy xususiyatlarida yaqinliklar borligi kuzatiladi. Globallashuv jarayonlari turli xalqlar madaniyatlarini bir-biriga yaqinlashtirayotgan bir paytda ushbu yaqinlik asoslarini qiyosiy-tipologik jihatdan ijtimoiy-madaniy, tarbiyaviy-estetik hamda poetik sathlarda ochish bolalar o‘yin folklorining tarixiy-folkloriy jarayondagi o‘rnini belgilab ko‘rsatishda, til va madaniyat o‘rtasidagi o‘zaro bog‘liqlikni tadqiq qilishda, o‘yin folklori orqali bolalar madaniyatini o‘rganish, milliy qadriyatlar va o‘ziga xoslikni aniqlashda muhim ilmiy-nazariy ahamiyat kasb etadi.

Dunyo folklorshunosligida turli yoshdagi bolalarning jismoniy va ma‘naviy o‘yin folklorini to‘plash, arxivlashtirish, nashr qilish, tarixi, tekstologiyasi, nazariyasi, poetikasi, tur va janrlari, ijrochiligi va ijodkorligi, yozma adabiyot, kino san‘ati bilan munosabati, postfolklor sifatida namoyon bo‘lishini aniqlashga qiziqish ortib bormoqda. Shu doirada uning areal, lokal xususiyatlarini, genezisi, tasnifi va badiiyatida kuzatiladigan yaqinliklar, spetsifik belgilarni bugungi folklorshunoslik mezonlari asosida qiyosiy o‘rganish, jumladan, ingliz va o‘zbek xalqlari etnogenezi, tili, milliy belgilarida o‘ziga xosliklar, ularning bolalar o‘yin folklori kelib chiqishida, tasnifida, o‘yinni boshlovchi va yakunlovchi janrlar, ijrochiligi, obrazlari, motivlaridagi tipologik lingvomadaniy, badiiy-estetik xususiyatlarni o‘rganish, ikki millat o‘rtasidagi manfaatli munosabatlarni yanada barqarorlashtirish, har ikki xalq folklorshunosligini chuqurroq o‘rganish, bolalar o‘yin folklorini lingvokulturologiya, etnologiya, semiotika va qiyosiy tildagi o‘rganish sohalari kesishmasida ilmiy talqin etishga imkon yaratadi.

Bugungi globallashuv sharoitida “milliy madaniy-tarixiy qadriyatlarni aks ettiruvchi va bolalikdan kitob o‘qishga qiziqishni uyg‘otuvchi o‘quv-metodik, didaktik (shu jumladan, o‘yinlar va o‘yinchoqlar) materiallar va badiiy adabiyotlarni tayyorlash hamda maktabgacha ta‘lim muassasalari faoliyatiga joriy etish”¹ zarurligi bolalar kitobxonligini yanada rivojlantirish, yoshlar o‘rtasida chet tillarni bilishga qiziqishni kuchaytirish, shu jumladan, o‘zbek xalq bolalar o‘yinlarini to‘plash, chop etish, ularning turli tillardagi nashrlarini aniqlash, qiyosiy-tipologik jihatdan o‘rganish ishlarini jadallashtirishni taqozo etmoqda. Shu ehtiyoj tufayli o‘zbek xalq bolalar o‘yinlarini ingliz xalq bolalar o‘yinlari bilan lingvomadaniy asosiga ko‘ra qiyosiy tadqiq qilib, ularning tipologik va differensial belgilarini aniqlash natijasida ajdodlarimiz poetik tafakkurining taraqqiyot xususiyatlarini belgilab ko‘rsatish mumkin. Xalqimizning milliy-madaniy turmush tarzi, dunyoqarashi va voqelikni badiiy idrok etish bilan aloqador qadimiy an‘analarini o‘ziga xos tarzda saqlab kelayotgan bolalar o‘yinlarini qiyosiy-tipologik tadqiq etish asosida dunyo xalqlari folklori janrlari genezisi, poetikasi

¹. Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2017 йил 9 сентябрдаги «Мактабгача таълим тизимини тубдан такомиллаштириш чора-тадбирлари тўғрисида» ги ПҚ-3261-сон Қарори / Халқ сўзи. – Тошкент, 2017, 11 сентябрь.

bilan umumiy xususiyatlarini bilib olish mumkin bo'ladi.

O'zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-son "O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2022-yil 28-yanvardagi PF-60-son "2022-2026 yillarga mo'ljallangan Yangi O'zbekistonning Taraqqiyot strategiyasi to'g'risida", 2023-yil 11-sentyabrdagi PF-158-son "O'zbekiston – 2030" strategiyasi to'g'risidagi farmonlari, 2017-yil 17-fevraldagi PQ-2789-son "Fanlar akademiyasi faoliyati, ilmiy tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to'g'risida", 2018-yil 5-iyundagi PQ-3775-son "Oliy ta'lim muassasalarida ta'lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash bo'yicha qo'shimcha chora-tadbirlar to'g'risida", 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarorlari hamda mazkur faoliyatga tegishli qator me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi. Dissertatsiya tadqiqoti respublika fan va texnologiyalar rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish" ustuvor yo'nalishiga muvofiq bajarilgan.

Muammoning o'rganilganlik darajasi. Jahon folklorshunosligida xalq bolalar o'yin folkloriga bag'ishlangan izlanishlar orasida A.Vamberi, E.B.Taylor tadqiqotlari alohida e'tiborni tortadi.²

Ingliz folklorshunosligida ingliz bolalar o'yin folklori bo'yicha ko'plab jiddiy tadqiqotlar amalga oshirilgan va ularning namunalari alohida to'plamlarda chop qilingan³.

². Vambery A. Sketches of Central Asia. – Philadelphia: J. B. Lippincott & co.wm. H. Allen & co., 13, Waterloo Place, Pall mall, London.1868. – 444 p. (Online at www.gutenberg.org); Vambery A. Travels in Central Asia. – London: Cambridge Scholars Press Ltd., 1996. – 443 p. (online at www.gutenberg.org). www.dissercat.com/content/etnograficheskaya-leksika-karachaevo-balkarskogo-azyka#ixzz3rFr6H827; Вамбери А. Путешествие по Средней Азии. – М., 1868. – С.56; Тайлор Э.Б. Детские игры // Первобытная культура. – М.: Политиздат, 1989. – 573 с.

³. Виноградов Г. Детская сатирическая лирика. – "Сибирская живая старина". – Вып. III-IV. – Иркутск, 1925. – С.84-92.; Капица О.И. Детский фольклор: песни, потешки, дразнилки, сказки, игры. – Л., 1928. – 222 с.; Аникин В.П. Русские народные пословицы, поговорки, загадки и детский фольклор. – М., 1957. – 184 с.; Померанцева Э.В. Детский фольклор // Русское народное творчество. – М., 1966. – С.135-142; Мельников М.Н. Русский детский фольклор Сибири. – Новосибирск, 1970. – 218 с.; Устиненко В.И. Место и роль игрового фольклора в культуре. – Философские науки. – 1980. – №2. – С.71; Тимофеева Е.А. Подвижные игры с детьми младшего дошкольного возраста. – М.: Просвещение, 1986. – 90 с.; Мельников М.Н. Русский детский фольклор: Учебное пособие для студентов пединститутов. – Москва: Просвещение, 1987. – 240 с.; Мартынова А.Н. Художественный мир ребенка // Потешки, считалки, небылица. – М., 1989. – 194 с.; От прибаутки до былины: (Русский фольклор)/ Сост. и примеч. В.Аникина. – М.: Худож. лит., 1991. – 398 с.; Несалис Д., Шаратов В. Тема смерти в детских играх: опыт этнографического анализа (по материалам традиционной культуры Коми) // Смерть как феномен культуры: Межвузовский сборник научных трудов. – Сыктывкар, 1994. – С.67-71; Мартынова А.Н. Детский фольклор. Поэтические жанры // Детский поэтический фольклор: Антология. / Сост. А.Н.Мартынова. – Спб., 1997. – 304 с.; Шейн П.В. Сборник народных детских песен, игр и загадок. Сост. А.Е.Грузинский по материалам Шейна. – М., 1998. – 68 с.; Петров В.М., Гришина Г.Н., Короткова Л.Д. Осенние праздники, игры и забавы для детей. – М., 1998. – 98

Ingliz va o‘zbek bolalar o‘yin folkloriga nafaqat folkloristik, balki pedagogik, psixologik, lingvistik, madaniyatshunoslik, sport-tarbiyaviy yo‘nalishlarda ham munosabatda bo‘lib kelinmoqda.⁴

O‘zbek folklorshunosligida bolalar o‘yin folklorini to‘plash, nashr qilish va ilmiy o‘rganish ishlari uch davriy bosqichda kechgani kuzatiladi. 1. XIX asrning oxiri va XX asrning 30-yillarigacha bo‘lgan davrda xorijlik etnograf olimlar tomonidan tarixiy-etnografik maqsadda yozib olinib, nashr etilgan.⁵ 2. XX asrning 30-yillaridan mustaqillik davrigacha.⁶ 3. Mustaqillik davrida.⁷

O.Safarov o‘zbek folklorshunosligida birinchi bo‘lib bolalar o‘yin folklori o‘ndan ortiq tez aytish, guldur-gup, arazlama, yarashtirgich, tegishmachoq, masxaralama, chandish, chorlama, cheklashmachoq, sanama, tarqalmachiq va hokazo singari poetik janrlardan tarkib topgan yaxlit bir tizim ekanini, u kattalar va bolalar ijrochiligi yu ijodkorligi hosilasi sifatida yaratilganini asoslab berdi. Ularga mos terminlarni ilk bor ilmiy iste‘molga olib kirdi va har birining janriy tabiati, badiiyatini ochib berdi⁸.

O‘zbek bolalar o‘yin folklorini yig‘ish va nashr qilish ishida O.Safarov,

с.; Раз, два, три, четыре, пять, мы идём с тобой играть // Русский детский игровой фольклор / Сост. М.Ю.Новицкая, Г.М.Науменко. – М., 1998. – С.46.

⁴. Насырова А.М. Педагогические возможности развития игровой культуры личности в условиях праздничного досуга: Автореф.... пед. наук. – Т., 1995. – С.26.; Рудин П.А. Игры детей и их педагогическое значение. – М., 1948. – 78 с.; Сайфуллаев Б. Импровизационно-творческая игра как метод организации массовой культуры просветительной работы: Автореф.... канд. пед. наук. – Т., 1987. – С.24; Тимофеева Е.А. Подвижные игры с детьми младшего дошкольного возраста. – М.: Просвещение, 1986. – С. 79; Устиненко В.И. Место и роль игрового фольклора в культуре // Философские науки. – 1980. – №2. – С.71; Абдурахмонов И.Р. Узбекские народные игры: Автореф.... пед. наук. – Т., 1997. – С.24.

⁵. Наливкин В., Наливкина М. Очерк быта женщины оседлого туземного населения. Ферганы. – Казань, 1886. – 246 с.; Васильев А. Игры сартовских детей. – Туркестанские ведомости. – 1909. – № 109; Пантусов Н.Н. Игра тогуз-кумалак // ИОАЭ и И. Том XXII. №4. – Казань, 1906. – С.1; Андреев М.С. Вещие сны, несколько примет и детская игра «Сорока-ворона» среди некоторых народов, главным образом Средней Азии // Известия Среднеазиатского музея. Вып. 2. – Т., 1923. – С.1-34; Пещерова Е.М. Игрушки и детские игры у таджиков и узбеков. (По материалам 1924-1935 гг.) // Сборник Музея антропологии и этнографии. Институт этнографии им. Миклухо-Маклай Ан СССР. Т.XVII. – М-Л., 1957. – С.22-94; Пещерова Е.М. Некоторые игры среди оседлого населения Туркестана. – Отд. Оттиск из «Бюллетень САГУ», №11. – Т., 1925. – С.82-98; Боровков А.К. Игры узбекских детей. Сборник научного кружка при Восточном факультете САГУ. Вып.1. – Т., 1928. – С.31-42.

⁶. Солихова М. Ғозиева С. Мактабгача тарбия ёшидаги болалар учун халқ ўйинлари. – Т.: Ўқитувчи, 1970. – 68 б.; Жаҳонгиров Ғ. Ўзбек болалар фольклори. – Т.: Ўқитувчи, 1975. – 102 б.; Минг бир бола ўйини. Тўплаб, нашрга тайёрловчилар Ғ.Жаҳонгиров, Б.Маҳмудов. – Т.: Ёш гвардия, 1978. – 90 б.; Сафаров О. Болалар фольклорида “Ҳавзак-ҳавзак”. – Ўзбек тили ва адабиёти. – 1978. – №6. – Б. 32; Сафаров О. Чандишлар. – Ўзбек тили ва адабиёти. – 1983. – 4-сон. – Б.42-46; Жаҳонгиров Б. Ўйнаймиз, қувнаймиз. – Гулхан. – 1986. – №10. – Б.28; Сафаров О. Ўзбек болалар поэтик фольклори. – Т.: Ўқитувчи, 1985. – 250 б.

⁷. Жаҳонгиров Ғ. Қувноқ ўйинлар. – Бошланғич таълим. – 1992. – № 5-6. – Б.26-28; Жабборов Э. Қошғарий назарига тушган ўйинлар. – Бошланғич таълим. – 1993. – №9-10. – Б.46; Наманган халқ оғзаки бадий ижоди намуналари. Тўпловчилар ва нашрга тайёрловчилар: Т.Ғозибоев, А.Собиров. Сўзбоши муаллифи А.Собиров. – Наманган, 1993. – 112 б.; Қурбонова Н. Ўзбек болалар маросим фольклори: Филол. фанлари номз. дисс. автореф. – Тошкент, 1994; Сафаров О. Қизалоқларнинг баҳорий ўйинлари. – Бошланғич таълим. – 1998. – №3. – Б.20-21; Галиев Ш. Ўзбек болалар ўйин фольклори. – Т.: Фан, 1998. – 96 б.; Авезов С. Санам жанри табиати ва бадийати. – Филол. фан. номз. дисс. автореф. – Т., 2004. – 24 б.; Авезов С. Санам жанри табиати ва бадийати. – Т.: Фан, 2008. – 104 б.; Сафарова Н.О. Ўзбек болалар ўйин фольклорининг жанрий табиати, генезиси ва бадий хусусиятлари. – Филол. фан. номз. дисс. автореф. – Т., 2004. – 23 б.; Сафарова Н. Ўзбек болалар ўйин фольклори табиати. – Т.: Фан, 2008. – 120 б.; Рўзметов Ҳ. Хоразм болалар фольклори: филол. фан. номз. ... дисс. – Тошкент, 2005. – 156 б.; Safarov O. O‘zbek xalq bolalar o‘yinlari. – Toshkent: Sharq, 2013. – 176 б.; Турғунов Ш.Д. Наманган болалар фольклорининг жанрлар таркиби ва локал хусусиятлари: Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати. – Тошкент, 2019. – 52 б.

⁸. Сафаров О. Ўзбек болалар поэтик фольклори. – Тошкент: Ўқитувчи, 1985. – 250 б.

Y.Sultonov, N.Rahmonov, Sh.Turdimov, Sobir Ehsan Turk va K.Nurjonovlar tomonidan tayyorlangan to‘plamlar alohida o‘ringa ega.⁹

Shuni ta’kidlash lozimki, o‘zbek bolalar o‘yin folkloriga qiziqish xorijda ham mavjud. Jumladan, amerikalik olimlar Korlis Lamontning 1946-yilda chop etilgan “The Peoples of the Soviet Union” (“Sovet Ittifoqi xalqlari”), Merilin Petersenning “Treasury of Uzbek Legends and Lore” (“O‘zbek xalq og‘zaki ijodi va afsonalari xazinasini”) kitoblarida o‘zbek bolalar milliy o‘yinlaridan ayrim namunalar ingliz tilida chop ettirilgan.¹⁰

O.Fayzullayev tadqiqoti bolalar o‘yin folklorining ingliz tiliga tarjima qilinishi bilan bog‘liq muammolarga bag‘ishlangan bo‘lsa, J.X.Temirova rus va o‘zbek bolalar o‘yinlari tipologiyasi yuzasidan tadqiqot olib borgan.¹¹

Jahonda folklorga katta e’tibor berilayotgan bir paytda o‘z qadimiy sarchashmalariga ega ingliz va o‘zbek bolalar o‘yin folklorining lingvokulturologik xususiyatlarini qiyosiy folklorshunoslik tamoyillari asosida o‘rganish ularga xos janrlarning umumiy hamda differensial belgilarini, kelib chiqish ildizlaridagi yaqinliklarni aniqlash imkonini berishi bilan muhim hisoblanadi.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya Qarshi davlat universiteti ilmiy tadqiqot rejasining “Filologiyaning dolzarb muammolari” mavzusidagi ilmiy-tadqiqot ishlari rejasi doirasida bajarilgan.

Tadqiqotning maqsadi ingliz va o‘zbek bolalar o‘yin folklorining lingvokulturologik xususiyatlarini qiyosiy-tipologik aspektda aniqlashdan iborat.

Tadqiqotning vazifalari:

bolalar xalq o‘yinlarida ijtimoiy-madaniy hayotning badiiy in’ikos etishini dalillash orqali bolalar o‘yin folklorining madaniy hayotdagi o‘rnini va badiiy-estetik ahamiyatini asoslash;

ingliz va o‘zbek bolalar o‘yin folklorining yaratilish omillari, o‘rganilish tarixi, tasniflanish tamoyillarini oydinlashtirish;

ingliz va o‘zbek bolalar o‘yin folkloridagi mazmun-mohiyati, ijro o‘rni, vaqti, ijrochilari tarkibi, badiiy-kompozitsion xususiyatlariga ko‘ra o‘xshash janrlarni aniqlashtirish;

⁹. Бойчечак. Ўзбек халқ ижоди. Кўп томлик. Болалар фольклори. Меҳнат кўшиқлари (Тузувчи ва нашрга тайёрловчилар: Сафаров О., Очилов К.). – Тошкент: Адабиёт ва санъат, 1984. – 336 б.; Ўзбек болалар халқ ўйинлари (Тўпловчи ва нашрга тайёрловчи: Сафаров О.). – Тошкент: Адабиёт ва санъат, 2011. – 176 б.; Safarov O. O‘zbek xalq bolalar o‘yinlari. – Toshkent: Sharq, 2013. – 176 b.; Қайнар булок. Ўзбек болалар фольклоридан намуналар (Тўпловчи: Султонов Й.). – Тошкент: Чўлпон, 1991.; Читтигул (Тўплаб, нашрга тайёрловчилар: Султонов Й., Раҳмонов Н., Турдимов Ш.). – Тошкент: Ўқитувчи, 1992. – 96 б.; Ғафуров Ҳ. Халқ ўйинлари, кўшиқлари ва аъёналарига бир назар. – Т., 1992. – 100 б.; Хоразм хазинаси (Тўпловчи: Собир Эҳсон Турк, нашрга тайёрловчи: Нуржонов К.). – Урганч: Хоразм, 1996. – 126 б.; Усмонхўжаев Т., Мелиев Ҳ. Миллий ҳаракатли ўйинлар. – Т.: Ўқитувчи, 2000. – 192 б.; Файзуллаев М., Розикова Н., Файзуллаев О. Детский фольклор: Учебно-методическое пособие. – Бухара, 2009.

¹⁰. Lamont C. The Peoples of the Soviet Union. – New York, 1946; Petersen Marilyn. Treasury of Uzbek Legends and Lore. – Toshkent: Qatortol-Kamolot, 2000. – 180 б.

¹¹. Файзуллоев О.М. Ўзбек фольклоридagi лингвокультуремаларнинг инглизча таржимада берилиши (болалар фольклори жанрлари ва эртақлар мисолида): Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати. – Тошкент, 2019. – 50 б.; Темирова Ж.Х. Рус ва ўзбек болалар халқ ўйинлари типологияси: Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати. – Бухоро, 2022. – 45 б.

ikkala xalq bolalar o'yin folkloriga xos milliy-madaniy xususiyatlari bilan bog'liq o'xshashlik va yaqinliklarni, farqli belgilarni motivlar strukturasi hamda obrazlar tarkibiga ko'ra ochish;

ingliz hamda o'zbek bolalar o'yin folklorining mavzular olami, ulardagi o'xshash janrlarning badiiy tabiati hamda vazifalari tipologiyasi va spetsifikasini dalillash;

ingliz va o'zbek bolalar o'yin folklorida satira va yumorning o'rnini, ifoda xususiyatlarini, harakatli, predmetli hamda ma'naviy o'yinlar janrlarini ko'rsatib berish.

Tadqiqotning obyekti sifatida ingliz va o'zbek bolalar o'yin folklori namunalari tanlangan.

Tadqiqotning predmetini ingliz va o'zbek bolalar o'yin folklorining lingvokulturologik xususiyatlarini qiyosiy o'rganish tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tasniflash, tavsiflash, qiyosiy-tipologik, qiyosiy-tarixiy, struktural-semiotik hamda etnofolkloristik tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi:

ingliz va o'zbek bolalar o'yin folklori g'oyaviy mazmuni ijtimoiy voqelikni tasvirlash tamoyili, ijro tabiati, obrazlar talqini, kelib chiqish asoslari, ichki turlari kabi mushtarak, biroq milliy mohiyatini yuzaga chiqaradigan xalqchil g'oyalar, umuminsoniy qarashlar, lingvokulturema va lingvistik xususiyatlar bilan bog'liq differensial o'ziga xosliklar kasb etishi dalillangan;

qiyoslanayotgan tillardagi bolalar o'yin folklori orasida vatanparvarlik, do'stlik, mehnatsevarlik, ajdodlar kasb-hunariga hurmat va sadoqat, hayvonlarga mehr, maishiy-madaniy turmush voqeliklariga e'tibor mavzusidagi o'yinlar har ikkala xalqning tarixiy o'tmishi, dunyoqarashi, milliy ruhiyati, ijtimoiy-madaniy turmush tarzi, yashash sharoiti orqali namoyon bo'lishi aniqlangan;

har ikkala til bolalar o'yin folklorida o'yin debochasi bilan bog'liq chorlamalar, cheklashmahoqlar, sanamalar; o'yin yakuniga aloqador tarqalmahoqlar; o'yin jarayoniga daxldor qo'shiqlarning struktural hamda poetik xususiyatlari, satira va yumor ifodasi tipologik mushtaraklikda namoyon bo'lishi asoslangan;

har ikkala til bolalar o'yin folkloridagi syujet va obrazlarning umumiy epik qonuniyatlar asosida paydo bo'lishi va tadrijiy takomilga erishishi kattalarning kasb-kori, turli marosim va urf-odatlar, mehnat va madaniy turmush predmetlaridan nusxa ko'chirish, hayotiy voqealarni badiiy-estetik jihatdan aks ettirishi zamirida voqelanishi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz va o'zbek xalq bolalar o'yin folklori tipologiyasi ilk bor monografik aspektida qiyosiy yoritilib, ulardagi janrlar, o'xshash motiv va obrazlarning umumiy va xususiy belgilari aniqlangan;

chiqarilgan xulosalar o'zbek folklorshunosligi barobarida ingliz folklorshunosligi uchun ham muhim ilmiy-nazariy ma'lumotlar berishi, folklor tarixi, chog'ishtirma tilshunoslik, qiyosiy folklorshunoslik, lingvofolkloristika, lingvokulturologiya kabi fanlar bo'yicha yaratiladigan darslik va qo'llanmalarining mukammallashuviga xizmat qilishi asoslangan;

ingliz va o'zbek xalq bolalar o'yinlaridagi mushtaraklik, o'ziga xosliklarning aniqlanishi o'zbek folkloridagi o'yinlarning janriy, g'oyaviy-badiiy, milliy, kompozitsion xususiyatlarini boshqa noqardosh va qardosh xalqlarning o'yin folklori bilan qiyosiy o'rganishda muhim faktik material bo'lib xizmat qilishi dalillangan.

Tadqiqot natijalarining ishonchligi muammoning aniq qo'yilganligi, nazariy ma'lumotlarning mavjud ilmiy manbalardan olinganligi, chiqarilgan xulosalarning tasniflash, tavsiflash, qiyosiy-tipologik, qiyosiy-tarixiy, struktural-semiotik hamda etnofolkloristik tahlil usullari orqali asoslangani, ingliz va o'zbek xalq bolalar o'yin folklorining genezisi, o'ziga xos shakl, mazmun, ijro xususiyatlari, mavzu ko'lami, badiiyati, tili masalalarini qiyosiy tahlil etishda ikkala xalq o'yin folklorining turli davrlariga oid ishonchli manbalarga tayanilgani bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, chiqarilgan nazariy xulosalar nafaqat ingliz va o'zbek bolalar o'yin folklorining tarixiy asoslarini, janrlar badiiyatini, lingvomadaniy xususiyatlarini ochish, balki ularning tarixiy taraqqiyotida yuz bergan janriy o'zgarishlarni aniqlashga doir umumfolkloristika nazariyasini boyitishga ham xizmat qiladi.

Tadqiqot natijalarining amaliy ahamiyati ingliz va o'zbek xalq bolalar o'yin folkloridagi o'xshash hamda farqli janrlar, motivlar, obrazlar aniqlanganligi, lingvokulturologik, lingvopoetik, lingvostilistik, etnofolkloristik vositalarning o'ziga xosligi asoslanganiga oid ilmiy qarashlarning qiyosiy adabiyotshunoslik bo'yicha yaratilajak darslik, o'quv qo'llanmalarining mukammallashuviga xizmat qilishida ko'rinadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz va o'zbek xalq bolalar o'yinlarini qiyosiy-tipologik jihatdan o'rganish, o'xshash va farqli xususiyatlarini, badiiyatini tadqiq qilish bo'yicha olingan ilmiy natijalar asosida:

ingliz va o'zbek bolalar o'yin folklori g'oyaviy mazmuni, ijtimoiy voqelikni tasvirlash tamoyili, ijro tabiati, obrazlar talqini, kelib chiqish asoslari, ichki turlari kabi mushtarak, biroq milliy mohiyatini yuzaga chiqaradigan xalqchil g'oyalar, umuminsoniy qarashlar, lingvokulturema va lingvistik xususiyatlar bilan bog'liq differensial o'ziga xosliklar kasb etishiga oid nazariy xulosalardan O'zbekiston Milliy universitetida F-7-13 raqamli "Adabiyotshunoslik tarixining fundamental tadqiqi" mavzusidagi fundamental ilmiy loyihani bajarishda foydalanilgan (O'zbekiston Milliy universitetining 2024-yil 4-apreldagi 04/11-2604-son ma'lumotnomasi). Natijada ingliz va o'zbek xalq bolalar o'yinlaridagi mushtaraklik, o'ziga xosliklarning aniqlanishi o'zbek folkloridagi o'yinlarning janriy, g'oyaviy-badiiy, milliy, kompozitsion xususiyatlarini boshqa noqardosh va qardosh xalqlarning o'yin folklori bilan qiyosiy o'rganishda muhim faktik material bo'lishga xizmat qilgan;

qiyoslanayotgan tillar bolalar o'yinlari orasida vatanparvarlik, do'stlik, mehnatsevarlik, ajdodlar kasb-hunariga hurmat va sadoqat, hayvonlarga mehr, maishiy-madaniy turmush voqeliklariga e'tibor mavzusidagi o'yinlar har ikkala xalqning tarixiy o'tmishi, dunyoqarashi, milliy ruhiyati, ijtimoiy-madaniy turmush tarzi, yashash sharoiti orqali namoyon bo'lishiga oid nazariy xulosalardan

O‘zbekiston Milliy universitetida 2018-2020 yillarda bajarilgan PZ-201709134 “Filologiya yo‘nalishi bo‘yicha ingliz tili o‘rganishni baholash sifatining shakl va tamoyillari” mavzusidagi amaliy loyihani bajarishda foydalanilgan (O‘zbekiston Milliy Universitetining 2024-yil 3-apreldagi 04/11-2548-son ma‘lumotnomasi). Natijada ingliz va o‘zbek folklorshunosligi uchun muhim ilmiy-nazariy ma‘lumotlar berishi, folklor tarixi, chog‘ishtirma tilshunoslik, qiyosiy folklorshunoslik, lingvofolkloristika, lingvokulturologiya kabi fanlar bo‘yicha yaratilgan darslik va qo‘llanmalarining mukammallashuviga xizmat qilgan;

har ikkala til bolalar o‘yin folkloridagi syujet va obrazlarning umumiy epik qonuniyatlar asosida paydo bo‘lishi va tadrijiy takomilga erishishi kattalarning kasb-kori, turli marosim va urf-odatlar, mehnat va madaniy turmush predmetlaridan nusxa ko‘chirish, hayotiy voqealarni badiiy-estetik jihatdan aks ettirishi zamirida voqelanishiga oid xulosalardan O‘zbekiston Yozuvchilar uyushmasi badiiy kengashi hisobot yig‘ilishlarida, to‘garaklar faoliyatida, mahorat darslarida, yosh ijodkorlar bilan kitobxonlik uchrashuvlarida foydalanilgan (O‘zbekiston yozuvchilar uyushmasi 2024-yil 11-sentabrdagi 01-03/806-son ma‘lumotnomasi). Natijada ikkala xalqlarning folklorini o‘rganishda, ingliz va o‘zbek adabiyotini o‘qitish metodikasida innovatsion yondashuvning amalga oshirilishida metodik yordam sifatida xizmat qilgan;

har ikkala til bolalar o‘yin folklorida o‘yin debochasi bilan bog‘liq chorlamalar, cheklashmachoqlar, sanamalar, o‘yin yakuniga aloqador tarqalmachoqlar, o‘yin jarayoniga daxldor qo‘shiqlarning struktural hamda poetik xususiyatlari, satira va yumor ifodasi tipologik mushtaraklikda namoyon bo‘lishi bilan bog‘liq xulosa va natijalardan Qashqadaryo viloyat teleradiokompaniyasida “Bolajon” ko‘rsatuvi ssenariysini tayyorlashda foydalanilgan (Qashqadaryo viloyati teleradiokompaniyasining 2023-yil 10-noyabrdagi №1705221-son ma‘lumotnomasi). Natijada ushbu teleko‘rsatuvlar uchun tayyorlangan materiallarning mazmuni ilmiy dalillar bilan boyitilib, ilmiy-ommabopligi oshirilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 6 ta, jumladan, 1 ta xalqaro va 5 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinishi. Dissertatsiya mavzusi bo‘yicha 14 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 8 ta, ulardan, 5 tasi respublika hamda 3 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, 3 bob, xulosa va foydalanilgan adabiyotlar ro‘yxati, ilovadan iborat bo‘lib, uning umumiy hajmi 144 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **Kirish** qismida tadqiqot mavzusining dolzarbligi va zarurati, maqsad va vazifalari, obykti, predmeti, respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi, ilmiy yangiligi, amaliy natijalari, olingan natijalarning ilmiy va amaliy ahamiyati, tadqiqot natijalarini amaliyotga

joriy qilish, chop etilgan ishlar, tadqiqotning tuzilishi haqida ma'lumot berilgan.

Dissertatsiyaning **“Bolalar o‘yin folklorining madaniy hayotdagi o‘rni va badiiy-estetik ahamiyati”** nomli birinchi bobi ikki fasldan tarkib topgan. Uning ilk fasli **“Bolalar xalq o‘yinlarida ijtimoiy-madaniy hayotning badiiy in‘ikosi”** deb yuritilgan. Har bir xalqning og‘zaki ijodida bolalar folklori va uning tarkibida esa o‘yin folklori namunalari o‘ziga xos badiiy-estetik hodisa sifatida muayyan o‘ringa ega. Ular xalq ijtimoiy-madaniy hayotida alohida mavqe kasb etadi va uning turli qirralarini lingvomadaniy aspektda o‘zida ifodalab keladi. Mana shunisi bilan bolalar o‘yin folklori ham xalq madaniyati asoslarini yoritishda muhim ahamiyatga egaligi ravshanlashadi.

Bolalar o‘yin folklorida lingvokulturemalarning alohida o‘rni borki, ularni tadqiq qilish tilshunoslik ilmi bilan chambarchas bog‘liqdir. Chunki folklor xalq tilida yaratilishi bois ularda tilning milliy-madaniy o‘ziga xosligi aks etadi.¹² Madaniyatni esa inson yaratadi. Har bir xalqning madaniy turmush tarzi va o‘ziga xos milliy qadriyatlari, urf-odatlarini ifodalovchi lingvokulturemalarning tabiatini inobatga olib, V.A.Maslova ularni o‘rganuvchi fan tilshunoslik va madaniyatning kesishishida paydo bo‘lganini qayd etadi. Shundan kelib chiqib, bu fanning **“lingokulturologiya”** deb atalishini va u millat madaniyatini tilda aks ettirishini ta’kidlaydi.¹³

Tilda har bir millatning madaniyat tarixi ham aks etadi. Shuni inobatga olib, tilshunos L.Yelmslev: **“Til nafaqat shaxs stili tushunchasiga, balki o‘tmish avlodlarimiz hayoti voqealariga yo‘l ochishi mumkin”**, – degan fikrni qayd etadi.¹⁴ Bu esa lingvokulturemalarning tarkibi boshqa til birliklariga qaraganda ancha murakkabligini anglatadi.

Shuni alohida ta’kidlash lozimki, bolalar o‘yin folklorida ham ijtimoiy-madaniy hayot o‘ziga xos badiiy tasviri va talqinga ega. Shunday in‘ikosga ega va xalq og‘zaki nutqi hamda jonli til imkoniyatlari asosida yaratilgan o‘yin folklori namunalarini til – madaniyat – shaxs kesimida o‘rganish til mazmuni madaniyat bilan bevosita bog‘liqligini asoslaydi.¹⁵

O.Fayzullayev folklor asarlarida lingvokulturemalarning quyidagi tiplarini ajratib ko‘rsatadi: 1. Milliy til realiyalariga xos so‘zlar. 2. Geografik joy nomlari. 3. Kishilar nomi, ya’ni asar qahramonlarining ismi hamda laqablari. 4. Kasb-kor nomlari. 5. Mahalliy narsa va predmet yoki tushunchalarning nomi. 6. Xalqlarning urf-odat, rasm-rusum, irim-sirim, udumlari nomi. (Bunday so‘zlar **“etnografizmlar”**)

¹². Файзуллоев О.М. Ўзбек фольклоридаги лингвокультуремаларнинг инглизча таржимада берилиши (болалар фольклори жанрлари ва эртақлар мисолида): Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати. – Тошкент, 2019. – 50 б.

¹³. Маслова В.А. Лингвокультуроология: учеб. пособие для студ. высш. учеб. заведений / В.А. Маслова. – М.: Издательский центр Академия, 2001. – С.208.

¹⁴. Ельмслев Л., Прологомены к теории языка (Prolegomena to a Theory of Language)1960. – Б. 131.

¹⁵. Воробьев В.В. Лингвокультуроология. – Москва: Изд.РУДН, 2008.-340 с.; Буранов Дж.Б. Сравнительная типология английского и тюркских языков. –М.: Высшая школа, 1983. -266с.; Жирмунский В.М. Избранные труды. Сравнительное литературоведение. Восток и Запад. –Ленинград.: Наука, 1979. -495 с.; Мелетинский Е.М. Проблемы сравнительного изучения средневековой литературы. –М.: Наука, 1979. -200 с.; Owen A. The reemergence of world literature. –USA, 1884. –P.312.; Arthur K. Literature of Asia. Comparative literature method and perspective. – Southern Illinois, 1971. – P. 140.; Robert K. Comparative literature as a discipline. – New York, 1978. – P. 220.

deb ham yuritiladi¹⁶). 7. Arxaik va tarixiy soʻzlar. 8. Dialektizmlar – sheva soʻzlar. 9. Soʻz oʻyinlari, nozik soʻz qochirimlari, kinoya-piching. 10. Folklor janrlarining nomlari. 11. Tarixiy voqelik, tarixiy shaxslar nomi.

Umuman aytganda, ingliz va oʻzbek bolalar oʻyin folklori poetikasiga xos muhim belgilardan biri shuki, ularda *shu xalqlar yashaydigan hududning flora va faunasi* tasviri yetakchilik qiladi, *millat psixologiyasi, madaniy turmush tarzi bilan bogʻliq urf-odatlar* lingvomadaniy aspektida aks etib turadi. Mana shular ularning milliy xususiyatlari namoyon boʻlishiga xizmat qiladi.

Birinchi bobning ikkinchi fasli **“Ingliz va oʻzbek bolalar oʻyin folklorining tasniflanish tamoyillari”** deb atalgan. Ingliz va oʻzbek bolalar oʻyin folklori janrlari yaxlit tizimni tashkil qiladi. Ular koʻproq bolalar tomonidan yaratilib, bolalar tomonidan ijro qilinadi. Bolalar oʻyinlarini yaratilish va ijro qilish davriga qarab ikkiga boʻlish mumkin: 1. Anʻanaviy oʻyinlar. Ular qadimdan hozirgacha ijro qilinib kelinayotgan oʻyinlar. Masalan: “Gʻozlarim”, “Boʻri va Gʻozlar” kabi. 2. Zamonaviy oʻyinlar. Yangi davr voqeliklari bilan bogʻliq oʻyinlar. Bunga “Samolyot-samolyot”, “Uchar likobchalar” kabi oʻyinlarni misol qilish mumkin.

Mahmud Koshgʻariy, Unsurul Maoliy Kaykovus, Sharafiddin Ali Yazdiy, Zahiriddin Bobur, Zayniddin Vosifiy asarlarida anʻanaviy xalq oʻyinlariga oid baʼzi maʼlumotlar, ayrim oʻyinlarning oʻynalish tafsiloti uchraydi.

Gʻ.Jahongirov oʻyinlarni harakatli oʻyinlar va maʼnaviy oʻyinlar sifatida farqlagan.¹⁷ O.Safarov oʻyinlarni dastavval ikkiga ajratadi¹⁸: 1. Harakatli oʻyinlar. 2. Maʼnaviy (soʻz) oʻyinlar. Oʻzbek bolalar oʻyin folklorining tasnifi va poetikasi ustida maxsus tadqiqot yuritgan Sh.Galiyev ham oʻyinlarning mazmuni va maqsadi jihatidan bir turini “harakatli oʻyinlar” deb koʻrsatgan.¹⁹ O.Safarov harakatli oʻyinlarni yana uchta ichki guruhga boʻladi²⁰. Bu jihatdan ingliz bolalar oʻyinlarini ham quyidagi turlarga boʻlib oʻrganish mumkin: 1. Harakatli oʻyinlar (Quvlashmachoq, yashinmachoq, sakrash, predmetli oʻyinlar: Tag games, hiding games, jumping games, games with equipment: Duck, duck, goose; Hide and seek; Hopscotch; Conkers). 2. Soʻz (ogʻzaki) oʻyinlari. (Xotira oʻyinlari, qoʻl-qarsak oʻyinlari: Here comes an old soldier from botany bay; Double, double this, this; Mary Mack). 3. Boshqa turdagi oʻyinlar (uyda oʻynaladigan oʻyinlar va boshqalar: e.g. Button, button, who’s got the button, London Bridge).

Ingliz bolalarining “Button, button, who’s got the button?” – “Tugma, tugma, tugma kimda bor?” oʻyini predmetli oʻyinlarga misol boʻla oladi. Tugma bilan oʻynaladigan oʻyin oʻzbek bolalari orasida ham uchraydi. U “Tugma qoʻyish” deb nomlanadi va uyda ham, ochiq havoda ham oʻynalaveradi. Bu oʻyin “roʻmol qoʻydi” oʻyiniga oʻxshab ketadi.

Harakatni soʻz boshqaradigan oʻyinlar soʻz (koʻproq qoʻshiqlar) orqali boshqariladi.²¹ Ingliz bolalarining “Simon says”, yaʼni “Simon aytadi” oʻyini

¹⁶Касимова Р.Р. Ўзбек тўй ва мотам маросим фольклори матнларининг инглизча таржимасида этнографизмларнинг берилиши: Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. – Т., 2018. – 252 б.

¹⁷ Жаҳонгиров Ф. Ўзбек болалар фольклори. – Тошкент: Ўқитувчи, 1975. – Б.27-29.

¹⁸ Сафаров О. Ўзбек болалар поэтик фольклори. – Тошкент: Ўқитувчи, 1985. – Б.45.

¹⁹ Галиев Ш. Ўзбек болалар ўйин фольклори. – Тошкент: Фан, 1998. – Б.44.

²⁰ Safarov O. Oʻzbek xalq bolalar oʻyinlari. – Toshkent: Sharq, 2013. – B.12.

²¹ Сафаров О. Ўзбек болалар поэтик фольклори. – Т.: Ўқитувчи, 1985. – Б.134-205.

shunday shaklda yaratilgani va ijro etilishi bilan e'tiborni tortadi. Unda ishtirokchilar aytilgan buyruqni bajaradilar. Agar Simon says so'zi qo'shib aytilsa yo aytilmasa, bajarmaslik kerak bo'ladi. Kimki, uni bajarsa, yutqazgan hisoblanadi.

Bolalar o'yin folklori namunalari kim tomonidan yaratilganiga qarab ham ikkiga ajraladi. Bular: 1. Kattalar tomonidan yosh bolalarni ovuntirish, tinchlantirish, qiziqtirish uchun yaratilgan o'yin folklori namunalari. 2. Bolalarning bevosita o'zlari yaratgan o'yin folklori namunalari.

Dissertatsiyaning ikkinchi bobi **“Ingliz va o'zbek bolalar o'yin folklorining milliy-madaniy o'ziga xosligi”** deb nomlangan bo'lib, u uch faslga ajratilgan. Uning ilk fasli “Ingliz hamda o'zbek bolalar o'yin folklorining mavzular olami” tadqiqiga bag'ishlangan. Ingliz hamda o'zbek bolalar o'yin folklorining mavzular olami juda keng va rang-barangdir. Ularga xos dolzarb mavzulardan biri – vatanparvarlik mavzusi. Shu jihatdan ingliz bolalar o'yinlariga e'tibor qaratganimizda “Capture the flag (CTF), ya'ni “Bayroqni egallash (CTF)” o'yini diqqatni tortadi.

Hayvonlar nomi bilan bog'liq o'yinlar juda ko'pchilikni tashkil etadi. Ular, asosan, kuchli va kuchsiz hayvonlarning o'zaro kurashi asosida yaratilganligi jihatidan majoziy ma'no kasb etadi. Shu orqali jismoniy yoki iqtisodiy holati jihatidan kuchli insonlarning mana shu tomonlama o'zidan o'ziga bo'lgan insonlarga zulm-zo'ravonligi ochib beriladi. Bunga ingliz bolalarining *“Cat and mouse”*, ya'ni *“Mushuk va sichqon”* o'yinini misol qilish mumkin.

O'zbek o'yinlari genezisi va badiiyati bo'yicha kuzatishlar olib borgan N.Safarova hayvonlar haqidagi o'yinlarning sujetiga, hech shubhasiz, hayvonlar to'g'risidagi ertaklar sujeti ta'sir ko'rsatgan deb hisoblaydi va buni ularning obrazlar tarkibi, sujeti, nomlanishidagi o'zaro o'xshashliklar asosida dalillashga urinadi.²²

Maishiy o'yinlar kattalar va bolalarning turmush tarziga, kasb-koriga, marosimu urf-odatlariga, uy-ro'zg'or, mehnat predmetlariga oid ma'lumotlarni o'zida ramziy ifoda etib kelishi jihatidan milliylik ruhi ustuvor bo'ladi.

Tarixiy mavzudagi o'yinlardan biri ingliz bolalarining “London Bridge” o'yinidir. U ham harakat, ham qo'shiq jo'rligida tashkil qilinadi. Unda London ko'prigining ingliz xalqiga xosligi, uning yiqilgani va nimadan qurilgani, bu haqda go'zal xonim – qirolichaga aytilayotgani, ko'prikn ta'mirlash kabi hayotiy-tarixiy voqealar aks ettirilgan. Bu o'yin-qo'shiqning turli ko'rinishlari va shakllari bor. Iona va Peter Opie to'plamidagi “Ko'cha va o'yin maydonchasidagi bolalar o'yinlari” qismida berilgan ushbu o'yin-qo'shiqda Angliyadagi London ko'prigi haqida yaratilgani bilan tarixiy mohiyat kasb etadi. Bu qo'shiq va o'yinning kelib chiqishi: “London ko'prigi qulab tushmoqda” (shuningdek, “Mening adolatli xonimim” yoki “London ko'prigi” nomi bilan ham tanilgan).

Ikkinchi bobning ikkinchi fasli “Ingliz va o'zbek bolalar o'yin folklorida lingvokulturemalarning aks etishi” deb nomlangan. Hamma xalqlarda bolalar o'yinlari o'sha millatning bebaho madaniy boyligi sifatida uning milliy-madaniy turmush tarzi, urf-odatlari, ruhiy olami, dunyoqarashi, axloqiy-estetik qarashlarini

²². Сафарова Н.О. Ўзбек болалар ўйин фольклорининг жанрий табиати, генезиси ва бадий хусусиятлари. – Филол. фан. номз. дисс. автореф. – Т., 2005. – Б.23.

oʻzida aks ettirishi tufayli uning milliy qiyofasi, oʻtmishi, buguni va ertasini namoyon etib turadi. Shu bilan xalq tarixi va madaniyatining ajralmas qismi hisoblanadi.

<p><i>Bah, Bah, a black Sheep, Have you any Wool? Yes merry have I, Three bags full, One for my Master, One for my Dame, One for my little boy That lives in the lane.</i></p>	<p><i>Baa, Baa, qora qoʻy, Sizda jun bormi? Ha, xursandman, Uchta sumka toʻla, Biri ustozim uchun, Biri xotinim uchun, Kichkina oʻgʻlim uchun bitta Bu chiziqda yashaydi.</i></p>
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“Baa, Baa, Black Sheep” ingliz bolalar oʻyin-qoʻshigʻi boʻlib, uning eng birinchi bosma nusxasi eʼlon qilinishi taxminan 1744-yilga toʻgʻri keladi. Koʻpgina bolalar qoʻshiqlarida boʻlgani kabi uning kelib chiqishi va maʼnosini topishga urinishgan. Bunday tadqiqotlarning biri Ketrin Elves Tomasga tegishli boʻlib, uning “Ona gʻoz bilan bogʻliq haqiqatlar” asarida (1930) ushbu oʻyin-qoʻshiqning qadimda jun bilan bogʻliq ogʻir soliq solinishi tufayli xalq noroziligi kelib chiqishi munosabati bilan yaratilgani aytiladi.

<p><i>Rain, rain, Go away. Come again another day, Little Arthur wants to play.</i></p>	<p><i>Yomgʻir, yomgʻir, Uzoqqa ket. Boshqa kuni yana kel, Kichik Artur oʻynashni xohlaydi.</i></p>
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Yuqoridagi qoʻshiqda Artur ismining qoʻllanganiga qarab, uning ingliz xalqiga aloqadorligini tez ilgʻash mumkin. Chunki bu ism (antroponim) ingliz xalqiga xosdir. Antroponimlar muayyan xalq madaniyatiga xos xususiyatlarni aks ettiruvchi lingvokulturologik birliklardan hisoblanadi.

Oʻzbekona milliy hayotni aks ettiruvchi bolalar oʻyinlaridan biri “Kelinchak”dir. Bu oʻyinni qizlar soni chegaralanmagan holatda oʻynaydi. “Toʻy-toʻy” nomli oʻzbek bolalar xalq oʻyini ham mavjud. Bu oʻyin vositasida bolalar toʻy, kelin, kuyov, paranji, salla, chimildiq, salomnoma singari oʻzbek etnografizmlarining mohiyatini nechogʻliq anglashlari oydinlashadi.

Ingliz bolalar xalq oʻyinlarida inglizcha antroponimlar – inson ismlari uchrasa, oʻzbek bolalarining xalq oʻyinlarida oʻzbekcha ismlar qoʻllanadi. Masalan, “Joʻravoy-joʻppi” nomli oʻyin bunga misol boʻla oladi. Oʻzbek milliy musiqa asboblari nomi bilan bogʻliq oʻyinlar ham mavjud. Ulardan biri “Karnaymi, surnay?” oʻyinidir.²³ Bizda non tandirda yopilsa, inglizlar nonni pechda pishirib oladilar. Oʻzbek bolalarining “Non yopish” nomli oʻyini shu jarayonni kuzatish, unga taqlid qilish asosida kelib chiqqan.

Ikkinchi bobning uchinchi fasli “Ingliz va oʻzbek bolalar oʻyin folkloridagi oʻxshash janrlar badiiy tabiati hamda vazifalari” deb atalgan. Ingliz va oʻzbek bolalari turli makonda yashab, boshqa-boshqa tilda soʻzlashsalar-da, ularning oʻyin folklorida oʻxshash va yaqin janrlar borligi kuzatiladi. Bolalar oʻyin folklori ingliz va oʻzbek bolalari hayoti misolida kuzatilganda, ularning oʻyin folklori kompozitsiyasida “chorlamalar” – “Invitation-chants”, “cheklashmachoqlar” –

²³. Safarov O. Oʻzbek xalq bolalar oʻyinlari. – Toshkent: Sharq, 2013. – B.66.

“Limitation games”, “sanamalar” – “Counting rhymes”, tarqalmachoqlar – “Spreading games”, “arazlamalar” – “Sulky games”, “yarashtirgichlar” – “Reconciliation games” kabi janrlar mavjud bo‘lib, bu janrlar ingliz bolalar folklorida aynan shu kabi nomlanmasa-da, ularning namunalarini qiyoslab o‘rganish mumkin. O‘zbek folklorshunosligida chorlamalarning vazifasi va ijro xususiyatlari haqida dastlab G‘.Jahongirov, undan so‘ng O.Safarov fikr yuritgan.²⁴

O‘zbek bolalar chorlamalarida ko‘pincha “Bor-ho, kel-ho” degan hayqiriqqa yo‘g‘rilgan undovlar muhim o‘rin tutadi. Chorlamalar ingliz bolalar o‘yin folklori namunalari orasida ham mavjud. Ulardan birida aynan bolalarga uyqu va ovqatdan voz kechib, o‘yinga chiqish quyidagicha uqtiriladi:

<p><i>Boys and girls, come out to play, The moon does shine as bright as day. Leave your supper, leave your sleep, And meet your playfellows in the street; Come with a whoop, and come with a call, And come with a good will, or not at all.</i>²⁵</p>	<p><i>Bolalar va qizlar, o‘ynashga chiqing, Oy kunduzdagidek charag‘on. Kechki ovqatni qoldiring, uxlashni qoldiring, Va ko‘chada o‘ynaydigan do‘stlaringiz bilan uchrashing. Qichqiriq, chaqiriq bilan chiqing.</i>²⁶</p>
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Ushbu chorlamada bolalarga oy yorug‘ida ko‘chaga chiqib, mazza qilib o‘ynash taklifi bildirilmoqda. Yuqoridagi chorlamad “Boys and girls, come out to play”, ya‘ni “o‘g‘il-qizlar, o‘yinga chiqing” degan undalma-chaqiriqdan foydalanilmoqda.

Bolalar o‘yin folklorida mustaqil, qadimiy, an‘anaviy janr sifatida tan olingan adabiy hodisalardan biri – sanamalardir. Namangan bolalar folklori tadqiqotchisi Sh.D.Turg‘unov sanamalarini ikki turga ajratadi: 1. Maxsus (xoslangan) sanamalar. 2. Umumiy (barcha o‘yinlarda qo‘llanilaveradigan) sanamalar.²⁷ Sh.Turg‘unov fikricha, maxsus (xoslangan) sanamalar qaysidir o‘yin bilan qattiq bog‘langan bo‘ladi. Qaysinisidir barcha o‘yinlar uchun aytilaveradi. Shu nuqtai nazardan kuzatganimizda “Gorgie, Porgie, pudding and pie” deb boshlanuvchi sanama bevosita “Quvlashmashoch” o‘yini bilan bog‘liq, degan xulosaga keldik.

Ingliz sanamalarining kompozitsion tuzilishiga e‘tibor qaratganimizda ularda o‘nta sanoq sonning bir-ikki, uch-to‘rt, besh-olti, yetti-sakkiz, to‘qqiz-o‘n ko‘rinishida besh qatorning boshida keltirilgani natijasida “beshlik” ko‘rinishidagi sanama hosil bo‘lgani kuzatildi.

<p><i>One, two, buckle my shoe, Three, four, knock at the door, Five, six, pick up sticks, Seven, eight, lay them straight, Nine, ten, a big fat hen!</i></p>	<p><i>One, two, three, four, five, Once I caught a fish alive. Six, seven, eight, nine, ten, Then I let it go again.</i></p>
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²⁴ Жаҳонгиров Ф. Ўзбек болалар фольклори. – Тошкент: Ўқитувчи, 1975. – Б.101; Сафаров О. Ўзбек болалар поэтик фольклори. – Тошкент: Ўқитувчи, 1985. – Б.134-197.

²⁵ Gilbert Crane, Tenniel, Weir, Zwecker. Mother Goose’s Nursery Rhymes. A collection of Alphabets, Rhymes, Tales and Jingles. London. Project Gutenberg, 1877. – P. 14. <http://www.gutenberg.org/ebooks/39784>

²⁶ Таржима ўзимизники.

²⁷ Турғунов Ш.Д. “Кувлашмачок” ва “Бекинмачок” ўйинлари санамаларининг ўзига хослиги / “Фольклор фани фидойиси”. Филология фанлари доктори, профессор, фольклоршунос Салима Мирзаеванинг 60 йиллигига бағишланган илмий мақолалар тўплами. – Андижон, 2019. – Б. 112-119.

Cheklashmashoq bolalarning an'anaviy qo'shiqlaridan biri bo'lib, ko'pincha o'yinning bir qismi sifatida kuylanadi. O'yin davomida Ingliz bolalar folklorida "Oranges and lemons", o'zbek bolalar o'yin folklorida osmon jismlari (Quyosh kerakmi yo Oy), yo daraxt nomlari (Terak kerakmi yo Tol), yo yuqoridagi kabi meva nomlari, hozirgi paytda esa mashina nomlarini qo'yganча, onaboshidan birortasini tanlashini so'raydilar.

Dissertatsiyaning uchinchi bobi "**Ingliz hamda o'zbek bolalar o'yin folklorining lingvomadaniy jihatdan tipologiyasi va spetsifikasi**" deb sarlavhalangan. Bu bob ikki fasldan tuzilgan. Ilk fasli "Ingliz va o'zbek bolalarining o'xshash yoki noo'xshash motivli hamda obrazli o'yinlar" deb yuritilgan. Ingliz va o'zbek bolalari repertuarida aynan bir xil nomda, bir xil qoidalar asosida o'ynaladigan o'yinlar ham bor.

O'yinlardagi motivlar o'yin turiga qarab o'zgarib turadi. Ularda, asosan, quyidagi motivlar an'anaviy hisoblanadi: 1. Sinov motivi. U, o'z navbatida, uchga bo'linadi: a) bolaning aql-idroki yoki zehni sinash; b) jismoniy kuchini sinash; s) sabrini sinash. Bunga bolalar o'rtasida keng tarqalgan "Kim chaqqon", "Eng chaqqon", "To'p otish", "Mergan", "Kim tezroq?", "Arqon tortish", "O'q va yoy otish", "Tayoq bilan mo'ljalga urish" kabi qator o'yinlarni misol qilish mumkin.

2. Shart motivi. Shunday o'yinlardan biri aylana bo'lib qo'shiq aytib o'ynaladigan "We Go Round the Mulberry Bush" o'yinidir. Bu o'yinning qo'shig'i ham bor. U ko'pincha qo'l ushlab, belgilangan "tut butasi" yoki boshqa narsa atrofida aylana bo'ylab harakatlanayotganda aytiladi. Harakatlar yuzni yuvish, maktabga borish va hokazolarni taqlid qilishni o'z ichiga olishi mumkin. Agar kim shu taqlidni buzsa, o'yindan chetlashtiriladi.

3. Jang motivi. Masalan: "Urush-urush" o'yini bunga misol bo'la oladi. Yoki ingliz bolalarining "Kovboylar va hindular" o'yinida tarixiy hayot izlarini ko'rish mumkin. Unda kovboylar va hindular o'rtasidagi urushni tasvirlash uchun go'yo otishma, quvish va qo'lga olish kabi harakatlar sahnasi yaratiladi.

Bolalar o'yin folklorida taqvimga munosabat ham alohida ko'zga tashlanib turadi. Bolalar o'yin folklori ham xalq poetik ijodining uzviy bir qismi ekanini uning tarkibida uchraydigan qo'shiqlar, tilida foydalanilgan badiiy san'atlar yaqqol namoyon etib turadi. "Halinchak uchish" hozirgacha saqlanib kelayotgan o'zbek bolalarining mavsumiy o'yinlaridan biridir. O'zbek bolalari tut pishig'i vaqti o'ynaydigan "O'g'aloq" nomli mavsumiy o'yinida o'zbek motam marosimiga xos an'analar ifodasi kuzatiladi.²⁸

"Quvlashmashoq" va "Yashinmashoq" dunyo bolalarining eng qadimiy va an'anaviy, sevimli o'yinlaridandir. "Quvlashmashoq" ingliz tilida "Tag" nomi bilan yuritilsa, yashinmashoq "Hide-and-seeK" deb yuritiladi. "Kick the Can" – bu quvlashmashoq va yashinmashoqning bir variantidir.

Ingliz bolalarining "Red Rover" nomli o'yini o'zbek bolalarining "Oq terakmi ko'k terak" o'yiniga o'xshab ketadi.

O'yinlarda hayot voqeligi turli ko'rinishlarda, turli real va majoziy, hatto ba'zan mifologik obrazlar vositasida talqin qilinadi. Onaboshi obrazi – o'yin ishtirokchilarini bir jamoa qilib birlashtiruvchi o'yinboshi.

Hayvonlar obrazi hayvonlar nomi bilan bog'liq o'yinlarda asosiy o'rinni

²⁸. Галиев Ш. Ўзбек болалар ўйин фольклори. – Т.: Фан, 1998. – 96 б.

egallaydi. Bizningcha, hayvonlar haqidagi o‘yinlarda ko‘proq inson hayoti uchun xavf tug‘diruvchi hayvonlardan ogoh etish uchun ularning obraziga murojaat qilingan.

Lanka ham harakatni predmet boshqaradigan o‘yinlar sirasiga kiradi. U ingliz bolalari o‘rtasida keng tarqalgan o‘yinlardan biri bo‘lib, “Hacky Sack” deb yuritiladi. “Tip-cat game” nomli o‘yin o‘zbek bolalarining “Chillak” o‘yiniga o‘xshab ketadi. Quyidagi o‘yinlar ingliz va o‘zbek bolalar o‘xshash o‘yinlaridir:

	Ingliz bolalar o‘yin folklorida	O‘zbek bolalar o‘yin folklorida
1.	<i>Hopscotch</i>	<i>Jirttak (Mak-mak)</i>
2.	<i>Hacky sack</i>	<i>Lanka</i>
3.	<i>Tip-cat game</i>	<i>chillak</i>
4.	<i>Buck-buck</i>	<i>Eshak mindi</i>
5.	<i>Button, button, who’s got the button</i>	<i>Tugma qo‘yish, Ro‘mol qo‘ydi</i>
6.	<i>Back to home base (Hide-and-peek)</i>	<i>Duk-Duk (Yashinmachoq)</i>
7.	<i>Duck, duck, Goose (Tag games)</i>	<i>Bo‘rivoy va g‘ozlar (Quvlashmachoq)</i>
8.	<i>Capture the flag</i>	<i>Qizil bayroq</i>
9.	<i>Red Rover</i>	<i>Oq-terakmi, ko‘k-terak</i>
10	<i>Cat and mouse</i>	<i>Mushuk va Sichqon</i>

Uchinchi bobning ikkinchi fasli “Ingliz va o‘zbek bolalar o‘yin folklorida ma’naviy o‘yinlar hamda satira bilan yumor” deb nomlangan. Ingliz va o‘zbek bolalar o‘yin folkloridagi turli janrlar so‘zlar ifodasiga ko‘ra ham rang-baranglikka ega. Ulardan biri tez aytishlardir. Ular ingliz va o‘zbek bolalar o‘yin folkloridagi an’anaviy, keng tarqalgan janrlaridan biri. Tez aytish ingliz tilida “Tongue twister” deb yuritiladi. U bir xil nutq tovushlari takroriga asoslanishi bilan ajralib turadi. Masalan, quyidagi o‘zbek tez aytishi “q” harfi takroriga asoslangan: “Qo‘ng‘iroq qo‘g‘irchoqnikimi, qo‘zichoqnikimi?”

O‘zbek tilida “q” tovushi – chuqur til orqa undoshi. Uni ketma-ketlikda talaffuz qilish oson kechmaydi. Yuqorida “q” harfi bilan boshlanib, shu harf bilan tugallangan qo‘ng‘iroq, qo‘g‘irchoq, qo‘zichoq kabi uchta so‘z ishtirokida tez aytish hosil qilingan.

Quyidagi ingliz tez aytishi “s” harfi hamda “cr” harflar birikmasi takroridan paydo bo‘lgan: “*I scream, you scream, we all scream for ice cream*”.

Tez aytishlar bolalar nutqini ravonlashtirish, tovushlarni to‘g‘ri va tez aytishga o‘rgatishda muhim ahamiyatga ega. Ingliz va o‘zbek bolalar ma’naviy o‘yin folklori janrlar tizimi tarkibida tez aytishlar qadimdan mavjud bo‘lib, o‘zbeklar orasida ular “tatal”, “chalg‘ituv”, “chalg‘itma”, “chalish”, “adashish” kabi nomlar bilan ham yuritilishi ma’lum²⁹. Tez aytishlar avval kattalar folklorida so‘z o‘yini sifatida qo‘llanib kelgan va keyinchalik asta-sekin bolalar repertuariga ko‘chgan.

Ingliz va o‘zbek bolalar o‘yin folklorida satira va yumorga, beg‘ubor hazilga

²⁹. Қўшмоқов М. Ҳикмат тошини излаб... Мурод Хидир адабий портретига чизгилар // Адабиёт газетаси. – 2018. – 4 июнь.

yo'g'rilgan o'yin-qo'shiqlar alohida o'ringa ega. Masalan, laqab aytish tegishmachoqlari ingliz bolalari orasida ham uchraydi.

*Georgie Porgie, pudding and pie,
Kissed the girls and made them cry.
When the boys came out to play,
Georgie Porgie ran away.*

Jorji Porgi nomiga qaratilgan ushbu tegishmachoqda Jorji Porgining puding va pirogga o'xshagan baqaloq bola ekaniga ishora qilinmoqda. Demak, u o'yin paytida qizlarni o'pib yig'latadi. Yigitlar o'ynagani chiqqanda esa qochib ketadi. Bir so'z bilan aytganda, u yoqimsiz va o'yinbuzuqi bola.

Masxaralamalar ingliz bolalari orasida ham uchraydi. Ular ham satirik (fosh etuvchi, tanqid qiluvchi) ohangga egaligi bilan ajralib turadi. "Miss Lucy Had a Baby" masxaralamasida farzand ko'rgan Miss Lyusi hali bolani eplolmasligi, bu ishga no'noqligi, uquvsizligi fosh etilmoqda. Buning oqibatida esa Kichkina Tim jabr ko'rmoqda. U vannadagi bor suvni ichib, hamma sovunni yeb qo'yadi. Kamiga vannani ham yemoqchi bo'ladi, lekin bu uning tomog'idan o'tmasdi. Oqibatda Miss Lyusi shifokorni chaqirishga majbur bo'ladi. U hamshira xonimga qo'ng'iroq qilib, uni chaqiradi. Shunda Timsoh sumkasi bilan keladi.

Ko'rinyaptiki, ushbu masxaralamada lof va ertak kabi folklor janrlariga xos belgilarning qo'shiluvini kuzatish mumkin. Aniqrog'i, bunda yosh bolakayning bir vanna suvni ichib, bor sovunni yeb qo'yishi lofga xos mubolag'alashtirishdan iborat.

XULOSA

1. Dunyo xalqlari folklorida har bir millatning bolalar o'yin folklori mavjud bo'lib, o'zida yosh avlodning dunyoqarashi, bilim-ko'nikmalari, orzu-intilishlari, turmush tarzi, ruhiy-fiziologik xususiyatlari, ijodkorlik va ijrochilik salohiyati, bir-biriga va kattalarga munosabatini namoyon etishi bilan qimmatli ma'naviy qadriyat hisoblanadi. Ularning lingvomadaniy xususiyatlarini alohida o'rganish esa bolalarning o'yin orqali hayot voqeliklariga madaniy yondashuvini ochish imkonini berishi bilan muhimdir.

2. O'zbekistonda juda ko'p taraqqiy etgan yirik mamlakatlar bilan har tomonlama aloqalar o'zaro rivojlantirilayotgan hozirgi global bir sharoitda yosh avlod tarbiyasiga zamin bo'lib kelayotgan o'yin folklori namunalarini qiyosiy-tipologik jihatdan o'rganish xalqimizning milliy-madaniy qadriyatlarini qadimiyligini, jahon doirasida shunday an'analar bilan bo'ylasha olishini asoslash imkonini bera olishi bilan ahamiyatlidir.

3. Hozirgi jahon tilshunosligida lingvokulturemalarning til va nutqdagi o'rniga qiziqish katta, chunki ular tilning milliy-madaniy xususiyatlarini, til-nutq-madaniyatning o'zaro bog'liqligini o'zida namoyon etadi. Xususan, xalq tilida yaratilgan folklor namunalarida ular ko'p uchraydi va milliy koloritni ifodalab keladi. Mana shu jihatdan lingvokulturemalarni tarjima matnida saqlash qiyin jarayon sifatida kechadiki, bularning sababini ochib, yechimini izlash dolzarb vazifalardan hisoblanadi.

4. Ingliz va o'zbek bolalar o'yin folklori o'zaro qiyoslanganda, har ikkala xalq og'zaki poetik ijodida ularning umumiy adabiy hodisalardan biri ekani

ko‘rinadi. Aslida bolalar o‘yin folklori deyarli barcha xalqlar madaniyatida mavjud alohida poetik tizim bo‘lib, badiiy-estetik, didaktik hodisalar sifatida tan olingan. Buni ular haqida yaratilgan va yaratilayotgan ilmiy tadqiqotlar to‘la asoslaydi.

5. Ingliz va o‘zbek bolalar o‘yin folklorining umumiy va xususiy jihatlari mavjud bo‘lib, ularning tipologik jihati bolalar faoliyatining tarkibiy qismi ekani, yoshlarni har tomonlama barkamol shaxs, komil inson qilib tarbiyalashda muhim vosita sifatida xizmat qilishi, harakat, biror-bir predmet yoxud so‘zga asoslanishi, ma‘naviy, mavsumiy hamda maishiy tiplarga bo‘linishi, genderlik xususiyati, maqsad va vazifasi jihatidan ko‘rinsa, tili va undagi lingvomadaniy, lingvofolkloristik hamda etnolingvistik vositalarga ko‘ra farqlanishi va o‘ziga xoslik kasb etishi oydinlashadi.

6. Ingliz va o‘zbek bolalar o‘yin folklori rang-barang mavzu, sujet tipi, motiv va obrazlardan tarkib topgan, ammo ular ko‘p hollarda mushtarak jihatlarga ega. Ayniqsa, ingliz va o‘zbek bolalar o‘yinlari orasida vatanparvarlik, do‘stlik, mehnatsevarlik, ajdodlar kasb-hunariga hurmat va sadoqat, hayvonlarga mehr, maishiy-madaniy turmush voqeliklariga e‘tibor mavzusidagi o‘yinlar salmoqli o‘rin tutadi. Har ikkala xalqning tarixiy o‘tmishi, dunyoqarashi, milliy ruhiyati, ijtimoiy-madaniy turmush tarzi, yashash sharoiti o‘yinlarda aks etgan.

7. Ingliz va o‘zbek bolalar o‘yin folklori g‘oyaviy mazmuni, ijtimoiy voqelikni tasvirlash tamoyili, ijro tabiati, obrazlar talqini, kelib chiqish asoslari, ichki turlari bo‘linishiga ko‘ra muayyan yaqinliklarga ega bo‘lsa-da, lingvomadaniy vositalar orqali milliy mohiyatini yuzaga chiqarishi jihatidan o‘zaro farqlanadi. Ularning asosini tashkil etadigan xalqchil g‘oyalar, umuminsoniy qarashlar bevosita lingvokulturemalar orqali yorqin yuzaga chiqadi.

8. Kattalarning kasb-kori yoki turli marosim va urf-odatlar, mehnat va madaniy turmush predmetlaridan nusxa ko‘chirib, taqlidiy tarzda yuzaga keltirilgan o‘yinlar hayotiy voqealarni badiiy-estetik tomonlama aks ettirishi bilan e‘tiborni tortadi. Ingliz va o‘zbek bolalar o‘yin folklorida mifologik, afsonaviy, ertakona epik motivlar negiziga qurilgan sujet va obrazlar ham uchraydi. Shundan ularning umumiy epik qonuniyatlar asosida paydo bo‘lgani va tadrijiy takomilga erishgani anglashiladi.

9. Ingliz va o‘zbek bolalar o‘yin folklori janriy rang-baranglikka ega. Ularning har biri o‘z janriy xususiyati, mazmuni, ijro maqsadi va tabiati, ijro etilish o‘rni, tarzi, vaqti, tili bilan o‘zaro farqlanib turadi. Ayrimlari qadimiyligi, an‘anaviyligi, avloddan-avlodga, og‘izdan-og‘izga o‘tib yashab kelayotgani, nasriy yoki she‘riy yaratilgani bilan e‘tiborni tortsa, ba‘zisi zamonaviy turmush voqeliklari talqiniga bog‘liqligi bilan ajralib turadi.

10. Bolalar o‘yin folklorining ijodkori va ijrosi ba‘zan kattalar, ba‘zan bolalar bo‘lib, har ikkalasi ham unda o‘ziga xos madaniy insonparvarlik yondashuvini namoyon etadi. Ingliz va o‘zbek bolalar o‘yin folklorida o‘yin debochasi bilan bog‘liq chorlamalar, cheklashmashoqlar, sanamalar, o‘yin yakuniga aloqador tarqalmashoqlar, o‘yin jarayoniga daxldor qo‘shiqalar ko‘p hollarda o‘xshashligi kuzatiladi. Shuningdek, ularning ayrimlari nomlanishining bir xilligi, obrazlar talqini, mavsumiyligi, satira va yumor bilan bog‘lanishiga ko‘ra yaqinligi ko‘rinadi

**SCIENTIFIC COUNCIL DSc.03/04.06.2021.Fil.72.03 AWARDED
SCIENTIFIC DEGREES AT BUKHARA STATE UNIVERSITY**

KARSHI STATE UNIVERSITY

ESHKOBILOVA FERUZA URAZOVNA

**COMPARATIVE - TYPOLOGICAL STUDY OF LINGUOCULTURAL
FEATURES OF ENGLISH AND UZBEK CHILDREN'S GAME
FOLKLORE**

10.00.06 – Comparative literary criticism, contrastive linguistics and translation studies

**DISSERTATION ABSTRACT
for a Doctor of Philosophy scientific degree (PhD) in PHILOLOGY**

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The dissertation is available at the Information-resource center of Bukhara State University, (registration number 604). Address: 200118, Bukhara, M.Iqbol street, 11. Phone: (0365) 221-25-87

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A handwritten signature in blue ink, likely belonging to F.M.Khajieva.

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INTRODUCTION (PhD thesis annotation)

Topicality and necessity of the thesis. Children's game folklore in the oral creativity of the peoples of the world attracts attention with its unique literary expression of life experiences, philosophical and moral views on the physical and spiritual development of the young generation. Although they were created according to the requirements of the cultural lifestyle and social environment of each nation, it is observed that there are similarities in their genesis, classification and literary features. At a time when globalization processes are bringing cultures of different peoples closer together, the opening of the foundations of this affinity on a comparative-typological level of socio-cultural, educational-aesthetic and poetic levels has an important scientific-theoretical significance in determining the place of children's game folklore in the historical-folkloric process, in researching the interconnection between language and culture, in the study of children's culture through game folklore, in determining national values and identity.

In the field of world folklore studies, there is an increasing interest in collecting, archiving, and publishing the physical and spiritual game folklore of children of different ages, as well as examining its history, textology, theory, poetics, types and genres, performance, and creativity, relationship with written literature, cinema, and its manifestation as post-folklore. In this context, comparative study of area-specific and local characteristics, genesis, classification, and poetic similarities, as well as the specific features observed in the folklore of children's games, in particular, the study of specifics in the ethnogenesis, language, national signs of the English and Uzbek peoples, typological linguocultural, artistic-aesthetic characteristics in the origin of children's game folklore, classification, as well as the genres that start and end the game, performance, images, motives provides further opportunity for stabilizing the beneficial relationship between the two nations, a deeper study of the folklore of both peoples, makes it possible to scientifically interpret children's game folklore at the intersection of the fields of linguoculturology, ethnology, semiotics and comparative language learning.

In the context of today's globalization, the necessity of "preparing educational-methodical, didactic (including games and toys) materials and works of literature that reflect national cultural-historical values and stimulate interest in reading books from childhood, as well as introducing them into the activities of preschool educational institutions"¹ is urging the further development of children's readership, increasing interest in learning foreign languages among young people, including the intensification of the work of collecting, printing Uzbek folk children's games, identifying their publications in different languages, comparative-typological study. Due to this need, it is possible to compare the Uzbek folk children's games with the English folk children's games according to the linguistic and cultural basis, and as a result of determining their typological and

¹ Decree PD-3261 of the President of Uzbekistan Sh.M.Mirziyoev on September 9, 2017 "On the measures to fundamentally improve the preschool education system" / People's word. - Tashkent, September 11, 2017.

differential features, it is possible to determine the development characteristics of the poetic thinking of our ancestors. Based on the comparative and typological research of children's games, which preserve the ancient traditions related to the national-cultural lifestyle, worldview and literary perception of reality of our people in a unique way, it is possible to find out the common features of the genesis and poetics of the folklore genres of the peoples of the world.

The present scientific study serves to a certain degree to achieve the objectives set out in the following legal documents: the Decree of the President PD-5847 "On approval of the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030" dated October 8, 2019; PD-60 "On the development strategy of the new Uzbekistan for 2022-2026" dated January 28, 2022; PD-158 "About the Strategy "Uzbekistan - 2030" dated September 11, 2023; the Resolution of the President PD-2789 "On the measures to further improve the activities of the Academy of Sciences, the organization, management and financing of scientific research works" dated February 17, 2017; PD-3775 "On additional measures to improve the quality of education in higher education institutions and ensure their active participation in comprehensive reforms implemented in the country" dated June 5, 2018; PD-5117 "On measures to raise activities to promote the study of foreign languages in the Republic of Uzbekistan" dated May 19, 2021 and other regulatory legal documents related to this activity.

Relevant research priority areas of science and developing technology of the Republic. The dissertation work is carried out in the line with the priority directions of Science and Technology Development of the Republic I. "Formation and implementation of a system of innovative ideas in the social, legal, cultural, spiritual and educational development of an informed society and a Democratic state".

Problem development status. A.Vambery, E.B.Taylor's studies attract special attention among the researches devoted to folk children's game folklore in world folklore studies.²

In English folklore, many serious studies of English children's game folklore have been carried out and their examples have been published in separate collections.³

². Vambery A. Sketches of Central Asia. – Philadelphia: J. B. Lippincott & co.wm. H. Allen & co., 13, Waterloo Place, Pall mall, London.1868. – 444 p. (Online at www.gutenberg.org); Vambery A. Travels in Central Asia. – London: Cambridge Scholars Press Ltd., 1996. – 443 p. (online at www.gutenberg.org). www.dissercat.com/content/etnograficheskaya-leksika-karachaevo_balkarskogo-azyka#ixzz3rFr6H827; Vambery A. Traveling through Central Asia. – M., 1868. – P.56; Taylor E.B. Children's games // Primitive culture. – M.: Politizdat, 1989. – 573 p.

³. Vinogradov G. Children's satirical lyrics. - "Siberian living antiquity." – Vol. III-IV. – Irkutsk, 1925. – P.84-92.; Kapitsa O.I. Children's folklore: songs, nursery rhymes, teasers, fairy tales, games. – L., 1928. – 222 p.; Anikin V.P. Russian folk proverbs, sayings, riddles and children's folklore. – M., 1957. – 184 p.; Pomerantseva E.V. Children's folklore // Russian folk art. – M., 1966. – P.135-142; Melnikov M.N. Russian children's folk music of Siberia. – Novosibirsk, 1970. – 218 p.; Ustinenko V.I. The place and role of gaming folklore in culture. – Philosophical sciences. – 1980. – No. 2. – P.71; Timofeeva E.A. Outdoor games with children of primary preschool age. – M.: Education, 1986. – 90 p.; Melnikov M.N. Russian children's folklore: A textbook for students of pedagogical institutes. – Moscow: Education, 1987. – 240 p.; Martynova A.N. The artistic world of a child // Nursery rhyme, rhymes, fables. – M., 1989. – 194 p.; From jokes to epics: (Russian folklore) / Comp. and note. V. Anikina. – M.:

English and Uzbek children's game folklore is treated not only in folkloristic, but also in pedagogical, psychological, linguistic, cultural studies, sports-educational directions.⁴

In Uzbek folklore, it is observed that the work of collecting, publishing and scientific study of children's game folklore took place in three periodic stages. 1. They were recorded and published by foreign ethnographers for historical and ethnographic purposes between the end of the 19th century and the 30s of the 20th century.⁵ 2. From the 30s of the 20th century to the period of independence.⁶ 3. During the independence period.⁷

O.Safarov was the first in Uzbek folklore to justify the fact that children's game folklore is a holistic system composed of poetic genres, such as *tongue twister*, *guldur-gup-staying silent*, *arazlama-sulky games*, *yarashtirgich-*

Artist. lit., 1991. – 398 pp.; Nesalis D., Sharapov V. The theme of death in children's games: experience of ethnographic analysis (based on materials from traditional Komi culture) // Death as a cultural phenomenon: Interuniversity collection of scientific works. – Syktyvkar, 1994. – P.67-71; Martynova A.N. Children's folklore. Poetic genres // Children's poetic folklore: Anthology. / Comp. A.N. Martynova. – St. Petersburg, 1997. – 304 p.; Shane P.V. A collection of folk children's songs, games and riddles. Comp. A.E. Gruzinsky based on materials from Shane. – M., 1998. – 68 p.; Petrov V.M., Grishina G.N., Korotkova L.D. Autumn holidays, games and fun for children. – M., 1998. – 98 p.; One, two, three, four, five, we are going to play with you // Russian children's game folklore / Comp. M.Yu.Novitskaya, G.M.Naumenko. – M., 1998. – P.46.

⁴ Nasyrova A.M. Pedagogical opportunities for the development of personal gaming culture in conditions of festive leisure: Author's abstract.... ped. Sci. – T., 1995. – P.26.; Rudin P.A. Children's games and their pedagogical significance. – M., 1948. – 78 p.; Sayfullaev B. Improvisational and creative game as a method of organizing mass culture and educational work: Abstract.... Ph.D. ped. Sci. – T., 1987. – P.24; Timofeeva E.A. Outdoor games with children of primary preschool age. – M.: Education, 1986. – P. 79; Ustinenko V.I. The place and role of gaming folklore in culture // Philosophical Sciences. – 1980. – No. 2. – P.71; Abdurakhmonov I.R. Uzbek folk games: Abstract.... ped. Sci. – T., 1997. – P.24.

⁵ Nalivkin V., Nalivkina M. Essay on the life of a woman of the settled native population. Fergana. – Kazan, 1886. – 246 p.; Vasiliev A. Games of Sartov children. – Turkestan Gazette. – 1909. – No. 109; Pantusov N.N. Game toguz-kumalak // IOAE and I. Volume XXII. No. 4. – Kazan, 1906. – P.1; Andreev M.S. Prophetic dreams, several signs and the children's game "Magpie-Crow" among some peoples, mainly Central Asia // News of the Central Asian Museum. Vol. 2. – T., 1923. – P.1-34; Peshcherova E.M. Toys and children's games among Tajiks and Uzbeks. (Based on materials from 1924-1935) // Collection of the Museum of Anthropology and Ethnography. Institute of Ethnography named after Miklouho-Maclay An USSR. T.XVII. – M-L., 1957. – P.22-94; Peshcherova E.M. Some games among the settled population of Turkestan. – Dept. Reprint from "SAGU Bulletin", No. 11. – T., 1925. – P.82-98; Borovkov A.K. Games of Uzbek children. Collection of the scientific circle at the Eastern Faculty of SASU. Issue 1. – T., 1928. – P.31-42.

⁶ Salihova M. Gozieva S. Folk games for children of preschool age. - T.: Teacher, 1970. - 68 p.; Jahangirov G'. Uzbek children's folklore. - T.: Teacher, 1975. - 102 p.; A thousand and one children's game. Collected and prepared for publication by G. Jahangirov, B. Mahmudov. - T.: Young Guard, 1978. - 90 p.; Safarov O. "Havzak-Havzak" in children's folklore. – Uzbek language and literature. - 1978. - No. 6. - B. 32; Safarov O. Scars. – Uzbek language and literature. - 1983. - No. 4. - B.42-46; Jahangirov B. Let's play, have fun. - Bonfire. – 1986. – No. 10. – B.28; Safarov O. Uzbek children's poetic folklore. - T.: Teacher, 1985. - 250 p.

⁷ Jahangirov G'. Fun games. – Primary education. – 1992. – No. 5-6. - B.26-28; Jabbarov E. Kashgari's games. – Primary education. – 1993. – No. 9-10. – B.46; Examples of folk art of Namangan. Compilers and preparers for publication: T.Goziboev, A.Sobirov. The author of the foreword is A. Sobirov. - Namangan, 1993. - 112 p.; Kurbanova N. Uzbek children's ritual folklore: Filol. subjects nomz. diss. autoref. - Tashkent, 1994; Safarov O. Girls' spring games. – Primary education. – 1998. – No. 3. – B.20-21; Galiev Sh. Uzbek children's game folklore. - T.: Science, 1998. - 96 p.; Avezov S. The nature and literary features of the Counting game genre. - Filol. science. name diss. autoref. - T., 2004. - 24 p.; Avezov S. The nature and literary features of the Counting game genre. - T.: Science, 2008. - 104 p.; Safarova N.O. Genre nature, genesis and literary features of Uzbek children's game folklore. - Filol. science. name diss. autoref. - T., 2004. - 23 p.; Safarova N. The nature of Uzbek children's game folklore. - T.: Science, 2008. - 120 p.; Rozmetov H. Children's folklore of Khorezm: Philol. science. name ... diss. - Tashkent, 2005. - 156 p.; Safarov O. Uzbek folk children's games. - Tashkent: Sharq, 2013. - 176 p.; Turgunov Sh.D. Genre composition and local characteristics of Namangan children's folklore: Doctor of Philosophy (PhD) thesis on philological sciences. - Tashkent, 2019. - 52 p.

reconciliation games, tegishmachoq-joking, mockery, chandish-cheating jokes, chorlama-invitation, cheklashmachoq-limitation games, sanama-counting games, tarqalmachoq-spreading games, etc., it was created as a result of performance and creativity of adults and children. For the first time, he brought the appropriate terms into scientific use and revealed the genre nature and artistry of each of them.⁸

Collections prepared by O.Safarov, Y.Sultonov, N.Rahmonov, Sh. Turdimov, Sabir Ehson Turk and K.Nurjonov have a special place in the work of collecting and publishing Uzbek children's game folklore.⁹

It should be noted that there is interest in Uzbek children's game folklore abroad. For example, in the books of American scholars Corliss Lamont "The Peoples of the Soviet Union" published in 1946, Marilyn Petersen's "Treasury of Uzbek Legends and Lore"), some examples of Uzbek children's national games are published in English.¹⁰

O.Fayzullaev's research was devoted to the problems related to the translation of children's game folklore into English, while J.Kh.Temirova conducted research on the typology of Russian and Uzbek children's games.¹¹

It is important, while the world is paying a great attention to folklore, studying the linguistic and cultural characteristics of English and Uzbek children's game folklore with their ancient roots on the basis of the principles of comparative folklore studies allows to determine the common and differential features of their genres, and the similarities in the roots of origin.

Relevance of the dissertation research with the plans of the scientific-research works of the higher educational institution where the dissertation has been conducted. The theme of the dissertation is an integral part of the plan of scientific research of Karshi State University on the topic "Actual problems of philology".

The aim of the research work is to determine the linguocultural characteristics of English and Uzbek children's game folklore in a comparative-typological aspect.

The tasks of the research work:

⁸. Safarov O. Uzbek children's poetic folklore. - Tashkent: Teacher, 1985. - 250 p.

⁹. Snowdrops flower. Uzbek folk art. Many volumes. Children's folklore. Labor songs (Compiler and editors: Safarov O., Ochilov K.). - Tashkent: Literature and Art, 1984. - 336 p.; Uzbek children's folk games (Collected and prepared for publication: Safarov O.). - Tashkent: Literature and Art, 2011. - 176 p.; Safarov O. Uzbek folk children's games. - Tashkent: Sharq, 2013. - 176 p.; Hot spring. Examples of Uzbek children's folklore (Collector: Sultanov Y.). - Tashkent: Cholpon, 1991.; Chittigul (Collected, prepared for publication: Sultanov Y., Rahmonov N., Turdimov Sh.). - Tashkent: Teacher, 1992. - 96 p.; Gafurov H. A look at folk games, songs and traditions. - T., 1992. - 100 p.; Treasure of Khorezm (Collector: Sabir Ehson Turk, prepared for publication: Nurjonov K.). - Urganch: Khorezm, 1996. - 126 p.; Usmonkhojaev T., Meliev H. National action games. - T.: Teacher, 2000. - 192 p.; Faizullaev M., Rozikova N., Faizullaev O. Children's folklore: Educational and methodological manual. - Bukhara, 2009.

¹⁰. Lamont C. The Peoples of the Soviet Union. - New York, 1946; Petersen Marilyn. Treasury of Uzbek Legends and Lore. - Tashkent: Qatortol-Kamolot, 2000. - 180 p.

¹¹. Faizulloev O.M. English translation of linguoculturemes in Uzbek folklore (in the example of children's folklore genres and fairy tales): Doctor of Philosophy (PhD) dissertation on philology. - Tashkent, 2019. - 50 p.; Temirova J.Kh. Typology of Russian and Uzbek children's folk games: Doctor of Philosophy (PhD) thesis on philology. - Bukhara, 2022. - 45 p.

justifying the place of children's game folklore in cultural life and literary-aesthetic significance by proving the literary perception of socio-cultural life in children's folk games;

clarifying the factors of creation, history of study, principles of classification of English and Uzbek children's game folklore;

identifying similar genres according to the content-essence, place of performance, time, composition of performers, literary-compositional features of English and Uzbek children's game folklore;

revealing similarities and affinities related to the national-cultural characteristics of children's game folklore of both nations, and the different signs according to the structure of motives and the composition of images;

proving the world of themes of English and Uzbek children's game folklore, the artistic nature of similar genres in them, as well as the typology and specificity of their tasks;

representing the place of satire and humor in the folklore of English and Uzbek children's games, the features of expression, the genres of action, object-based and spiritual games.

The object of the research work is English and Uzbek children's game folklore examples.

The subject of the research work is a comparative study of the linguocultural characteristics of English and Uzbek children's game folklore.

Methods of the research. The methods of classification, description, comparative-typological, comparative-historical, structural-semiotic and ethno-folkloristic analysis were used to clarify the research topic.

The scientific novelty of the research work includes the following:

it has been proven that English and Uzbek children's game folklore have common meaning of the ideas, the principle of depicting social reality, the nature of performance, the interpretation of images, the basis of origin, the inner types, however, it acquires differential characteristics related to nationalistic ideas, universal views, linguocultureme and linguistic features;

it has been determined that among the children's games in the compared languages, those games on the topic of patriotism, friendship, hard work, respect and loyalty to the profession of ancestors, love for animals, attention to household-cultural life realities are manifested through historical past, worldview, national spirit, socio-cultural lifestyle, living conditions of both nations;

it has been stated that in children's game folklore of both languages structural and poetic features of invitation-chants, limitation games, counting-out games related to the prelude to the game, spreading games related to the end of the game, songs related to the game process, satire and humor expressions, are manifested in typological commonality;

it has been established that in children's game folklore of both languages plots and images built on the basis of mythological, legendary, fairy-tale epic motives appear on the basis of common epic laws and its gradual development is manifested on the basis of copying the profession of adults, various rituals and

traditions, labor and cultural life objects, the artistic-aesthetic reflection of real-life events.

The practical results of the research work are as follows:

for the first time, the typology of English and Uzbek folk children's game folklore is comparatively covered in the monographic aspect, general and specific features of genres, similar motives and images in them have been identified;

it has been substantiated that the conclusions drawn provide important scientific and theoretical insights not only for Uzbek folkloristics but also for English folkloristics, as well as serve to improve the textbooks and manuals that are going to be created in such subjects as folklore history, contrastive linguistics, comparative folkloristics, linguo-folkloristics, linguoculturology;

it has been substantiated that the identification of common features and peculiarities of English and Uzbek folk children's games can serve as an important factual material in the comparative study of genre, ideological-literary, national, compositional features of games in Uzbek folklore with game folklore of other unrelated and related nations.

Authenticity of the research results is explained by the fact that the problem is clearly stated, theoretical information is based on scientific sources, the conclusions drawn are based on the methods of classification, description, comparative-typological, comparative-historical, structural-semiotic and ethno-folkloristic analysis, in a comparative analysis of the genesis of English and Uzbek folk children's game folklore, issues of specific form, content, performance characteristics, subject scope, literary features, language it is relied on reliable sources related to different eras of the game folklore of both nations.

Scientific and practical value of the research results. The scientific significance of the research results is that the theoretical conclusions drawn not only serve to reveal the historical foundations of English and Uzbek children's game folklore, literacy of genres, linguistic and cultural features, but also enrich the theory of general folkloristics to determine genre changes that have occurred in their historical development.

The practical significance of the research results is evident in the fact that the scientific perspectives related to the identification of similar and different genres, motives, and images in English and Uzbek folk children's game folklore, substantiation of specific characteristics of linguocultural, linguopoetic, linguostylistic, and ethnofolkloristic elements can contribute to the improvement of future textbooks and educational manuals in comparative literature studies.

The implementation of the research results. Based on the scientific results of the comparative-typological study of the English and Uzbek folk children's games, the research of their similar and different features, and their literary features:

theoretical conclusions based on the fact that English and Uzbek children's game folklore have common meaning of the ideas, the principle of depicting social reality, the nature of performance, the interpretation of images, the basis of origin,

the inner types, however, it acquires differential characteristics related to nationalistic ideas, universal views, linguocultureme and linguistic features were used in the implementation of the fundamental scientific project F-7-13 “Fundamental study of the history of literary studies” carried out at the National University of Uzbekistan (Reference No. 04/11-2604 of National University of Uzbekistan dated April 4, 2024). As a result, the identification of common features, peculiarities of English and Uzbek folk children’s games served as an important factual material in the comparative study of genre, ideological-literary, national, compositional features of games in Uzbek folklore with game folklore of other unrelated and related nations;

theoretical conclusions regarding the fact that that among the children’s games in the compared languages, those games on the topic of patriotism, friendship, hard work, respect and loyalty to the profession of ancestors, love for animals, attention to household-cultural life realities are manifested through historical past, worldview, national spirit, socio-cultural lifestyle, living conditions of both nations were used in the implementation of the practical project PZ-201709134 “Forms and principles of assessing the quality of learning English in the field of philology” carried out at the National University of Uzbekistan in 2018-2020 (Reference No. 04/11-2548 of National University of Uzbekistan dated April 3, 2024). As a result, it provided important scientific and theoretical insights for English and Uzbek folkloristics, served to improve the textbooks and manuals created in such subjects as folklore history, contrastive linguistics, comparative folkloristics, linguo-folkloristics, linguoculturology;

conclusions on the fact that English and Uzbek children’s game folklore is divided into spiritual, seasonal and household types, differs and acquires uniqueness according to gender characteristics, aims and tasks, language and linguo-cultural, linguo-folkloristic and ethno-linguistic means in it were used in report meetings of the artistic council of the Writers’ Union of Uzbekistan, in the activities of clubs, master classes, book reading meetings with young artists (Reference No. 01-03/806 of the Writers’ Union of Uzbekistan dated September 11, 2024). As a result, it served as methodological support in the implementation of an innovative approach in the study of the folklore of both nations, in the methodology of teaching English and Uzbek literature;

conclusions and results based on the fact that in children’s game folklore of both languages structural and poetic features of invitation-chants, limitation games, counting-out games related to the prelude to the game, spreading games related to the end of the game, songs related to the game process, satire and humor expressions, are manifested in typological commonality were used in the preparation of script for the TV program “Bolajon” of the Kashkadarya Regional Television and Radio Company (Reference No. 1705221 of the Kashkadarya Regional Television and Radio Company dated November 10, 2023). As a result, the content of the materials prepared for these TV shows was enriched with scientific evidence and its scientific popularity was increased.

Approbation of the research results. The results of the research were discussed at 6 conferences, including 1 international and 5 national scientific-practical conferences.

Publication of the research results. 14 scientific works on the topic of the dissertation, including 8 scientific publications recommended for publication of the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, including 5 in the republic and 3 in foreign journals included in the list.

The outline of the thesis. The dissertation consists of an introduction, 3 chapters, conclusion, the list of used literature and appendix, the total volume is 144 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introductory part of the dissertation, the topicality and necessity of the thesis, aims and tasks, object, subject, relevant research priority areas of science and developing technology of the Republic, scientific novelty, practical results, scientific and practical value of the obtained results, implementation of research results in practice, published works, information about the structure of the research is given.

The first chapter of the dissertation entitled **“The role of children’s game folklore in cultural life and literary-aesthetic significance”** consists of two paragraphs. Its first paragraph is called *“Literary expression of socio-cultural life in children’s folk games”*. Children’s folklore and examples of game folklore have a certain place in the oral creativity of each nation as a unique literary and aesthetic phenomenon. They occupy a special position in the socio-cultural life of the people and express its various aspects in the linguistic and cultural aspect. Thus, children’s game folklore is also important in illuminating the foundations of folk culture.

Linguistic cultures have a special place in the folklore of children’s games, the study of which is closely related to the science of linguistics. Because folklore is created in the national language, the national-cultural uniqueness of the language is reflected in them.¹² Culture is created by human. Taking into account the nature of linguo-cultures, which represent the cultural lifestyle and unique national values and traditions of each nation, V.A.Maslova notes that the science studying them arose at the intersection of linguistics and culture. Based on this, she emphasizes that this science is called “linguoculturology” and that it reflects the culture of the nation in the language.¹³

The cultural history of each nation is also reflected in the language. Taking this into account, linguist L.Hjelmslev notes the opinion that “Language can open the way not only to the concept of personal style, but also to the events of the lives

¹². Faizulloev O.M. English translation of linguocultures in Uzbek folklore (in the example of children’s folklore genres and fairy tales): Doctor of Philosophy (PhD) dissertation on philology. - Tashkent, 2019. - 50 p

¹³. Maslova V.A. Linguoculturology: textbook. aid for students higher schools, institutions / V.A. Maslova. – M.: Academy Publishing Center, 2001. – P.208.

of our past generations”.¹⁴ This means that the composition of linguocultureme is more complex than other language units.

It should be noted that the folklore of children’s games has its own literary representation and interpretation of social and cultural life. Studying examples of game folklore with such a perception and created on the basis of folk oral speech and live language opportunities in the context of language - culture - personality proves that the content of the language is directly related to the culture.¹⁵

O.Fayzullayev distinguishes the following types of linguoculturemes in folklore works: 1. Words specific to national language realities. 2. Geographical place names. 3. Names of people, that is, the names and nicknames of the heroes of the work. 4. Occupation names. 5. The name of a local thing and subject or concepts. 6. The name of people’s traditions, customs, secrets, traditions. (Such words are also called “ethnographisms”¹⁶). 7. Archaic and historical words. 8. Dialectisms - dialect words. 9. Puns, punster jokes, sarcasm. 10. Names of folklore genres. 11. Historical reality, names of historical figures.

In general, one of the important features of the poetics of English and Uzbek children’s game folklore is that they are dominated *by the flora and fauna of the region inhabited by these peoples, and the traditions related to the psychology and cultural lifestyle of the nation* are reflected in the linguistic and cultural aspect. These serve to show their national characteristics.

The second paragraph of the first chapter is called “*Classification principles of English and Uzbek children’s game folklore*”. English and Uzbek children’s game folklore genres form a whole system. They are mostly created by children and performed by children. Children’s games can be divided into two depending on the period of creation and execution: 1. *Traditional games*. They are games that have been played since ancient times. For example: “My Geese”, “Wolf and Geese”. 2. *Modern games*. Games related to new period realities. Examples of this are games like “Plane-Plane”, “Flying Saucers”.

In the works of Mahmud Koshgari, Unsurul Maoliy Kaikovus, Sharafiddin Ali Yazdi, Zahiriddin Babur, and Zainiddin Vasifi, some information about traditional folk games and details of playing some games can be found.

G.Jahongirov distinguished games as action games and spiritual games¹⁷. O.Safarov first divides games into two:¹⁸ 1. Action games. 2. Spiritual (word) games. Sh.Galiev, who conducted a special study on the classification and poetics

¹⁴ Hjelmslev L., Prolegomena to a Theory of Language, 1960. – P.131.

¹⁵ Vorobiev V.V. Linguoculturology. – Moscow: Publishing house RUDN, 2008.- P.340.; Buranov J.B. Comparative typology of English and Turkish languages. - M.: Higher School, 1983. -P. 266.; Zhirmunsky V.M. Selected works. Comparative literature. East and West. -Leningrad: Nauka, 1979. -P. 495.; Meletinsky E.M. Problems of comparative study of medieval literature. - M.: Nauka, 1979. -P. 200.; Owen A. The reemergence of world literature. –USA, 1884. –P.312.; Arthur K. Literature of Asia. Comparative literature method and perspective. – Southern Illinois, 1971. – P.140.; Robert K. Comparative literature as a discipline. – New York, 1978. – P. 220.

¹⁶ Kasimova R.R. Ethnography in the English translation of Uzbek wedding and mourning folklore texts: Doctor of Philosophy (PhD) dissertation. - T., 2018. - 252 p.

¹⁷ Jahangirov G’. Uzbek children’s folklore. - Tashkent: Teacher, 1975. - P.27-29.

¹⁸ Safarov O. Uzbek children’s poetic folklore. - Tashkent: Teacher, 1985. - P.45.

of Uzbek children's game folklore, also identified a type of games as "action games" in terms of content and purpose¹⁹. O. Safarov divides action games into three internal groups²⁰. In this regard, English children's games can be divided into the following types: 1. Action games (Tag games, hiding games, jumping games, games with equipment: Duck, duck, goose; Hide and seek; Hopscotch; Conkers). 2. Word (verbal) games. (Memory games, clapping games: Here comes an old soldier from botany bay; Double, double this, this; Mary Mack). 3. Other types of games (games played at home, etc.: e. g. Button, button, who's got the button, London Bridge).

"Button, button, who's got the button?" – game can be an example of object games. This is a game of wits where players sit in a circle with their arms outstretched and palms together.

A game played with a button is also found among Uzbek children. It's called "Tugma qo'yish" – "Put the Button" and it's played both indoors and outdoors. This game is similar to the game "Put a scarf". In this case, the children throw a check -ticket before sitting in a circle. The one whose index finger is caught by the check -deliverer will be the one who sets the button.

Action games are controlled by words (more songs).²¹ The English children's game "Simon Says" attracts attention due to its creation and performance in this form. In it, the participants follow the given command. If the word Simon says is added or not, it is not necessary to do it. Whoever does it is considered a loser.

Examples of children's game folklore are divided into two depending on who created them. These are: 1. Examples of game folklore created by adults to entertain, soothe, and amuse young children. 2. Examples of game folklore created by children themselves.

The second chapter of the dissertation is called "**National-cultural uniqueness of English and Uzbek children's game folklore**", and it is divided into three paragraphs. Its first paragraph is dedicated to the study of "*The world of themes of English and Uzbek children's game folklore*". The world of topics of English and Uzbek children's game folklore is very wide and colorful. One of their topics is the *topic of patriotism*. In this regard, when we pay attention to English children's games, the game "Capture the flag (CTF)" attracts attention.

There are many games related to the *names of animals*. They have a figurative meaning, mainly because they are created on the basis of the struggle between strong and weak animals. In this way, the oppressiveness of people who are strong in terms of their physical or economic status is revealed. An example of this is the English children's game "*Cat and mouse*" and Uzbek game "*Mushuk va sichqon*".

N.Safarova, who made observations on the genesis and literary of Uzbek games, believes that the subject of animal games was undoubtedly influenced by

¹⁹. Galiev Sh. Uzbek children's game folklore. - Tashkent: Science, 1998. - P.44.

²⁰. Safarov O. Uzbek folk children's games. - Tashkent: Sharq, 2013. - B.12.

²¹. Safarov O. Uzbek children's poetic folklore. - T.: Teacher, 1985. - B.134-205.

the subject of animal tales, and this is due to the composition of their characters and their plot tries to argue on the basis of mutual similarities in naming.²²

The spirit of nationalism takes priority in the sense that *household games* symbolically express information about the lifestyle, profession, rituals, household and labor subjects of adults and children.

One of the *historical games* is the English children's game "London Bridge". It is organized with both movement and song. It shows life-historical events such as the characteristics of the London Bridge to the English people, its fall and what it was built from, the beautiful lady-queen being told about it, and the repair of the bridge. This game-song has different appearances and forms. This game-song from Iona and Peter Opie's "Children's games in the Street and Playground" takes on historical significance as it is set about London Bridge in England. This is the origin of the song and game: "London Bridge is Falling Down" (also known as "My Fair Lady" or "London Bridge").

The second paragraph of the second chapter is called "*Expression of linguoculturemes in English and Uzbek children's game folklore*". In all nations, children's games, as an invaluable cultural asset of that nation, reflect its national-cultural lifestyle, traditions, spiritual world, worldview, moral-aesthetic views, its national image, past, present and shows tomorrow. Thus, it is an integral part of the history and culture of the people.

<i>Bah, Bah, a black Sheep, Have you any Wool? Yes merry have I, Three bags full, One for my Master, One for my Dame, One for my little boy That lives in the lane.</i>	<i>Baa, Baa, qora qo'y, Sizda jun bormi? Ha, xursandman, Uchta sumka to'la, Biri ustozim uchun, Biri xotanim uchun, Kichkina o'g'lim uchun bitta Bu chiziqda yashaydi.</i>
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"Baa, Baa, Black Sheep" is an English nursery rhyme, the earliest printed version of which dates back to about 1744. As with many children's songs, attempts have been made to find its origin and meaning. One such study is that of Catherine Elves Thomas, who, in her book "Mother Goose Facts" (1930), describes the game's popular backlash over the heavy taxation associated with wool in ancient times.

<i>Rain, rain, Go away. Come again another day, Little Arthur wants to play.</i>	<i>Yomg'ir, yomg'ir, Uzoqqa ket. Boshqa kuni yana kel, Kichik Artur o'ynashni xohlaydi.</i>
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²². Safarova N.O. Genre nature, genesis and literary features of Uzbek children's game folklore. - Filol. science. name diss. autoref. - T., 2005. - B.23.

Paying attention to the use of name *Arthur* in the above song, one can quickly realize this connection to the English people. Because this name (anthroponym) is characteristic of the English people. Anthroponyms are linguistic and cultural units that reflect the characteristics of a particular national culture.

One of the children's games that reflect the national life of Uzbekistan is "Kelinchak" (Bride). The number of girls playing in this game is unlimited. There is also an Uzbek children's folk game called "Wedding-wedding". With this game, it becomes clear how well children understand the essence of Uzbek ethnographies such as "to'y, kelin, kuyov, paranji, salla, chimildiq, salomnoma" (wedding, bride, groom, veil, turban, wedding night, greeting).

English anthroponyms - human names are found in English children's folk games, while Uzbek names are used in Uzbek children's folk games. For example, the game called "Jo'ravoy-Jo'ppi" ("Jo'ravoy"- uzbek boy's name) can be an example of this. There are also games related to the name of Uzbek national musical instruments. One of them is "Is it a trumpet or aboe?" is a game.²³ If we bake bread in the oven, the British people bake it in the oven. The Uzbek children's game called "Non yopish" (Baking bread) was based on observing and imitating this process.

The third paragraph of the second chapter is called "*The literary nature and functions of similar genres in English and Uzbek children's game folklore*". Although English and Uzbek children live in different places and speak different languages, it is observed that there are similar and close genres in their game folklore. When children's game folklore is observed on the example of the lives of English and Uzbek children, the composition of their game folklore includes "Chorlamalar"- "Invitation-chants", "Cheklashmachoqlar" - "Limitation games", "Sanamalar"- "Counting rhymes", "Tarqalmachoqlar"- "Spreading games", "Arazlamalar" – "Sulky games", "Yarashtirgichlar" – "Reconciliation games" exist and although these genres are not named in the same way in English children's folklore, their examples can be compared. Invitation games are in the first place in the organizational part. G'.Jahongirov and then O.Safarov thought about the function and performance characteristics of invitation games in Uzbek folklore.²⁴

Exclamations, which are often accompanied by the cry "Bor-ho, kel-ho" - "Go-hey, come-hey" occupy an important place in the chants of Uzbek children's game folklore. Invitation-chants are also among the examples of English children's game folklore. In one of them, children are told to give up sleep and food and go out to play as follows:

<p><i>Boys and girls, come out to play, The moon does shine as bright as day. Leave your supper, leave your sleep, And meet your playfellows in the street; Come with a whoop, and come with a</i></p>	<p><i>Bolalar va qizlar, o'ynashga chiqing, Oy kunduzdagidek charag'on. Kechki ovqatni qoldiring, uxlashni qoldiring, Va ko'chada o'ynaydigan do'stlaringiz</i></p>
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23. Safarov O. Uzbek folk children's games. - Tashkent: Sharq, 2013. - B.66.

24. Jahangirov G'. Uzbek children's folklore. - Tashkent: Teacher, 1975. - B.101; Safarov O. Uzbek children's poetic folklore. - Tashkent: Teacher, 1985. - B.134-197.

<i>call, And come with a good will, or not at all. Up the ladder and down the wall, A halfpenny loaf will serve us all. You find milk and I'll find flour, And we'll have a pudding in half an hour.</i> ²⁵	<i>bilan uchrashing. Qichqiriq, chaqiriq bilan chiqing, Yaxshi istak bilan chiqing yoki hech qanday. Narvon ustidan va devor tagidan, Yarim pennilik non hammamizga yetadi. Sen sut topasan, men un topaman, Yarim soatdan keyin bizda pudding (shirinlik) bo'ladi.</i> ²⁶
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In this invitation, children are invited to go outside and have fun playing in the moonlight. "Girls, come to the game" is used as an exhortation.

One of the literary phenomena recognized as an independent, ancient, traditional genre in the folklore of children's game is *Counting games*. Researcher of Namangan children's folklore Sh.D.Turgunov divides counting games into two types: 1. Special (customized) counting games. 2. General (used in all games) counting games.²⁷ According to Sh.Turgunov, special counting games are strongly connected with a certain game. Which one is said for all games. When we observed from this point of view, we came to the conclusion that the counting games beginning with "Gorgie, Porgie, pudding and pie" is directly related to the game "Tag games" - "Quvlashmachoq".

When we pay attention to the compositional structure of English numbers, "five" is found at the beginning of the five lines in the form of ten numbers one-two, three-four, five-six, seven-eight, nine-ten.

<i>One, two, buckle my shoe, Three, four, knock at the door, Five, six, pick up sticks, Seven, eight, lay them straight, Nine, ten, a big fat hen!</i>	<i>One, two, three, four, five, Once I caught a fish alive. Six, seven, eight, nine, ten, Then I let it go again.</i>
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Limitation game is a traditional children's song, often sung as part of a game in which children form a line. In English children's game folklore "*Oranges and lemons*", Uzbek children's game folklore names of celestial bodies "*Do you need the Sun or the Moon*", or names of trees "*Do you need Poplar or Willow*" or the names of fruits as above, and now the names of cars, and ask the mother to choose one of them during the game.

The third chapter of the dissertation is entitled "**Typology and specification of English and Uzbek children's game folklore from the linguistic and cultural**

²⁵. Gilbert Crane, Tenniel, Weir, Zwecker. *Mother Goose's Nursery Rhymes. A collection of Alphabets, Rhymes, Tales and Jingles.* London. Project Gutenberg, 1877. – P. 14. <http://www.gutenberg.org/ebooks/39784>

²⁶. Translation is ours.

²⁷. Turgunov Sh.D. The originality of the counting games of the games "Tag games" and "Hide and seek" / "Devotee of folklore science". A collection of scientific articles dedicated to the 60th anniversary of the doctor of philology, professor, folklorist Salima Mirzaeva. - Andijan, 2019. - B. 112-119.

point of view". This chapter is divided into two paragraphs. The first paragraph is called "*Games of English and Uzbek children with similar or dissimilar motives and images*". In the repertoire of English and Uzbek children, there are games with the same name and the same rules.

Motives in games vary depending on the type of game. In them, the following motives are considered traditional: 1. *Trial motive*. It, in turn, is divided into two parts: a) testing the child's intelligence or intellect; b) testing physical strength; c) testing patience. For example, "guldur-gup"- "staying-silent game" can be an example of this. The test is usually organized in the form of a competition. For example, when children run or jump, show that they are shooting. This includes popular a number of games such as among children "Kim chaqqon"- Who is agile, "Eng chaqqon" – The most agile, "To'p otish" – Throwing a ball, "Mergan" - Shooter, "Kim tezroq?" – Who is faster, "Arqon tortish" – Pulling a rope, "O'q va yoy otish" – Shooting an arrow and a bow, "Tayoq bilan mo'ljalga urish" – Hitting with stick at a target.

2. *Condition motive*. One such game is "We Go Round the Mulberry Bush" which is played in a circle while singing. This game also has a song. It is often said while holding hands and moving in a circle around a designated "mulberry bush" or other object. Actions may include simulating washing the face, going to school, etc. Anyone who violates this rule will be removed from the game.

3. *Battle motive*. For example: the game "War-War" can be an example of this. Or you can see traces of historical life in English children's game "Cowboys and Indians". In it, action scenes such as shootings, chases and captures are created to depict a war between cowboys and Indians.

In the folklore of children's games, the relationship to the calendar is especially noticeable. Children's game folklore is also an integral part of the folk poetic creativity, which is clearly demonstrated by the songs and literary arts used in its language. "Halinchak uchish" (Flying on a rope) is one of the seasonal games of Uzbek children that has been preserved to this day. Uzbek children play the seasonal game "O'g'aloq" (Mourning ritual) during the mulberry pie.²⁸

"Tag games" and "Hide-and-peek" are among the most ancient and traditional, favorite games of children of the world. "Quvlashmachoq" is called "Tag" in English, and "Yashinmachoq" is called "Hide-and-peek. "Kick the Can" is a variation of hide and seek.

English children's game called "Red Rover" is similar to Uzbek children's game "White poplar or blue poplar".

In the games, the reality of life is interpreted in different ways, with the help of different real and figurative, and sometimes even mythological images. The image of *Mother of the game* is a game leader who unites the participants of the game into a team.

²⁸. Galiev Sh. Uzbek children's game folklore. - Tashkent: Science, 1998. - P.96.

The image of animals takes the main place in games related to the names of animals. In our opinion, in games about animals, their image is used to warn people about animals that pose a threat to human life.

“Lanka” is also among the games where the movement is controlled by the object. It is one of the most popular games among English children and is called “Hacky Sack”. The game called “Tip-cat game” is similar to the Uzbek children’s game “Chillak”. The followings are similar games in English and Uzbek children’s games:

	In English children’s game folklore	In Uzbek children’s game folklore
1.	<i>Hopscotch</i>	<i>Jirttak (Mak-mak)</i>
2.	<i>Hacky sack</i>	<i>Lanka</i>
3.	<i>Tip-cat game</i>	<i>chillak</i>
4.	<i>Buck-buck</i>	<i>Eshak mindi</i>
5.	<i>Button, button, who’s got the button</i>	<i>Tugma qo’yish, Ro’mol qo’ydi</i>
6.	<i>Back to home base (Hide-and-seeK)</i>	<i>Duk-Duk (Yashinmachoq)</i>
7.	<i>Duck, duck, Goose (Tag games)</i>	<i>Bo`rivoy va g`ozlar (Quvlashmachoq)</i>
8.	<i>Capture the flag</i>	<i>Qizil bayroq</i>
9.	<i>Red Rover</i>	<i>Oq-terakmi, ko`k-terak</i>
10	<i>Cat and mouse</i>	<i>Mushuk va Sichqon</i>

The second paragraph of the third chapter is called “*Spiritual (word) games and humor with satire in English and Uzbek children’s game folklore*”. Different genres of English and Uzbek children’s game folklore are also diverse according to the expression of words. One of them is tongue twisters. They are one of the traditional, widespread genres of English and Uzbek children’s game folklore. Speaking quickly is called “Tongue twister” in English. It is distinguished by the fact that it is based on the repetition of the same speech sounds. For example, the following Uzbek tongue twister is based on the repetition of the letter “q”:
“Qo`ng`iroq qo`g`irchoqnikimi, qo`zichoqnikimi?” - “Is bell a doll or a lamb?”.

In the Uzbek language, the sound “q” is a deep tongue back consonant. It is not easy to pronounce it in sequence. Above, three words starting with the letter “q” and ending with this letter, such as “qo`ng`iroq, qo`g`irchoq, qo`zichoq” (bell, doll, lamb) were formed.

The following English tongue twister appeared from the repetition of the letter “s” and the combination of letters “cr”: “I scream, you scream, we all scream for ice cream.”

Tongue twisters are important for smoothing children’s speech, teaching them to pronounce sounds correctly and quickly. In the genre system of English and Uzbek children’s spiritual game folklore, tongue twisters have existed since ancient times, and among Uzbeks they are also known to be called “tural”, “chalg`ituv”,

“chalg‘itma”, “chalish”, “adashish”.²⁹ Tongue twisters were first used as word games in adult folklore, and then gradually moved to children’s repertoire.

In English and Uzbek children’s game folklore, games and songs with satire and humor, innocent humor has a special place. For example, nicknames are common among English children.

*Georgie Porgie, pudding and pie,
Kissed the girls and made them cry.
When the boys came out to play,
Georgie Porgie ran away.*

This pun on the name Georgie Porgy refers to Georgie Porgy being a pudgy boy who looks like pudding and pie. So, he kisses the girls and makes them cry during the game. And when the boys go out to play, he runs away. In short, he is an unpleasant and mischievous child.

Teasing is also common among English children. They also have a satirical (exposing, criticizing) tone. In the comedy “Miss Lucy Had a Baby”, Miss Lucy, who has given birth to a child, is exposed to the fact that she does not have a child yet, that she is not suitable for this work, and that she is not educated. As a result, Little Tim is suffering. He drinks all the water in the bath and eats all the soap. At least he wanted to eat the bath, but it wouldn’t go down his throat. As a result, Miss Lucy is forced to call a doctor. He calls the nurse lady and calls her. Then the Crocodile comes with a bag.

It seems that in this mockery, it is possible to observe the addition of symbols characteristic of folklore genres such as “lof” (exaggerated joke) and fairy tales. More precisely, the fact that a young boy drinks a tub of water and eats all the soap is a boastful exaggeration.

CONCLUSION

1. In the folklore of the peoples of the world, there is folklore of children’s games of each nation, which contains the worldview, knowledge and skills, dreams and aspirations of the young generation, lifestyle, mental and physiological characteristics, creativity and performance potential. It is considered a valuable spiritual value as it shows its relationship to one another and to adults. Separate study of their linguistic and cultural features is important as it allows children to open their cultural approach to life realities through game.

2. Comparative and typological study of game folklore samples, which are the basis for the education of the young generation, in the current global environment, where comprehensive relations with major developed countries are being developed in Uzbekistan, the national and cultural values of our people. It is important because it can justify its antiquity and the fact that it can be filled with such traditions in the world.

²⁹. Koshmakov M. Looking for the stone of wisdom... Sketches for the literary portrait of Murad Khidir // Adabiyot gazeta. - 2018. - June 4.

3. In today's world linguistics, there is a great interest in the place of linguocultures in language and speech. Because they show the national-cultural characteristics of the language, the association of language-speech-culture. In particular, they are often found in examples of folklore created in the vernacular and represent the national color. In this respect, it is a difficult process to preserve linguo-cultures in the translation text, so finding the reason and finding a solution is one of the urgent tasks.

4. When English and Uzbek children's game folklore are compared, it can be seen that they are one of the common literary phenomena in the oral poetic works of both peoples. In fact, children's game folklore is a separate poetic system that exists in the culture of almost all nations and is recognized as a literary-aesthetic, didactic phenomenon. This is fully substantiated by the scientific researches that have been created and are being created about them.

5. There are general and specific aspects of English and Uzbek children's game folklore, and their typological aspect is a component of children's activities, it serves as an important tool in educating young people to become a well-rounded person, a perfect human being, games based on action, one object or word, divided into spiritual, seasonal and domestic types, gender characteristics, purpose and function, differentiation according to language and linguo-cultural, linguo-folkloristic and ethno-linguistic tools, and distinctiveness becomes clear.

6. English and Uzbek children's game folklore consists of various themes, subject types, motifs and images, but in many cases, they have common aspects. In particular, among English and Uzbek children's games, games on the theme of patriotism, friendship, hard work, respect and loyalty to the profession of ancestors, love for animals, and attention to domestic and cultural life occupy a significant place. The historical past, worldview, national spirit, socio-cultural lifestyle, and living conditions of both nations are reflected in the games.

7. Although English and Uzbek children's game folklore have certain similarities according to the ideological content, the principle of depicting social reality, the nature of performance, the interpretation of images, the basis of origin, and the division of internal types, linguistic and cultural they differ from each other in terms of revealing their national essence through meanings. People's ideas, universal views, which form their basis, appearing directly through linguo-cultures.

8. The games created in an imitative manner by copying the professions of adults or various rituals and traditions, labor and cultural life objects, attract attention due to their literary and aesthetic reflection of life events. In English and Uzbek children's game folklore, there are also subjects and images based on mythological, legendary, fairy-tale epic motifs. From this, it is understood that they appeared on the basis of common epic laws and gradually improved.

9. English and Uzbek children's game folklore has a variety of genres. Each of them differs from each other by its genre characteristics, content, purpose and nature of performance, place of performance, style, time, and language. Some of them attract attention due to their antiquity, tradition, being passed down from

generation to generation, word of mouth, prose or poetry, and some of them are distinguished by the interpretation of modern life realities.

10. The creators and performers of children's game folklore are sometimes adults, sometimes children, and both of them show their own cultural humanitarian approach. In the folklore of English and Uzbek children's games, it is often observed that the invitations, limitation games, counting games, spreading games at end of the game, and songs related to the game process are similar in many cases. Also, some of them are similar in terms of naming, interpretation of images, seasonality, satire and humor.

**НАУЧНЫЙ СОВЕТ DSc.03/04.06.2021.Fil.72.03
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
БУХАРСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

КАРШИНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ЭШКОБИЛОВА ФЕРУЗА УРАЗОВНА

**СРАВНИТЕЛЬНО-ТИПОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ
ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИХ ОСОБЕННОСТЕЙ
АНГЛИЙСКОГО И УЗБЕКСКОГО ДЕТСКОГО ИГРОВОГО
ФОЛЬКЛОРА**

10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и переводоведение

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

Бухара – 2025

Тема диссертации доктора философии (PhD) зарегистрирована под номером №B2024.2.PhD/Fil4728 в Высшей Аттестационной комиссии.

Диссертация выполнена в Каршинском государственном университете.

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

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Защита диссертации состоится «27» марта 2025 г. в 11⁰⁰ часов на заседании Научного совета DSc.03/04.06.2021.Fil.72.03 при Бухарском государственном университете. (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-29-14; факс: +99865221-27-07, e-mail: buxdu_rektor@buxdu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Бухарского государственного университета (зарегистрировано за № 604). (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-25-87.)

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является определение лингвокультурологических особенностей английского и узбекского детского игрового фольклора в сравнительно-типологическом аспекте.

Объектом исследования являются образцы английского и узбекского детского игрового фольклора.

Научная новизна исследования заключается в следующем:

доказано, что английский и узбекский детский игровой фольклор имеют общие смысловые идеи, принцип изображения социальной реальности, характер исполнения, интерпретацию образов, основу происхождения, внутренние типы, однако он приобретает дифференциальные характеристики, связанные с националистическими идеями, общечеловеческими взглядами, лингвокультурема и лингвистическими особенностями;

определено, что среди детских игр на сравниваемых языках игры на темы патриотизма, дружбы, трудолюбия, уважения и верности профессии предков, любви к животным, внимания к реалиям бытовой-культурной жизни проявляются через историческое прошлое, мировоззрение, национальный дух, социокультурный образ жизни, условия жизни обоих народов;

установлено, что в детском игровом фольклоре обоих языков структурные и поэтические особенности зазывалок, жеребьевок, считалок, связанных с вступлением к игре, подвижных игр, связанных с окончанием игры, песен, связанных с игровым процессом, выражений сатиры и юмора, проявляются в типологической общности;

установлено, что в детском игровом фольклоре обоих языков сюжеты и образы, построенные на основе мифологических, легендарных, сказочно-эпических мотивов, возникают на основе общих эпических законов и его постепенное развитие проявляется на основе копирования профессии взрослых, различных ритуалов и традиций, объектов труда и культурной жизни, художественно-эстетического отражения событий реальной жизни.

Внедрение результатов исследования. На основе научных результатов сравнительно-типологического изучения английских и узбекских народных детских игр, исследования их сходных и отличительных черт, а также художественности:

теоретические выводы на основе того, что что английский и узбекский детский игровой фольклор имеют общие смысловые идеи, принцип изображения социальной реальности, характер исполнения, интерпретацию образов, основу происхождения, внутренние типы, однако он приобретает дифференциальные характеристики, связанные с националистическими идеями, общечеловеческими взглядами, лингвокультурема и лингвистическими особенностями были использованы в реализации фундаментального научного проекта F-7-13 «Фундаментальное изучение истории литературоведения» выполненного в Национальном университете Узбекистана (Справка № 04/11-2604 Национального университета Узбекистана от 4 апреля 2024 года). В результате выявления общих черт,

особенностей английских и узбекских народных детских игр послужило важным фактическим материалом при сравнительном изучении жанровых, идейно-литературных, национальных, композиционных особенностей игр в узбекском фольклоре с игровым фольклором других неродственных и родственных народов;

теоретические выводы касающиеся того, что среди детских игр на сравнимых языках игры на темы патриотизма, дружбы, трудолюбия, уважения и верности профессии предков, любви к животным, внимания к реалиям бытовой-культурной жизни проявляются через историческое прошлое, мировоззрение, национальный дух, социокультурный образ жизни, условия жизни обоих народов были использованы в реализации практического проекта PZ-201709134 «Формы и принципы оценки качества изучения английского языка в области филологии» выполненного в Национальном университете Узбекистана в 2018-2020 годах (Справка № 04/11-2548 Национального университета Узбекистана от 3 апреля 2024 года). В результате это дало важную научно-теоретическую информацию для английской и узбекской фольклористики, послужило совершенствованию учебников и пособий, созданных по таким предметам, как история фольклора, сопоставительное языкознание, сравнительная фольклористика, лингво-фольклористика, лингвокультурология;

выводы о том, что английский и узбекский детский игровой фольклор делится на духовный, сезонный и бытовой типы, отличается и приобретает уникальность в зависимости от гендерных особенностей, целей и задач, языка и лингвокультурологических, лингвофольклористических и этнолингвистических средств в нем были использованы на отчетных заседаниях художественного совета Союза писателей Узбекистана, в деятельности клубов, мастер-классах, встречах по чтению книг с молодыми художниками (Справка № 01-03/806 Союза писателей Узбекистана от 11 сентября 2024 года). В результате это послужило методической поддержкой в реализации инновационного подхода в изучении фольклора обоих народов, в методике преподавания английского языка и узбекской литературы;

выводы и результаты, основанные на том, что в детском игровом фольклоре обоих языков структурные и поэтические особенности зазывалок, жеребьевок, считалок, связанных с вступлением к игре, раздвижных игр, связанных с окончанием игры, песен, связанных с игровым процессом, выражений сатиры и юмора, проявляются в типологической общности были использованы при подготовке сценария телепередачи «Болажон» Кашкадарьинской областной телерадиокомпании (Справка № 1705221 Кашкадарьинской областной телерадиокомпании от 10 ноября 2023 года). В результате содержание материалов, подготовленных для этих телепередач, было обогащено научными доказательствами, а их научная популярность возросла.

Структура и объем диссертации. Диссертация состоит из введения, 3 глав, заключения, списка использованной литературы и приложения, общий объем составляет 144 страницы.

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

I bo'lim (I часть; Part I)

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2. Eshkobilova F. U. Analysis and linguistic- cultural classification of names of children's games in English and Uzbek languages // European international journal of Philological sciences. EJPSISSN 2751-1715. – Volume 03, Issue 10. – Berlin, 2023. – P.19-23. (Impact Factor SJIF-5.64).

3. Eshkobilova F. U. O'zbek va ingliz bolalar folklorining lingvokulturologik xususiyatlari // O'z MU xabarлари. – Toshkent, 2022. – №1/10. – B. 302-305. (10.00.00; №15)

4. Eshkobilova F. U. O'zbek va ingliz bolalar folklorining lingvokulturologik xususiyatlarini qiyosiy tipologik tahlili // O'z MU xabarлари. – Toshkent, 2023. – №1/3. – B. 300-303. (10.00.00; №15)

5. Eshkobilova F. U. Ingliz va o'zbek xalq bolalar o'yinlarining o'rganilish hamda tasniflanish tamoyillari // Xorazm ma'mun akademiyasi axborotnomasi. – Urganch, 2024 – №1/4. – B. 57-61 (10.00.00; №21)

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II bo'lim (II часть; Part II)

9. Eshkobilova F. U. Cultural features of English and Uzbek children's folk games // Fusion of fields: Collaborative advances in multidisciplinary sciences. – Austin USA, 2024. – P. 97-100.

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