

EUPHEMISM AND SYNONYMS IN UZBEK AND TAJIK LANGUAGES

Samiyeva Surayyo Oripova

Termiz State Pedagogical Institute

Theory of primary education

teacher of the department

surayyo2576@gmail.com (91)-577-80-45



Abstract: This article argues that euphemistic words can contribute to the development of synonyms as an active resource. The manifestation of euphemism is a developmental phenomenon, and some euphemisms gradually lose their soft and stylistic features, and the main meaning is not expressed in the form of cover and allusion, the purpose is directly and openly expressed, and there is no sign of the softness of the existing speech, the word has a vulgar character. Most of these euphemisms are synonymous with active and rude words in the language. In any case, there is a lexical-semantic relationship between synonyms and English words, and euphemisms can be called the source of the development of lexical relationships.

Key words: euphemism, idiom, dysphemism, linguistics, synonym, lexeme, vulgarism, allusion, linguistics.

Since synonyms have a lexical, semantic and grammatical nature, they also have wide stylistic possibilities, and in this regard, euphemisms are considered as a source of synonyms, or in other words, such words are used in comparison to traditional dictionaries of synonyms. position expressed differently. Most high-style words (including euphemisms) belong to literary language. They give high emotions to the speech, make its tone bright and majestic, ensure the elegance and expressiveness of the speech. "Euphemistic words and meanings (that is, euphemisms) are first of all used mildly instead of words expressing forbidden, forbidden concepts. According to people's superstition, if the original names of such concepts are mentioned, disaster strikes.

Tajik language synonyms **бекас – бекасу кӯ, бепарастор - бепушту паноҳ - бесаробон - бесоҳиб - ятим** (bekas - bekasu kū, beparastor – bepushtu panoh - besarobon - besahib – yatim) expresses, and the use of most of its members in speech causes inconvenience to the listener or the purpose of the speech, and the use of euphemism weakens the logical effect of the mentioned words.

In the series of similes, they represent (**бекас – бекасу кӯ, бепарастор - бепушту паноҳ; бесаробон - бесоҳиб – ятим**) (bekas - bekasu kū, beparastor – bepushtu panoh - besarobon - besahib – yatim) and the use of most of its members in the speech causes discomfort to the listener or the purpose of the speech, using the euphemism of the homeless however, its strong and unpleasant effect is somewhat weakened by the logic of the words mentioned.

For example, in comparison: **Пётр пеш аз он ки равад, хотири осуда нагаштаи ятими бекасу кӯйро чам карданӣ шуд (Р.Ҷалил) (1,37).**

Ғайр аз як модагов ба писари сағираи худ чизе мерос нагузошт (С.Айнӣ) (1, 36).

Беҳом(behom) words and synonyms such as (alone, orphan, orphan, parentless) clearly express the meaning that hearing them is unpleasant for the subject of speech, but the use of homeless words in literary speech indicates a certain softness of speech. provides: **Инчунин ягон писари барахнарӯеро бинанд, ки беҳомӣ ба сайр рафта истодааст, ба дом мекашиданд (С.Айнӣ) (1,36).**

Above, in the Tajik language, the prefix **-бе (-be)** does not have an object (taj." **надоштани чизеро**"")) has a big meaning. It is precisely the synonyms of tavassuti and tetadi that are also preferred. The Arabic words yatim(**хизматгор**) and saghir (**хурд**) in the tajik language underwent a meaning evolution and became equivalent to tajik artificial words. The word "**Boda**" is also connected with Tajik words. Also, the words **“вино”, “май”, “мусаллас”, “хамр”** are directly synonymous with the word boda.

But depending on the situation of the speaker or the character of the artistic work, instead of this series of synonyms, in the text tajik tojikcha **“Ғамбарор”,**

“дармонбахш”, “дору”, “оби хаёт”, “оби шифо” and similar euphemisms are used as synonyms or similar. occurs as similar words.

Euphemistic words are also used to express the concepts of extreme modesty and modesty: **қиблагоҳ // қиблагоҳӣ // (падар), волида(модар), соябон(мутако), вафодор(саг), гахворабахш(номзад), онҷо, хокҷо (қабристон), оромгоҳ(гӯр), манзилгоҳ(қабристон).**

It should be noted that previously several concepts that could not be expressed due to the ugly, hateful, and inappropriate impression on the speaker and the listener were conditionally listed with some of their aspects and aspects. Example: (Tajik **муш - хоянда ё дузд, кажум - гумном, мор - гумном, шабушк - чондор, гург - чондор, хирс - качпо).**

For example, this type of speech is a traditional phenomenon among tajiks: **Сари духтарашро чондор (шабушк) задааст.** The sound combination of Tajik “шабушк” is very unpleasant to pronounce, so it is avoided and its euphemism “чондор” is used. However, the word “чондор” is used to refer to any harmful creatures: **(шабушк, кайк, кана, гург, рӯбох...).**

However, outside the clear text, the word does not replace the concept of insects and animals, and it would be wrong to say that it is a synonym or a similar word for one or the other concept. For example: **Чӯпон шумурда дидааст, ки як сар гӯсфанд нест. Ў яқин кард, ки онро чондор (гург) хӯрдааст. Мурғҳо фиғон бардоштанд, ба онҳо чондор (рӯбох) таҳдид менамуд.**

However, euphemistic words related to the concept of "God", its attributes and names are used outside the text instead of this concept and are located in the place of synonyms and close meanings: **Худо, Худованд, Аллоҳ, Офаридагор, Холик, Халкқунанда, Ҷонофарин, Ҷонбахш, Ҷаҳонофарин, Яздон, Парвардигор** and others.

As a result of its euphemistic nature, the vulgarism "prostitute", which is synonymous with the words "fasiq", "jalab", "ghar" and is used mainly for immoral women, received a new synonym "sabuk". There are euphemisms to express the

concept of a girl, which gradually became its synonym in the Tajik language: poshikasta, parshikasta.

The word (**sabuk**) has the following meaning in the Tajik dictionary: **1) тезрав, тундрав; 2) маҷозан: гурезпо, бесубот; ноустувор**(6,166) came and was used historically: **На гирифтор омадӣ ба дасти ҷавоне мӯчиби хираройи сартезе, сабукпӯй, ки ҳар ду дам ҳавасе пазад ва лаҳза роӣе занад(2,166). Раҳматӣ одами хуб буду як хислати бад дошт, ҷашмаш ғар буд. (5, 42).**

Manifestation of obsolescence of euphemisms occurs under the influence of linguistic factors. At one or another stage of the history of euphemistic words, they lose their original form, sometimes they resemble usage, and sometimes they take their place as the main word. For example, linguist M. Muhammadiyev's "Dictionary of synonyms of tajik language" (1993) shows the word "**obkhona**" as a synonym of the words "**khaloja**" and "**toilet**".

Author of the dictionary "These words do not differ from each other in the general meaning of their synonyms, but in the original dictionary sense, "mahbas" is not a synonym of "prison" in Uzbek. The reason why these prisons are called obkhana is that they are always damp, dirty, smelly and musty, just like "obkhana" and "khaloja". In colloquial speech, people also use the Russian word "toilet".

The word "**obkhona**" is a historical word that is not used in modern literary language, but is common in colloquial language. In cultural monuments, mabraz is interpreted as one of the prisons of Khalojo and Bukhara archi, a place of honor. Example: Ba yake az mahbashoi on ho, ki obkhana menomand, ba hamon hol andoktand (3,894). The foul smell and dirtiness of the medieval prisons in the Bukhara Emirate caused it to be called "**obkhana**" and equated to a toilet.

The words zayg'am, ghazanfar, which have synonymous characteristics, have become archaisms in the series of synonyms of lion (**lion-asad, zayg'am (zayg'am), ghazanfar**) in the Tajik language. The word Assad is "lion" It is used only as the name of the month and its use is limited.

The synonym of the word "row" in Tajik language is **“қатор-саф-силсила-силк”**. The synonym of **“Саф”(saf)** is the word "silk" in modern literary language. and in a metaphorical sense it acquires a historical character: "following the process of Sufiyya budan", "dar safi dervishon", "dar safiyeri sūfiyan" ("a follower of the Sufi process", "being in the ranks of dervishes", "among the Sufis") is to say. But the meaning of silsila:

1. **Занҷир банд, баст**" (The chain is busy, fast") ;
2. **насабнома, шаҷара, насл; авлод, хонадон** (genealogy, genealogy, lineage; generation, household);
3. **ҳалқа, гурӯҳ, чомеа, даста, тоифа** (circle, group, community, group, category 2,237).

This word has no real synonymous relationship with the meaning of "row" and "row" in today's speech. But in the complex composition, it is found in the modern literary language in the sense of **“силсилакӯҳ-қаторкӯҳ”**: **Силсилакӯҳҳои Туркистон аз маъданҳои зеризаминӣ бой аст** (1, 257).

Professor H. Majidov explained his opinion about the characteristics of euphemisms related to synonyms as follows: "The lexical aspect of the theory of euphemisms is that they soon lose their softness and become rude words. That's why such words occasionally acquires a new synonym. A synonym does not last long in the language, because in a short time it acquires a natural, forbidden or vulgar tone. The speaker eventually uses another mild word to express the same concept will be forced" (6, 161).

Shuningdek tojiklar nutqida kichkina farzand yo kenja farzand evfemizmi o'zbek-turkiy tilida **“kenjatoy”** ifodasi bilan va **“хуки хона”** vulgarizmi bilan; er va xotin atamasi(toj.tilida **“зан ё шавҳар”** , **“очаи бачаҳо”** va **“додо ё отаи бачаҳо”**— **“занак”, “мардак”**), balog'atga loyiq yosh(turkcha-o'zbekcha)— **mujarrad, narg'ol, bo'ydoq, marhum** yoki **shodravon** yo **xudorahmati** tushunchasi- (toj tilida **“shavharmurda”** yo **“zanmurda”** ,**“beva”** sifatida evfemik va vulgar atamalar bir-biriga sinonimdir.

Also, in the speech of Tajiks, the euphemism for a small child or the youngest child is in the Uzbek-Turkish language with the expression "**kenjatoy**" and with the vulgarism "**khuki khana**"; term of husband and wife ("**zan yo shavhar**" in Tajik language, "**ochai bachaha**" and "**dodo yo otai bachaha**" - "**zanak**", "**mardak**"), age worthy of puberty (Turkish-Uzbek) - unmarried, the concept of hookah, single, deceased or shodran or god-thanks- (euphemistic and vulgar terms such as "**shavharmurda**" or "**zanmurda**" and "widow" in the Tajik language are synonymous with each other.

Conclusion Euphemistic words can contribute to the development of synonyms as an active resource. The manifestation of euphemism is a developmental phenomenon, and some euphemisms gradually lose their soft and stylistic features and do not express their main meaning and allusion, the purpose is directly and openly expressed, and there is no sign of the softness of the existing speech, the word has a vulgar character. . Most of these euphemisms are synonymous with the active and vulgar words of the language. Some of them are obsolete and included among historical words. In any case, there is a lexical-semantic relationship between synonyms and words in the Malekh language, and euphemisms can be called a source of development of lexical relationships.

References:

1. Муҳаммадиев М. Луғати синонимҳои забони тоҷикӣ.- Душанбе: Маориф.1993.-273с.
2. Фарҳанги забони тоҷикӣ. Ҷилди 2.-М.: С Э.1969.
3. Фарҳанги забони тоҷикӣ. Ҷилди 1. - М.: Э.- 1969.
4. Ўзбек тилининг изоҳли луғати // А.Мадвалиев, Н.Маҳкамов ва б. таҳрири остида. 5 томлик, 3-том. – Тошкент: Ўзбекистон нашриёти, 2020. – 687 б.
5. Мачидов Ҳ. Забони адабии муосири тоҷик. Ҷилди 1. Луғатшиносӣ. Душанбе. Деваштич. 2007.

6. Саидова, С. Э., & Самиева, С. О. (2018). НАҚШИ СУХАН ДАР ТАРБИЯИ МАЪНАВИИ ИНСОН. *Интернаука*, (44-2), 62-64.
7. Sayfidinovich, A. S., & Oripovna, S. S. (2022). Use of the scientific and pedagogical heritage of abu bakr varroq termezi in the spiritual and moral education of students. *World Bulletin of Social Sciences*, 8, 110-114.
8. Samiyeva, S. O. (2024). CONTENT AND PRINCIPLES OF EDUCATIONAL WORK IN THE CLASSROOM AND OUTSIDE THE CLASSROOM IN PRIMARY GRADES. *THE ROLE OF SCIENCE AND INNOVATION IN THE MODERN WORLD*, 3(2), 85-90.
9. SAMIYEVA, S. (2023). TABOO AND EUPHEMISM IN UZBEK AND TAJIK LANGUAGES. *World Bulletin of Social Sciences*, 27, 64-68.
10. Oripovna, S. S. (2022). Issues of spiritual and moral education of youth in the works of abdurahmon Jami.
11. Samiyeva, S. (2021). ISSUES OF SPIRITUAL AND MORAL EDUCATION OF YOUTH IN THE WORKS OF ABDURAHMON JAMI. *InterConf*.
12. Samiyeva, S. O. (2024). EUPHEMISMS AND THEIR RELATIONSHIP WITH SYNONYMS (in the example of Uzbek and Tajik languages). *World of Scientific news in Science*, 2(2), 859-865.
13. Oripovna, S. S. (2024). Emergence Factors Of Dysphemic And Euphemical Dictionaries In Tajik And Uzbek Languages. *Pedagogical Cluster-Journal of Pedagogical Developments*, 2(2), 14-21.
14. Samiyeva, S. O. (2020). SAADI SHERAZI'S LIFE ACTIVITIES AND MORAL VIEWS. *Theoretical & Applied Science*, (7), 410-413.
15. Samiyeva, S. O. (2024). CONTENT AND PRINCIPLES OF EDUCATIONAL WORK IN THE CLASSROOM AND OUTSIDE THE CLASSROOM IN PRIMARY GRADES. *THE ROLE OF SCIENCE AND INNOVATION IN THE MODERN WORLD*, 3(2), 85-90.

16. Ruzikulovna, S. D. (2021). PRIMARY EDUCATION TEACHER AND STUDENT TEACHING ACTIVITIES AND SYSTEM OF PERSONAL VALUES. European Scholar Journal, 2 (7), 32-33.
17. Roziklovna, P. D. S. D. (2023). Systematics of Primary Education Content on the Base of Axiological Paradigm. Journal of Pedagogical Inventions and Practices, 25, 55-57.
18. Шаббазова, Д. Р. (2018). АНАЛИЗ ФАКТОРОВ ПСИХИЧЕСКОГО РАЗВИТИЯ. Научные горизонты, (11-1), 350-355.
19. Shabbazova, D. (2023). BOSHLANG'ICH SINF O 'QUVCHILARI SAVODXONLIGINI OSHIRISHDA SHAXSIY QADRYATLI YONDASHUV. MONOGRAFIYA. Termiz-2023. Interpretation and Researches, 1(1).
20. Mahmudova K., Kholikova P. NEW APPROACHES TO TEACHING ENGLISH: GIVE THE PUPILS WHAT THEY WANT! //Spectrum Journal of Innovation, Reforms and Development. – 2023. – T. 15. – C. 354-359.