

**Linguistic and cultural classification of euphemisms
in Uzbek and English languages**

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Abstract: *Linguocultural aspects of taboo and euphemism as a sign of language and culture are characterized by a new approach. The non-cultural trace is in the nature of the taboo. This cultural trace, if any, is inherent like a euphemism. The contact of these natures finds its place in modern times. We have also investigated the linguocultural aspects of taboo and euphemism in the paper submitted for defense based on materials of different systems of languages. It is a controversial issue that, in contrast to the taboo, the euphemism that replaces it is a cultural and social indicator of society as a linguocultural phenomenon.*

Keywords: *linguoculturology, euphemism, taboo, slang, classification of euphemisms.*

Language is a means of communication between individuals, and culture is a certain level of development of society. Language is an indicator of the influence of external factors on the language consciousness of members of a single society, people, and nation. Language is also a mirror of all social and historical processes in an intercultural nature. Language is a means of influencing another language and another culture. It is because the national characteristics of the language. And the culture of each ethnic group has a direct impact on the formation of the world in a way that is specific to the perception and representation of the world for the same ethnic group or social community.

The peculiar differences in the minds of people of different languages and cultures are the main reason for misunderstandings in intercultural and inter-lingual contacts. Belonging to one or another culture shapes the thinking of a particular community, and each national culture has its cultural meanings that have been fixed in the language.

Moreover, language becomes a crucial treasure trove of moral norms, beliefs, and norms of behavior in a separate social environment. Therefore, the representatives of a single nation or a definite society have common personality traits, a concrete type of thinking, and different patterns of behavior from the representatives of a certain nation.

One of the new fields of linguistics is linguoculturology. Beginning in the 1990s, researchers began to investigate the languages previously studied in the context of extralinguistic or linguistic factors from a sociocultural point of view. Thus, they could create the conditions for the mutual study of language and culture. Language is sociological, that is, its relationship with the environment, in particular, the existence of language, dialect, literary language, etc. The field of study by exploring various forms such as is called social linguistics. Other disciplines also study and study language and culture. However, taking into account the peculiarities of language and culture, linguoculturology, a new field of sociolinguistics, was created.

An extremely important role in the world landscape belongs to the language units of culture - linguocultures. Linguoculture is a complex, inter-level language unit, a dialectical unit of both linguistic and extralinguistic factors, a form of oral sign, a link between its semantic content and cultural meaning. Researchers have presented linguocultures in many different language forms, including words, word combinations, syntactic structures, pieces of text, and even whole text.

Different events are expressed in language. These events manifest themselves at various language levels. The phenomenon of taboo takes place at the lexical level. Linguocultural analysis of taboos and euphemisms shows that while taboos are an event in the early stages of evolution and thought, euphemisms operate under the norms of high cultural society. The dimensions of the energy carried by these two nominations are also different in terms of impact.

Linguoculturology as a science was born of anthropological traditions. The directions of linguocultural research arose from the idea of the interaction of language and culture. Linguocultural aspects of taboo and euphemism as a sign of language and culture are characterized by a new approach to it. The non-cultural trace is in the nature of the taboo. The cultural trace, if any, is inherent like a euphemism. The contact of these natures finds its place in modern times. We have also investigated the linguocultural aspects of taboo and euphemism in the paper submitted for defense based on materials of different systems of languages. It is a controversial issue that, in contrast to the taboo, the euphemism that replaces it is a cultural and social indicator of society as a linguocultural phenomenon. The worldview of society, cultural and social development is inevitably studied in the linguocultural direction. The national-cultural specifics of civil society in the linguocultural aspect are clarified through euphemisms; the cultural sphere is reflected through language.

Euphemism is a word of Greek origin, a combination of the words "good" (ei) and "speak" (phemi), which means to speak politely. In linguistics, euphemisms are the development of more noble, culturally meaningful words instead of rude, vulgar, obscene words and expressions. It serves to soften the meaning, to express it in a more cultural form.

People try to avoid using words and expressions that are unpleasant, inappropriate, or embarrassing. They are afraid of hurting other people's feelings using such kinds of words and expressions. The consciously avoided words and expressions are called "euphemisms". The word euphemism comes from the Greek word. *Eu – good/ well + pheme – speech/speaking*. Euphemism is the substitution of words or expressions for words and expressions that seem rough, unpleasant, or inconvenient to be pronounced. The people use euphemisms to get rid of the negative meaning or connotation the word or topic in question has. These include sex, death, killing, crime, disease, and different functions of the human body.

According to the researched sources, the following can be said about the groups of lexical-semantic meanings of euphemisms in English and Uzbek languages:

- a) euphemisms related to family relations;
- b) euphemisms for marriage and remarriage;
- c) euphemisms related to the news delivered to the family.

Over time, several taboos (legal, social, religious) are created by the state. Inadmissible taboos in cultural society, words that are not acceptable to use, discussions about them are used in satire and comedies, humorous expressions:

1. A taboo on food or drink;
2. The taboo on the opening of the face.

The main meaning of taboo (religious prohibitions on certain actions to avoid the hostile manifestation of incomparable powers in primitive people are only a few sources of euphemisms and euphemisms (religious prohibitions on taboos denoting the name of God, Azrael, evil spirits, animal names in Uzbek). The religious and spiritual motives of euphemism have been parallel and cohesive throughout human history (J.Lawrence (1973), p.78). Based on the findings of the study, we can say that the euphemisms gave rise to taboos. For example, in English *to pass away* instead of *to die*, in Uzbek *vafot etmoq* instead of *o'lmoq*.

Several researchers were engaged in the study of euphemisms (D.K. Zelenin, V. Havern, Ch. Kane, A.M. Kasev, H. Nurp, A. Kurkiyev, B.A. Larin, A.A. Khapanskaya). There are four main thematic groups in the classification of euphemisms:

- 1) euphemisms corresponding to the principle of politeness;
- 2) euphemisms based on the principle of taboo;
- 3) euphemisms that camouflage negative events in economic, political, and social life;
- 4) euphemisms that increase the social status of various specialties.

To conclude, we have investigated linguocultural features of euphemisms based on English and Uzbek materials. One of the new fields of linguistics is linguoculturology. Other disciplines also study and study language and culture. However, taking into account the peculiarities of language and culture, linguoculturology, a new field of sociolinguistics, was created. In linguistics, euphemisms are the development of more noble, culturally meaningful words instead of rude, vulgar, obscene words and expressions. It serves to soften the meaning, to express it in a more cultural form.

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