

FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.05.02 RAQAMLI ILMIY KENGASH

FARG‘ONA DAVLAT UNIVERSITETI

DUSHATOVA SHOXSANAM BAXTIYOR QIZI

EVFEMIZMLARNING LISONIY VA LINGVOMADANIY TADQIQI
(ingliz, rus va o‘zbek tillari misolida)

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI

Farg‘ona – 2025

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sciences**

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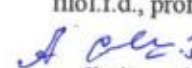
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida evfemizmlar muhim ijtimoiy-madaniy hodisa sifatida e'tirof etilib, til, inson va madaniyat o'rtasidagi uzviy bog'liqlikni tadqiq qilish alohida e'tiborga loyiq masala sifatida qaralmoqda. Evfemizmlar so'zlashuv tilidan boshlab adabiy tilning poetik va tantanali qatlamigacha faol qo'llaniladigan til birliklari bo'lib, ularning funksional-xususiy jihatlari turlicha namoyon bo'ladi. Jamiyatdagi tushunchalarning tabulashuvi natijasida yuzaga keladigan evfemizmlar ijtimoiy taraqqiyot jarayonlari bilan birga o'zgarib, ularning qo'llanish imkoniyatlari kengayadi va lingvistik tadqiqotlar doirasida lingvomadaniy tahlil ehtiyoji kuchayadi. Shu nuqtayi nazardan, til va madaniyat o'zaro bog'liqligida evfemizmlar tasniflarini yaratish, ularni yaxlit tizim sifatida shakllantirish muhim amaliy ahamiyat kasb etadi.

Dunyo tilshunosligida evfemizmlarning lisoniy va lingvomadaniy tadqiqot doirasi kengayib, ularning milliy-madaniy qadriyatlarni aks ettirishdagi o'zni dolzarb ilmiy masala sifatida qaralmoqda. Har bir xalq madaniyatiga xos evfemik birliklar jamiyatdagi qadriyatlar tizimini aks ettirib, til orqali madaniy tafakkurni namoyon etadi. Evfemizmlarning semantik, struktur va leksik jihatdan tadqiq qilinishi ularning lingvomadaniy xususiyatlarini ochib berishda tizimli yondashuvni talab etadi. Turli tillarda evfemizmlarni qiyosiy o'rganish esa milliy tafakkur, ijtimoiy hayot va tarixiy jarayonlarning o'ziga xos jihatlarni yoritishga xizmat qiladi. Shu bois evfemizmlarni lisoniy va lingvomadaniy aspektlarda o'rganishga qaratilgan mazkur ishimiz ilmiy tadqiqotlarning ko'payishida muhim nazariy asos bo'lib xizmat qiladi.

Bugungi kunda mamlakatimizda amalga oshirilayotgan islohotlar o'zbek tilining rivojlanishiga sezilarli ta'sir ko'rsatmoqda. Shu bois o'zbek tilining boshqa tillar bilan qiyosiy tadqiq qilinishi tilshunoslikda hali o'rganilmagan jihatlarni ochib berishga imkon yaratadi. Zero, "Davlat tili taraqqiyotini boshqa millat vakillarining tili va madaniyatini rivojlantirish bilan bog'liq holda ko'ramiz¹", degan yondashuv esa til va madaniyatning o'zaro chambarchas bog'liqligini yana bir bor tasdiqlaydi. Mamlakatimizda chet tillarini o'rgatish tizimini takomillashtirish, oliy ta'lim muassasalarida raqobatbardosh, har jihatdan mukammal kadrlarni tayyorlash ustuvor vazifalardan biri hisoblanadi. Binobarin, bugungi kunda har bir sohada mavjud bo'lgan dolzarb masalalarni ilm-fan yutuqlari asosida hal etish katta ahamiyatga ega. Buning uchun "nufuzli xorijiy universitetlar, ilmiy va innovatsion markazlar bilan aloqalarni kuchaytirish, ular bilan kadrlar tayyorlash bo'yicha hamkorlikni yanada kengaytirish zarur"². Evfemizmlar madaniyat ko'zgusi sifatida jamiyatda mavjud axloqiy me'yorlarni, ijtimoiy tendensiyalarni va inson tafakkurining turli millatlar doirasida qanday farqlanishini aks ettiradi. Evfemizmlarning tizimli tadqiqi ularning lingvistik va lingvomadaniy xususiyatlarini ochib beradi. Ilm-fan va innovatsiya rivojlangan bir

¹Mirziyoyev Sh.M. O'zbek tili – millat ma'naviyatining mustahkam poydevori. <https://president.uz>. – O'zbek tiliga davlat tili maqomi berilganining 30 yilligiga bag'ishlangan tantanali marosimdagi nutqidan (murojaat sanasi: 10.10.2022).

²Mirziyoyev Sh.M. O'zbekiston Respublikasi Prezidentining Oliy Majlisga Murojaatnomasi. <https://president.uz/oz/lists/view/5774> – O'zbekiston Respublikasi Prezidentining rasmiy veb-sayti (murojaat sanasi: 10.10.2022).

pallada nafaqat xorijiy tillarni, balki shu tilda soʻzlashuvchilar madaniyatini bilish muhim ahamiyatga ega. Bu esa tillarni qiyosiy tahlil qilish hamda chuqurroq izlanish olib borish zaruriyatini tugʻdiradi.

Oʻzbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi PF–6084-son “Mamlakatimizda oʻzbek tilini yanada rivojlantirish va til siyosatini takomillashtirish toʻgʻrisida”gi, 2022-yil 10-fevraldagi PF–60-sonli “Yangi Oʻzbekistonning taraqqiyot strategiyasi toʻgʻrisida”gi farmonlari; 2021-yil 19-maydagi PQ-5117-son “Oʻzbekiston Respublikasida xorijiy tillarni oʻrganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari toʻgʻrisida”gi Qarori, 2021-yil 6-may kuni chet tillarini oʻqitish tizimini takomillashtirish chora-tadbirlari yuzasidan videoselektor yigʻilishida ilgari surgan fikrlari, Vazirlar Mahkamasining 2022-yil 19-yanvardagi 34-son “Xorijiy tillarni oʻrganishni takomillashtirish boʻyicha qoʻshimcha chora-tadbirlar toʻgʻrisida”gi Qarori va mazkur faoliyatga tegishli boshqa meʼyoriy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan texnologiyalarini rivojlantirishning ustuvor yoʻnalishlariga bogʻliqligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, maʼnaviy-maʼrifiy rivojlantirish, innovatsion gʻoyalar tizimini shakllantirish va ularni amalga oshirish yoʻllari” ustuvor yoʻnalishi doirasida amalga oshirilgan.

Muammoning oʻrganilganlik darajasi. Jahon tilshunosligida evfemizm hodisasining oʻrganilishi koʻp asrlik tarixga ega boʻlib, jahon va oʻzbek tilshunosligida bu mavzuga doir bir qator ishlar amalga oshirilgan. Ingliz tadqiqotchilaridan J.Lakof, G.Lich, D.Enrayt, K.Alan, K.Berrij, D.Kameron, D.Kristal, H.Rauson, L.Trass, J.Hyuz, S.Pinker, J.Grin,³ kabilar bu mavzuda ish olib borgan boʻlib, H.Rauson evfemizmlarni lingvistik va ijtimoiy hodisa sifatida oʻrgangan boʻlsa, J.Lakof evfemizmlarning nafaqat lingvistik, balki psixologik ahamiyatini ham tadqiq qilgan. K.Alan evfemizmlarning nafaqat leksik tizimda, balki kontekst darajasida ham muhim oʻrin tutishini taʼkidlaydi. D.Kameronning fikricha, evfemizmlar nafaqat muloqotni yumshatish, balki jamiyatda tenglik munosabatlarini aks ettirish vositasi sifatida ham xizmat qiladi. S.Pinker koʻp tadqiqotlarda mavjud boʻlmagan yoki eʼtibordan chetda qolgan evfemizmlarning doimiy yangilanish jarayonini, yaʼni “euphemistic treadmill” hodisasini psixolingvistika asosida tahlil qiladi. Rus olimlaridan B.Larin, R.Budagov, A.Reformatskiy, L.Bulaxovskiy, V.Donskoy, L.Artyushkina, T.Bushuyeva,

³Lakoff G. The Logic of Politeness; or, Minding Your P's and Q's. – Chicago: University of Chicago Press, 1973; Leech G.N. Principle of Pragmatics. – London: Longman Publishing Group, 1983; Enright D.J. Fair of Speech, the Use of Euphemism. – Oxford: Oxford University Press, 1986; Allan K. and Burrige K. Euphemism and Dysphemism: Language Used as Shield and Weapon. – New York: Oxford University Press, 1991; Cameron D. Verbal Hygiene. – London: Routledge, 1995; Crystal D. The Cambridge Encyclopedia of the English Language. – Cambridge: Cambridge University Press, 1995; Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002; Truss L. Talk to the Hand: The Utter Bloody Rudeness of Everyday Life. – London: Profile Books, 2005; Hughes G. An Encyclopedia of Swearing: The Social History of Oaths, Profanity, Foul Language, and Ethnic Slurs in the English-speaking World. – Armonk, NY: M.E. Sharpe, 2006; Pinker S. The Stuff of Thought: Language as a Window into Human Nature. – New York: Viking, 2007; Green J. Green's Dictionary of Slang. – Edinburgh: Chambers, 2010.

A.Katsev, D.Zelenin, Y.Senichkina⁴ kabilar evfemizmlar bo'yicha tadqiqot olib borganlar. Ularning izlanishlarida evfemizmlarga ikki xil yondashuv mavjudligi kuzatiladi. Birinchi yondashuvda mazkur atama tor ma'noda talqin qilinib, evfemizmlar taqiqlangan so'zlarning o'rnini bosuvchi so'z yoki ibora sifatida tushuniladi. Mazkur yo'nalish vakillari sifatida R.Budagov, B.Larin, A.Reformatskiy va V.Donskoyni ko'rsatish mumkin. Jumladan, V.Donskoy evfemizmlar tabular bilan sabab-natija munosabatida paydo bo'ladi, deb hisoblaydi. Uning fikricha, agar tabular mavjud bo'lmaganida, ularning lingvistik antipodlari sifatida evfemizmlarning paydo bo'lishiga ehtiyoj qolmas edi. Ikkinchi guruh qarashlar evfemizm atamasini keng ma'noda ko'rib chiquvchi tilshunos olimlarni birlashtiradi. Unga ko'ra, A.Katsev keng ma'nodagi evfemizmi jamiyatda qabul qilingan axloqiy me'yorlar bilan bog'laydi. O'zbek tilshunosligida N.Ismatullayev, A.Omonturdiyev, X.Qodirova, Sh.Gulyamova, N.G'aybullayeva, A.Tadjibayeva, S.Turdimurodov, A.Qodirov, S.Madrahimov, Z.Rasulov⁵ kabi olimlar bu mavzuda izlanishlar olib borgan bo'lib, ular evfemizmlarning turli xususiyatlari, hosil bo'lish usullari va vujudga kelish sabablariga e'tibor qaratganlar. Xususan, N.Ismatullayev evfemizmlarni madaniyat va tilning uzviy aloqasi sifatida talqin qiladi. A.Omonturdiyev evfemizmlarning uslubiy va kommunikativ ahamiyatiga e'tibor qaratgan bo'lsa, A.Tadjibayeva ingliz tilidagi evfemizmlarning kognitiv va ijtimoiy-madaniy aspektlarini o'rganadi.

Evfemizmlarning lisoniy va lingvomadaniy xususiyatlari qiyosiy-chog'ishtirma aspektda yetarlicha tadqiq qilinmagan. Ularning shakllanish jarayoni, madaniy kontekstdagi o'rni hamda semantik va funksional xususiyatlarini tahlil qilish orqali evfemizmlarning milliy-madaniy tafakkur bilan uzviy bog'liqligini aniqlash muhim masala hisoblanadi. Shu bilan birga, mazkur birliklarning leksikografik yondashuv asosida tizimli tahlili, ularning tuzilishi va qo'llanilish xususiyatlarini yanada kengroq ochib berishga xizmat qiladi.

⁴Larin B.A. Об эвфемизмах // История русского языка и общее языкознание. – М.: Просвещение, 1977; Будагов Р.А. Введение в науку о языке. – М.: Учпедгиз, 1958; Реформатский А.А. Введение в языковедение / под ред. В.А.Виноградова. – М.: Аспект Пресс, 2000; Булаховский Б.А. Введение в языкознание. – М.: Учпедгиз, 1953; Донской В.Ф. О табу и эвфемизмах. Проблемы стилистики, лексикологии и фразеологии. – Иркутск, 1976; Артюшкина Л.В. Семантический аспект эвфемистической лексики в современном английском языке: Автореф. дисс. ... канд. филол. наук. – М., 2001; Бушуева Т.С. Прагматический аспект эвфемизмов и дисфемизмов в современном английском языке: Автореф. дисс. ... канд. филол. наук. – Смоленск, 2005; Кацев А.М. Языковое табу и эвфемия: учебное пособие к спецкурсу. – Л.: ЛГПИ, 1988; Зеленин Д.К. Табу слов у народов Восточной Европы и Северной Азии // Сборник музея антропологии и этнографии. – Л., 1929; Сеничкина Е.П. Словарь эвфемизмов русского языка. – М.: Флинта; Наука, 2008.

⁵Исматуллаев Н. Эвфемизмы в современном узбекском языке: Автореф. дисс. ... канд. филол. наук. – Тошкент, 1964; Омонтурдиев А.Ж. Эвфемик воситаларнинг функционал-услубий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Омонтурдиев А.Ж. Профессионал нутк эвфемикаси (чорвадорлар нутки мисолида): Филол. фан. д-ри. ... дисс. автореф. – Тошкент, 2009; Қодирова Х.Б. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Тошкент, 2011; Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020; G'aybullayeva N.I. O'zbek tilida tibbiy evfemizmlar (tibbiy davriy nashrlar asosida): Filol. fan. b. fals. dok. ... diss. – Toshkent, 2019; Таджибаева А.А. Социокультурные и когнитивные аспекты лингвистического исследования эвфемизмов в английском языке: Дисс. ... канд. филол. наук. – Тошкент, 2006; Turdimurodov S. O'zbek tilining izohli lug'atlarida evfemik ma'nolar talqini: Filol. fan. b. fals. dok. ... diss. avtoref. – Termiz, 2022; Qodirov A. Evfemizmlar va ularning o'zbek tilidagi funksional xususiyatlari: Filol. fan. nomz. ... diss. – Toshkent, 2019; Madrahimov S. Evfemizmlar va ularning nutq madaniyatidagi o'rni. – Toshkent: Ilmiy maqolalar to'plami, 2018; Rasulov Z. Evfemizmlar va zamonaviy kommunikatsiya. – Andijon: ADU nashriyoti, 2019.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Farg'ona davlat universiteti ilmiy tadqiqot ishlari rejasiga asosan "Tilshunoslikning dolzarb masalalari" mavzusi doirasida amalga oshirilgan.

Tadqiqotning maqsadi ingliz, rus va o'zbek tillaridagi evfemizmlarning lisoniy va lingvomadaniy xususiyatlarini tizimli tadqiq etishdan iborat.

Tadqiqotning vazifalari:

ingliz, rus va o'zbek tilshunosligida evfemizmgga berilgan ta'riflarni tahlil qilish orqali ularning umumiy tavsifini yaratish hamda evfemizmlarni leksik, semantik, lingvomadaniy, struktur jihatlariga ko'ra tasniflash;

tanlangan evfemizmlarni to'plash va qo'llanilish doirasiga ko'ra mavzuiy guruhlariga ajratish;

ingliz, rus va o'zbek tillari evfemik birliklarning tadqiqida ularning ijtimoiy va tarixiy jihatlariga e'tibor qaratish, shuningdek, ma'lum madaniy me'yorlarga ko'ra shakllanishini ko'rsatish;

evfemik birliklarni qiyosiy-chog'ishtirma tahlil asosida tizimlashtirish va ko'p tilli lug'at yaratishda evfemizmlarning lingvomadaniy xususiyatlaridan kelib chiqqan holda ekvivalentlari hamda analoglarini tanlashni ilmiy asoslash;

evfemik birliklarning integral va differensial belgilarini o'rganish orqali ekvivalentlik holatini izohlash.

Tadqiqotning obyekti sifatida ingliz tilida R.Holderning "How Not to Say What You Mean: a Dictionary of Euphemisms" (Ma'noni bilvosita anglatish usullari: Evfemizmlar lug'ati), rus tilida Y.Senichkinaning "Словарь эвфемизмов русского языка" (Rus tilidagi evfemizmlar izohli lug'ati) va o'zbek tilida A.Omonturdiyevning "O'zbek tilining qisqacha evfemik lug'ati"da qayd etilgan, shuningdek, so'zlashuv tilida faollashgan hamda badiiy asarlarda qo'llangan evfemizmlar tanlab olindi.

Tadqiqotning predmetini evfemizmlarning nominativ guruhlarda faollashishi hamda semantik, struktur, uslubiy va lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda lisoniy tasvirlash, leksikografik, qiyosiy-chog'ishtirma, tasniflash va tizimlashtirish, leksikografik saralash, statistik, shakliy metodlardan hamda semantik-izohli tahlildan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ingliz, rus va o'zbek tillarida qo'rquv uyg'otuvchi, yashirin va sirli hisoblangan hamda inson fiziologik holatiga oid tushunchalar va omadsizlikni ifodalovchi evfemik birliklarning nominatsiyalari tarkibida 62 ta mikroguruhni o'z ichiga olgan 17 ta ma'noviy guruh aniqlangan;

tematik guruhlarda evfemizmlarning semantik, struktur, uslubiy va lingvomadaniy xususiyatlari ingliz, rus va o'zbek tillaridagi 1700ga yaqin evfemik birliklar orqali asoslangan;

ingliz, rus va o'zbek tillarida evfemik birliklarning nominatsiyalari bo'yicha iste'mol doirasi jamiyatning ijtimoiy, tarixiy, diniy va madaniy rivojlanishi bilan bog'liqligi *отправляться в лоно Авраама, to strike the Lucifer's fire, asfalasofilinga ketmoq; divorced amicably, не сошлись характерами, yulduzi yulduziga mos kelmadi* kabi evfemik birliklar asosida tahlil qilinib, ularning

signifikativ va majoziy ma'nolari orqali olamning lisoniy manzarasini shakllantirishdagi roli dalillangan;

evfemizmlarning lingvomadaniy xususiyatlari hisobga olinib, ingliz, rus va o'zbek tillarida *cross the River Jordan* – *оставить бранный мир* – dunyoning qiyinchiligidan qutulmoq, *to kick the bucket* – *сыграть в ящик* – kulala qilmoq, *lady of the night* – *дама полусвета* – tun qirolichasi kabi milliy-madaniy ekvivalentlar tavsiya etilib, evfemizmlarning dinamik xususiyatlari tilning zamonaviy birliklari orqali boyishi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

evfemizmlarning semantika, lingvomadaniyatshunoslik va leksikografiya sohalari doirasida muhim ahamiyatga ega ekanligi asoslangan;

lingvistik va lingvomadaniy nazariyalarni evfemizmlarni o'rganishga, xususan, ularni ingliz, rus va o'zbek tillarida qo'llashga moslashtirish, ushbu nazariyalarni tillardagi evfemizmlarni tahlil qilishda lingvistik va lingvomadaniy asoslarning rivojlanishi va takomillashishiga hissa qo'shishi mumkinligi ilmiy jihatdan dalillangan;

tadqiqot ishining natijalari ingliz, rus va o'zbek tillaridagi mavzular asosida evfemizmlarning ideografik hamda tarjima lug'atlarini tuzish uchun muhim manba hisoblanadi.

Tadqiqot natijalarining ishonchliligi tahlilga tortilgan materiallar tilning immanent tabiatidan kelib chiqib xulosalar qilish imkonini berganligi, qo'llangan metodlarning ilmiy asoslanganligi va mukammalligi, lug'aviy manbalarda keltirilgan ma'lumotlarning ishonchliligi, shuningdek, qo'yilgan masalalarning aniqligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, mazkur ish tilshunoslik nazariyasi, semantika, grammatika, leksikologiya, lingvomadaniyatshunoslik va leksikografiya kabi tilshunoslikning yo'nalishlari bo'yicha ilmiy-nazariy qarashlarni to'ldiradi va kengaytiradi.

Tadqiqot ishning amaliy ahamiyati shundan iboratki, tadqiqot ishiga doir tahlillar natijasida olingan ilmiy-nazariy xulosalar ta'lim va tarbiya jarayonida tilni amaliy takomillashtirishga xizmat qiladi. Tadqiqot ishning materiallari evfemizmlar bo'yicha lug'atlar takomillashuviga xizmat qiladi. Shuningdek, tadqiqot ishining natijalari oliy o'quv yurtlarning filologiya, xorijiy til va adabiyoti, chet tillar fakultetlarida tilshunoslik nazariyasi, leksikologiya, lingvomadaniyatshunoslik, tarjima nazariyasi va amaliyoti fanlari bo'yicha maxsus kurs va seminarlar tashkil etishda, darslik va qo'llanmalar yaratishda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi: Ingliz, rus va o'zbek tillarida evfemik birliklarning lisoniy va lingvomadaniy tadqiqi yuzasidan olingan ilmiy natijalar asosida:

ingliz, rus va o'zbek tillarida evfemik birliklarning nominatsiyalari bo'yicha iste'mol doirasi jamiyatning ijtimoiy, tarixiy, diniy va madaniy rivojlanishi bilan bog'liqligi *отправляться в лоно Авраама*, *to strike the Lucifer's fire*, *asfalasofilinga ketmoq*; *divorced amicably*, *не сошлись характерами*, *yulduzi yulduziga mos kelmadi* kabi evfemik birliklar asosida tahlil qilinib, ularning significativ va majoziy ma'nolari orqali olamning lisoniy manzarasini

shakllantirishdagi roli dalillanganligiga oid xulosalardan Farg‘ona davlat universitetida bajarilgan 2017-2020-yillarga mo‘ljallangan OT-F1-100 raqamli “Imkoniyati cheklangan bolalar ijtimoiy-madaniy faoliyatining badiiy-ijodiyot vositalari asosida nazariy va amaliy takomillashuvi” nomli fundamental loyihasi doirasida foydalanilgan (Farg‘ona davlat universitetining 2024-yil 15-noyabrdagi 04/6684-son ma’lumotnomasi). Natijada, turli tillardagi evfemizmlarni lingvomadaniy jihatdan o‘rganish orqali tillar o‘rtasida konstruktiv va madaniy aloqalarni mustahkamlash, ijtimoiy kelishuv va tolerantlik muhitini shakllantirishga xizmat qiluvchi nazariy asoslar yaratilgan bo‘lib, ular loyihaning ijtimoiy samaradorligini ta’minlashda muhim o‘rin tutgan;

ingliz, rus va o‘zbek tillarida qo‘rquv uyg‘otuvchi tushunchalar, yashirin va sirli hisoblangan tushunchalar, inson fiziologik holatiga oid tushunchalar va omadsizlikni ifodalovchi evfemik birliklarning nominatsiyalari tarkibida 62 ta mikroguruhni o‘z ichiga olgan 17 ta ma’naviy guruhlar aniqlanganligiga oid xulosa va natijalardan Farg‘ona davlat universitetida 2021-2022-yillarga mo‘ljallangan SUZ80021GR3149 “American Drama” xalqaro loyihasining nazariy asosini mustahkamlashda foydalanilgan (Farg‘ona davlat universitetining 2025-yil 7-yanvardagi 04/52-son ma’lumotnomasi). Natijada, dissertatsiyada aniqlangan evfemik birliklar asosida amerika dramalarida ishlatilgan evfemizmlar turlari aniqlanib, ularning lingvomadaniy kontekstdagi vazifalari ochib berilgan;

evfemizmlarning lingvomadaniy xususiyatlari hisobga olinib, ingliz, rus va o‘zbek tillarida *cross the River Jordan* – *оставить бранный мир* – dunyoning qiyinchiligidan qutulmoq, *to kick the bucket* – *сыграть в ящик* – kulala qilmoq, *lady of the night* – *дама полусвета* – tun qirolichasi kabi milliy-madaniy ekvivalentlar tavsiya etilib, evfemizmlarning dinamik xususiyatlari tilning zamonaviy birliklari orqali boyishiga oid ilmiy xulosalaridan Respublika Ma’naviyat va ma’rifat markazining 2023-yil uchun chora-tadbirlar dasturining XI yo‘nalishida belgilangan “Davlat tilini rivojlantirish, uning targ‘iboti va bu boradagi ishlarni muvofiqlashtirish” 52-bandi “Davlat tili haqida”gi Qonun ijrosini so‘zsiz ta’minlash, Davlat tilini O‘zbekiston Respublikasida yashayotgan barcha millat va elatlarni birlashtiruvchi umumiy vositaga aylantirish, davlat tiliga hurmat, avvalo, milliy davlatchiligimiz va birdamligimizga nisbatan ehtirom ramzi ekanini yurtdoshlarimiz ongi va qalbiga singdirish” mavzusida targ‘ibot ishlarini tashkil etish va o‘tkazishda foydalanilgan (Respublika Ma’naviyat va ma’rifat markazi huzuridagi ijtimoiy-ma’naviy tadqiqotlar institutining 2024-yil 5-noyabrdagi 10/146-son ma’lumotnomasi). Natijada, dissertatsiyada ilgari surilgan tavsiya, taklif va xulosalar evfemizmlarning lisoniy va lingvomadaniy jihatlarini chuqur tadqiq etishga xizmat qilgan bo‘lib, ularni ijtimoiy ongga singdirish, milliy qadriyatlar asosida tushuntirish hamda davlat tilini madaniyatlararo muloqot vositasi sifatida mustahkamlashga ijobiy ta’sir ko‘rsatgan.

Tadqiqot natijalarining aprobsiyasi. Tadqiqot natijalari jami 11 ta, jumladan, 6 ta xalqaro va 5 ta respublika ilmiy-nazariy anjumanida jamoatchilik muhokamasidan o‘tgan.

Tadqiqot natijalarining e’lon qilinishi. Tadqiqot mavzusi bo‘yicha 20 ta ilmiy ish chop etilgan. Shulardan 9 tasi O‘zbekiston Respublikasi Oliy attestasiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy natijalarini chop etish

tavsiya etilgan ilmiy nashrlarda e'lon qilingan bo'lib, ularning 6 tasi respublika ilmiy jurnallarda, 3 tasi esa xorijiy ilmiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch asosiy bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovadan iborat. Dissertatsiyaning umumiy hajmi 184 sahifani tashkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqot mavzusining dolzarbligi asoslangan, muammoning o'rganilganlik darajasi bayon qilingan, tadqiqotning maqsad va vazifalari, obykti, predmeti aniqlangan, ishning fan va texnologiyalarni shakllantirishning muhim yo'nalishlariga mosligi ko'rsatib berilgan, tadqiqotning ilmiy yangiligi, natijalarning ishonchliligi, nazariy va amaliy ahamiyati, natijalarning amaliyotga joriy etilishi, e'lon qilinganligi, ishning tuzilishi haqidagi ma'lumotlar berilgan.

Tadqiqotning birinchi bobi **“Evfemizmlarning tilshunoslikda o'rganilishi va nazariy asoslari”** deb nomlanib, *“Evfemizmlar tadqiqining ilmiy asoslari”* nomli birinchi faslda evfemizmlarning tilshunoslikda o'rganilishi keng ko'lamda tahlil qilinib, evfemizm tushunchasiga berilgan izohlar bo'yicha nazariy fikr-mulohazalar yoritilgan.

Evfemizm (grek euphemismos; eu – “yaxshi”, phemi – “gapiraman”) narsa va hodisalarni yumshoq shaklda ifodalash usuli bo'lib, qo'pol, beadab yoki tabu hisoblangan so'z va iboralar o'rnida qo'pol bo'lmagan, botmaydigan so'z iborani qo'llash tushuniladi⁶.

Umumiy tilshunoslikda evfemizmlarni ko'plab olimlar, xususan, ingliz, rus, o'zbek, qozoq, turkman, oltoy, ozarbayjon tilshunos olimlari o'rgangan. Ingliz olimlaridan J.Lakoff, K.Alan, K.Burrij, D.Kameron, D.Kristal, H.Rauson, L.Truss, J.Hyuz, S.Pinker, J.Grin⁷ kabilar; rus olimlaridan N.Amosova, Y.Skrebnev, A.Molotkov, I.Galperin, Y.Karaulov, I.Arnold, I.Potexina, I.Sternin, N.Valgina, L.Krisin,⁸ kabi olimlar; o'zbek tilshunosligida N.Ismatullayev, A.Omonturdiyev, A.Tadjibayeva, X.Qodirova, S.Madrahimov, N.G'aybullayeva, A.Qodirov,

⁶Кодирова Х. Ўзбек тилида эвфемизм ва дисфемизм. – Тошкент: Янги аср авлоди, 2013. – Б. 15.

⁷Lakoff G. The Logic of Politeness; or, Minding Your P's and Q's. – Chicago: University of Chicago Press, 1973; Allan K., Burridge K. Euphemism and Dysphemism: Language Used as Shield and Weapon. – New York: Oxford University Press, 1991; Cameron D. Verbal Hygiene. – London: Routledge, 1995; Crystal D. The Cambridge Encyclopedia of the English Language. – Cambridge: Cambridge University Press, 1995; Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002; Truss L. Talk to the Hand: The Utter Bloody Rudeness of Everyday Life. – London: Profile Books, 2005; Hughes G. An Encyclopedia of Swearing: The Social History of Oaths, Profanity, Foul Language, and Ethnic Slurs in the English-speaking World. – Armonk, NY: M.E. Sharpe, 2006; Pinker S. The Stuff of Thought: Language as a Window into Human Nature. – New York: Viking, 2007; Green J. Green's Dictionary of Slang. – London: Chambers Harrap, 2010.

⁸Амосова Н.Н. Основы английской фразеологии. – Л.: Издательство Ленинградского университета, 1968; Скребнев Ю.М. Основы стилистики английского языка. – М.: Наука, 1976; Молотков А.И. Лексикология современного русского языка. – Л.: Просвещение, 1977; Гальперин И.Р. Стилистика английского языка. – М.: Высшая школа, 1981; Караулов Ю.Н. Русский язык и языковая личность. – М.: Наука, 1987; Арнольд И.В. Стилистика современного английского языка. – М.: Просвещение, 1990; Потехина И.А. Евфемизмы в языке и речи. – Воронеж: ВГУ, 2002; Стернин И.А. Коммуникативные аспекты языка. – Воронеж: ВГУ, 2001; Валгина Н.С. Теория текста. – М.: Логос, 2003; Крысин Л.П. Евфемизмы в современном русском языке. – М.: Яз. славян. культуры, 2004.

Z.Rasulov, Sh.Gulyamova⁹ kabi tilshunos olimlar evfemizmlarni turli jihatdan tadqiq qildi va izlanishlar olib bordi.

H.Rausonning fikricha, “evfemizmlar so‘zlovchiga noqulay, o‘rinsiz yoki qo‘pol ko‘ringan so‘z va iboralarning sinonimi sifatida namoyon bo‘ladigan so‘zlardir”¹⁰. Evfemizm salbiy voqelikni ochiq ifodalashdan qochish, uning ta‘sirini yumshatish, axloqiy me‘yorlarni buzishi mumkin bo‘lgan holatlarni yashirish hamda noxush xabarni yumshoqroq shaklda yetkazish uchun foydalaniladi.

Rus tilshunos olimi R.Budagov fikriga ko‘ra, evfemizmlar tabu so‘zlarni to‘g‘ridan-to‘g‘ri qo‘llash tufayli kelib chiqadigan “dahshatli oqibatlar” yoki “yovuz ruh” qasosidan qo‘rqib emas, balki uslubiy vosita sifatida ishlatiladi¹¹.

V.Donskoy, aksincha, evfemizmlar tabular bilan sabab-natija munosabatida bo‘ladi, deb hisoblaydi: “agar tabular bo‘lmaganida, ularning lingvistik antipodlari sifatida evfemizmlarning paydo bo‘lishiga ehtiyoj qolmas edi”¹².

A.Katsev evfemizmnini “jamiyatda qabul qilingan axloqiy me‘yorlar nuqtayi nazaridan to‘g‘ridan-to‘g‘ri qabul qilinishi mumkin bo‘lmagan narsaning bilvosita nomini yumshatish maqsadiga xizmat qiluvchi element” deya talqin qiladi¹³.

O‘zbek tilshunos olimi A.Hojiyevning fikriga ko‘ra, “evfemizmlar bu noo‘rin birliklarning o‘rniga o‘rinli birliklarning qo‘llanilishidir”¹⁴.

Bobning ikkinchi fasli “*Lingvomadaniyatshunoslikda evfemizmlar tadqiqi*” deb nomlanib, evfemizmlarni madaniyatning ajralmas qismi sifatida tadqiq etish masalalariga bag‘ishlangan.

E.Chayka¹⁵ o‘zining “Language: the Social Mirror” (Til – jamiyatning oynasi) nomli kitobida ta’kidlaganidek, til odamlar o‘rtasidagi muloqot vositasi sifatida ijtimoiy vazifani bajaradi. Bundan tashqari, u til va jamiyat bir-biriga shunchalik bog‘langanki, ularni bir-birisiz aniq tushunish mumkin emasligini aytadi. E.Chayka til – jamiyat madaniyatining ko‘zgusi ekanligini ta’kidlaydi, chunki u jamiyat a’zolarining fikri, umidlari, g‘oyalari, e’tiqodlari, me‘yorlari va his-tuyg‘ularini ifodalaydi. Uning aytishicha, *til* va *madaniyat* o‘rtasidagi munosabatlar turli millatlardan kelgan tilshunoslar uchun doimiy tadqiqot obyekti bo‘lib kelgan.

⁹Исматуллаев Н. Евфемизмы в современном узбекском языке: Автореф. дисс. ... канд. филол. наук. – Тошкент, 1964; Омонтурдиев А.Ж. Эвфемик воситаларнинг функционал-услугий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Таджибаева А.А. Социокультурные и когнитивные аспекты лингвистического исследования эвфемизмов в английском языке: Дисс. ... канд. филол. наук. – Тошкент, 2006; Омонтурдиев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): Филол. фан. д-ри. ... дисс. автореф. – Тошкент, 2009; Қодирова Х.Б. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Тошкент, 2011; Madrahimov S. Evfemizmlar va ularning nutq madaniyatidagi o‘rni. – Toshkent: Ilmiy maqolalar to‘plami, 2018; G‘aybullayeva N.I. O‘zbek tilida tibbiy evfemizmlar (tibbiy davriy nashrlar asosida): Filol. fan. b. fals. dok. ... diss. – Toshkent, 2019; Qodirov A. Evfemizmlar va ularning o‘zbek tilidagi funksional xususiyatlari: Filol. fan. b. fals. dok. ... diss. – Toshkent, 2019; Rasulov Z. Evfemizmlar va zamonaviy kommunikatsiya. – Andijon: ADU nashriyoti, 2019; Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020.

¹⁰Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002. – P.32.

¹¹Будагов Р.А. Введение в науку о языке. – М.: Просвещение, 1965. – С.104–110.

¹²Донской В.Ф. О табу и эвфемизмах // Проблемы стилистики, лексикологии и фразеологии. – Иркутск, 1976. – С.175.

¹³Кацев А.М. Языковое табу и эвфемия. – Л., 1988 – С.5.

¹⁴Ҳожиёв А. Тилшунослик терминларининг луғати. – Тошкент: Фан, 2002. – Б. 146.

¹⁵Chaika E. Language: the Social Mirror. – Massachusetts: Newbury house publishers, 1982. – P.134.

Til va madaniyat, til va jamiyat munosabatlarini o'rganar ekanmiz, o'zbek tilshunosligida S.Mo'minov, F.Jalolova, S.Yusupova, M.Muminova, N.Komilova, N.Xodjayeva, D.Murotova¹⁶ kabi olimlar tomonidan bajarilgan tadqiqotlarni e'tirof etish maqsadga muvofiqdir.

Lingvomadaniyatshunoslik doirasida antroposentrik yondashuv til – jamiyat – madaniyat – insonning o'zaro aloqadorligini tahlil qilish orqali til xususiyatlarini o'rganishga xizmat qiladi. O'zbek tilshunosligida XXI asrda shakllanayotgan antroposentrik lingvistik yo'nalishlarning asosiy vazifasi esa insonni tilda, tilni esa inson orqali tahlil qilishga yo'naltirishdan iborat. Uning diqqat markazida evfemizmlardan amaliy foydalanish samaradorligini ta'minlashning substansial asoslarda ta'minlash muammolari turadi. "...Davlat tilini rivojlantirishga oid ilmiy tadqiqot ishlarini qo'llab-quvvatlash, bu sohada xalqaro hamkorlikni amalga oshirish" vazifasi madaniy muloqotning asosiy vositasi bo'lgan evfemizmlarni keng qamrovda o'rganishni, ularga xos madaniy jihatlarni chuqurroq tahlil etishni taqozo etmoqda. Shu bois, jadal rivojlanayotgan antroposentrik paradigm doirasida sotsiolingvistika va lingvomadaniyatshunoslik kabi ilg'or ilmiy yo'nalishlarda izlanishlar olib borish dolzarb ilmiy zaruratga aylandi¹⁷.

Bobning *"Tilshunoslikda evfemizmlarning tasnifi masalasi"* nomli faslida evfemik birliklarni tasniflash masalasiga oid nazariy qarashlar atroflicha yoritildi.

Til tabiatini o'rganar ekanmiz, undagi har qaysi til birlik mavzu jihatdan guruhlanishi mumkin va ushbu guruhlanish til tizimini yorqinroq ifodalab berishi tufayli til birliklarning mohiyati yuzaga chiqadi. Shu kabi evfemizmlarni tasnif etish dolzarb hisoblanib, qator olim va tadqiqotchilar tasniflash masalasini o'z ishlarida atroflicha ko'rib chiqqan. Jumladan, ingliz tilshunosligida J.Lakof, K.Allan, K.Berridj, D.Kameron, R.Vaynrib, J.Xyuz¹⁸; rus tilshunosligida L.Krisin, B.Larin, A.Kurkiyev, L.Artyushkina, Y.Toroptseva, V.Moskvin, N.Rebrova¹⁹;

¹⁶Мўминов С. Ўзбек мулоқот ҳулқининг ижтимоий-лисоний хусусиятлари: Филол. фан. д-ри. ... дисс. – Тошкент, 2000; Jalolova F.N. "O'gay ona" konseptining lingvomadaniy talqini: Filol. fan. b. fals. dok. ... diss. – Farg'ona, 2023; Yusupova S.A. Hurmat kategoriyasining lingvokulturologik tahlili: Filol. fan. b. fals. dok. ... diss. – Farg'ona, 2024; Muminova M.A. O'zbek va ingliz tillaridagi "vaqt" konseptli birliklarning lingvokulturologik xususiyatlari: Filol. fan. b. fals. dok. ... diss. – Farg'ona, 2024; Komilova N.A. Gender konseptual semantikasi verbalizatorlari va ularning lingvokulturologik xususiyatlari qiyosiy tadqiqi: Filol. fan. b. fals. dok. ... diss. – Farg'ona, 2024; Xodjayeva N.T. Xalqaro va mintaqaviy turizm terminologiyasining lingvomadaniy tadqiqi: Filol. fan. b. fals. dok. ... diss. – Farg'ona, 2024; Murotova D.X. UZR nutqiy aktining lingvokulturologik tadqiqi: Filol. fan. b. fals. dok. ... diss. – Farg'ona, 2024.

¹⁷Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020. – Б.3.

¹⁸Lakoff G., Johnson M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980; Allan K., Burridge K. *Euphemism and Dysphemism: Language Used as Shield and Weapon*. – New York: Oxford University Press, 1991; Cameron D. *Verbal Hygiene*. – London: Routledge, 1995; Wajnryb R. *Expletive Deleted: A Good Look at Bad Language*. – New York: Free Press, 2005; Hughes G. *An Encyclopedia of Swearing: The Social History of Oaths, Profanity, Foul Language, and Ethnic Slurs in the English-speaking World*. – Armonk, NY: M.E. Sharpe, 2006.

¹⁹Ларин Б.А. Об эвфемизмах // Учен. запис. Ленингр. ун-та, №301: сер. филол. наук: вып. №60. – Л.: ЛГУ, 1961; Куркиев А.С. О классификации эвфемистических названий в русском языке. Классификация эвфемизмов по порождающим мотивам. – М.: Грозный, 1997; Артюшкина Л.В. Семантический аспект эвфемистической лексики в современном английском языке: Автореф. дисс. ... канд. филол. наук. – М., 2001; Торопцева Е.Н. Эвфемистические наименования в аспектах языка, истории и культуры: Дисс. ... канд. филол. наук. – М., 2003; Крысин Л.П. Эвфемизмы в современном русском языке. – М.: Яз. славян. культуры, 2004; Москвин В.П. Эвфемизмы в лексической системе современного русского языка. – М.: Ленанд, 2007; Реброва Н.Е. Лексикографический статус эвфемизмов как языковых средств репрезентации

o'zbek tilshunosligida N.Ismatullayev, A.Omonturdiyev, Sh.Gulaymova²⁰ evfemizmlarning turli xususiyatlarini e'tiborga olib tasniflagan.

Mazkur tadqiqot ishida evfemizmlarning nominatsiyalar bo'yicha guruhlanishiga e'tibor qaratildi, bunga N.Rebrovaning tasnifi asos bo'ldi²¹. Olima tomonidan taklif etilgan guruhlarini kengaytirgan holda quyidagicha ko'rinishda tavsiya etdik:

- 1) qo'rquv uyg'otuvchi tushunchalar;
- 2) yashirin va sirli tushunchalar;
- 3) inson fiziologik holati bilan bog'liq tushunchalar;
- 4) omadsizlikni ifoda etuvchi birliklar.

Mazkur bobning to'rtinchi fasli "*Evfemizmlarning tizimli tadqiqida leksikografik yondashuvlarning ahamiyati*" deb nomlanib, jahon tilshunosligida evfemizmlar lug'atlari yaratilishiga oid ilmiy qarashlarga nazariy jihatdan yondashildi.

Ingliz, rus va o'zbek tilshunosligida evfemizmlarni maxsus lug'atlar orqali tizimlashtirishga e'tibor qaratilgan. Masalan, ingliz tilshunosligida R.Spirs, E.Bertram, J.Niman, H.Rauson, R.Holder²² tomonidan turli lug'atlar yaratilgan bo'lib, ular evfemizmlarning keng doiradagi ishlatilishini o'rganish imkonini bergan. M.Kovshova, V.Moskvin, Y.Senichkina²³ kabi olimlar rus tilidagi evfemizmlarning semantik va pragmatik jihatlarini tadqiq qilib, ularni lug'at shaklida taqdim etgan. O'zbek tilshunosligida ham evfemizmlarga oid bir nechta lug'atlari mavjud bo'lib, ular A.Omonturdiyev, X.Qodirova, Sh.Gulyamova va N.G'aybullayeva tomonidan tuzilgan²⁴.

Evfemizmlarni leksikografik tasniflash jarayoni ularning doimiy o'zgaruvchan tabiati bilan murakkablashadi. Ayrim evfemizmlar vaqt o'tishi bilan o'z yumshoq ma'nosini yo'qotib, neytral so'zga aylanadi yoki aksincha, yangi evfemizmlar paydo bo'ladi. Masalan, ingliz tilida *lunatic* so'zi ilgari evfemizim

лингвокультурной информации (на материале английского и немецкого языков): Дисс. ... канд. филол. наук. – Ярославль, 2020.

²⁰Исмаилов Н. Евфемизмы в современном узбекском языке: Автореф. дисс. ... канд. филол. наук. – Тошкент, 1964; Омонтурдыев А.Ж. Эвфемик воситаларнинг функционал-услубий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Омонтурдыев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): Филол. фан. д-ри. ... дисс. автореф. – Тошкент, 2009; Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020.

²¹Реброва Н.Е. Лексикографический статус эвфемизмов как языковых средств репрезентации лингвокультурной информации (на материале английского и немецкого языков): Дисс. ... канд. филол. наук. – Ярославль, 2020. – С.33.

²²Spears R. Slang and euphemism. – New York: David Publishers, 1981; Bertram A. NTC's dictionary of euphemism. – USA: NTC publishing group, 1998; Neaman J.S. Kind words: a thesaurus of euphemisms. – New York: Facts on File, 1990; Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002; Holder R.W. How Not to Say What You Mean: a Dictionary of Euphemisms. – New York: Oxford university press, 2007.

²³Ковшова М.Л. Семантика и прагматика эвфемизмов. Краткий тематический словарь современных русских эвфемизмов. – М.: Гнозис, 2007; Москвин В.П. Эвфемизмы в лексической системе современного русского языка. – М.: Ленанд, 2007; Сеничкина Е.П. Словарь эвфемизмов русского языка. – М.: Флинта, Наука, 2008.

²⁴Омонтурдыев А. Ўзбек тилининг қисқача эвфемик лугати. – Тошкент: Фан, 2006; Кодирова Х.Б. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Тошкент, 2011; Гулямова Ш.К. Публицистик эвфемизмларнинг қисқача изоҳли лугати. – Тошкент: Дизайн-пресс, 2013; Гулямова Ш.К. Ўзбек тили гендер ҳосланган эвфемизмлар лугати. – Тошкент: Akademnashr, 2019; G'aybullayeva N.I. O'zbek tili tibbiy evfemizmlarning qisqacha izohli lug'ati. – Toshkent: Akademnashr, 2019.

sifatida ishlatilgan bo'lsa, hozirda u eskirgan va salbiy ma'no kasb etgan. Uning o'rniga *booby*, *certifiable* kabilar keng tarqalgan. Rus tilida esa *старик* so'zi oldin hurmat bilan ishlatilgan bo'lsa, hozirda *пожилые люди* kabi yumshoqroq variantlar qo'llanilmoqda. O'zbek tilida esa *qari* so'zi o'rniga *nuroni*, *otaxon*, *yoshi ulug'* kabi evfemizmlar ishlatilmoqda.

Evfemizmlarning leksikografik qayd etilishi ularni tasniflash va lug'atlarda to'g'ri aks ettirish metodologiyasining muhimligini ko'rsatadi. Evfemizmlarni tematik lug'atlar orqali tadqiq qilish til madaniyatini chuqurroq o'rganish va muloqotda nozik ma'nolarni tushunishga yordam beradi. O'zbek tilida ham so'nggi yillarda evfemistik lug'atlar yaratilgan bo'lsa-da, hali ham uch tilli va ideografik lug'atlar yetarli emas. Shu sababli, evfemizmlarni izchil ravishda lug'atlarda aks ettirish va ularning semantik tahlilini kengaytirish kelajak tadqiqotlari uchun muhim vazifalardan biridir.

Dissertatsiyaning **“Evfemizmlarning mavzuiy guruhlari”** nomli ikkinchi bobi to'rt fasldan iborat bo'lib, har bir fasl evfemizmlarning turli nominatsiyalariga bag'ishlanib, ingliz, rus va o'zbek tillardagi 1700ga yaqin evfemik birliklar tahlilga tortildi. Tematik tasniflash natijalari evfemik birliklarning ideografik lug'ati shakllanishi uchun manba bo'lib, uchta tilning lisoniy va lingvomadaniy xususiyatlari namoyon etildi.

Bobning *“Qo'rquv uyg'otuvchi tushunchalarni ifodalovchi evfemizmlar”* deb nomlangan birinchi faslda o'lim va kasalliklar nominatsiyali guruhlar shakllanib, qator kichik guruhlarni birlashtiradi. Jumladan, o'limni ifoda etuvchi evfemizmlar insonning xudo bilan bog'liqligi (*meet your Maker*, *предстать перед богом*, *ruhini topshirmoq*), bir “dunyo”dan boshqa “dunyo”ga ketish jarayoni (*to go to heaven*, *в иной мир*, *u dunyoga ketmoq*), insonning fiziologik jarayoni bilan bog'liqligi (*asleep*, *at rest*, *закрывать глаза*, *сердце перестало биться*, *испустить последний вздох*, *уйти на покой*, *abadiy uyquga ketdi*, *yuragi to'xtadi*, *so'nggi nafasini olmoq*, *bu dunyo tashvishlaridan dam olmoq*), o'lim sababi, joyi va o'lish jarayoniga oid birliklar (*casualties*, *to kick the bucket*, *to put to the sword* *насть*, *потерять пациента*, *bemorni saqlab qololmaslik*, *boshini sirtmoqqa soldi*), o'limga yaqin holat ifodasi (*on one's last legs*, *knocking on heaven's door*, *висеть на волоске*, *bir oyog'i go'rda*), dafn etish marosimi (*kiss the ground*, *придавать земле*, *tuproqqa topshirmoq*), qabr leksemalarining evfemizmlari (*to come to motels*, *dafn etish joyi*), o'ldirish (*отправить к праотцам*, *u dunyoga junatmoq*) kabi mikroguruhlarda tahlil qilindi.

Ingliz, rus va o'zbek tillaridagi evfemizmlar madaniy mentalitetni yorqin aks ettiradi. Masalan, *to kick the bucket* evfemizmi ingliz tilida tarixiy o'lim jazosi bilan bog'liq bo'lsa, uning ruscha varianti *сыграть в ящик* madaniy an'analarga asoslanadi. O'zbek tilida *boshini sirtmoqqa soldi* evfemizmi yuqoridagilarga yaqin ma'no kasb etadi. Ba'zi ifodalar osmon-yer konsepsiyalariga asoslanib, insonning ruhi osmonga, tanasi esa yerga topshirilishini ta'riflaydi va oppozisiyani shakllantiradi. Masalan, yer-osmon oppozisiyasi quyidagi evfemizmlarda ifodalangan: *go to heaven – under the sod*; *отправиться на небеса – предавать земле*; *osmonga ko'tarildi – tuproqqa topshirmoq*. Inson tanasi va ruhi ajratilib ko'rsatilganligi, ruh osmonga ko'tarilishi, tana yerga topshirilishi nazarda tutilib, mazkur evfemik birliklar vujudga keladi.

Ikkinchi bobning ikkinchi fasli “Yashirin va sirli tushunchalarni ifodalovchi evfemizmlar” deb nomlanib, fohishabozlik, poraxoʻrlik, jinoyatchilik, ichkilikbozlik, giyohvandlik, turmush va ajrim kabi mavzularni oʻz ichiga olgan. Jamiyat illatlari guruhidan oʻrin olgan giyoxvandlik tushunchasi giyoh modda (*snow, coke, белый порошок, белое золото, kukun, qora dori*), giyoh qabul qilish joyi (*back room, пыльный угол*), giyohvand shaxs (*pill-head, человек с привычкой, norgilaxoʻr*), giyohga oʻrganish (*on something, под воздействием, kayf surmoq, qaram*), giyoh moddalarning sotuvchisi (*supplier, поставщик, taʼminotchi*) kabi guruhlarda tahlil qilindi. Giyoh modda tushunchasining ifodasida ingliz tilida ijobiy konnotatsiyalar mavjud, yani giyoh moddasi zavqlanish uchun, uni *shirinlik, oppoq qizcha, baxt kukuni* metaforalar orqali tasvirlanishi ijobiy hissiyot uygʻotadi. Rus tilida ushbu tushuncha “oq” rangi bilan assotsiatsiv aloqa orqali ifodalansa, oʻzbek tilida konnotatsiyasi salbiy boʻlib, “qora” rang orqali assotsiatsiv aloqa oʻrnatiladi. Rus kishi mentalitetida giyoh modda boyish vositasi sifatida ham voqelanib, “oltin” leksemasi bilan tavsiflanadi.

Fohishalik guruhi quyidagi mikroguruhlariga boʻlinadi: tun ramzlari bilan bogʻliq evfemizmlar (*lady of the night, ночная бабочка, tungi kapalak, tun qirolichasi*); fohishalikka kasb sifatida murojaat qiluvchi evfemizmlar maʼnaviy jihatini kamaytirib, koʻproq uning amaliy, ishsifat tabiatiga urgʻu beradi: *escort, adult worker, professional companion, call girl, working girl, member of the oldest profession, professional companion, oldest profession, professional woman, freelance; работница древней профессии, девушка по вызову, работница индустрии развлечений; chaqiruvga keladigan qiz*. Yana bir tur evfemizmlar sevgi yoki romantika bilan bogʻliq holda yaratilgan boʻlib, bu orqali munosabatlarning tranzaksion yaʼni savdo xususiyatini yashirishga xizmat qiladi: *lover, inamorata, Lothario; любовная связь, любовник, любовница, любовные отношения, любовные похождения, любовные утехы, любовь, любиться, дама сердца, жрица любви; Layli, tutash*. Oʻylanmay qilingan ish sifatida qarashni ifodalovchi evfemizmlar: *indecenty, light-footed, amateur, guinea-hen; ветреная, ветреница, девушка без предрассудков, булавка в голове; anavtanavilar, yengiltak, dumsiz*. Fohishalik harakati sodir boʻladigan joyni ifoda qiladigan evfemizmlar: *jag house, nanny-house, on the town, panel, parlor house, gentlemen's club, brothel, love hotel; бордель, массажный салон, трактир, ночной клуб, гостиница на час, притон; bordel, tungi klub*. Mazkur guruhdagi evfemizmlarning aksariyati rus tilidan kalka orqali oʻzbek tiliga kirib kelgan. Oʻzbek tilining oʻz qatlamida vujudga kelgan evfemizmlar soni sanoqli, bularga asosan badiiy asarlarda keltirilgan okkazonal evfemizmlarni kiritishga qaror qildik. Okkazonal evfemizmlar individual tarzda boʻlsa ham millat tafakkurining oʻziga xosligini namoyon etib, fohishalikni ifoda etuvchi evfemik birliklarning qaysi holat, voqea, hattoki insonlar bilan assotsiatsiv bogʻlanishini koʻrsatib beradi.

Evfemizmlarning lingvomadaniy xususiyatlarini tahlilga tortar ekanmiz, koʻproq eʼtibor zamonaviy evfemik birliklarga qaratildi. Masalan, fohisha va fohishabozlik guruhiga taalluqli rus va ingliz tillarida teng ekvivalentli evfemizmlar *escort/эскортница* hozirgi davrda paydo boʻlgan yangi kasbni, yaʼni ishbilarmon, biznesmen, siyosatchilarga bazmlarda hamroh boʻlib yurgan ayollarni anglatadi. Oʻzbek tilida ushbu evfemizmlarga muvofiq ekvivalenti topilmagani oʻzbek jamiyatida hali beri bunday illat keng tarqalmaganligidan dalolatdir.

Evfemik birliklarni tematik guruhlarda o'rganish jarayonida har qaysi tilda mavjud bo'lgan birliklar jamlandi. Mazkur tematik tasnifda ayrim guruhlarda evfemik birliklar umuman faollashmagan yoki ularning soni uchta tilda farqlanishi kuzatiladi. Tematik guruhlarda jamlangan evfemik birliklar ideografik lug'atga tayyor manba bo'lib, ingliz, rus va o'zbek tillarida mavzularga asoslangan evfemizmlar lug'atining shakllantirilishiga turtki bo'ladi.

Bobning uchinchi fasli "*O'zbechlik tushunchasini ifodalovchi evfemizmlar*" deb nomlanib, o'zbechlikni ifoda etuvchi guruh evfemizmlari kambag'allik, ishsizlik, kam obro'ga ega bo'lgan kasblarni ifodalovchi tushunchalar o'z ichiga olgan. Kambag'allikni ifodalovchi evfemizmlar quyidagi mikroguruhlardan iborat: iqtisodiy va ijtimoiy tengsizlik (*economically disadvantaged, необеспеченный, iqtisodiy imkoniyatlari cheklangan*); moliyaviy qiyinchilik va resurslarning yetishmasligi (*cash flow problem, виртуальная зарплата, daromadi past*); tejamkorlik va sarf-harajatni nazorat qilish (*cost-conscious, уметь вести хозяйство, qanoatli*); tejamkorlikning salbiy talqini (*tight-fisted, тугой на деньги, yoningni kavlasang og'zini ochadi*); madaniy o'ziga xos evfemizmlar (*banana republic, жить на пище святого Антония, non topishi oson emas*). Turli nominatsiyali mikroguruhlarda evfemik birliklar faollashar ekan, ularning lingvomadaniy jihatlariga e'tibor berish lozim. Yani o'zbek xalqi yaxshi, to'q hayotni non bilan assotsiatsiv tarzda bog'laydilar. Bu esa o'zbek xalqining kahatchilik davrlarida bir burda non topishi qiyinligiga taqalib, moddiy qiyinchilikni *non topish oson emas* evfemik birligini keltiradi. Rus xalqi avliyo Antoniyni nochor ahvolda yashaganligi, ingliz xalqi ongiga esa nochorlik ramzi faqat banan mahsulotida tirikchilik qilib yashaydigan davlatlar kelishi ushbu tushunchaga uchta xalq turlicha yondashganligi bevosita tarixiy voqealar bilan bog'lanishini namoyon etadi.

O'zbechlik nominatsiyasidagi guruhdan ishsizlikni ifoda etuvchi evfemik birliklar ham o'rin olgan bo'lib, ular ishsizlik vaqtinchalik holat sifatida (*between jobs, временно неработающий, vaqtinchalik dam olishda*); ishdan bo'shatilish jarayoni (*clear your desk, освобожден от работы, chormoq*); ishsizlik yangi imkoniyat sifatida (*seeking new opportunities, переосмысливает карьерные перспективы, yangi boshqichga o'tmoqda*); ishsizlik ijodiy va shaxsiy rivojlanish jarayoni sifatida (*freelancing, занимается личностным развитием, ochiq havoga direktor*); ishsizlik sabablari (*downsizing, оптимизация персонала, qisqarish*) kabi guruhlardan tashkil topgan. Kam e'tibor yoki past obro'li kasblarni ifodalovchi evfemizmlar sanitariya va tozalash bilan bog'liq kasblar (*sanitation engineer, ассенизатор, obodonlashtirish hodimlari*); uy-rozg'or ishlari bilan bog'liq kasblar (*domestic engineer, домашний инженер, xonadon bekasi*); savdo va mijozlarga xizmat ko'rsatish (*beauty consultant, продавец-консультант, savdo maslahatchisi*) kabi guruhlarda tahlilga tortilgan.

Tematik guruhlar tarkibidagi evfemik birliklar uchta tilda qiyoslanib, ularning lisoniy va lingvomadaniy xususiyatlari namoyon bo'ldi. Shuning uchun evfemik birliklarni tematik guruhlarda o'rganish alohida e'tiborga ega bo'lib, til birliklarini tizimli shakllantirishga ko'mak berib, ularni semantik jihatdan o'rganishga ham imkon yaratadi. Izlanishlar davomida 4 yo'nalishga ajratilgan 17 ta nominatsiyali guruhlariga o'z ichida yanada kichik guruhlariga ajratilib, 62 ta mikroguruh tashkil

etildi. Bu esa tilning tizimli shakllanganligidan dalolat bo'lib, turli tillarni qiyoslab va taqqoslab o'rganishga zamin yaratadi.

Bobning 4-fasli *“Inson fiziologik holati bilan bog‘liq tushunchalarni ifodalovchi evfemizmlar”* deb nomlangan. Insonning fiziologik holati bilan bog‘liq tushunchalarni ifoda etadigan evfemizmlar alohida diqqatga sazovor, chunki ular ko‘pincha jamiyatda uyatli, noqulay yoki muhokama qilishga mos kelmaydigan holatlarni yashirin ifoda etishga xizmat qiladi. L.P.Krisinning tasnifiga ko‘ra, fiziologik holatlar bilan bog‘liq evfemizmlar insonning tashqi ko‘rinishi va reproduktiv organlarini qamrab oladi²⁵. Ammo zamonaviy tahlillar bu tasnifni kengaytirishni talab qiladi, chunki fiziologik holatlarni ifoda etuvchi evfemizmlar orasida yosh, semizlik, homiladorlik va nogironlik kabi tushunchalar ham muhim o‘rin tutadi. Mazkur evfemizmlar fiziologik holatlarni ifoda etishda nafaqat lingvistik ehtiyojlarni qondiradi, balki jamiyatdagi madaniy, axloqiy va hissiy cheklovlarni saqlashga ham yordam beradi. Bunday iboralar jamiyatda inson munosabatlarini osonlashtirish va muloqotni muloyimroq qilishga xizmat qiladi. Yoshga oid evfemizmlar (*senior citizen, golden years, люди старшего возраста, возраст осени, yoshi ulug‘, oqsoqol*); semizlikni ifodalovchi evfemizmlar (*full figure, big-boned, chubby, пышный, сдобненький, брюшко, sog‘lom, do‘mboqcha, ko‘hli*); nogironlikni ifodalovchi evfemizmlar (*differently-abled, physically challenged, особенные дети, иные физические возможности, maxsus qobiliyatli shaxslar, ko‘rish qobiliyati pasaygan*); homiladorlik bilan bog‘liq evfemizmlar: jismoniy va fiziologik o‘zgarish (*full in the belly, family way, округлился живот, заиметь ребенка, og‘ir oyog, oy-kuni yaqin*) mikroguruhlarda tahlil qilindi. Evfemik birliklarning uchta tilda qiyosiy tadqiqida xalqlarning milliy-madaniy xususiyatlari farqlanishi, majoziy ma’no turlicha yuzaga kelishi aynan milliy mentalitet bilan bog‘liqligi ko‘zga tashlanadi. Jumladan, rus xalqiga xos kinoyaviylik, ingliz xalqiga xos fikrni majozan va implitsit ifodalash, o‘zbek xalqiga xos fikrini implitsit tarzda, shu bilan birga, qo‘pollik tusi bilan ifodalash qator evfemik birliklarda namoyon bo‘ldi: *functionally diverse, adapted living, assistive needs, люди с индивидуальными особенностями, люди с особыми талантами, люди с уникальными способностями, люди с альтернативными возможностями, eshitmaydi, qulog‘i og‘ir, qulog‘i tang, qulog‘i bitgan, oqsoq, bir oyog‘i kaltaroq, oyog‘idan ayrilgan, gung*. Shu bois aytishimiz kerakki, o‘zbek tilida ko‘p holatda disfemik evfemizm vujudga keldi, ya’ni evfemizm birligida qo‘pol ma’no ijobiylashmasdan, balki neytrallashsa, disfemik evfemizm deb yuritiladi.

Tematik guruhlarda jamlangan evfemik birliklar ideografik lug‘atlariga tayyor manba bo‘lib, ingliz, rus va o‘zbek tillarida evfemizmlar lug‘atining shakllantirilishiga turtki bo‘ldi (1-jadval).

²⁵Крисин Л.П. Современные проблемы эвфемии: Семантика и функционирование. – М.: Наука, 1994. – С.45.

Yosh ifodasini bildiruvchi evfemizmlar

Euphemisms denoting the age	Эвфемизмы, выражающие возраст	Yosh ifodasini bildiruvchi evfemizmlar
Age as the expression of respect and honour	Возраст как выражение почёта и уважения	Yosh hurmat va obro‘ ifodasi sifatida
<i>senior citizen, honourable age, seasoned, experienced, mature, elder statesman</i>	<i>люди почтенного возраста, преклонного возраста, уважаемого возраста, с опытом</i>	<i>yoshi ulug‘, hurmatli yoshda</i>
Old age as a natural process	Старость как природный процесс	Qarilik tabiiy jarayon sifatida
<i>golden years, twilight years, Roman spring, sunset years</i>	<i>золотая осень, возраст осени, золотой возраст</i>	<i>oqsoqol, sochiga oq oralagan, oltin kuz davri</i>
Expression of longer life	Выражение долгой жизни	Uzoq umr ifodasi
<i>make old bones, in the prime of life, longer-living, a bit overripe</i>	<i>век Мафусаила, пожилого возраста</i>	<i>yoshi katta, yoshi ulug‘, ko‘pni ko‘rgan, yoshini yashagan, bir-ikki ko‘ylak ko‘proq yirtgan</i>
Showing old age as younger one	Представление старости как более молодого возраста	Keksalikni kamaytirib ko‘rsatish ifodasi
<i>young at heart, well-preserved, a person of certain age, still full of life</i>	<i>юная, возраст не даёт знать, в самом расцвете сил, молод душой</i>	<i>ko‘ngli yosh, (yosh) yigitdek/qizdek ko‘rinadi.</i>

Insonning fiziologik holati bilan bog‘liq evfemizmlar til va madaniyatning ijodkorlik qirralarini ochib beradi. Mazkur iboralar universal mavzularni yoritish bilan birga, har bir tilning o‘ziga xos madaniyati va jamiyat psixologiyasini aks ettiradi. Bunday evfemizmlarni o‘rganish orqali xalqning til va madaniy tafakkurini yanada chuqurroq anglash mumkin.

Tadqiqot ishning **“Evfemizmlarning lingvomadaniy yondashuvida ekvivalentlik, struktur-semantik va funksional tadqiqi”** nomli uchinchi bobi 4 fasldan iborat bo‘lib, unda evfemizmlarning lisoniy va lingvomadaniy xususiyatlari masalasiga oid tahlillar o‘rin olgan. *“Evfemizmlarda ekvivalentlik: umumiy va differensial belgilar”* nomli birinchi faslida evfemizmlarning qiyoslanayotgan tillardagi ekvivalentlik holati tadqiq etildi.

Tadqiqotimizda evfemizmlarning ekvivalentlik xususiyatlarini aniqlashda ularning lingvomadaniy jihatdan tahliliga e‘tibor qaratib, evfemizmlarning umumiy va differensial belgilarini yuzaga chiqardik. Evfemizmlarning leksikografik tadqiqida ingliz tilidagi Oksford lug‘ati²⁶, *“How Not to Say What You Mean: a dictionary of euphemisms”*²⁷ (Ma‘noni bilvosita anglatish usullari:

²⁶Oxford University Press. (n.d.). In Oxford English Dictionary. – URL: <https://www.oed.com/view/Entry/176741> (murojaat sanasi: 30.10.2024).

²⁷Holder R.W. How Not to Say What You Mean: a Dictionary of Euphemisms. – Oxford: Oxford University Press, 2007.

Evfemizmlar lug‘ati), rus tilidagi “Словарь эвфемизмов русского языка”²⁸ (Rus tilidagi evfemizmlar izohli lug‘ati) evfemistik lug‘atlaridan olingan evfemizmlar bilan bir qatorda ingliz va rus asarlarida keltirilgan evfemik birliklar ham qo‘shildi, chunki madaniy konnotasiyalari bilan ajralib turgan evfemik birliklar lug‘atni boyitadi. O‘zbek tilida esa biz A.Omonturdiyevning “O‘zbek tilining qisqacha evfemik lug‘ati”²⁹dan, umumiste‘mol lug‘atlaridan, o‘zbek tilidagi izohli lug‘atlar, shuningdek, onlayn sayt lug‘atlaridan³⁰, so‘zlashuv tilida hamda badiiy asarlarda qo‘llangan evfemik birliklardan foydalandik va keyingi ilmiy izlanishlar uchun asqotadigan uch tilli evfemizmlar lug‘atini tuzishga manba yaratdik.

Tadqiqotda 1700ga yaqin evfemik birliklar jamlandi. Ularning aksariyati uchta millat, ya‘ni ingliz, rus va o‘zbek millatlari haqida maxsus madaniy ma‘lumot berib, ularning o‘ziga xosligi bilan birga o‘xshashligini ko‘rsatib berdi.

Evfemik birliklarning ekvivalentlik jihatini aniqlash jarayonida ularning lingvomadaniy xususiyatlari yaqqol namoyon bo‘ldi. Xususan, evfemik birliklarning ekvivalenti uchta tilda ham to‘liq variantlari bilan ifodalanganda, millat madaniyatiga xos farqlar kuzatilmadi. Masalan, qo‘rquv uyg‘otuvchi tushunchalarni ifodalovchi evfemizmlar guruhiga kiruvchi o‘lim mikroguruhiga oid evfemik birliklarni ko‘rib chiqamiz: *no longer with us* – *больше не с нами* – *endi biz bilan emas*; *lost* – *потеряли* – *yo‘qotdik*; *left us* – *оставил нас* – *bizni tark etdi*. Ushbu evfemik birliklar uchala tilda ham qo‘llanishi kuzatilgani sababli, ular to‘liq ekvivalentli evfemizmlar qatoriga kiritiladi. Lekin aynan bitta tilga muvofiq evfemik birliklar mavjudki, ularni kalkalash usuli bilan tarjima qilib boshqa tilga olib kirilishi bilan evfemizmlarning mohiyati to‘liq anglanmaydi. Bu holatda evfemik birlik parafrastik xususiyatiga ega bo‘lib, so‘zma-so‘z tarjimada o‘z mohiyatini yo‘qotadi. Inglizlar xristian diniga mansub bo‘lib, aksariyat evfemik birliklar Injil va Bibliyadan olingan. Masalan, *cross the River Jordan* evfemik birligi Injildan kelib chiqib, yahudiylarning Misrdagi qullikdan qutulishni nazarda tutadi. Qullarning Yordan daryosidan kechib o‘tganligi bu ozodlikka chiqqanligini anglatgan. Mazkur evfemik birlik parafrastik tarzda namoyon bo‘lib, ushbu olamning qiyinchiliklaridan ozod bo‘ldi, qutuldi ma‘nosini anglatadi. Shuning uchun rus tilidagi variantiga *оставить бранный мир*, o‘zbek tili variantiga esa *dunyo tashvishlaridan qutulmoq* ekvivalentlari taklif etildi.

Bobning “*Evfemizmlarning struktur-semantik tahlili*” deb nomlangan ikkinchi faslida evfemik birliklarning komponentlar soni hamda ingliz, rus va o‘zbek tillarning struktur-semantik tizimi tahlil etildi. Bitta komponentli yoki alohida bitta leksema orqali shakllangan evfemik birliklar ot, fe‘l, sifat yoki ravish so‘z turkumlariga taalluqlidir. Masalan, rus tilida o‘lim ifodasi *коса*, *Кондрашка*, *кончина*, *заснувший*, *костлявая*, *безногая*, *курносая*; o‘lmoq ifodasi – *пасть*, *полечь*, *угасать*; o‘zbek tilida o‘lim ifodasi – *Azroil*; giyohvand shaxs ifodasi ingliz tilida – *freak*, *dope-friend*, o‘zbek tilida – *норгилахўр*; fohisha ifodasi rus tilida – *путана*, *интердевочка*, *блудница*, *кокотка*, ingliz tilida – *tart*, *tartlet*, *tootsie*, *tramp*, o‘zbek tilida – *barishnyaxon* kabi ifoda qilinadi. Ingliz va o‘zbek tillarida bitta komponentli evfemik birliklarning aksariyati ot turkumli so‘zlarga

²⁸Сеничкина Е.П. Словарь эвфемизмов русского языка. – М.: Флинта; Наука, 2008.

²⁹Омонтурдиев А. Ўзбек тилининг қисқача эвфемик луг‘ати. – Тошкент: Фан, 2006.

³⁰Izoh.uz – O‘zbek tilining izohli lug‘ati. – 2014-2024. – URL: <https://izoh.uz/> (murojaat sanasi: 10.10.2024).

taalluqlidir, rus tilida bunday evfemik birliklarni fe'l va sifatlar tashkil qiladi. Bitta komponentli evfemik birliklar qatorida ravish turkumli so'zlar ham uchraydi, lekin ularning soni chegaralangan: *asleep, недоброкачественно, летально*.

Ko'p komponentli yoki yaxlit birikma sifatida shakllangan evfemik birliklarning aksariyati uchta tilda substantiv birliklarni tashkil qiladi, ya'ni ot so'z turkumi orqali shakllanganligini ifodalaydi: ingliz tilida: *the valley of shadows, the land of forgetfulness, devil disease, uncle Dick, women's problem, big jump*; rus tilida: *пятый акт, последний час, вечный покой, медвежья болезнь, Ангел смерти*; o'zbek tilida: *ruhini topshirdi, xotin-qizlarqa serishtaha, abadiy uyqu*.

Evfemik birliklar shakllanishida predlogli birikmalar (*all over with, at rest*), pronominalizatsiya (*this, there, так, там, andaqa, anavi*), morfologik evfemizmlar (*childish, полненький, заснувший, do'tmoqcha, do'ndiqcha*), abbreviaturali evfemizmlar (*PWA, big C, слово на букву Б*), juft so'zli evfemizmlar (*so-so, hanky-panky, nitty-gritty; шуры-муры, тили-тили; u-bu*), konversiya, kompozitsiya so'z yasalish usulida shakllangan evfemizmlar tillarning struktur-semantik jihatdan farqlanishini namoyon etadi.

Bobning "Evfemizmlarning ko'chim turlaridagi ifodasi" deb nomlangan faslida evfemizmlar metafora, metonimiya, metalepsis, litota, meyozis, eponim kabi uslubiy vositalar orqali namoyon bo'lishi bevosita lingvomadaniy masalalar bilan bog'liqligini ko'rsatadi. Evfemik birliklarni lingvomadaniy jihatdan talqin etish ingliz, rus va o'zbek millatlarning dunyoqarashi, urf-odatlarini, axloqiy me'yorlarini namoyon etiladi.

Evfemizm metafora orqali vujudga kelganligi *Елисейские поля* misolidan ko'rish mumkin. Mazkur evfemik birlik jannatni ifodalaydi. Bu misol ingliz tilida ham uchraydi, Bibliyadan kelib chiqqan. Ingliz va rus xalqarida evfemik birliklarning bir qismi diniy manba hamda qadimiy yunon afsonalardan kelib chiqqanligi bilan ikki millatda o'xshashlik hosil qiladi: *отправиться в лоно Авраама, stoke Lucifer's fire, cross the Styx*. Lekin o'zbek tilida diniy manbalardan kelib chiqqan evfemik birliklar uchramadi. Evfemizmlar metaforik ko'chimi orqali "o'lgandan keyin boriladigan joy" ma'nosida hosil bo'lishi mumkin, masalan: *the valley of shadows, land of forgetfulness, Елисейские поля*.

Yashirin, sirli, jamiyatda odobsiz hisoblangan tushunchalarni ifodalovchi evfemizmlarning tematik guruhiga kiruvchi yosh semasi ostida faollashgan quyidagi evfemik birliklar metonimiyaga misol bo'ladi: ingliz tilida *silver hair/kumush soch* insonning yoshi o'tgan sari sodir bo'ladigan fiziologik o'zgarish natijasida sochi oqarganligini ko'rsatib, metonimik evfemizmni vujudga keltiradi. Litota usuli orqali shakllangan evfemizmlarga ingliz tilida *non-white, undocumented, not the sharpest tool in the shed, less fortunate*; rus tilida *не в трудовом процессе, небогатый*; o'zbek tilida *unchalik aqlli emas*. Meyozis uslubiy vositasi so'z ma'nosidagi harakat, holat, jarayon, belgining kuchini kamaytirishdan iborat bo'lib, uchta tilda har bir tilning o'ziga xos madaniy va til xususiyatlaridan kelib chiqib qator evfemik birliklarni yuzaga keltirdi. Jumladan, *slow wit – слабоумный – esi past*. Eponimlar tarixiy yoki madaniy jihatdan ahamiyatli shaxslarning nomlariga asoslangan bo'lib, ularning dastlabki ma'nolari keyinchalik umumiyashtirilgan. Evfemizmlar shakllanishida eponimlar shaxs nomi orqali ijtimoiy axloqiy me'yorlarga moslashtirilgan yumshoq ma'no yaratadi. Ingliz tilida *Laisa, Magdalena*; rus va ingliz tillarida *Alfons* – ayol qaramog'idagi

erkak, o'zbek tilida *Layli* – fohisha ayol, Majnun – hissiy jihatdan beqaror inson roli uchun eponim bo'lib kelmoqda. Ammo hozirgi o'zbek tilida Alfons evfemik birligi ham zamonaviy badiiy filmlarda kuzatiladi. Metalepsis vositasi orqali voqelangan evfemizmda bitta komponenti to'g'ri ma'noda, ikkinchisi ko'chma ma'noda keladi. Misol uchun, metalepsis uslubiy vositasi ingliz tilidagi *to go to the motel, to go to the hotel, to get the room* kabi iboralaridagi *qabr* leksemasi ko'chma ma'noda ifodalanib, *mehmonxona, xona* leksemalari bilan almashtirilmoqda.

Bobning "*Evfemizmlarning funksional-uslubiy tahlilida lingvomadaniy xususiyatlarining ifodasi*" deb nomlangan to'rtinchi faslida oddiy adabiy qatlamda uchraydigan evfemik birliklar tahlilga tortildi, jumladan, V. Shekspir asaridan *leave this world/покинуть сей мир/ushbu dunyoni tark etmoq* iborasi o'limni poetik va hissiy jihatdan boyitish uchun hissa qo'shgan, o'zbek adabiyotida A. Oripovning she'rlarida *hayotning ohirgi bekati* kabi iboralar ko'p uchraydi.

Tantanali evfemizmlar, odatda, siyosiy, diniy va ijtimoiy jihatdan ahamiyatga ega bo'lgan nutqlarda qo'llanilib, qiyin yoki noqulay masalalarni muloyimroq ifodalash uchun ishlatiladi. Ular nutqni hissiy jihatdan ta'sirchanroq qilish, tilning ohangini ko'tarinki qilish va ba'zan, noxush ma'nolarni yashirish uchun mo'ljallangan. Misol uchun ingliz tili siyosiy nutqlarida *enhanced interrogation/kuchaytirilgan tergov, pre-owned/legalik qilingan (eski)* kabi evfemizmlarni uchratish mumkin. Rus tilida *меры по сокращению численности/xodimlar sonini qisqartirish chorasi, почить в бозе/dam olish (o'lim)*; o'zbek tilida siyosiy nutqlarda *oqilona boshqaruvda qiyinchiliklar*, diniy nutqlarda *Allohning huzuriga qaytmoq* kabi iboralar ham tantanali evfemizmlarga misol bo'ladi.

Eskirgan qatlarga taalluqli evfemizmlar ko'proq o'lim ifodasida uchradi. Bunday evfemik birliklar millat tarixi, urf-odatlar bilan bog'langanligini namoyon etadi. Masalan, *Tyburn tree, over the Jordan, cross the Styx, Елисейские поля, отправиться в лоно Авраама* ko'proq badiiy asarlarda, publisistik uslubida keng qo'llanadi.

Ingliz tilida oddiy so'zlashuv qatlamida *under the weather, let go, pass away* kabi evfemizmlar qo'llanilsa, rus tilida bunday evfemizmlarga quyidagilarni misol qilib keltirish mumkin: *попасть в неприятности, не в форме, в градусе, принять лишнего*. Bulardan, *попасть в неприятности/noqulay vaziyatga tushmoq* iborasi muammoga duch kelganlikni yumshoqroq tarzda ifodalash uchun ishlatiladi. O'zbek tiliga keladigan bo'lsak, *hovurdan tushmoq, cho'ntagim bo'shroq, ko'cha qonunlari bilan yashovchi, to'lacha* kabilar oddiy so'zlashuv tilida qo'llaniladigan evfemizmlar shu qatlamga mansub.

Xalqona tilda qo'llanadigan evfemizmlar homiladorlikni yengil, hazilomuz va obrazli usulda ifodalaydi. Masalan, ingliz tilida: *bun in the oven, up the duff, watermelon, swallow a watermelon*; rus tilida: *нашли в капусте, аист принес, залететь*; o'zbek tilida: *laylak tashlab ketgan, tarvuz yutgan, daladan topib olmoq, (lo'lidan) sotib olmoq, bacha topdi*.

Homiladorlikni ifodalovchi mazkur evfemizmlar yumoristik xarakterga ega bo'lib, ingliz tilidagi *bun in the oven* evfemizmi madaniy o'ziga xos bo'lib, rus yoki o'zbek tillarda uchramaydi. Rus tilidagi xalq ijodiga xos evfemizmlardan biri *нашли в капусте* bo'lib, bu rus madaniyati bilan bog'liq hisoblanadi. O'zbek tilida ham *bacha topdi, bo'shamoq* kabi evfemizmlar xalqona tilga xosdir. Bundan

tashqari, *yo'lni topolmay qoldi, kulala qilmoq, to'shakda, sodda lavh, novut bo'lmoq* kabi boshqa mavzularga xos evfemizmlar ham xalqona tilga xos hisoblanadi. Misol uchun, *yo'lni topolmay qoldi* evfemizmi xalq orasida ichkilikka nisbatan hazilomus munosabatni ifodalaydi.

Sleng so'zlar vositasida ifodalangan evfemizmlar yoshlarga xos ijodkorlik va hayotiy qarashlarini aks ettiradi. Bunday iboralar tilning norasmiy qatlamida keng tarqalgan bo'lib, ular muloqotni qiziqarli, dinamik va mazmunli qiladi. Ingliz tilidagi *croak, crash, bail, kick off, buy the farm, check out, rest in peace, a bit under par, sick as a dog, off-colour, three sheets to the wind, in between gigs, job-hunting* kabi evfemizmlar sleng tilga xos. Rus tilidagi evfemizmlardan *сдохнуть, слить, окочуриться, откинуться, отдать богу душу, уйти, не в своей тарелке, сломаться, подкашливать, в хлам, под шофе, напиться в доску, на веселе, в агоне, гонять, на кайфе, слётать, отдыхать от работы*. O'zbek tilida *o'chgan, zahar, tamtam, baba, "bosmachi", "hunar", oqsoqol, g'ilay, payini qirqmoq* kabi evfemizmlarni sleng tilga xos deyish mumkin.

XULOSA

1. Evfemizmlar tildagi muayyan tushunchalarni yumshoqroq yoki madaniy nuqtayi nazardan maqbul shaklda ifodalash vositasi bo'lib, ularning qo'llanilishida milliy mentalitet, diniy tasavvurlar va ijtimoiy odob-axloq me'yorlari asosiy omillar sifatida namoyon bo'ladi. Evfemizmlar lingvomadaniyat, madaniy subkodlar bilan uzviy bog'liq bo'lib, chet tillarni o'rganish va tarjima jarayonida muhim ahamiyat kasb etadi.

2. Evfemizmlarning paydo bo'lishi stigmali semalar bilan bog'liq bo'lib, lingvomadaniy jihatdan tizimli tahlilni talab qiladi. To'plangan evfemik birliklar quyidagi asosiy tematik guruhlarni tashkil etadi: qo'rquv uyg'otuvchi, yashirin va sirli, inson fiziologik holati bilan bog'liq tushunchalarni ifodalovchi va omadsizlikni ifodalovchi evfemik birliklar.

3. Evfemizmlar dinamik xususiyatga ega bo'lib, jamiyatdagi milliy-madaniy va ijtimoiy o'zgarishlarga mos ravishda rivojlanadi. Tadqiqotda evfemik birliklar mavzu jihatdan guruhlanib, ingliz, rus va o'zbek tillarida tematik guruhlarining nisbati aniqlandi. Tasnif jarayonida jami 1700 ga yaqin evfemik birlik tizimli o'rganilib, shundan 755 tasi ingliz tilida, 530 tasi rus tilida, 400 tasi o'zbek tilidagi evfemik birliklardir.

4. Qiyosiy tahlil natijasida evfemik birliklarning 4 yo'nalishda 17 ta nominativ guruhlar va ular tarkibida 62 ta mikroguruhlar shakllantirildi. Aniqlangan evfemistik birliklar uch tilli ideografik lug'at yaratish uchun muhim manba bo'ldi.

5. Evfemik birliklarning tizimli tahlilida ularning semantik, struktur, uslubiy va lingvomadaniy xususiyatlari namoyon bo'ladi. Struktur jihatdan evfemizmlar bitta leksema yoki yaxlit birikma sifatida shakllanib, xususan, ingliz tilida 268 ta, rus tilida 163 ta, o'zbek tilida 122 ta evfemik birliklar bitta leksema sifatida shakllanganligi aniqlandi. Yaxlit birikma sifatida esa ingliz tilida 487 ta, rus tilida 367 ta, o'zbek tilida 278 ta evfemik birlik qayd etildi.

6. Evfemizmlar so'z yasashining turli usullari orqali hosil bo'ladi. Ingliz tilida konversiya, kompozitsiya, affiksatsiya va aralashma so'zlar keng tarqalgan

bo'lsa, rus va o'zbek tillarida, asosan, kompozitsiya va affiksatsiya unumdor usullar hisoblanadi.

7. Evfemizmlar ekspressiv xususiyatiga ko'ra metaforik va metonimik ko'chim, litota, meyozis, metalepsis, jonlantirish kabi uslubiy vositalar orqali shakllanadi. Zamonaviy tilda evfemik birliklarning yumor, tanqid, sarkazm va kinoya orqali voqelanishi kuzatiladi.

8. Evfemik birliklar lingvomadaniy ma'lumot tashuvchi vosita sifatida namoyon bo'lib, ba'zi holatlarda lakunar hodisalar kuzatiladi. Masalan, diniy va mifologik manbalarga asoslangan evfemizmlar (*отправляться в лоно Авраама, to strike the Lucifer's fire, asfalasofilinga ketmoq*), milliy urf-odatlarga bog'liq evfemizmlar (*to eat beans, ro'mol tashlamoq, mahsi kiymoq*), shuningdek, turli tilda tafakkur va dunyoqarash farqlari asosida shakllangan birliklar (*divorced amicably, не сошлись характерами, yulduzi yulduziga mos kelmadi*) aniqlangan.

9. Ingliz, rus va o'zbek tillarida evfemik birliklarning ekvivalent va analoglarini tanlashda milliy-madaniy xususiyatlarni inobatga olish kerak. Lakunar holatlarda evfemik birlikning mazmunini saqlash maqsadida uning milliy til me'yorlariga muvofiq ekvivalentini tanlash lozim. Masalan, *cross the River Jordan – оставить бранный мир – dunyoning qiyinchiligidan qutulmoq, to kick the bucket – дать дуба/сызпать в ящик – kulala qilmoq, lady of the night – дама полусвета – tun qirolichasi*.

10. Qiyoslanayotgan tillardagi evfemik birliklar adabiy va so'zlashuv til qatlamlariga oid bo'lib, xususan, tantanali, arxaik, xalqona va sleng subqatlamlarida shakllangan. Ayniqsa, sleng subqatлами tarkibidagi evfemizmlar o'lim, giyohvandlik, ichkilikbozlik, fohishabozlik, jinoyat va homiladorlik kabi mavzularda ko'proq namoyon bo'ladi.

11. Tantanalilik xususiyatiga ega evfemik birliklar siyosiy nutqlarda, diniy ma'ruzalarda va marosimlarda qo'llanib, uch tilda metaforik parafrasa shaklida namoyon bo'ladi. Xalqona tilga xos evfemizmlar esa xalq tarixi va madaniyati bilan bog'liq bo'lib, unda, asosan, tug'ilish, o'lim, turmush qurish va ajrim mavzulariga oid evfemik birliklar kuzatiladi.

**SCIENTIFIC COUNCIL FOR AWARDING SCIENTIFIC
DEGREES DSc DSc.03/30.12.2019.Phil.05.02 AT
FERGANA STATE UNIVERSITY**

FERGANA STATE UNIVERSITY

DUSHATOVA SHOKHSANAM BAKHTIYOR KIZI

**LINGUISTIC AND LINGUOCULTURAL STUDY OF EUPHEMISMS
(based on English, Russian, and Uzbek languages)**

10.00.06 – Comparative literary criticism, contrastive linguistics and translation studies

ABSTRACT
of dissertation of the doctor of philosophy (PhD) on PHILOLOGICAL sciences

The theme of doctoral (PhD) dissertation is registered by the Supreme Attestation Commission of the Republic of Uzbekistan under B2024.4.PhD/Fil5313.

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The dissertation can be viewed at the Information-Resource Center of Ferghana State University (registered under number 561) Address: 100151, Fergana city, Murabbiylar street, 19. Tel.: (99873) 244-44-94.

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INTRODUCTION

(Abstract of the dissertation of the doctor of philosophy (PhD))

The relevance and necessity of the dissertation topic. In global linguistics, euphemisms are recognized as an important socio-cultural phenomenon, and the study of the intrinsic connection between language, human beings, and culture is considered a particularly significant issue. Euphemisms are linguistic units that are actively used from colloquial speech to the poetic and ceremonial layers of literary language, performing various functions are among the most widespread linguistic units. Euphemisms that arise as a result of the diffusion of concepts in society change along with the processes of social development, their scope of application expands, and the need for linguocultural analysis within the framework of linguistic research increases. From this point of view, the creation of classifications of euphemisms in the context of the interdependence of language and culture, their formation as a single system are of particular practical importance.

The study of euphemisms by linguists worldwide has broadened the scope of linguistic and linguocultural research, highlighting their role in reflecting national and cultural values not only from a theoretical, but also from a practical perspective. Euphemisms serve as expressions of each nation's identity, and their emergence in world languages provides insights into deeply rooted cultural values. Examining the semantic, structural, and linguistic-cultural aspects of euphemisms demands a systematic approach to their lexicographic representation. Consequently, the comparative study of euphemisms in different languages serves to clarify the specific aspects of the national-cultural values, socio-political life and historical processes of the people. Therefore, it serves as an important theoretical basis for the proliferation of scientific research aimed at studying euphemisms in linguistic and linguocultural aspects.

In the contemporary era, the reforms being implemented in our country are having a significant impact on the development of the Uzbek language. Therefore, conducting comparative studies of the Uzbek language with other languages – especially from a theoretical perspective – opens up opportunities to explore aspects that have not yet been fully examined in linguistics. Indeed, the approach that *“We view the development of the state language in connection with the advancement of the languages and cultures of other nations”* once again confirms the intrinsic link between language and culture, emphasizing the relevance of intercultural comparative research in modern linguistics¹. Language and culture are intricately interconnected. Euphemisms serve as a mirror of culture, reflecting it within language. Particularly, euphemisms expressed in vernacular speech reveal the collective consciousness of a people through their linguistic system, while their multifaceted nature in communication highlights the differences in human cognition across various nations. Therefore, the systematic analysis of

¹Mirziyoyev Sh.M. O'zbek tili – millat ma'naviyatining mustahkam poydevori. <https://president.uz>. – O'zbek tiliga davlat tili maqomi berilganining 30 yilligiga bag'ishlangan tantanali marosimdagi nutqidan (murojaat sanasi: 10.10.2024).

euphemisms, using a lexicographic approach, facilitates the creation of a dedicated corpus for these linguistic units.

In our country, enhancing the system of teaching foreign languages and preparing competitive, well-rounded specialists in higher education institutions is one of the priority tasks. Today, solving pressing issues in every field based on scientific achievements is of great importance. To this end, it is necessary to “strengthen ties with prestigious foreign universities, scientific, and innovation centers and further expand collaboration with them in the training of specialists”². Moreover, in an era of advanced science and innovation, it is essential not only to learn foreign languages but also to understand the culture of their speakers. This necessitates conducting comparative linguistic analyses and pursuing deeper research to foster a comprehensive understanding of languages and cultures.

The dissertation contributes to the implementation of the key tasks to a certain extent in the Presidential Decrees of the Republic of Uzbekistan PD-6084 “On Further Development of the Uzbek Language and Improvement of Language Policy, dated October 20, 2020; ” PD-60 “On further development of the Uzbek language and improvement of language policy in our country”, dated February 10, 2022; PR-5117 “On Measures to Bring the Activities of Promoting Foreign Language Learning in Uzbekistan to a New Level” dated May 19, 2021; the ideas put forward during the video conference on May 6, 2021, regarding the improvement of the system of teaching foreign languages, and the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan № 34 “On Additional Measures to Improve the Study of Foreign Languages”, dated January 19, 2022 along with other relevant regulatory documents.

Correspondence of the dissertation with the priorities in the development of science and technology of the republic of Uzbekistan. The dissertation has been carried out within the framework of the priority area of the development of science and technology in the Republic, titled “Development of an Informed Society and a Democratic State in Social, Legal, Economic, Cultural, and Spiritual-Educational Aspects, as well as the Advancement of an Innovative Economy.”

Scope of study of the problem. The study of euphemisms in global linguistics has a long-standing history, with numerous works dedicated to this topic in both international and Uzbek linguistics. Among English researchers, scholars such as H.Rawson, J.Lakoff, K.Allan, K.Burridge, D.Cameron, D.Crystal, L.Trask, J.Hughes, S.Pinker, J.Green, G.Leech, and D.Enright³ have contributed

²Mirziyoyev Sh.M. O‘zbekiston Respublikasi Prezidentining Oliy Majlisga Murojaatnomasi. <https://president.uz/oz/lists/view/5774> – O‘zbekiston Respublikasi Prezidentining rasmiy veb-sayti (murojaat sanasi: 10.10.2022).

³Lakoff G. The Logic of Politeness; or, Minding Your P’s and Q’s. – Chicago: University of Chicago Press, 1973; Leech G.N. Principle of Pragmatics. – London: Longman Publishing Group, 1983; Enright D.J. Fair of Speech, the Use of Euphemism. – Oxford: Oxford University Press, 1986; Allan K. and Burridge K. Euphemism and Dysphemism: Language Used as Shield and Weapon. – New York: Oxford University Press, 1991; Cameron D. Verbal Hygiene. – London: Routledge, 1995; Crystal D. The Cambridge Encyclopedia of the English Language. – Cambridge: Cambridge University Press, 1995; Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002; Truss L. Talk to the Hand: The Utter Bloody Rudeness of Everyday Life.

significantly to the field. H. Rawson examined euphemisms as both linguistic and social phenomena, while J. Lakoff explored their psychological significance in addition to their linguistic aspects. K. Allan demonstrated that euphemisms are not solely expressed through lexical units but also depend on contextual interpretation. D. Cameron viewed euphemisms not only as a means of softening communication but also as a tool for reflecting equality in society. S. Pinker introduced the concept of the “euphemistic treadmill”, analyzing the continuous renewal of euphemisms from a psycholinguistic perspective—an aspect often overlooked in previous studies.

In Russian linguistics, scholars such as B. Larin, R. Budagov, A. Reformatzky, L. Bulakhovsky, V. Donskoy, L. Artyushkina, T. Bushuyeva, A. Katsev, D. Zelenin, and Y. Senichkina⁴ have conducted research on euphemisms, with two primary approaches emerging in their studies. The first approach defines euphemisms in a narrow sense, considering them as replacements for taboo words and phrases. R. Budagov, B. Larin, A. Reformatzky, and V. Donskoy are representatives of this perspective. Notably, V. Donskoy argued that euphemisms arise as a direct consequence of taboos, asserting that if taboos did not exist, there would be no need for their linguistic counterparts—euphemisms. The second approach adopts a broader interpretation of euphemisms, linking them to socially accepted moral norms. For instance, A. Katsev considers euphemisms in a broad sense, associating them with ethical standards in society.

In Uzbek linguistics, scholars such as N. Ismatullayev, A. Omonturdiyev, X. Qodirova, Sh. Gulyamova, N. G‘aybullayeva, A. Tadjibayeva, S. Turdimurodov, A. Qodirov, S. Madrahimov, and Z. Rasulov⁵ have conducted research on

– London: Profile Books, 2005; Hughes G. An Encyclopedia of Swearing: The Social History of Oaths, Profanity, Foul Language, and Ethnic Slurs in the English-speaking World. – Armonk, NY: M.E. Sharpe, 2006; Pinker S. The Stuff of Thought: Language as a Window into Human Nature. – New York: Viking, 2007; Green J. Green’s Dictionary of Slang. – Edinburgh: Chambers, 2010.

⁴Ларин Б.А. Об эвфемизмах // История русского языка и общее языкознание. – М.: Просвещение, 1977; Будагов Р.А. Введение в науку о языке. – М.: Учпедгиз, 1958; Реформатский А.А. Введение в языковедение / под ред. В.А.Виноградова. – М.: Аспект Пресс, 2000; Булаховский Б.А. Введение в языкознание. – М.: Учпедгиз, 1953; Донской В.Ф. О табу и эвфемизмах. Проблемы стилистики, лексикологии и фразеологии. – Иркутск, 1976; Артюшкина Л.В. Семантический аспект эвфемистической лексики в современном английском языке: Автореф. дисс. ... канд. филол. наук. – М., 2001; Бушуева Т.С. Прагматический аспект эвфемизмов и дисфемизмов в современном английском языке: Автореф. дисс. ... канд. филол. наук. – Смоленск, 2005; Кацев А.М. Языковое табу и эвфемия: учебное пособие к спецкурсу. – Л.: ЛГПИ, 1988; Зеленин Д.К. Табу слов у народов Восточной Европы и Северной Азии // Сборник музея антропологии и этнографии. – Л., 1929; Сеничкина Е.П. Словарь эвфемизмов русского языка. – М.: Флинта; Наука, 2008.

⁵Исматуллаев Н. Эвфемизмы в современном узбекском языке: Автореф. дисс. ... канд. филол. наук. – Тошкент, 1964; Омонтурдиев А.Ж. Эвфемик воситаларнинг функционал-услугий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Омонтурдиев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): Филол. фан. д-ри. ... дисс. автореф. – Тошкент, 2009; Қодирова Х.Б. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Тошкент, 2011; Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020; G‘aybullayeva N.I. O‘zbek tilida tibbiy evfemizmlar (tibbiy davriy nashrlar asosida): Filol. fan. b. fals. dok. ... diss. – Toshkent, 2019; Таджибаева А.А. Социокультурные и когнитивные аспекты лингвистического исследования эвфемизмов в английском языке: Дисс. ... канд. филол. наук. – Тошкент, 2006; Turdimurodov S. O‘zbek tilining izohli lug‘atlarida evfemik ma’nolar talqini: Filol. fan. b. fals. dok. ... diss. avtoref. – Termiz, 2022; Qodirov A. Evfemizmlar va ularning o‘zbek tilidagi funksional xususiyatlari: Filol. fan. nomz. ... diss. – Toshkent, 2019; Madrahimov S. Evfemizmlar va ularning nutq madaniyatidagi o‘rni. – Toshkent:

euphemisms, focusing on their various characteristics, formation mechanisms, and underlying causes. Specifically, N.Ismatullayev interprets euphemisms as an integral connection between language and culture. A.Omonturdiyev emphasizes the stylistic and communicative functions of euphemisms, while A.Tadjibayeva examines the cognitive and socio-cultural aspects of euphemisms in the English language.

The connection of the dissertation with the research plans of the higher educational institution where the dissertation was completed. The dissertation has been carried out in accordance with the research plan of Fergana State University under the theme “Current Issues in Linguistics” (Tilshunoslikning dolzarb masalalari).

The aim of the study is to conduct a systematic investigation of the linguistic and linguocultural characteristics of euphemisms in English, Russian, and Uzbek.

Tasks of the research are the following:

- to create a general description of euphemisms and classify them according to lexical, semantic, linguocultural, and structural aspects by studying the definitions of euphemisms in English, Russian, and Uzbek linguistics;

- to collect selected euphemisms and categorize them into thematic groups according to their scope of use;

- to show that the study of euphemistic units in English, Russian, and Uzbek languages pays attention to their social and historical aspects, as well as their emergence according to certain cultural norms;

- to systematize euphemistic units based on comparative analysis and scientifically substantiate the selection of equivalents and analogs based on the linguocultural characteristics of euphemisms in the creation of a polylingual dictionary;

- to explain the state of equivalence by studying the integral and differential features of euphemistic units.

The object of the research includes euphemisms recorded in R.Holder’s “How Not to Say What You Mean: A Dictionary of Euphemisms” in English, Y.Senichkina’s “Словарь эвфемизмов русского языка” (A Dictionary of Euphemisms in the Russian Language) in Russian, and A.Omonturdiyev’s “O‘zbek tilining qisqacha evfemik lug‘ati” (A Concise Dictionary of Euphemisms in the Uzbek Language) in Uzbek, as well as euphemisms actively used in colloquial speech and found in literary works.

The subject of the research encompasses the study of the activation of euphemisms in nominative groups and their semantic, structural, stylistic, and linguocultural characteristics.

Research methods. In elucidating the research topic, methods of linguistic description, lexicographical and comparative analysis, semantic and explanatory analysis, classification and systematization, lexicographical sampling, statistical and formal differentiation methods were used.

The scientific novelty of the research is manifested in the following:

in English, Russian, and Uzbek languages, 17 semantic groups comprising 62 micro-groups of euphemistic units in the nomination of concepts related to fear, secrecy and mystery, human physiological states, and misfortune have been identified;

the semantic, structural, stylistic, and linguocultural features of euphemisms across thematic groups have been substantiated through the analysis of approximately 1,700 euphemistic units in English, Russian, and Uzbek languages;

The scope of usage of euphemistic units in English, Russian, and Uzbek languages in terms of their nomination has been analyzed in relation to the social, historical, religious, and cultural development of society. This analysis, based on euphemisms such as *отправляться в лоно Авраама*, *to strike the Lucifer's fire*, *asfalasofilinga ketmoq*; *divorced amicably*, *не сошлись характерами*, *yulduzi yulduziga mos kelmadi*, has demonstrated their role in shaping the linguistic worldview through their signficative and metaphorical meanings;

Taking into account the linguocultural features of euphemisms, culturally equivalent expressions such as *cross the River Jordan* – *оставить бранный мир* – *dunyoning qiyinchiligidan qutulmoq*, *to kick the bucket* – *сыграть в ящик* – *kulala qilmoq*, *lady of the night* – *дама полусвета* – *tun qirolichasi* were proposed in English, Russian, and Uzbek languages. The dynamic nature of euphemisms and their enrichment through modern linguistic units was substantiated.

The practical results of the research are as follows:

it has been substantiated that euphemisms are of significant importance within the fields of semantics, linguoculturology, and lexicography;

it has been demonstrated that adapting linguistic and linguocultural theories to the study of euphemisms, including their application in English, Russian, and Uzbek languages, can contribute to the development and improvement of linguistic and linguocultural foundations in the analysis of euphemisms in languages;

the results of the research work are an important source for compiling ideographic and translation dictionaries of euphemisms based on topics in English, Russian, and Uzbek languages.

The reliability of the research results. The materials analyzed in the research allowed for drawing conclusions based on the inherent nature of the language. The validity of these conclusions is explained by their methodological rigor, the reliability of the information presented in lexical sources, and the clarity of the issues addressed.

Scientific and practical significance of the research results. The scientific significance of the research results is that they complement and expand the scientific and theoretical views on such areas of linguistics as linguistic theory, semantics, grammar, lexicology, linguocultural studies and lexicography.

The practical significance of the research work is that the scientific and theoretical conclusions obtained as a result of the analysis of the research work serve to improve the practical use of language in the process of education and upbringing. The materials of the research work serve to improve dictionaries on euphemisms. Also, the results of the research work can be used in organizing

special courses and seminars on linguistic theory, lexicology, linguocultural studies, translation theory and practice at the faculties of philology, foreign language and literature, foreign languages of higher educational institutions, and in creating textbooks and manuals.

Implementation of the research results. Based on the linguistic and linguocultural research of euphemistic units in English, Russian, and Uzbek, the following scientific results were obtained:

the scope of use of euphemistic units in English, Russian, and Uzbek languages in terms of their nomination has been analyzed in relation to the social, historical, religious, and cultural development of society, based on examples such as *отправляться в лоно Авраама*, *to strike the Lucifer's fire*, *asfalasofilinga ketmoq*; *divorced amicably*, *не сошлись характерами*, *yulduzi yulduziga mos kelmadi*. The study substantiates the role of euphemisms in shaping the linguistic worldview through their significative and metaphorical meanings. These conclusions were utilized within the framework of the fundamental project OT-F1-100 titled "Theoretical and Practical Improvement of the Socio-Cultural Activities of Children with Disabilities through Artistic and Creative Means", implemented at Fergana State University during 2017–2020 (based on Certificate № 04/6684 dated November 15, 2024, issued by the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan and Fergana State University). As a result, the linguocultural study of euphemisms in different languages has contributed to the development of theoretical foundations aimed at strengthening constructive and cultural ties between languages and fostering an atmosphere of social cohesion and tolerance, thereby playing a significant role in ensuring the social effectiveness of the project;

the conclusions and findings regarding 17 semantic groups encompassing 62 micro-groups of euphemistic units denoting concepts related to fear, secrecy and mystery, human physiological conditions, and misfortune in English, Russian, and Uzbek languages were employed to strengthen the theoretical foundations of the international project SUZ80021GR3149 "American Drama", implemented at Fergana State University in 2021–2022 (according to Certificate № 04/52 dated January 7, 2025, issued by Fergana State University). As a result, based on the euphemistic units identified in the dissertation, various types of euphemisms used in American dramas were classified, and their functions within a linguocultural context were revealed;

taking into account the linguocultural features of euphemisms, culturally equivalent expressions such as *cross the River Jordan* – *оставить бранный мир* – *dunyoning qiyinchiligidan qutulmoq*, *to kick the bucket* – *сыграть в ящик* – *kulala qilmoq*, and *lady of the night* – *дама полусвета* – *tun qirolichasi* were proposed in English, Russian, and Uzbek. Based on these equivalents, scientific conclusions were drawn regarding the dynamic nature of euphemisms and their enrichment through modern linguistic units. These conclusions were used in the implementation of the Republican Center for Spirituality and Enlightenment's 2023 Action Program, specifically under Direction XI, Clause 52, which emphasizes *ensuring the full implementation of the Law "On the State Language,"*

transforming the state language into a unifying means of communication for all nationalities and ethnicities living in Uzbekistan, and instilling in citizens a sense of respect for the state language as a symbol of national statehood and unity. The findings were applied in organizing and conducting public outreach activities in accordance with these goals (based on Certificate № 10/146 dated November 5, 2024, issued by the Institute for Socio-Spiritual Research under the Republican Center for Spirituality and Enlightenment). As a result, the recommendations, proposals, and conclusions put forward in the dissertation have contributed to the in-depth study of the linguistic and linguocultural aspects of euphemisms, positively influencing their integration into social consciousness, interpretation based on national values, and the strengthening of the state language as a means of intercultural communication.

Approbation of the research results. The research findings were presented and publicly discussed at a total of 11 scientific and theoretical conferences, including 6 international and 5 national conferences.

Publication of the research results. A total of 20 scientific works have been published on the topic of the research. Among these, 9 articles were published in scientific journals recommended by the Higher Attestation Commission for disseminating key findings of doctoral dissertations, including 6 in national journals and 3 in international journals.

Volume and structure of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion, a list of references, and appendix. The total volume of the dissertation amounts to 184 pages.

MAIN CONTENT OF THE DISSERTATION

In the introduction the relevance of the research topic is substantiated, and the scope of study of the problem is outlined. The aim and tasks of the research, as well as its object and subject, are clearly defined. The compliance of the study with the key directions of the development of science and technologies is demonstrated. The introduction provides details on the scientific novelty of the research, the reliability of its results, its theoretical and practical significance, the implementation of its outcomes in practice, its publication, and the structure of the dissertation.

The first chapter of the research, titled “**The investigation and theoretical foundations of euphemisms in linguistics**”, includes the first section, “*Scientific foundations of euphemistic researches*”. In this section, the study of euphemisms in linguistics is analyzed extensively, and theoretical perspectives on the concepts of euphemism and taboo are elaborated.

Euphemism (from Greek *euphemismos*; “eu” - good, “phemi” - I speak) refers to the expression of things and objects in a mild form; it involves replacing harsh, indecent words, phrases, or taboos with more polite, non-offensive terms⁶.

In general linguistics, euphemisms have been extensively studied by numerous scholars across various languages, including English, Russian, Uzbek,

⁶Қодирова Х. Ўзбек тилида эвфемизм ва дисфемизм. – Тошкент: Янги аср авлоди, 2013. – Б. 15.

Kazakh, Turkmen, Altai and Azerbaijan. Among English scholars, notable figures include G.Lakoff, H.Rawson, K.Allan, K.Burridge, D.Cameron, D.Crystal, L.Truss, G.Hughes, S.Pinker, and J.Green⁷. In Russian linguistics, researchers such as I.Galperin, N.Amosova, L.Krisin, I.Arnold, A.Molotkov, I.Potekhina, Y.Karaulov, I.Sternin, Y.Skrebnev, and N.Valgina⁸ have contributed to the study of euphemisms. In Uzbek linguistics, notable scholars such as N.Ismatullayev, A.Omonturdiyev, X.Qodirova, Sh.Gulyamova, N.Gaybullayeva, A.Tadjibayeva, A.Qodirov, S.Madrakhimov, and Z.Rasulov⁹ have conducted research on euphemisms from various perspectives. These studies have significantly contributed to the understanding and analysis of euphemisms across different linguistic and cultural contexts.

According to H.Rawson¹⁰, euphemisms are words that act as synonyms for expressions deemed uncomfortable, inappropriate, or offensive. Euphemisms aim to avoid highlighting negative realities, mitigate their impact, minimize the effects of morally unacceptable or disrespectful situations, or deliver unpleasant news in a softened manner.

Russian linguist R.A.Budagov¹¹ notes that euphemisms are stylistic devices used not out of fear of direct consequences or "evil spirits" but to replace harsher words with softer alternatives.

⁷Lakoff G. The Logic of Politeness; or, Minding Your P's and Q's. – Chicago: University of Chicago Press, 1973; Allan K., Burridge K. Euphemism and Dysphemism: Language Used as Shield and Weapon. – New York: Oxford University Press, 1991; Cameron D. Verbal Hygiene. – London: Routledge, 1995; Crystal D. The Cambridge Encyclopedia of the English Language. – Cambridge: Cambridge University Press, 1995; Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002; Truss L. Talk to the Hand: The Utter Bloody Rudeness of Everyday Life. – London: Profile Books, 2005; Hughes G. An Encyclopedia of Swearing: The Social History of Oaths, Profanity, Foul Language, and Ethnic Slurs in the English-speaking World. – Armonk, NY: M.E. Sharpe, 2006; Pinker S. The Stuff of Thought: Language as a Window into Human Nature. – New York: Viking, 2007; Green J. Green's Dictionary of Slang. – London: Chambers Harrap, 2010.

⁸Амосова Н.Н. Основы английской фразеологии. – Л.: Издательство Ленинградского университета, 1968; Скребнев Ю.М. Основы стилистики английского языка. – М.: Наука, 1976; Молотков А.И. Лексикология современного русского языка. – Л.: Просвещение, 1977; Гальперин И.Р. Стилистика английского языка. – М.: Высшая школа, 1981; Караулов Ю.Н. Русский язык и языковая личность. – М.: Наука, 1987; Арнольд И.В. Стилистика современного английского языка. – М.: Просвещение, 1990; Потехина И.А. Евфемизмы в языке и речи. – Воронеж: ВГУ, 2002; Стернин И.А. Коммуникативные аспекты языка. – Воронеж: ВГУ, 2001; Валгина Н.С. Теория текста. – М.: Логос, 2003; Крысин Л.П. Евфемизмы в современном русском языке. – М.: Яз. славян. культуры, 2004.

⁹Исматуллаев Н. Евфемизмы в современном узбекском языке: Автореф. дисс. ... канд. филол. наук. – Тошкент, 1964; Омонтурдиев А.Ж. Эвфемик воситаларнинг функционал-услубий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Таджибаева А.А. Социокультурные и когнитивные аспекты лингвистического исследования эвфемизмов в английском языке: Дисс. ... канд. филол. наук. – Тошкент, 2006; Омонтурдиев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): Филол. фан. д-ри. ... дисс. автореф. – Тошкент, 2009; Қодирова Х.Б. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Тошкент, 2011; Madrahimov S. Evfemizmlar va ularning nutq madaniyatidagi o'rni. – Toshkent: Ilmiy maqolalar to'plami, 2018; G'aybullayeva N.I. O'zbek tilida tibbiy evfemizmlar (tibbiy davriy nashrlar asosida): Filol. fan. b. fals. dok. ... diss. – Toshkent, 2019; Qodirov A. Evfemizmlar va ularning o'zbek tilidagi funksional xususiyatlari: Filol. fan. b. fals. dok. ... diss. – Toshkent, 2019; Rasulov Z. Evfemizmlar va zamonaviy kommunikatsiya. – Andijon: ADU nashriyoti, 2019; Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020.

¹⁰Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002. – P.32.

¹¹Будагов Р.А. Введение в науку о языке. – М.: Просвещение, 1965. – С.104–110.

On the other hand, V.F.Donskoy¹² argues that euphemisms are inherently tied to taboos; without taboos, there would be no need for their linguistic counterparts, euphemisms.

A.M.Katsev¹³ defines a euphemism as an element designed to soften the indirect naming of something considered morally unacceptable in society.

Uzbek linguist A.Khojiyev¹⁴ views euphemisms as the substitution of inappropriate linguistic units with appropriate ones.

The second section of the chapter, titled “*The study of euphemisms in linguoculturology*”, is dedicated to exploring euphemisms as an integral part of culture. This section addresses the issues of studying euphemisms within the framework of linguocultural analysis, emphasizing their role in reflecting and shaping cultural norms and values.

E.Chaika¹⁵, in her book “Language: the Social Mirror” (Til – jamiyatning oynasi), emphasizes that language fulfills a social function as a means of communication between people. She asserts that language and society are so interconnected that understanding one without the other is impossible. Chaika describes language as a reflection of a society’s culture, encapsulating its members’ thoughts, hopes, ideas, beliefs, norms, and emotions. She notes that the relationship between language and culture has always captivated linguists from various nations.

As we study the relationships between language and culture, as well as language and society, it is worth mentioning the research conducted by Uzbek linguists such as S.Muminov, F.Jalolova, S.Yusupova, M.Muminova, N.Komilova, N.Khodjayeva, and D.Murotova¹⁶.

Within the framework of linguoculturology, the anthropocentric approach promotes the study of language features through the interrelation of language, society, culture, and the individual. In Uzbek linguistics, the anthropocentric linguistic paradigm emerging in the 21st century primarily aims to analyze the human through language and language through the human. This paradigm places particular emphasis on addressing the issues related to the practical effectiveness of euphemism usage on a substantive basis. The task of “supporting scientific research related to the development of the state language and fostering international cooperation in this field” necessitates a comprehensive examination

¹²Донской В.Ф. О табу и эвфемизмах // Проблемы стилистики, лексикологии и фразеологии. – Иркутск, 1976. – С.175.

¹³Кацев А.М. Языковое табу и эвфемия. – Л., 1988 – С.5.

¹⁴Хожиев А. Тилшунослик терминларининг луғати. – Т.: Фан, 2002. – Б. 146.

¹⁵Chaika E. Language, the Social Mirror. – Massachusetts: Newbury house publishers, 1982. – P.134.

¹⁶Мўминов С. Ўзбек мулоқот хулқининг ижтимоий-лисоний хусусиятлари: Филол. фан. д-ри. ... дисс. – Тошкент, 2000; Jalolova F.N. “O‘gay ona” konseptining lingvomadaniy talqini: Filol. fan. b. fals. dok. ... diss. – Farg‘ona, 2023; Yusupova S.A. Hurmat kategoriyasining lingvokulturologik tahlili: Filol. fan. b. fals. dok. ... diss. – Farg‘ona, 2024; Muminova M.A. O‘zbek va ingliz tillaridagi “vaqt” konseptli birliklarning lingvokulturologik xususiyatlari: Filol. fan. b. fals. dok. ... diss. – Farg‘ona, 2024; Komilova N.A. Gender konseptual semantikasi verbalizatorlari va ularning lingvokulturologik xususiyatlari qiyosiy tadqiqi: Filol. fan. b. fals. dok. ... diss. – Farg‘ona, 2024; Xodjayeva N.T. Xalqaro va mintaqaviy turizm terminologiyasining lingvomadaniy tadqiqi: Filol. fan. b. fals. dok. ... diss. – Farg‘ona, 2024; Murotova D.X. UZR nutqiy aktining lingvokulturologik tadqiqi: Filol. fan. b. fals. dok. ... diss. – Farg‘ona, 2024.

of euphemisms as a key instrument of cultural communication, along with an in-depth analysis of their culturally specific features. Conducting research in progressive fields of the rapidly evolving anthropocentric paradigm, such as sociolinguistics and linguoculturology, has become a pressing scientific necessity¹⁷.

The section titled “*Classification of euphemisms in linguistics*” discusses theoretical perspectives and approaches to the classification of euphemistic units.

In the study of language, each linguistic unit can be thematically classified, and such classification contributes to a clearer representation of the language system, thereby revealing the essence of linguistic units. In this regard, the classification of euphemisms is considered a relevant issue, and numerous scholars and researchers have examined this matter in detail in their works. Notably, in English linguistics, scholars such as G.Hughes, R.Wajnryb, J.Lakoff, M.Johnson, K.Allan, K.Burridge, and D.Cameron¹⁸ have proposed classifications based on various features of euphemisms. In Russian linguistics, researchers including L.Krysin, Y.Toroptseva, L.Artyushkina, V.Moskvin, A.Kurkiev, B.Larin, and N.Rebrova¹⁹ have also addressed this issue. In Uzbek linguistics, A.Omonturdiyev, N.Ismatullayev, and Sh.Gulaymova²⁰ have developed classifications considering different characteristics of euphemistic expressions.

This study focuses on the classification of euphemisms based on nomination, with N.Rebrova’s classification serving as its foundation²¹. The groups proposed by the scholar have been expanded and are recommended in the following form:

- 1) concepts related to fear.
- 2) concepts associated with secrecy and mystery.
- 3) concepts denoting misfortune.

¹⁷Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020. – Б.3.

¹⁸Lakoff G., Johnson M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980; Allan K., Burridge K. *Euphemism and Dysphemism: Language Used as Shield and Weapon*. – New York: Oxford University Press, 1991; Cameron D. *Verbal Hygiene*. – London: Routledge, 1995; Wajnryb R. *Expletive Deleted: A Good Look at Bad Language*. – New York: Free Press, 2005; Hughes G. *An Encyclopedia of Swearing: The Social History of Oaths, Profanity, Foul Language, and Ethnic Slurs in the English-speaking World*. – Armonk, NY: M.E. Sharpe, 2006.

¹⁹Ларин Б.А. Об эвфемизмах // Учен. запис. Ленингр. ун-та, №301: сер. филол. наук: вып. №60. – Л.: ЛГУ, 1961; Куркиев А.С. О классификации эвфемистических названий в русском языке. Классификация эвфемизмов по порождающим мотивам. – М.: Грозный, 1997; Артюшкина Л.В. Семантический аспект эвфемистической лексики в современном английском языке: Автореф. дисс. ... канд. филол. наук. – М., 2001; Торопцева Е.Н. Эвфемистические наименования в аспектах языка, истории и культуры: Дисс. ... канд. филол. наук. – М., 2003; Крысин Л.П. Эвфемизмы в современном русском языке. – М.: Яз. славян. культуры, 2004; Москвин В.П. Эвфемизмы в лексической системе современного русского языка. – М.: Ленанд, 2007; Реброва Н.Е. Лексикографический статус эвфемизмов как языковых средств репрезентации лингвокультурной информации (на материале английского и немецкого языков): Дисс. ... канд. филол. наук. – Ярославль, 2020.

²⁰Исмагуллаев Н. Евфемизмы в современном узбекском языке: Автореф. дисс. ... канд. филол. наук. – Тошкент, 1964; Омонтурдиев А.Ж. Эвфемик воситаларнинг функционал-услубий хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Омонтурдиев А.Ж. Профессионал нутқ эвфемикаси (чорвадорлар нутқи мисолида): Филол. фан. д-ри. ... дисс. автореф. – Тошкент, 2009; Гулямова Ш.К. Ўзбек тили эвфемизмларининг гендер хусусиятлари: Филол. фан. б. фалс. док. ... дисс. – Бухоро, 2020.

²¹Реброва Н.Е. Лексикографический статус эвфемизмов как языковых средств репрезентации лингвокультурной информации (на материале английского и немецкого языков): Дисс. ... канд. филол. наук. – Ярославль, 2020. – С.33.

4) concepts linked to human physiological conditions.

The fourth section of this chapter, titled “*The importance of lexicographic approaches in the systematic study of euphemisms*”, provides a theoretical analysis of scientific perspectives on the creation of euphemism dictionaries in global linguistics.

Particular attention is given to the systematization of euphemisms through specialized dictionaries in English, Russian, and Uzbek linguistics. For instance, in English linguistics, various dictionaries have been compiled by scholars such as R.Spears, J.Neaman, H.Rawson, E.Bertram, and R.Holder²², facilitating the study of euphemisms within a broad linguistic spectrum. In Russian linguistics, researchers such as M.Kovshova, V.Moskvina, and Y.Senichkina²³ have analyzed the semantic and pragmatic aspects of euphemisms, presenting their findings in dictionary form. Similarly, in Uzbek linguistics, several euphemism-related dictionaries have been developed by scholars including A.Omonturdiyev, Kh.Qodirova, Sh.Gulyamova, and N.Gaybullayeva²⁴.

The lexicographic classification of euphemisms is complicated by their inherently dynamic nature. Over time, certain euphemisms lose their mitigating effect and become neutral terms, while new euphemisms emerge. For example, in English, the word *lunatic* was once considered a euphemism but has since become outdated and acquired a negative connotation, with terms such as *booby* and *certifiable* gaining popularity instead. In Russian, the term *старуки* (old people) was traditionally used with respect, but more neutral alternatives like *пожилые люди* (elderly people) have become preferable. Similarly, in Uzbek, *qari* (old) has been increasingly replaced by softer euphemisms such as *nuroni*, *otaxon*, and *yoshi ulugʻ*.

The lexicographic documentation of euphemisms highlights the importance of proper classification and representation in dictionaries. The study of euphemisms through thematic dictionaries contributes to a deeper understanding of linguistic culture and the nuances of communication. Although recent years have seen the development of euphemism dictionaries in Uzbek, there remains a lack of trilingual and ideographic dictionaries. Therefore, systematically documenting

²²Spears R. Slang and euphemism. – New York: David Publishers, 1981; Bertram A. NTC’s dictionary of euphemism. – USA: NTC publishing group, 1998; Neaman J.S. Kind words: a thesaurus of euphemisms. – New York: Facts on File, 1990; Rawson H.A. Dictionary of Euphemisms and Other Doubletalk. – Edison N.J.: Castle Books, 2002; Holder R.W. How Not to Say What You Mean: a Dictionary of Euphemisms. – New York: Oxford university press, 2007.

²³Ковшова М.Л. Семантика и прагматика эвфемизмов. Краткий тематический словарь современных русских эвфемизмов. – М.: Гнозис, 2007; Москвин В.П. Эвфемизмы в лексической системе современного русского языка. – М.: Ленанд, 2007; Сеничкина Е.П. Словарь эвфемизмов русского языка. – М.: Флинта, Наука, 2008.

²⁴Омонтурдиев А. Ўзбек тилининг қисқача эвфемик луғати. – Тошкент: Фан, 2006; Кодирова Х.Б. Абдулла Қодирийнинг эвфемизм ва дисфемизмдан фойдаланиш маҳорати: Филол. фан. номз. ... дисс. – Тошкент, 2011; Гулямова Ш.К. Публицистик эвфемизмларнинг қисқача изоҳли луғати. – Тошкент: Дизайн-пресс, 2013; Гулямова Ш.К. Ўзбек тили гендер ҳосланган эвфемизмлар луғати. – Тошкент: Akademnashr, 2019; Gʻaybullayeva N.I. Oʻzbek tili tibbiy evfemizmlarning qisqacha izohli lugʻati. – Toshkent: Akademnashr, 2019.

euphemisms in dictionaries and expanding their semantic analysis remain crucial tasks for future research.

The second chapter of the dissertation, titled “**Thematic Groups of Euphemisms**”, consists of four sections, each dedicated to the nomination of euphemisms. In these sections, euphemistic units in English, Russian, and Uzbek are analyzed. During the thematic classification process, an ideographic dictionary of euphemistic units was developed, reflecting the linguistic and sociocultural characteristics of the three languages.

The first section of the chapter, titled “*Euphemisms expressing concepts based on fear*”, focuses on the formation of nominative groups for death and diseases, encompassing several subgroups. Euphemisms expressing death are analyzed in micro-groups, such as those related to the connection of a man with God (*meet your Maker, предстать перед богом, ruhini topshirmoq*), the process of transitioning to the “other world” (*to go to heaven, u dunyoga ketmoq*), associations with human physiology (*asleep, закрыть глаза, abadiy uyquga ketdi, сердце перестало биться, yuragi to‘xtadi, испустить последний вздох, so‘nggi nafasini olmoq, at rest, уйти на покой, bu dunyo tashvishlaridan dam olmoq*), the cause, place, and process of death (*casualties, нать, потерять пациента, bemorni saqlab qololmaslik, to kick the bucket, to put to the sword*), near-death states (*висеть на волоске, bitta oyog‘i go‘rda*), the mythological and religious personification of death (*ангел смерти, o‘lim farishtasi*), funeral rituals (*kiss the ground, придавать земле, tuproqqa topshirmoq*), euphemisms for graves (*to come to motels, dafn etish joyi*), and acts of killing (*отправить к праотцам, u dunyoga junatmoq*). These micro-groups are thoroughly analyzed to highlight the thematic and cultural features of euphemisms.

Euphemisms in English, Russian, and Uzbek vividly reflect cultural mentalities. For instance, the euphemism *to kick the bucket* in English is historically tied to methods of capital punishment, while its Russian counterpart *сыграть в ящик* is rooted in cultural traditions. Euphemisms also encompass specific groups related to cemeteries, funeral rituals, and the personification of death. These expressions are based on the heaven-earth concept, describing the soul ascending to the heavens and the body being returned to the earth, thereby forming an opposition. For example, the heaven-earth opposition is reflected in euphemisms such as *go to heaven – under the sod; отправиться на небеса – предавать земле; osmonga ko‘tarildi – tuproqqa topshirmoq*. The distinction between the body and the soul, where the soul ascends to heaven and the body is returned to earth, naturally gives rise to these euphemistic expressions.

The second section of the second chapter, titled “*Euphemisms representing hidden and secretive concepts*”, encompasses topics such as prostitution, bribery, criminality, alcoholism, drug addiction, marriage, and divorce. Within the group addressing societal vices, the concept of drug addiction is analyzed through subgroups such as drug substances (*snow, coke, белый порошок, белое золото, kukun, qora dori*), drug use locations (*back room, пыльный угол*), drug users (*pill-head, человек с привычкой, norgilaxo‘r*), the process of drug use or addiction (*on something, под воздействием, kayf surmoq*), and drug dealers (*supplier,*

ноставщик, ta'minotchi). In the expression of the concept of drugs, English euphemisms often carry positive connotations, portraying drugs as sources of pleasure, using metaphors like *sweetness, little white girl, and happiness powder* which evoke positive emotions. In Russian, this concept is associated with the color “white” reflecting a neutral or metaphorical connection. In contrast, Uzbek euphemisms convey a negative connotation, associating drugs with the color “black”. In Russian culture, drugs are also conceptualized as a means of wealth acquisition, symbolized by the lexeme “gold”.

The prostitution group is divided into micro-groups such as euphemisms associated with symbols of the night (*lady of the night, ночная бабочка, tungi kapalak, tun qirolichasi*). Euphemisms referring to prostitution as a profession reduce its moral stigma and emphasize its practical, job-like nature. In all three languages, terms portraying it as a profession are common, such as *escort, adult worker, professional companion, call girl, working girl, member of the oldest profession, oldest profession, professional woman, freelance; работница древней профессии, девушка по вызову, работница индустрии развлечений; chaqiruvga keladigan qiz*.

Many euphemisms are linked to love or romance, concealing the transactional nature of the relationship: *lover, inamorata, Lothario; любовная связь, любовник, любовница, любовные отношения, любовные похождения, любовные утехы, любовь, любиться, дама сердца, жрица любви; Layli, tutash*. Euphemisms that depict prostitution as an impulsive or careless act include *indecenty, light-footed, amateur, guinea-hen; ветреная, ветреница, девушка без предрассудков, булавка в голове; anav-manavlar, yengiltak, dumsiz*. Euphemisms describing places where prostitution occurs include *jag house, nanny-house, on the town, panel, parlor house, gentlemen's club, brothel, love hotel; бордель, массажный салон, трактир, ночной клуб, гостиница на час, притон; bordel, tungi klub*. These euphemisms reflect cultural attitudes toward prostitution and employ metaphorical, romanticized, or neutral terms to obscure its stigmatized aspects. Most of the euphemisms in this group have entered the Uzbek language through calques from Russian. The number of euphemisms that have originated within the native layer of the Uzbek language is limited. Therefore, we have decided to include mainly occasional euphemisms found in literary works. Although occasional euphemisms are individually created, they reflect the unique cognitive perspective of the nation and demonstrate the associative connections of euphemistic units related to prostitution with specific situations, events, and even people.

When analyzing the linguocultural characteristics of euphemisms, greater attention was given to modern euphemistic units. For example, the euphemism *escort/эскортница*, related to the group of prostitution and promiscuity, represents a newly emerged profession in Russian and English, referring to women who accompany businessmen, politicians, or entrepreneurs at social events. In Uzbek, there is no equivalent euphemism for this term, indicating that such a phenomenon has not yet become prevalent in Uzbek society.

During the study of euphemistic units within thematic groups, the existing units in each language were compiled. In some thematic classifications, certain groups of euphemistic units were found to be inactive, or the number of units varied significantly across the three languages. The euphemistic units collected in these thematic groups serve as ready sources for thesaurus dictionaries and lay the groundwork for creating subject-based euphemism dictionaries in English, Russian, and Uzbek.

The third section of the chapter, titled “*Euphemisms expressing misfortune*”, focuses on euphemisms that describe misfortune and marginalization, encompassing concepts related to poverty, stinginess, unemployment, and low-prestige professions. Euphemisms for poverty and stinginess are divided into several micro-groups, including those related to economic and social inequality (*economically disadvantaged*, *необеспеченный*, *iqtisodiy imkoniyatlari cheklangan*); financial difficulties and resource scarcity (*cash flow problem*, *жить на нище святого Антония*, *daromadi past*); frugality and expense management (*cost-conscious*, *уметь вести хозяйство*, *qanoatli*); negative connotations of stinginess (*tight-fisted*, *тугой на деньги*, *yoningni kavlasang og‘zini ochadi*); and cultural uniqueness (*banana republic*, *жить на нище святого Антония*, *non topishi oson emas*).

It is essential to consider the linguocultural aspects of euphemism in various nominative microgroups. For instance, the Uzbek people associate a good and prosperous life with bread, which can be traced back to times of hardship when obtaining even a piece of bread was difficult. This historical context gives rise to the euphemistic expression “Non topish oson emas” (Finding bread is not easy) to refer to financial difficulties. In contrast, the Russian perspective on poverty is influenced by Saint Anthony, who lived in destitution, while in English, the concept of poverty is often associated with countries where people survive primarily on bananas. These variations in interpretation across the three languages demonstrate how historical events have shaped different nations' perceptions of poverty and hardship.

Within the category of misfortune, euphemisms for unemployment are also analyzed. These include euphemisms describing unemployment as a temporary state (*between jobs*, *временно неработающий*, *vaqtinchalik dam olishda*); the process of job termination (*clear your desk*, *освобождён от работы*, *chopmoq*); unemployment as an opportunity for new prospects (*seeking new opportunities*, *переосмысливает карьерные перспективы*, *yangi boshqichga o‘tmoqda*); unemployment as a process of personal and creative growth (*freelancing*, *занимается личностным развитием*, *ochiq havoga direktor*); and causes of unemployment (*downsizing*, *оптимизация персонала*, *qisqarish*). Euphemisms for low-prestige professions include those related to sanitation and cleaning work (*sanitation engineer*, *ассенизатор*, *obodonlashtirish hodimlari*); domestic work (*domestic engineer*, *домашний инженер*, *xonadon bekasi*); and sales and customer service (*beauty consultant*, *продавец-консультант*, *savdo maslahatchisi*). These euphemisms are systematically analyzed, highlighting their cultural, social, and linguistic nuances.

Chapter four is titled “*Euphemisms Expressing Concepts Related to Human Physiological States*.” Euphemisms associated with human physiological conditions deserve special attention, as they often serve to implicitly express situations considered shameful, uncomfortable, or inappropriate for open discussion in society. According to L.P. Krysin’s classification, euphemisms related to physiological states encompass references to a person’s appearance and reproductive organs²⁵. However, modern analyses suggest that this classification requires expansion, as euphemisms referring to physiological conditions also encompass concepts such as age, obesity, pregnancy, and disability. These euphemisms serve not only to fulfill linguistic needs in expressing physiological states but also help to maintain cultural, moral, and emotional sensitivities within society. Such expressions facilitate interpersonal communication and contribute to making social interactions more tactful and considerate.

Age-related euphemisms include terms such as *senior citizen*, *golden years*, *люди старшего возраста*, *возраст осени*, *yoshi ulugʻ*, *oqsoqol*. Euphemisms describing obesity include expressions like *full figure*, *big-boned*, *chubby*, *пышный*, *сдобненький*, *брюшко*, *koʻhli*, *sogʻlom*, *doʻmboqcha*. Disability-related euphemisms include phrases such as *differently-abled*, *physically challenged*, *особенные дети*, *иные физические возможности*, *maxsus qobiliyatli shaxslar*, *koʻrish qobiliyati pasaygan*. Pregnancy-related euphemisms refer to physical and physiological changes, such as *full in the belly*, *family way*, *округлился живот*, *заиметь ребенка*, *ogʻir oyogʻ*, *oy-kun*. These euphemisms are analyzed within their respective micro-groups, highlighting their cultural and societal roles in softening or obscuring sensitive topics.

Euphemisms related to human physiological conditions reveal the creative dimensions of language and culture. These expressions not only address universal themes but also reflect the unique cultural characteristics and societal psychology of each language. Studying such euphemisms provides deeper insights into the linguistic and cultural mindset of a people.

In the comparative study of euphemistic units across the three languages, differences in the national and cultural characteristics of each people become evident. The way metaphorical meanings emerge varies and is directly linked to national mentality. Specifically, Russian euphemisms often exhibit irony, English euphemisms tend to express thoughts metaphorically and implicitly, and Uzbek euphemisms, while also implicit, frequently retain a coarse undertone in their expression. These tendencies are reflected in various euphemistic units, such as: *люди с индивидуальными особенностями*, *люди с особыми талантами*, *люди с уникальными способностями*, *люди с альтернативными возможностями*, *functionally diverse*, *adapted living*, *assistive needs*, *qori*, *gʻilay*, *garang*, *eshitmaydi*, *qulogʻi ogʻir*, *qulogʻi tang*, *qulogʻi bitgan*, *oqsoq*, *bir oyogʻi kaltaroq*, *oyogʻidan ayrilgan*, *gung*. Thus, it should be noted that in many cases, dysphemistic euphemisms have emerged in the Uzbek language. That is, if a

²⁵Крисин Л.П. Современные проблемы эвфемии: Семантика и функционирование. – М.: Наука, 1994. – С.45.

euphemistic unit does not enhance a meaning positively but merely neutralizes a coarse or direct meaning, it is referred to as a dysphemistic euphemism.

Euphemistic units grouped into thematic categories serve as a ready resource for ideographic dictionaries, providing a foundation for the development of theme-based euphemism dictionaries in English, Russian, and Uzbek (table 1).

Table 1.

Euphemisms denoting age

Euphemisms denoting the age	Эвфемизмы, выражающие возраст	Yosh ifodasini bildiruvchi evfemizmlar
Age as the expression of respect and honour	Возраст как выражение почёта и уважения	Yosh hurmat va obro‘ ifodasi sifatida
<i>senior citizen, honourable age, seasoned, experienced, mature, elder statesman</i>	<i>люди почтенного возраста, преклонного возраста, уважаемого возраста, с опытом</i>	<i>yoshi ulug‘, hurmatli yoshda</i>
Old age as a natural process	Старость как природный процесс	Qarilik tabiiy jarayon sifatida
<i>golden years, twilight years, Roman spring, sunset years</i>	<i>золотая осень, возраст осени, золотой возраст</i>	<i>oqsoqol, sochiga oq oralagan, oltin kuz davri</i>
Expression of longer life	Выражение долгой жизни	Uzoq umr ifodasi
<i>make old bones, in the prime of life, longer-living, a bit overripe</i>	<i>век Мафусаила, пожилого возраста</i>	<i>yoshi katta, yoshi ulug‘, ko‘pni ko‘rgan, yoshini yashagan, bir-ikki ko‘ylak ko‘proq yirtgan</i>
Showing old age as younger one	Представление старости как более молодого возраста	Keksalikni kamaytirib ko‘rsatish ifodasi
<i>young at heart, well-preserved, a person of certain age, still full of life</i>	<i>юная, возраст не даёт знать, в самом расцвете сил, молод душой</i>	<i>ko‘ngli yosh, (yosh) yigitdek/qizdek ko‘rinadi.</i>

Euphemisms related to human physiological states reveal the creative facets of language and culture. While illuminating universal themes, these expressions simultaneously reflect the unique culture and societal psychology of each language. By studying such euphemisms, a deeper understanding of a people’s linguistic and cultural cognition can be attained.

Euphemistic units within thematic groups were compared in three languages, revealing their linguistic and linguocultural characteristics. Therefore, the study of euphemistic units in thematic groups is of particular importance, contributing to the systematic formation of language units and making it possible to study them

semantically. During the research, 17 nominal groups divided into 4 areas were further divided into smaller groups, forming 62 microgroups. This is evidence of the systematic formation of the language and creates a basis for studying different languages by comparing and contrasting them.

The third chapter of the research, titled **“Linguocultural Approach to Euphemisms: Equivalence, Structural-Semantic, and Functional Analysis”**, consists of four sections, which include analyses related to lexicography alongside the linguocultural features of euphemisms. In the first section, *“Equivalence in euphemisms: general and differential features”*, the study examines the equivalency of euphemisms.

In this study, particular attention is given to the linguocultural analysis of euphemisms in determining their lexicographic features. By examining their equivalents, both general and differential features are identified. The lexicographic study of euphemisms incorporates entries from the Oxford Dictionary²⁶, “How Not to Say What You Mean: a Dictionary of Euphemisms” (R.W.Holder)²⁷, and “Словарь эвфемизмов русского языка” (A Dictionary of Euphemisms in the Russian Language) (E.P.Senichkina)²⁸, as well as euphemistic units found in English and Russian literary works. It was concluded that including euphemisms with rich cultural connotations from these sources would significantly enhance the dictionary, making it more comprehensive and reflective of linguistic and cultural diversity. In Uzbek, A.Omonturdiyev’s “O‘zbek tilining qisqacha evfemik lug‘ati”²⁹ (A Concise Dictionary of Euphemisms in the Uzbek Language), general-purpose dictionaries, explanatory dictionaries of the Uzbek language, as well as online dictionaries³⁰, as well as euphemistic units used in colloquial speech and literary works are utilized. This created a source for compiling a trilingual dictionary of euphemisms, which will be useful for further scientific researches.

The compiled dictionary includes approximately 1700 euphemistic units, most of which provide specific cultural information about three nations – English, Russian, and Uzbek. These units also reflect the development and evolution of these three languages in recent years.

The process of identifying the equivalence of euphemistic units revealed their linguocultural characteristics. For instance, euphemisms expressing concepts of fear or life-threatening situations, such as death, often share identical equivalents in English, Russian, and Uzbek. Examples include: *no longer with us* – *больше не с нами* – *endi biz bilan emas*; *lost* – *потеряли* – *yo‘qotdik*; *left us* – *оставил нас* – *bizni tark etdi*. These are observed to be used consistently across all three languages and are thus classified as fully equivalent euphemistic units. However, there are euphemistic units specific to one language, which, when translated

²⁶Oxford University Press. (n.d.). In Oxford English Dictionary. – URL: <https://www.oed.com/view/Entry/176741> (murojaat sanasi: 30.10.2024).

²⁷Holder R.W. How Not to Say What You Mean: a Dictionary of Euphemisms. – Oxford: Oxford University Press, 2007.

²⁸Сеничкина Е.П. Словарь эвфемизмов русского языка. – М.: Флинта; Наука, 2008.

²⁹Омонтурдиев А. Ўзбек тилининг қисқача эвфемик луг‘ати. – Тошкент: Фан, 2006.

³⁰Izoh.uz – O‘zbek tilining izohli lug‘ati. – 2014-2024. – URL: <https://izoh.uz/> (murojaat sanasi: 10.10.2024).

literally into another, fail to fully convey their euphemistic essence. In such cases, these units exhibit a paraphrastic quality and lose their intended meaning in literal translation. For example, many English euphemisms are rooted in Christian traditions, often drawn from the Bible. The euphemism *cross the River Jordan* originates from the Bible, referencing the Israelites' escape from slavery in Egypt and crossing the Jordan River, symbolizing liberation. This euphemism conveys the idea of being freed from the hardships of this world. As a result, its Russian equivalent *оставить бранный мир* and the Uzbek equivalent *dunyoning qiyinchiligidan qutulmoq* were proposed, preserving the paraphrastic and cultural connotations of the original expression.

The second section of the chapter, titled “*Structural-semantic analysis of euphemisms*”, examines the number of components in euphemistic units and analyzes the lexical-grammatical systems of English, Russian, and Uzbek. Single-component euphemistic units, formed with one lexeme, belong to parts of speech such as nouns, verbs, adjectives, or adverbs. For instance, in Russian, euphemisms expressing death include *коса, Кондрашка, кончина, заснувший, костлявая, безногая, курносая*; expressions for dying include *пасть, полечь, угасать*. In Uzbek, euphemisms for death include *Azroil*; euphemisms for drug addicts in English include *freak, dope-friend*, while in Uzbek, *норгилахўр* is used. Euphemisms for prostitutes in Russian include *путана, интердевочка, блудница, кокошка*, in English, *tart, tartlet, tootsie, tramp*, and in Uzbek, *barishnyaxon*. These euphemisms derive their meaning directly from their single component. In English and Uzbek, most single-component euphemistic units are nouns, while in Russian, verbs and adjectives dominate. Although adverbs are also present as single-component euphemistic units, their number is limited, examples include *asleep (English), недоброкачественно (Russian), летально (Russian)*.

Multi-component euphemistic units predominantly form substantive expressions in all three languages, meaning they are primarily structured through nouns. Examples include: in Russian: *пятый акт, последний час, вечный покой, медвежья болезнь, Ангел смерти*; in English: *the valley of shadows, the land of forgetfulness, devil disease, uncle Dick, women's problem, big jump*; in Uzbek: *ruhini topshirdi, xotin-qizlarga serishtaha, abadiy uyqu*.

In the formation of euphemistic units, various linguistic methods are employed, including prepositional phrases (*all over with, at rest*), pronominalization, morphological euphemisms (*childish, нездоровый, полненький, заснувший, do‘tboqcha, do‘ndiqcha*), abbreviations, different word-shortening techniques, compound word euphemisms (*so-so, hanky-panky, nitty-gritty*; in Russian: *шуры-муры, тили-тили*; in Uzbek: *u-bu*), conversion, and composition. These methods of word formation highlight structural-semantic differences among the languages.

The section titled “*Expression of Euphemisms in Types of Transference*” demonstrates that euphemisms are expressed through stylistic devices such as metaphor, metonymy, metalepsis, litotes, meiosis, and eponyms, directly linking them to linguocultural issues. In the development of the dictionary, interpreting

euphemistic units from a linguocultural perspective reveals the worldview, customs, and traditions of English, Russian, and Uzbek cultures.

Euphemisms formed through metaphor can be exemplified by *Елисейские поля*, which represents paradise. This euphemism also appears in English and is rooted in Biblical references. Among English and Russian cultures, many euphemistic units originate from religious texts and ancient Greek myths, as seen in expressions like *отправиться в лоно Авраама*, *stoke Lucifer's fire*, *cross the Styx*. However, in Uzbek, euphemistic units derived from religious sources are not observed. Euphemisms can also emerge through metaphorical shifts to express the meaning of "the place one goes after death," as seen in examples like *the valley of shadows*, *land of forgetfulness*, *Елисейские поля*.

Euphemisms representing hidden, secretive, or socially inappropriate concepts often exhibit linguocultural distinctions, particularly in the thematic group of euphemisms activated under the semantic field of age. For instance, in English, *silver hair* metaphorically represents elderly individuals with gray hair, forming a metonymic euphemism.

Euphemisms created through litotes, which minimize the intensity of a word or concept, include expressions such as *non-white*, *undocumented*, *not the sharpest tool in the shed*, *less fortunate* in English; *не в трудовом процессе*, *небогатый* in Russian; and *unchalik aqlli emas*, *daromadi kamroq* in Uzbek.

The stylistic device of meiosis, which diminishes the intensity of actions, states, or qualities, reflects the unique cultural and linguistic characteristics of each language in creating euphemisms. Examples include *esi past* in Uzbek, *слабоумный* in Russian, and *slow wit* in English.

Eponyms, derived from historically or culturally significant individuals, transition from their original meanings to generalized use in euphemistic contexts. Eponyms in euphemism formation adapt personal names to align with social and moral norms, creating softened meanings. For instance, *Alfons* (a man financially dependent on a woman) appears in both Russian and English. Similarly, *Laisa* and *Magdalena* in Russian and English, and *Layli* in Uzbek (representing a prostitute), as well as *Majnun* in Uzbek (symbolizing an emotionally unstable person), serve as notable examples. However, in the current Uzbek language, the euphemistic unit *Alphonse* is also observed in modern fiction films.

Through the stylistic device of metalepsis, euphemisms blend literal and figurative components. In English, phrases like *to go to the motel*, *to go to the hotel*, *to get the room* use the word *room* metaphorically to signify a grave, substituting its literal meaning with associations of hotels or private spaces, reflecting cultural euphemistic practices.

The fourth section of the chapter, titled "*Expression of Linguocultural Characteristics in the Functional-Stylistic Analysis of Euphemisms*", examines euphemistic units found in standard literary layers. For instance, in William Shakespeare's works, the phrase *leave this world/покинуть сей мир/ushbu dunyoni tark etmoq* contributes to the poetic and emotional enrichment of expressions for death. Similarly, in Uzbek literature, phrases like *hayotning ohirgi*

bekati frequently appear in the poetry of Abdulla Oripov, reflecting a nuanced and artistic portrayal of death.

Ceremonial euphemisms are typically used in political, religious, and socially significant speeches to express difficult or uncomfortable issues in a softer manner. They aim to make the speech more emotionally impactful, elevate the tone of language, and sometimes conceal unpleasant meanings. For example, in English political speeches, euphemisms like *enhanced interrogation* (*kuchaytirilgan tergov*) and *pre-owned* (*egalik qilingan, eski*) are commonly encountered. In Russian, examples include *меры по сокращению численности* (reducing staff numbers) and *почить в бозе* (to rest, death). In Uzbek, political speeches often feature phrases like *oqilona boshqaruvda qiyinchiliklar* (challenges in effective governance), while religious speeches use euphemisms such as *Allohning huzuriga qaytmoq* (to return to Allah). These are all examples of ceremonial euphemisms.

Euphemisms belonging to the archaic layer are most commonly observed in expressions of death. These euphemisms reflect a nation's history and traditions. Examples include *Tyburn tree, over the Jordan, cross the Styx, Елисейские поля, отправиться в лоно Авраама*, which are frequently used in literary works and journalistic styles.

In everyday English speech, euphemisms like *not in the best shape, had one too many, under the weather* can be compared to their Russian counterparts such as *попасть в неприятности* (to get into trouble), *не в форме* (not in shape), *в градусе* (intoxicated), and *принять лишнего* (had too much). For instance, *попасть в неприятности* is used to soften the expression of encountering problems. In Uzbek, common conversational euphemisms include *hovurdan tushmoq* (to cool down), *cho'ntagim bo'shroq* (my pocket is lighter), *ko'cha qonunlari bilan yashovchi* (living by street laws), and *to'lacha* (petty criminal).

Folk euphemisms for pregnancy are often lighthearted, humorous, and figurative. Examples in English include *bun in the oven, up the duff, watermelon, swallow a watermelon*. In Russian, phrases like *нашли в капусте* (found in the cabbage), *аист принес* (the stork brought), and *залететь* (got knocked up) are used. In Uzbek, similar expressions include *laylak tashlab ketgan* (the stork left it), *tarvuz yutgan* (swallowed a watermelon), *daladan topib olmoq* (found in the field), and *(lo'lidan) sotib olmoq* (bought from a gypsy).

These euphemisms, depicting pregnancy, are products of folk creativity and carry a humorous character. The English euphemism *bun in the oven* is culturally unique and does not have equivalents in Russian or Uzbek. Similarly, the Russian euphemism *нашли в капусте* (found in the cabbage) is tied to Russian culture. In Uzbek, euphemisms such as *yo'lni topolmay qoldi* (lost his way), *kulala qilmoq* (to mess up), *to'shakda* (in bed), *soda lavh* (simple-minded), *esi past* (slow-witted), and *bo'shamoq* (to let go) are characteristic of folk speech. For instance, the Uzbek euphemism *yo'lni topolmay qoldi* humorously reflects society's lighthearted attitude towards drunkenness. These expressions are deeply rooted in cultural and linguistic traditions, showcasing the humor and creativity inherent in folk language.

Euphemisms in slang reflect the creativity and worldview of younger generations. These expressions are widely used in the informal layers of language, making communication more engaging, dynamic, and meaningful. In English slang, euphemisms such as *croak*, *crash*, *bail*, *kick off*, *buy the farm*, *check out*, *rest in peace*, *a bit under par*, *sick as a dog*, *off-colour*, *three sheets to the wind*, *in between gigs*, *job-hunting* are characteristic. In Russian, slang euphemisms include *сдохнуть*, *слить*, *окочуриться*, *откинуться*, *отдать богу душу*, *уйти*, *не в своей тарелке*, *сломаться*, *подкашливать*, *в хлам*, *под шофе*, *напиться в доску*, *на веселе*, *в агоне*, *гонять*, *на кайфе*, *слётать*, *отдыхать от работы*. In Uzbek, slang euphemisms such as *o'chgan*, *zahar*, *tamtam*, *baba*, *bosmachi*, *hunar*, *oqsoqol*, *g'ilay*, and *payini qirqmoq* are examples of informal speech. These euphemisms highlight the vibrancy and adaptability of slang in each language.

CONCLUSION

1. Euphemisms serve as a linguistic means of expressing certain concepts in a softer or culturally acceptable manner, with their usage being influenced by national mentality, religious beliefs, and social norms. Euphemisms are closely connected to linguoculturology and cultural subcodes and play an important role in foreign language learning and translation.

2. The emergence of euphemisms is associated with stigmatized semantics and requires systematic linguocultural analysis. The collected euphemistic units form the following main thematic groups: those that evoke fear, those that are hidden and secretive, those that express human physiological conditions, and those that denote misfortune.

3. Euphemisms possess a dynamic nature, evolving in accordance with national-cultural and social changes within society. In the study, euphemistic units were grouped thematically, and the ratio of thematic groups in English, Russian, and Uzbek was determined. During the classification process, approximately 1,700 euphemistic units were systematically studied, of which 755 were in English, 530 in Russian, and 400 in Uzbek.

4. Comparative analysis revealed 17 nominative groups and 62 micro-groups of euphemistic units within four major directions. The identified euphemistic units served as an important resource for the creation of a trilingual ideographic dictionary.

5. The systematic analysis of euphemistic units highlights their semantic, structural, stylistic, and linguocultural characteristics. Structurally, euphemisms are formed as either a single lexeme or a holistic phrase. In particular, it was determined that 268 euphemistic units in English, 163 in Russian, and 122 in Uzbek exist as single lexemes. As holistic phrases, 487 euphemistic units were recorded in English, 367 in Russian, and 278 in Uzbek.

6. Euphemisms are formed through various word-formation processes. In English, conversion, composition, affixation, and blending are widespread, whereas in Russian and Uzbek, composition and affixation are considered the most productive methods.

7. Euphemisms acquire expressive characteristics through stylistic devices such as metaphorical and metonymic shifts, litotes, meiosis, metalepsis, and personification. In modern language usage, euphemistic units are frequently realized through humor, criticism, sarcasm, and irony.

8. Euphemistic units serve as carriers of linguocultural information, and in some cases, lacuna phenomena are observed. For example, euphemisms based on religious and mythological sources (отправляться в лоно Авраама, to strike the Lucifer's fire, asfalasofilinga ketmoq), those related to national customs (to eat beans, ro'mol tashlamoq, mahsi kiymoq), and those shaped by differences in thinking and worldview across languages (divorced amicably, не сошлись характерами, yulduzi yulduziga mos kelmadi) were identified.

9. When selecting equivalents and analogs of euphemistic units in English, Russian, and Uzbek, it is necessary to consider national and cultural aspects. In cases of lacunar phenomena, the meaning of the euphemistic unit should be preserved while selecting an equivalent that aligns with the norms of the target language. For example: cross the River Jordan → оставить бrenный мир → dunyoning qiyinchiligidan qutulmoq; to kick the bucket → дать дуба / сыграть в ящик → kulala qilmoq; lady of the night → дама полусвета → tun qirolichasi.

10. Euphemistic units in the compared languages belong to literary and colloquial language layers and are particularly formed in ceremonial, archaic, folk, and slang sublayers. Euphemisms are especially prominent in the slang sublayer, particularly concerning topics such as death, drug use, alcoholism, prostitution, crime, and pregnancy.

11. Euphemistic units with ceremonial characteristics are used in political speeches, religious sermons, and formal ceremonies, appearing in all three languages in the form of metaphorical paraphrases. Folk euphemisms, on the other hand, are closely related to national history and culture, predominantly observed in euphemistic expressions related to birth, death, marriage, and divorce.

ДУШАТОВА ШОХСАНАМ БАХТИЁР КИЗИ

**ЛИНГВИСТИЧЕСКОЕ И ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ
ИССЛЕДОВАНИЕ ЭВФЕМИЗМОВ
(на примере английского, русского и узбекского языков)**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание
переводоведение**

**АВТОРЕФЕРАТ
диссертации на соискание ученой степени доктора философии (PhD) по
ФИЛОЛОГИЧЕСКИМ наукам**

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером B2024.4.PhD/Fil5313

Диссертация выполнена в Ферганском государственном университете.

Автореферат диссертации на трех языках (узбекском, русском, английском (резюме)) размещен на веб-странице Научного совета (www.fdu.uz) и на информационно-образовательном портале «Ziynet» (www.ziynet.uz).

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С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирован за номером 567) (Адрес: 150100, г. Фергана, ул. Мураббийлар, дом 19. Тел.: (99873) 244-44-94).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является системное изучение лингвистических и лингвокультурных особенностей эвфемизмов в английском, русском и узбекском языках.

Объектом исследования являются эвфемизмы, зафиксированные в английском языке в словаре Р.Холдера “How Not to Say What You Mean: a Dictionary of Euphemisms” (Как не сказать то, что имеешь в виду: словарь эвфемизмов), в русском языке в словаре Ю.Сеничкина “Словарь эвфемизмов русского языка”, в узбекском языке в словаре А.Омонтурдиева “O‘zbek tilining qisqacha evfemik lug‘ati” (Краткий эвфемистический словарь узбекского языка), а также эвфемизмы, активно используемые в разговорной речи и встречающиеся в художественных произведениях.

Предметом исследования является активизация эвфемизмов в номинативных группах, а также их семантические, структурные, стилистические и лингвокультурные характеристики.

Научная новизна исследования проявляется в следующем:

в английском, русском и узбекском языках в составе номинаций эвфемистических единиц, обозначающих следующие понятия: «страх», «секретность и скрытость», «физиологические состояния человека», «невезение», были выявлены 17 семантических групп, включающих 62 микрогруппы;

семантические, структурные, стилистические и лингвокультурные особенности эвфемизмов в тематических группах были теоретически обоснованы на основе анализа около 1700 эвфемистических единиц английского, русского и узбекского языков.

проведённый анализ показал, что сфера употребления эвфемистических номинаций в указанных языках тесно связана с социальным, историческим, религиозным и культурным развитием общества, что подтверждено на примере таких эвфемизмов, как: *отправляться в лоно Авраама, to strike the Lucifer's fire, asfalasofilinga ketmoq; divorced amicably, не сошлись характерами, yulduzi yulduziga mos kelmadi*, которые, благодаря своей сигнификативной и метафорической наполненности, играют значимую роль в формировании языковой картины мира;

с учётом лингвокультурной специфики эвфемизмов предложены национально-культурные эквиваленты, такие как: *cross the River Jordan – оставить бранный мир – dunyoning qiyinchiligidan qutulmoq, to kick the bucket – сыграть в ящик – kulala qilmoq, lady of the night – дама полусвета – tun qirolichasi*. В результате доказано, что динамическая природа эвфемизмов способствует обогащению лексической системы языка за счёт актуальных и современных языковых единиц.

Внедрение результатов исследований. На основе результатов сопоставительного исследования языковых и лингвокультурных особенностей эвфемизмов в английском, русском и узбекском языках:

выводы относительно развития эвфемистических единиц в английском, русском и узбекском языках в тесной связи с социальным, историческим, религиозным и культурным развитием общества, были сделаны на основе анализа таких выражений, как: *отправляться в лоно Авраама, to strike the Lucifer's fire, asfalasofilinga ketmoq; divorced amicably, не сошлись характерами, yulduzi yulduziga mos kelmadi*. Путём изучения их сигнификативного и метафорического содержания была доказана роль эвфемизмов в формировании языковой картины мира. Указанные выводы были использованы в рамках выполнения фундаментального проекта ОТ-F1-100 на тему “Теоретическое и практическое совершенствование социокультурной деятельности детей с ограниченными возможностями на основе средств художественного творчества”, реализованного в Ферганском государственном университете в 2017–2020 годах (справка № 04/6684 от 15 ноября 2024 года, выданная Министерством высшего образования, науки и инноваций Республики Узбекистан и Ферганским государственным университетом). В результате было раскрыто значение эвфемизмов как средств выражения социальных представлений и культурных ценностей через культурную коннотацию, метафоричность и символичность языковых единиц, а также обоснована возможность их эффективного применения в качестве инструмента лингвокультурного анализа;

выводы и результаты, связанные с идентификацией 17 семантических групп, включающих 62 микрогруппы эвфемистических единиц, охватывающих понятия, вызывающие страх, считающиеся секретными и скрытыми, связанные с физиологическим состоянием человека, выражающие незнание в английском, русском и узбекском языках, были использованы для укрепления теоретической базы международного проекта SUZ80021GR3149 “American Drama”, реализованного в Ферганском государственном университете в 2021–2022 годах (справка № 04/52 от 7 января 2025 года, выданная Ферганским государственным университетом). В результате, на основе эвфемистических единиц, выявленных в диссертации, были классифицированы типы эвфемизмов, использованных в американской драматургии, раскрыты их функции в лингвокультурном контексте;

с учётом лингвокультурных особенностей эвфемизмов, в английском, русском и узбекском языках были предложены национально-культурные эквиваленты, такие как: *cross the River Jordan – оставить бранный мир – dunyoning qiyinchiligidan qutulmoq, to kick the bucket – сыграть в ящик – kulala qilmoq, lady of the night – дама полусвета – tun qirolichasi*. Научные выводы о динамической природе эвфемизмов и их обогащении посредством современных языковых единиц были использованы в деятельности по реализации пункта 52 направления XI Программы мероприятий на 2023 год Республиканского центра духовности и просвещения, направленного на безусловное исполнение Закона “О государственном языке”, превращение государственного языка в универсальное средство объединения всех наций и народностей, проживающих в Республике Узбекистан, а также на

формирование уважения к государственному языку как символу национальной государственности и единства в сознании и сердцах соотечественников (справка № 10/146 от 5 ноября 2024 года Института социально-духовных исследований при Республиканском центре духовности и просвещения). В результате были научно обоснованы национально-культурные эквиваленты эвфемизмов, отражающие их культурно-специфические особенности, особенности их употребления в составе современных языковых единиц, а также перспективы их применения в духовно-просветительской деятельности. Это подтвердило возможность эффективного использования эвфемизмов в качестве лингвокультурного ресурса при продвижении государственного языка и формировании общественного сознания.

Структура и объем диссертации. Диссертация состоит из введения, трех основных глав, заключения, списка использованных источников и приложений. Общий объем диссертации составляет 184 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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