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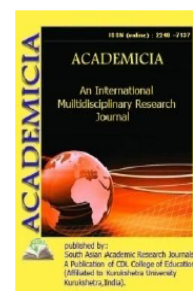
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### THE VIEWPOINT TO THE STUDY OF EUPHEMISMS IN DIFFERENT LANGUAGES AND EPOCHS

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#### ABSTRACT

*This article devoted to the analysis of scientific research and shows the role of euphemisms in the speech of two non-related languages, which are English and Uzbek. The task of the euphemisms is to soften the awkward and rude words in the language, a cultural enrichment of the language, as well as the development of the branches of linguistics, such as sociolinguistics, linguoculturology, and cognitive linguistics.*

**KEYWORDS:** *Euphemism, Linguistics, Sociolinguistics, Linguoculturology, Cognitive Linguistics, Research.*

#### INTRODUCTION

It is better to start covering the history of the study of euphemisms in domestic and foreign linguistics from the time, when linguistics had not yet taken shape as a science and the term "euphemism" had not yet emerged, however, the concept of euphemism (as an expression, that softens and replaces an inappropriate, rude word) has already appeared and underwent the first comprehension. These are the days of antiquity - the heyday of the schools of the art of rhetoric.

From the 5th century BC, appear the texts and treatises, that speak of the euphemisms as the words, with the help of which, the speaker can avoid an evil word and remain silent.

During the Middle Ages, the euphemisms appear in three main forms, which can be designated as three types: 1) the words, that replace other words due to superstition; 2) the words, which are used instead of other words out of modesty; 3) the words, that replace other words for the reasons of decency.

The former were used to replace words and expressions, which denoted a bad omen, i.e. such words, which were believed to have a certain power and which could have brought a trouble.

Such euphemisms included figurative replacements of the word "to die" with "to take the last breath", "the soul has passed to God", as well as the figurative name of Satan - the Evil One. The euphemisms of the second type expressed the ideas, that were forbidden by morality, and, as a rule, were associated with sexuality and illness. Such euphemisms could be considered as a form of showing respect and delicacy in the interpersonal communication of people. The euphemisms of the third type started emerging from the 11th century - their emergence is associated with a "poetic glut", with the time of the troubadours, when it was necessary to "circumvent" a number of social and religious prohibitions with the skill of words.

A new milestone in the history of the study of euphemisms became the end of the 19th century, because it was then that the works of the German researcher Hermann Paul were published, in which he singled out the euphemisms in the "scheme of semantic changes along with the metaphor and the metonymy".

One of the essential features of studies of euphemisms in the West - is the applied nature of these studies. First of all, this applies to British and American linguistics. This explains why many foreign linguists, who have studied the problems of euphemis or euphemisms, are fairly well-known lexicographers.

Charles Caney, one of the prominent American linguists, was among the first, who has compiled a bilingual dictionary of euphemisms (English versus Spanish), has substantiated the relation of euphemis to language phenomena, while interpreting this concept through the term "indirect name". This fact also underlines the fidelity of the tradition of broad interpretation of euphemisms in American linguistics.

Such a broad interpretation is also manifested in the fact, that in the British and American dictionaries of euphemisms, a certain percentage is occupied by technical and professional terms, slangisms, jargonisms and vulgarisms.

The reason for this is that the words of this kind are understandable only to a limited group of people, who are united by a specific social or professional characteristic. The absence of clear criteria for the selection of euphemisms, of course, is also indicated by Western researchers K. Silver, J. Niemann, J. Ayto, B. Warren, R. Holder, who recognize a high degree of subjectivity in classifying this or that word or expression as a euphemism.

At the present stage in foreign linguistics, the euphemisms are actively studied not only and not so much from the point of view of lexicography as *from the point of view of linguopragmatics* (A. Horak, M. Cordoba Rodriguez).

A lot of works are devoted to the targeted study of individual *thematic groups of euphemisms*, for example, political euphemisms, economical euphemisms, etc.

It is noteworthy, that in the 21<sup>st</sup> century, the scientific interest in studying of *connections of euphemism and taboo hasn't disappeared* - thus the continuity of research traditions, a continuous development of scientific thought is ensured (B. Brown Gfroerer).

From such a short historical passage, it is clear that the euphemisms have been interpreted and studied abroad for many centuries; while the range of views approaches to the consideration of theoretical problems are expanding. And the more multifaceted the linguists study euphemisms, the more significant and unresolved issues are revealed.

How the things with the study of euphemisms in Russia stood and still stand, is presented in an overview below.

It is generally accepted, that the first mention of the euphemisms in Russian linguistics refers to the middle of the 20th century and is associated with the publication in 1961 of a B.A. Larin's work "About euphemisms", which was published in the collection "The problems of linguistics", dedicated to the 75th anniversary of the Academician I.I. Meshchaninov.

However, to be more precise, it is important to remember, that twenty years earlier - in 1935-1940 - an article on euphemism was published in the "Explanatory Dictionary of the Russian Language" under the editorship of D.N. Ushakov. In this article, the euphemism was defined as follows: "Euphemism (from" Greek. " *euphemeo*- I say politely) (ling.) - a word (or expression), used for an indirect, veiled designation of some object or phenomenon, when calling it by its direct name in a given setting is inconvenient, indecent or is not accepted (for example, "in a delicate situation", instead of "pregnant"; "if nothing happens to the patient"

instead of "if the patient does not die)"). And here is an interesting fact: the definition of this term has not undergone changes in subsequent reprints of the dictionary by D.N.Ushakov.

Returning to the work of B.A.Larin, it is worth noting its main message, related to the need to study the euphemisms, and the main provisions, which in many ways became programmatic for further research of the problem of the euphemisms:

- the connection between euphemism and taboos with the proviso of the need to differentiate the vestigially preserved substitute words according to the prohibitions of ancient religions (taboos) from the modern euphemisms, whilst "direct historical connections with the euphemisms of the new time have only those renamings according to the prohibition, the purpose of which is to embellish their subject, in order to avert its bad influence";
- the highlighting of the spheres of use of euphemisms (on the one hand, diplomacy, journalism, oratory, where euphemisms are conditionally obligatory, and, on the other hand, colloquial speech, in which the euphemisms are optional and are often used for fun);
- the fragility of the euphemisms: "as soon as the implied unpronounceable expression goes out of use, the euphemism loses its "ennobling" properties, as it goes into the category of direct names, and then requires a new substitution";
- the perspectiveness of the classification of the euphemisms according to their social nature, in contrast to the classifications of euphemisms according to purely formal indicators (in terms of the parts of speech, the composition, and the origin);
- an identification of euphemism and figures of speech (a metaphor, a metonymy, a synecdoche) according to the semantic structure and their delimitation according to the scope and functional orientation (the figures of speech are used to represent reality, (while) the euphemisms - to "obscure, cover up the unsightly phenomena of life or immodest thoughts, intentions".

The ideas, presented by B.A.Larin have played a significant role in Russian linguistics, have outlined another circle of linguistic issues, have outlined the trajectory for the study of the euphemisms, and have provoked new scientific discussions.

In Russian linguistics of the 20th century, as in foreign linguistics, a wide interpretation of euphemisms prevailed, in connection with which the euphemisms and substitutes for taboo names were mixed. However, a narrow approach to understanding the euphemisms was also indicated in the scientific literature. "The supporters of a narrow approach have attributed to euphemisms only words and expressions, that are used by the speaker instead of the forbidden (taboo) ones (L.A. Bulakhovsky, J.J. Warbot, A.A. Reformatsky); or the substitutes for obscene words (V. Bui)".

The problem of identifying the criteria, by which a linguistic unit can be attributed to euphemisms, is also very very relevant for domestic linguistics, as well as for a foreign one. One of the attempts to resolve this problem is presented in the work "The euphemisms of the Russian language" by E.P. Senichkina. Despite this, the relevance of the problem of finding clear criteria remains up until these days.

In Russian linguistics, the euphemisms are studied mainly on the material of the Russian language, however, quite a lot of research has already been carried out on the material of other languages: of English (A.M. Katsev, E.K. Temirbaeva, T.S. Bushueva, Yu.S. Baskova, T.A. Kovaleva, Yu.S. Arsentieva, etc.), of French (L.S. Turganbaeva, E.Yu. Golovanova), of German (N.M. Berdova, A.N. Prudyvus), of Spanish (A.V. Rodchenko], K.V. Yakushkina), simultaneously on the material of all the above languages (L.V. Porokhnitskaya).

At the present stage of development of the theory of linguistics, the euphemisms are actively analyzed from the positions of:

- *sociolinguistics* (G.A. Vildanova, E.O. Miloenko);
- *cultural linguistics* (N.V. Tishina, L.V. Porokhnitskaya);
- *cognitive linguistics* (N.V. Tereshchenko, O.S. Tsydendambaeva);
- *linguopragmatists* (E.V. Kiprskaya, L.V. Savvateeva).

In Uzbek linguistics, this issue was first covered by Nemat Ismatullaev's scientific research [6]. Anvar Omnturdiyev's doctoral dissertation examines the problems of professional speech euphemisms [14]. B. Urinbaev also expressed his valuable views on the phenomenon of euphemism in speech in a number of his works [25]. Linguist H. Shamsiddinov comments on the euphemistic functional-semantic synonyms of words [23]. Particularly, Z. Kholmanova, who studied the lexicon of "Boburnoma" in a special monograph, expressed her valuable views on the euphemisms used in it [22]. Scholar - euphemistic expressions in "Boburnoma" emphasize the semantic structure of the lexicon of the old Uzbek literary language, emotional-expressive features, the author's linguistic skills, the method of artistic description. The research analyzes the euphemistic units of the concept of "death" and describes its forms used for specific semantic and methodological purposes.

By the XXI century, the field of study of the concept of euphemism has expanded significantly, and in recent years, scientific research has studied its gender characteristics, its application in a particular field, in medicine - medical euphemisms [24]. When studying the evolution of euphemisms, it becomes clear that many terms become obsolete over time and can no longer be a casual, pleasant expression of those concepts. As a result, a new, more audible euphemism emerges in place of the first euphemistic engine. In this case, the original euphemistic means are

re-tabulated, new euphemisms are formed. It is because of this need that many euphemisms arise from a single concept. For example, the “**gajdum**” and “**kajdum**” euphemisms used instead of “**scorpion**” were tabooed when they did not meet the requirements of speech, “**donkey**”, “**nameless**”, “**benom**” (**without name**) (because people were afraid of saying its name, that’s why they used euphemism to soften the meaning) euphemisms were used instead. The word “**birth**” was used only as a metaphor for mankind and later for animals. As a result of the development of language, the concept of birth is “**to turn a blind eye**” to man, to be saved; in the case of animals, it has been used interchangeably with euphemistic means such as “**calving**”.

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