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LINGUISTIC FEATURES OF SOCIAL EUPHEMISMS IN THE UZBEK LANGUAGE

Abstract: In this article, we aimed to cover one of the problems studied in Uzbek linguistics of the present time – the phenomenon of social euphemism, its composition, linguistic, functional features, and semantic expression.

Key words: euphemism, social euphemism, linguistic factors, taboo, language fact, passive lexical layer.

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Introduction

The speech activity of a person largely adheres to moral norms. Morally and culturally applied the use of other words and phrases instead of words that are considered forbidden or unfavorable is called. Euphemisms serve as an expression of something-phenomenon in a much softer form, for the enrichment of the visual possibilities of the language. Also, social stylistic differences (differentiation) are reflected in the types of euphemism and the ways of their expression. All this, in turn, is manifested in different manifestations of euphemisms. The use of other words and phrases instead of words, which are found to be morally and culturally unfavorable, is called euphemisms. The study of works in different languages, which are devoted to the issues of itemization of concepts, makes it possible to divide the theoretical views expressed on this phenomenon into three main groups. According to the theoretical views of the first group, “euphemisms arise under the influence of a primitive worldview (taboo) and disappear at the cultural stage of society”. The second group advocates the idea that “euphemisms exist as a fact of language, a passive lexical layer.” Theoretical views of the third group N. Ismatullaev's” “Эвфемизмы в современном узбекском языке” is reflected in the candidate's dissertation. In his opinion, euphemisms serve, at the same time, as a means of speech, for style. In the “Explanatory Dictionary of

linguistic terms” of. A. Hojiev, euphemism is described as follows: “Eufemism (Yun. Euphemismas). Thing-the expression of the phenomenon in a much softer form; use a rude, cynical word, phrase and a rude non-sinking word (phrase) in place of taboo. For example, the words” pregnant, heavy-footed in place of the words of the twin, the strait...”, passed from the world in place of the dead, closed his eyes, his heart stopped; in place of lying, the phrases of making mistakes are used. The meaning and features of euphemisms are a variety. They will also have a different value according to the purposes of the application. Some factors influence the emergence of euphemisms and their use in speech. Among such factors, socio-stylistic differentiation of the Uzbek language and emotional-expressiveness of words (in addition to the main meaning (meaning)), emotional-expressiveness of words; emotional lexical – words that have the property of expressing the emotions of the speaker; emotional coloring words. For example, the words jilmaymoq, chehra, tabassum, o'ktam, do'ndirmoq; ustomon, ityaloq, mechkay, imonsiz, unbelievers can be denoted by negative coloring words).

In different stages of the development of personality society, especially in the primitive stages of personality society, some things, actions are prohibited. Such a phenomenon of prohibition is called taboo. Tabu soy is derived from the Polynesian

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language (the language of nomadic elites living on the islands of the Pacific Ocean) and is associated with the Prohibition of something in terms of personal and religious habits, including hunting a particular animal or the Prohibition of breaking a plant. This phenomenon is also three on the language. In the early stages of the development of society, it was very strong to believe in demons, ghosts and similar divine things among people. Such peoples thought that if the name of a person or subject close to demons and ghosts is not mentioned, they can be avoided. In the ancient peoples, as well as in the peoples that now live as a tribe, it was forbidden to touch their things, to pronounce their name after the death of tribal leaders. If their things are touched or the name of these things is mentioned, those who imagine that ghosts, demons, will strike, will do something harmful. Similarly, it was also forbidden to say the names of some wild, poisonous animals. As soon as the name of such animals in the fur is mentioned, it can cause harm to suck. The remains of the taboo can now also be met. For example, if among Muslim women they call their husbands by their name, such a situation is considered disrespectful to the husband. Ultimately, the need arises to use another word that expresses the concept instead of the forbidden words. The use of other words instead of such forbidden words is called euphemism. For example, the use of the words is one of the phenomena of euphemism. In later periods of Community Development, the phenomenon of the use of more pleasant, slick words instead of vulgar, crude, awkward words are also one of the manifestations of euphemism. For example, the deceased died instead of the deceased, died, earned, passed away from the world, went out of the world, handed over his soul to the owner, used words or word combinations as blindfolded. Euphemism plays a huge role in literature as a stylistic tool.

The meaning and features of euphemisms are a variety. They will also have a different value according to the purposes of the application. A certain part of the euphemisms will be related to the taboo. Most of the euphemisms are words and phrases that are used in place of words that are found to be unfavorable to be said Morally and culturally. For example in place of measles (in some districts of Samarkand region); flower in place of smallpox; long pain in place of tuberculosis; white in place of pes; pale in place of bald, life partner in place of wife, wife, slavery, family; marry in place of a wife take; I give my daughter to the husband in a place I transfer my daughter, I marry my daughter the application of such words and phrases is a euphemism. Taboos and euphemisms are used not only in literary and artistic works, but their application requires great art from the speaker. As already mentioned above, under the term euphemisms, it is understood to use a rude, cynical word, phrase and a rude non-sinking word (phrase) in place of taboo. The use of euphemistic phrases is not

the result of prohibition, but because of “linguistic and social factors”. One such factor is associated with the emergence of euphemisms about ethics and politeness.

In the appeal, it is necessary to observe the rules of politeness, decency, to react to the behavior of a person or to change the words and phrases that seem to be unique in the process of its description into words of courtesy. Besides, the euphemistic use of this or that word, replacing it with an acceptable option, depends not only on the desire to react to an event but also on the legal status (status) of the person who is talking (explaining) or writing.

The phenomenon of euphemism in general science at the beginning of the XX century J. Vandries, L.A. Such linguists as noted in the literature related to the field, and their views play an important role in the formation of a description of the essence of euphemism. Among the scientists who studied this phenomenon on the example of a separate nation, representatives of separate sex (Altai women's speech), it was noted that A.N.Y. Samoylovich, N.A. Baskovs can be entered. They monitor euphemism as an ethnic phenomenon and try to illuminate its multifaceted aspects. E.A. Agayan, A.N.Y. Turbachevs also studied this language phenomenon within the framework of a certain group of mentalities. S. Otayev Turkmen language euphemisms, G.G. Musabayev Kazakh language euphemisms, V.P. Dorbakova euphemisms of the mongol people, N.G. Mikhailovskaya analyzed the euphemisms encountered in the language of the peoples of the Far Eastern Languages – chukot, Khanty-Mansiysk, Nanai. Also in the case of euphemisms in the tuva language, the word S.P.Vanshteyn, Sh. Ch. Sat, about the English-speaking euphemisms I.V. Researchers, like Arnold, have also expressed some thoughts in their work. A.A.Reformatsky considers the euphemistic units used in the place of taboos related to ethnic development. Saying that the emergence of Tabu was caused by various heresies and superstitions, euphemisms emphasize that it serves to “close” its name. But R. A. Budagov recognized that the emergence of Tabu was the motivation of mankind, and in a certain sense it was one of the factors of the narrative of thought. The phenomenon of euphemism B.A. Ler (1961), A.M. Katsev (1977), N.S. Boschayeva (1989), L.V. Artyushkina (2002), G.G. It has been studied by Kujim (2003) and other linguists and its various aspects have been covered. For example, L.V. Artyushkina studied the alternation and semantic types of euphemisms, then his pragmatic aspect was widely studied by Boschayeva. G.G. Kujim studies euphemism as a “meliorative” means of language, A.M. Katsev interpreted it from a social psychological point of view. And the side associated with the renaming of this phenomenon is N.M. Studied by Berdova, Ye.P. Senechkina showed the affected signs of euphemisms. Since the XXI century in

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Russian linguistics about 156 candidate dissertations have been selected within the framework of the theme of euphemism, this phenomenon is evidenced by the development of the study. Considering only the direct and indirect influence of Russian linguistics on the linguistics of Uzbek and all post-Soviet countries, it seems that this indicator is of great importance.

In Uzbek linguistics, this term was used in 1963-64. Ismatullaev settled through the dissertation "euphemisms in the current Uzbek language". In 1997, A.Omonturdiyev studies euphemism in a wide range as a "subject that should already find its solution as an object of research in Stylistics", exploring the evfemic foundations of Uzbek speech. In the monograph of I. Mirtojiev "semasiology of the Uzbek language", special attention is paid to the issues of the relationship between taboo and euphemism phenomena, the history of their study. The scientist points out that the evfemic meaning is a derivative, that the derivative meanings occur in metaphorical, metonymic ways, that the evfemic meaning does not arise based on synechism and functionalism. It should be noted that on the way to evfemism was also expressed by linguist scientists, who supported him from different sides. For Example, H. Shamsiddinov expressed his views on the euphemical functional-semantic synonyms of words, In the doctoral work E. Mamatov will dwell separately on the evfemic and systemic formation of phraseologisms. Also in some works related to artistic language, attention is also paid to the evfemic meaning of language units. In particular, the scientist who specially studied the lexicon of " Z.Kholmonova expressed some thoughts about the euphemisms used in it. In the monograph of mirtojiev "semasiology of the Uzbek language " euphemisms are allocated a special place.

In the "Explanatory Dictionary of linguistic terms", re-published in the 1985 year by A. Hojiev, euphemism is interpreted. It is known that euphemism was studied in Uzbek linguistics more widely than dysphemism, and to this day its main features of speech were studied by the above-mentioned scientists. Currently, linguistics has conducted several studies on the phenomenon of Euphemia and euphemisms. However, in Uzbek linguistics, although the impact of this phenomenon is great, there is no unanimity in its interpretation within the framework of linguistics. Although the attention of many scientists is focused on the fact that euphemism has the property of performing the task of Banning and masking, they note that euphemism does not have a single interpretation (meaning). Blessing Ismatullaev first covered rich data on the phenomenon of taboo and euphemism, expressed his attitude to them, summarized, covered the phenomenon of taboo and euphemism, based on scientific and practical aspects. N.Y. Ismatullaev when spoke about the reasons for the emergence of euphemisms in the Uzbek language, he classified them, grouped them and analyzed the

significance of euphemisms in circulation, the value of which is used in the speech of each social stratum, enriching the composition of the dictionary and came to scientific and practical conclusions. As a result, this work will serve as the basis for the study of issues related to this area, including euphemisms at a later stage, that is, its functional stylistic nature in a monographic plan. The theme of taboo and euphemism is widely covered in the textbook "Uzbek language Stylistics", which was created for the first time in 1983 for the Higher School with creative use of these existing works. In it, the authors, along with giving general information on taboos and euphemisms, also touched on its importance as a means of speech, and even contextual individual euphemisms. Tabu and euphemism are primitive religion, the remnants of, which appeared under the influence of the supernatural worldview, superstition, heresy, painting of the unconscious people, and which disappear in the later development of society-in the cultured stages, the views do not justify itself. The reason, necessity, and legalities in the emergence of taboos and euphemism, their evolutionary development, the basis of tabulation, character, the object of study of euphemisms, criteria and norms, scale, limit, attitude to the language system (level), the role of metaphors, metonymy, synecdoche, functionalism in the formation of euphemism, euphemism in the formation, euphemism in migration; 1) homonymy, polysemia, the relationship of the evfemic meaning to; 2) artistic means of speech (phraseology, proverb, aphorism, epitet, allegory, etc.), that is, lexical-syntactic figures are, attitude to expressive-emotional expressions, in short, the basis of classification and classification of stylistic functional features, methods of study, etc., are not worked out in the scientific plan. In some sources, euphemistic means were considered a narrow circle, a fact of language, a passive lexical unit. The fact is that the euphemistic phenomenon was analyzed not only at a certain level of language but also as a colloquial layer, that is, artistic figurative means based on a semantic-functional method: a trop or lexical-syntactic figurehead. With the development of the language, its evfemic layer also develops. New morals, new forms of tabulation based on new norms of worldview, thanks to which even new forms of evfems applied come to the field. In place of many words and phrases, which in contrast to the requirements of primitive tabulation, Bunda has become the norm to say, it is more convenient for him (the previous one) to use phrases that are more pleasant for the speaker and listener.

Just as human speech goes beyond its need, it does not matter how beautiful, carefree, subtle the euphemisms are, it does not fully illuminate the negative essence – properties of the tabulated concepts, it can not be overcome by memory. In other words, no matter how tabulated the utterance is a

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shameful or unpleasant, unpleasant terrible reality, no new euphemisms are applied to it, the same shameful or unpleasant reality-consciousness (as a bad overgrowth in a member) does not manifest itself. For example, touching the pronoun, the pronoun evfemas can not eliminate those shameful words and the concept that is perceived through it from memory. Therefore, as there is a tendency to express unfavorable, unpleasant concepts in a speech in an indecent form, this is guided by the natural and necessary need of language owners, certain moral norms. Social classification holds a special place in the opening of the essence of euphemisms. It is made based on the belonging of the word to a certain social group. As an example, B.A. Larin classification can be cited. Linguistic classification of euphemisms was also carried out by some researchers. The classification of the phenomenon under study did not remain without the attention of Uzbek linguists. N.Y. Ismatullaev divides euphemisms into 5 large groups. These are taboo-related euphemisms, superstitions, euphemisms related to heredity, euphemisms used in place of words and phrases whose meaning is rude, inconvenient to say, slang euphemisms used for speech decoration, uplifting and religious purposes, stylistic euphemisms. And the classification of expressions divided into semantic groups is called A. It is reflected in the scientific work studied by Omonturdiyev.

The criterion of the evfemic meaning, limiting it from side phenomena, is primarily concerned with the extent to which the figurative means, figurative, movable, trop, syntactic or colloquial figures are processed. Although great achievements have been achieved in this field, there are still several issues, the functional classification of the literary style (colloquial, official, scientific, publicist, artistic), criteria and boundaries, the level of emotional expressiveness (upper, middle, lower style levels), the types of professional speech or the speech of the social layer (teacher, Imam-preacher, doctor, lawyer, breeder, merchant, hunter, fisherman etc. speech), linguist, extralinguistic, sociolinguistic, psycholinguistic, ethic-aesthetic, intonation basis is a research requirement. Successful study of speech styles is most often associated with the phenomenon of migration, and migration is the basis for the formation of all kinds of artistic means, figurative concepts, including euphemistic meanings, tilni "enriches" with a treasure of meanings. Below we will dwell on 1) setting the criteria and scope of the euphemistic meaning; 2) distinguishing them from concomitant, similar, genus or genus phenomena and generally defining the object of the study of Eufemia. When determining the criterion of the evfemic meaning and its scope, object, it is important to first refer to the sociopsychological, ethnolinguistic home, which is the basis for the formation of the evfemic layer of the language. Because

sociopsychological, ethnolinguistic factors cause the formation of various customs, rituals, which are caused by people in connection with their attitude to the existence, and then this process is transferred to the language. A.A. Reformatsky used to say that "Evfemism is a historical-ethnographic category", referring to this period in the formation of the evfemic meaning. Then, with the development of science, enlightenment, and spirituality, the spiritual and secular thinking of members of society, the growth of ethic-aesthetic views, the formation of new norms of decency, the character of the evfemic layer of language, the linguistic, sociopsychological basis will change, and this process will also move to the language. At first, this condition determines the of the evfemic layer of the tongue. In cultural society, euphemistic means serve not as a "force" that protects language owners from any danger, but rather to drive away the negative impact of situations considered shameful, indecent, indecent, indecent, indecent, or, directly speaking, the negative impact of hidden realities on one's self-esteem, to drive away from memory, to hide, to close, to give an unpleasant message in a more

Sh. Rakhmatullaev in connection with the interpretation of the issue of "stylistic painting on Phraseological synonyms "divides the synonym nests into positive and negative phraseological units, and writes: "some of the synonym nests that represent a negative reality are euphemism. Evfemism serves to avoid naming negative realities, to mitigate the negative impact of such realities. It seems that in such euphemism phrases there is a positive-stylistic coloring of fur. For example, to pass through the world, to close one's eyes, to leave the world all three phrases in the synonym nest are euphemism, and to soften the negative influence of the so-called reality is the strongest in the second. As already mentioned above, euphemisms serve as an expression of a much softer form of something-phenomenon, for the enrichment of the visual possibilities of the language. From the analysis conducted, the following conclusions are drawn. Although the use of evfemic means has a long history, it is the least studied in the Uzbek language. Eufemia means were originally formed based on religious, later secular thinking, for example, norms of decency, manners of behavior. Eufemia means to form an evfemic synonym.

The application of words in a portable sense, the fact that they form a new meaning based on metaphors, is considered one of the functions of evfemic means. Evfemisms " trop (Yun. tropos-and extract oborot, the irony) although one of the manifestations is" quot; from it differs seriously in its function. If the tropes, that is, the transports serve for the figurative expression of reality, the euphemisms are used when applying something-phenomenon in a soft form. Below we will consider several types of

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social euphemisms in the Uzbek language. The main role in this is played by the linguistic factor.

Euphemisms associated with the body organs of man. The euphemisms in this group include, first of all, the members of which it is shameful to say that a person and the euphemism means associated with them. Although it is not so difficult to name many tabulated objects by their names, it is sometimes inconvenient to say, write, say, the names of things related to the activity of the human stomach, in particular, its consequences. As a rule, the researcher avoids himself from saying or writing the name of such realities. This is correct from morality, of course. However, linguistic analysis requires a different approach to the issue. Because the main meaning of any concept is realized in its original name. The Real (usual) meaning is the basis for determining the evfemic meaning. In other words, the vulgar, rude, the word" in vain", that is, in the face of a tabulated concept is a soft colloquial meaning. These should be studied by putting the opposite (oppositions) (as the concept of good is defined concerning evil). Hence, science dictates that the subject of reality is named employing its expression. It remains only to say that for the fact that the word expresses the name of the concept of shame (this is a natural thing), it is illegal not to write it when it is necessary, "to expel from the language". Otherwise, the tabulated words and phrases would have disappeared "alienated" from the objects of their expression or the means of euphemism centuries later.

Sotsial euphemisms. In addition to the above-mentioned euphemisms, in the composition of household euphemisms, euphemisms of heredity, superstition, and fear are noted. Such euphemisms were used for the name of the subject or action" cowardly "(that is, for example, in the Uzbek language" there is no horse "instead of" Scorpion"). In ancient times it was believed that when they say the name of poisonous insects such as snakes, scorpions, they appear and cause harm to people. At the same time, concerning wild animals, euphemisms were also used. For example, about the Wolf used euphemism, such as.

Sacral-meaning euphemisms. The concept of supernatural forces, mainly associated with religious factors, caused the origin of a group of euphemisms. In the emergence of such euphemisms, the emotional state of people, the feeling of fear of supernatural forces and weakness before they occupied a great place. From ancient times people were very afraid to pronounce the names of demons, dev, nymph, poisonous insects and natural disasters. Those who believed that if one of these is mentioned, a catastrophe will befall their head. Some part of this state has been preserved in the language to this day. For example, we can observe the use of several words in place of the question" God". Allah, Mercy, The Merciful, the open, the Lord, The Lord, etc.

Evfemisms associated with the disease. Evfemisms that characterize the disease also have a distinctive feature. Such euphemisms have existed in the language for a long time. Because in ancient times people suffering from a disease evoked a sense of fear. Therefore, instead of openly saying the name of these diseases in speech, euphemisms appeared. Instead of" measles "rose, the use of euphemisms instead of" cancer" was observed. At the same time, among the Iranian people, there are hereditary euphemisms associated with the disease, which eliminate various misfortunes and diseases by changing their names. Such superstitious euphemisms were also found in the historical sources of many Eastern peoples.

In the works devoted to the study of units formed in language and speech in connection with the way of life of a particular nation, ethnic development, historical period, also in a certain sense, separate sections for dysphemism are distinguished, characterized by its essence, semantics, speech characteristic. For example, A.V.Potapova studied the ethnic pattern of the Belarusian, Russian and Polish people's language in the nineteenth century, adding that "the stylistic differentiation of lexemes plays an important role in the environment of anonymization. To give the same lexeme a connotation of "belonging to a particular ethnic community" leads to the formation of synonyms in a certain lexical-spiritual group. In the bun, two main methods are used" itemization and dissemination. In the research work on the essence of the concepts of war and peace in the current German language, I.P. Pasechnikova also touches on euphemism and dysphemisms: "the evaluation of the polar phenomena of War and peace is conditioned by the perception of the subject's own – alien archetypical socioconflict. In the functional plan, there is also a possibility that war and peace will occur ambivalence of the price of a particular situation. An evaluation variation on the negativity of war and peace dichotomy can occur in the form of evemization and systemization, which provides for "improvement" or "deterioration" of "social evil." Modern Uzbek linguistics was initially focused on the task of developing literary norms and integrating them into public consciousness (formal Uzbek linguistics), and then on the task of identifying linguistic units of the Uzbek language and their capabilities (theoretical linguistics), so the study of dysphemisms of speech character was not on the agenda. Today, the study of dysphemisms, which have a purely national and speech character, is also becoming a topical issue of the day, as our science begins to deal with the problems of language and society, the narrative of language, the expansion of the scope of practical use of language.

It should be noted that evfemic means do not serve only for positive, aromatization of concepts that are not intended to be said openly. Because even when logically negative concepts are itemized, the essence

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remains. But this process is governed by the norm of aesthetic demand for the application of evfema anyway.

The ethic-aesthetic requirement norm of applying evfema also dictates adherence to linguistic, psycholinguistic, social or ethnolinguistic, linguistic factors of linguistics. Because the phenomenon of tabulation in a language, regardless of its peculiarity, can be common to all people.

G'.Salomov said that the Japanese manners do not allow them to give a direct rejection answer to their interlocutor, that during the conversation they do not use the words "no", "impossible", "I do not know", that the meaning of the refusal is expressed by other means, since these are words that offend a person, even when the second dish is transferred to tea, instead of; or, before responding to a familiar Tokio proposal, he wrote that it was a refusal to say "no" when he said "Let me consult with my wife", which, is a euphemism of the concept of "no" with speech etiquette. In Uzbek, too, this phenomenon is not absent: when it is said to eat, drink tea, instead of saying "No", "I do not eat", "I do not drink", the use of softened means such as "Thank you", "I ate", "I drank" is also considered a euphemistic speech etiquette. Well, in most cases (more often in colloquial speech), the usual means by which denial or confirmation should be used, the specific situation is evoked by the norm of speech etiquette.

In the formation of evfemic speech, an important role is played by the members of society, in particular, the intellectual speech, their spiritual level, morality, tastes and tastes, consciousness, level of thinking, profession, age, social status, etc. It is necessary to admit that the application of evfema has a certain degree of subordinate character. Otherwise, it would

not have been said about colloquial, individual, occasional revelations. Evfema differs from the phraseology in that it is a stable unit, including, even with the fact that the tongue does not turn into fact (except for the linguistic evfema). True, the evfema, which has the status of linguistic evfema, loses its individuality, collisionality, becomes without the "discovery" of the writer or the speaker. But this is not a saying that linguistic phenomena are prepared exactly for speech. Because even the real-life of stable units are within the speech. B. Yuldoshev noted that in the process of applying phraseological units in New, individual author's variants, all its features look more exaggerated, are enriched with additional meanings. This is directly attributed to euphemisms.

Elimination of reality-the degree of mitigation is different, which in most cases is guided by a subordinate attitude. The casual ability of the speaker or writer, aesthetic taste, outlook, which is a representative of the social layer or class, age, gender, profession, level of upbringing play an important role. For example, in relations between people, the names of some things and behavior are considered not only unfavorable or rude but also absolutely unacceptable. There fore, such words are replaced by euphemisms.

The scientific study of linguistic phenomena develops in harmony with the times. Accordingly, in each period, new facets of the object of study are manifested. The essence of evfemic units should be viewed not only as tools used in place of socially prohibited language units but also as tools for methodological painting, speech decoration, a subtle statement of thought, as well as for respect for oriental culture, providing the speaker's manipulative tactics, without learning to associate them with the phenomenon of taboo.

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