

Review Article

CLASSIFICATION OF EUPHEMISM AND ITS FORMATION IN THE UZBEK LANGUAGE

¹Nilufar Sadullaeva, ²Feruza Mamatova, ³Rano Sayfullaeva

¹PhD, Associate Professor, National University of Uzbekistan named after Mirzo Ulugbek, Tashkent, Uzbekistan.

²Lecturer, National University of Uzbekistan named after Mirzo Ulugbek, Tashkent, Uzbekistan.

³DSc, Professor, National University of Uzbekistan named after Mirzo Ulugbek, Tashkent, Uzbekistan.

E-mail address: nilufar_sadullaeva@mail.ru

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Abstract

This article discusses the classification of euphemisms and their formation in the Uzbek language. In this paper, we will endeavor to prove this assertion, at the same time accounting for some of the motivations upon which euphemistic creations are based. It may cover the wide range of linguistic and extralinguistic motivations underlying the new lexical units - euphemisms. Euphemisms in most cases are not simply a stylistic synonym or substitute for some linguistic unit. They shift the emotional dominant and offer a new exploration of a certain phenomenon, a new perspective for its consideration and contain a new moral and ethical assessment of the phenomenon. Based on this, this article presents linguistic features of euphemisms in speech, ethno-linguistic, ethno-cultural, sociolinguistic problems of taboos and euphemisms, euphemisms of speech etiquette, differential expressions of euphemisms and the ethical and aesthetic significance of the taboo and euphemisms, and so on. The analogies and differences between the linguistic phenomenon of euphemism and synonymy have been examined in detail.

Key words: euphemism, taboo, ethno-linguistic, etiquette, phenomenon, mythological, ethnic, pilgrimage, fetishistic, ideological study, morality, superstition.

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INTRODUCTION

The life of language as a tool of communication in human society cannot be understood without its constant use. The connection of the communication process is such that society itself presupposes the presence of communication and the existence of the life of irreplaceable communications. In everyday life, people usually try to avoid the use of words and phrases that are uncomfortable and inappropriate for the environment or circumstances in which a conversation takes place or where appropriate speech should be held. Thus, people everywhere and always tried to find the word less offensive, less harsh, to say, instead of those that were offensive, shocking and harsh. Initially, the taboo concerned louder the holy things that cannot even be mentioned and discussed with other people. Other things that are not saints, but certainly not good to pronounce, because they are considered to be shameful and they are also be excluded. To this day, as you know, it is still alive, stopping those who are called the "dirty word", "shameful words," adding and maintaining the traditions of each society to respect the language of prohibitions and speaking again and again to rephrase the creative process and the ways of saying that exclude the use of words or things, "taboos" through euphemisms.

The ethnography of euphemisms are poorly explored in Uzbek and other languages therefore there is no clear idea of what area of linguistics it is, its level of language, its language unit, its speech phenomenon, its subject matter, its visual object. The ideas of taboos and euphemisms in general studies can be divided into three main groups:

- 1) euphemisms appear under the influence of primitive worldview and disappear in the cultural phase of society;
- 2) euphemisms exist as language fact, passive lexical layer;
- 3) euphemisms also serve as a means for speech and style.

The aim of the article requires the solution of the following problems: 1) the origin, evolution of taboos and euphemisms, their causes and needs, and the basics of tabulation, and their relevance to euphemism; 2) specifying the criteria, scope and boundaries of euphemism, including the meaning of euphemisms, and the place of euphemisms on the language

level; 3) classification of different views of linguists about euphemisms.

As the language is being progressed, its euphemisms also develop. New forms of euphemisms are formed on the basis of new ethics and new worldviews. However, no matter how beautiful and subtle euphemisms can be, as a person goes beyond his needs, they cannot completely remove the essence of taboo from memory.

In the twentieth and twenty first centuries many works were done about the problems of euphemisms in different languages. For example: G. Paul, R.O.Shor, B.A. Larin, L.P. Krysin, A.S.Kurkiev, E.P. Senichkina and others.)

Religious sources also provide valuable information about taboo and euphemism, the verses of the Qur'an show that (using euphemism instead of taboo). For example, the term Maoriz in Arabic corresponds to the concept of euphemisms. Maoriz is understood in the context of the culture of communication as "gesturing". One word is used instead of another, and the underlying meaning of the word is not explicitly stated, but the hidden expression of the meaning is sometimes called (Tariz). The roots of these words are the same. There is a hadith where this term is used:

It is narrated by prophet Anas ibn Molik. The prophet Mohammed (pbuh), was on his way to a farewell pilgrimage. The leader of caravan was accustomed to marching caravan, and they were moving faster or slower. A camel was moving quickly, causing discomfort to the woman, who was mother of prophet in the caravan. The prophet Mohammed (pbuh), commanded the leader of caravan not to hurry, but explained it in a beautiful expression (Tariz). Some scholars used the word majos ["Majos - [to say differently, name differently; descriptive expression]. The use of a word or phrase other than its own meaning, in a literal sense; metaphor; allegory. Hence the lexical meaning of the metaphor is that it is used in the East." See Annotated Dictionary of the Uzbek Language. 5 volumes. 80,000 words and phrases. Volume II. -T.: National Encyclopedia of Uzbekistan, 2006. - Pp.523.] instead of tariz. [31]

The following example shows the use of taboo and euphemistic phrases in religion. One of the 10 basic principles of Judaism and Christianity states that the name of God is forbidden. In 1606, those who spoke of God, Jesus Christ, the Divine Spirits, and the divine Trinity were punished in public. [32]:

by Jesus (or God) -believe me (believe me);
by Gods - by gosh (by god), by my sword (by swords), by my life;
devil - Prince of Darkness (Prince of Darkness);

There are many mythological, ethnic rituals, socio-historical causes, religious beliefs on the basis of taboos and euphemisms. That is why there are a lot of linguistic, ethnographic, mythological, religious and ideological studies devoted to the study of taboo and euphemism.

MATERIALS AND METHODS

Problems of taboo and euphemism have been highlighted by a number of major scholars and this issue has been satisfactorily investigated based on Altai [30:128-131], Turkish [5:21] and Russian [14:28-49] languages.

But the term "euphemism" has been used by the authors since antiquity. Its genesis is well-known, and the term is derived from Greek, which means to speak sweetly, to soften, and to be used to achieve beauty, language, and a culture of communication.

Earlier it was interpreted as a respectable gesture, which is protection from bad sign and silence. This notion brings euphemism closer to taboo, but does not equal it. The definition of such silence was then abandoned.

Much has been done in the twentieth and twenty first centuries about the problems of euphemistic lexicon or its related to other language phenomena. For example: G. Paul, R.O.Shor, B.A. Larin, L.P. Krysin, A.S.Kurkiev, E.P. Senichkina and others.)

J. Vandries says, "Euphemism is nothing more than a sophisticated and more civilized form of a banned dictionary" [29:206].

L.A. Bulakowski writes: "Euphemism is a formula for 'preventing danger'..., with changing the original name of a bad thing or event, and talking about them without calling them evil forces." [9:175].

N.A. Samoylovich gives a dictionary of 42 words that Altay women don't need to say. For example, in order not to mention husbands and wives of Kyrgyz women and their siblings' names which end with the words wolf, sheep, lamb, river, they recorded the following words from their speech: The uwer (wolf's sound) eats the maaa's (lamb's sound) child (lamb) [22:124-125].

N.A. Samoylovich also recorded the following excerpt from a speech of Kazakh, Kyrgyz women: ... When a Kyrgyz woman recites Koran Surah al-Kavsar, she pronounced the name of the Surah like "Kawshikil" because the word "sar" in the al-Kavsar is close to the word "sari" which was the name of one of her husband's relatives [23:167].

E.A. Agayan states that in Armenian villages, the word rope is used instead of a snake [1:269].

A.N. Turbachev notes that European hunters, fishermen and peasants try not to name the fearsome and harmful animals during the hunting season. The author also notes that forest animals (such as bears, wolves) are pampered, flattered and called with ironic names in Sweden, Finland, Estonia and other countries [18:12].

In addition, describing many euphemisms in Georgian language, K.K. Shahjuri also speaks about euphemisms in Russian, "Go away....", mocking a coward and saying "Hero" instead [26:20].

G.G. Musabaev noted that in the Kazakh speech, the euphemisms used pre-revolution and post-revolution, were broadened by the requirement of morality (for example, to call a child instead of the devil) [18:27].

S.S. Shirokov writes that some euphemisms appear as synonyms of funny, unpleasant words, and serve as a speech for nobles. "Who is the last? I am not the last, I am extreme" [27:264].

B. Darbakova said that the ancient Mongols believed that mountains, arches, and caves were scared and served as column to join the land with sky (the idea is also found in the Koran), thus, deforestation, killing animals was bad, and even the names of mountains are not spelled (they are whispered), depending on where they are located: Northern Mountain, East Mountain, Western Mountain, South Mountain and later they were called with the names of persons [10:199-200].

S.P. Weinstein wrote that in many nations, including the Tuva language, because of the death of children they were not named by their names to protect them from evil spirits. For example, Chimit-Immortal, Boy, Girl, Mergan. This custom states that it exists in many nations of the world or that the wife does not mention the names of her husband and relatives [30:128-131].

I.V. Arrnold also commented that the lexical meaning of euphemism in the English vocabulary, its definition, and the fact that euphemisms have attracted the attention of scholars since ancient times. It was later discussed for moral norms, such as the name of God being euphemized [4:147].

Sh.Ch.Sat gave the valuable material that in Tuva taboo is widely used in spoken language and folklore; active use in song, proverbs, riddles, as well as in the speeches of herdsmen, hunters, and women; the most abundant species of predators, the names of poisonous insects, the death-related processes [24:45].

I. Baschaeva understands that under the term euphemisms, the negative activity can be mitigated by a softening of subjects or realities [8:79-81].

Professor Adil Akhmatov's states about word magic. It also exists among the peoples of Africa, America, Australia and Asia, such as the fact that the North American where people protected their names as their eyes and teeth. And they thought that saying names can hurt them and it can cause suffering; the Arakuen people do not immediately mention their names, thinking that people from other countries wish them evil. If a person who does not know the customs of that nation asks: "Who is your name?" They answer: "I don't have name." The Adjibwe tribe usually don't tell their names themselves, they ask one of his cousins to do it instead of him: it is believed that when a habit is broken accidentally, the person does not grow taller; Eskimos also believe in the power of words, and even change their names when they grow old: they believe that a new name will extend their lives or give them a chance to start a new life.

According to the custom of the tribe of Tselebes on the island of the Malay Archipelago, the name of a person may be considered as a dead end, or if the Australians have secretly given their names, they thought that if their enemies know their names they can conjure using their names and make harm. It is also stated that people in Chile are forbidden to yell and scream at each other's names, and if this habit is violated, ghosts, angels, or, in general, evils will hear the names of the neighboring islands and thus kill their family and members [2:176].

Hiding the real name of a person associated with the magic of speech is a distraction, so the nickname has become more common in European nations. For example, V.N. Peretrukhin writes: "In Russia, the habit of using nicknames (informal name) in addition to the Christian name during baptism was long gone. Sometimes a person has three names (nickname and two Christian names): one is public, one is secret. The anonymous name was only known to the person who brought

the child to the pop and to his closest friends. At the same time, the baby's true name is hidden to protect him from evil eyes and illnesses. There have been occasions when a man, known as Dmitrny, dies - at the time of the funeral, the pop makes his name known as Fedot. Only then do people know Fedot, not the deceased Dmitry [20:18].

There are more different opinions on the classification of euphemisms. Almost all of them reveal the common cause of euphemic speech, for example, the desire to avoid confrontation.

In this area, R. Holder's classification is noteworthy. He divided euphemisms into 60 small classes of lexical-semantic features. This classification indicates that the denotative value of euphemisms is diverse [11:504].

In addition, A.M. Katsev divides euphemisms into 10 thematic groups. It still has a classification of euphemic means in accordance with an ontological nature.

Social classification plays a special role in revealing the essence of euphemism. It is classified on the basis of the word, which refers to a particular social group [13:19].

For example, the classification of B.A. Larin. He believes that the "social nature of euphemisms" should be put on the basis of classification. He distinguished three types of euphemisms:

- 1) commonly used euphemisms in the national literary language;
- 2) group and professional euphemisms;
- 3) euphemisms that are used in family-domestic relations [16:110-124].

A. Reformatsky believes that euphemic units that are used instead of taboos are associated with ethnic development. He says that the reason for the appearance of taboos is superstition, and euphemisms serve to hide their names. He divides the phenomena of euphemisms into the following groups:

- 1) changing the names of countries, cities, enterprises, the military unit and some legal entities into symbols as (X (eks)) at the request of military diplomacy;
- 2) in order not to pronounce the names of diseases, dangerous diseases from an ethical point of view, it is necessary to replace them with abbreviations, symbols and Latin terms (tuberculosis - TBC);
- 3) euphemisms that are used to hide speech words and phrases (kidnapping-buy) in the speech of thieves [21:544].

A.S. Kurkiev divides euphemisms into five groups [15]:

- 1) euphemisms that are based on superstition (cold- feel bad);
- 2) euphemisms that arose from a sense of fear (die- fly away, pass away);
- 3) euphemisms that appeared on the basis of mercy (psychomatically retarded);
- 4) euphemisms that appeared on the basis of shyness (illegitimate children- an unholy child);
- 5) euphemisms that appeared on the basis of politeness (elderly- aged).

L.P. Krysin believes that there are two types of euphemisms: euphemisms for personal and social life [14:28-49]. According to the English linguists K. Allan and K. Burridge euphemisms can be studied by dividing them into two groups: sweet talking (speak politely, hide guilt, avoid words that hurt the soul) and deception (hypocrisy: mainly in the military field, espionage, not tell political and state secrets) [3:1].

V. P. Moskvina classifies euphemisms by dividing into six groups [17:500]:

- 1) changing the name of objects that cause fear;
- 2) replace the definition of unpleasant objects that lead to hatred;
- 3) replace obscene words (household);

- 4) change the original names in order to avoid fear and surprise among those around you;
- 5) Disguise the true meaning;
- 6) Replace the name of the organization and position in which the status is low.

And the Chinese linguist Wang Bo divides euphemisms into three types: positive, negative and neutral [30:4]:

- 1) positive, turning negative euphemism into positive;
- 2) negative, mitigation of the meaning of the word or expression, but the use is still obscene;
- 3) neutral, replacing the word with foreign euphemisms.

E.P. Senichkina based on the views of A.A. Reformatsky, L.P. Krisin and other scientists, says that "Euphemisms belong not only to the neutral level of the language, but also to other types too." Senichkina proposes to divide euphemisms into the following types: euphemisms-tabooisms; optional euphemisms; de-euphemisms; historical euphemisms; by origin, euphemisms are divided into linguistic and occasional [25:151].

DISCUSSION

There are many sources in general linguistics, turkology, including Uzbek linguistics on the causes of the occurrence of taboo and euphemism, and their use.

In the Uzbek linguistics, the first who explored the nature of taboos and euphemisms was N. Ismatullaev. Later he studied that this issue was based on euphemisms in the speech. A study of classifications of the phenomenon which was carried out by Ismatullaev was divided into 5 main groups [12:59]:

- 1) euphemisms that are associated with taboos;
- 2) euphemisms associated with superstition;
- 3) euphemisms that are used instead of rude, obscene words and phrases;
- 4) jargon euphemisms that are used to decorate speech and for religious purposes;
- 5) stylistic euphemisms.

It is known that Uzbek euphemisms have been also studied in monographs of Anvar Omonturdiyev, and the taboo and euphemisms in the speech of Uzbek herdsmen have been investigated fundamentally.

A.Zh. Omonturdiyev gives the following classification depending on the degree of taboo [19]:

- 1) euphemisms associated with pornographic concepts that are forbidden or cannot be pronounced (names of male members, processes of violence);
 - 2) euphemisms associated with fear, with unwanted or unpleasant messages, or with death;
 - 3) euphemisms associated with concepts where the name of the phenomenon can be pronounced, but this concept is incompatible with the culture of speech (the treatment of family members with each other, at work and in public places with superiors).
- According to the above descriptions and classifications, it became known that euphemisms are multifaceted.

Uzbek linguist Begmatov made observations on the aspects of taboo and euphemisms related to the child's motivation and ritual. Taboo and euphemisms related to names have also been mentioned in other studies [6,7:27-29].

We can see from the research that linguistics have a strong interest in taboos and euphemisms. Nevertheless, a number of euphemism challenges await their research. For example, the role of euphemisms in different lexical levels of language, the methodological and linguistic features of euphemisms in speech, ethno-linguistic, ethno-cultural, sociolinguistic problems of taboos and euphemisms, euphemisms of speech etiquette, differential expressions of euphemisms and the ethical and aesthetic significance of the taboo and euphemisms, and so on.

One of the problems mentioned is the role of taboos and euphemisms in the language of onomastic system. Because these vocabulary and methodological tools play an important role in the motivation of anthroponyms and play a key role in

choosing a child's name. Therefore, we found it necessary to analyze the manifestations of taboos and euphemisms in the anthropometric system of the Uzbek language.

For example, according to the custom of the Uzbeks and other peoples of Central Asia in ancient times, husband and wife, and the wife were not named, this phenomenon is found especially in villages. The wife and husband are called "hey, hey" while the family does not have a child. After the birth of the child, the spouses call each other by the name of the first-born, as it is indecent and respectful to call by their proper names. And we can also say that it is not accepted for a joint family life.

But after the child is born in the family, the parents are also puzzled over the name of the child. But this time not for the sake of decency and respect, but because of several other reasons. When children were given the name of signs and superstition played an important role. The reason for this is also religious prejudice. People believed that the mention of the real name of the rib can be heard by evil spirits and mythical creatures that can harm the child bring him troubles and misfortunes. There are several more reasons for the use of euphemisms in giving name.

1. There is a certain taboo in the choice of a child's name in all anthroponyms around the world. It has to do with the ritual of how to name a newborn baby and how to give him a name. It seems that just giving a child a positive, meaningful name and not giving a bad name to all the children is wrong.
2. No names shall be given in the place where the child was born. They think that a child's name can be traced to him by name. It is a belief connected with the magic of imagination and ritual.
3. An older, elderly, and fertile woman is selected as a midwife for her newborn. It is believed that they will be harmed if they do not do so. In the past, midwives followed the wife's advice when choosing a baby. This condition is forbidden to midwife.
4. The baby and her mother were not shown to anyone for 40 days (until the chill) out of sight. They thought that the child would be ill. Any actions or habits associated with the "touch" belief are prohibited. When someone enters the home, a piece of clothing or button has been cut off and people refuse to name a baby by their name, as if the child's fate is the result of such names.
5. It is forbidden to raise the child whose child died. It can be harmful to the child and cause premature death.
6. In families where the child dies, the child is not given positive names. The baby's enemies are given nasty names to mislead the evil forces: Itchas, Itemas, Yumbola, or bitter names: Sogonboy (Garlic), or nicknamed nouns: Strong, Temurkul, Tashboy, Metinboy, Urinboy. In these cases, it is forbidden to name a child by common, impersonal meanings. The ugly names were thought to distract, mislead, and protect the child from the evil forces of the child's enemies.
7. If a baby does not grow up well and is ill, it is believed that his name does not like him, his name has been changed and his name is forbidden. This belief was also practiced by people who lived in the past: writers, scholars, heads of states, famous saints, because they believed that the child was burdened by the great names. The name has been banned and replaced with a new name. The former name was thought to be burdensome and unpleasant to the child.
8. The habit of giving the child name of the deceased ancestor has two approaches. In some nations, it is not uncommon for a child to give the name of the deceased ancestor, and if he or she thinks that the child is hurt, some people tend to give the child the name of the deceased, because the child has the same longevity or wealth. However, it is forbidden to mention the name of the deceased ancestor and to insult the child by name. They are often referred to by such a child as Babajan, Buviniso, Buvijon, Onajon, Ammajan, Akaboy. Therefore, it is forbidden to mention the child's first name and the child is referred to by their second nickname.

9. There is another ancient ritual that is close to the belief of Turkic peoples, including Uzbeks. Accordingly, the bride does not address her husband's relatives or even mention the names of her younger sons and daughters. The prohibition of mentioning a person's real name has led to a different way of addressing the person: In the place of the name, terms such as grandparents, uncle, mother, sister, elder brother, baby, little child (kenjatoy) are used. The brides sometimes give nicknames to their husbands' relatives: Okusch, Karakoz, Karasoch, Erkatai, Mullatay, Mullaqiz, Akbola and others. Hence, in this case, the name of the person is forbidden (taboo) and is carried under the new nickname. Sometimes there are cases when the person's primary name is forgotten and his nickname becomes the main one.

10. In the past and sometimes even today there is a perception that home where babies die during their birth is changed and the child should be born somewhere else. So the birth place is forbidden. In this case, the woman goes to another village or town and gives birth at a relative's home.

RESULTS

The phenomenon of euphemization is observed in various areas of social life. Each euphemism has its own story, its own characteristics. Euphemisms are closely associated with various elements of the Uzbek people's culture; therefore it can be argued that euphemisms reflect the mentality of the Uzbeks, psychological traits and way of thinking of a particular people. The analysis undertaken in this article of the peculiarities of the formation of euphemisms in the Uzbek language and the identification of their socio-cultural and linguistic background contributes to the correct understanding of euphemistic expressions in the Uzbek language and avoids difficulties in intercultural communication.

Taboo and euphemisms are an ethno-linguistic phenomenon that is common in most languages of the world.

But as a methodological tool, we do not have any resources that can prove when, in what age they appeared. Nevertheless, euphemism is as old as language and goes back to the ancient time, clan and the tribal languages. The fact that the use of taboo and euphemism was unique at all stages of language development, in all nations, in all social groups.

However, in the past, not only the layer of euphemism, but also the historical stages of the development of the language were practically not studied. For different reasons taboo and euphemisms have been investigated mainly since the second half of the 19th century in ethnographic or ethno-linguistic terms.

The taboo appeared because of an ancient totemic, fetishistic, or animistic belief, prohibition of the use of a words, word combinations or phrase in the speech process or a person's abstinence from any act or ritual.

CONCLUSION

There are things in everyday life that people don't want to talk directly about, they will continue to use euphemisms, even creating others, along with those who have a tradition, because people will not be able to communicate with each other as they wish, if only you do not create euphemisms. They are used by all ages even today, although with the necessary updates and innovations of "modernization". Therefore, the idea that euphemisms, as well as the language of taboos, belonged only to the world of uncivilized or periods before modern civilization, is unacceptable, while we see that even in modern Europe aimed at removing forbidden words, is still widely used. Although today these are modernized societies of globalization, they universally adopted energetic proportions, in general, euphemistically paraphrasing and softening expressions, we can justifiably call them "modern taboos".

These terms not only enrich the decorated language, demonstrating the vitality and power of its expression, but also are associated with customs, rituals, family ceremonies,

which basically have three important events in a person's life: birth, marriage, death. It is for this reason that euphemisms are also of interest to ethnologists and anthropologists, since through their study one can discover the habits and customs of primitive societies or modern societies in the early stages of their development.

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