

Taboo and Euphemisms in the Lexems Expressing Customs and Traditions

Ismoilova Nodirabegim Usmonjon qizi

Teacher

Andijan state university

Prof-ismoilov3434@umail.uz/

Abstract. The article analyzes the lexemes of tradition from a linguistic point of view. The method of component analysis aims to determine the origin, meaning, etymological synonyms and secondary motivation.

Key words: taboo, euphemisms, custom lexemes, tradition, fashion, rituals.

In world linguistics, special attention is paid to the practical use of linguistic possibilities, the use of language units in speech and the disclosure of semantic-functional features. The weight of applied linguistics, such as communication culture, orthology, neurolinguistics, jurisprudence, applied linguistics, and linguistic expertise, is growing day by day. This is explained by the fact that the problem of spirituality is becoming more urgent as a result of technical and technological progress in the world, the solution of these problems is the development of speech culture, communication skills, language as one of the means of spirituality. Therefore, it is becoming a social necessity to expand the role of taboos and euphemisms, one of the richest and most beautiful expressions of language.

In world linguistics, extensive research is being conducted on the factors of formation of linguistic phenomena, their etymological source, spiritual group, functional aspects, national-mental features. It allows for an in-depth study of taboos and euphemisms, both as an environmental phenomenon and as a means of cultural communication, in terms of gender, social, pragmatic, linguocultural, and linguocultural, lexicographic. Depending on the genealogical and morphological structures of languages, tabular and euphemistic meaning in each language is also represented by phonetic, lexical, morphological, syntactic, phraseological, paremiological and nonverbal means, situational-pragmatic and social factors in the manifestation of euphemistic meaning forms integrity with these linguistic means.

Therefore, euphemisms are deepening in the field of linguopragmatic research, such as the degree of cooperation of these factors in the whole, the increase of phonetic, lexical, grammatical factors, pragmatic, the weakening of personal factors. The study of taboos and euphemisms in linguistics began in the late nineteenth century. A. Iaye, studying the linguistic aspect of taboos and euphemisms, determines that these phenomena occur on the basis of changes in word semantics. The comprehensive study of taboos and euphemisms began only in the 60s and 80s of the twentieth century with the research of S. Vidlaka, J. Kane, J. Lawrence. Despite some controversial views on taboos and euphemisms, researchers share common views on their interpretation as the only extralinguistic factor in their realization in the speech process: the act of speech, the cause of the speech situation. In this case, the sociolinguistic approach to the study of the phenomenon prevails. Therefore, in our view, euphemisms as a complex multifaceted linguistic phenomenon should be considered from the point of view of three interrelated factors: 1) the social euphemisms that give rise to social euphemisms: tradition, moral and religious values ; 2) mental euphemisms, which call for subtle arguments on the basis of substituting lexemes that provoke negative emotions and provoke hatred; 3) euphemisms that arise on the basis of the requirement of the same linguistic factor that causes the proliferation of dysphemistic expressions, i.e., the need to replace crude words.

Features of tabular and euphemistic lexical units Russian and foreign linguists J. Eiton's "Euphemisms", "English-Russian dictionary of lexicon of taboos and euphemisms", M. Kanseva's "Language taboo and euphemism", B.A. Larina's "On euphemisms", S. Vidla. It should be noted that the role of euphemisms in the background of the theoretical field of language, studied in the work of the Uzbek linguist N. Ismatullaev "Modern Uzbek ephemerals."

The phenomenon of euphemism has been extensively studied in world linguistics. L.A. Bulakhovsky, A.A. Reformatsky, B.A. Larin studied euphemism from the historical point of view on the basis of ancient taboos. LP Krisin, VP Moscow, VZ Sannikov, YE Senichkina described the means and purposes of euphemisms in Russian. Features of euphemisms in English and Russian in the dissertations of AM Katsev, NS Boschayeva, NL Saakayan, YS Baskova and YE Miloyenko, in the dissertation of G.A. N.Baskakov revealed, the problems of euphemistic nominations in the languages of the Altaic peoples.

In Uzbek linguistics, the scientific works of N. Ismatullayev and A. Omonturdiyev have studied the phenomenon of euphemisms, their methodological features, the linguistic peculiarities of euphemisms used in animal speech. A. Omonturdiyev studied euphemism as an object of methodological research in his monographs.

The scientific works of A.Mamatov, Z.Kholmanova, H.Kadirova and D.Rustamova analyze the influence of euphemistic and dysphemetic units on the formation of phraseology, euphemisms used in "Boburnoma", author's euphemisms and metaphorical features of euphemisms. The phenomenon of euphemism is explained in the lexical and methodological sections of linguistics textbooks and manuals published after the 1980s. The textbook "Fundamentals of Speech Culture and Methodology" and the textbook "Stylistics of the Uzbek language", published in 1983, provide some general information about euphemisms and cocophemism (dysphemism). However, in Uzbek linguistics, the taboo and euphemistic possibilities of traditional lexemes have not been specifically studied as an object of study in which the linguocultural and linguistic aspects are almost unexplored.

Ritual and ceremonial semantic units are also common among paremiological units. The grouping of paremiological units is based on the semantic differential characteristics of the elements that make up the microcosm of the "ceremonial" semantic units. Namely:

1. Paremas based on birth concepts. Such devices include lexemes such as beshik, chilla, beshik tuyi, sumak, alla, and refer to certain ceremonies directly related to the time of birth. For example: Cradle child - back child; Who knew a baby in a crib would be a prince; The child in the cradle turns a thousand; The word "cradle" is used in proverbs such as "touch the cradle".

Sh. Shomaksudov and Sh. Shorahmedov describe the insatiable expression of a childless woman in a bag as follows: In fact, due to the taboo and euphemistic nature of the tradition, it has been used as a metaphor for people who are greedy for wealth and who collect things they do not need.

In the Uzbek tradition, in some cases, there are stable compounds, such as shaking the cradle and giving white milk. It is a great responsibility to respect and please the parents, who were brought up in the Uzbek people, which is a direct result of our traditions and customs.

2. Traditional units based on the concept of marriage. These expressions include the lexemes of wedding, bride, groom, bridegroom, mother-in-law, sister-in-law, bride, and others, which are denotative and motivational. Accordingly, there are many proverbs and sayings in the Uzbek language based on the traditional lexemes associated with the name of marriage. They to some extent reflect the ancient traditions and customs of our people. Advice weddings don't break up; If you can bear to die, make a sheep; if you can bear to eat, marry; In a number of paremiological units, such as osh otliniki (palov for people with horse) and to'y to'nliniki (wedding for people with coat), semantics such as "ceremony", "tradition", "feast", and "joy" are observed within the meanings of the wedding lexeme.

3. Traditional lexemes based on mourning concepts. Taboo and euphemisms belonging to this group include ritual lexemes such as mourning, funeral, maraka, qadha, and hayit with specific meanings. Including: The story of the good from the funeral of the bad is useful; To whom - a wedding, to whom mourning; In ancient times, odmi bol-style paremas contained the semantics of mourning, funeral lexemes, "ceremony," "common," and "mourning."

The one who finds and speaks in Maraka is wise, and the one who speaks in self-control is wise. Semaphores such as "common", "mourning, grief", "gathering" are observed.

4. Paremiological taboos and euphemisms that express the meaning of a tradition based on the concepts of child and parent. This group includes parems that represent different meanings of lexemes such as son, daughter, father, mother. For example: The groom's wool is better than the son's wool; You eat the boy's play, you eat the girl's; There are certain semaphores in devices where it is better for a girl to eat meat than for a boy to eat a fist.

Give the girl to the one who asks, the girl to the one who is thirsty; If you give a girl to a good place, she will make you a sultan, if you give a girl to a bad place, she will make you a sultan. The semantics of the girl's lexeme "child", "intimacy", "sex", "tenderness" appeared. Respect for parents and traditions of honoring them are also reflected in proverbs.

Among the lexical units belonging to the micro-field of traditional semantic units, there are also units used as euphemistic means. Such tools form a paradigm with lexical units that represent other traditions. For example, the lexeme of death refers to hundreds of meanings, such as to die, to pass away, to surrender, to leave, to travel, to die, to turn a blind eye, to return, on the one hand, and to die on the other which has a second type of meaning, such as tracing, biting the ground. Of these, the first line is a softer expression of the concept expressed by the lexeme of death, while the second line is a rougher expression of it.

Speaking about euphemistic means, Professor N.Mahmudov commented on the meaning of this lexeme: "Let's say that the emotional state of a person who has lost a loved one is known. It is not appropriate to choose the word "die" to express the meaning of "death" in a speech composed to offer condolences to such a person which does not conform to the spirit of the logical-moral relationship. In order to ensure the validity of the speech in this context, "softer" alternatives of the word are used, such as to die, to pass away, to pass away, to pass away, to go to that world, to go to the eternal world".

The language system contains lexemes related to a person's birth, period of growth, and death. These lexical expressions are exchanged for some euphemistic means in the speech process as a result of certain customs and rituals. Including,

a) pain in speech towards pregnant women, tears in the eyes of newborns, relief and related rituals - frying, ringing in the baby's ear, naming the baby, to give soup to the neighborhood, to make a god; rites of passage - taboos such as not allowing strangers in front of a baby who has not yet chilled, not going in front of the baby when it is late, putting bread under the pillow so that the baby sleeps well and peacefully, not justifying the crib and traditions of a euphemistic character;

b) to be taller than a young man or woman; to grow a mustache for a teenager, to get married, to double one's marriage, to have many children, to have a long life, to die, to die, to have time, to hand over one's deposit, expressions such as mourning are manifested through the conduct of rituals and strict adherence to them. The study of such tools in the language allows to reveal the linguistic potential of the history and culture of the Uzbek people and to draw certain conclusions.

Reference

1. Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab ... // O'zbek tili va adabiyoti. – Toshkent, 2012. – № 5. – B. 10.
2. Шомақсудов А., Расулов И., Қўнғуров Р., Рустамов Ҳ. Ўзбек тили стилистикаси. – Тошкент: Ўқитувчи, 1983. – 248 б.
3. Маматов А. Ўзбек тили фразеологияси шаклланиши масалалари: филол. фанлари д-ри... дисс. автореф. – Тошкент, 1999. – 56 б. // Холманова З. "Бобурнома" лексикаси тадқиқи: филол. фанлари д-ри... дисс. автореф. – Тошкент, 2009. – 22 б. // Қодирова Х. Абдулла Қодирийнинг эвфемизм ва дисфемизмлардан фойдаланиш маҳорати: филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – 23 б. // Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспекти: филол. фан. номз. ... дисс. автореф. – Фарғона, 2018. – 50 б.
4. Исматуллаев Н. Эвфемизмы в современном узбекском языке: автореф. дисс. ... канд. филол. наук. – Ташкент, 1963. – 24 с. // Омонтурдиев А. Эвфемик воситаларнинг функционал-услубий хусусиятлари: филол. фан. номз. ... дисс. автореф. – Т., 1997. – 23 б. // Омонтурдиев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): филол. фан. докт... дисс. – Т., 2009. – 252 б.
5. Баскаков Н. А. Пережитки табу и тотемизма в языках народов Алтая // Советская тюркология. Баку. 1975. № 2. С. 3–7.
6. Босчаева Н.Ц. Контекстуальная эвфемия в современном английском языке. – Ленинград: Наука, Ленинградское отд., 1989. – 130 с. // Саакаян Н.Л. Эвфемия как прагмалингвистическая категория в дискурсивной практике непрямого речевого убеждения: автореф. дисс. ... канд. филол. наук. – Москва, 2010. – 23 с. // Баскова Ю.С. Эвфемизмы как средство

-
- манипулирования в языке СМИ (на материале русского и английского языков): дисс. ... канд. филол. наук. – Краснодар, 2006. – 26 с. // Милоенко Е.О. Специфика функционирования эвфемизмов в индивидуальном лексиконе: дисс. ...канд. филол. наук. – Курск, 2009. – 24 с.
7. Эвфемизмы в лексической системе современного русского языка // Василий Павлович Москвин. 2-е изд. – М.: Ленинград, 2007. – 264 с.; Сеничкина, Е.П. Эвфемизмы русского языка. – Москва: Высшая школа, 2006. – 151 с.
 8. Крысин Л.П. Эвфемизмы в современной русской речи // [www/ Philology.ru](http://www/Philology.ru); Москвин В.П.