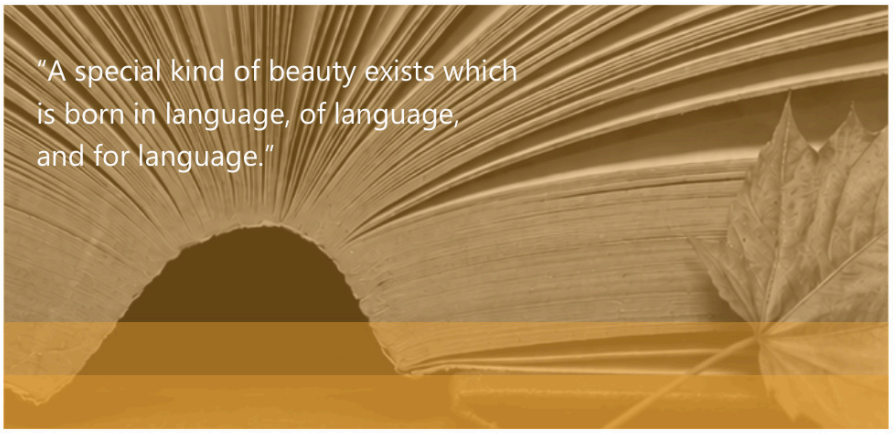
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The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

Structural-semantic classification and etymological layers of astrological vocabulary in English and Uzbek

Jalolova Gulkhayo Mukhiddin kizi[6]
jalolovagulhayo343@gmail.com
Teacher,
National University of Uzbekistan named after Mirzo Ulugbek

Annotation *The article examines the structural-semantic classification and etymological analysis of astrological vocabulary in English and Uzbek. The material comprises horoscopes from horoscope.com and darakchi.uz and data from explanatory and etymological dictionaries of both languages. Descriptive, comparative-typological, componential and etymological methods were applied. Structurally, the units are divided into simple words, derived words, compounds and phraseological units: English relies mainly on Greco-Latin derivation, while Uzbek prefers analytical phrases and calques. Semantically, the vocabulary falls into four groups: names of celestial bodies, zodiac signs, houses and aspects, and the vocabulary of prediction and fate. It is shown that part of the English Greco-Latin layer has undergone determinologization and entered general usage (disaster, influence, jovial), whereas Uzbek combines Arabic, Persian and Turkic layers and uses parallel Arabic and Turkic names for the zodiac signs. Componential analysis reveals the religious connotations of the Uzbek words denoting fate. The results can be applied in contrastive lexicology, terminology and the translation of horoscopes.*

Keywords *Astrological vocabulary, lexical classification, zodiac names, etymological layer, phraseological unit, determinologization*

Ingliz va o‘zbek tillarida munajjimlikka oid leksikaning struktur-semantik tasnifi va etimologik qatlamlari

Jalolova Gulhayo Muxiddin qizi
jalolovagulhayo343@gmail.com
O‘qituvchi,
Mirzo Ulug‘bek nomidagi O‘zbekiston Milliy universiteti

Annotatsiya *Maqola ingliz va o‘zbek tillaridagi munajjimlikka oid leksikaning struktur-semantik tasnifi va etimologik tahliliga bag‘ishlangan. Tadqiqot materiali sifatida horoscope.com va darakchi.uz saytlarida e’lon qilingan munajjimlar bashoratlari hamda ikki tilning izohli va etimologik lug‘atlaridan foydalanildi. Tahlilda tavsifiy, qiyosiy-tipologik, komponent va etimologik metodlar qo‘llanildi. Ichki tuzilishiga ko‘ra birliklar sodda, yasama, qo‘shma so‘zlar va frazeologik birliklarga ajratiladi: ingliz tili asosan yunon-lotin so‘z yasalishiga tayansa, o‘zbek tilida analitik birikmalar va kalkalar ustunlik qiladi. Denotat turiga ko‘ra leksika to‘rt guruhga bo‘linadi: samoviy jismlar nomlari, burj nomlari, uylar va aspektlar hamda bashorat va taqdir leksikasi. Har bir guruh ikki tilda qiyoslanadi. Ingliz tilidagi yunon-lotin qatlamining bir qismi determinologizatsiyaga uchrab, umumiste’mol so‘zlarga aylangani (disaster, influence, jovial), o‘zbek tilida esa arabcha, forscha va turkiy qatlamlar uyg‘unlashib, burj nomlarining arabcha va turkiy dubletlari parallel*

[6] Jalolova G.M. — ORCID: 0009-0008-2466-0309

qo'llanishi ko'rsatiladi. Komponent tahlil o'zbek tilidagi "taqdir" ma'nosidagi so'zlarning diniy konnotatsiyalarini ochib beradi, bu esa tarjimada alohida e'tibor talab qiladi. Natijalardan qiyosiy leksikologiya, terminologiya, leksikografiya hamda munajjimlar bashorati matnlarini tarjima qilish amaliyotida foydalanish mumkin.

Kalit so'zlar *Munajjimlik leksikasi, leksik tasnif, zodiak nomlari, etimologik qatlam, frazeologik birlik, determinologizatsiya*

Структурно-семантическая классификация и этимологические пласты астрологической лексики в английском и узбекском языках

Жалолова Гулхаё Мухиддиновна
jalolovagulhayo343@gmail.com
Преподаватель,
Национальный университет Узбекистана имени Мирзо Улугбека

Аннотация *Статья посвящена структурно-семантической классификации и этимологическому анализу астрологической лексики английского и узбекского языков. Материалом исследования послужили гороскопы, опубликованные на сайтах horoscope.com и darakchi.uz, а также толковые и этимологические словари обоих языков. Применены описательный, сравнительно-типологический, компонентный и этимологический методы. По внутренней структуре единицы делятся на простые, производные и сложные слова, а также фразеологические единицы: английский язык опирается преимущественно на греко-латинское словообразование, тогда как в узбекском языке преобладают аналитические сочетания и кальки. По типу денотата лексика распределяется на четыре группы: названия небесных тел, знаки зодиака, дома и аспекты, а также лексика предсказания и судьбы. Показано, что часть греко-латинского пласта английского языка подверглась детерминологизации и перешла в общеупотребительный словарь (disaster, influence, jovial), тогда как узбекская лексика сочетает арабский, персидский и тюркский пласты и характеризуется параллельными арабскими и тюркскими названиями знаков зодиака. Компонентный анализ выявляет религиозные коннотации узбекских слов со значением "судьба", что необходимо учитывать при переводе. Результаты могут быть использованы в сопоставительной лексикологии, терминоведении, лексикографии и практике перевода гороскопов.*

Ключевые слова *Астрологическая лексика, классификация, названия знаков зодиака, этимологический пласт, фразеологизм, детерминологизация*

Introduction

Horoscopes are among the most widely read genres in today's mass media. In English-language media they have a long tradition of newspaper columns and specialised websites; in Uzbek they appear regularly in online news

portals and entertainment sections. Whatever the medium, their content rests on a specialised terminology. The names of planets, zodiac signs, astrological houses and aspects give the reader an impression of "scientific" knowledge and lend the prediction an air of authority.

For this reason, the study of horoscope discourse should begin with a systematic description of its lexical basis. A pragmatic or cognitive analysis of predictions presupposes that we know which units the genre uses, how they are built, where they come from and how they are related in meaning. Without such a description, observations about persuasion or modality lack a firm lexical foundation.

Astrological vocabulary is also of interest in its own right. It is one of the oldest specialised vocabularies in both languages, it has passed through several cultural traditions, and part of it has left the field of astrology altogether. Comparing English and Uzbek in this respect reveals not only linguistic but also cultural differences in how the two speech communities conceive of fate and the heavens.

The aim of the article is to classify the astrological vocabulary of English and Uzbek, to compare the groups across the two languages, and to identify the etymological layers that make up each system.

Theoretical background

The modern notion of the lexical unit goes back to F. de Saussure's view of the linguistic sign as a unity of form and meaning (de Saussure, 1959). J. Lyons extended this view to units larger than the word and distinguished simple words, complex words and phrases as lexical units (Lyons, 1977). This broad understanding allows phraseological units such as *written in the stars* to be treated on a par with single words.

Lexical units are usually classified by three criteria. The structural criterion concerns the internal make-up of the unit (simple, derived, compound, phrasal). The semantic criterion concerns meaning (monosemy and polysemy, membership in a semantic field). The functional criterion concerns the sphere of use (terminological, general, colloquial). In Uzbek linguistics a fourth criterion, the source of the word, has a long tradition: the lexicon is divided into native Turkic words and borrowings from Arabic, Persian, Russian and, more recently, English (Lyons, 1977).

Two further perspectives are relevant. Corpus linguistics, following J. Sinclair, studies words through their typical collocations, which helps to separate terminological from everyday uses of the same word (Sinclair, 1991). Cognitive linguistics, following G. Lakoff and M. Johnson, treats figurative expressions as manifestations of conceptual metaphors grounded in human experience. Both perspectives inform the analysis of the phraseological layer below.

Materials and Methods

The material was drawn from horoscopes published on horoscope.com (English) and darakchi.uz (Uzbek), as well as from explanatory and etymological dictionaries of both languages (OED, O'TIL). Units were selected if they denote celestial objects, zodiac signs, astrological positions or notions of prediction and fate, or if their etymology goes back to astrological beliefs. Descriptive, comparative-typological, componential and etymological methods were applied.

Results and discussion

Structural types. By internal structure, astrological units in both languages fall into four types (Table 1). Simple and derived words dominate the terminological core, while phraseological units carry most of the evaluative and cultural meaning.

Structural type	English	Uzbek
Simple word	star, moon, sign, fate	yulduz, oy, burj, taqdir
Derived word	astrology, astrologer, horoscopic	munajjimlik, yulduzshunos, bashoratchi
Compound	stargazer, fortune-teller, birth chart	folbin, tug‘ilish xaritasi
Phraseological unit	written in the stars, lucky star	peshonasiga yozilgan, nasib qilsa

Table 1. *Structural types of astrological units*

In English, complex terms are formed mainly from Greek and Latin roots and affixes: *astro-* + *-logy* → *astrology*, *horoscope* → *horoscopic*. Compounds are also built from native English elements: *stargazer*, *fortune-teller*. In Uzbek, analytical phrases prevail: *tug‘ilish xaritasi* “natal chart”, *ko‘tariluvchi burj* “ascendant”, *yulduz turkumi* “constellation”. This reflects the tendency of Uzbek to name a new concept through a descriptive phrase rather than a single derived word.

Four semantic groups. By type of denotatum, astrological vocabulary falls into four groups (Table 2).

Group	English	Uzbek
1. Names of celestial bodies	Sun, Moon, Venus, Mars, Saturn	Quyosh, Oy, Zuhra, Mirrix, Zuhal
2. Zodiac signs	Aries, Taurus, Leo, Libra, Scorpio	Hamal / Qo‘y, Savr / Buzoq, Asad / Arslon, Mezon / Tarozi, Aqrab / Chayon
3. Houses and aspects	house, conjunction, trine, square, retrograde	uy, qo‘shilish, uchburchak, to‘rtburchak, orqaga harakat
4. Prediction and fate vocabulary	horoscope, fate, fortune, destiny, natal chart	bashorat, taqdir, qismat, nasib, tole’

Table 2. *Four semantic groups of astrological vocabulary*

Units of the first and second groups function as proper nouns in both languages. In horoscopes they identify the addressee (*Aries*, *Qo‘y burji vakillari* “people born under Aries”) or the cause of an event (*Venus enters your sign*). The planet names in Uzbek also show two layers: the Arabic *Zuhra*, *Mirrix*, *Zuhal* belong to the classical tradition, while the international forms *Venera*, *Mars*, *Saturn* entered through Russian and are used in astronomy.

The third group is a narrow terminological layer. It is rare in popular horoscopes but frequent in professional astrological texts. Its most interesting feature is that geometric terms acquire evaluative meaning (Table 3).

English term	Uzbek equivalent	Angle	Evaluation in astrology
Conjunction	qo‘shilish	0°	intensifying, neutral
Sextile	oltilik	60°	mildly favourable
Square	to‘rtburchak	90°	unfavourable, tension
Trine	uchburchak	120°	favourable, harmony
opposition	qarama-qarshilik	180°	unfavourable, conflict

Table 3. *Astrological aspects and their evaluative meaning*

Words such as *square* and *trine* are neutral in geometry, but in astrology they become markers of good or bad prospects. The same holds for the Uzbek calques *to‘rtburchak* and *uchburchak*. This shift from a spatial to an evaluative meaning is a typical way in which a terminological system acquires persuasive force. Other terms of this group entered Uzbek as direct loans through Russian: *retrograd*, *tranzit*, *progressiya*. They coexist with descriptive equivalents such as *orqaga harakat* “backward motion”.

The fourth group is the broadest and the most polysemous. It serves as a bridge between everyday speech and astrological discourse. A componential analysis shows that the near-synonyms differ in several semantic features (Table 4).

Unit	Predetermined	Evaluation	Religious connotation
fate	+	often negative	–
destiny	+	often positive, grand	–
fortune	±	luck, wealth	–
taqdir	+	neutral	+
qismat	+	often negative	+
nasib	+	positive (“one’s portion”)	+
tole’	±	Luck	–

Table 4. *Componential analysis of fate vocabulary*

The English units are largely secular, whereas the Uzbek units of Arabic origin carry religious connotations: *taqdir* and *nasib* are linked to the notion of divine decree. This difference becomes important in translation, where a neutral English *fate* may acquire a religious overtone in Uzbek.

The etymological layer of English. The core of English astrological vocabulary goes back to Greek and Latin sources. Part of this layer has lost its astrological meaning and become part of general vocabulary, i.e. it has undergone determinologization:

- *disaster* – from Italian *disastro*, Latin *dis-* + *astrum* “star”: “an ill-starred event”;
- *influence* – from Latin *influere* “to flow in”: originally a force “flowing” from the stars to a person;
- *lunatic* – from Latin *luna* “moon”: a mental state once attributed to the moon;
- *jovial*, *mercurial*, *saturnine*, *martial* – temperaments believed to be shaped by Jupiter, Mercury, Saturn and Mars: “cheerful”, “changeable”, “gloomy”, “warlike”;

- *ill-starred*, *star-crossed* – "unlucky, doomed", the latter familiar from the "star-cross'd lovers" of Shakespeare's *Romeo and Juliet*. (Harper, Online Etymology Dictionary.)

Present-day speakers do not perceive the astrological inner form of these words. In English, therefore, the astrological worldview survives in a deep, "invisible" layer of the lexicon. The words are used freely in contexts that have nothing to do with astrology: *a financial disaster*, *a jovial host*, *a mercurial temperament*.

The etymological layers of Uzbek. Uzbek astrological vocabulary has three sources:

1. Arabic layer: *munajjim* "astrologer", *nujum* "stars", *burj* "sign", *falak* "firmament", *taqdir* "fate", *qismat*, *nasib*, *tole'* "lot, fortune", and the sign names *Hamal*, *Savr*, *Javzo*, *Saraton*, *Asad*, *Sunbula*, *Mezon*, *Aqrab*, *Qavs*, *Jadiy*, *Dalv*, *Hut* (O'zbek tilining izohli lug'ati).
2. Persian layer: *sitora* "star", *baxt* "happiness", *peshona* "forehead" and phrases built on them.
3. Turkic layer: *yulduz* "star", *oy* "moon", *quyosh* "sun", *kun* "day", and the Turkic sign names *Qo'y*, *Buzoq*, *Egizaklar*, *Qisqichbaqa*, *Arslon*, *Tarozi*, *Chayon*, *O'qotar*, *Baliq*.

Two parallel series of sign names, Arabic and Turkic, are used in Uzbek at the same time. One source writes *Mezon*, another *Tarozi* (both "Libra"); one writes *Saraton*, another *Qisqichbaqa* (both "Cancer"). The Arabic names belong to the classical tradition and give a text a learned, traditional tone; the Turkic names are transparent and closer to everyday speech. This doublet pattern is a distinctive feature of Uzbek horoscopes and has no counterpart in English, where the Latin names are the only standard.

The phraseological layer. In both languages astrological images have become idioms, but their core image differs (Table 5).

English	Meaning	Uzbek	Meaning
born under a lucky star	born lucky	*peshonasi yorug'* (lit. "his forehead is bright")	lucky, happy
written in the stars	fated	*peshonasiga yozilgan* (lit. "written on the forehead")	destined
thank one's lucky stars	be grateful for luck	*nasib qilsa* (lit. "if fate allows")	God willing
reach for the stars	aim high	*tole'i baland* (lit. "his lot is high")	very fortunate

Table 5. *Astrological imagery in English and Uzbek idioms*

In English idioms the core image is the *star*, an external cosmic force. In Uzbek idioms, fate is pictured as "written" on the person's own *peshona* "forehead" (Rahmatullayev, 2006). In terms of conceptual metaphor theory, English realises the metaphor FATE IS A STAR (an object in the sky that governs life), while Uzbek realises FATE IS A TEXT WRITTEN ON THE BODY (Lakoff, 1980). The contrast reflects a cultural difference between seeing the source of fate in the sky and seeing it as something born with the person.

Implications for translation. The findings have direct consequences for translating horoscopes. First, a translator into Uzbek must choose between Arabic and Turkic sign names and keep the choice consistent throughout a text. Second, evaluative aspect terms such as *square* or *trine* cannot be rendered by their geometric meaning alone; the evaluation should be

made explicit if the reader is not an astrologer. Third, idioms based on the star image are better rendered by functional equivalents based on the forehead image: *born under a lucky star → peshonasi yorug'*. Finally, the religious connotations of *taqdir* and *nasib* should be weighed when translating secular English texts (Rahmatullayev, 2006).

Conclusion

Classifying astrological vocabulary into four groups by type of denotatum allows a systematic comparison of the two languages; the broadest and most polysemous group is the vocabulary of prediction and fate. Structurally, English relies on Greco-Latin derivation, whereas Uzbek prefers analytical phrases and calques. In English the vocabulary is Greco-Latin in origin, and part of it has undergone determinologization and entered general usage (*disaster*, *influence*, *jovial*). In Uzbek the vocabulary comprises Arabic, Persian and Turkic layers; the Arabic-Turkic doublets of sign names are specific to Uzbek. In phraseology English relies on the image of the "star" and Uzbek on that of the "forehead"; this difference calls for cultural adaptation when horoscopes are translated.

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