engine of opportunity, modernization, and connectivity, or as a driver of structural asymmetry, cultural erasure, and neo-colonial hegemony.

The Second Discourse: Shared Voices: An Introduction to Cultural

Anthropology. In Shared Voices, the narrative shifts toward a critical examination of global transformations, highlighting structural inequalities, local resistance, and power asymmetries. Linguistic Features: Dominance of critical, risk-oriented vocabulary (marginalization, cultural erasure, economic disparity, hegemony).

Metaphorical System: Globalization is frequently conceptualized through metaphors of external structural pressure, power imbalances, and the tension between global dominance and local cultural sovereignty.

**Conclusion**

The comparative findings of this study indicate that academic discourse in educational materials does not merely reflect global phenomena in a neutral manner; it actively constructs understanding and shapes student perspectives. Presenting global transformations through distinct textual frameworks—one emphasizing open connectivity, technological flow, and adaptation (Perspectives), and the other prioritizing equity, structural critique, hegemony, and marginalized voices (Shared Voices)—leads readers toward fundamentally different analytical and evaluative conclusions. Ultimately, recognizing these linguistic mechanisms allows educators and students to engage more critically with the educational resources they utilize, fostering a deeper awareness of how language shapes our understanding of a globally interconnected world.

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## INGLIZ VA O‘ZBEK TILLARIDA EVFEMIZMLARNI TARJIMA QILISHNING STRUKTUR-SEMANTIK VA PRAGMATIK MUAMMOLARI

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**Annotatsiya:** Maqolada ingliz va o‘zbek tillaridagi evfemizmlarni tarjima qilishning struktur-semantik va pragmatik xususiyatlari qiyosiy tahlil qilinadi.

Evfemik birliklarning denotativ mazmuni, yumshatuvchi funksiyasi va milliy-madaniy komponentini tarjimada qayta yaratish masalalari yoritiladi. Ingliz tilining analitik va o‘zbek tilining agglutinativ xususiyatlari tarjima transformatsiyalariga ta’sir etishi misollar asosida asoslanadi.

**Kalit so‘zlar:** *evfemizm, tarjima, struktur-semantik xususiyat, pragmatik ekvivalentlik, funksional ekvivalentlik, analitik til, agglutinativ til, perifraza.*

Tarjima asliyat matnidagi birliklarni boshqa til vositalari bilan oddiy almashtirish emas, balki denotativ mazmun, konnotativ bo‘yoq, uslubiy xususiyat va kommunikativ maqsadni tarjima tilida qayta yaratish jarayonidir. Bu tamoyil evfemizmlar tarjimasida alohida ahamiyatga ega, chunki evfemistik birlik muayyan hodisani nomlash bilan birga so‘zlovchining unga munosabati, nutqiy odob me’yorlari va ijtimoiy-madaniy qadriyatlarni ham ifodalaydi. K. Allan va K. Burridge evfemizmni noqulay yoki ijtimoiy jihatdan nomaqbul ifodani yumshatishga xizmat qiluvchi kommunikativ vosita sifatida tahlil qiladilar [1]. O‘zbek tilshunosligida ham evfemizatsiya nutqiy ehtiyoj, tabu, odob va madaniy me’yorlar bilan bog‘liq hodisa sifatida maxsus o‘rganilgan [4; 5].

Ingliz va o‘zbek tillarining struktur-tipologik farqlari evfemistik birliklarning shakllanishi va tarjimasiga bevosita ta’sir ko‘rsatadi. Ingliz tilida analitik vositalar, mustaqil so‘zlarning birikishi, frazeologik va perifrazik konstruksiyalar faol qo‘llansa, o‘zbek tilida grammatik hamda derivatsion ma’nolar ko‘pincha affikslar vositasida ifodalanadi [2]. Shu sababli manba tilidagi ixcham evfemistik birlik tarjima tilida kengaygan birikma bilan yoki, aksincha, bir necha komponentli birlik bitta leksema bilan berilishi mumkin. Bunday holatda formal moslikdan ko‘ra funksional-semantik muvofiqlik ustuvor hisoblanadi.

Evfemizmlar tarjimasida uch asosiy talab muhim: asliyatdagi denotativ mazmunni saqlash, evfemizmning yumshatuvchi yoki bilvosita ifodalash funksiyasini qayta yaratish va uning stilistik-pragmatik ta’sirini tarjima tilida imkon qadar tiklash. Mazkur talablarning birortasi e’tibordan chetda qolsa, tarjima lug‘aviy jihatdan to‘g‘ri bo‘lsa ham, evfemistik birlikning kommunikativ qiymati pasayishi mumkin. O‘zbek tilidagi evfemizmlarning nutqiy-uslubiy xususiyatlari va ularning ijtimoiy-madaniy motivatsiyasi A. Omonturdiyev tadqiqotlarida keng yoritilgan [4]. X. Qodirova esa evfemizm va disfemizm hodisalarini o‘zbek tili materiallari asosida qarama-qarshi nominativ-pragmatik jarayonlar sifatida tadqiq etadi [6].

Ingliz tilida o‘lim semantikasini yumshatishda *pass away* birligi *die* fe’lining evfemistik muqobili sifatida ishlatiladi. Masalan, *He passed away yesterday.* gapini *U kecha vafot etdi.* yoki *U kecha olamdan o‘tdi.* tarzida tarjima qilish mumkin. Bevosita *He died yesterday.* → *U kecha o‘ldi.* muvofiqligi denotativ mazmunni saqlasa-da, muloyim yoki rasmiy kommunikativ vaziyatda asliyatdagi evfemistik bo‘yoqni to‘liq qaytarmaydi. Bu esa semantik ekvivalentlik bilan pragmatik ekvivalentlik har doim ham bir xil emasligini ko‘rsatadi.

O‘zbek tilining agglutinativ tabiati evfemistik birliklarning morfologik shakllanishida ham namoyon bo‘ladi. Masalan, rahmatlik leksemasi rahmat + -lik modeli asosida shakllangan bo‘lib, vafot etgan shaxsni bevosita keskin nominatsiya bilan atamasdan, hurmat bilan eslashga xizmat qiladi:

*Rahmatlik bobom bu voqeani ko‘p gapirib berardi.*

*My late grandfather used to tell this story often.*

Bu misolda o‘zbekcha rahmatlik va inglizcha late birliklari morfologik tuzilish jihatidan mos emas: birinchisi derivatsion yo‘l bilan hosil qilingan, ikkinchisi tayyor leksik birlik sifatida qo‘llanadi. Shunga qaramay, ular kontekstda bir xil kommunikativ-pragmatik vazifani — vafot etgan shaxsni hurmat bilan eslashni — bajaradi. Demak, evfemizm tarjimasida formal-morfologik ekvivalentlikdan ko‘ra funksional-pragmatik ekvivalentlik muhimroqdir.

Struktur tafovut *pass away*, *let go*, *senior citizen*, *the unemployed*, *economically disadvantaged* kabi birliklar tarjimasida ham kuzatiladi. Ular kontekstga ko‘ra *vafot etmoq / olamdan o‘tmoq*, *ishdan bo‘shatmoq*, *yoshi ulug‘ inson*, *ishsizlar*, *iqtisodiy jihatdan imkoniyati cheklangan* shakllarida berilishi mumkin. *The unemployed → ishsizlar* tarjimasida ish + -siz + -lar morfemalari o‘zbek tilining agglutinativ imkoniyatini ko‘rsatsa, *economically disadvantaged → iqtisodiy jihatdan imkoniyati cheklangan* holatida ingliz tilidagi ixcham konstruksiya o‘zbek tilida kengaygan perifrazik birlik orqali ifodalanadi.

O‘zbek tilshunosligida evfemik birliklarning funksional-semantik munosabatlari ham tadqiq etilgan. H. Shamsiddinov evfemik birliklarning sinonimik imkoniyatlariga e’tibor qaratib, ularning muayyan kommunikativ sharoitda ma’nodosh birliklar orasidan tanlanishini funksional-semantik omillar bilan bog‘laydi [5]. Bu qarash tarjima uchun ham muhim: tarjimon lug‘aviy jihatdan eng yaqin birlikni emas, balki asliyatdagi yumshatish darajasi va uslubiy vazifaga mos funksional muqobilni tanlashi kerak. O‘zbek tili stilistikasiga oid tadqiqotlarda ham til birliklarini kommunikativ vaziyat, uslub va ekspressiv bo‘yoq bilan bog‘liq holda tanlash masalasi muhim mezon sifatida ko‘rsatiladi [7].

Shu nuqtayi nazardan, ingliz va o‘zbek tillari o‘rtasidagi struktur tafovut evfemizmlarni tarjima qilishda kengaytirish, siqish, grammatik almashtirish, perifrazik qayta qurish va funksional ekvivalent tanlash kabi transformatsiyalarni talab qilishi mumkin [3]. Bunday transformatsiyalar shakliy farqni bartaraf etish bilangina cheklanmay, evfemizmning semantik va pragmatik vazifasini saqlashga xizmat qilishi lozim.

Xulosa qilib aytganda, ingliz va o‘zbek tillaridagi evfemizmlarni tarjima qilishda struktur-semantik, stilistik va pragmatik omillar o‘zaro uzviy bog‘liq holda namoyon bo‘ladi. Ingliz tilidagi analitik va perifrazik modellar o‘zbek tilida affiksal yoki kengaygan sintaktik birliklar bilan, o‘zbek tilidagi derivatsion evfemizmlar esa ingliz tilida tayyor leksik yoki funksional muqobillar orqali ifodalanishi mumkin. Tarjima adekvatligi evfemizmning denotativ mazmunini yetkazish bilangina emas, uning yumshatuvchi funksiyasi, uslubiy bo‘yoqdorligi va kommunikativ-pragmatik ta’sirini saqlash bilan belgilanadi. Shu bois evfemizmlar tarjimasida formal moslikdan ko‘ra funksional-semantik va pragmatik ekvivalentlikka ustuvor ahamiyat berish maqsadga muvofiq.

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## ISOMORPHIC FEATURES OF EMOTION-RELATED IDIOMS IN ENGLISH AND UZBEK: SEMANTIC SIMILARITIES AND COMMON FIGURATIVE IMAGES

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**Abstract.** This article examines the isomorphic features of emotion-related idioms in English and Uzbek, with particular attention to semantic similarities and shared figurative images. Although English and Uzbek belong to different linguistic and cultural traditions, both languages employ similar conceptual mechanisms to express human emotional experience. The study focuses on idioms denoting happiness, anger, fear, sadness, anxiety, and other emotional states. The analysis demonstrates that body parts, the heart, blood, heat, cold, vertical orientation, movement, and spatial relations are among the most productive figurative sources in both languages. Examples such as make one's blood boil – qoni qaynamoq, have one's heart in one's mouth – yuragi og‘ziga kelmoq, and be over the moon – boshi ko‘kka yetmoq illustrate different degrees of semantic and figurative correspondence. The findings indicate that many similarities between English and Uzbek idioms are motivated by shared human bodily experience, while differences in their lexical realization reflect the cultural and phraseological specificity of each language. The study is relevant to comparative phraseology, cognitive linguistics, translation studies, and intercultural communication.

**Keywords:** emotion-related idioms, English, Uzbek, isomorphism, semantic similarity, figurative image, phraseology, conceptual metaphor, embodied experience, comparative linguistics.

### Introduction

Phraseological units constitute an important and expressive part of every language. Unlike free word combinations, idioms often convey meanings that cannot be fully understood from the meanings of their individual components. They also reflect culturally established ways of interpreting human experience. Among different types of phraseological units, emotion-related idioms are particularly