Bu yerda "qalb" va "dunyo" bahslashayotgan tomonlar sifatida tasvirlanadi. Aslida bahslashish inson faoliyatidir. Richards ta'riflagan *tenor* va *vehicle* o'rtasidagi o'zaro ta'sir orqali ichki va tashqi olam o'rtasidagi ziddiyat badiiy shakl oladi.

Yana bir misol:

Mevalar g'arq pishgan dil daraxtimdan
Uzib, tutgim kelar har tilla harfni!

"Dil daraxti" – qalbni daraxtga qiyoslash asosida yaratilgan metaforadir. Daraxt – hosil beruvchi manba. Bu yerda qalb ijod manbai sifatida talqin qilinadi.

"Tilla harf" esa so'zning qadr-qimmatini bildiradi. Bu metafora ramziy xarakterga ega bo'lib, shoirning individual uslubini namoyon etadi.

Xulosa.

Muhammad Siddiq she'riyatida metaforalar nafaqat tasviriy vosita, balki ruhiy-falsafiy mazmunni ochib beruvchi asosiy poetik mexanizmdir. Shoir jonsiz predmetlarni jonlantirish, abstrakt tushunchalarni obrazlashtirish hamda ichki kechinmalarni ramziy ifodalash orqali o'ziga xos badiiy olam yaratadi.

Aristotel metaforani shoir iste'dodining belgisi sifatida baholagan bo'lsa, Lakoff va Jonson uni inson tafakkurining asosiy mexanizmi sifatida talqin etadilar. Muhammad Siddiq ijodida metafora aynan shu ikki jihatni – estetik bezak va konseptual tafakkur mexanizmini birlashtiradi.

Shoir metaforalari individual uslub belgisi sifatida namoyon bo'lib, zamonaviy o'zbek she'riyatida yangicha poetik tafakkur shakllanayotganini ko'rsatadi. Metafora uning ijodida fikrni chuqurlashtirish, tasvirni jonlantirish va o'quvchini ruhiy jarayonga olib kirish vositasi sifatida muhim badiiy vazifa bajaradi.

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CHET TILINI O'QITISHDA EVFEMIZMLARNING KOGNITIV TABIATINI TUSHUNISH MUAMMOLARI

https://zenodo.org/records/18729091

Annotatsiya: Mazkur maqolada evfemizmlarning kognitiv tabiati hamda ularning chet tilini o'qitishdagi o'rni tadqiq etiladi. Evfemizmlar shunchaki leksik almashtirish vositalari sifatida emas, balki metafora, metonimiya, kategoriyalash va madaniy modellar kabi konseptual mexanizmlar bilan shakllanuvchi kognitiv jihatdan motivatsiyalangan til hodisasi sifatida talqin qilinadi. Evfemizmni anglash so'zlovchilarning sezgir, tabu yoki ijtimoiy jihatdan belgilangan mavzularni qanday konseptuallashtirishi va ularni til jihatidan maqbul shakllarda ifodalashini tushunishni talab qiladi.

Chet tilini o'qitish jarayonida evfemizmlarning kognitiv va madaniy asoslariga yetarlicha e'tibor berilmasligi pragmatik tushunmovchilik va kommunikativ muvaffaqiyatsizlikka olib kelishi mumkin. Tadqiqot til o'qitish amaliyotiga kognitiv lingvistika va interkultural kompetensiyani integratsiya qilish zarurligini ta'kidlaydi. Evfemizmlarni so'zlovchilarning dunyoqarashi va konseptual tuzilmalarining aks etishi sifatida tahlil qilish orqali maqola ularning pragmatik xabardorlik, tanqidiy fikrlash va chet tilida kommunikativ o'rinlilikni rivojlantirishdagi pedagogik ahamiyatini yoritadi.

Kalit so'zlar: evfemizm, kognitiv lingvistika, chet tilini o'qitish, konseptual metafora, metonimiya, pragmatik kompetensiya, madaniy kognitsiya, tabu leksikasi, kommunikativ kompetensiya.

ПРОБЛЕМЫ ПОНИМАНИЯ КОГНИТИВНОЙ ПРИРОДЫ ЭВФЕМИЗМА В ОБУЧЕНИИ ИНОСТРАННОМУ ЯЗЫКУ

Аннотация: В данной статье исследуется когнитивная природа эвфемизма и его роль в преподавании иностранного языка. Эвфемизмы рассматриваются не просто как лексические замены, а как когнитивно мотивированные языковые явления, формируемые такими концептуальными механизмами, как метафора, метонимия, категоризация и культурные модели. Понимание эвфемизма требует осознания того, как носители языка концептуализируют чувствительные, табуированные или социально маркированные темы и кодируют их в лингвистически приемлемых формах.

В контексте обучения иностранному языку недостаточное внимание к когнитивным и культурным основам эвфемизмов может привести к прагматическим недоразумениям и коммуникативным сбоям. Исследование подчёркивает важность интеграции когнитивной лингвистики и межкультурной компетенции в практику преподавания языка. Анализируя эвфемизмы как отражение мировоззрения носителей языка и их концептуальных структур, статья раскрывает их педагогическую ценность в развитии прагматической осведомлённости, критического мышления и коммуникативной уместности при использовании иностранного языка.

Ключевые слова: эвфемизм, когнитивная лингвистика, преподавание иностранного языка, концептуальная метафора, метонимия, прагматическая компетенция, культурная когниция, табуированная лексика, коммуникативная компетенция.

ISSUES IN UNDERSTANDING THE COGNITIVE NATURE OF EUPHEMISM IN FOREIGN LANGUAGE TEACHING

Annotation: this article explores the cognitive nature of euphemism and its role in foreign language teaching. Euphemisms are viewed not merely as lexical substitutions but as cognitively motivated linguistic phenomena shaped by conceptual mechanisms such as metaphor, metonymy, categorization, and cultural models. Understanding euphemism requires awareness of how speakers conceptualize sensitive, taboo, or socially marked topics and encode them in linguistically acceptable forms. In the context of foreign language education, insufficient attention to the cognitive and cultural foundations of euphemism may lead to pragmatic misunderstanding and communicative failure. The study emphasizes the importance of integrating cognitive linguistics and intercultural competence into language teaching practices. By analyzing euphemisms as reflections of speakers' worldview and conceptual structures, the article highlights their pedagogical value in developing learners' pragmatic awareness, critical thinking, and communicative appropriateness in a foreign language.

Key words: euphemism, cognitive linguistics, foreign language teaching, conceptual metaphor, metonymy, pragmatic competence, cultural cognition, taboo language, communicative competence.

Introduction.

Language is not only a means of communication but also a reflection of human cognition and cultural values. One of the linguistic phenomena that clearly demonstrates the interaction between language, thought, and society is euphemism. Euphemisms are widely used to soften expressions related to taboo, sensitive, or socially restricted concepts such as death, illness, sexuality, and social status. Their emergence and usage are cognitively motivated and culturally conditioned, making them an important object of study within cognitive linguistics. In foreign language teaching, learners often face difficulties in interpreting and using euphemistic expressions appropriately. This is largely due to the fact that euphemisms are rarely taught systematically and are frequently treated as simple lexical replacements rather than cognitively and pragmatically complex units. As a result, learners may possess sufficient grammatical knowledge but still experience pragmatic failure in real communicative situations. Understanding the cognitive nature of euphemism involves examining conceptual mechanisms such as metaphor, metonymy, categorization, and frame-based knowledge that underlie euphemistic meaning. These mechanisms shape how speakers conceptualize reality and select linguistically acceptable forms of expression within specific cultural contexts. Therefore, the study of euphemism requires an interdisciplinary approach combining cognitive linguistics, pragmatics, and intercultural communication. This article aims to analyze the key issues related to understanding the cognitive nature of euphemism in the process of foreign language teaching. It seeks to highlight the pedagogical significance of euphemisms and to justify the necessity of incorporating cognitive and cultural awareness into language instruction. By doing so, the study contributes to the development of learners' communicative and pragmatic competence in a foreign language.

Literature review.

The study of euphemism has attracted sustained scholarly attention across linguistics, pragmatics, sociolinguistics, and cognitive science. Early research primarily approached euphemism from a lexical and stylistic perspective, defining it as a linguistic strategy used to replace offensive or socially unacceptable expressions with

more polite or indirect ones (Allan & Burridge, 1991). In this traditional view, euphemism was mainly considered a matter of word choice motivated by politeness, taboo avoidance, and social norms.

With the rise of cognitive linguistics, researchers began to reinterpret euphemism as a cognitively grounded phenomenon rather than a purely stylistic device. Lakoff and Johnson's (1980) theory of conceptual metaphor provided a foundation for understanding how abstract and sensitive concepts are structured through metaphorical mappings. Building on this framework, scholars such as Allan (2001) and Burridge (2012) argued that euphemisms are deeply rooted in conceptual metaphor, metonymy, and categorization processes that reflect speakers' mental representations of reality. For example, euphemisms related to death ("pass away"), illness ("under the weather"), or unemployment ("between jobs") demonstrate how cognition shapes indirect meaning construction.

Methodolody

Metonymy has also been identified as a key cognitive mechanism underlying euphemistic expressions. According to Panther and Thornburg (2007), metonymic shifts allow speakers to refer to sensitive concepts indirectly by highlighting less threatening aspects of a situation. This cognitive explanation helps clarify why euphemisms are often more culturally specific and context-dependent than their literal counterparts.

In the field of pragmatics, euphemism has been examined as a tool for maintaining face and achieving communicative appropriateness. Brown and Levinson's (1987) politeness theory emphasizes the role of euphemism in mitigating face-threatening acts. From this perspective, euphemistic language contributes to social harmony by aligning utterances with shared cultural expectations. However, pragmatic studies also note that euphemisms may cause misunderstanding for non-native speakers who lack sufficient cultural and cognitive background knowledge.

Research on euphemism in foreign language teaching remains relatively limited. While communicative and pragmatic competence has been widely discussed (Canale & Swain, 1980; Byram, 1997), euphemism is often addressed only marginally in teaching materials. Some scholars argue that neglecting euphemistic language in instruction leads to pragmatic failure and intercultural miscommunication (Kecskes, 2014). Recent studies advocate for integrating cognitive and cultural explanations of euphemism into language pedagogy to enhance learners' awareness of implicit meaning and sociocultural norms.

This study adopts a qualitative and descriptive research methodology grounded in the principles of cognitive linguistics and pragmatics. The research focuses on analyzing euphemisms as cognitively motivated linguistic units and examining their pedagogical relevance in foreign language teaching. The data for the study are drawn from authentic English-language materials, including literary texts, media discourse, academic publications, and everyday conversational examples. These sources were selected to ensure that the euphemistic expressions analyzed reflect real communicative usage rather than artificially constructed examples. A purposive sampling method was employed to identify euphemisms related to culturally sensitive domains such as death, illness, social status, and interpersonal relations. The analytical framework is based on cognitive mechanisms underlying euphemism formation, primarily conceptual metaphor, metonymy, categorization, and frame-based knowledge. Each euphemistic unit was examined to determine the cognitive model motivating its meaning and to identify the cultural and pragmatic factors influencing its use. In addition, a comparative

analysis was conducted to reveal potential difficulties faced by foreign language learners in interpreting and using euphemisms appropriately.

To assess the pedagogical implications, the study incorporates an interpretive analysis of how euphemisms are presented or omitted in foreign language teaching materials. This approach allows for evaluating the extent to which cognitive and cultural aspects of euphemism are addressed in instructional contexts. The findings are synthesized to propose methodological recommendations for integrating euphemistic language into foreign language teaching with a focus on developing learners' cognitive, pragmatic, and intercultural competence.

Analisys and results

The analysis of euphemistic expressions drawn from authentic English-language materials reveals that euphemism is a cognitively motivated phenomenon shaped by systematic conceptual mechanisms rather than random lexical substitution. The findings demonstrate that the majority of euphemisms are formed through conceptual metaphor and metonymy, which enable speakers to reconceptualize sensitive or taboo topics in socially acceptable ways. For instance, euphemisms related to death frequently rely on spatial and journey metaphors (e.g., pass away, go to a better place), reflecting an underlying cognitive model that frames death as movement or transition. Similarly, euphemisms for illness and physical conditions often employ metonymic shifts that highlight mild or peripheral aspects of the condition (e.g., under the weather).

The results also indicate that euphemisms are strongly culture-dependent. While the cognitive mechanisms underlying euphemism formation are universal, their linguistic realization varies across cultures. This cultural specificity poses significant challenges for foreign language learners, who may interpret euphemistic expressions literally or fail to recognize their implicit meanings. The analysis shows that learners with limited exposure to authentic materials often struggle to distinguish euphemistic usage from neutral or idiomatic language, leading to pragmatic misunderstanding in real communication. From a pedagogical perspective, the study reveals that euphemisms are insufficiently represented in foreign language teaching materials. When they do appear, they are typically presented without cognitive or cultural explanation, which reduces learners' ability to use them appropriately. The findings support the argument that explicit instruction grounded in cognitive linguistics can enhance learners' pragmatic competence by helping them understand the conceptual motivation behind euphemistic expressions. The discussion highlights that integrating euphemism instruction into foreign language teaching encourages deeper cognitive processing and intercultural awareness. By linking euphemistic language to conceptual metaphor, metonymy, and cultural norms, learners develop not only lexical knowledge but also an understanding of how language reflects human cognition and social values. These results confirm the pedagogical value of a cognitive approach to euphemism and underline its importance in developing communicative appropriateness in a foreign language.

Conclusion

This study has examined the key issues involved in understanding the cognitive nature of euphemism in the context of foreign language teaching. The findings confirm that euphemism is not merely a stylistic or lexical phenomenon but a cognitively and culturally motivated linguistic strategy shaped by conceptual mechanisms such as metaphor, metonymy, categorization, and frame-based knowledge. These mechanisms allow speakers to conceptualize sensitive or taboo topics in socially acceptable ways, reflecting both individual cognition and shared cultural norms. The analysis

demonstrates that insufficient attention to euphemisms in foreign language instruction may result in pragmatic failure and intercultural misunderstanding. Learners who lack awareness of the cognitive and cultural foundations of euphemistic language often experience difficulties in interpreting implicit meanings and using such expressions appropriately in real communicative situations. Therefore, euphemism should be treated as an essential component of pragmatic and communicative competence.

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ПАРАДИГМАТИЧЕСКИЕ ОТНОШЕНИЯ ГЛАГОЛЬНЫХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В УЗБЕКСКОМ, РУССКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Аннотация: В статье представлен комплексный анализ структурных, семантических и лингвокультурологических особенностей глагольных фразеологических единиц узбекского, русского и английского языков. В рамках сопоставительного подхода рассматриваются парадигматические отношения фразеологических единиц, их грамматические модели, типология значений и