



**LINGUISTIC REFLECTION OF LEXICOGRAPHIC
EUPHEMIZATION IN THE COMPARATIVE-CONTRASTIVE
ASPECT OF RUSSIAN AND UZBEK CULTURES**

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Abstract

This article presents a comparative analysis of lexicographic euphemization in Russian and Uzbek cultures. In studying Russian and Uzbek dictionaries, we discovered that the recording and implementation of euphemistic space at the lexicographic level barely reflects the use of borrowed words and terms at the linguistic and lexical levels. Therefore, the analysis of the collected material was based on the principle of interpretation. It should be noted that the meanings of euphemisms represent complex material for lexicography. Nevertheless, an in-depth study will allow us to draw conclusions about the resources that contribute to the formation of euphemistic results and are reflected in modern explanatory dictionaries, as well as to clarify the complexities of recording various types of euphemisms in lexicographic practice.

Keywords: euphemism, taboo, metaphorization, variations, tropes, metaphor, metonymy, transference, personification, comparison, synecdoche, lexicography.

Introduction

The recording and implementation of euphemistic space at the lexicographic level practically does not reflect the use of borrowed words and terms at the linguistic and lexical levels, due to the complexity of the meanings of euphemisms as material for lexicography. At the same time, the resources that contribute to the formation of euphemistic results are reflected in modern explanatory dictionaries.



The Main Part

The late 20th and early 21st centuries represent a period characterized by attempts to expand the boundaries of the indecent, unprintable, and unspoken, accompanied by calls for tolerance and toleration. Euphemisms in both Russian and Uzbek have become the focus of numerous researchers. However, the lexicographic representation of euphemisms remains insufficiently studied and described in the context of comparative analysis. This is confirmed by differences in the labeling systems in various dictionaries and disagreements among compilers regarding the classification of certain words as euphemisms in Russian and Uzbek.

Topics and themes that can provoke vulnerability or offence are traditionally considered taboo. Human physiology, natural processes, bad habits and addictions, as well as words that can offend others, represent various deviations from the generally accepted norm and are de-tabooed, but a significant portion of them remain off-limits.

Despite the chaotic nature of the labeling systems used to designate the relevant vocabulary and the lack of systematic research into the preferences of potential users regarding the recording of derogatory vocabulary, data from Russian and Uzbek general-purpose dictionaries generally confirm the reduction of taboo areas.

The greatest productivity among the modifications of the linguistic implementation of euphemisms presented in the studied dictionaries of Russian and Uzbek scientists is observed in such functional-semantic techniques as metaphorization and minimization of meaning, as well as in various variations, including tropes, metaphors, metonymies, transfer from one type to another, personification, comparison, synecdoches, etc. [3, p. 66].

Based on the collected lexical material, it is possible to identify a large and rich group of synonymous euphemisms in the Russian and Uzbek languages, consisting of lexical units related to the semantic content of the word “death”.

For example, in both Russian and Uzbek languages, a number of metaphorical euphemisms meaning “to die” are found in lexicographic sources: Russian euphemism “to rest eternally,” “in a deep sleep,” “to fall asleep in an eternal sleep” – Uzbek euphemism “abadiy” uyquga ketmoq » (lit. to fall asleep forever); Russian euphemism « to kick the bucket » – Uzbek euphemism « baxti qaro

kiymoq » (lit. to put on black happiness)», Russian euphemism «to go to the forefathers» – Uzbek euphemism " adam" cho'listoniga ketmoq » (literally, to go to the valley of the ancestors). Among the metaphorical groups in the Russian and Uzbek languages of this lexical-semantic group, dictionaries contain euphemisms of personification: Russian euphemism " the fire went out, the flower withered" – Uzbek euphemism " qizil " gul so'lmoq » (lit. the red flower withered), « bahori tugamoq » (lit. end of spring), etc. In dictionaries, epithets are often found, which is a more vivid manifestation of metaphor: Russian: “sad sunset”, “farewell smile” – Uzbek: “songsiz” safarga ketmoq » (lit. to go on a final journey), « so'nggi safar qilmoq » (lit. to make the last trip).

We agree with the theory of V.P. Moskvina, since in his work he outlined an approach that consists of “replacing one specific concept with another based on associations of similarity” [1, p. 216]. One of the most extensive thematic groups of euphemisms-metaphors in the Russian and Uzbek languages is the functional-semantic subgroup related to the intimate life of people, for example: Russian: “eat the forbidden fruit” used instead of the direct name of sexual relations - Uzbek " xilvatda " bazm qilmoq » (lit. to arrange a feast in private), Russian « priestess of love», «camellia» in the Dictionary of Euphemisms of the Russian Language edited by E.P. Senichkina is given in the meaning «prostitute» [4]. The same generic transfer of the meaning of a prostitute is also indicated in Uzbek tiling қисқача euphemistic луғати A.Zh.Omonturdieva : " bezak " (decoration, meaning prostitute), " ma'naviyati" so'qir " (lit. spiritually blind), " shoxdan-shoxga sakramoq » (jumping from branch to branch) [2].

It can also be noted that another productive way of forming euphemisms in the studied dictionaries of the Russian and Uzbek languages is metonymy. Metonymy, based on spatial relations of adjacency, is used, for example, to designate certain intimate zones of the human body physiology: Russian euphemism " klubnichka" (female genital organ) [4] – Uzbek euphemism " muhabbat " g'unchasi » (bud of love) [2].

Having studied the general theoretical and methodological aspects, we came to the conclusion that the significant effectiveness of the dictionary registration of similar euphemisms is closely related to lexical compatibility or, conversely, lexical incompatibility in Russian and Uzbek euphemized speech.



In the practice of lexicography of the Russian and Uzbek languages, a significant number of euphemisms associated with pronouns are recorded. Thus, E.P. Senichkina notes that "the demonstrative pronoun "there" euphemistically replaces any place unpleasant for the speaker, while this pronoun can denote death, illness, intimate relationships, certain human processes and conditions, as well as actions condemned by society, which is associated with the designation of the "human bottom" [5, p. 103]. A similar remark is made by the Uzbek linguist A.Zh. Omonturdiyev, who notes that "in virtually all thematic groups of the Uzbek language, the pronouns "u", " o'sha ", " shu " and others also function as means of speech euphemization " [2, p. 79].

Less common in the Russian language are euphemisms formed using the technique of distribution, but they are quite common in the short dictionary of euphemisms of the Uzbek language [8, p. 47]. Euphemisms- hypernyms are quite common in dictionaries of the Russian and Uzbek languages, for example: Russian euphemism " to go to " office" - Uzbek euf. « kabinetga bormoq » (lit. go to the office) is used in both Russian and Uzbek languages in the meaning of going to a public place (toilet); Russian euphem. « In a delicate, interesting, happy, such a position, waiting for the stork» [4] – Uzbek euphem. « Oy-kuni» yaqin (literally close day and month), oyog ' olishi g'alati (lit. walking strangely), oyog'i og'ir (lit. with a burden) » [2] These euphemisms are gender-polite in relation to the word "pregnant".

A study of dictionary works in the Russian and Uzbek languages revealed that the recording and implementation of euphemistic space at the lexicographic level practically does not reflect the use of borrowings and terms at the lexical level. Lexicographers often overlook the euphemistic function of lexical units. Nevertheless, academic dictionaries have recorded a significant frequency of using borrowed vocabulary to denote various sexually transmitted diseases. E.P. Senichkina, in her dictionary of euphemisms of the Russian language, refers to lexicographic sources such as the "Dictionary of the Modern Russian Literary Language" in 17 volumes 7, v. 6, p. 454 and the "Modern Dictionary of Foreign Words" [6, p. 350], where the authors record the euphemism "lues", which comes from the Latin word lues, denoting a widespread, contagious disease, pestilence. This designation is used instead of the word "syphilis", while the term "luetica" is used instead of "syphilitic" [7, vol. 6, p. 454]. The indicated euphemisms are also



presented in the "Dictionary of Euphemisms of the Russian Language" by E.P. Senichkina 4, with a note about the foreign origin of these words. Having analyzed explanatory dictionaries of the Uzbek language, we did not identify any phenomena of euphemization for the corresponding lexical units. Unfortunately, the "Brief Dictionary of Euphemisms of the Uzbek Language" edited by A.Zh. Omonturdiyev [2] does not present the names of sexually transmitted diseases. This dictionary only records vocabulary euphemizing common diseases, while lexicographers generally do not refer to vocabulary of foreign origin.

An analysis of factual material culled from specialized euphemism dictionaries revealed that euphemisms formed through phonetic devices to replace negative names are recorded significantly less frequently in both languages. We can cite a small number of examples: Russian euphemisms for "phallus, phallus, fallus" denote the male genital organ; Uzbek euphemisms for "old" denote the anterior part of the male organ; Russian euphemisms for "to kiss" in the meaning of kissing; "hanky-panky" denotes the names of sexual relations; "bribe, bribery, briber" in the meaning of a bribe, bribery, bribe-taker; "without blah-blah" instead of without lies, deception [7, v.1, p. 687].

In Uzbek dictionaries, the use of syntactic units is a productive method for forming euphemistic constructions. Unlike Uzbek dictionary sources, in Russian, the recording of syntactic units through the prism of euphemistic constructions is less common and has limited resources. Let's look at examples of such models and the implementation of specific meanings of syntactic euphemisms: 1) ellipsis: Russian euphemisms "go away!", "why don't you go...?" (Vm. go to hell, etc.); Uzbek euphem. "joylashtirmoq" (lit. arrange) in this case, a number of lexical units are omitted, namely, arrange the bride for the groom; 2) replacement of an affirmative construction with a negative one: Russian euphem. "As a result of a long-term relationship, a child was born" (lit. a long-term relationship did not pass without a trace); Uzbek euphem. "o'n sakkizga kirmoq, o'n sakkiz yoshda" (lit. turned eighteen, eighteen years old); 3) oxymoron: to steal – to borrow.

An analysis of lexicographic sources allows us to draw the following conclusions: morphological fixation shows a low degree of reflection in the dictionaries of both Russian and Uzbek. In this regard, the study of morphological methods of forming euphemisms in the Russian language, described by E.P. Senichkina, is of particular interest. In her textbook "Euphemisms of the Russian Language," the



author points out that "morphological euphemisms have a minimal degree of euphemization. In the case of euphemisms formed using affixes of incompleteness of action, the performance of the euphemistic function is hampered by the presence of a root with a negative evaluation" [5, p. 14]. To illustrate this idea, she gives several examples: coquette, blind, strawberry, limps, etc.

Dictionaries of the Uzbek language also record phonetic, lexical-grammatical and syntactic processes associated with the use and recording of euphemisms.

Conclusions

The analysis of the selected material was conducted based on the principle of interpretation. It should be noted that the meanings of euphemisms represent a complex subject for lexicography. However, a thorough study will reveal the resources that contribute to the formation of euphemistic results reflected in modern explanatory dictionaries, as well as clarify the problems of lexicographic recording of various types of euphemisms.

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