

TILNING LEKSIK-SEMANTIK TIZIMI,
QIYOSIY TIPOLOGIK IZLANISHLAR
VA ADABIYOTSHUNOSLIK
MUAMMOLARI

**MATERIALLAR
TO'PLAMI
XIV**



**O‘ZBEKISTON RESPUBLIKASI OLIY TA’LIM, FAN VA
INNOVATSIYALAR VAZIRLIGI**

BUXORO DAVLAT UNIVERSITETI

**TILNING LEKSIK-SEMANTIK TIZIMI, QIYOSIY
TIPOLOGIK IZLANISHLAR VA
ADABIYOTSHUNOSLIK MUAMMOLARI**

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В этом случае новые информационные технологии становятся главным средством доступа к различным источникам информации и формирования мотивации к самостоятельному поиску, обработке, восприятию и использованию этой информации.

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TABOO AND EUPHEMISMS

The specificity of the research topic justifies the work's pragmatic and semantic approach to euphemistic speech: The fact that the linguistic taboo and euphemism are related to the speech act rather than the language system necessitates studying this phenomenon in a discursive setting. Discourse analysis is our primary methodological approach, but we also employ the conceptual and methodological tools of linguistics, semantics, pragmatics, and computational linguistics.

The term "taboo," which originally meant "sacred" and "forbidden," was originally used to refer to people or things that the ruler prohibited or restricted. Ethnologists emphasize the universality of the taboo because it applies to both beings and objects as well as the words used to describe them. Language is associated with creativity in mysticism; The name was a part of the being or object it denoted for the primitive populations: The mere utterance of a taboo name signifies the de facto accomplishment of a prohibited act, whereas knowing a person's or spirit's name indicated ascendancy over the bearer [1].

The belief in the demiurgic force of the word and the materialized human fears should be linked to vocabulary interdictions. "From this particular point of view, the linguistic taboo becomes the expression of some socially conditioned and rarely linguistically determined prohibitions." There are taboos in every society; What is considered taboo actually shifts from one society to the next. As a result, certain terms are taboo in one society but not in another" [2]. Emotional and social factors,

education, politeness, good manners, decency, kindness, and other factors motivate linguistic taboos along with beliefs and superstitions. that force the speaker to use less specific words and phrases, such as "name without naming," which are all referred to as euphemisms [3], rather than phrases or words that are regarded as being too harsh, rude, or indecent.

As we have already mentioned, the religious taboo is based on the belief in a particular magic of words (a belief that was extremely prevalent in primitive societies but is still prevalent in contemporary society). Is it considered that calling a thing by its name may attract negative effects on the interlocutors, so words or phrases that are less specific are used instead, such as "which call without a name" [3], in the virtue of identifying the name with the object it represents? The euphemism is designed to replace the taboo, which is marked with the sign "ban" to be named, and is used for social acceptance. The euphemism designation can substitute for the word taboo in the same context, establishing a relationship of partial synonymy between the two words. The pivot or taboo word, which typically appears first in the speaker's speech, is used to explain the euphemism. By euphemizing a taboo word, this creates a whole paradigm whose terms change over time because wearing any euphemism loses its fundamental function and needs to be replaced.

Due, on the one hand, to the reluctance to speak about "certain matters" specific to Western cultures and, on the other, to the restrictions imposed by totalitarian political regimes, the issue of euphemisms was ignored for a significant amount of time. The Anglo-Saxon region was home to the first linguists who expressed an interest in researching this phenomenon. Regarding Romance languages, systematic research on this subject began in the 8th decade of the 20th century. The first studies on euphemisms primarily focused on stylistic approaches. With L. Larchey's 1859 publication of *Dictionnaire historique d'arhot et des excentricités du langage*, France opens the door to the eccentric language phenomenon. The publication of the study "Euphemismes anciens et modernes" in 1949, authored by Emile Benveniste, is another significant event in contemporary euphemism research. Twenty years later, Spain publishes a dictionary of euphemisms, dysphemisms, and cacophems, organized by taboo conceptual categories: *Dictionnaire secreto*, published in 1969, by Camilo José Cela. The study of the dynamics of the relationship between language as a manifestation of cultural tradition and euphemism becomes a priority at the end of the 20th century, marking the end of lexicographic and stylistic approaches to euphemisms.

Eugen Coşeriu lists the so-called "language taboo," which he defines as "the phenomenon by which certain words associated with superstitions and beliefs are avoided as they are substituted by loans, euphemisms, circumlocutions, metaphors, etc." [Starting from the premise that language is a creative activity par excellence, Eugen Coşeriu lists the so-called "language taboo" as one of the bases for the creation of metaphors in the language. 3]. Whether or not there is a semantic connection between these designation methods, the choice among several ways to designate a reality is a constant of linguistic usage. The stylistic language can be used because of the distance between the linguistic signs. Style can play a role in whether the euphemism and the taboo coexist in a given situation; By choosing to operate within the paradigm that designates the reviewer, the speaker conveys his image of the reviewer.

The beliefs in the demiurgic power of the word and the human fears that have become taboos must be prohibited. From this point of view, the facts show that the linguistic taboo is the language form of some socially determined prohibitions and only secondarily from a language perspective. The euphemism is heavily influenced by the same observation [4].

As taboos develop with civilization, the phenomenon of the language taboo is closely related to contemporary cultural taboos. As a result, naming one's genitalia is frowned upon in modern society, whereas hand and eye naming was forbidden in Indo-European languages. The ancient apprehension surrounding the use of the term "hand" in protohistory is exemplified by the varying meanings it registers.

Although the euphemistic expression may appear at first to be incompatible with religious language because it is generally regarded as the privilege of political communication, its inclusion in religious discourse is connected to a series of religious prohibitions that have over time produced a list of relatively stable euphemisms. According to the analysis of religious language, there are two main categories of euphemisms that are unique to religious communication:

- a. Euphemisms that are used to get around traditional sacred taboos;
- b. Euphemisms taken from the very sensitive language - they never again have the capability to evade potential adverse consequences that immediate arrangement of creatures and things would draw in over the speaker, yet that of confusion, the adornment of unfriendly social real factors.

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CONNOTATION AND ITS FUNCTIONS

Connotation is a further association that a word suggests other than its literal dictionary meaning. The connotation of a word is an idea or feeling that the word invokes in addition to its literal meaning. Words evoke many meanings to people that extend beyond the technical definitions known as denotations.

Connotations are what we associate with words based on our personal experience with them. A good example of connotation in words is the word spider.

Word: spider

Denotation: an eight-legged arachnid.

Connotation: many people are terrified of spiders, so fear is a common connotation when spider is used. Others might simply find them gross.

Animals make for good illustrations of connotation, so let's look at another.

Word: snake

Denotation: long, limbless reptile

Connotation: Many people associate snakes with liars and tricksters. This may have biblical origins, but it obviously differs from the denotation of the word.

The difference between connotation and denotation is that denotation is the literal meaning of a word. Connotation and denotation both deal with the meanings associated with words, but they are opposite in their approach.

Denotations are simple and straightforward; everyone will arrive at the same meaning by using the dictionary whereas connotations are subjective and will differ from person to person based on their social experience with the words.

Word: mushroom

Denotation: the fleshy cap-like, spore-bearing organ of various fungi

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XIV

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