

The Role of Euphemisms in World Linguistics

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ABSTRACT

Nowadays, when learning a new language in everyday life, we come across various lexemes: for example, when we come across taboos or ephemera, we struggle to understand their true meaning, we discuss with others, we write. Of course, all these methods show their positive effect when used consistently and systematically. In the article, I explained the role of ephemeris in world languages and the importance of ephemeris in learning a foreign language.

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Euphemistic phenomena reflect the commonality of language and culture. They are integral with the emergence and growth of the national-cultural characteristics of peoples depends. Today, linguistics is a discourse of linguistic possibilities as he turned to researching its characteristics on an anthropocentric basis, in this taboo closely related to national, personal mentality and worldview and scientific study of euphemisms in the comparative plan of the national landscape of English and Uzbek languages it is noted that it is important to do. Our country preservation of the national culture and spirituality of the language in linguistics as well and the problems of representation occupy a central place. In this case, the language is national interpretation of culture, national mentality, national outlook and spirituality as a whole will be done. The role of taboos and euphemisms in world linguistics Tabu (tabu, The word tabo, taboo) is derived from the Tonga language of Polynesia and means to forbid, means to prohibit. But its Polynesian and Melanesian Dialectal synonyms such as tapu, kapu, tambu used in dialects, "man along with the concept of "get" and "kiyali" (harmful, to the power, property also means things that have).

Agilshin occupied a large territory in his time of the word and concept of taboo in the language of the empire, and then in its spread as an international term, Yer He circumnavigated the Pacific Ocean three times in 1768-1779 explored many islands, Australian land and traditions of its inhabitants, James Cook (Captain Cook's services are great. The concept of taboo is the tradition of taboo XVIII Of course, it cannot be concluded that it originated in the Polynesians. Ethnogenesis of the taboo, i.e. where, when it appeared, which clan, it is difficult to tell whether it is a tribe or a nation. After all, it is a social, historical-ethnographic phenomenon, as ancient as language and thought. Its roots are primitive the emergence of consciousness, concepts of good and evil, existence deification (fetishism), emergence of the concept of soul (animism), migration (reincarnation - tanosukh), worship of animals (animalism), in general, it goes back to totemic, mythological imaginations.

Kadyrova appeared in the primitive period - in the lower stages of barbarism X.B. Abdulla Qadiri's skill in using euphemism and dysphemism: usually cannibalism that has become, but is gradually becoming an obstacle to the development of society (cannibalism: conbal - cannibal), sacrificing a person, drinking heart blood, to bury daughters alive, if the husband dies, to bury his wife and his belongings, to the deceased burn the relevant ashes on the grave (the deceased takes his belongings with him in the sense of going), taking the elderly to the funeral home, their meat after death feeding it to ravens, burying the bones, blood for blood, life for life; sex between father and child, mother and child, brother and sister,

marriage (endogamy), polygamy and heterism, unnatural, such as buying and selling people, inhumane, immoral habits are prohibited (tabooed)

The reaction to taboo reality in a cultured society with a primitive taboo not exactly the same in terms of course. In the first case, it lasted a long time the impact of the objective process, and the next more subjective or religious views strong For example, Islamic Shari'a dictates that women walk with their faces uncovered prohibition (taboo), consumption of pork, raven meat, wine (may), drinking blood is strictly prohibited (haram). A taboo phenomenon, some as scientists say, it will not disappear in the further development of society, but to itself occurs in specific forms. Taboo is the law of natural development of society if it happens based on it, it will lead to positive results. If the tabu serves the development negative, if it is done with subjective or unnatural goals causes consequences: religions and religious beliefs in the totalitarian regime Prohibition of holidays such as Navroz, etc. According to the object of the taboo expression, dichotomizing under the terms social or ethnographic taboo and linguistic taboo possible The first case is mostly historians, ethnographers, and the second case is linguists is an object of study. From the outside, it seems that there is no connection between them but, in fact, it is not like this: it is a custom formed historically under the ethnographic taboo term a social movement that has become, but is prohibited for certain reasons, a reality if the habit is understood, it is a reality for certain reasons under the term linguistic taboo It is forbidden to directly mention the name of the subject, not the subject itself. In addition, in some cases, the ethnographic taboo leads to the formation of a linguistic taboo it is also a direct cause. For example, the habit of eating pork and drinking vodka Names of reality related to prohibition in Islam (ethnographic taboo) were not directly mentioned. The word pig is replaced by a black deer and a white sheep; the word vodka euphemisms such as drink, glass, white, poisonous killer, ogu, etc. are used instead. It is related to the prohibition of women walking with their faces uncovered (ethnographic taboo).

The concept of "open face" or "open" is in the veil, in the veil, in the hijab, in the chimmat, euphemisms such as "he is in the veil", "he is in the headscarf", "he is in the scarf"

We agree with Professor A. J. Omonturdiev's opinion about this:

Today in the language of cannibals in the primitive times of wildness, "one man we killed", "we slaughtered one person", "we ate his flesh", "we drank his blood" it is assumed that concepts are not euphemized, there was no need for it even when we do, this stage is after cannibalism is forbidden (ethnographic taboo).

should be euphemized in periods. Although euphemistic means at that although we do not have the opportunity to say that it was used on the basis of a specific text - source, in the modern language "bloodthirsty", "his mouth smells of blood", "his mouth is blood", "he licked blood", "shed his blood"; "I'll drink your blood", "I'll drain your blood", "it's over", "I'll eat your flesh", "I'll eat your head", "I'll roast your heart", "heart to heart", Means like "I will take blood for blood" are the concepts of killing and slaughtering people is a euphemistic signifier

"to lose", "to destroy", "to destroy", which appeared later and "send to asfalasophilin" are relative euphemisms. In the seed production system

if one of the members of the clan is killed, the person who killed him is someone from his clan had to be killed. In this case, the concept of killing is replaced by "death to death", "blood for blood", "to take a life" (also in English "death for death", "a life for a life") euphemistic signifier is used. This habit (the habit of killing the one who kills) is forbidden (ethnographic taboo), to pay food to death, not to death (man to pay the price), to pay a contribution, to pay compensation, relative euphemisms have been formed.

Euphemistic units based on ethnographic taboos by linguist A. J. Omonturdiev expresses the following thoughts about its formation: "Marriage within the seed is prohibited." after marriage (ethnographic taboo), the girl was taken from another clan, or even taken away (the current custom of "The bride ran away" is left over from this). The term bride is also in fact glorified - euphemized form of the word "stranger" (kel+in). Russian daughter-in-law In the context of the word (ne+vesta – ne vesti), the concept of "alien" is not alien, reverently (ne priezjaya) - euphemized in our own style. another seed

A girl (stranger) who came to the house of the tribe is equal to the members of this house unauthorized (in fact, brides get up at dawn, sweep the yard, (the only thing left to do is make tea and bow down), her husband, her parents, and so on it is forbidden (taboo) to mention the names of relatives, this is the case in the bride's speech caused the formation of symbolic euphemism ("bride language") (brides euphemisms such as Kenja, Little girl, Blond-haired girl, Brother Mulla, As a result, for the slave owner, the master, master, sir, baboo, mister, boss;

for a slave, a servant, a laborer, a worker, an employee, a slave, a maid, a cripple, relative euphemistic terms such as servant, vassal, asolyte, menial, maid, etc.

Laws of taboo and euphemism are all the development of society applied in stages. Experts in the field and linguists are connected with each other as a taboo term a three (sometimes two) level concept that is connected:

- 1) reality (for example, the habit of eating poppy seeds, drinking vodka, stealing);
- 2) forbidding to openly say the name of reality - the subject (poppy, vodka, thief);
- 3) the need to use a euphemism. Ethnographic taboo is the primary phenomenon in this:
 - a) linguistic taboo;
 - b) they recognize that it serves as a basis for the formation of euphemism.

Although taboo is actually an ethnographic concept, later as a linguistic term also started to be used. For this reason, several linguists in their work to witness the use of ethnographic and linguistic taboo terms possible Ethnographic taboo mainly refers to historical-ethnographic realities, linguistic taboo, mainly language phenomena, euphemism formed in connection with this - studies methodology. These three areas are separate, separate areas no, they are ethno linguistics, an independent field of linguistics, cognitive is the object of study of linguistics and linguistics. This science is directions, linguistics and speech studies, epistemology, literary studies and not just an addition of linguistics, but a newly formed whole object - are phases of a whole science. Already, on the ground of linguistic taboo, the history, customs, paintings, morals, behavior, habits, spiritual-psychological, mythological belief, one word in other words, worldview - mentality, culture is embodied.

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