JIZZAX DAVLAT PEDAGOGIKA UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI PhD.01/2025.27.12.Fil.06.02 RAQAMLI ILMIY KENGASH

JIZZAX DAVLAT PEDAGOGIKA UNIVERSITETI

XAYDAROVA SHOIRA TOXIR QIZI

INGLIZ VA O‘ZBEK TILLARIDA EVFEMIZMLARNING STRUKTUR-SEMANTIK XUSUSIYATLARI VA TARJIMA MUAMMOLARI

10.00.13 – Qiyosiy va chog‘ishtirma tilshunoslik

FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi AVTOREFERATI

Jizzax – 2026

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The contents of the dissertation abstract for a Doctor of Philosophy (PhD) in Philology

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Ilmiy rahbar:	**Axmedov Oybek Saparboevich** filologiya fanlari doktori, professor
Rasmiy opponentlar:	**Mirsanov G‘aybulla Qulmurodovich** filologiya fanlari doktori, professor
	Ermetova Jamila Ismailovna filologiya fanlari doktori, professor
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(2026-yil “_____” _____ dagi _____raqamli reyestr bayonnomasi).

A.E. Mamatov
Ilmiy darajalar beruvchi ilmiy kengash raisi, filolologiya fanlari doktori, professor

X.L. Maxammadiyev
Ilmiy darajalar beruvchi ilmiy kengash ilmiy kotibi, filolologiya fanlari bo‘yicha falsafa doktori (PhD), dotsent

I.R. Ermatov
Ilmiy darajalar beruvchi ilmiy kengash qoshidagi Ilmiy seminar raisi, filologiya fanlari doktori, professor

KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida tilga munosabat faqat muayyan grammatik va leksik qoidalar tizimi sifatida emas, balki inson tafakkuri, dunyoqarashi, turmush tarzi, madaniyati, ijtimoiy munosabatlari, his-tuyg‘ulari hamda kommunikativ maqsadini aks ettiruvchi murakkab ijtimoiy-madaniy hodisa sifatida yondashish ustuvor ahamiyat kasb etmoqda. Til birliklarini antroposentrik, pragmatik va lingvomadaniy tadqiq etilishi inson – til – tafakkur – madaniyat munosabatlarini ochib berish imkoniyatini yaratmoqda. Shu sababli muloqot jarayonida ishlatilishi noqulay, qo‘pol, tabu yoki ijtimoiy jihatdan sezgir tushunchalarni yumshoq va maqbul shaklda ifodalashga xizmat qiladigan evfemizmlarning lisoniy tabiatini o‘rganish zamonaviy tilshunoslikning dolzarb masalalaridan biridir. Evfemik birliklarning shakllanishi va qo‘llanishi tilning ichki qonuniyatlari bilan bir qatorda, muayyan jamiyatning axloqiy me’yorlari, milliy mentaliteti, qadriyatlari, ijtimoiy munosabatlari va kommunikativ maqsadi bilan bevosita bog‘liqdir.

Dunyo tilshunosligida evfemizmlar dastlab, tabu tushunchalarning o‘rnida qo‘llanuvchi, nutqdagi qo‘pollik va noqulaylikni yumshatuvchi vositalar sifatida tadqiq etilgan bo‘lsa, bugungi kunda ularning struktur-semantik, pragmatik, kognitiv, sotsiolingvistik, lingvomadaniy xususiyatlarini umumlashtirgan holda o‘rganishga alohida e’tibor qaratilmoqda. Evfemik birliklarning yuzaga kelish sabablari struktur tuzilishi va semantik guruhlari, ularning turli diskurslarda aks etishi, ijtimoiy-madaniy omillar ta’sirida o‘zgarishini, shuningdek, bir tildan boshqa tilga tarjima qilinishida ma’no va kommunikativ ta’sirning saqlanishi zamonaviy tadqiqotlarning muhim yo‘nalishlaridan hisoblanadi. Turli til oilalariga mansub evfemizmlarning universal va milliy-madaniy xususiyatlarini aniqlash, ingliz va o‘zbek tillaridagi evfemik birliklarning struktur hamda semantik jihatdan o‘xshash va farqli belgilarini qiyoslash, ularning tarjimasida denotativ ma’no bilan bir qatorda konnotativ, pragmatik va lingvomadaniy mazmunini qayta ifodalash usullarini tadqiq etish tilshunoslik va tarjimashunoslik oldidagi dolzarb vazifalardan biridir.

Yangi O‘zbekistonda so‘nggi yillarda o‘zbek tilining davlat tilli sifatidagi nufuzi va mavqeyini oshirish, uning lug‘aviy boyligini zamonaviy tilshunoslik paradigmalari asosida tadqiq etish, xoriiy tillarni o‘rganish va o‘qitish tizimini takomillashtirish, shuningdek, tarjimashunoslik va madaniyatlararo muloqot sohalarini rivojlantirishga alohida e’tibor qaratmoqda. Bu borada O‘zbekiston Respublikasi Prezidentining “Milliy o‘zligimiz timsoli, ma’naviyatimiz asosi bo‘lgan ona tilimizga e’tibor yanada kuchaytiriladi. Bolalarimiz maktabdan ona tili va chet tillarni puxta o‘zlashtirib, kompyuterda ishlashni o‘rganib chiqishi zarur. Farzandlarimizni kasb-hunarlarga, san’at va madaniyatga qiziqtirishimiz lozim. O‘quvchilarda erkin va kreativ fikrlashni, jamoada ishlash va muloqot ko‘nikmalarini shakllantirish zarur. Hozirgi ochiqlik siyosati, chet el investitsiyalari va yangi korxonalarning ortib borayotgani yoshlarimizni zamonaviy bilimlar va xorijiy tillarni o‘rganishga undash zarurati tilshunoslar oldiga jahon andozalariga

mos yangi vazifalarni belgilab berdi”[1] – degan fikrlarini alohida qayd etish lozim. Globallashuv sharoitida o‘zbek tilining boshqa tillar, xususan, ingliz tili bilan munosabatini chog‘ishtirma aspektda o‘rganish, milliy-madaniy mazmunga ega bo‘lgan til birliklarini tarjimada adekvat tarzda qayta yaratish usullarini takomillashtirish ilmiy va amliy ahamiyat kasb etmoqda. Zero, evfemizmlar nafaqat muayyan tushunchaning yumshatilgan ifodasinigina emas, balki xalqning milliy tafakkuri, nutqiy odobi, ijtimoiy qadriyatlari va madaniy me’yorlarini ham o‘zida aks ettiradi. Shu sababli ingliz va o‘zbek tillaridagi evfemizmlarning struktur-semantik xususiyatlarini qiyosiy o‘rganish, ularning tarjimasida yuzaga keladigan semantik, pragmatik va lingvomadaniy nomuvofiqliklarni aniqlash hamda ularni bartaraf etishning maqbul usullarini belgilash ilmiy amaliy ahamiyat kasb etadi.

O‘zbekiston Respublikasi Prezidentining 2016-yil 13-maydagi PF–4797-son “Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetini tashkil etish to‘g‘risida”, 2019-yil 8-oktabrdagi PF–5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2019-yil 21-oktabrdagi PF–5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagi PF–6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi farmonlari, 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”, 2025-yil 20-oktabrdagi PQ–308-son “Davlat tilini yanada rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida”gi qarorlari hamda sohaga oid boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida evfemizmlar, shu bilan bir qatorda, tabu so‘zlar etnolingvistika fanining alohida o‘rganish obyekti bo‘lib, XVIII asrda I.T.Gerder[2] hamda XIX asrning birinchi yarmida tilshunos olim V.Gumboldt[3] tomonidan bu fanga asos solingan va fan sifatida shakllangan. Evfemizm lingvistik tushunchasini dunyo tilshunosligiga tanishtirishda tilshunos olimlar, jumladan, L.A.Bulaxovskiy, A.A.Reformatskiy, B.A.Larin, L.P.Krisin, V.P.Moskvin, V.Z.Sannikov, E.E.Tyurina, N.S.Bolotnova, Z.Z.Kikvidze, L.V.Artyushkina, T.V.Kochetkova, T.V.Boyko, T.S.Bushuyevalar[4] ning xizmatlari

[1]Ўзбекистон Республикаси Президенти Ш.Мирзиёевнинг 2022 йил 20 декабрдаги Олий Мажлис ва Ўзбекистон халқига мурожаатномаси // “Халқ сўзи” 2022 йил 21 декабрь. №272(8334).

[2] https://www.projekt-gutenberg.org/herder/humanita/chap001.html

[3] Гумбольдт В. Язык и философия культуры. – М.: Прогресс, 1985. – С. 448.

[4]Булаховский Л.А. Введение в языкознание. – М, 1953. – С. 105; Реформатский А.А. Введение в языкознание. – М., 1967. – С. 110.; Ларин В.А. Об эвфемизмах Проблемы языкознания – М.: МГУ, 1961. – С. 89; Крысин Л.П. Можно ли по речи узнать интеллигента? // Общественные науки и современность. 2004. – № 5. – С. 157;

beqiyosdir. Rus tilshunosligida evfemizmlar A.M.Katsev, N.S.Boschayeva, L.N.Saakyan, Y.S.Baskova va E.O.Miloenko[5] kabi tadqiqotchilar tomonidan yoritib berilgan. Shuningdek, tabulashgan va evfemizmlashgan leksik birliklarning xususiyatlari quyida nomlari keltirib o‘tilgan rus va xorijiy tilshunoslar tomonidan ham keng tadqiq etilgan. Bundan tashqari, tabulashgan va evfemizmlashgan leksik birliklarning xususiyatlari quyida nomlari keltirib o‘tilgan rus va xorijiy tilshunoslar tomonidan ham keng tadqiq etilgan. Jumladan, J.Eytonning “Evfemizmlar”, “Tabu va evfemizmlar leksikasining inglizcha-ruscha lug‘ati”, M.A.Katsevning “Til tabusi va evfemiya”, B.A.Larinning “Evfemizmlar haqida” va S.Vidlaksning “Til nazariy maydoni fonida evfemizmlarning roli”[6] nomli asarlarida ushbu masalalar atroflicha o‘rganilgan. L.A.Bulaxovskiy, A.A.Reformatskiy va B.A.Larin evfemizmlarni tarixiy nuqtayi nazardan qadimiy tabu asosida tadqiq etgan. Rus tilida evfemizmlarning vosita va maqsadlarini tasvirlash bilan L.P.Krisin, V.P.Moskvin, V.Z.Sannikov va E.P.Senichkina[7] shug‘ullangan. A.M.Katsev, N.S.Boschayeva, N.L.Saakayan, Y.S.Baskova va E.O.Miloyenko o‘z tadqiqotlarida ingliz va rus tillaridagi evfemizmlarning xususiyatlarini o‘rgangan. G.A.Vildanova o‘zining zamonaviy ingliz tilida evfemiya va muloyimlik prinsipi mavzusidagi bir necha yillik izlanishlari mobaynida asosiy urg‘uni ingliz tilidagi evfemizmlarning gender jihatlariga qaratgan holda batafsil tahlil qilgan[8]. N.Baskakov esa oltoy xalqlari tillaridagi evfemistik nominatsiyalar muammolarini yoritib bergan.

O‘zbek tilshunosligi doirasida evfemizm tushunchasi ilk marotaba Ne’mat

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Москвин В.П. Выразительные средства современной русской речи. Тропы и фигуры. Терминологический словарь. Архивировано 17 ноября 2020; Санников В.З. Морфологический компонент лингвистического процессора // Всесоюзноя конференция по искусственному интеллекту. Тезисы докладов. – Переславль-Залесский, 1988. – С. 56-72; Тюрина Е.Е. Семантический статус эвфемизмов и их место в системе номинативных средств языка (на материале английского языка): Автореф.дис.кан.филол.наук. – Нижний Новгород, 1998. – С. 18; Болотнова Н.С. Эвфемизация в современном словоупотреблении и языкавая компетенция личности // Языковая компетенция. – Новосибирск, 1998, 4.1. – С.19-23; Киквидзе З.З. Социолингвистический аспект изучения грамматического эвфемизма в разносистемных языках // Актуальные проблемы лингвистики и лингводидактики. – Тюмень, 1997. – С. 38-42;Артюшкина Л.В. Семантический аспект эвфемистической лексики в современном английском языке: Автореф.дисс…. канд.филол.наук. – М. 2001. – С. 17; Кочеткова Т.В. Эвфемизмы в речи носителя элитарной речевой культуры // Вопросы стилистики. –Саратов, 1998. –Вып. 27. – С.168-178; Бойко Т.В. Эвфемия и дисфемия в газетном тексте: Автореф.дисс…канд.филол.наук. – М.: 2005. – С. 38; Бушуева Т.С. Прагматический аспект эвфемизмов и дисфемизмов в современном английском языке: Автореф.дисс….канд.филол.наук. – Смоленск, 2019. – С. 42.

[5]Кацев А.М. Языковое табу и эвфемия. – М.: 1988. – С. 86; Босчаева Н.Ц. Эвфемистичность в диалогической речи. – Л.: ЛГУ, – №4, 1989. – С. 79-81; Саакян Л.Н. Эвфемия как прагмалингвистическая категория в дискурсивной практике непрямого речевого убеждения: Автореф.дисс….канд.филол.наук. – Москва, 2010. – 24 с.; Баскова Ю.С. Эвфемизмы как средство манипулирования в языке СМИ. (на материале русского и английского языков): Автореф.дисс….канд.филол.наук.– Краснодар, 2006. – С. 24; Милоенко Е.О. Специфика функционирования эвфемизмов в индивидуальном лексиконе. Автореф. на соис.учен.степени кандиата фил.наук. – Курск, 2009, – С. 29.

[6] Эйто Дж. Эвфемизмы. Англо-русский словарь лексики табу и эвфемизма. – М.: 1994.; Кацев А.М. Языковое табу и эвфемия. – М.: 1988. – С. 86; Ларин В.А. Об эвфемизмах Проблемы языкознания. – М: МГУ, 1961. – С. 89; Видлакс С. “Проблема эвфемизма на фоне теорий языкового поля” (1965; 1967). – С. 115.

[7] Крысин Л.П. Можно ли по речи узнать интеллигента? // Общественные науки и современность. 2004. – № 5. – С. 157; Москвин В.П. Эвфемизмы в лексической системе современного русского языка Изд. стереотип. – Москва, 2006. – С. 255; Санников В.З. Морфологический компонент лингвистического процессора // Всесоюзноя конференция по искусственному интеллекту. Тезисы докладов. –Переславль-Залесский, 1988. – С. 56-72; Сеничкина Е.П. Эвфемизмы русского языка. – Москва, 2006. – С. 143.

[8]Вилданова Г.А. Эвфемия и принцип вежливости в современном английском язике: гендерний аспект. Монография. – Москва-Берлин: Директ-Медиа, 2015. – С. 16.

Ismatullayev tomonidan o‘rganilgan[9]. Anvar Omonturdiyev chorvador nutqi misolida evfemizmlarni o‘zining doktorlik dissertatsiyasida atroflicha o‘rgangan[10] . N.Ismatullayevning “Zamonaviy o‘zbek tili efemizmlari”[11] nomli tadqiqoti doirasida hamda B.O‘rinboyev[12]ning ishlarida evfemizmlar haqida qimmatli fikrlar aytilgan. A.E.Mamatov o‘zining doktorlik dissertatsiyasida frazeologizmlarning evfemik va disfemik shakllanishiga alohida e’tibor qaratgan[13]. X.Qodirova, Z.Xolmanova, D.Rustamova[14]lar ham ushbu lingvistik hodisa haqida qimmatli ma’lumotlar qoldirgan. Sh.Q.Shamsiyeva[15] esa xitoy va o‘zbek tillaridagi evfemizmlarni lingvomadaniy jihatdan tadqiq etgan. Bundan tashqari, N.G‘aybullayeva[16] tibbiy evfemizmlarni davriy nashr materiallari asosida o‘rgangan bo‘lsa, Sh.G‘ulomova[17] asosiy e’tiborni evfemizmlarning gender xoslanishiga qaratgan. N.Ro‘ziyeva ingliz va o‘zbek tillaridagi evfemizmlarni konseptual chog‘ishtirma-qiyosiy tadqiq etgan. Ta’kidlash zarurki, noqardosh ikki til – ingliz va o‘zbek tillarida evfemizmlarni diaxronik va sinxron tahlili, hosil bo‘lishi va tarjima muammolariga bag‘ishlangan tadqiqot ishlari deyarli mavjud emas.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya Jizzax davlat pedagogika universiteti ilmiy tadqiqot rejasining “Raqamli ta’lim muhitida zamonaviy lingvistika, adabiyotshunoslik, madaniyatlararo muloqot va tarjimashunoslikning dolzarb mummolari” mavzusidagi ilmiy yo‘nalish doirasida bajarilgan.

Tadqiqotning maqsadi ingliz va o‘zbek tillaridagi evfemizmlarni chog‘ishtirish orqali ularning struktur-semantik xususiyatlarini va ularni tarjima qilish jarayonida uchraydigan muammolarni aniqlashdan iborat.

Tadqiqotning vazifalari:

evfemizm hodisasining nazariy-metodologik asoslarini aniqlash, evfemizmga berilgan lingvistik talqinlarni umumlashtirish hamda uning tabu va perifraza kabi yondosh hodisalar bilan munosabatini belgilash;

ingliz va o‘zbek tillaridagi evfemizmlarning diaxronik va sinxronik xususiyatlarini qiyosiy tahlil qilish, ularning yuzaga kelishi, semantik o‘zgarishi,

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[9] Исматуллаев Н. Эвфемизмы в современном узбекском языке: Автореф. дисс…канд. филол. наук. –Т.: 1963. – С. 19.

[10] Омонтурдиев А.Ж. Эвфемик восталарнинг функционал хусусиятлари:Филол. фан.номз..дисс. –Т., 1997. – Б. 176 .

[11]Исматуллаев Н. Ҳозирги ўзбек тилида эвфемизмлар. ТошДПИнинг Илмий асарлари, 42-т., 1-китоб. 1963. – Б. 3-59.

[12]Ўринбоев Б.Ў. Сўзлашув нутқи ва эвфемизм // Ўзбек тилининг айрим масалалари. – Т., 1979. – Б. 63.

[13]Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиши масалалари: Филол. фанлари д-ри... дисс. – Т., 1999. – Б. 123.

[14]Қодирова Х. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Т., 2011.; Холманова З.Т. Бобурнома лексикаси тадқиқи: Филол. фанлари д-ри... дисс. автореф. – Т., 2009. – Б. 52; Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспектлари: Филол. фан. б. фалс. д-ри ... дисс. автореф. – Ф, 2017. – Б. 51.

[15]Шамсиева Ш.Қ. Хитой ва ўзбек тилларидаги маиший эвфемизмларнинг лнгвомаданий тадқиқи: Филол. фанлари д-ри... дисс. автореф.. – Т., 2020. – 53 б.

[16]Ғайбуллаева Н.И. Ўзбек тилида тиббий эвфемизмлар (тиббий даврий нашрлар асосида): Филол. фанлари д-ри... дисс. автореф.. – Бухоро, 2019. – Б. 50 б.

[17]Ғуломова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол.фан.бўй.фалсафа доктори дисс... автореф. – Бухоро, 2019. – 59 б.

eskirishi va yangilanishida tarixiy-ijtimoiy, siyosiy, diniy hamda milliy-madaniy omillarning rolini ochib berish;

ingliz va o‘zbek tillarida evfemik nominatsiyaning struktur-semantik va derivatsion modellarini aniqlash, morfologik, sintaktik va semantik usullarning, shuningdek, metafora, metonimiya, sinekdoxa, perifraza va boshqa bilvosita nominatsiya vositalarining evfemik ma’no shakllantirishdagi funksional xususiyatlarini qiyosiy asosda tahlil qilish;

ingliz va o‘zbek tillari o‘rtasida evfemizmlarni tarjima qilish muammolarini aniqlash va tizimlashtirish, denotativ mazmun bilan bir qatorda konnotativ, stilistik, lingvomadaniy va ijtimoiy-pragmatik komponentlarni saqlashga xizmat qiluvchi tarjima usullarining qo‘llanish shartlarini asoslash.

Tadqiqotning obyektini ingliz va o‘zbek tillarida qo‘llaniladigan evfemik birliklar, xususan, ijtimoiy, madaniy, axloqiy, diniy, siyosiy va kommunikativ jihatdan noqulay yoki sezgir mazmunni bevosita emas, balki bilvosita va yumshatilgan shaklda ifodalovchi leksik, frazeologik va sintaktik birliklar tashkil etadi.

Tadqiqotning predmetini ingliz va o‘zbek tillaridagi evfemizmlarning struktur-semantik, lingvomadaniy va pragmatik xususiyatlari hamda ularni tarjima qilish jarayonida yuzaga keladigan muammolar tashkil etadi.

Tadqiqotning usullari. Tadqiqotda qiyosiy-chog‘ishtirma, tavsifiy (deskriptiv), leksik-semantik, komponent tahlili, tasniflash, kontekstual tahlil, lingvomadaniy va pragmalingvistik tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ingliz va o‘zbek tillaridagi evfemizm, tabu va perifraza birliklarining funksional-semantik munosabati aniqlashtirilib, perifrazaning evfemistik maqomi uning shakliy xususiyatlari bilan emas, balki ijtimoiy jihatdan noqulay yoki sezgir mazmunni bilvosita va yumshatilgan tarzda ifodalashga xizmat qiluvchi kommunikativ funksiyasi bilan belgilanishi asoslangan;

ingliz va o‘zbek tillaridagi evfemizmlarning diaxronik-sinxronik taraqqiyoti qiyosiy asosda baholanib, evfemik birliklarning yuzaga kelishi, semantik qayta talqin qilinishi, eskirishi va yangi nominatsiyalar bilan almashinuvi tarixiy-ijtimoiy, siyosiy, diniy hamda milliy-madaniy o‘zgarishlar bilan uzviy bog‘liqligi ochib berilgan;

ingliz va o‘zbek tillarida evfemik birliklarning morfologik, sintaktik va semantik shakllanish modellari qiyosiy jihatdan tizimlashtirilib, ularning realizatsiyasida qiyoslanayotgan tillarning struktur-tipologik xususiyatlari namoyon bo‘lishi, evfemik ma’noning shakllanishida esa affiksatsiya, birikmali va perifrastik konstruksiyalar, metafora, metonimiya hamda boshqa bilvosita nominatsiya vositalarining funksional imkoniyatlari aniqlangan;

evfemizmlarni o‘zbek tilidan ingliz tiliga tarjima qilishda yuzaga keladigan leksik-semantik, konnotativ, stilistik va lingvomadaniy nomuvofiqliklar tizimlashtirilib, tarjima adekvatligini ta’minlashda shakliy moslikdan ko‘ra evfemik birlikning kommunikativ-pragmatik funksiyasi va evfemik ta’sirini qayta yaratish ustuvorligi asoslangan hamda ekvivalent tarjima,transliteratsiya, transpozitsiya, kalka va izohlash usullarining qo‘llanish shartlari belgilangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

qardosh bo‘lmagan ikki til – ingliz va o‘zbek tillaridagi evfemizm tushunchasining mazmun-mohiyatiga izoh berilib, uning qo‘llanish darajasi va mohiyati, ingliz tilidagi evfemizmlarning o‘ziga xos xususiyatlari, o‘zbek tilidagi ushbu lingvistik tushunchaning yuzaga kelishi, asrlar mobaynida qay darajada o‘zgarishi va shuningdek, ikkala tildagi evfemizmlarning semantik guruhlari o‘rganilib, misollar orqali asoslangan;

ingliz va o‘zbek tillaridagi evfemizmlarni tarjima qilishda muhim ahamiyatga ega bo‘lgan unsurlar, ya’ni ular ko‘zda tutayotgan milliy-madaniy jihatlari, leksik-semantik mohiyati, milliy-lisoniy, uslubiy xususiyatlari, ekstralingvistik va intralingvistik qiymati, ijtimoiy-pragmatik omillari dalillangan.

Tadqiqot natijalarining ishonchliligi bir qator ilmiy va metodologik omillar bilan izohlanadi, tadqiqotning nazariy asoslari tilshunoslikning zamonaviy ilmiy konsepsiyalariga, shuningdek, o‘rganilayotgan masalaga oid vakolatli ilmiy manbalarga asoslanadi, tahlilga tortilgan materiallar qiyosiy-chog‘ishtirma, deskriptiv, leksik-semantik, tasniflash va pragmalingvistik tahlil kabi turli metodlarning kompleks qo‘llanilishi vositasida chuqur o‘rganilgan, tadqiqot doirasida ilgari surilgan nazariy fikrlar va xulosalar amaliyotga joriy etilgan bo‘lib, ularning ishlashi va samaradorligi eksperimental tarzda ko‘rsatilgan. Nihoyat, olingan ilmiy natijalar tegishli soha mutaxassislari va vakolatli tashkilotlar tomonidan tasdiqlangan, ularning obyektivligi va ishonchliligi rasmiy ravishda qayd etilgan.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati, avvalo, evfemizmlarni chog‘ishtirma-tipologik tahlil qilish orqali ularning lingvistik tuzilishi, milliy-madaniy xususiyatlari va leksik-semantik jihatlarini o‘rganishda yangi yondashuvlarni taklif etishida namoyon bo‘ladi, tadqiqotda ishlab chiqilgan metodologik yondashuvlar va olingan natijalar nafaqat chog‘ishtirma tilshunoslikning rivojlanishiga, balki lingvistik tadqiqotlarning uslubiy bazasini boyitishga ham xizmat qiladi.

Tadqiqot natijalarining amaliy ahamiyati uning natijalaridan “Tarjima nazariyasi”, “Chog‘ishtirma tilshunoslik”, “Lingvomadaniyatshunoslik”, “Amerika adabiyoti” kabi fanlar bo‘yicha o‘quv qo‘llanmalar va darsliklar yaratishda, magistratura va doktorantura dissertatsiyalarida, shuningdek, terminologik lug‘atlarni takomillashtirishda samarali foydalanish imkoniyatida ifodalanadi, tadqiqot materiallari, shuningdek, amaliy tarjima jarayonida evfemik iboralarni muqobil ifodalash usullarini o‘rgatishga qaratilgan maxsus kurslar va treninglar uchun asos bo‘lib xizmat qilishi mumkin.

Tadqiqot natijalarining joriy qilinishi. Ingliz va o‘zbek tillarida evfemizmlarning struktur-semantik xususiyatlari va tarjima muammolariga bag‘ishlangan tadqiqot jarayonida erishilgan ilmiy natijalar asosida:

ingliz va o‘zbek tillaridagi evfemizmlar chog‘ishtirma aspektda struktur-semantik va lingvomadaniy jihatdan tizimlashtirilib, ularning shakllanishida morfologik, sintaktik va semantik vositalar bilan bir qatorda perifrazal va frazeologik konstruksiyalarning evfemik mazmunni bilvosita ifodalashdagi funksional xususiyatlari aniqlangan ilmiy xulosalardan muallif tomonidan

tayyorlangan “American Literature” nomli o‘quv qo‘llanmani yaratishda foydalanilgan (O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligining 2024-yil 7-maydagi 149-649-son guvohnomasi). Natijada, o‘quv qo‘llanmaning nazariy mazmuni evfemizmlarning struktur-semantik va lingvomadaniy xususiyatlariga oid ilmiy ma’lumotlar bilan boyitilib, badiiy matnlarni o‘rganish jarayonida evfemik birliklarning qiyosiy tahliliga oid metodik imkoniyatlar kengaytirilgan;

evfemizm, tabu va perifraza hodisalarining o‘zaro munosabati aniqlashtirilib, perifrazaning har qanday holatda ham evfemizm hisoblanmasligi, balki muayyan kommunikativ va kontekstual sharoitlarda ijtimoiy yoki kommunikativ jihatdan noqulay mazmunni yumshatish funksiyasini bajarishi asoslangan ilmiy xulosalardan 2020–2023-yillarda bajarilgan AM-F3-201908172 raqamli “O‘zbek tilining ta’limiy korpusini yaratish” mavzusidagi amaliy loyiha doirasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2025-yil 8-noyabrdagi 04/1-5394-son ma’lumotnomasi). Natijada, loyiha doirasida shakllantirilgan o‘quv-uslubiy materiallarning evfemizm, tabu va bilvosita nominatsiya hodisalarining o‘zaro munosabatini yorituvchi nazariy ma’lumotlar bilan boyitilishiga erishilgan;

ingliz va o‘zbek tillaridagi evfemik birliklarning semantik va pragmatik xususiyatlari qiyosiy tahlil qilinib, metafora, metonimiya, sinekdoxa, bilvosita nominatsiya hamda perifrazal ifodalarning evfemik ma’no shakllanishidagi roli va ularning milliy-madaniy hamda kommunikativ omillar bilan bog‘liqligi asoslangan ilmiy natijalardan muallif tomonidan tayyorlangan “American Literature” nomli o‘quv qo‘llanmani yaratishda foydalanilgan (O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligining 2024-yil 7-maydagi 149-649-son guvohnomasi). Natijada, o‘quv qo‘llanmaning tegishli mavzulari evfemik birliklarning semantik-pragmatik va lingvomadaniy xususiyatlariga oid ilmiy ma’lumotlar bilan to‘ldirilib, Amerika adabiyoti namunalarini o‘rganishda evfemik ifodalarning mazmuni va kommunikativ funksiyasini qiyosiy tahlil qilish imkoniyatlari kengaytirilgan;

ingliz va o‘zbek tillaridagi evfemik birliklarni tarjima qilish jarayonida ularning denotativ mazmuni bilan bir qatorda konnotativ, pragmatik, stilistik va lingvomadaniy xususiyatlarini saqlash muammolari aniqlanib, perifrazal va boshqa bilvosita nominativ vositalarning tarjimada funksional jihatdan qayta yaratilish imkoniyatlari chog‘ishtirma tahlil asosida asoslangan ilmiy natijalardan O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston-24” ijodiy birlashmasi “O‘zbekiston” teleradiokanali tomonidan tayyorlangan “Ta’lim va taraqqiyot”, “Adabiy jarayon”, “Jahon adabiyoti” radioeshittirishlari ssenariylarini tayyorlashda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasining 2025-yil 23-oktabrdagi 05-09-1668-son ma’lumotnomasi). Natijada, radioeshittirishlar ssenariylarini tayyorlashda ingliz va o‘zbek tillaridagi evfemik birliklarning mazmuniy, uslubiy, pragmatik va lingvomadaniy xususiyatlarini hisobga olish hamda ularni kommunikativ jihatdan muvofiq tarzda ifodalash imkoniyatlari kengaytirilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 9 ta ilmiy-amaliy anjumanda, jumladan, 2 ta respublika va 7 ta xalqaro ilmiy-amaliy konferensiyalarda aprobatsiyadan o‘tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 15 ta ilmiy ish chop etilgan, shulardan O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, ulardan 3 tasi respublika va 3 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, hajmi 143 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, muammoning o'rganilganlik darajasi bayon etilgan, tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari bilan bog'liqligi, tadqiqotning maqsad va vazifalari, obyekti va predmeti, usullari, ilmiy yangiligi va amaliy natijalari, joriy qilinishi, aprobatsiyasi, nashr qilingan ishlar, dissertatsiya tuzilishi va hajmi bo'yicha ma'lumotlar berilgan.

Dissertatsiyaning birinchi bobi **"Evfemizmlarning nazariy asoslari"** deb nomlanadi. Dissertatsiyaning birinchi bobining birinchi fasli "Evfemizm bilan bog'liq nazariy qarashlar"ga bag'ishlangan. "Evfemizm" so'zi yunoncha "eu" ("yaxshi") va "phemi" ("gapiryapman") so'zlaridan kelib chiqqan[18]. Evfemizmlar – bu og'zaki yoki yozma nutqda qo'llaniladigan, ma'nosi neytral yoki yumshoq bo'lgan so'z va iboralar bo'lib, qo'pol yoki nojo'ya so'zlarning ya'ni "Tabu" so'zlarning o'rniga ishlatiladi. Frokmeyn va Rodman evfemizmni "taqiqlangan so'zning o'rnini bosadigan yoki qo'rqinchli, noqulay mavzulardan qochish uchun ishlatiladigan so'z yoki ibora" deb ta'riflaydilar[19].

Evfemizm terminining ilk bor lug'atga kiritilishi XVII asr o'rtalariga to'g'ri keladi. 1656-yilda Tomas Blauntning "Glossografiya" lug'ati nashrdan chiqdi. Unda evfemizm tushunchasi quyidagicha izohlangan: " A good or favorable interpretation of a bad word"[20]. Yuqoridagi izohni umumlashtiradigan bo'lsak, evfemizm tushunchasi qo'pol, noqulay, ijtimoiy jihatdan nomaqbul yoki bevosita ifodalashdan qochiladigan mazmunni yumshoqroq, bilvosita va kommunikativ jihatdan maqbul shaklda ifodalash usulini anglatadi. Shu nuqtayi nazardan, evfemizm va tabu hodisalari o'zaro uzviy aloqador tushunchalar sifatida namoyon bo'ladi.

O'zbek tilshunosligida "evfemizm" atamasi 1964-yilda N.Ismatullayevning "Hozirgi o'zbek tilida evfemizmlar"[21] nomli dissertatsiyasi orqali kiritilgan. Olim o'sha davrda chop etilgan ilmiy ishlarida evfemistik hodisa haqidagi mulohazalarini bayon etib, evfemizmlarning etnogenezisiga e'tibor qaratgan va uning tabu bilan bog'liqligini ko'rsatgan.

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[18] Enright, Dominique. In Other Words. Michael O´Mara Books Limited, London, 2004. – P. 45.

[19] Fromkin, V., Rodam, R. An Introduction to Language. Harcourt Brace College Publishers, 1993. – P. 473.

[20] Blount T. Glossographia: Or, A Dictionary Interpreting All Such Hard Words Of Whatsoever Language, Now Used In Our Refined English Tongue. L.: Tbo, Newcomb, 1656. – P.677.

[21] Исматуллаев Н. Эвфемизмы в современном узбекском языке: Автореф.дисс. канд. Филол.наук. – Ташкент, 1964. – С. 23.

Tadqiqotda evfemizmning perifraza bilan munosabati alohida nazariy masala sifatida tahlil qilingan. Perifraza predmet, shaxs yoki hodisani bevosita nomlash o‘rniga uning muayyan belgisi, xususiyati yoki vazifasi orqali tasviriy ifodalash vositasi hisoblanadi[22]. Biroq har qanday perifraza evfemistik xususiyat kasb etmaydi. Masalan, *sher – hayvonlar podshohi* birikmasida tasviriy-obrazli nominatsiya mavjud bo‘lsa-da, bevosita nomlashdan qochish yoki noqulay mazmunni yumshatish maqsadi kuzatilmaydi. Aksincha, *o‘ldi – bu dunyoni tark etdi*, *o‘ldi – olamdan o‘tdi* birliklarida o‘lim tushunchasi bilvosita ifodalanib, uning emotsional ta’siri yumshatiladi. Demak, mazkur birliklar bir vaqtning o‘zida perifrazaning struktur-semantik va evfemizmning kommunikativ-pragmatik xususiyatlarini namoyon etadi.

Evfemizm va perifrazani farqlashda kontekstual-pragmatik mezonning ustuvorligi asoslangan. Casas Gomesning nazariy yondashuviga ko‘ra, lingvistik birlikning evfemistik yoki disfemistik xususiyati uning shakli bilangina emas, balki muayyan kommunikativ vaziyatdagi funksiyasi orqali belgilanadi[23]. Masalan, *tark etmoq* fe’li alohida olinganda odatiy leksik birlik bo‘lsa, *U bu dunyoni tark etdi* jumlasida o‘limni bevosita nomlashdan qochish va uning emotsional og‘irligini kamaytirish vazifasini bajaradi. Bu esa evfemiklikning muayyan birlikka doimiy biriktirilgan strukturaviy belgi emas, balki nutqiy vaziyatda yuzaga chiqadigan funksional-semantik xususiyat ekanligini ko‘rsatadi.

Mazkur bobning *“**Ingliz va o‘zbek tillaridagi evfemizmlarning diaxron tadqiqi**”* deb nomlangan ikkinchi faslida tildagi har bir leksik qatlamning shakllanishi va rivojlanishi mana shu tildan foydalanadigan jamiyatning madaniy, ijtimoiy hamda siyosiy hayoti bilan uzviy bog‘liq ekanligi asoslangan.

Ingliz tilidagi evfemizmlarning diaxronik taraqqiyoti qadimgi diniy tasavvurlar, o‘rta asrlar, Uyg‘onish davri, XVIII–XIX asrlardagi ijtimoiy-axloqiy o‘zgarishlar hamda zamonaviy kommunikativ jarayonlar bilan bog‘liq holda o‘rganilgan. Dastlabki bosqichlarda evfemik nominatsiyaning shakllanishida diniy tabu va g‘ayritabiiy kuchlardan qo‘rqish omillari ustuvor ahamiyat kasb etgan. Jumladan, qadimgi yunon mifologiyasida qasoskor ma’budalarni ifodalovchi *Eumenides (“mehribonlar”)* nomining qo‘llanishi salbiy yoki qo‘rqinchli mazmunni ijobiy baholovchi nominatsiya orqali yumshatishning tarixiy ko‘rinishi sifatida izohlangan. Ushbu birlikda evfemik ma’no nominatsiyaning denotativ mazmuni bilan baholovchi konnotatsiyasi o‘rtasidagi ziddiyat asosida yuzaga keladi.

O‘rta asrlar ingliz tilida evfemizmlarning rivojlanishiga xristian dini, cherkovning ijtimoiy mavqeyi va feodal jamiyatdagi tabaqalanish sezilarli ta’sir ko‘rsatgan. Diniy tushunchalarni bevosita nomlashdan qochish natijasida *The Almighty (“Qudratli”), The Lord of Hosts (“Qo‘shinlar egasi”), The Prince of Darkness (“Zulmat shahzodasi”)* kabi bilvosita nominatsiyalar qo‘llangan. Mazkur birliklarda diniy tushunchalar ularning belgisi, maqomi yoki vazifasi asosida ifodalanib, evfemik nominatsiyaning perifrazik modeli namoyon bo‘ladi..

[22]Ҳожиев А. Лингвистик терминларнинг изоҳли луғати. – Тошкент: Ўқитувчи, 1985. – Б. 80.

[23] Casas Gómez, M. Towards a New Approach to the Linguistic Definition of Euphemism // Language Sciences. – 2009. – Vol. 31, No. 6. – P. 731–737

Uyg‘onish davrida ingliz evfemizmlarining funksional imkoniyatlari kengayib, ular diniy va axloqiy cheklovlarni ifodalash bilan bir qatorda, badiiy tasvir, kinoya, ijtimoiy tanqid va so‘z o‘yini vositasiga aylangan. U. Shekspir asarlarida ikki ma’nolilik, metaforik nominatsiya va bilvosita ishoralardan foydalanish evfemik ifodalarning estetik hamda pragmatik imkoniyatlarini namoyon etadi.

O‘zbek tilidagi evfemizmlarning tarixiy taraqqiyoti qadimgi turkiy yozma yodgorliklar, mumtoz adabiyot, xalq og‘zaki ijodi hamda milliy urf-odatlar bilan bog‘liq holda tahlil qilingan. Tadqiqotda “Qutadg‘u bilig”, “Devonu lug‘otit turk”, Alisher Navoiy asarlari va “Boburnoma” evfemik nominatsiyaning tarixiy xususiyatlarini o‘rganish uchun muhim manbalar sifatida ko‘rib chiqilgan. Mazkur manbalarda *o‘lim, jazo, axloqiy xatti-harakat, ijtimoiy mavqe va diniy tushunchalarning* bilvosita ifodalanishi turkiy xalqlarning milliy dunyoqarashi hamda nutqiy odob me’yorlari bilan bog‘liq holda izohlangan.

Yusuf Xos Hojibning “Qutadg‘u bilig” asarida axloqiy va ijtimoiy munosabatlarni bilvosita ifodalashga xizmat qiluvchi birliklar tahlil etilgan[24]. Jumladan, tadqiqotda keltirilgan

‘‘Ajal keldi, kechdi o‘mrung, ayrıldıng bu dunyadın”

misrasida o‘lim tushunchasi umrning tugashi va dunyodan ayrilish obrazlari orqali ifodalanishi qayd etilgan. Mazkur birliklarda bevosita nominatsiya o‘rniga metaforik va diniy-madaniy mazmunga ega ifodalar qo‘llanishi o‘lim bilan bog‘liq evfemizmlarning tarixiy shakllanishida xalqning dunyoqarashi muhim o‘rin tutganligini ko‘rsatadi.

O‘zbek mumtoz adabiyotida evfemik nominatsiyaning semantik va uslubiy imkoniyatlari, ayniqsa, o‘limni ifodalovchi birliklarda yaqqol namoyon bo‘ladi. Zahiriddin Muhammad Boburning “Boburnoma” asarida *shunqor bo‘lmoq, Tengri rahmatig‘a boribtur, bu olamdin o‘tmoq, dunyoyi foniyni vido qilmoq, olamdin naql qildi, rixlat qildi* kabi ifodalar o‘lim hodisasini turli semantik va konnotativ vositalar orqali ifodalashga xizmat qilgan. Ushbu birliklarda o‘limning bevosita nominatsiyasi o‘rniga *ketish, ko‘chish, ilohiy rahmatga erishish va dunyo bilan vidolashish* kabi obrazlar qo‘llanadi[25]. Natijada bir semantik maydonga mansub evfemik birliklarning diniy, emotsional va uslubiy jihatdan farqlanuvchi xususiyatlari yuzaga chiqadi.

Dissertatsiyaning **“Ingliz va o‘zbek tillaridagi evfemizmlarning sinxron tadqiqi**” deb nomlangan uchinchi faslida evfemizmlarning sinxron tadqiqiga bag’ishlangan.

Evfemizm hodisasining lingvokognitiv va pragmatik mohiyatini yoritishda A. Omonturdiyevning “Evfemik nutq tafakkurning, inson aql-zakovatining oliy formasi, “qaymog‘i”, voqelikning pardozlangan, “parda ichiga olingan”, beozorlashtirilgan, yumshatilgan obrazli ifodasidir”[26] degan fikri alohida ilmiy ahamiyat kasb etadi. Olimning mazkur qarashi evfemizatsiya jarayoni nafaqat til

[24] Odilova, D. Yusuf Xos Hojibning “Qutadg‘u bilig” asaridagi badiiylikni ta’minlovchi lingvistik vositalar. Modern Science and Research, 2024, 3(5), 343–348. Retrieved from https://inlibrary.uz/index.php/science-research/article/view/31734

[25]Teshaboyeva Z., Abdazova G. “Boburnoma”da ekvivalent so‘zlar masalasi va inglizcha tarjimalari xususida // Translation Forum. – 2022. – Vol. 2, Special Issue 28. – B. 287–288.

[26] Омонтурдиев А. Ж. Профессионал нутқ эвфемикаси. – Тошкент: Фан, 2006. – Б. 11

birliklarining semantik jihatdan qayta nomlanishi, balki inson tafakkuri, milliy-madaniy qadriyatlar va nutqiy odob me'yorlari bilan uzviy bog'liq murakkab lingvopragmatik hodisa ekanligini ko'rsatadi. Shu nuqtayi nazardan, evfemizmlar voqelikdagi noxush, noqulay yoki ijtimoiy jihatdan tabu hisoblangan tushunchalarni bilvosita nominatsiya asosida ifodalash, ularning salbiy emotsional ta'sirini yumshatish hamda muloqot jarayonida kommunikativ muvozanatni ta'minlashga xizmat qiluvchi til vositalari sifatida tavsiflanadi. Ingliz tilshunosi D. Kameronning evfemizmlar noqulay mavzularni yumshatish bilan birga, ayrim vaziyatlarda voqelikni niqoblash vositasi sifatida ham qo'llanishi haqidagi yondashuvi esa mazkur hodisaning ikki tomonlama pragmatik tabiatini ko'rsatadi[27].

Tadqiqotda ingliz tilidagi evfemizmlarning mavzuviy tasnifini yoritishda H. Ravsonning "A Dictionary of Euphemisms and Other Doubletalk" asaridagi yondashuvga tayanilgan[28]. Mazkur tasnif doirasida evfemik birliklar insonning ***shaxsiy hayoti, fiziologik ehtiyojlari, kasallik va o'lim, kasb-hunar, ijtimoiy mavqe, jinoyat, siyosat hamda harbiy faoliyat*** bilan bog'liq semantik guruhlarda tahlil qilingan. Jumladan, ingliz tilidagi *in a family way (homilador), to relieve oneself (hojatga chiqmoq), departed (vafot etgan), sanitation worker (sanitariya xodimi), correctional facility (axloq tuzatish muassasasi)* kabi birliklarda bevosita nominatsiyaning kommunikativ jihatdan maqbulroq muqobil bilan almashtirilishi kuzatiladi. Ushbu misollar evfemizmlarning qo'llanish doirasi faqat an'anaviy tabu mavzular bilan chegaralanmasdan, zamonaviy ijtimoiy munosabatlarning turli sohalarini ham qamrab olishini ko'rsatadi.

Sinxron tadqiq doirasida K. Allan va K. Burrijning ilmiy yondashuvlari asosida evfemik birliklarning shakllanishida ***fonologik, morfologik, leksik-semantik va sintaktik v***ositalarning ishtiroki ko'rib chiqilgan[29]. Ingliz tilidagi *damn – darn* almashinuvida tovush tarkibining o'zgarishi, *die – pass away* munosabatida leksik-semantik almashtirish, *He died – He is no longer with us* konstruksiyalarida esa sintaktik kengayish va bilvosita ifodalash orqali evfemik mazmun yuzaga keladi.

Evfemizmlarning kommunikativ-pragmatik vazifalari *tabu tushunchalarni bilvosita ifodalash, nutqiy odobni saqlash, salbiy bahoni yumshatish, ijtimoiy mavqeni oshirish hamda ayrim holatlarda voqelikning salbiy jihatlarini niqoblash* bilan belgilanadi. Xususan, ingliz tilidagi *restroom (hojatxona), economically disadvantaged (iqtisodiy imkoniyati cheklangan), senior citizen (keksa yoshdagi fuqaro)* birliklarida xushmuomalalik va ijtimoiy hurmat funksiyalari ustuvorlik qilsa, *collateral damage (harbiy harakatlar oqibatidagi qo'shimcha talafotlar), enhanced interrogation (kuchaytirilgan so'roq)* kabi ifodalarda salbiy voqelikni neytrallashtirish yoki uning og'irligini kamaytirib ko'rsatish imkoniyati yuzaga keladi. Demak, evfemizmlarning pragmatik xususiyati faqat yumshatish vazifasi bilan chegaralanmay, kommunikativ maqsadga ko'ra ijobiy baholash yoki manipulyativ ta'sir ko'rsatish funksiyasini ham bajarishi mumkin.

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[27] Cameron, D. Verbal hygiene. London: Routledge, 1995, – P.140.

[28] Rawson H. A Dictionary of Euphemisms & Other Doubletalk: Being a Compilation of Linguistic Fig Leaves and Verbal Flourishes for Artful Users of the English Language. – New York: Crown Publishers, 1981. – P. 1–3.

[29] Allan, K. & Burridge, K. Forbidden Words: Taboo and the Censoring of Language. Cambridge, 2006, – P.13-14

O‘zbek tilidagi evfemizmlarning sinxron tadqiqida A. Hojiyev, M. Mirtojiyev, X. Qodirova va N. Ro‘ziyevaning nazariy qarashlari asosida ularning semantik hamda funksional xususiyatlari yoritilgan. Jumladan, *bandalikni bajo keltirmoq (vafot etmoq), og‘iroyoq (homilador), ko‘z yummoq (vafot etmoq), yoshi ulug‘ (keksa)* kabi birliklarda diniy-madaniy tasavvurlar, milliy odob me’yorlari va hurmat kategoriyasi bilan bog‘liq evfemik ma’no namoyon bo‘ladi.

Tadqiqot doirasida evfemizmlarning ***kasb-hunar, kasallik va o‘lim, fiziologik jarayonlar, iqtisodiyot hamda siyosiy faoliyatga*** oid semantik guruhlari chog‘ishtirma tahlil qilingan. **Kasb-hunar evfemizmlari**ga inglizcha *garbage man – sanitation engineer, road sweeper – cleaning operative* hamda o‘zbekcha *farrosh – obodonlashtirish xodimi, tozalovchi – texnik xodim* kabi nomlashlarni keltirishimiz mumkin.Ular kasbning ijtimoiy nufuzini oshirish va salbiy baholashni kamaytirish vazifasi bajaradi. Ushbu birliklar evfemizatsiyaning zamonaviy kasbiy muloqotda ijtimoiy mavqeni qayta baholash bilan bog‘liq xususiyatlarini namoyon etadi.

Kasallik va o‘limga oid evfemizmlar har ikki tilda eng faol semantik guruhlardan biri sifatida tavsiflangan. Ingliz tilidagi *passed away, passed on, the deceased, hard of hearing* birliklari hamda o‘zbek tilidagi *dunyodan o‘tmoq, bandalikni bajo keltirmoq, olamdan ketmoq, ko‘zini yummoq, qulog‘i og‘ir* kabi ifodalar salbiy emotsional ta’sirni kamaytirish va muloqot ishtirokchilarining psixologik holatini hisobga olishga xizmat qiladi.

Fiziologik jarayonlarga oid evfemizmlarning qiyosiy tahlili ham milliy nutqiy odob me’yorlarining o‘ziga xosligini ko‘rsatadi. Ingliz tilidagi *expecting, in the family way, with a baby on the way* birliklariga o‘zbek tilidagi *bo‘yida bo‘lmoq, yukli, ikkiqat, og‘iroyoq* kabi evfemik ifodalar semantik jihatdan muvofiq keladi. Har ikki tilda mazkur birliklar bevosita nominatsiyani yumshatish vazifasini bajarsada, ularning obrazli asoslari va uslubiy xususiyatlari bir xil emas. Bu esa evfemik birliklarning mazmuniy yaqinligi ularning to‘liq lingvomadaniy ekvivalentligini har doim ham ta’minlamasligini ko‘rsatadi.

Iqtisodiy va siyosiy muloqotda qo‘llaniladigan evfemizmlar zamonaviy ijtimoiy munosabatlarning lingvistik ifodasi sifatida tahlil qilingan. Ingliz tilidagi *downsizing (xodimlar sonini qisqartirish), low income (past daromad), collateral damage (qo‘shimcha talafotlar*) hamda o‘zbek tilidagi *iqtisodiy pasayish, kutilmagan yo‘qotishlar* kabi birliklar salbiy mazmunni neytrallashtirish, voqelikni nisbatan maqbul shaklda taqdim etish yoki uning ijtimoiy ta’sirini kamaytirish vazifalarini bajaradi. Mazkur holat evfemizmning xushmuomalalik vositasi bo‘lish bilan bir qatorda, muayyan kommunikativ maqsadni amalga oshiruvchi pragmatik vosita ekanligini ko‘rsatadi.

Bobning uchinchi paragrafi “**Ingliz va o‘zbek tillaridagi morfologik usulda yasalgan evfemizmlar**” deb nomlanadi. Evfemik ma’noning yuzaga kelishida derivatsion vositalar bilan bir qatorda, ayrim grammatik shakllarning *hurmat, e’zoz va xushmuomalalik* mazmunini ifodalash imkoniyatlari ham muhim o‘rin tutishi ko‘rsatilgan.

Ingliz va o‘zbek tillarida morfologik evfemizmlarning shakllanishida **affiksatsiya** muhim vositalardan biri hisoblanadi. Ingliz tilida *prefiksatsiya va suffiksatsiya*, o‘zbek tilida esa, asosan, *suffiksatsiya* orqali yangi leksik birliklar hosil

qilinadi. Jumladan, ingliz tilidagi *untruth (yolg‘on* tushunchasining nisbatan bilvosita ifodasi), *indisposed (betob, tobi yo‘q), non-traditional (an’anaviy bo‘lmagan), unhoused (uy-joyga ega bo‘lmagan) kabi birliklarda inkor yoki mavjud emaslikni bildiruvchi prefikslar salbiy maz*munni bevosita nomlamasdan ifodalash imkonini beradi[30]. Bunda *un-, in-, non-* prefikslari grammatik-semantik inkor ma’nosini yuzaga keltirsa, ularning evfemik xususiyati muayyan kommunikativ vaziyat va qo‘llanish maqsadiga bog‘liq holda namoyon bo‘ladi.

O‘zbek tilida esa *-li, -lik, -iy, -mand, -siz* kabi affikslar evfemik birliklar tarkibida ishtirok etishi aniqlangan. Masalan, *ehtiyojmandlik* birligida *-mand* va *-lik* qo‘shimchalari orqali iqtisodiy nochorlik bilan bog‘liq tushuncha nisbatan rasmiy va yumshoq shaklda ifodalanadi. *Rahmatlik* so‘zida *-lik* qo‘shimchasi ishtirokida shakllangan birlik vafot etgan shaxsga nisbatan hurmat va ehtirom mazmunini ifodalaydi. Mazkur misollar evfemik ma’no affiksning o‘ziga xos doimiy semantik belgisi sifatida emas, balki hosila birlikning umumiy mazmuni va nutqiy kontekstida shakllanishini ko‘rsatadi.

Ingliz tilidagi suffiksatsiya vositasida shakllangan birliklar ham evfemizatsiyaning muhim manbalaridan biri sifatida tahlil qilingan. Xususan, *beautician* (*go‘zallik mutaxassisi*), *retiree* (*nafaqaga chiqqan shaxs*), *mortician* (*dafn marosimlari bilan shug‘ullanuvchi mutaxassis*) kabi birliklarda kasbiy faoliyat, ijtimoiy maqom va shaxsning holatini nisbatan neytral yoki ijobiy baholovchi nominatsiya orqali ifodalash kuzatiladi. Bunda *-ician, -ee* kabi suffikslar yangi leksik birliklar hosil qilishda ishtirok etadi, evfemik ta’sir esa hosila so‘zning muayyan ijtimoiy vaziyatdagi qo‘llanishi orqali yuzaga chiqadi. O‘zbek tilidagi *obodonlashtirish xodimi, texnik xodim* kabi muqobillarda esa shunga yaqin kommunikativ maqsad ko‘proq tavsifiy birikmalar yordamida amalga oshiriladi.

Kompozitsiya usulining evfemik nominatsiyadagi o‘rni ham chog‘ishtirma asosda yoritilgan. Ingliz tilidagi *restroom (hojatxona), bathroom (yuvinish xonasi, ayrim kontekstlarda hojatxona), powder room (ayollar hojatxonasi), senior citizen (keksa yoshdagi fuqaro), correctional facility (axloq tuzatish muassasasi), pre-owned (ilgari foydalanilgan)* kabi birliklarda bevosita nominatsiya o‘rniga predmet yoki hodisaning vazifasi, xususiyati yoxud ijtimoiy maqomiga asoslangan muqobil ifodalar qo‘llanadi. Ushbu birliklar tarkibida kompozitsiya va tavsifiy nominatsiya vositalari ishtirok etib, noqulay mazmunning salbiy konnotatsiyasini kamaytirishga xizmat qiladi.

O‘zbek tilida ham evfemik mazmunni ifodalashda qo‘shma va ko‘p komponentli birliklar muhim ahamiyatga ega. Jumladan, *ko‘z yummoq (vafot etmoq), ko‘zi yorimoq (farzand dunyoga keltirmoq), qulog‘i og‘ir (eshitishida qiyinchiligi bor), ko‘zi ojiz (ko‘rish imkoniyati cheklangan)* kabi birliklarda bevosita nominatsiya metaforik va tavsifiy vositalar bilan almashtiriladi. Mazkur misollar morfologik va sintaktik shakllanish usullari o‘rtasidagi aloqadorlikni ko‘rsatadi.

Qisqartirish ham ingliz tilida evfemik nominatsiyani shakllantirish vositalaridan biri sifatida ko‘rib chiqilgan. Xususan, ***B.O.*** *(*body odour — tananing yoqimsiz hidi), ***VD*** (venereal disease — tanosil kasalligi), ***WC*** (water closet —

[30]Ahmed, D., Müller, E. Affixation and Reduplication Across Languages. International Journal of Linguistics, 2020.

hojatxona) kabi qisqartmalar ayrim kommunikativ vaziyatlarda noqulay tushunchaning to‘liq nominatsiyasini chetlab o‘tishga xizmat qilishi mumkin. O‘zbek tilidagi ***OITS*** (odam immunitet tanqisligi sindromi) kabi qisqartmalar esa, avvalo, terminologik ixchamlikni ta’minlaydi. Ularning evfemik xususiyati har bir holatda kontekstual-pragmatik mezon asosida belgilanadi. Demak, qisqartma shaklning mavjudligi o‘z-o‘zidan evfemiklikni yuzaga keltirmaydi.

Ingliz va o‘zbek tillaridagi evfemizmlarning morfologik shakllanishini chog‘ishtirish natijasida ikki tilning tipologik xususiyatlari evfemik nominatsiya vositalarining tanlanishiga ta’sir ko‘rsatishi aniqlangan. Ingliz tilida *prefiksatsiya, suffiksatsiya, kompozitsiya va qisqartiris*h orqali hosil qilingan birliklar muhim o‘rin tutsa, agglutinativ xususiyatga ega o‘zbek tilida *suffiksatsiya, grammatik shakllar hamda ko‘p komponentli tavsifiy ifodalar* evfemik mazmunni yuzaga chiqarishda ishtirok etadi.

Ikkinchi bobning ikkinchi faslida *“***Ingliz va o‘zbek tillarida sintaktik usulda yasalgan evfemizmlar***”* ochib berilgan.

Tadqiqotda ingliz tilidagi sintaktik evfemizmlar *majhul nisbat, nominalizatsiya, shaxssiz konstruksiyalar, modal fe’llar, inkor shakllari* hamda bilvosita *nominatsiyaga asoslangan gap modellari* doirasida tahlil qilingan. Jumladan, *Mistakes were made* (*Xatolar qilindi*) konstruksiyasi *I/We made mistakes (Men/Biz xatolar qildik)* ifodasiga nisbatan harakat bajaruvchisini ochiq ko‘rsatmasligi bilan farqlanadi. Bunda majhul nisbat vositasida asosiy kommunikativ urg‘u harakat subyektidan uning natijasiga ko‘chiriladi. Mazkur misol sintaktik evfemizatsiyaning javobgarlikni mavhumlashtirish va salbiy axborotning kommunikativ ta’sirini kamaytirish bilan bog‘liq xususiyatlarini namoyon etadi.

Nominalizatsiya ingliz tilidagi sintaktik evfemizatsiyaning muhim vositalaridan biri sifatida tavsiflangan. Ushbu jarayonda harakat yoki jarayon otlashgan konstruksiya orqali ifodalanib, uning bevosita ta’siri nisbatan mavhumlashtiriladi. Masalan, *The termination of his employment* (Uning mehnat faoliyatining tugatilishi) birikmasi *He was fired* (U ishdan bo‘shatildi) ifodasiga nisbatan rasmiy va bilvosita mazmun kasb etadi. Shuningdek, *There will be some collateral damage (Muayyan qo‘shimcha talafotlar yuz beradi)* konstruksiyasida harbiy harakatlarning salbiy oqibatlari umumlashtirilgan nominatsiya orqali ifodalanadi. Bunday birliklarda evfemik ta’sir faqat grammatik shakl bilan emas, balki abstraktlashtiruvchi leksik tanlov bilan ham bog‘liq ekanligi ko‘rsatilgan.

Shaxssiz konstruksiyalar orqali shakllangan evfemik ifodalarda harakat bajaruvchisi yoki qaror qabul qiluvchi subyektning nutqiy ifodadan chetlashtirilishi kuzatiladi. Xususan, *It was decided that his services are no longer required* (*Uning xizmatlariga endilikda ehtiyoj yo‘qligi haqida qaror qabul qilindi*) jumlasi *We fired him (Biz uni ishdan bo‘shatdik*) ifodasiga nisbatan rasmiy va bilvosita xarakterga ega. *There will be reductions* (*Qisqartirishlar bo‘ladi*) konstruksiyasida ham harakat subyekti ko‘rsatilmasdan, uning natijasi umumlashtirilgan holda taqdim etiladi.

Ingliz tilidagi *modal konstruksiyalar* ham bilvosita nutqiy ta’sirni yuzaga keltiruvchi vositalar sifatida o‘rganilgan. Jumladan, *Would you like to step outside? (Tashqariga chiqishni istarmidingiz?)* konstruksiyasi *Get out! (Chiqib keting!)*

buyrug‘iga nisbatan xushmuomalaroq ifoda hisoblanadi. *I was wondering if you could possibly... (Siz, ehtimol, ... qila olarmidingiz, deb o‘ylagandim)* shaklida esa to‘g‘ridan-to‘g‘ri talab bilvosita iltimosga aylantiriladi.

Inkor vositalari orqali yuzaga keladigan sintaktik yumshatish ham alohida tahlil qilingan. Ingliz tilidagi *Her performance was not bad* (*Uning chiqishi yomon emas edi*), *This situation is not ideal* (*Bu holat ideal emas*) kabi konstruksiyalarda bevosita ijobiy yoki salbiy baho o‘rniga inkor shakli orqali bilvosita munosabat bildiriladi. Bunday birliklarda ma’no to‘g‘ridan-to‘g‘ri nominatsiya orqali emas, balki inkor va baholash munosabatining o‘zaro ta’siri natijasida yuzaga chiqadi. Bu holat sintaktik evfemizatsiyaning semantik jihatdan yumshatish va pragmatik jihatdan ehtiyotkor munosabat bildirish funksiyalari bilan bog‘liqligini ko‘rsatadi.

O‘zbek tilidagi sintaktik evfemizmlar ham *majhul nisbat, nominalizatsiya, shart va ehtimollik konstruksiyalari, inkor vositalari, metaforik gap qurilmalari hamda so‘roq shaklidagi* bilvosita iltimoslar asosida tahlil qilingan. Jumladan, *Qaror qabul qilindi* konstruksiyasida qaror qabul qiluvchi subyekt ochiq ko‘rsatilmaydi, *Korxonada kadrlar sonini qisqartirish rejalashtirilmoqda* ifodasida esa xodimlarni ishdan bo‘shatish bilan bog‘liq salbiy mazmun rasmiylashtirilgan nominal konstruksiya orqali beriladi

O‘zbek tilida *shartlilik, ehtimollik va so‘roq konstruksiyalari* vositasida yuzaga keladigan bilvosita ifodalar ham muhim pragmatik vazifa bajaradi. Masalan, *Bu fikr to‘g‘ri bo‘lmasa kerak* jumlasi keskin rad etish o‘rniga ehtiyotkor munosabatni ifodalasa, *Uning ko‘rinishi yomon emas* kabi inkorli konstruksiyalarda esa baholashning keskinligi kamayadi. Mazkur misollar o‘zbek tilida sintaktik yumshatishning nutqiy odob, hurmat va kommunikativ muvozanatni saqlash bilan bog‘liq xususiyatlarini ko‘rsatadi.

Ikkinchi bobining **“Ingliz va o‘zbek tillarida semantik usulda hosil bo‘lgan evfemizmlar”** deb nomlangan uchinchi faslida ingliz va o‘zbek tillarida evfemizmlarning semantik usul orqali hosil bo‘lish mexanizmlari qiyosiy jihatdan tahlil qilingan.

Evfemik birliklarning semantik tuzilishini aniqlashda ularni *monosemantik* va *polisemantik* guruhlarga ajratish mezoni qo‘llanilgan. **Monosemantik evfemalar** muayyan nutqiy muhitda bir evfemik mazmunni ifodalashga ixtisoslashganligi bilan tavsiflanadi. Xususan, o‘lim tushunchasini ifodalovchi *bandalikni bajo keltirmoq, oxirat, u dunyo* kabi birliklar diniy-madaniy tasavvurlar bilan bog‘liq holda o‘lim va undan keyingi hayot haqidagi tushunchalarni bevosita nomlamasdan ifodalaydi. Mirmuhsinning “Qissalar” asaridan keltirilgan “*Ha, Abdunabi sarroj ham bandalikni bajo keltirdi*” jumlasida *bandalikni bajo keltirdi* birikmasi vafot etish hodisasini diniy e’tiqod va insoniy ehtirom bilan uyg‘unlashtirgan holda ifodalashi bilan xarakterlanadi.

Polisemantik evfemalar esa bir necha o‘zaro aloqador ma’nolarni ifodalash imkoniyati bilan ajralib turadi. Bunda evfemik mazmunning aniqlanishi kontekst, nutqiy vaziyat va muallifning kommunikativ maqsadiga bog‘liq bo‘ladi. Jumladan, Abdulla Qodiriyning “O‘tkan kunlar” romanida qo‘llangan *oradan ko‘tarmoq* birikmasi ayrim kontekstlarda shaxsni jismonan yo‘q qilish, boshqa o‘rinlarda esa siyosiy yoki ijtimoiy mavqeyidan mahrum etish mazmunida keladi. Asarda

Homidning Otabek va Mirzakarim akani “oradan ... ko‘tarish” niyatiga oid tasvirlar hamda Azizbekni “oradan ko‘tarish” haqidagi fikrlar mazkur birlikning turli vaziyatlarda farqlanuvchi semantik mazmunini namoyon etadi.

Semantik evfemizatsiyaning asosiy mexanizmlaridan biri ***metaforik ko‘chim*** ekanligi yoritilgan. Metafora orqali salbiy yoki noqulay hodisa boshqa tushunchaning obrazli xususiyatlari asosida qayta nomlanadi. Jumladan, o‘zbek tilidagi *olamdan o‘tmoq*, *hayotdan ko‘z yummoq*, *qazo qilmoq* kabi ifodalar o‘limni bevosita nomlash o‘rniga hayotning yakunlanishi, bir holatdan boshqa holatga o‘tish yoki taqdir bilan bog‘liq tasavvurlar asosida ifodalaydi. Ingliz tilidagi *passed away, he has gone to a better place, he has left us* kabi birliklarda ham o‘lim hodisasi ketish, uzoqlashish yoki boshqa makonga o‘tish obrazlari orqali yumshatiladi.

Metonimik evfemizatsiyada esa tushunchalar o‘rtasidagi o‘xshashlikdan ko‘ra, ularning predmet, hodisa yoki vaziyat doirasidagi aloqadorligi asosiy o‘rin tutadi. spirtli ichimliklarni bilvosita nomlashga oid *dori, zahar* kabi birliklar mazkur ko‘chimga misol sifatida tahlil qilingan. Xususan, Cho‘lponning “Yorqinoy” asarida *Keling, yig‘ingizni tarqatish uchun guldan yasalgan dori beraman* jumlasidagi *dori* so‘zi spirtli ichimlikni bevosita nomlamasdan, uning muayyan vaziyatdagi tasavvur etilgan ta’siri orqali ifodalashga xizmat qiladi.

Sinekdoxik ko‘chim asosida shakllangan evfemalarda qism va butun munosabatiga tayangan holda bilvosita nominatsiya yuzaga keladi. Abdulla Qodiriyning “O‘tkan kunlar” romanida farzandga nisbatan qo‘llangan “tuyoq” birligi mazkur hodisaning xarakterli namunasidir. Asardagi “*...dunyoda o‘zimizdan keyin qolatirg‘on tuyoqimiz ... faqat shul Otabekdir*” mazmunidagi ifodada “tuyoq” so‘zi avlod davomiyligi, yagona farzand va oilaviy umid tushunchalari bilan bog‘lanadi. Bunda insonning bevosita nomi o‘rniga uning avlodni davom ettirish vazifasi bilan assotsiativ aloqador birlik qo‘llanadi.

Vazifadoshlik **asosidagi evfemizatsiya** predmet yoki hodisalarning bajaradigan vazifasi o‘rtasidagi o‘xshashlikka tayanadi. Abdulla Qodiriyning “Bildirishlar” asaridan olingan “*sotib berilgan molning oqchasi arra”* ifodasi mazkur hodisaga misol sifatida keltirilgan. *“Arra*” birligining foydani bo‘lib olish mazmunida qo‘llanishi predmetning asosiy vazifasi bilan ko‘chma ma’no o‘rtasidagi aloqadorlikka asoslanadi. Ushbu misol semantik ko‘chim jarayonida predmetning funksional belgisi yangi nominativ mazmunni yuzaga keltirishga xizmat qilishini ko‘rsatadi.

Kinoyaviy evfemizatsiyada esa birlikning yuzaki ijobiy yoki neytral mazmuni bilan uning kontekstda anglashiladigan salbiy bahosi o‘rtasida qarama-qarshilik yuzaga keladi. Jumladan, *“vijdonli”* so‘zining *“vijdonsiz”*, *“kelishgan”* birligining *“beo‘xshov”* mazmunida kinoyaviy qo‘llanishi bevosita salbiy bahoni bilvosita ifodalashga xizmat qilishi mumkin. Bunday hollarda evfemik ta’sirning mavjudligi nutqiy vaziyat, intonatsiya va so‘zlovchining kommunikativ maqsadiga bog‘liq bo‘ladi.

Semantik evfemizatsiyaning muhim xususiyatlaridan yana biri implitsit, ya’ni yashirin mazmun orqali ifodalanishidir. Bunda noqulay yoki tabu bilan bog‘liq tushuncha bevosita nomlanmaydi, balki nutqiy vaziyat, ishora, sukut, intonatsiya yoxud matndagi tushirib qoldirilgan komponentlar orqali anglashiladi. Abdulla

Qodiriyning “O‘tkan kunlar” romanidagi “Siz o‘shami?” — “Men o‘sha” dialogida “o‘sha” ko‘rsatish olmoshi personajlarning o‘zaro munosabati va hissiy kechinmalariga oid keng mazmunni ixcham shaklda ifodalaydi. Mazkur misol kontekstning semantik mazmunni shakllantirishdagi rolini ko‘rsatadi. Shuningdek, *badiiy matnda ko‘p nuqta yordamida ifodalangan tugallanmagan haqorat yoki qarg‘ishlar ham tabu bilan bog‘liq mazmunning bevosita verbal ifodadan chetlashtirilishini* namoyon etadi.

Dissertatsiyaning uchinchi bobi **“Evfemizmlarni tarjima qilish muammolari va strategiyalari”** deb nomlangan.Tadqiqotda evfemizmlar tarjimasida yuzaga keladigan muammolar **lingvistik** va **ekstralingvistik** guruhlarga ajratilgan. **Lingvistik muammolar** *leksik-semantik nomuvofiqlik, grammatik qurilishdagi farqlar, frazeologik birliklarning muqobilsizligi, uslubiy bo‘yoqdorlik va pragmatik mazmunning o‘zgarishi* bilan bog‘liq bo‘lsa, **ekstralingvistik muammolar** *milliy-madaniy qadriyatlar, diniy-axloqiy qarashlar, ijtimoiy me’yorlar, tarixiy tajriba hamda kommunikativ vaziyatning o‘ziga xosligi* bilan izohlangan.

Evfemizmlar tarjimasining asosiy mezonlari sifatida semantik, stilistik va pragmatik muvofiqlik belgilangan. Semantik muvofiqlik asliyatdagi evfemizm orqali ifodalangan predmet, hodisa yoki holatning asosiy mazmunini saqlashni; stilistik muvofiqlik uning nutqiy-uslubiy xususiyatlari va emotsional-ekspressiv bo‘yoqdorligini qayta yaratishni; pragmatik muvofiqlik esa evfemizmning yumshatish, bilvosita ifodalash, hurmat bildirish yoki noqulay mazmunning kommunikativ ta’sirini kamaytirish vazifasini tarjima tilida ta’minlashni nazarda tutadi. Shu jihatdan evfemizm tarjimasining adekvatligi faqat lug‘aviy ma’noning to‘g‘ri berilishi bilan emas, balki asliyatdagi kommunikativ ta’sirning qay darajada saqlanganligi bilan ham belgilanadi.

Ingliz va o‘zbek tillarining strukturaviy-tipologik tafovutlari evfemizmlarni tarjima qilishdagi muhim lingvistik omillardan biri sifatida tahlil qilingan. Ingliz tilida analitik xususiyatlarning ustunligi evfemik mazmunning ko‘pincha mustaqil so‘zlar birikmasi, frazeologik konstruksiya va ixcham atributiv birliklar orqali ifodalanishiga imkon bersa, o‘zbek tilining agglutinativ tabiati grammatik va derivatsion ma’nolarning affikslar hamda kengaytirilgan sintaktik konstruksiyalar orqali yuzaga chiqishida namoyon bo‘ladi. Jumladan, ingliz tilidagi *let go, senior citizen, economically disadvantaged* kabi birliklar o‘zbek tilida *ishdan bo‘shatmoq, yoshi ulug‘ inson, iqtisodiy jihatdan imkoniyati cheklangan* kabi turli strukturaviy modellarga asoslangan muqobillar orqali ifodalanishi mumkin.

Mazkur holat ingliz va o‘zbek tillarida evfemik birliklarning shakliy tuzilishi bir xil bo‘lmasa-da, ularning semantik va pragmatik vazifalari muayyan kontekstlarda o‘zaro muvofiqlashishi mumkinligini ko‘rsatadi.

O‘zbek tilidagi *rahmatlik* leksemasi va uning ingliz tilidagi *late* muqobili orqali funksional-pragmatik ekvivalentlik masalasi yoritilgan. Jumladan, “*Rahmatlik bobom bu voqeani ko‘p gapirib berardi*” jumlasining “*My late grandfather used to tell this story often”* tarzida tarjima qilinishi ikki tildagi evfemik birliklarning morfologik tuzilishi farqlansa-da, ularning kommunikativ vazifasi o‘zaro yaqinligini namoyon etadi. O‘zbek tilidagi *rahmatlik* birligi derivatsion tuzilishga ega bo‘lsa, ingliz tilidagi late ushbu kontekstda mustaqil leksik birlik sifatida qo‘llanadi. Har

ikkala birlik vafot etgan shaxsni hurmat bilan eslash vazifasini bajaradi. Bu esa evfemizmlar tarjimasida formal-morfologik moslikdan ko‘ra funksional-pragmatik ekvivalentlik ustuvor ahamiyat kasb etishini ko‘rsatadi.

Evfemik birliklarni tarjima qilishda ***strukturaviy kengayish va siqilish transformatsiyalari*** ham muhim o‘rin tutishi aniqlangan. ***Strukturaviy kengayishda*** asliyatdagi ixcham birlik tarjima tilida ko‘p komponentli konstruksiya orqali ifodalanadi. Masalan, ingliz tilidagi *correctional facility* birligi o‘zbek tilida *jazoni ijro etish muassasasi*, *financially challenged* ifodasi esa *moliyaviy jihatdan qiynalayotgan* yoki *moliyaviy imkoniyati cheklangan* tarzida berilishi mumkin. Aksincha, ***strukturaviy siqilish*** jarayonida o‘zbek tilidagi *hayotdan ko‘z yumdi*, *olamdan o‘tdi* kabi ko‘p komponentli evfemizmlar ingliz tilidagi *passed away* birligi orqali ifodalanadi. Bunday transformatsiyalar grammatik tuzilishni mexanik tarzda saqlash emas, balki asliyatdagi evfemik mazmun va kommunikativ ta’sirni tarjima tilining tabiiy vositalari orqali qayta yaratishga xizmat qiladi.

Ekstralingvistik muammolar doirasida milliy-madaniy realiyalar, diniy tasavvurlar, urf-odatlar va ijtimoiy munosabatlarning tarjimaga ta’siri tahlil qilingan. Tadqiqotda evfemizmlarning milliy-madaniy xususiyatlarini tushuntirishda nomlash tabulari va murojaat shakllari ham ko‘rib chiqilgan. Jumladan, o‘zbek oilaviy nutqiy an’analarida kelinning turmush o‘rtog‘i yoki uning qarindoshlari ismini bevosita aytmasdan, ularga hurmat ifodalovchi muqobil nomlar bilan murojaat qilishi milliy nutqiy odobning o‘ziga xos ko‘rinishi sifatida tavsiflangan[31]. Bunday birliklarni ingliz tiliga tarjima qilishda ularning bevosita lug‘aviy ma’nosini berish bilan cheklanmasdan, murojaatning ijtimoiy va madaniy vazifasini ham saqlash zarurligi ko‘rsatilgan.

Mazkur bobning ikkinchi fasli *“**Evfemizmlarni tarjima qilish strategiyalari**”* deb nomlanib, unda ingliz va o‘zbek tillaridagi evfemizmlarni tarjima qilishning samarali usullari qiyosiy tahlil asosida yoritildi.

Evfemizmlar tarjimasi P. Nyumarkning tarjima nazariyasiga oid yondashuvlariga tayanilib[32], evfemizmlarni tarjima qilish usullari asliyat tiliga yo‘naltirilgan hamda tarjima tiliga yo‘naltirilgan strategiyalar doirasida tahlil qilingan. Birinchi guruhga *so‘zma-so‘z, sodiq va semantik tarjima*, ikkinchi guruhga *erkin, idiomatik hamda kommunikativ tarjima* kiritilgan. Ushbu usullarning evfemik mazmunni qayta yaratishdagi imkoniyatlari ingliz va o‘zbek tillaridagi muayyan birliklar asosida yoritilgan. Evfemizmlar tarjimasida kontekstual ma’noni aniqlash va unga mos leksik-grammatik vositalarni tanlash asosiy talab sifatida belgilangan. Chunki evfemik birliklarning mazmuni ko‘pincha ularning tarkibiy qismlari lug‘aviy ma’nolari yig‘indisidan kelib chiqmaydi. Shu sababli tarjimon polisemantik birlikning aynan qaysi ma’noda qo‘llanganini, uning bevosita yoki ko‘chma nominatsiyaga asoslanganini hamda nutqiy vaziyatdagi pragmatik vazifasini aniqlashi lozim. Mazkur jarayonda *konkretizatsiya, tushirib qoldirish, frazeologik muqobillashtirish, uslubiy o‘rindoshlik, transpozitsiya, kalka, transliteratsiya va izohli tarjima* kabi usullardan foydalanish imkoniyatlari ko‘rib chiqilgan.

[31]Омонтурундиев А.Ж. Профессионал нутқ эвфемикаси. – Тошкент: «Фан», 2006. – Б.38.
[32]Newmark P. A textbook of translation. Shanghai Foreign Language Education Press, 1988, – P.45.

Konkretizatsiya usuli asliyatdagi nisbatan umumiy yoki kontekstual jihatdan mavhum mazmunni tarjima tilida aniqroq ifodalashga xizmat qiladi. Jumladan, Cho‘lponning “Kecha va kunduz” romanidagi “Yurakdan urgan ekan-a!..” [33]jumlasi ingliz tilida “You’ve really fallen for her, eh?” shaklida berilgan. Asliyatdagi bilvosita, obrazli ifoda tarjimada sevib qolish mazmunini anglatuvchi fall for frazeologik birligi yordamida aniqlashtirilgan. Bunda grammatik qurilish o‘zgargan bo‘lsa-da, personaj nutqidagi hissiy munosabat va kommunikativ maqsad saqlangan. Mazkur misol konkretizatsiyaning leksik-semantik aniqlashtirish bilan birga, sintaktik qayta qurish orqali ham amalga oshirilishini ko‘rsatadi.

Tushirib qoldirish usuli tarjima tilida ortiqcha takror yoki uslubiy nomuvofiqlikni bartaraf etish maqsadida qo‘llanadi[34]. Cho‘lponning “Kecha va kunduz” asaridagi *“oshini oshab, yoshini yashagan”* evfemik frazeologik ifodasining inglizcha tarjimada *“the old women of neighboring households”* shaklida berilishi bunga misoldir. Asliyatdagi qarilikni obrazli ifodalovchi frazeologik birlik tarjimada *old women* nominatsiyasi bilan almashtirilgan. Natijada denotativ mazmun saqlangan bo‘lsa-da, o‘zbekcha iboraning milliy-madaniy va emotsional-ekspressiv bo‘yoqdorligi qisman yo‘qolgan. Ushbu holat tushirib qoldirish usulini qo‘llashda axborotning asosiy mazmuni bilan bir qatorda, uning badiiy-estetik va evfemik funksiyasini ham hisobga olish zarurligini ko‘rsatadi.

Tadqiqotda frazeologik va paremiologik birliklarni tarjima qilishda **funksional muqobil tanlash** muhimligi asoslangan. Jumladan, o‘zbek tilidagi “Tuyaning dumi yerga tekkanda” ifodasining ingliz tilidagi “when pigs fly” birligi bilan muvofiqlashishi har ikki tilda “hech qachon” mazmunining turli obrazlar vositasida ifodalanishini namoyon etadi. Shuningdek, Cho‘lponning “*Sanamasdan sakkiz demay turing hali*!” jumlasi ingliz tiliga “*Don’t count your chickens before they’re hatched!*” shaklida tarjima qilingan. Bunda asliyatdagi obraz boshqa milliy-madaniy obraz bilan almashtirilgan bo‘lsa-da, shoshilinch xulosa chiqarmaslik haqidagi umumiy pragmatik mazmun saqlangan. Mazkur misollar frazeologik va paremiologik birliklar tarjimasida leksik tarkibning aynan mos kelishi shart emasligini, asosiy mezon funksional va uslubiy muvofiqlik ekanligini ko‘rsatadi.

Evfemik birliklarni tarjima qilishda **kalka** usulining imkoniyatlari va cheklovlari ham tahlil qilingan. Xususan, Cho‘lponning “Kecha va kunduz” romanidagi “*suv bo‘lmasa tayammum”* ifodasi ingliz tilida “*You must have thought that you needed to do ablutions with sand”* shaklida berilgan[35]. Bunday tarjima iboraning diniy-madaniy tarkibiy qismlarini qisman aks ettirsa-da, asliyatdagi “*imkon bo‘lmaganda mavjud vosita bilan kifoyalanish*” mazmunini ingliz kitobxoniga yetarlicha ochib bermaydi. Dissertatsiyada taklif etilgan “*We’re non-professional music lovers”* varianti kontekstdagi havaskorlik mazmunini aniqroq ifodalasa-da, asl iboraning obrazliligi va madaniy xususiyatlarini to‘liq saqlamaydi. Demak, kalka usuli evfemik birlikning ma’nosi tarjima tilida tabiiy anglashilgan hollardagina samarali natija beradi; aks holda funksional muqobil yoki izohli tarjimaga murojaat qilish zarur.

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[33]Cho‘lpon A. Kecha va kunduz: roman. – Toshkent: Akademnashr, 2021. – B. 34.

[34] Jo‘rayev K., Rasulova M., Axmedova M. Tarjimashunoslik. – Toshkent: Akademnashr, 2015. – B. 83.

[35] Cho‘lpon A. Night and Day: A Novel / Translated from Uzbek by Christopher Fort. – Boston: Academic Studies Press, 2019. – 292 p

Evfemizmlar tarjimasida ***transpozitsiya usuli*** ham muhim o‘rin tutishi aniqlangan. Mazkur usul tarjima jarayonida grammatik shakl, leksik tarkib, sintaktik qurilish yoki obrazli ifodaning o‘zgarishi orqali asliyat mazmunini qayta yaratishga xizmat qiladi. Jumladan, ingliz tilidagi *He’s between jobs* birligi o‘zbek tilida “*U hozir ish qidirmoqda*” tarzida ifodalanganda ishsizlik holati bevosita nomlanmasdan, vaqtinchalik vaziyat sifatida talqin qilinadi. Shuningdek, *He’s gone to a better place* evfemizmining “*U abadiy dam olmoqda”* shaklida berilishi o‘lim tushunchasini ifodalovchi metaforik modelning tarjima tiliga mos boshqa obraz bilan almashtirilishini ko‘rsatadi. Bunday transformatsiyalar evfemizmning shakliy qurilishini o‘zgartirgan holda uning asosiy kommunikativ vazifasini saqlashga yo‘naltiriladi.

Tadqiqotda evfemizmlarni tarjima qilishning muhim strategiyalaridan biri **muqobil evfemik birlikni tanlash** ekanligi ko‘rsatilgan. Jumladan, ingliz tilidagi *pass away* birligi o‘zbek tilida *vafot etmoq, olamdan o‘tmoq, hayotdan ko‘z yummoq* kabi ifodalar orqali berilishi mumkin. Ushbu muqobillar o‘lim hodisasini bevosita nomlashdan qochish vazifasini bajarsa-da, ularning uslubiy bo‘yoqdorligi va qo‘llanish doirasi farqlanadi. Shu bois tarjimon asliyatdagi evfemik birlikning emotsional ta’siri, nutqiy vaziyat va muallifning kommunikativ maqsadiga mos variantni tanlashi lozim. Bunda evfemizmni evfemizm bilan tarjima qilish funksional muvofiqlikni ta’minlashning maqbul usullaridan biri sifatida baholangan.

Milliy-madaniy xususiyatga ega birliklarni tarjima qilishda **transliteratsiya** va **izohli tarjima** usullarining ahamiyati ham yoritilgan. Xususan, Cho‘lponning “Kecha va kunduz” asaridagi *“Nomahramlarga ovozini eshitdirsa, rozi emasman”* jumlasida qo‘llangan “*nomahram”* birligi diniy-axloqiy me’yorlar bilan bog‘liq madaniy tushunchani ifodalaydi. Mazkur birlikning inglizcha tarjimada nomahram shaklida saqlanishi uning milliy-madaniy xususiyatini yetkazishga xizmat qiladi. Biroq bunday o‘zlashtirishda mazmunning tarjima tili vakillari uchun yetarlicha tushunarli bo‘lishi har doim ham ta’minlanmaydi. Shuning uchun muqobili cheklangan milliy-madaniy birliklarni transliteratsiya qilish zarurati tug‘ilganda ularning mazmunini kontekst yoki qisqa izoh orqali ochib berish maqsadga muvofiq hisoblanadi.

XULOSA

“Ingliz va o‘zbek tillaridagi evfemizmlarning struktur-semantik xususiyatlari va tarjima muammolari” mavzusidagi dissertatsiya ishi bo‘yicha olib borilgan tadqiqotlar natijasida quyidagi xulosalar taqdim etildi:

1. Ingliz va o‘zbek tillaridagi evfemizmlar tilning oddiy nominativ birliklari emas, balki ijtimoiy, madaniy, psixologik va kommunikativ omillar ta’sirida shakllanuvchi murakkab lingvistik hodisa ekanligi asoslandi. Evfemizmlarning yuzaga kelishi bevosita nomlashning muayyan kommunikativ vaziyatda noqulay, keskin yoki ijtimoiy jihatdan nomaqbul deb baholanishi bilan bog‘liq bo‘lib, ularni qo‘llash zarurati jamiyatda shakllangan axloqiy-estetik me’yorlar, nutqiy etiket, milliy-madaniy qadriyatlar va kommunikativ ehtiyojlar bilan belgilanadi. Shu jihatdan evfemizatsiya til tizimining ichki imkoniyatlari bilan bir qatorda,

jamiyatning ijtimoiy-madaniy taraqqiyoti bilan ham uzviy aloqador jarayon sifatida namoyon bo‘ladi.

2. Evfemizm, tabu va perifraza hodisalarining o‘zaro munosabati qiyoslanayotgan ikki til materiali asosida aniqlashtirildi. Tabu muayyan tushuncha yoki hodisaning bevosita nomlanishiga nisbatan mavjud bo‘lgan ijtimoiy-madaniy cheklovni ifodalashi, evfemizatsiya esa ana shu cheklov yoki kommunikativ noqulaylik sharoitida mazmunni bilvosita, yumshatilgan va ijtimoiy jihatdan maqbul shaklda ifodalash vositasi sifatida namoyon bo‘lishi asoslandi. Perifraza esa struktur jihatdan bilvosita nomlash vositasi bo‘lsa-da, uning evfemik maqomi faqat muayyan kommunikativ va kontekstual sharoitda noqulay mazmunni yumshatish funksiyasi bilan belgilanadi.

3. Ingliz va o‘zbek tillaridagi evfemizmlarning diaxron taraqqiyoti dinamik va ijtimoiy jihatdan shartlangan jarayon ekanligi aniqlandi. Evfemik birliklarning yuzaga kelishi, ma’no va funksional xususiyatlarining o‘zgarishi, ayrim birliklarning iste’moldan chiqishi hamda ularning o‘rnini yangi nominatsiyalarning egallashi jamiyatdagi tarixiy, siyosiy, diniy, axloqiy va madaniy o‘zgarishlar bilan bog‘liqligi asoslandi. Shu nuqtayi nazardan evfemizmlarning tarixiy rivojlanishi tilning jamiyatdagi o‘zgarishlarga moslashish xususiyatini namoyon etuvchi jarayon sifatida baholandi. Diaxron tahlil evfemik tizimning statik emas, balki davr talablari va ijtimoiy ehtiyojlar asosida muntazam ravishda yangilanib borishini ko‘rsatdi.

4. Ingliz va o‘zbek tillaridagi evfemizmlarning morfologik, sintaktik va semantik usullar asosida shakllanishi aniqlandi hamda ushbu vositalarning realizatsiyasi qiyoslanayotgan tillarning struktur-tipologik xususiyatlari bilan belgilanishi asoslandi. Morfologik evfemizatsiyada tilning derivatsion imkoniyatlari, sintaktik evfemizatsiyada grammatik va konstruktiv qayta tashkil etish, semantik evfemizatsiyada esa mavjud nominatsiyaning ma’no jihatdan qayta talqin qilinishi muhim ahamiyat kasb etadi. Shu bilan birga, ingliz va o‘zbek tillarining strukturaviy farqlari evfemik mazmunning tashqi shaklda turlicha ifodalanishiga sabab bo‘lsa-da, mazkur vositalarning umumiy kommunikativ yo‘nalishi saqlanib qolishi belgilandi.

5. Evfemik ma’noning shakllanishida metafora, metonimiya, sinekdoxa, bilvosita nominatsiya va perifrazal ifodalarning funksional imkoniyatlari aniqlanib, ularning evfemik mazmunni yuzaga keltirishdagi o‘rni asoslandi. Mazkur semantik vositalar orqali bevosita nomlashning kommunikativ keskinligi kamaytirilishi, mazmunning nisbatan yumshoq va bilvosita shaklda ifodalanishi hamda adresat tomonidan qabul qilinishining maqbulligi ta’minlanadi. Ushbu jarayonda semantik qayta talqin milliy-madaniy qadriyatlar, ijtimoiy baholash mezonlari va konkret kommunikativ vaziyat bilan uzviy bog‘liqligi aniqlandi.

6. Ingliz va o‘zbek tillaridagi evfemizmlarning qiyosiy tahlili formal-strukturaviy muvofiqlik bilan funksional-pragmatik muvofiqlikning har doim ham bir-biriga mos kelmasligini ko‘rsatdi. Bir xil kommunikativ vazifani bajaruvchi evfemik birliklar qiyoslanayotgan tillarda turli morfologik, sintaktik yoki semantik vositalar orqali shakllanishi mumkin. Shu sababli evfemizmlarni qiyosiy tavsiflashda ularning faqat shakliy tuzilishini emas, balki semantik mazmuni, kommunikativ vazifasi, ijtimoiy maqbulligi va lingvomadaniy xususiyatlarini ham

hisobga olish zarurligi asoslandi. Mazkur holat evfemik birliklarning qiyosiy tadqiqida funksional jihatning alohida ilmiy ahamiyatga ega ekanligini ko‘rsatadi.

7. Evfemizmlarni tarjima qilishda yuzaga keladigan asosiy muammolar konnotativ nomuvofiqlik, to‘liq yoki qisman ekvivalentlikning mavjud emasligi hamda ijtimoiy-pragmatik kontekstning farqlanishi asosida tizimlashtirildi. Bir tilda muayyan mazmunni yumshatish yoki ijtimoiy jihatdan maqbul shaklda ifodalashga xizmat qiluvchi birlikning ikkinchi tilda aynan shu kommunikativ va emotsional ta’sirni beruvchi muqobili mavjud bo‘lmasligi mumkin. Shu sababli evfemizm tarjimasida faqat lug‘aviy muvofiqlikni ta’minlash yetarli bo‘lmay, uning konnotativ va pragmatik yuklamasini ham hisobga olish zarurligi aniqlandi.

8. Evfemik birliklarning tarjimaviy adekvatligi ularning denotativ mazmunini saqlash bilan bir qatorda konnotativ, pragmatik, stilistik va lingvomadaniy xususiyatlarini tarjima qilinayotgan tilda qayta yaratish darajasi bilan belgilanishi asoslandi. Tarjima jarayonida asliyatdagi evfemik birlikning asosiy mazmuni saqlangan taqdirda ham, uning yumshatish, bilvosita ifodalash, hurmat bildirish, ijtimoiy jihatdan maqbul nomlash yoki noqulay mazmunning emotsional ta’sirini kamaytirish funksiyasi yo‘qolishi mumkin. Shu bois evfemizmlar tarjimasida semantik adekvatlik, strukturaviy moslashuv va pragmatik-funksional adekvatlikning o‘zaro uyg‘unligi muhim mezon sifatida belgilandi.

9. Evfemizmlarni tarjima qilish usullarini tanlash ularning semantik-pragmatik xususiyatlari, strukturaviy tashkil etilishi, kommunikativ maqsadi va milliy-madaniy shartlanganligiga bog‘liqligi aniqlandi. To‘g‘ridan to‘g‘ri tarjima, ekvivalentli tarjima, modulyatsiya, transpozitsiya va adaptatsiya kabi usullarning qo‘llanishi tarjima birligining konkret xususiyatlariga ko‘ra belgilanadi. Bunda to‘g‘ridan to‘g‘ri tarjima formal va semantik muvofiqlik nisbatan yuqori bo‘lgan holatlarda, ekvivalentli tarjima funksional jihatdan mos muqobil mavjud bo‘lganda, modulyatsiya va transpozitsiya formal tuzilish bilan mazmun yoki funksiyaning nomuvofiqligi sharoitida, adaptatsiya esa milliy-madaniy tafovutlarni hisobga olish zarur bo‘lgan vaziyatlarda qo‘llanishi asoslandi.

10. Tadqiqot natijasida ingliz va o‘zbek tillaridagi evfemizmlarning struktur-semantik, lingvomadaniy va pragmatik xususiyatlari o‘zaro uzviy bog‘liq holda namoyon bo‘lishi umumlashtirildi. Evfemik birlikning mohiyatini to‘liq ochib berish uchun uning strukturaviy shakli, semantik mazmuni, derivatsion usuli, milliy-madaniy shartlanganligi, ijtimoiy maqbulligi va kommunikativ funksiyasini birgalikda tahlil qilish zarurligi asoslandi. Shu bilan birga, mazkur natijalar evfemizmlarni qiyosiy-chog‘ishtirma o‘rganish hamda ularni tarjima qilish jarayonini takomillashtirishda strukturaviy, semantik, lingvomadaniy va funksional-pragmatik mezonlarning o‘zaro bog‘liq holda qo‘llanishi ilmiy jihatdan muhimligini ko‘rsatdi. Tadqiqotning mazkur natijalari dissertatsiyada belgilangan vazifalar hamda to‘rtta ilmiy yangilikning mantiqiy yakunini tashkil etadi.

JIZZAKH STATE PEDAGOGICAL UNIVERSITY SINGLE ACADEMIC COUNCIL ON THE BASIS OF ACADEMIC COUNCIL

PhD.01/2025.27.12.Fil.06.02 JIZZAKH STATE PEDAGOGICAL UNIVERSITY

KHAYDAROVA SHOIRA TOKHIR KIZI

STRUCTURAL-SEMANTIC FEATURES AND TRANSLATION PROBLEMS OF EUPHEMISMS IN ENGLISH AND UZBEK

10.00.13 – Comparative and Contrastive Linguistics

THE ABSTRACT
of the doctor of philosophy (PhD) dissertation in philological science

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Scientific supervisor:	**Akhmedov Oybek Saparboevich** Doctor of Philology, Professor
Official opponents:	**Mirsanov Gaybulla Kulmurodovich** Doctor of Philology, Professor
	Ermetova Jamila Ismailovna Doctor of Philology, Professor
Leading organization:	**Bukhara State University**

The dissertation defense will be held at the meeting of the Academic Council of Jizzakh State Pedagogical University, PhD.01/2025.27.12.Fil.06.02, «_____»_____ 2026 at _____ (Address: 4 Sh. Rashidov Avenue, Jizzakh, 130100; Tel.: (872) 226-13-57, 226-21-76; Fax: (872) 226-46-56; e-mail: jdpuinfo@umail.uz). Jizzakh State Pedagogical University, Main Academic Building, 2nd floor, Small Conference Hall.

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A.E. Mamatov
Chairman of the Scientific Council awarding scientific degrees, Doctor of Philological Sciences, Professor

Kh.L. Makhammadiyev
Secretary of Scientific Council awarding scientific degrees, Doctor of Philosophy (PhD) in Philological Sciences, Associate Professor

I.R. Ermatov
Chairman of Scientific Seminar at the Scientific Council awarding scientific degrees, Doctor of Philological Sciences, Professor

INTRODUCTION (Abstract of the dissertation (PhD) dissertation)

Relevance and necessity of the dissertation topic. In contemporary global linguistics, increasing emphasis is placed on viewing language not merely as a system of grammatical and lexical rules, but as a complex sociocultural phenomenon reflecting human cognition, worldview, lifestyle, culture, social relations, emotions, and communicative intentions. The anthropocentric, pragmatic, and linguocultural investigation of linguistic units provides opportunities to reveal the interrelationships between human beings, language, cognition, and culture.In this regard, investigating the linguistic nature of euphemisms, which serve to express unpleasant, offensive, taboo, or socially sensitive concepts in a milder and more socially acceptable manner, constitutes one of the pressing issues in modern linguistics. The formation and use of euphemistic units are directly associated not only with the internal regularities of language but also with the moral norms, national mentality, values, social relations, and communicative intentions characteristic of a particular society.

In global linguistics, euphemisms were initially investigated as linguistic devices used to replace taboo expressions and mitigate harshness and discomfort in speech. However, contemporary linguistic research places particular emphasis on their comprehensive investigation from structural-semantic, pragmatic, cognitive, sociolinguistic, and linguocultural perspectives.The factors underlying the emergence of euphemistic units, their structural organization and semantic classifications, their manifestation in various types of discourse, and their transformation under the influence of sociocultural factors, as well as the preservation of their meaning and communicative effect in translation from one language into another, constitute significant areas of contemporary linguistic research.Identifying the universal and nationally specific cultural characteristics of euphemisms in languages belonging to different language families, conducting a comparative analysis of the structural and semantic similarities and differences between euphemistic units in English and Uzbek, and investigating the methods of reproducing their connotative, pragmatic, and linguocultural meanings alongside their denotative meanings in translation are among the pressing tasks facing modern linguistics and translation studies.

In recent years, particular attention has been paid in New Uzbekistan to enhancing the prestige and status of the Uzbek language as the state language, investigating its lexical richness within the framework of contemporary linguistic paradigms, improving the system of foreign language learning and teaching, and promoting the development of translation studies and intercultural communication.

In this regard, particular emphasis should be placed on the following statements made by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev: “Greater attention will be paid to our native language, which is a symbol of our national identity and the foundation of our spirituality. Our children must acquire a thorough command of their native language and foreign languages at school and develop computer skills. We must encourage our children to take an interest in professions, arts, and culture. It is essential to develop students’ independent and creative

thinking, teamwork, and communication skills. The current policy of openness, the increasing inflow of foreign investment, and the establishment of new enterprises necessitate encouraging our young people to acquire modern knowledge and learn foreign languages. These developments have set new tasks for linguists in accordance with international standards."[1]. These priorities have set new tasks for linguists that correspond to internationally recognized standards. Under the conditions of globalization, the comparative study of the interaction of the Uzbek language with other languages, particularly English, as well as the improvement of methods for adequately reproducing linguocultural units possessing nationally specific cultural content in translation, is acquiring considerable theoretical and practical significance. Indeed, euphemisms reflect not only softened or indirect expressions of particular concepts but also the national worldview, speech etiquette, social values, and cultural norms of a given linguistic community.Therefore, a comparative investigation of the structural-semantic features of euphemisms in English and Uzbek, the identification of semantic, pragmatic, and linguocultural discrepancies arising in the process of their translation, and the determination of appropriate strategies for overcoming such discrepancies are of considerable theoretical and practical importance.

This dissertation contributes, to a certain extent, to the implementation of the tasks set forth in the following Decrees of the President of the Republic of Uzbekistan: No. PD-4797 of May 13, 2016, "On the Establishment of the Tashkent State University of Uzbek Language and Literature Named after Alisher Navoi"; No. PR-5847 of October 8, 2019, "On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030"; No. PR-5850 of October 21, 2019, "On Measures to Radically Enhance the Status and Prestige of the Uzbek Language as the State Language"; No. PR-6084 of October 20, 2020, "On Measures for the Further Development of the Uzbek Language and Improvement of Language Policy in Our Country"; and No. PR-158 of September 12, 2023, "On the Uzbekistan – 2030 Strategy"; as well as Resolution No. PQ-308 of October 20, 2025, "On Additional Measures for the Further Development of the State Language," and other regulatory legal acts.

The accordance of research with the priorities of the development of science and technology of the Republic. The research was carried out within the framework of the priority direction of the development of science and technology of the republic I. "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state."

The extent of study of the problem. In world linguistics, euphemisms, along with taboo words, have constituted a distinct object of study within ethnolinguistics. The foundations of this field were laid by J. G. Herder[2] in the eighteenth century and further developed by the linguist Wilhelm von Humboldt[3] in the first half of the

[1] Ўзбекистон Республикаси Президенти Ш.Мирзиёевнинг 2022 йил 20 декабрдаги Олий Мажлис ва Ўзбекистон халқига мурожаатномаси // "Халқ сўзи" 2022 йил 21 декабрь. №272(8334).
[2] https://www.projekt-gutenberg.org/herder/humanita/chap001.html
[3] Гумбольдт В. Язык и философия культуры. – М.: Прогресс, 1985. – С. 448

nineteenth century, contributing to its subsequent formation as an independent field of scholarly inquiry.

A significant contribution to the introduction, theoretical interpretation, and development of the linguistic concept of euphemism in world linguistics was made by such scholars as L.A. Bulakhovsky, A.A. Reformatsky, B.A. Larin, L.P. Krysin, V.P. Moskvin, V.Z. Sannikov, E.E. Tyurina, N.S. Bolotnova, Z.Z. Kikvidze, L.V. Artyushkina, T.V. Kochetkova, T.V. Boyko, and T.S. Bushueva[4]. In Russian linguistics, various aspects of euphemism have also been investigated by A.M. Katsev, N.S. Boschaeva, L.N. Saakyan, Yu.S. Baskova, and E.O. Miloenko[5].The linguistic characteristics of taboo and euphemized lexical units have also been extensively examined by Russian and foreign scholars. In particular, these issues have received comprehensive treatment in such works as J. Ayto's Euphemisms and The English-Russian Dictionary of Taboo and Euphemistic Vocabulary, A.M. Katsev's Language Taboo and Euphemism, B.A. Larin's On Euphemisms[6], and S. Widłak's The Problem of Euphemism against the Background of the Theory of Linguistic Fields.L.A. Bulakhovsky, A.A. Reformatsky, and B.A. Larin investigated euphemisms from a historical perspective, primarily in relation to ancient taboos. L.P. Krysin, V.P. Moskvin, V.Z. Sannikov, and E.P. Senichkina[7] examined the means, mechanisms, and communicative purposes of euphemization in the Russian language. A.M. Katsev, N.S. Boschaeva, L.N. Saakyan, Yu.S. Baskova, and E.O. Miloenko, in turn, investigated various characteristics and functional aspects of

[4]Булаховский Л.А. Введение в языкознание. – М, 1953. – С. 105 ; Реформатский А.А. Введение в языкознание. – М., 1967. – С. 110.; Ларин В.А. Об эвфемизмах Проблемы языкознания – М.: МГУ, 1961. – С. 89 ; Крысин Л.П. Можно ли по речи узнать интеллигента? // Общественные науки и современность. 2004. – № 5. – С. 157; Москвин В.П. Выразительные средства современной русской речи. Тропы и фигуры. Терминологический словарь. Архивировано 17 ноября 2020.; Санников В.З. Морфологический компонент лингвистического процессора // Всесоюзноя конференция по искусственному интеллекту. Тезисы докладов. – Переславль-Залесский, 1988. – С. 56-72.; Тюрина Е.Е. Семантический статус эвфемизмов и их место в системе номинативных средств языка (на материале английского языка): Автореф.дис.кан.филол.наук. – Нижний Новгород, 1998. – С. 18; Болотнова Н.С. Эвфемизация в современном словоупотреблении и языкавая компетенция личности // Языковая компетенция. – Новосибирск, 1998, 4.1. – С.19-23.; Киквидзе З.З. Социолингвистический аспект изучения грамматического эвфемизма в разносистемных языках // Актуальные проблемы лингвистики и лингводидактики. – Тюмень, 1997. – С. 38-42.; Артюшкина Л.В. Семантический аспект эвфемистической лексики в современном английском языке: Автореф.дисс…. канд.филол.наук. – М. 2001. – С. 17 ; Кочеткова Т.В. Эвфемизмы в речи носителя элитарной речевой культуры//Вопросы стилистики. –Саратов, 1998. –Вып. 27. – С.168-178.; Бойко Т.В. Эвфемия и дисфемия в газетном тексте: Автореф.дисс…канд.филол.наук. – М.: 2005. – С. 38; Бушуева Т.С. Прагматический аспект эвфемизмов и дисфемизмов в современном английском языке: Автореф.дисс….канд.филол.наук. – Смоленск, 2019. – С. 42.

[5] Кацев А.М. Языковое табу и эвфемия. –М.: 1988. – С. 86; Босчаева Н.Ц. Эвфемистичность в диалогической речи. – Л.: ЛГУ, – №4, 1989. – С. 79-81.; Саакян Л.Н. Эвфемия как прагмалингвистическая категория в дискурсивной практике непрямого речевого убеждения: Автореф.дисс….канд.филол.наук. – Москва, 2010. – 24 с.; Баскова Ю.С. Эвфемизмы как средство манипулирования в языке СМИ. (на материале русского и английского языков): Автореф.дисс….канд.филол.наук.– Краснодар, 2006. – С. 24; Милоенко Е.О. Специфика функционирования эвфемизмов в индивидуальном лексиконе. Автореф. на соис.учен.степени кандиата фил.наук. – Курск, 2009, – С. 29.

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[7] Крысин Л.П. Можно ли по речи узнать интеллигента? // Общественные науки и современность. 2004. – № 5. – С. 157; Москвин В.П. Эвфемизмы в лексической системе современного русского языка Изд. стереотип. – Москва, 2006. – С. 255; Санников В.З. Морфологический компонент лингвистического процессора // Всесоюзноя конференция по искусственному интеллекту. Тезисы докладов. –Переславль-Залесский, 1988. – С. 56-72.; Сеничкина Е.П. Эвфемизмы русского языка. – Москва, 2006. – С. 143.

euphemisms in English and Russian.In her extensive research on euphemism and the politeness principle in contemporary English, G.A. Vildanova provided a detailed analysis of euphemistic units, with particular emphasis on the gender-related aspects of euphemism in the English language[8]. N.A. Baskakov, in turn, addressed the problems associated with euphemistic nominations in the languages of the Altaic peoples.

Furthermore, the characteristics of taboo and euphemistic lexical units have been extensively investigated by numerous Russian and international linguists. In particular, these issues have been comprehensively examined in J. Ayto's Euphemisms and The English–Russian Dictionary of Taboo Words and Euphemisms, A. M. Katsev's Language Taboo and Euphemia, B. A. Larin's On Euphemisms, and S. Widlak's The Role of Euphemisms within the Theory of the Linguistic Field. L. A. Bulakhovsky, A. A. Reformatsky, and B. A. Larin investigated euphemisms from a historical perspective, tracing their origins to ancient taboo practices. The functions and purposes of euphemisms in the Russian language were examined by L. P. Krysin, V. P. Moskvin, V. Z. Sannikov, and E. P. Senichkina. The characteristics of euphemisms in English and Russian were analysed in the studies of A. M. Katsev, N. S. Boschaeva, N. L. Saakyan, Yu. S. Baskova, and E. O. Miloenko. In her dissertation entitled Euphemism and the Principle of Politeness in Modern English: A Gender Perspective, G. A. Vildanova provided a comprehensive analysis of the gender-specific features of English euphemisms. N. Baskakov, in turn, examined the problems of euphemistic nomination in the languages of the Altaic peoples.

Within Uzbek linguistics, the concept of euphemism was first investigated by Ne’mat Ismatullayev[9]. Anvar Omonturdiyev conducted a comprehensive study of euphemisms based on the speech of livestock breeders in his dissertation research[10]. Valuable theoretical observations concerning euphemisms were also presented in N. Ismatullayev’s study entitled Euphemisms in Modern Uzbek[11] and in the works of B. O‘rinboyev[12]. In his doctoral dissertation, A.E. Mamatov paid particular attention to the euphemistic and dysphemistic formation of phraseological units[13].Significant contributions to the investigation of this linguistic phenomenon were also made by X. Qodirova, Z. Xolmanova, and D. Rustamova[14]. Sh.Q. Shamsiyeva conducted a

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[11] Исматуллаев Н. Ҳозирги ўзбек тилида эвфемизмлар. ТошДПИнинг Илмий асарлари, 42-т., 1-китоб. 1963. – Б. 3-59.

[12] Ўринбоев Б.Ў. Сўзлашув нутқи ва эвфемизм // Ўзбек тилининг айрим масалалари. – Т., 1979. – Б. 63.

[13]Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиши масалалари: Филол. фанлари д-ри... дисс. – Т., 1999. – Б. 123

[14] Қодирова Х. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Т., 2011.; Холманова З.Т. Бобурнома лексикаси тадқиқи: Филол. фанлари д-ри... дисс. автореф. – Т., 2009. – Б. 52; Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспектлари: Филол. фан. б. фалс. д-ри ... дисс. автореф. – Ф, 2017. – Б. 51.

linguocultural study of euphemisms in Chinese and Uzbek[15]. Furthermore, N. G‘aybullayeva investigated medical euphemisms in the Uzbek language on the basis of materials from medical periodicals[16], whereas Sh. G‘ulomova focused primarily on the gender-specific features of Uzbek euphemisms[17]. N. Ro‘ziyeva carried out a conceptual and comparative study of euphemisms in English and Uzbek.It should be emphasized that, despite the scholarly contributions outlined above, research specifically devoted to the diachronic and synchronic analysis of euphemisms in English and Uzbek as two genetically unrelated languages, including the mechanisms of their formation and the problems associated with their translation, remains extremely limited. Consequently, a comprehensive comparative investigation of the structural-semantic characteristics of English and Uzbek euphemisms and the issues involved in their translation represents an area requiring further systematic research. It should be emphasized that comprehensive studies devoted to the diachronic and synchronic analysis, formation mechanisms, and translation problems of euphemisms in two genetically unrelated languages—English and Uzbek—remain extremely limited. This research gap underscores the scientific relevance and originality of the present dissertation.

The connection of the research with the research work of the research institution where the dissertation was completed. The dissertation was carried out within the framework of the research plan of Jizzakh State Pedagogical University, under the research area entitled “Current Issues of Modern Linguistics, Literary Studies, Intercultural Communication, and Translation Studies in the Digital Educational Environment.”

The purpose of the study is to identify the structural and semantic features of euphemisms in the English and Uzbek languages through comparative analysis and to determine the problems arising in the process of their translation.

Tasks of the research:

to identify the theoretical and methodological foundations of the phenomenon of euphemism, to generalize existing linguistic interpretations of euphemism, and to determine its relationship with related linguistic phenomena, such as taboo and periphrasis;

to conduct a comparative analysis of the diachronic and synchronic characteristics of euphemisms in English and Uzbek, and to reveal the role of historical, social, political, religious, and national-cultural factors in their emergence, semantic transformation, obsolescence, and renewal;

to identify the structural-semantic and derivational models of euphemistic nomination in English and Uzbek, and to comparatively analyze the functional characteristics of morphological, syntactic, and semantic methods, as well as

[15] Шамсиева Ш.Қ. Хитой ва ўзбек тилларидаги маиший эвфемизмларнинг лнгвомаданий тадқиқи: Филол. фанлари д-ри... дисс. автореф.. – Т., 2020. – 53 б.

[16] Ғайбуллаева Н.И. Ўзбек тилида тиббий эвфемизмлар (тиббий даврий нашрлар асосида): Филол. фанлари д-ри... дисс. автореф.. – Бухоро, 2019. – Б. 50 б.

[17] Ғуломова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол.фан.бўй.фалсафа доктори дисс... автореф. – Бухоро, 2019. – 59 б.

metaphor, metonymy, synecdoche, periphrasis, and other means of indirect nomination in the formation of euphemistic meanings;

to identify and systematize the problems associated with the translation of euphemisms between English and Uzbek, and to substantiate the conditions for applying translation strategies and techniques aimed at preserving not only denotative meaning but also connotative, stylistic, linguocultural, and sociopragmatic components.

The Object of the Research comprises euphemistic units used in the English and Uzbek languages, particularly lexical, phraseological, and syntactic units that express socially, culturally, morally, religiously, politically, or communicatively uncomfortable or sensitive meanings indirectly and in a mitigated manner rather than through direct expression.

The Subject of the Research encompasses the structural-semantic, linguocultural, and pragmatic characteristics of euphemisms in the English and Uzbek languages, as well as the problems arising in the process of their translation.

Research Methods. The study employed comparative, descriptive, lexical-semantic, componential, classification, contextual, linguocultural, and pragmalinguistic methods of analysis.

The scientific novelty of the research. The scientific novelty of the research is as follows:

the functional-semantic relationships among euphemisms, taboos, and periphrastic expressions in English and Uzbek have been clarified, and it has been substantiated that the euphemistic status of periphrasis is determined not by its formal characteristics but by its communicative function of expressing socially uncomfortable or sensitive meanings indirectly and in a mitigated manner;

the diachronic and synchronic development of euphemisms in English and Uzbek has been comparatively assessed, revealing that the emergence, semantic reinterpretation, obsolescence, and replacement of euphemistic units by new designations are intrinsically linked to historical, social, political, religious, and national-cultural changes;

the morphological, syntactic, and semantic models of euphemism formation in English and Uzbek have been comparatively systematized, demonstrating that their realization reflects the structural and typological characteristics of the languages under comparison, while the functional potential of affixation, multiword and periphrastic constructions, metaphor, metonymy, and other means of indirect nomination in the formation of euphemistic meanings has been identified;

the lexical-semantic, connotative, stylistic, and linguocultural discrepancies arising in the translation of euphemisms from Uzbek into English have been systematized, and it has been substantiated that ensuring translation adequacy requires prioritizing the reproduction of the communicative-pragmatic function and euphemistic effect of the original units over formal correspondence; furthermore, the conditions for applying translation techniques such as equivalent translation, transliteration, transposition, calque, and explanatory translation have been established.

The practical results of the research. The practical results of the research are as follows:

the conceptual content and essential characteristics of euphemism in two genetically unrelated languages, English and Uzbek, have been elucidated; the scope and specific features of its use, the distinctive characteristics of euphemisms in English, the emergence and historical development of this linguistic phenomenon in Uzbek, as well as the changes it has undergone over the centuries have been identified; furthermore, the semantic groups of euphemisms in both languages have been examined and substantiated through relevant linguistic examples;

the factors of particular significance in the translation of euphemisms between English and Uzbek have been substantiated, including their nationally and culturally specific features, lexical-semantic content, national-linguistic and stylistic characteristics, extralinguistic and intralinguistic dimensions, as well as sociopragmatic factors that determine their interpretation and adequate reproduction in translation.

The reliability of the research results is ensured by a number of scientific and methodological factors. The theoretical foundations of the research are based on contemporary scientific concepts in linguistics, as well as on authoritative scholarly sources relevant to the issues under investigation. The empirical material selected for analysis has been comprehensively examined through the integrated application of comparative-contrastive, descriptive, lexical-semantic, classificatory, and pragmalinguistic methods of analysis. The theoretical propositions and conclusions formulated within the framework of the research have been implemented in practice, and their applicability and effectiveness have been demonstrated through experimental verification. Furthermore, the scientific results obtained have been validated by relevant specialists in the field and authorized institutions, thereby providing formal confirmation of their objectivity and reliability.

Scientific and practical significance of the research results lies primarily in proposing new approaches to the investigation of the linguistic structure, national-cultural characteristics, and lexical-semantic features of euphemisms through their comparative-typological analysis. The methodological approaches developed and the findings obtained in the course of the research contribute not only to the further development of comparative linguistics but also to the enrichment of the methodological framework of linguistic research.

The practical significance of the research results is determined by the possibility of effectively applying the findings in the preparation of textbooks, teaching manuals, and other educational materials for such disciplines as Translation Theory, Comparative Linguistics, Linguocultural Studies, and American Literature, as well as in master's and doctoral dissertations and in the improvement of terminological dictionaries. The research materials may also serve as a theoretical and methodological basis for specialized courses and training programs aimed at developing skills in selecting and applying appropriate translation strategies for the adequate rendering of euphemistic expressions in translation practice.

Implementation of the research results. Based on the scientific results obtained in the course of the research devoted to the structural-semantic features of euphemisms in English and Uzbek and the problems of their translation:

the scientific findings obtained through the systematization of euphemisms in English and Uzbek from structural-semantic and linguocultural perspectives within a comparative framework, as well as through the identification of the functional characteristics of morphological, syntactic, and semantic means, together with periphrastic and phraseological constructions, in the indirect expression of euphemistic meaning, were used in the preparation of the textbook entitled American Literature by the author (Certificate No. 149-649 of the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan dated May 7, 2024). As a result, the theoretical content of the textbook was enriched with scientific information concerning the structural-semantic and linguocultural characteristics of euphemisms, and the methodological possibilities for the comparative analysis of euphemistic units in the study of literary texts were expanded;

the scientific conclusions clarifying the relationship among euphemism, taboo, and periphrasis and substantiating that periphrasis does not necessarily constitute a euphemism in every instance, but may perform a euphemistic function under specific communicative and contextual conditions by mitigating socially or communicatively sensitive meanings, were utilized within the framework of the applied research project No. AM-F3-201908172, entitled Creation of the Educational Corpus of the Uzbek Language, implemented in 2020–2023 (Reference No. 04/1-5394 of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated November 8, 2025). As a result, the educational and methodological materials developed within the project were enriched with theoretical information elucidating the interrelationship among euphemism, taboo, and indirect nomination;

the scientific results obtained through the comparative analysis of the semantic and pragmatic characteristics of euphemistic units in English and Uzbek, including the substantiation of the role of metaphor, metonymy, synecdoche, indirect nomination, and periphrastic expressions in the formation of euphemistic meaning and their interrelation with national-cultural and communicative factors, were used in the preparation of the textbook entitled American Literature by the author (Certificate No. 149-649 of the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan dated May 7, 2024). As a result, the relevant sections of the textbook were supplemented with scientific information concerning the semantic-pragmatic and linguocultural characteristics of euphemistic units, thereby expanding the possibilities for the comparative analysis of the meaning and communicative functions of euphemistic expressions in the study of works of American literature;

the scientific results identifying the problems associated with preserving not only the denotative meaning of euphemistic units in the process of translation between English and Uzbek but also their connotative, pragmatic, stylistic, and linguocultural characteristics, as well as substantiating, on the basis of comparative analysis, the possibilities for the functional reproduction of periphrastic and other indirect nominative means in translation, were used in the preparation of scripts for the radio programs Education and Development, Literary Process, and World Literature, produced by the “Uzbekistan” Television and Radio Channel of the

“Uzbekistan-24” Creative Association of the National Television and Radio Company of Uzbekistan (Reference No. 05-09-1668 of the National Television and Radio Company of Uzbekistan dated October 23, 2025). As a result, greater opportunities were created to take into account the semantic, stylistic, pragmatic, and linguocultural characteristics of euphemistic units in English and Uzbek when preparing radio program scripts and to render them in a communicatively appropriate manner.

Approbation of the research results. The research findings were approbated at 9 scientific-practical conferences, including 2 republican and 7 international scientific-practical conferences.

Publication of research results.A total of 15 scholarly works have been published on the topic of the dissertation, of which 6 articles were published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of doctoral dissertations. Among these, 3 articles were published in republican journals and 3 in foreign journals.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, and a list of references. Its total volume is 138 pages.

MAIN CONTENT OF THE DISSERTATION

The Introduction substantiates the relevance and necessity of the dissertation topic, demonstrates the relevance of the research to the priority areas of science and technology development in the Republic of Uzbekistan, and outlines the degree to which the research problem has been studied. It also provides information on the relationship of the research to the research activities of the higher educational institution where the dissertation was conducted, the aim and objectives of the research, its object and subject, research methods, scientific novelty and practical results, implementation of the research findings, approbation of the research results, published works, as well as the structure and volume of the dissertation

The first chapter of the dissertation is entitled “**Theoretical Foundations of Euphemisms.**” The first section of this chapter is devoted to “**Theoretical Perspectives on Euphemism.**”The term “euphemism” is derived from the Greek words eu (“good”) and phemi (“I speak”)[18]. uphemisms are words and expressions with neutral or mitigated meanings used in spoken or written discourse to replace harsh, inappropriate, or taboo words and expressions.Fromkin and Rodman define a euphemism as “a word or phrase that replaces a taboo word or is used to avoid frightening or unpleasant subjects.”[19]

The term “euphemism” was first recorded in a dictionary in the mid-seventeenth century. In 1656, Thomas Blount published his dictionary entitled Glossographia, in which the concept of euphemism was defined as follows: “A good or favorable interpretation of a bad word.”[20]

[18] Enright, Dominique. In Other Words. Michael O´Mara Books Limited, London, 2004. – P. 45
[19] Fromkin, V., Rodam, R. An Introduction to Language. Harcourt Brace College Publishers, 1993. – P. 473.
[20] Swan, M. Practical English Usage Oxford University Press, 1980. – P. 654

Summarizing the above explanations, euphemism can be understood as a means of expressing meanings that are considered offensive, uncomfortable, socially unacceptable, or inappropriate for direct expression in a milder, indirect, and communicatively acceptable manner. From this perspective, euphemism and taboo are regarded as closely interrelated linguistic phenomena.

In Uzbek linguistics, the term "euphemism" was introduced through N. Ismatullayev's dissertation entitled "Euphemisms in Modern Uzbek", conducted in 1963–1964.[21]. In his scholarly works published during that period, the researcher presented his theoretical views on the phenomenon of euphemism, paid particular attention to the ethnogenesis of euphemisms, and demonstrated their close relationship with taboo.

The relationship between euphemism and periphrasis is examined in the research as a distinct theoretical issue. Periphrasis is regarded as a means of descriptive expression whereby an object, person, or phenomenon is designated indirectly through its distinctive features, characteristics, or functions rather than being named directly[22]. However, not every instance of periphrasis possesses euphemistic characteristics. For example, although the expression *sher – hayvonlar podshohi ("lion – the king of animals")* represents a form of descriptive and figurative nomination, it does not involve the intention to avoid direct naming or to mitigate an unpleasant meaning.In contrast, the expressions *o'ldi – bu dunyoni tark etdi ("died – departed from this world")* and *o'ldi – olamdan o'tdi ("died – passed away")* convey the concept of death indirectly, thereby mitigating its emotional impact.Thus, these expressions simultaneously exhibit the structural-semantic characteristics of periphrasis and the communicative-pragmatic characteristics of euphemism.

The primacy of the contextual-pragmatic criterion in distinguishing between euphemism and periphrasis has been substantiated. According to Casas Gómez's theoretical approach, the euphemistic or dysphemistic nature of a linguistic unit is determined not merely by its formal characteristics but also by the function it performs in a particular communicative context[23].For example, while the verb *tark etmoq* ("to leave" or "to depart") functions as an ordinary lexical unit when considered in isolation, in the sentence U bu dunyoni tark etdi ("He/She departed from this world"), it serves to avoid directly referring to death and to mitigate its emotional impact. This demonstrates that euphemisticity is not an inherent structural characteristic permanently associated with a particular linguistic unit, but rather a functional-semantic property that emerges in a specific communicative context.

The second section of this chapter, entitled "**Diachronic Investigation of Euphemisms in English and Uzbek**" substantiates that the formation and development of every lexical stratum of a language are intrinsically linked to the cultural, social, and political life of the society in which that language is used.

[21] Blount T. Glossographia: Or, A Dictionary Interpreting All Such Hard Words Of Whatsoever Language, Now Used In Our Refined English Tongue. L.: Tbo, Newcomb, 1656. – P.677.

[22] Ҳожиев А. Лингвистик терминларнинг изоҳли луғати. – Тошкент: Ўқитувчи, 1985. – Б. 80.

[23] Casas Gómez, M. Towards a New Approach to the Linguistic Definition of Euphemism // Language Sciences. – 2009. – Vol. 31, No. 6. – P. 731–737

The diachronic development of euphemisms in English has been investigated in relation to ancient religious beliefs, the Middle Ages, the Renaissance, the social and moral transformations of the eighteenth and nineteenth centuries, and contemporary communicative processes. During the early stages, religious taboos and fear of supernatural forces played a predominant role in the formation of euphemistic nomination.In particular, the use of the name *Eumenides* ("the Kindly Ones") to designate the goddesses of vengeance in ancient Greek mythology has been interpreted as a historical manifestation of mitigating negative or frightening meanings through positively evaluative nomination.In this linguistic unit, euphemistic meaning emerges from the contrast between the denotative content of the designation and its evaluative connotation..

For example, among the ancient Greeks, the term Eumenides, used as a euphemistic designation for the Furies, the goddesses of vengeance, literally meant "the Kindly Ones" or "the Gracious Ladies." The use of such a favorable and respectful designation was presumably motivated by the belief that addressing these deities in positive terms might appease them and diminish their anger. This example demonstrates that, at the early stages of its historical development, euphemization was closely associated with religious beliefs, fear of supernatural forces, and the linguistic avoidance of expressions considered dangerous or undesirable.

The development of euphemisms in Middle English was significantly influenced by Christianity, the social status of the Church, and social stratification within feudal society. The avoidance of directly naming religious concepts led to the use of indirect designations such as The Almighty ("Qudratli"), The Lord of Hosts ("Qo'shinlar egasi"), and The Prince of Darkness ("Zulmat shahzodasi").In these expressions, religious concepts are designated through their distinctive attributes, status, or functions, thereby illustrating the periphrastic model of euphemistic nomination.

During the Renaissance, the functional scope of euphemisms in English expanded considerably. In addition to expressing religious and moral restrictions, euphemisms came to serve as devices of literary imagery, irony, social criticism, and wordplay. In the works of William Shakespeare, the use of double meanings, metaphorical nomination, and indirect allusions demonstrates the aesthetic and pragmatic potential of euphemistic expressions.

The historical development of euphemisms in the Uzbek language has been analyzed in relation to ancient Turkic written monuments, classical literature, oral folklore, and national customs and traditions. The study considers Kutadgu Bilig, Diwan Lughat al-Turk, the works of Alisher Navoi, and Baburnama as important sources for investigating the historical characteristics of euphemistic nomination.In these sources, the indirect expression of concepts related to death, punishment, moral conduct, social status, and religion has been interpreted in connection with the national worldview of the Turkic peoples and their norms of speech etiquette.

In Yusuf Khas Hajib's "Kutadgu Bilig", linguistic units serving to express moral and social relations indirectly have been analyzed. In particular, the study highlights the following verse:

"Ajal keldi, keçdi ömrüng, ayrıldıng bu dünyâdın"

In this verse, the concept of death is conveyed through the imagery of the end of life and departure from this world. The use of metaphorical expressions with religious and cultural connotations instead of direct nomination demonstrates that the worldview of the people played a significant role in the historical formation of euphemisms associated with death.

In Uzbek classical literature, the semantic and stylistic potential of euphemistic nomination is particularly evident in expressions denoting death. In Zahiriddin Muhammad Babur's Baburnama, expressions such as *shunqor bo'lmoq* ("to become a falcon"), *Tengri rahmatig'a boribtur* ("to have entered God's mercy"), *bu olamdin o'tmoq* ("to pass from this world"), *dunyoyi foniyni vido qilmoq* ("to bid farewell to this transient world"), *olamdin naql qildi* ("to depart from this world"), and *rixlat qildi* ("to depart on the final journey") serve to convey the concept of death through various semantic and connotative means.[24]

The third section of the dissertation, entitled "**Synchronic Investigation of Euphemisms in English and Uzbek**" is devoted to the synchronic study of euphemistic units in the two languages.

In elucidating the linguocognitive and pragmatic nature of euphemism, A. Omonturdiyev's assertion that "Euphemistic speech represents the highest form, the 'essence,' of human thought and intellect; it is a figurative representation of reality that has been embellished, 'veiled,' rendered inoffensive, and mitigated"[25] is of particular scientific significance.This theoretical perspective demonstrates that euphemization is not merely a process of semantic renaming of linguistic units, but rather a complex linguopragmatic phenomenon intrinsically associated with human cognition, national and cultural values, and the norms of speech etiquette.

From this perspective, euphemisms are characterized as linguistic devices that serve to express unpleasant, uncomfortable, or socially taboo concepts through indirect nomination, mitigate their negative emotional impact, and maintain communicative balance in the process of interaction.Furthermore, the perspective advanced by the British linguist D. Cameron, according to which euphemisms not only mitigate references to sensitive or uncomfortable subjects but may also function as a means of concealing or obscuring reality in certain communicative contexts, highlights the dual pragmatic nature of this linguistic phenomenon[26].

In examining the thematic classification of euphemisms in English, the research draws upon the approach presented in H. Rawson's A Dictionary of Euphemisms and Other Doubletalk[27]. Within this classification, euphemistic units have been analyzed according to semantic groups associated with personal life, physiological needs, illness and death, occupations and professions, social status, crime, politics, and military activities.In particular, English euphemistic expressions such as *in a family way* ("homilador" – pregnant), *to relieve oneself* ("hojatga chiqmoq" – to attend to one's physiological needs), *departed* ("vafot etgan" – deceased), *sanitation*

[24] Teshaboyeva Z., Abdazova G. "Boburnoma"da ekvivalent so'zlar masalasi va inglizcha tarjimalari xususida // Translation Forum. – 2022. – Vol. 2, Special Issue 28. – B. 287–288.
[25] Омонтурдиев А. Ж. Профессионал нутқ эвфемикаси. – Тошкент: Фан, 2006. – Б. 11
[26] Cameron, D. Verbal hygiene. London: Routledge, 1995, – P.140.
[27] Rawson H. A Dictionary of Euphemisms & Other Doubletalk: Being a Compilation of Linguistic Fig Leaves and Verbal Flourishes for Artful Users of the English Language. – New York: Crown Publishers, 1981. – P. 1–3

worker (“sanitariya xodimi” – sanitation worker), and *correctional facility* (“axloq tuzatish muassasasi” – correctional institution) demonstrate the replacement of direct designations with more communicatively acceptable alternatives.These examples indicate that the scope of euphemism usage is not confined to traditional taboo subjects but also encompasses various spheres of contemporary social relations.

Within the framework of the synchronic investigation, the role of phonological, morphological, lexical-semantic, and syntactic means in the formation of euphemistic units has been examined on the basis of the theoretical approaches proposed by K. Allan and K. Burridge[28].In English, euphemistic meaning is generated through phonological modification, as illustrated by the substitution of damn with darn; lexical-semantic substitution, as demonstrated by the relationship between die and pass away; and syntactic expansion and indirect expression, as exemplified by the constructions He died and He is no longer with us.

The communicative-pragmatic functions of euphemisms include the indirect expression of taboo concepts, the maintenance of speech etiquette, the mitigation of negative evaluations, the enhancement of social status, and, in certain cases, the concealment of negative aspects of reality.In particular, English euphemistic expressions such as *restroom* (“hojatxona” – toilet), *economically disadvantaged* (“iqtisodiy imkoniyati cheklangan” – economically underprivileged), *and senior citizen* (“keksa yoshdagi fuqaro” – elderly citizen) primarily perform the functions of politeness and social respect. In contrast, expressions such as *collateral damage* (“harbiy harakatlar oqibatidagi qo‘shimcha talafotlar” – incidental losses resulting from military operations) and *enhanced interrogation* (“kuchaytirilgan so‘roq” – intensified interrogation) may serve to neutralize negative aspects of reality or downplay their severity.Thus, the pragmatic nature of euphemisms is not limited to the function of mitigation; depending on the communicative intention, euphemistic expressions may also perform the functions of positive evaluation or exert a manipulative influence on the recipient.

In the synchronic investigation of euphemisms in the Uzbek language, their semantic and functional characteristics have been examined on the basis of the theoretical perspectives advanced by A. Hojiyev, M. Mirtojiyev, X. Qodirova, and N. Ro‘ziyeva.

In particular, euphemistic expressions such as *bandalikni bajo keltirmoq* (“to pass away”), *og‘iroyoq* (“pregnant” or “expecting a child”), *ko‘z yummoq* (“to pass away”), and *yoshi ulug‘* (“elderly” or “advanced in age”) demonstrate euphemistic meanings associated with religious and cultural beliefs, national norms of speech etiquette, and the expression of respect.

Within the framework of the research, a comparative analysis has been conducted of the semantic groups of euphemisms related to occupations and professions, illness and death, physiological processes, economics, and political activities.Occupational euphemisms include English expressions such as *garbage man – sanitation engineer* and *road sweeper – cleaning operative*, as well as their

[28]Allan, K. & Burridge, K. Forbidden Words: Taboo and the Censoring of Language. Cambridge, 2006, – P.13-14

Uzbek counterparts, *farrosh – obodonlashtirish xodimi* (“street cleaner – public amenities maintenance worker”) and *tozalovchi – texnik xodim* (“cleaner – technical staff member”).These euphemistic designations serve to enhance the social prestige of occupations and mitigate negative evaluations associated with certain professions. Such linguistic units demonstrate the role of euphemization in the reassessment of occupational status within contemporary professional communication.

Euphemisms Related to Illness and Death have been identified as one of the most frequently used semantic groups in both languages. English euphemistic expressions such as passed away, passed on, the deceased, and hard of hearing, as well as their Uzbek counterparts, including *dunyodan o‘tmoq* (“to pass away”), *bandalikni bajo keltirmoq* (“to fulfil one's earthly duty”), *olamdan ketmoq* (“to depart from this world”), ko‘zini yummoq (“to close one's eyes”), and qulog‘i og‘ir (“hard of hearing”), serve to mitigate negative emotional impact and take into account the psychological state of the participants in communication.

The comparative analysis of euphemisms related to physiological processes also reveals the distinctive characteristics of national norms of speech etiquette. English euphemistic expressions such as expecting, in the family way, and with a baby on the way are semantically equivalent to Uzbek expressions such as *bo‘yida bo‘lmoq* (“to be expecting a child”), *yukli* (“pregnant”), *ikkiqat* (“pregnant”), and og‘iroyoq (“pregnant” or “expecting a child”).Although these expressions serve to mitigate direct nomination in both languages, their underlying figurative imagery and stylistic characteristics differ. This demonstrates that semantic similarity between euphemistic units does not necessarily ensure their complete linguocultural equivalence.

Euphemisms Used in Economic and Political Discourse have been analyzed as linguistic manifestations of contemporary social relations. English euphemistic expressions such as *downsizing* (“xodimlar sonini qisqartirish” – reduction in the number of employees), *low income* (“past daromad” – low income), and *collateral damage* (“qo‘shimcha talafotlar” – incidental losses), as well as Uzbek expressions such as *iqtisodiy pasayish* (“economic downturn”) and kutilmagan yo‘qotishlar (“unexpected losses”), serve to neutralize negative meanings, present reality in a relatively more acceptable manner, or mitigate its social impact.This demonstrates that euphemism functions not only as a means of politeness but also as a pragmatic device employed to achieve specific communicative objectives.

The third section of the chapter is entitled “**Euphemisms Formed through Morphological Processes in English and Uzbek**.” It has been demonstrated that, alongside derivational means, certain grammatical forms also play a significant role in the formation of euphemistic meanings through their capacity to convey respect, esteem, and politeness.

Affixation is considered one of the principal morphological means of euphemism formation in English and Uzbek. In English, new lexical units are formed through both prefixation and suffixation, whereas in Uzbek, suffixation is the predominant means of morphological word formation.In particular, English expressions such as *untruth* (a relatively indirect designation of “a lie”), *indisposed* (“unwell” or “not feeling well”), *non-traditional* (“not conforming to traditional

norms"), and *unhoused* ("without permanent housing") demonstrate how prefixes expressing negation or absence enable speakers to convey negative meanings without naming them directly[29].In these expressions, the prefixes *un-, in-, and non-* convey grammatical and semantic negation, while their euphemistic characteristics emerge depending on the specific communicative context and the intended purpose of their use.

In the Uzbek language, affixes such as *-li, -lik, -iy, -mand, and -siz* have been identified as morphological elements involved in the formation of euphemistic units. For example, in the lexical unit *ehtiyojmandlik* ("financial hardship" or "economic deprivation"), the suffixes *-mand* and *-lik* contribute to expressing a concept associated with economic disadvantage in a relatively formal and mitigated manner.Similarly, the word *rahmatlik* ("the late" or "deceased"), formed with the suffix -lik, conveys respect and reverence towards a deceased person.

These examples demonstrate that euphemistic meaning is not an inherent and permanent semantic property of an affix itself, but rather emerges from the overall semantic content of the derived lexical unit and the communicative context in which it is used.

Lexical units formed through suffixation in English have also been analyzed as one of the important sources of euphemization. In particular, expressions such as *beautician* ("go'zallik mutaxassisi" – beauty specialist), *retiree* ("nafaqaga chiqqan shaxs" – retired person), and *mortician* ("dafn marosimlari bilan shug'ullanuvchi mutaxassis" – funeral services professional) demonstrate the designation of professional activities, social status, and individual circumstances through relatively neutral or positively evaluative terms.In these cases, suffixes such as *-ician* and *-ee* participate in the formation of new lexical units, whereas the euphemistic effect emerges through the use of the derived words in specific social and communicative contexts.In Uzbek, a similar communicative purpose is achieved predominantly through descriptive constructions, such as *obodonlashtirish xodimi* ("public amenities maintenance worker") and *texnik xodim* ("technical staff member").[30].

The role of compounding in euphemistic nomination has also been examined from a comparative perspective. In English, expressions such as *restroom* ("hojatxona" – toilet), *bathroom* ("vannaxona" – bathroom, or "hojatxona" – toilet in certain contexts), *powder room* ("ayollar hojatxonasi" – ladies' restroom), *senior citizen* ("keksa yoshdagi fuqaro" – elderly citizen), *correctional facility* ("axloq tuzatish muassasasi" – correctional institution), and *pre-owned* ("ilgari foydalanilgan" – previously owned) demonstrate the use of alternative designations based on the functions, characteristics, or social status associated with the objects or phenomena being referred to, rather than their direct nomination.These linguistic units involve compounding and descriptive nomination as means of euphemistic expression, thereby contributing to the mitigation of negative connotations associated with socially sensitive or uncomfortable concepts.In Uzbek, compound and multi-component linguistic units also play a significant role in expressing

[29] Ahmed, D., Müller, E. Affixation and Reduplication Across Languages. International Journal of Linguistics, 2020
[30]Расулов Н. "Қутадғу билиг"нинг тил хусусиятлари. –Тошкент: Фан, 1998. – Б.55.

euphemistic meanings. In particular, expressions such as *ko‘z yummoq* (“to pass away”), *ko‘zi yorimoq* (“to give birth to a child”), *qulog‘i og‘ir* (“hard of hearing”), and *ko‘zi ojiz* (“visually impaired”) demonstrate the replacement of direct nomination with metaphorical and descriptive means of expression.These examples illustrate the interrelationship between morphological and syntactic processes in the formation of euphemistic units.

Abbreviation has also been examined as one of the means of euphemistic nomination in English. In particular, abbreviations such as **B.O.** (body odour – “tananing yoqimsiz hidi,” unpleasant body odour), **VD** (venereal disease – “tanosil kasalligi,” sexually transmitted disease), and **WC** (water closet – “hojatxona,” toilet) may serve to avoid the full and direct designation of uncomfortable or socially sensitive concepts in certain communicative contexts.

In Uzbek, abbreviations such as **OITS** (odam immunitet tanqisligi sindromi – acquired immunodeficiency syndrome, AIDS) primarily serve to ensure terminological conciseness. Their euphemistic characteristics are determined in each particular case on the basis of contextual-pragmatic criteria. Thus, the mere use of an abbreviated form does not automatically confer euphemistic status upon a linguistic unit.

The comparative analysis of the morphological formation of euphemisms in English and Uzbek has revealed that the typological characteristics of the two languages influence the selection of means of euphemistic nomination. While units formed through prefixation, suffixation, compounding, and abbreviation occupy an important place in English, in Uzbek, which is characterized by its agglutinative structure, suffixation, grammatical forms, and multi-component descriptive expressions contribute to the formation and realization of euphemistic meanings.

The second section of the second chapter, entitled “**Euphemisms Formed through Syntactic Processes in English and Uzbek**” examines the syntactic mechanisms underlying the formation of euphemistic expressions in the two languages.The study analyzes syntactic euphemisms in English in terms of passive voice constructions, nominalization, impersonal constructions, modal verbs, negative constructions, and sentence patterns based on indirect nomination.In particular, the construction *Mistakes were made* (“Xatolar qilindi”) differs from *I/We made mistakes* (“Men/Biz xatolar qildik”) in that it does not explicitly identify the agent responsible for the action. Through the use of the passive voice, the primary communicative focus is shifted from the agent of the action to its result.

This example illustrates the distinctive features of syntactic euphemization associated with the obscuring of responsibility and the mitigation of the communicative impact of negative information.

Nominalization has been characterized as one of the important mechanisms of syntactic euphemization in English. In this process, an action or event is expressed through a nominalized construction, thereby rendering its direct implications relatively abstract and less explicit.For instance, the phrase *The termination of his employment* (“Uning mehnat faoliyatining tugatilishi”) conveys a more formal and indirect meaning than the expression *He was fired* (“U ishdan bo‘shatildi”).Similarly, in the construction There will be some collateral damage

(“Muayyan qo‘shimcha talafotlar yuz beradi”), the adverse consequences of military operations are expressed through a generalized form of nomination.The analysis demonstrates that the euphemistic effect of such linguistic units is determined not only by their grammatical structure but also by the selection of lexical items that contribute to semantic abstraction.

Euphemistic expressions formed through impersonal constructions are characterized by the omission of the agent performing an action or the decision-making subject from the linguistic expression. In particular, the sentence *It was decided that his services are no longer required* (“Uning xizmatlariga endilikda ehtiyoj yo‘qligi haqida qaror qabul qilindi”) conveys a more formal and indirect meaning than the expression *We fired him* (“Biz uni ishdan bo‘shatdik”).Similarly, in the construction *There will be reductions* (“Qisqartirishlar bo‘ladi”), the agent responsible for the action remains unspecified, while the outcome is presented in a generalized manner.

Modal constructions in English have also been investigated as linguistic means of producing indirect communicative effects. In particular, the construction *Would you like to step outside?* (“Tashqariga chiqishni istarmidingiz?”) is considered a more polite form of expression than the direct imperative *Get out!* (“Chiqib keting!”).Similarly, in the construction *I was wondering if you could possibly...* (“Siz, ehtimol, ... qila olarmidingiz, deb o‘ylagandim”), a direct demand is transformed into an indirect request, thereby mitigating the force of the utterance and enhancing its politeness..

Syntactic mitigation achieved through negative constructions has also been examined separately. In English, constructions such as *Her performance was not bad* (“Uning chiqishi yomon emas edi”) and *This situation is not ideal* (“Bu holat ideal emas”) express an indirect evaluative attitude through negation rather than through an explicit positive or negative assessment.In such linguistic units, meaning is conveyed not through direct nomination but through the interaction between negation and evaluation. This demonstrates that syntactic euphemization is associated with the functions of semantic mitigation and the pragmatically cautious expression of evaluative attitudes.

Syntactic euphemisms in Uzbek have also been analyzed in terms of passive voice constructions, nominalization, conditional and epistemic constructions, negative constructions, metaphorical sentence structures, and indirect requests expressed in interrogative forms. In particular, in the construction *Qaror qabul qilindi* (“A decision was made”), the decision-making subject is not explicitly identified, whereas in the expression *Korxonada kadrlar sonini qisqartirish rejalashtirilmoqda* (“A reduction in the number of employees at the enterprise is being planned”), the negative implications associated with employee dismissal are conveyed through a formalized nominal construction.

Indirect expressions formed through conditional, epistemic, and interrogative constructions also perform important pragmatic functions in Uzbek. For instance, the sentence *Bu fikr to‘g‘ri bo‘lmasa kerak* (“This opinion may not be correct”) conveys a cautious attitude instead of an outright rejection, while negative constructions such as *Uning ko‘rinishi yomon emas* (“His/Her appearance is not

bad") mitigate the categorical nature of an evaluation.These examples demonstrate that syntactic mitigation in Uzbek is closely associated with the observance of speech etiquette, the expression of respect, and the maintenance of communicative balance.

The third section of the second chapter, entitled "**Euphemisms Formed through Semantic Processes in English and Uzbek,**" presents a comparative analysis of the mechanisms underlying the semantic formation of euphemisms in the two languages.To identify the semantic structure of euphemistic units, a classification criterion distinguishing between monosemantic and polysemantic euphemisms has been applied. **Monosemantic euphemisms** are characterized by their specialization in conveying a single euphemistic meaning within a particular communicative context.In particular, Uzbek expressions associated with the concept of death, such as *bandalikni bajo keltirmoq* ("to fulfil one's earthly duty," euphemistically referring to death), *oxirat* ("the afterlife"), and *u dunyo* ("the other world"), convey notions of death and life after death indirectly, reflecting religious and cultural beliefs.In the sentence "*Ha, Abdunabi sarroj ham bandalikni bajo keltirdi*" ("Yes, Abdunabi the saddler also passed away"), cited from Mirmuhsin's Qissalar ("Stories"), the expression *bandalikni bajo keltird*i is characterized by its euphemistic representation of death, combining religious beliefs with respect and reverence for the deceased.

Metaphorical transfer has been identified as one of the principal mechanisms of semantic euphemization. Through metaphor, negative or socially sensitive phenomena are indirectly designated on the basis of the figurative characteristics associated with other concepts.In particular, Uzbek expressions such as *olamdan o'tmoq* ("to pass away"), *hayotdan ko'z yummoq* ("to close one's eyes to life"), and *qazo qilmoq* ("to pass away" or "to depart this life") represent death indirectly through conceptual associations with the end of life, the transition from one state of existence to another, or notions of fate, rather than naming death explicitly.Similarly, English euphemistic expressions such as passed away, he has gone to a better place, and he has left us mitigate the direct reference to death through metaphorical representations of departure, separation, or transition to another place.

In **metonymic euphemization**, the primary role is played by the associative relationship between concepts within the context of an object, event, or situation, rather than by their similarity. Uzbek lexical units such as *dori* ("medicine") and *zahar* ("poison"), used to refer indirectly to alcoholic beverages, have been analyzed as examples of this type of semantic transfer.In particular, in the sentence *"Keling, yig'ingizni tarqatish uchun guldan yasalgan dori beraman"* ("Come, let me give you some medicine made from flowers to dispel your sorrow"), taken from Cho'lpon's play *Yorqinoy,* the word *dori* ("medicine") serves to designate an alcoholic beverage indirectly through its perceived effect in a particular communicative situation, rather than referring to it explicitly.

Synecdochic transfer, in turn, gives rise to indirect nomination based on the part–whole relationship. The lexical unit *tuyoq* ("hoof"), used metaphorically to refer to a child in Abdulla Qodiriy's novel *O'tkan kunlar* ("Bygone Days"), represents a characteristic example of this phenomenon.In the expression

"...dunyoda o'zimizdan keyin qolatirg'on tuyoqimiz ... faqat shul Otabekdir" ("...the only descendant we shall leave behind in this world ... is Otabek"), the word *tuyoq* is associated with the continuity of lineage, the notion of an only child, and familial hopes for the future.In this case, instead of directly referring to a person, an associatively related lexical unit is employed to emphasize the individual's role in ensuring the continuation of the family lineage.

Euphemization based on **functional similarity** relies on similarities between the functions performed by objects or phenomena. The expression "*sotib berilgan molning oqchasi arra*" ("the proceeds from the sale of the goods are to be divided"), taken from Abdulla Qodiriy's Bildirishlar, has been presented as an example of this phenomenon. The use of the lexical unit *arra* ("saw") to convey the meaning of sharing profits is based on the associative relationship between the primary function of the object and its figurative meaning. This example demonstrates that, in the process of semantic transfer, the functional characteristics of an object contribute to the emergence of a new nominative meaning.

In **ironic euphemization**, a contrast arises between the superficially positive or neutral meaning of a linguistic unit and the negative evaluation implied by its contextual use. In particular, the ironic use of *vijdonli* ("conscientious") to imply *vijdonsiz* ("unscrupulous" or "lacking conscience"), and *kelishgan (*"good-looking" or "well-proportioned") to convey the meaning of *beo'xshov* ("unattractive" or "awkward-looking"), may serve to express negative evaluations indirectly rather than explicitly. In such cases, the presence and degree of the euphemistic effect depend on the communicative situation, intonation, and the speaker's communicative intention.

Another important characteristic of **semantic euphemization** is its realization through implicit, or indirectly conveyed, meaning. In this process, an uncomfortable or taboo-related concept is not explicitly named but is instead inferred from the communicative context, gestures, silence, intonation, or omitted elements of the text.In the dialogue "*Siz o'shami*?" — "*Men o'sha*" ("Are you the one?" — "I am the one") from Abdulla Qodiriy's novel O'tkan kunlar ("Bygone Days"), the demonstrative pronoun *o'sha* ("that one" or "the one") conveys a broad range of meanings associated with the characters' interpersonal relationships and emotional experiences in a concise linguistic form. This example illustrates the significant role of context in the construction and interpretation of semantic meaning.Furthermore, incomplete insults or curses represented by ellipses in literary texts demonstrate the deliberate omission of explicit verbal expressions associated with taboo-related meaning.

The third chapter of the dissertation is entitled "**Problems and Strategies of Translating Euphemisms.**" The study classifies the problems encountered in translating euphemisms into two main categories: linguistic and extralinguistic.**Linguistic problems** are associated with lexical-semantic discrepancies, differences in grammatical structures, the absence of equivalents for phraseological units, stylistic connotations, and shifts in pragmatic meaning. **Extralinguistic problems**, in contrast, are attributed to national and cultural values,

religious and ethical beliefs, social norms, historical experiences, and the specific characteristics of communicative situations.

Semantic, stylistic, and pragmatic equivalence have been established as the principal criteria for translating euphemisms. Semantic equivalence involves preserving the essential meaning of the object, phenomenon, or situation designated by the euphemistic expression in the source text. Stylistic equivalence entails reproducing the stylistic characteristics and emotional-expressive connotations of the original euphemism. Pragmatic equivalence, in turn, requires the preservation of the euphemism's communicative functions in the target language, including mitigation, indirect expression, the manifestation of respect, and the reduction of the communicative impact of socially sensitive or uncomfortable meanings.

Accordingly, the adequacy of euphemism translation is determined not only by the accurate rendering of lexical meaning but also by the extent to which the communicative effect of the original expression is preserved in the target text.

The structural and typological differences between English and Uzbek have been analyzed as one of the significant linguistic factors influencing the translation of euphemisms. The predominantly analytical characteristics of English allow euphemistic meanings to be expressed through combinations of independent lexical units, phraseological constructions, and concise attributive expressions. In contrast, the agglutinative nature of Uzbek is manifested in the realization of grammatical and derivational meanings through affixes and expanded syntactic constructions. For instance, English euphemistic expressions such as let go, senior citizen, and economically disadvantaged may be rendered into Uzbek through structurally different equivalents, including *ishdan bo'shatmoq* ("to dismiss from employment"), *yoshi ulug' inson* ("an elderly person"), and iqtisodiy jihatdan imkoniyati cheklangan ("economically disadvantaged").

This demonstrates that although euphemistic units in English and Uzbek may differ in their formal structures, their semantic and pragmatic functions can correspond to each other in particular communicative contexts.The issue of functional-pragmatic equivalence has been examined through the Uzbek lexeme *rahmatlik* ("the late") and its English equivalent late. In particular, the translation of the Uzbek sentence "*Rahmatlik bobom bu voqeani ko'p gapirib berardi*" as "*My late grandfather used to tell this story often*" demonstrates that, despite differences in their morphological structures, euphemistic units in the two languages may perform similar communicative functions.While the Uzbek lexical unit rahmatlik has a derivational structure, the English word late functions as an independent lexical unit in this context. Both expressions serve to refer respectfully to a deceased person. This indicates that functional-pragmatic equivalence takes precedence over formal-morphological correspondence in the translation of euphemisms.

Conversely, structural compression involves rendering multi-component Uzbek euphemistic expressions, such as *hayotdan ko'z yumdi* ("closed his/her eyes to life") and *olamdan o'tdi* ("departed from this world"), through the English expression passed away. Such transformations are aimed not at mechanically preserving the grammatical structure of the source text but at reproducing its euphemistic meaning and communicative effect through natural linguistic means

available in the target language.Within the framework of extralinguistic problems, the study examines the influence of national and cultural realities, religious beliefs, customs, and social relationships on the translation of euphemisms. Naming taboos and forms of address have also been considered in explaining the national and cultural characteristics of euphemistic expressions.In particular, the traditional practice in Uzbek family communication whereby a daughter-in-law avoids directly mentioning the names of her husband or his relatives and instead addresses them using alternative expressions conveying respect has been characterized as a distinctive manifestation of culturally determined speech etiquette[31].

The study demonstrates that translating such linguistic units into English requires not only conveying their direct lexical meanings but also preserving the social and cultural functions performed by the corresponding forms of address.

The second section of this chapter, entitled "**Strategies for Translating Euphemisms"** presents a comparative analysis of effective methods for translating euphemistic expressions between English and Uzbek.Drawing on P. Newmark's theoretical approaches to translation[32], the study examines methods of translating euphemisms within the framework of source-language-oriented and target-language-oriented strategies. The former group includes word-for-word translation, faithful translation, and semantic translation, while the latter comprises free translation, idiomatic translation, and communicative translation. The potential of these methods to reproduce euphemistic meanings is examined through specific linguistic units in English and Uzbek.The identification of contextual meaning and the selection of appropriate lexical and grammatical means have been established as fundamental requirements in the translation of euphemisms. This is because the meanings of euphemistic expressions often cannot be derived from the sum of the literal meanings of their constituent elements. Therefore, the translator must determine which particular meaning of a polysemantic unit is realized in a given context, whether the expression is based on direct or figurative nomination, and what pragmatic function it performs in the communicative situation.Within this framework, the study also examines the applicability of translation techniques such as concretization, omission, phraseological equivalence, stylistic substitution, transposition, calque, transliteration, and explanatory translation in reproducing euphemistic meanings in the target language.

The concretization technique serves to render relatively general or contextually ambiguous meanings in the source text more explicitly in the target language. For instance, the sentence "*Yurakdan urgan ekan-a*!.."[33] from Cho'lpon's novel Kecha va kunduz ("Night and Day") has been translated into English as "*You've really fallen for her, eh*?" The indirect and figurative expression in the original is made more explicit in the translation through the phraseological unit fall for, which conveys the meaning of falling in love. Although the grammatical structure has been modified, the character's emotional attitude and communicative intention have been preserved. This example demonstrates that concretization can

[31] Омонтурундиев А.Ж. Профессионал нутқ эвфемикаси. – Тошкент: «Фан», 2006. – Б.38.
[32] Newmark P. A textbook of translation. Shanghai Foreign Language Education Press, 1988, – P.45.
[33]Cho'lpon A. Kecha va kunduz: roman. – Toshkent: Akademnashr, 2021. – B. 34.

be achieved not only through lexical-semantic specification but also through syntactic restructuring.

The omission technique is employed to eliminate unnecessary repetition or stylistic inconsistencies in the target language.[34] An example of this technique is the rendering of the euphemistic phraseological expression "*oshini oshab, yoshini yashagan*" from Cho'lpon's novel Kecha va kunduz as "t*he old women of neighboring households*" in the English translation. The figurative phraseological expression denoting old age in the source text has been replaced by the direct designation old women in the target text. Consequently, although the denotative meaning has been preserved, the national-cultural characteristics and emotional-expressive connotations of the original Uzbek expression have been partially lost. This example demonstrates that the application of omission requires consideration not only of the essential informational content but also of the literary-aesthetic and euphemistic functions of the original expression.

The study substantiates the importance of selecting **functional equivalents** in the translation of phraseological and paremiological units. In particular, the correspondence between the Uzbek expression *Tuyaning dumi yerga tekkanda* ("when a camel's tail touches the ground") and the English idiom *when pigs fly* demonstrates that the meaning of "never" is conveyed through different figurative images in the two languages.Similarly, Cho'lpon's sentence "*Sanamasdan sakkiz demay turing hali!*" has been translated into English as "*Don't count your chickens before they're hatched!"* Although the figurative image of the source text has been replaced by a different culturally specific image in the target language, the general pragmatic meaning of avoiding premature conclusions has been preserved.

These examples demonstrate that the translation of phraseological and paremiological units does not necessarily require exact correspondence between their lexical components; rather, functional and stylistic equivalence constitutes the principal criterion for achieving translation adequacy.The study also examines the possibilities and limitations of the calque technique in translating euphemistic units. In particular, the expression "*suv bo'lmasa tayammum*" ("if water is unavailable, dry ablution is performed"), used in Cho'lpon's novel Kecha va kunduz ("Night and Day"), has been rendered into English as "*You must have thought that you needed to do ablutions with sand.*"[35]Although this translation partially reproduces the religious and cultural components of the original expression, it does not adequately convey to English-speaking readers its contextual meaning of "making do with what is available when the preferred option is unavailable."

The **alternative translation** proposed in the dissertation, "*We're non-professional music lovers,"* conveys the contextual meaning of amateur involvement in music more explicitly. However, it does not fully preserve the figurative imagery and cultural characteristics of the original expression.Therefore, **the calque technique** can produce effective results only when the meaning of a euphemistic expression can be naturally understood in the target language. Otherwise, the

[34] Jo'rayev K., Rasulova M., Axmedova M. Tarjimashunoslik. – Toshkent: Akademnashr, 2015. – B. 83.
[35] Cho'lpon A. Night and Day: A Novel / Translated from Uzbek by Christopher Fort. – Boston: Academic Studies Press, 2019. – 292 p

translator should employ a functional equivalent or explanatory translation to ensure the adequate reproduction of the original meaning and communicative effect.

The study has established that **the transposition** technique also plays an important role in the translation of euphemisms. This technique facilitates the reproduction of the source-text meaning through changes in grammatical forms, lexical composition, syntactic structures, or figurative expressions during the translation process. For instance, when the English euphemistic expression *He's between jobs* is rendered into Uzbek as "*U hozir ish qidirmoqda*" ("He is currently looking for a job"), unemployment is not explicitly mentioned but is instead presented as a temporary situation. Similarly, the translation of *He's gone to a better place* as "U abadiy dam olmoqda" ("He is resting eternally") demonstrates the replacement of one metaphorical model representing death with another figurative expression appropriate to the target language. Such transformations are intended to preserve the principal communicative function of a euphemism while modifying its formal structure.

The study identifies the selection of an equivalent euphemistic expression as one of the important strategies for translating euphemisms. In particular, the English expression pass away may be rendered into Uzbek through such equivalents as *vafot etmoq* ("to pass away"), *olamdan o'tmoq* ("to depart from this world"), and hayotdan ko'z yummoq ("to close one's eyes to life"). Although these expressions serve the common function of avoiding a direct reference to death, they differ in their stylistic connotations and contexts of use. Therefore, the translator must select an equivalent that corresponds to the emotional impact of the original euphemistic expression, the communicative situation, and the author's communicative intention. In this regard, translating a euphemism with another euphemism is considered an appropriate means of ensuring functional equivalence.

The significance of **transliteration** and explanatory translation in rendering culturally specific linguistic units has also been examined. In particular, the lexical unit nomahram, used in the sentence "*Nomahramlarga ovozini eshitdirsa, rozi emasman*" ("I would not approve of her allowing men who are not her mahram to hear her voice"), cited from Cho'lpon's novel Kecha va kunduz ("Night and Day"), expresses a culturally specific concept associated with religious and ethical norms.Preserving the lexical unit nomahram in its transliterated form in the English translation contributes to the retention of its national and cultural characteristics. However, such borrowing does not always ensure that the intended meaning is sufficiently comprehensible to target-language readers. Therefore, when transliteration is necessary for culturally specific units with limited equivalents in the target language, it is advisable to clarify their meanings through contextual explanation or a brief explanatory note.

CONCLUSION

As a result of the research conducted within the framework of the dissertation entitled "Structural-Semantic Features of Euphemisms in English and Uzbek and Problems of Their Translation," the following conclusions were drawn:

1. Euphemisms in English and Uzbek are not merely ordinary nominative units of language but constitute a complex linguistic phenomenon shaped by the interaction of social, cultural, psychological, and communicative factors. The emergence of euphemisms is closely associated with situations in which direct nomination is perceived as inappropriate, overly explicit, harsh, or socially unacceptable within a particular communicative context. The need for euphemistic expression is therefore determined by established moral and aesthetic norms, conventions of speech etiquette, national and cultural values, and the communicative needs of a speech community. From this perspective, euphemization represents a dynamic linguistic process that is conditioned not only by the internal resources of the language system but also by the sociocultural development of society.

2. The interrelationship among euphemism, taboo, and periphrasis was clarified through a comparative analysis of English and Uzbek language data. Taboo was established as a sociocultural restriction on the direct naming of a particular concept or phenomenon, whereas euphemization was identified as a linguistic means of expressing such content indirectly, in a mitigated and socially acceptable form, in contexts characterized by taboo restrictions or communicative discomfort. Although periphrasis functions structurally as a means of indirect nomination, its euphemistic status is determined not by its indirect structure alone, but by its function of mitigating potentially uncomfortable, sensitive, or socially undesirable content within a specific communicative and contextual environment.

3. The diachronic development of euphemisms in English and Uzbek was found to constitute a dynamic and socially conditioned process. The emergence of euphemistic units, changes in their semantic and functional characteristics, the gradual obsolescence of certain expressions, and their replacement by new forms of nomination were shown to be closely associated with historical, political, religious, ethical, and cultural transformations within society. From this perspective, the historical development of euphemisms was regarded as a process reflecting the capacity of language to adapt to changes occurring within society. The diachronic analysis further demonstrated that the euphemistic system is not static but undergoes continuous renewal in response to the changing requirements of different historical periods and the evolving communicative and social needs of the speech community.

4. Euphemisms in English and Uzbek were found to be formed through morphological, syntactic, and semantic mechanisms, and the realization of these mechanisms was shown to be conditioned by the structural and typological characteristics of the two languages. In morphological euphemization, the derivational resources of the language play an important role; syntactic euphemization involves grammatical and structural reorganization, whereas semantic euphemization is primarily based on the semantic reinterpretation of existing forms of nomination. At the same time, although the structural differences between English and Uzbek result in different formal realizations of euphemistic meaning, the general communicative orientation and mitigating function of these linguistic means remain consistent across the two languages.

5. The functional potential of metaphor, metonymy, synecdoche, indirect nomination, and periphrastic expressions in the formation of euphemistic meaning

was identified, and their role in the realization of euphemistic content was established. Through these semantic mechanisms, the communicative directness and potential harshness of explicit nomination are reduced, enabling sensitive or potentially uncomfortable content to be expressed in a more indirect, mitigated, and communicatively acceptable form. These mechanisms also contribute to making such content more acceptable to the addressee. The analysis further revealed that, in this process, semantic reinterpretation is closely associated with national and cultural values, socially established evaluative norms, and the specific communicative context in which a euphemistic expression is used.

6. The comparative analysis of euphemisms in English and Uzbek demonstrated that formal-structural correspondence does not always coincide with functional-pragmatic correspondence. Euphemistic units performing the same communicative function may be realized through different morphological, syntactic, or semantic means in the two languages under comparison. Therefore, a comparative description of euphemisms requires consideration not only of their formal structure but also of their semantic content, communicative function, social acceptability, and linguocultural characteristics. This finding highlights the particular scholarly significance of the functional dimension in the comparative study of euphemistic units.

7. The major problems encountered in the translation of euphemisms were systematized in terms of connotative incongruity, the absence of full or partial equivalence, and differences in sociopragmatic context. A linguistic unit that serves to mitigate a particular meaning or express it in a socially acceptable form in one language may have no corresponding equivalent capable of producing the same communicative and emotional effect in another language. Therefore, the translation of euphemisms requires attention not only to lexical correspondence but also to the preservation, as far as possible, of their connotative meaning and pragmatic force in the target language.

8. The adequacy of euphemism translation was found to depend not only on the preservation of the denotative content of the source unit but also on the extent to which its connotative, pragmatic, stylistic, and linguocultural characteristics are reproduced in the target language. Even when the core semantic content of a source-language euphemism is retained in translation, its functions of mitigation, indirect expression, conveying respect, providing a socially acceptable form of nomination, or reducing the emotional impact of potentially sensitive or uncomfortable content may be partially or completely lost. Therefore, the effective translation of euphemistic units requires an appropriate balance among semantic adequacy, structural adaptation, and pragmatic-functional adequacy, which were identified as interrelated criteria for evaluating the adequacy of euphemism translation.

9. The choice of strategies for translating euphemisms was found to depend on their semantic-pragmatic characteristics, structural organization, communicative purpose, and national-cultural conditioning. The application of such strategies as direct translation, equivalent translation, modulation, transposition, and adaptation is determined by the specific characteristics of the translation unit. Direct translation is applicable when there is a relatively high degree of formal and semantic

correspondence between the source and target units; equivalent translation is appropriate when a functionally corresponding target-language equivalent is available; modulation and transposition may be employed when the formal structure of the source unit does not correspond adequately to its meaning or communicative function in the target language; and adaptation is particularly relevant in cases where national and cultural differences need to be taken into account. Thus, the selection of an appropriate translation strategy is determined by the extent to which it enables the translator to preserve the meaning, euphemistic function, and communicative-pragmatic effect of the source-language unit in the target text.

10. The findings of the study demonstrate that the structural-semantic, linguocultural, and pragmatic characteristics of euphemisms in English and Uzbek are closely interconnected. A comprehensive interpretation of the nature of a euphemistic unit requires an integrated analysis of its structural form, semantic content, derivational mechanism, national-cultural conditioning, social acceptability, and communicative function. The findings further indicate that the interrelated application of structural, semantic, linguocultural, and functional-pragmatic criteria is of particular scholarly significance for the comparative study of euphemisms in English and Uzbek and for improving approaches to their translation. Taken together, these findings constitute the logical culmination of the research objectives established in the dissertation and the four scientific novelties advanced in the study.

НАУЧНЫЙ СОВЕТ ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ PhD.01/2025.27.12.Fil.06.02 ПРИ ДЖИЗАКСКОМ ГОСУДАРСТВЕННОМ ПЕДАГОГИЧЕСКОМ УНИВЕРСИТЕТЕ

ДЖИЗАКСКИЙ ГОСУДАРСТВЕННЫЙ ПЕДАГОГИЧЕСКИЙ УНИВЕРСИТЕТ

ХАЙДАРОВА ШОИРА ТОХИРОВНА

СТРУКТУРНО-СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ ЭВФЕМИЗМОВ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ И ПРОБЛЕМЫ ПЕРЕВОДА

10.00.13 – Сравнительно-историческое и сопоставительное языкознание

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по филологическим наукам

Джизак – 2026

Тема диссертационной работы доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии за номером B2022.1.PhD/Fil2307.

Диссертация выполнена в Джизакском государственном педагогическом университете.

Автореферат диссертации размещён на трёх языках (узбекском, английском, русском (резюме)) на веб-странице Научного совета (jdpu.uz) и на портале информационно-образовательной сети «ZiyoNet» (www.ziyonet.uz).

Научный руководитель:	**Ахмедов Ойбек Сапарбоевич** доктор филологических наук, профессор
Официальные оппоненты:	**Мирсанов Гайбулла Кулмуродович** доктор филологических наук, профессор
	Эрметова Жамила Исмаиловна доктор филологических наук, профессор
Ведущая организация:	**Бухарский государственный университет**

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С диссертацией можно ознакомиться в Информационно-ресурсном центре Джизакского государственного педагогического университета (зарегистрирована под № _____). Адрес: 130100, город Джизак, проспект Ш. Рашидова, 4. Тел.: (872) 226-13-57, 226-21-76; факс: (872) 226-46-56.

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А.Э. Маматов
Председатель научного совета по присуждению учёных степеней, доктор филологических наук, профессор

Х.Л. Махаммадиев
Ученый секретарь Научного совета по присуждению ученых степеней, доктора философии (PhD) по филологическим наукам, доцент

И.Р. Эрматов
Председатель Научного семинара при Научном совете по присуждению ученых степеней, доктор филологических наук (DSc), профессор

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования – заключается в выявлении структурно-семантических особенностей эвфемизмов в английском и узбекском языках на основе сопоставительного анализа, а также в определении основных проблем их перевода.

Объектом исследования составляют эвфемистические единицы английского и узбекского языков, представленные лексическими, фразеологическими и синтаксическими средствами, используемыми для косвенного и смягчённого обозначения социально, культурно, этически, религиозно, политически и коммуникативно чувствительных или нежелательных понятий и явлений.

Научная новизна исследования заключается в следующем:

уточнены функционально-семантические взаимосвязи между эвфемизмом, табу и перифразой в английском и узбекском языках; обосновано, что эвфемистический характер перифразы определяется не её формальными признаками, а коммуникативной функцией, заключающейся в косвенном и смягчённом выражении социально нежелательного или чувствительного содержания;

на основе сопоставительного анализа исследованы диахронические и синхронические особенности развития эвфемизмов в английском и узбекском языках; установлена взаимосвязь процессов возникновения эвфемистических единиц, их семантического переосмысления, устаревания и замены новыми номинациями с историко-социальными, политическими, религиозными и национально-культурными изменениями;

на основе сопоставительного анализа систематизированы морфологические, синтаксические и семантические модели образования эвфемистических единиц в английском и узбекском языках; установлено, что реализация данных моделей обусловлена структурно-типологическими особенностями сопоставляемых языков; выявлены функциональные возможности аффиксации, словосочетаний и перифрастических конструкций, метафоры, метонимии и других средств косвенной номинации в формировании эвфемистического значения;

систематизированы лексико-семантические, коннотативные, стилистические и лингвокультурные несоответствия, возникающие при переводе эвфемизмов с английского языка на узбекский; обоснована приоритетность сохранения коммуникативно-прагматической функции и эвфемистического эффекта исходной единицы над её формальным соответствием в процессе достижения адекватности перевода; определены условия применения эквивалентного перевода, модуляции, транспозиции, адаптации и экспликации.

Внедрение результатов исследования. На основе научных результатов, полученных в ходе исследования структурно-семантических особенностей эвфемизмов английского и узбекского языков и проблем их перевода:

научные выводы, полученные в результате сопоставительной систематизации эвфемизмов английского и узбекского языков с учётом их структурно-семантических и лингвокультурных особенностей, а также выявления функциональных возможностей морфологических, синтаксических и семантических средств, перифрастических и фразеологических конструкций в выражении эвфемистического значения, использованы при подготовке учебного пособия «American Literature» (свидетельство Министерства высшего образования, науки и инноваций Республики Узбекистан от 7 мая 2024 года № 149-649). В результате теоретическое содержание учебного пособия обогащено научными сведениями о структурно-семантических и лингвокультурных особенностях эвфемизмов, расширены методические возможности сопоставительного анализа эвфемистических единиц при изучении художественных текстов;

научные выводы, полученные в результате уточнения функционально-семантической взаимосвязи эвфемизма, табу и перифразы, а также обоснования того, что перифраза приобретает эвфемистический характер лишь в определённых коммуникативно-контекстуальных условиях при выполнении функции смягчения социально или коммуникативно нежелательного содержания, использованы в рамках прикладного проекта № AM-F3-201908172 «Создание образовательного корпуса узбекского языка», реализованного в 2020–2023 годах (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои от 8 ноября 2025 года № 04/1-5394). В результате учебно-методические материалы, разработанные в рамках проекта, обогащены теоретическими сведениями о функционально-семантической взаимосвязи эвфемизма, табу и средств косвенной номинации;

научные результаты, полученные в ходе сопоставительного анализа семантических и прагматических особенностей эвфемистических единиц английского и узбекского языков, выявления роли метафоры, метонимии, синекдохи, косвенной номинации и перифрастических выражений в формировании эвфемистического значения, а также установления их взаимосвязи с национально-культурными и коммуникативными факторами, использованы при подготовке учебного пособия «American Literature» (свидетельство Министерства высшего образования, науки и инноваций Республики Узбекистан от 7 мая 2024 года № 149-649). В результате соответствующие разделы учебного пособия дополнены научными сведениями о семантико-прагматических и лингвокультурных особенностях эвфемистических единиц, что позволило расширить возможности сопоставительного анализа их семантического содержания и коммуникативных функций при изучении произведений американской литератур;

научные результаты, полученные в ходе выявления проблем сохранения денотативного содержания, коннотативных, прагматических, стилистических и лингвокультурных особенностей эвфемистических единиц при переводе с английского языка на узбекский и с узбекского языка на английский, а также

обоснования возможностей функционально адекватного воспроизведения перифрастических конструкций и других средств косвенной номинации на основе сопоставительного анализа, использованы при подготовке сценариев радиопередач «Ta’lim va taraqqiyot» («Образование и развитие»), «Adabiy jarayon» («Литературный процесс»), «Jahon adabiyoti» («Мировая литература»), подготовленных телерадиоканалом «O‘zbekiston» творческого объединения «O‘zbekiston-24» Национальной телерадиокомпании Узбекистана (справка Национальной телерадиокомпании Узбекистана от 23 октября 2025 года № 05-09-1668). В результате расширены возможности учёта семантических, стилистических, прагматических и лингвокультурных особенностей эвфемистических единиц английского и узбекского языков, а также их коммуникативно адекватного воспроизведения при подготовке сценариев радиопередач.

Апробация результатов исследования.Результаты исследования обсуждены на 9 научно-практических конференциях, в том числе на 2 республиканских и 7 международных.

Публикация результатов исследования. По теме диссертации опубликовано 15 научных работ, в том числе 6 статей в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов диссертаций, из них 3 статьи — в республиканских и 3 — в зарубежных научных журналах.

Структура и объём диссертации. Диссертация состоит из введения, трёх глав, заключения и списка использованной литературы. Общий объём диссертации составляет 143 страницы.

E’LON QILINGAN ISHLAR RO‘YXATI
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