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Nursuliv BABANIYAZOVA,

Basic doctoral student of NSPI named after Ajiniyaz Associate Professor of the Karakalpak Language

Department Candidate of Philological Sciences, Associate Professor

E-mail:nursuli@gmail.com

Based on a review by D. Seydullaeva

TURKIY TILSHUNOSLIK TIZIMIDA EVFEMIZMLARNING O'RGANILGANLIK DARAJASI

Аннотация

Ushbu maqolada turkiy xalqlar tillarida evfemizmlarning shakllanishi va ularning tarixiy ildizlari tahlil qilinadi. Unda evfemizmlarga qadimgi e'tiqodlar, tabular va madaniy an'analarning ta'siri ko'rsatilgan. Shuningdek, evfemizmlarning XIX-XX asrlardan boshlab umumiy tilshunoslikda alohida lingvistik hodisa sifatida o'rganilishi, uning funksional, semantik va nutq madaniyati doirasida tadqiq etilishi qisqacha izohlangan.

Kalit so'zlar: Evfemizm, tab-u va evfemizm hodisasi, evfemizmlarning lug'aviy ma'nosi, nutq madaniyati, xushmuomalalik ifodasi, nutq etiketi.

УРОВЕНЬ ИЗУЧЕНИЯ ЭВФЕМИЗМОВ В СИСТЕМЕ ТЮРКСКОЙ ЛИНГВИСТИКИ

Аннотация

В данной статье анализируется формирование эвфемизмов в языках тюркских народов и их исторические корни. Она демонстрирует влияние древних верований, табу и культурных традиций на эвфемизмы. Кроме того, кратко объясняется изучение эвфемизма как отдельного языкового явления в общем языкознании, начиная с XIX-XX веков, и его исследование в рамках функциональной, семантической и речевой культуры.

Ключевые слова: Эвфемизм, табу и явление эвфемизма, лексическое значение эвфемизма, культура речи, выражение вежливости, этикет речи.

THE LEVEL OF STUDY OF EUPHEMISMS IN THE SYSTEM OF TURKIC LINGUISTICS

Annotation

This article analyzes the formation of euphemisms in the languages of Turkic peoples and their historical roots. It demonstrates the influence of ancient beliefs, taboos, and cultural traditions on euphemisms. Furthermore, the study of euphemism as a distinct linguistic phenomenon in general linguistics, starting from the 19th and 20th centuries, and its research within the framework of functional, semantic, and speech culture are briefly explained.

Key words: Euphemism, taboo and the phenomenon of euphemism, the lexical meaning of euphemism, speech culture, the expression of politeness, the etiquette of speech.

Introduction. Language is the most important indicator of human thought and social culture. Therefore, every language has linguistic tools that express speech culture, etiquette, and social interaction. One of them is euphemism, which serves to express unpleasant, rude, or indecent meanings in speech. Euphemisms serve to preserve the culture of communication in the language, to preserve the norms of social morality, and to address the listener with respect. As linguist G.N. Pospelova stated, "Euphemism is not just a modified form of a word, but a reflection of human thought in harmony with cultural values in society". As a significant phenomenon regulating aesthetic, moral, and social relations in language, euphemisms have become a separate object of study in linguistics.

Literature review. It is advisable to begin the study of euphemisms in Karakalpak linguistics, as well as their history, from a period when the term "euphemism" had not yet formed as a science in linguistics.

In the 5th century BC, texts and pamphlets began to appear in the schools of rhetoric of the ancient period, and in them, euphemisms were spoken as words that could evade evil and remain silent. Ideas about words and phrases that soften and decorate speech are also found in the work "Rhetoric" by the ancient Greek philosopher Aristotle, written around 300 BC. Two centuries later, in the treatises of the great Roman Marcus Tullius Cicero on the art of rhetoric, advice on the selection of

effective words, including euphemisms that eliminate rudeness and inappropriateness, is given as follows: "Selecting the most artistic words from among the words of primary meaning, we would use moderation in the selection of metaphors; it is necessary to skillfully use expressions derived from similarities. If a word contains meaningless or inappropriate, foolish, or somewhat amusing elements, it is condemnable; it is also said: "If it is not refined or inappropriate, unpleasant, rude, or difficult to understand, it is also condemnable". [25] We have determined that even before our era, to avoid the crude names of objects, phenomena, and certain things, the practice of excluding and selecting substitute words was established. This is done to avoid the listener's negative assessment, indictment, and accusations. In ancient times, the concept of euphemism was considered from an extralinguistic perspective and studied from a linguistic perspective. The term "euphemism" comes from the Greek word "euph" meaning "good", and "phemi" meaning "I speak". In linguistics, it is usually considered as a substitution for words that sound uncomfortable, negative, or unpleasant.

Regarding the first dictionary entry of the term "euphemism", it is believed that this event occurred in the mid-17th century. In 1656, Thomas Blaunt published a dictionary titled "Glossographia: Or A Dictionary Interpreting All Such Hard Words Of Whatsoever Language, Now Used In Our

Refined English Tongue”, in which the concept of euphemism was given as follows: “euphemism (euphemismus) a good or favourable interpretation of a bad word”[30:677]. In his dissertation research “L'économiquement correct: analyse du discours euphémique sur la crise dans la presse française et italienne,” one can find more interesting information about the history of studying, understanding, and re-evaluating euphemisms in the Middle Ages and the modern era. This research was conducted by Loredana Rousselli, a professor at the University of Nanterre-la-Défense in Paris and the University of Turin[3].

Discussion. From an ethnographic perspective, euphemism began to be studied in connection with various reasons starting from the second half of the 19th century, and there are several sources in general linguistics, as well as in Turkology, including Uzbek linguistics, regarding the reasons for the emergence of the euphemism phenomenon and the purposes for which they are used: scientific works, articles, and opinions expressed by linguists. J. Vandriyes says: “Euphemism is only a softer and more cultured form of prohibited vocabulary.” [10]. L.A. Bulakhovskiy writes: “Euphemisms are the formula for “preventing danger” by changing the real name of something or event that evokes negative thoughts and speaking about them without creating a “danger” to invoke evil forces through words...” [9]. N.A. Samoylovich provides a dictionary of 42 words that Altai women cannot pronounce. For example, Kazakh and Kyrgyz women, avoiding the words “wolf”, “sheep”, “lamb”, “river” and “reed” which are added to the names of their husbands and their siblings, recorded the following sentences from their words: “A reader (on the other side of the river) is eating the lamb of a howling wolf (sheep) at the bottom of a growing reed”[21]. N.A. Baskakov wrote that an Altai woman, unable to utter the words “water” (river), “camel” (tree), “wolf” and “sheep” (because it was the name of her husband and his relatives), reported with the phrase . “The one living on the other side of the flowing (river) is eating the howling (wolf) bleating (sheep) under the camel”[5]. E.A. Agayan writes that in Armenian villages, the words “rope” and “wing” were used instead of “snake”. [1]. A.N. Turbachev writes that European hunters, fishermen, and farmers try not to mention the names of frightening and harmful animals during hunting season, and the author notes that it has become a tradition in Sweden, Finland, Estonia, and other countries to pamper their forest animals (like bears and wolves) and give them affectionate nicknames.[23].

A.A. Reformatsky understood the phenomena of taboo and euphemism on a broader scale and defined them as follows:

1) at the request of military diplomacy, replace the names of states, cities, enterprises, military enthusiasm, and certain famous individuals with any conventional symbols: n (en), nn (en-en), x, y, z (iks, igrek, zed); 2) To avoid explicitly naming dangerous diseases from a polite perspective, use Latin terms and abbreviated designations (to call cancer cancer, tuberculosis TB, an operation a surgical disease, etc.); 3) Secretly used words and phrases in thieves' speech (e.g., stitching to kill, buying to steal) are also considered euphemisms[20].

K.K. Shaxjuriy, along with describing many euphemisms in the Georgian language, considers “Иди ты...” used in the Russian language, to be a euphemism when a coward is called “Гепой”, “Hero”[27]. S. Atayev calls names like Tursun and Iytalmas, given as a ritual for Turkmen children, euphemisms[3]. G.G. Musabayev noted the euphemisms used in the Kazakh language before the revolution, and that after the revolution, the scope of this phenomenon expanded with the requirements of morality (for example, “don't add instead of don't lie”, “yellow child instead of

devil”).[15:27]. According to S.S. Shirokov, some euphemisms appear as synonyms for obscene, unpleasant words and serve the spoken language of the nobility. [28:249]. B. P. Darbakova wrote that the ancient Mongols did not create mountains and caves high above the ground for nothing; they were considered sacred as pillars holding the ground, that is, as great places, and therefore believed that cutting down its forests and killing its animals would bring evil. She even wrote that the names of the mountains were not given (if they were visible, they spoke in a whisper). Depending on their location, they were called: Northern Mountain, Eastern Mountain, Western Mountain, Southern Mountain; based on the characteristics of a particular feature, they were called: Koktau, Alatau, Altyntau, Kumishtau, Syrlytau, Balenttau, Karlytau, Yetimtau, and later by personal names[11]. V. Arnold also noted that the dictionary meaning and definition of euphemisms in English have attracted scholars' attention since ancient times, and later, for moral purposes, for example, the name of God was euphemized.[2]. Sh.Ch. Sati taboos were actively used in the activities of the Tuvalis, in particular, in their living language, folklore, poems, proverbs, riddles, as well as in the speech of shepherds, hunters, and women; the names of the most predatory animals, poisonous insects, and euphemistic means used in the tabulation of death-related processes provided more material[22]. I.S. Baschayeva writes that “under the term euphemism, we understand the softened depiction of objects or events with negative meanings”[8].

Kazakh linguist, Turkologist, euphemist, Professor Adil Akhmetov's candidate dissertation “Taboos and Euphemisms in the Kazakh Language” (Almaty, 1973), his doctoral dissertation “Taboos and Euphemisms in Turkic Languages” (Almaty, “G'ilim,” 1995), and a number of other scientific articles detail the ethnolinguistic foundations of taboos in Turkic languages, the classification of euphemisms accordingly, their formation methods, and their role in enriching the lexical layer of language and speech culture. The scholar, in particular, as an ethnographer-linguist, has collected material related to the history, folklore, mythology, and culture of many peoples, including Turkic peoples, as well as their established beliefs, customs, and traditions. Based on these facts, he extensively studied and analyzed taboos and euphemisms, concluding that they have theoretical and practical significance not only for linguistics but also for disciplines such as ethnolinguistics and speech culture.[4:176]

The study of euphemisms and phenomena close to them in Uzbek linguistics was introduced by Nemat Ismatullayev through his dissertation defended in 1964 for the degree of Candidate of Sciences on the topic “Euphemisms in the Modern Uzbek Literary Language”. In this research, the author was the first to collect extensive information about taboos and euphemisms, expressing their opinions on them, and arriving at a general scientific and practical conclusion. N. Ismatullayev, after discussing the reasons for the emergence of euphemisms in the Uzbek language, categorizes them into groups, for example, euphemisms used in place of the name of poisonous insects, euphemisms used in place of the name of predatory animals, and euphemisms used in the language of women. He analyzed the role of euphemisms used in the speech of each social stratum in communication and their role in enriching vocabulary [12].

In 1977, A. Omonturdiyev extensively studied euphemisms, researching the euphemistic foundations of Uzbek words. He believed that euphemisms should be studied in terms of etymology and socio-cultural aspects, and studied them by dividing them into general speech and 12 separate speech euphemisms based on their level of usage. This classificatory study provides more practical information about

euphemistic units in the Uzbek language, and its research is devoted to the study of euphemisms in pastoral speech, mainly encompassing euphemisms denoting animal bones. Later, he published his monographs "Euphemism of Professional Speech" and "Fundamentals of Uzbek Euphemistic Speech". In the textbook "Uzbek Language Stylistics", first compiled and published in 1983 for higher education, the importance of euphemisms as a means of speech, contextual and individual euphemisms was discussed[18]. A. Hojiyev's "Explanatory Dictionary of Linguistic Terms", republished in 1985, provides an explanation of euphemisms. In his "Explanatory Dictionary of Linguistic Terms", republished in 2002, he defines euphemisms as follows: "Euphemism is the soft expression of a thing or phenomenon, the use of uncouth, indelicate words instead of rude words, inappropriate phrases, and taboo words". As can be seen from this, the term euphemism has also been extensively studied in Uzbek linguistics, and to this day, its main speech features have been studied by the above-mentioned scholars[24]. In linguist M. Mirtojiev's monograph "Semiology of the Uzbek Language", special attention is paid to the relationship between the phenomena of taboo and euphemism, as well as the history of their study. He emphasizes that euphemistic meaning is a derived meaning, that these derived meanings are formed by metaphorical and metonymic means, and that euphemistic meaning does not arise on the basis of synecdoche and functionality. It is incorrect to limit euphemisms to taboos. On this matter, M. Mirtojiev expresses the following thoughts about euphemism: "Indeed, it is not taboo that some words are not used inappropriately for cultural communication. However, when it becomes necessary to refrain from rude, vulgar, or inappropriate words that are inappropriate for cultural interaction, it is appropriate to choose a softer, more pleasant, and more cultured phrase instead. Choosing this word or phrase is one of the forms of euphemism"[14].

During their research on euphemisms, linguists have expressed their opinions about this term and offered various definitions. For example, H. Shamsiddinov expressed his thoughts on euphemistic functional-semantic synonyms of words[26]. A.E. Mamatov, in his doctoral work, paid special attention to the euphemistic and dysphemetic formation of phraseological units[13].

In Karakalpak linguistics, the first scholarly views on euphemisms were briefly discussed in the works of D. Nasirov, E. Berdimuratov, A. Navrizova, A. Bekbergenov, and A. Orazimbetov. Matjanova Ayjamal, in her research work titled "The Expression of the Category of Politeness in Karakalpak Linguistics", provided information on the means of expressing politeness in the Karakalpak language, its grammatical expression, its theoretical study in linguistics, and its foundations. E. Berdimuratov, in his book "The Development of Functional Styles of the Literary Language and the Development of Karakalpak Lexicon", provides considerable information about euphemisms. In his opinion, the emergence of euphemisms is directly linked to the people's historical life, ethnography, customs, traditions, and the state of their understanding of the world. He pointed out that taboo words, due to prohibition, were not called by their proper names but rather by different names, manifested as an active phenomenon in the Karakalpak way of life during the pre-revolutionary period, and as a result, taboo words like *ene*, *qaynağa*, *ortanshi*, *mırzağa*, *kishkene*, *biykesh*, *xa qız*, *bóke*, *biziń úydegi*, *jaman kesel*, *anaday awırıw* began to appear in the Karakalpak lexicon. Although many of these were taboo words resulting

from restrictions related to family members, closeness, and relationships, they also used the meanings of respect and reverence. As a result, it proves that the semantic method of euphemisms has reached a certain productive level in conjunction with the development of people's lives and language culture. For example: in folk language, instead of saying "qızba, kóterilme" it's said "áste ástelik penen", or instead of saying "oramaldı basına tartaqoy" it's said "basınıdı qızartaqoy" [7].

Professor D. Nasirov, in his work "The Category of Plural in the Karakalpak Language", discusses the expression of politeness through plural forms[16]. Scholar A. Bekbergenov, in his work "Stylistics of the Karakalpak Language", expressed valuable insights into the expression of politeness through pronouns, plural forms like "-lar" and "-ler" possessive suffixes, and subjective evaluative forms[6].

A. Orazimbetov, in his research, states that there is no uniformity in the semantic use of plural affixes in the Karakalpak language and expresses the following opinion about the expression of plural meaning in pronouns: "In the personal pronoun 'siz' (you), which is the plural form of the second person, the plural form -z completely loses its plural meaning and turns into a form expressing only politeness and respect. Therefore, to give plurality to the personal pronouns "you" and "you" the plural form "-lar" is added[19]. A. Nawrizova writes, "The etiquette of speech is deeply rooted in the moral, ethical, and philosophical concepts of politeness". Indeed, in the simplest sense, word etiquette is the polite communication of communicants to one another. He emphasizes the connection between word etiquette and polite speech, focusing on the expression of etiquette words, their lexico-semantic characteristics, and areas of application and usage [17].

Results. Research has shown that euphemisms have long been an important part of human speech culture, and their formation is closely linked to socio-psychological, cultural, religious, and ethical factors. Although the term "euphemism" entered scientific discourse in linguistics starting in the 19th century, its practical application existed much earlier. During the research, the stages of studying euphemisms in the linguistics of European countries and Turkic peoples were analyzed. In 20th-century linguistics, euphemisms were interpreted as a lexico-semantic process, an element of speech etiquette, and a communicative strategy. In the 21st century, they are being studied even more deeply within the framework of gender linguistics, political correctness, media linguistics, and psycholinguistics. The obtained data indicate that euphemisms have had their own specific functional significance in each period.

Conclusion. In conclusion, the history of the study of euphemisms is analyzed as a reflection of social changes in the development of language, cultural values, and human psychology. Euphemisms have served to strengthen communication between people by softening uncomfortable, shameful, rude, frightening, or politically sensitive topics and continue to play a significant role in maintaining communicative balance today. Modern linguistics interprets euphemism not only as a process of word exchange but also as a multifaceted phenomenon reflecting the dynamic change in society's thinking and speech culture. The significance of the research lies in the fact that, through the study of the formation and stages of development of euphemisms, the understanding of the social functions of language, moral norms, and speech etiquette has been further enriched.

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