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Conclusion. Metaphors are a unique tool of scientific knowledge and are one of the main and productive factors in the formation of terminological systems of various disciplines. It should be noted that the study of the mechanisms of cognitive activity, heuristic and nominative possibilities, as well as linguistic-communicative features of metaphors in the formation and development of rich terminology of the Uzbek language contributes to the rapid development of Uzbek anthropocentric linguistics [5].

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CLASSIFICATION OF THE STRUCTURAL GROUPS OF MEDICAL EUPHEMISMS IN THE UZBEK LANGUAGE

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Abstract

Background. In linguistics, euphemisms are the subject of much research. The scientific literature has given different descriptions of this phenomenon, which suggests that euphemisms are multifaceted, of a changing nature. A modern linguistic approach to euphemisms used in place of words that are morally and culturally inappropriate among members of society, especially medical euphemisms in doctor-patient communication, to come to new scientific and theoretical conclusions, their lexical-semantic, methodological-functional, linguopragmatic, gender and structural. It is important to explain the features. This article identifies the structural groups of medical euphemisms. We expressed them in the following order. Euphemism is characterized by a high degree of mobility. It also serves to replace the tabooed (tabulashtirilgan) word. For example: to go to the place of death; like a tumor at the site of the tumor. The use of euphemisms in language has been shaped as a historical ethnographic phenomenon associated with the taboo phenomenon. Euphemisms are associated with the development of customs, cultural levels, aesthetic tastes, and ethnic norms in nations. As language develops, so does the euphemistic layer within it. On the basis of new morals, new worldviews, new forms of it emerge. A euphemism is an occasional, individual, contextual unit that replaces a certain word or phrase with a purpose, softens the word that expresses the original essence, and "wraps it in paper". Medical euphemisms have the forms of word-euphemism, compound-euphemism (free compound and fixed compound (phrase)), speech-

euphemism, depending on the form of expression. Word-euphemism, phrase-euphemism, compound-euphemism serve to name diseases, body parts, some physiological processes (and others) in speech.

Methods. The article uses methods of description, classification, contextual analysis.

Results. The occurrence of medical-related physician speech euphemisms at the language level was revealed, and structural groups of euphemisms in physician speech were classified.

Conclusion. Medical euphemisms have the forms of word-euphemism, compound-euphemism (free compound and fixed compound (phrase)), speech-euphemism, depending on the form of expression. Word-euphemism, phrase-euphemism, compound-euphemism serve to name diseases, body parts, some physiological processes (and others) in speech. Speech-euphemism occurs in medical speech as a component of a compound sentence (subordinate clause), in the form of a simple sentence ([WPr] device), in the participle structure (circle) and performs its function.

Keywords: structural group, word euphemism, compound euphemism, speech euphemism, denotation, dysphemism, speech linguistic construction pattern.

Introduction In linguistics, euphemisms are the subject of much research. The scientific literature has given different descriptions of this phenomenon, which suggests that euphemisms are multifaceted, of a changing nature. The lexical-grammatical form of euphemism is diverse, it has the features of emotional colorlessness, methodological neutrality and variability. The linguistic encyclopedic dictionary, edited by lexicographer O.S. Akhmanova, defines euphemism as "an emotionally colorless word or phrase that seems rude, and impolite to the speaker, and can be used as a synonym."

D.N. Shmelev echoes this view, describing it as "a euphemism - an expression that seems unpleasant to the speaker in certain circumstances, extremely sharp, impolite to say, serves to express the same meaning, softened in order to avoid inappropriate words." D.E. Rosenthal complements the definition of euphemism with the comment "an object with a rough expression, a moderate meaning with a pleasant, soft expression of the name of the event".

In addition, I.R. Galperin called it "a more acceptable expression used instead of an unpleasant word or phrase", A. Katsev called it "a replacement of frightening, shameful, unpleasant names with a portable soft expression that arises on the basis of spiritual-enlightenment motive". Tyurina describes it as "a word or phrase used for some reason instead of a socially rude antecedent, soft, permissible, ameliorative, ironic, sometimes relatively convenient, forbidden and impolite to the speaker, considered morally inappropriate, or simply used in place of rude expression."

In the dictionary edited by A.A. Evgenieva, euphemism is defined as "a word or phrase used instead of an expression that is considered inappropriate or inconvenient for a specific reason." - avoidance of obscene words, softened expression) a neutral word or expression that seems rude, obscene, shameful, shameless to the speaker, synonymous with the idea he wants to express. For example, old age in place of old age; to deviate from the truth instead of lying; to be held in place of delay; flesh instead of obesity.

Euphemism is characterized by a high degree of mobility. It also serves to replace the tabooed (*tabulashirilgan*) word. For example: to go to the place of death; like a tumor at the site of the tumor. The use of euphemisms in language has been shaped as a historical ethnographic phenomenon associated with the taboo phenomenon. Euphemisms are associated with the development of customs, cultural levels, aesthetic tastes, and ethnic norms in nations. As language develops, so does the euphemistic layer within it. On the basis of new morals, new worldviews, new forms of it emerge. A euphemism is an occasional, individual, contextual unit that replaces a certain word or phrase with a purpose, softens the word that expresses the original essence, and "wraps it in paper".

Euphemization methods. Euphemisms first appear to mask the taboo and then become a lexical unit. Some emerge in speech as an occasional expression to cover up an unpleasant, negative reality. These occasional expressions are not based on synonymy. Their goal is to "hide" the true essence. The process of euphemism is the subject of lexicography and sociolinguistics.

The Glossary of Linguistic Terms provides a similarly essential definition. Other literature notes that a certain proportion of euphemisms are associated with taboo. Many of them are used in place of words that are found to be morally, culturally uncomfortable to say. For example, *oymma* instead of *measles* (in some districts of Samarkand region), *flower* instead of *smallpox*; *prolonged pain* at the site of *tuberculosis*; *white* instead of *leprous*; *calf* in place of *cal*; *wife*, *spouse*, *family* in place of *wife*; *to marry* instead of *marrying*; instead of giving my daughter in marriage, I give her away, I marry my daughter; as should be in place of *parts*.

Hence, from the above definitions, it can be said that a euphemism is a word or phrase that appears as a synonym for words and phrases that seem awkward, inappropriate, rude to apply to the speaker. They serve to avoid calling it a negative reality, to mitigate the negative effects of reality. It is used to minimize the negative impact of a secret reality that is offensive, tedious, disrespectful, unethical, or unpredictable, to hide it, to cover it up, to convey an unpleasant message in a gentle way, to express it more gently.

In speech, the use of the words *die*, turn a *blind eye*, and *die* instead of the word *death*, or the use of the words *birth and death* instead of the word *birth*, is a proof of this idea.

In times when science was not fully developed, some peoples thought that demons and ghosts could be avoided if the name of a person or object close to them was not mentioned. In ancient times, as well as in the nations that still live as a tribe, it was forbidden to touch the belongings of the head of the tribe after his death, to mention his name. They imagined that if their belongings were touched or the names of these things were mentioned, a ghost or demon would strike them, causing some harm.

It is also forbidden to name some wild, poisonous animals. It was believed that if the names of such animals were mentioned, they could reach and harm humans. Remains of taboo can still be found today. For example, among Muslim women, calling a husband by his first name is considered disrespectful to him. As a result, it became necessary to use other units to express this concept instead of forbidden words. It is also a phenomenon of euphemism to use units that are convenient in expressing their meaning instead of similar forbidden words.

For example, the use of the word *flower* instead of *measles*, the use of *donkeys* instead of *scorpions*, and the use of *horseless units* are euphemistic. In the later stages of the development of society, the use of pleasant, smoother words instead of rude, rude, awkward words is also considered a manifestation of euphemism. For example, instead of the word *dead*, he *died*, *passed away*, *gave his life to its owner*, *died*; words or combinations such as *double*, *heavy*, *loaded (wife)*, *pregnant* are used instead of *pregnant (wife)*. There are also euphemisms in language that arise at the request of a particular speech situation, the meaning of which is often clarified, through the text. For example, until we hand over Rano to its owner, - said my mother Nigor, - it seems that it will not be poured (A.Qodiriy) from the point of view of speech etiquette the euphemism for handing over to the owner was used instead of the phrase to give to the owner.

The term **euphemism** has been used since ancient times. The term is derived from Greek words such as *good rumor*, *dovruq* (speech). The euphemism was originally interpreted as the avoidance of rude expressive words (mainly at the time of sacrifice), the word with a positive sign, the silence denoting respect, that is, the word denoting silence. Later, the term euphemism lost its meaning of "silence, which means honor."

Social development and cultural relations have been the basis for the invention of a number of special laws and prohibitions by humanity. There are rules of etiquette or norms in all areas of personal activity (public administration, driving a car, or in daily communication). Taboo has long been formed as one of the prohibitions. Taboo is the restriction of a person from saying certain words that are present in the vocabulary due to the demands of the situation or for various reasons (not insulting the interlocutor, concepts that cause unpleasant associations).

A taboo is a sign of the existence of a particular object or event. Any taboo requires the use of euphemisms. Euphemisms are also widely used in the speech of medical professionals to name a disease (alopecia instead of hair loss) or to describe a person's physiological state (urea / urine instead of urine).

In general, although linguists have combined units used in place of forbidden words or phrases under the term euphemism, they have not come to a unanimous conclusion in developing a single principle for distinguishing a euphemistic unit from a non-euphemistic unit. However, in distinguishing a euphemistic unit from a non-euphemistic unit, the prevalence of the euphemism (whether widespread or episodic); methodological adaptation (scope); metaphorical, pleasant and pleasant of the nomination; euphemistic character; it is expedient to pay attention to such signs as the interrelation of euphemisms with linguistic phenomena. In this regard, we agree with V.P. Moscvin's opinion that euphemisms should be distinguished from other units. In particular, euphemisms should be distinguished from two completely differential units, such as the figurative expression and the "secret word" (Russian: тайноречия "taynorechiya").

Given the above description of the views of linguists on the sign of euphemism, we give the definition of a "secret word" (due to the nature of the Uzbek language, for example, slang). A language that is used only by members of a particular social group and is understandable to members of that particular group, but incomprehensible to another stratum of society that does not belong to that group, is slang ("secret word"). Such units are used in the military speech to maintain the confidentiality of information. The doctor's speech also uses a Latin alternative to medical terms in order to hide the content of the speech from the patient. Naturally, such units are not euphemisms. A.V. Osipov emphasizes the importance of taking into account the context and situation of its application in order to determine whether a unit is related to a euphemism or slang. The same word can be applied to euphemisms and slang in a doctor's speech. We compare the following two situations.

Situation 1: The doctor told the patient that he had pediculosis, the patient understood this.

Scenario 2: A physician told a colleague that the patient's diagnosis was pediculosis (in which case the doctor used the patient's misunderstanding of the term in order to conceal the diagnosis). In the first case, the physician used this unit as a euphemism to soften speech, while in the second case, it was intended to ensure the confidentiality of the information provided.

It should be noted that the classification of the phenomenon under study has not escaped the attention of Uzbek linguists. In particular, N. Ismatullaev called euphemisms: a) taboo euphemisms; b) euphemism for heresy; c) euphemisms used in place of words and phrases that have a rough meaning and are difficult to say; g) divided into groups such as slang euphemisms used for rhetorical rhetoric, anogance, and religious purposes.

The use of euphemisms in medicine has become a tradition, as cases of illness and death have long been tabooed. In addition, in medical practice, there is also a lot of talk about events that are often uncomfortable to use in relation to human physiology or that evoke unpleasant feelings for the listener-listener (e.g., death, cancer). Usually, in medicine, the euphemism for language units occurs at the expense of assimilated words, and, more often than not, the use of the Latin name of the disease or special medical terms is observed. For example, the following method is used to name diseases: endometritis instead of inflammation of the lining of the uterus; adenoids instead of overgrowth of the pancreas and nasopharynx; meningitis instead of inflammation of the head and spinal cord, etc.

Methods. Their morphological structure is primitive (to get rid of), simple artificial word (to loosen), complex (auxiliary verb) (to loosen) and compound [noun + verb] (to see a child) and [adjective + verb] (child became). According to the form of expression of medical euphemisms, word-euphemism, compound-euphemism (free compound and fixed compound (phrase), speech-euphemism) was identified. As a component (subordinate clause) in the form of a simple ([WPrn] device) clause in the participle structure (circle) and its function was proved by examples. The origin, development, spiritual groups, functions, role and significance of euphemisms in the language system have been studied in detail in world linguistics. The work of G.A. Vildanova, A.M. Katsev, L.V. Pkhoronitskaya, N.M. Potapova, N.V. Pryadilnikova [2, 21] is significant in that such problems are solved. However, in the studies we have observed in world linguistics, the structural groups of euphemisms, the issues of structural structure, have not been studied. The structural structure of euphemism in Uzbek linguistics was partially studied by H. Kadyrova [9, 13],

Z. Kholmonova in her study of the lexicon "Bobumoma" expressed valuable views on the structural and morphological structure of medical terms [8, 43]. The views of scholars who have studied the lexical-semantic nature of euphemistic units on the role of the euphemism in the lexicon of a particular language are close to each other, one complementing the other. While V.P. Moskvina considers euphemisms as a unit that increases the vocabulary of the language, including enriching the existing synonymous line, forming a new synonymous series, S.I. Madjaeva considers euphemisms as a unit that enriches medical terminology [4, 21].

Results. Z. Kholmonova Analyzing the structural and morphological structure of medical terms found in "Bobumoma", they are:

a) terms in the form of primitive words: *obila, mafosil, qort, dobguli, zahm yara, qulunj, quyong, kalolat, hasba*;

b) terms in the form of artificial words: *rezandalik, behuzarlik, isitma*;

c) terms with complex structure:

a) terms in the form of a compound word: *naqohat ayyomi, qulan quyrug'i*; *adj. + noun: sa'b quyong*; *noun + noun: chupchuq, bezgak*; *noun + verb: fash qil =, mag'zi chiq =*;

b) terms in the form of exaggeration: *the owner divides into groups such as apology*.

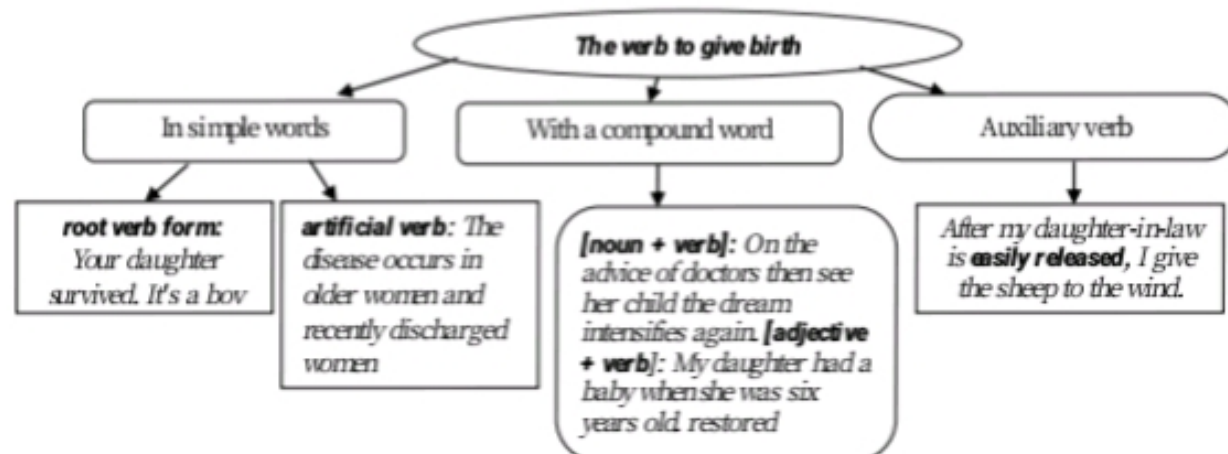
H. Kadyrova classifies euphemisms according to their formal structure. In particular, among the euphemistic means used in the works of Abdullah Qadiri distinguishes euphemistic word (phrase), euphemistic compound, euphemistic sentence:

1) word-euphemism: saw, rubbish, short (stupid), head of the oven (government), game (trick), wound (pain), heartless (coward), loaded (k) (pregnant), skirtless (unprincipled), speculator (abuser, swindler), hoof (child), brothel (toilet), elder (vodka), obirahmat (vodka), nomad (wife), weak (woman, helpless), dondiqcha (prostitute); euphemism);

2) compound-euphemism: wild expenditure (bribe), olachipor drama (useless, raw work), slippery child (homosexual), throat meeting (eating place);

3) sentences-euphemism [subject + verb]: his mouth is broken ("snoring"), his breath is cut (his voice is muffled), his shoulders are itchy ("don't be greedy"), our human senses could not lie still ("our senses are shaken"), the cheekbones were torn ("bothered"), large hairs were cut ("good times are gone"), and the bones were sitting ("old, emaciated").

According to our research, the morphological structure of medical euphemisms in Uzbek linguistics, according to their structure, is in the form of simple, compound, auxiliary verbs. This can be determined by the analysis of euphemisms that express the meaning of the verb innate.



In addition, it can be added that the simple and compound words used in Khorezm dialects to express the meaning of birth, such as lambing, lightening, being pregnant, getting rid of, giving a gift, have a euphemistic character. The result of the analysis of the morphological structure of medical euphemisms is reflected in the above-mentioned considerations about their structure. However, there are certain species that are specific to their form of expression, which requires a

separate analysis. Prior to our work, in particular, in H. Kadyrova's research, euphemistic units were divided into word-euphemisms, compound-euphemisms and speech-euphemisms according to their formal structure, cannot be said to be dependent.

First of all, it should be borne in mind that the syntactic structure is close to the concept of morphological structure, more precisely, they express the same content, as long as the euphemism has a certain word and sentence appearance, the syntactic structure becomes the basis. In our view, euphemisms specific to medical language and, in general, their form of expression should be taken as a starting point on the basis of their being in the form of words, phrases and sentences. It is therefore expedient to distinguish the manifestations of medical euphemisms according to the form of expression. They are:

- 1) word-euphemism;
- 2) compound euphemism:
 - a) euphemism in the form of a free compound;
 - b) a stable compound form (phrase) euphemism;
- 3) sentences-euphemism.

Whether or not medical euphemisms have such appearances is determined by analysis. Indeed, speech not only reflects the spiritual features of the euphemistic unit, but also provides more information about its forms of expression, that is, its occurrence in a particular form. With this in mind, it is necessary to observe and analyze the types and manifestations of euphemisms in medical speech according to the form of expression.

Discussions. First of all, euphemisms are expressed in the form of word-euphemisms in medical speech. For example, the compound verb to have a child [adjective + verb] is used in speech as a euphemistic substitute for the verb to give birth. Her only dream is to have children [6, 11]. It is also a verb-euphemism that means to reach puberty in speech. *It is known that girls between the ages of 16 and 17 grow taller and taller, but this does not mean that they are mature enough to be mothers* [6, 11]. In medical discourse, euphemistic units are expressed not only in the form of word-euphemisms, but also in the form of a free compound. For in language there is an opportunity to express euphemistic meaning in the form of a simple (primitive or artificial) and compound word, as well as in the form of a free compound. Although these possibilities do not fully reflect the nominative function of language and its scope, they are sufficient to define the two methods of linguistic nomenclature specific to euphemistic naming. Accordingly, in speech, euphemistic units are embodied in the form of words and free combinations, serving as a means of substituting expression, denotation on the basis of pronouns. Evidence from medical discourse is needed to make sure that euphemistic units are used in the form of a free compound. The following examples are given to prove our point:

Difficult pain. *The appearance of rabies in a dog and infecting it with a human and causing a serious illness is a catastrophe observed in the world. A man bitten, a dog bitten ...* [7, 13]. Apparently, in the language of medical professionals, rabies is named after a difficult pain combination in order to provide speech etiquette.

The first night when it is necessary to express the concept or information about sex in speech, *family intimacy, family relationship, sex life, couple relationship, sex, sexual satisfaction, sexual support, satisfaction, inclination, and reunion, enjoyment, joining*, communication there is a need for euphemistic and sometimes dysphemic derivatives in the form of words such as do, touch. Therefore, we focus on the structure of the euphemistic units that occur to express such relationships in medical discourse:

1. *Advice for sexually incompatible couples.* 2. *It should also be noted that men are also divided into 3 groups in terms of **sexual character**: strong, moderate and satisfactory.* 3. *How should men eat to be **sexually energetic**?* 4. *Stay away from random encounters. Then confidence in yourself and your **sexual partner** will also increase your **sexual potency**.* 5. *Think about connecting your hearts to each other even without **sexual intimacy**.* 6. *How do watch pads affect a boy's **sexual health**?* 7. *What is the effect of abdominal cramps, obesity, body mass index disorders on **sexual activity**?* 8. *This is one of the reasons that lust decreases and plays a leading role in **sexual***

weakness. 9. *There is a thickening of the voice and an increase in sexual desire (hypersexualism)* [7, 13-21]. The euphemisms highlighted in the examples belong to the group of euphemisms used for the expression of sexual intercourse and physio-intimate processes, especially in terms of the form of expression, which is similar in structure to the word combination.

The fixed compound (phrase) serves to form a euphemistic expression, the use of which as a euphemistic medium is frequently observed in medicine and everyday speech. According to T. Kovaleva, irony, word games, expressive methods of word formation also play an important role in the formation of phraseological euphemisms [3, 22].

In turn, euphemisms and dysphemisms play a special role in the formation of phraseological units. Phraseological units include units that do not allow cultural discourse, that are embarrassing to say and unpleasant to hear, and that convey the meaning of insult. While such units do not meet the requirements of cultural discourse, they are encountered in random, unexpected situations in everyday speech. They are also rapidly entering the language of periodicals and works of art [1, 207]. The following examples illustrate the role of phraseological units in the formation of euphemistic expression:

Mrs. Mirza was pregnant with Jahangir, and months later a son was born. If the offspring we dream of is born under your wing! We were all born into mothers. [10, 13]. *I will live my whole life bowing to the man who showed the face of the world.* [11, 14]. *I said there that my daughter-in-law's eyes would light up either today or tomorrow* [6, 14]. *Be under the supervision of a gynecologist from the day you are pregnant.* [11, 13]. *That is the condition of mankind, 'he sighed. - Habiba's grandmother handed over the deposit* [10, 13].

In addition, euphemistic units have the ability to be expressed in the form of sentences. In verbal reality, the following derivatives indicate that they are used in a sentence-structured variant, as a component of a simple or compound sentence. 1. *If there was any magic in his thin dark hands, after five or six minutes of trying, a baby's cry was suddenly heard* [6, 43]. 2. *A new guest came into the world, greeted the baby on the ground, to shake the blanket, and turned slowly and calmly* [5, 13].

In verbal derivations, the meaning of birth is understood to be expressed through euphemistic units, such as the sound of a baby's voice, the arrival of a new guest. These derivatives point to the speech occurrence of the structurally simple linguistic construction pattern of these euphemistic units - [WPM]:

Baby (focusing) needle (subject) heard (verb)

New (attribute) guest (subject) has arrived (verb)

In addition, I was not pregnant, I was not ready for motherhood, the units are not to be pregnant // infertility, barren cow units are dysphemisms in the form of words and phrases that give the same meaning. In women, there is a biological process that occurs every 21-30 (usually 28) day, i.e. euphemisms related to menstruation, which are structurally different in speech such as menstruation, menstruation, puberty, puberty, menstrual cycle, physiological process, apologetic woman alternating with appearances, creating a culturally and morally eloquent expression. If the menstrual period is a euphemism, then it is a euphemism for puberty, puberty, the beginning of the cycle, the physiological process, the excused woman, menstruation. Pain is also a sign of the onset of labor. Depending on the state of speech, it is replaced by euphemisms such as labor, pain, lightness, euphemism for pain, pain, hot, near the moon, tears.

Conclusion. In short, medical euphemisms have the forms of word-euphemism, compound-euphemism (free compound and fixed compound (phrase)), speech-euphemism, depending on the form of expression. Word-euphemism, phrase-euphemism, compound-euphemism serve to name diseases, body parts, some physiological processes (and others) in speech. Speech-euphemism occurs in medical speech as a component of a compound sentence (subordinate clause), in the form of a simple sentence ([WPM] device), in the participle structure (circle) and performs its function.

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RELIGIOUS PHRASEOLOGICAL UNITS AS AN OBJECT OF STUDY OF THEOLINGUISTICS

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Abstract:

Introduction. The article focuses on the propensity to research language and culture using an anthropological approach that is characteristic of modern linguistics. The complex sciences that have emerged in recent years at the intersection of linguistics with other disciplines (sociolinguistics, psycholinguistics, cognitive linguistics, linguocultural studies, anthropological linguistics, ethnolinguistics, ethnopsycholinguistics, sociopsycholinguistics, linguosynergetics, linguopersonology and others.) is the science of theolinguistics, the history of its emergence, the terminological apparatus formed in world and Russian linguistics (biblical terms, phraseological units of biblical origin, religiononyms, religiolects, Koranisms, Koranic phraseological units). In addition, religious phraseology, which is one of the main content of this work, is theoretically studied as an object of study of theolinguistics.

Methods. The science of theolinguistics, which emerged as a result of the popularity of the issue of religion, was formed within the anthropocentric paradigm. Theological-linguistic analysis is a structural-semantic analysis of language based on the material of the religious text and provided with religious educational interpretations. In this work we use mainly the methods of theoretical description and structural-semantic analysis.

Results. The problem of experiments in the study and classification of religious phraseological units in the world of linguistics is covered, the theoretical basis for the study of religious phraseology is formed. Biblical and Qur`anic phraseologies, which are considered sacred books, are used to prove theoretical ideas. Phraseological units are revealed as a valuable tool that reflects the pure national-cultural characteristics of the people.

Discussion. Works on the study of theolinguistics and religious phraseologisms in the world and Uzbek linguistics are analyzed. Problems related to the study of religious phraseological units in Uzbek linguistics arise.

Conclusion. At the end of the article, the following theoretical ideas are given as a conclusion: religious lexicon is the basis of religious phraseology; it is expedient to apply the methods of hermeneutic analysis of theolinguistics in the study of the internal form of religious phraseology; religious phraseologies may differ in structure; religious phraseologies can be classified semantically; religious phraseology is a universal phenomenon for many languages

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