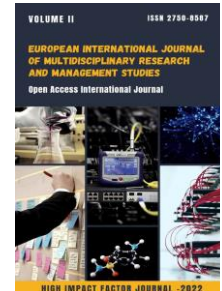


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**EVOLUTION OF EUPHEMISTIC MEANING (BY THE EXAMPLES OF EUPHEMISM IN THE  
RUSSIAN AND UZBEK LANGUAGES)**

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**ABOUT ARTICLE**

**Key words:** Euphemism, euphemia, orthology, neuro-linguistics, applied linguistics, cognitive linguistics, paralinguistics, taboo, dysphemism.

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**Abstract:** The measurement and scope of the typology of euphemistic meaning in modern linguistics presupposes, first of all, the study of its evolution in relation to historical processes. The article examines the historical development of the euphemism of the Russian and Uzbek languages.

**INTRODUCTION**

Recently, linguists around the world have paid special attention to the practical use of the linguistic possibilities of the creative power of speech. Interest in the areas of applied culture, such as the culture of speech, orthology, neurolinguistics, applied linguistics, cognitive linguistics, paralinguistics is growing every day. This is due to the fact that the problem of spiritual culture is globally increasing as a result of technical and technological progress. The focus of these issues lies on the development of a person's speech culture, communication potential and attitude to language as a means of increasing national and cultural spirituality.

Strengthening and spreading the role of euphemisms, as one of the rich, beautiful and harmonious expressions of the language, is becoming a social necessity.

**MAIN PART**

In modern linguistics, rhetorically intermediate phrases, or neutral words and expressions, are used instead of a close linguistic synonymous unit, which is tactless, rude, tactless, and sometimes cruel or

even vulgar in speech communication. Therefore, when covering the issues of the theoretical part, we also needed to identify the content of the concepts of "euphemism", "euphemization", "euphemia", which require special study and description.

Here, we believe, special attention should be paid to the definition of the term "euphemism" by the Russian linguist O.S. With. 521]. It is obvious that the scientist also focuses on such definitions as "taboo paraphrase" and "euphemistic paraphrase" [1, p. 312].

The measurement and scope of the typology of euphemistic meaning in modern linguistics involves, first of all, the study of its evolution in relation to historical processes. Despite the fact that this is a very complex side of the issue, and for a long time the topic of euphemisms remained under a certain ban both in Russian studies and in Uzbek linguistics. Nevertheless, in the practice of communication of the studied languages, a certain system of language preferences of the carriers of linguistic culture has developed - euphemisms.

This problem directly related to the sphere of human activity. Heard since ancient times as special, forbidden, sacred, forbidden topics for a person, they were considered more than an unlawful product for communication, therefore, in order to hide a negative speech feature, the interlocutors resorted to allegory.

In foreign linguistics, euphemisms began to be studied from the end of the 19th century. In Russia, the problem of euphemization began to be considered in the 20s of the XX century, and in Uzbekistan - only in the 60s of the XX century. Today, in the Russian and Uzbek languages, euphemisms and euphemistic formulations are used in almost all socially important areas of human life.

There is an opinion that during the Middle Ages, an approach to the topic of euphemisms already existed, and consisted of three key definitions: firstly, euphemisms are words and expressions that replace a form of superstition and prejudice; secondly, euphemisms are words and expressions that could not be used in speech due to the restraint of the interlocutors; thirdly, euphemisms are words and expressions that replace others for reasons of decency [10, p. 18]. In the first case, the most productive solution seems to us to be the replacement of expressions that mean a bad sign, i.e. such words that possessed a certain force and power that could bring trouble. M.I. Zvereva refers to these euphemisms: "figurative replacements of the word "take the last breath" or "soul went to God" instead of dying, as well as the figurative naming of Satan – the Evil One" [3, p. 87]. According to her correct remark: "Euphemisms of the second type expressed ideas forbidden by morality, and, as a rule, were associated with sexuality and illness, and euphemisms of the third type appear only from the 11th

century - their emergence is associated with the "poetic boom", with the time of the creativity of the troubadours when the elegance of the word had to "get around" a number of social and religious prohibitions" [3, p. 87].

"Such prohibitions arise in the sphere of public life at different stages of the development of society and are due to various factors - religious, historical, political, ethical, etc." [2, p. 552].

B.A. Larin adheres to a similar point of view, he mentions the development of ancient euphemisms "due to taboo", where he writes that: "even at the stage of primitive superstitions" the fear of spells, the magical effect of the call, direct naming gave rise to prohibitions on words (taboos), gave rise to a division into common and "secret" words, allowed only to priests, leaders. Instead of forbidden words, new ("fake") names are created so as not to anger the gods, deceive evil spirits or a terrible beast in order to appease them, "he wrote about the development of ancient euphemisms" due to taboo " [6, c. 110].

Sharing the opinions of scientists, A.A. Reformatsky defines the concept for taboo and euphemism: "Taboo and euphemisms", explaining his idea as follows: "To replace the taboo of words, other words are needed - euphemisms. Euphemisms are replaced, permitted words that are used instead of forbidden (taboo)" [8, p. 99]. The idea of the concept of "euphemism" as a special, universal speech phenomenon used in the communicative environment to replace the forbidden vocabulary "taboo" is still very popular among linguists today.

B.A. Larin, exploring the problem of euphemization, draws attention to the fact that the basis of speech prohibition, namely taboo, is the concept and representation of uneducated, illiterate people in need to ensure their safety of malevolent manifestations of mysterious forces. He writes that: "Fear forced people to find names that hide their subject, distract from its recognition, supposedly turning evil qualities, actions into favorable, desirable, or at least harmless by the power of word creation" [6, p. 101-102].

Combining the genealogical understanding of the concept of euphemism abroad and in Uzbekistan, we see how the range of research on theoretical problems is expanding, which, in principle, is justified and inherent in modern science.

In modern society, certain prohibitions have, first of all, a moral and ethical approach to negative, unpleasant, obscene, immoral, vulgar vocabulary in all spheres of human activity, especially in everyday life. These linguistic phenomena are not inherent in the literary norm and official business speech, but

despite this, one should not forget that this linguistic phenomenon carries the features of the national-cultural speech process, and is an integral part of communication among people.

Examining speech prohibitions in relation to the evolution of the development of euphemistic meaning, we can conclude that the ancient taboos and the taboos of modern communication largely coincide. Ancient prohibitions were based on the ordinary life of a person, for example, the birth of a child, eating, illness, weddings, funerals, superstitions, fears of the Almighty and evil spirits, agricultural labor and other human activities. But over time, new prohibitions on concepts related to man appeared. This is the development of social and domestic spheres of human life, its vices, crimes, physical conditions and physiological deficiencies, financial situation, gender characteristics of various sensitive topics, and the specifics of the cultural and social development of society.

According to the fair remark of M.L. Kovshova: "Euphemisms in speech communication make it possible in the speech environment to avoid conflicts and communication failures in speech. They are opposite to dysphemisms (from the Greek *dysphēmía* "bad language"), understood as rude words and expressions that appear in the process of communication as too rude, harsh, vulgar, indecent and can thereby negatively affect the implementation of communication" [5, p. 105].

The Uzbek linguist N. Ismatullaev in his work "Kozirgi uzbek tilida euphemismlar" gives a rather general definition of this term, emphasizing that "euphemism is a speech engine and a means of cultural speech" [4]. This is a rather narrow definition, as it leaves unresolved a number of problems affecting, first of all, the prevalence of the use of euphemisms, and does not provide a precise distinction with other related linguistic phenomena in practice. Therefore, the concept of language euphemization needs further deeper research, since the study of linguistic phenomena in this area of linguistics is very relevant.

Another domestic linguist A.Zh. Omonturdiev in his work "Uzbek nutukning euphemik asoslari" also focuses on the fact that "Euphemism is the replacement of a negative, unpleasant, forbidden word or a whole expression with the most correct and harmonious. Thanks to euphemism, it becomes possible to exclude the appearance of negative emotions and negative feelings among the participants in communication. Euphemism is a phenomenon that helps to hide certain facts of reality behind the prism of euphony with a more pleasant formulation" [7, p. 17].

It should be noted that the above definitions are similar to each other in the definition of euphemism. Everything indicates that euphemism is important for interlocutors in the process of communication in order to replace obscene or tactless linguistic reality. For the most part, such basic principles of the

functioning of euphemisms are distinguished as: camouflage, veiling the subjects of communication in order to soften the denotation. We find words like rus. destitute, orphan, orphan, motherless, orphan, lonely, brooch, deprived of mother's love - euphemisms that call orphans; Uzbek gul yetim (lonely flower), yodgor, qadrcha (memory), kimsasiz (lonely), ko'ngli yarim (deprived of soul), mehrga zor (in need of love), muhabbat mevalari (fruits of love), ona mehrga to'ymagan (not fed up with motherly love), ota-onasi yo'q (no parents), tutqin qo'zi (captive lamb), qalbi o'ksik (heartbroken) are euphemisms used in Uzbek to replace the word etim (orphan). Instead of the names ota, dada, ona, the Uzbek national-cultural mentality is characterized by such appeals to parents: padar (father), padari buzruk (father), qiblagoh (1) qibla, shrine; 2) a very revered, dear person (father, mother)), ka'ba (kaaba, shrine), volida (mother), volidai mehribon, volidai mushfiq, volidai munis, volidaiaziza (mother of the whole family), in Russian instead of mother, father use: darlings, mother, mommy, mommy, parent, parent, daddy, daddy, darling, father; also, instead of o'qituvchi, such lexemes as domla, ustoz, mualem are used when referring to a teacher in the Uzbek language, and in Russian: master, mentor, educator, etc. Thus, it can be noted that euphemistic means of expression in the language of the people retained the features of the speech behavior of feudal society. Therefore, a comprehensive study of the evolution of taboos and euphemisms requires, first of all, the study of the languages of tribes, peoples, nations and their ways of behavior.

Considering the euphemization of the Uzbek language, one can pay special attention to some ethnic features and mentality of the Uzbek people. For example, the word ilon (lit. snake) in the Uzbek national language culture, in fact, is a euphemism for the word chaquvchi (biting, biting). We find Turkish words for snake (jilon, jilmoq, jiluvchi (lit. creeping, crawling), sudraluvchi (lit. reptiles, reptile)), arqon, arg'qmchi, olachilvir, qamchin (rope, whip, whip). In Russian, the word "snake" is also replaced by euphemisms reptile, creeping, hissing, vicious, podkolodnaya.

Or a number of Uzbek euphemisms, such as gajdum, kajdum (hooked tail), used instead of the word chayon (scorpion), which entered the taboo system of the Uzbek language.

The same can be seen in the works of Russian scientists, who argued that the word bear was originally a euphemism (honey badger - bee), but later a taboo for this designation was imposed, and euphemistic means began to be used such as: forester, owner of the forest, forest ruler, Potapych, merchant, bear, clubfoot, Mikhail Ivanovich, Misha, forest, master, host oak forest, vedmed, toptygin, medvedko, kadjak, neskladexsa, bear (if the animal was somehow called bear before the euphemism, then it was forgotten). Instead of the word "scorpion" in Russian, euphemisms were also used, such as: arthropod, caudate, burning tail, long tail. [8, p. 100].

In Uzbek, the words and phrases bo'ri (wolf) oq, oqish, oqboy, oq tusdagi xayvon (white, white beast, white animal, white-tailed deer) are actually a euphemistic name for the direct name of a wild animal. Later there was a process of tabooing (when the concept of the beast was restored to memory anyway) and replaced by the euphemisms jondor, itkush (live, free dog). In today's speech of shepherds, there are such euphemisms in relation to the wolf as u, haligi, qaroligi, qaro (he, real, led, black). In Russian, the wolf is also called the euphemized words gray, forest orderly, biryuk, forest robber, overflow, gray landowner, auk, etc. In the Uzbek language, the word tug'moq (birth) was applied only to a person, and then to animals. In the later development of language, the concept of birth is associated with human vision, salvation, and so on. For example, ko'zi yorimoq (open your eyes), qutulib olmoq (get rid of, resolve); in Russian, euphemistic means are used, such as being relieved of a burden, giving birth, becoming a mother.

As the language develops, so does its euphemistic layer. New forms of taboos are emerging based on new morality, a new worldview and, as a result, new euphemisms. Unlike the requirements of a primitive taboo, instead of many words and phrases that have become the norm, phrases that are more convenient for him, more pleasant for the speaker and listener are used [9, p. 77].

One taboo concept can lead to more than one euphemistic tool. In such cases, words undergo a certain semantic development - an evolutionary process, a change in meaning. For example, qoraqurt (karakurt) did not become synonymous with biy, qurt (worm) lost its true meaning when it was used in the sense of qoraqurt (karakurt), and the meaning of abstraction arose when it was called o'rgimchak (spider) or hasharot (insect) and so on.

## CONCLUSIONS

Thus, through these diagrams, one can trace the process of euphemization, which is determined primarily by psychological and social factors. Here, shame, disgust, fear, hostility, anger, or vice versa, pity, regret, sympathy, empathy, dictated by generally accepted moral values in the world, which ultimately constitutes a taboo zone, are significant judgments.

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