

THE OVERVIEW OF LINGUISTIC CLASSIFICATION OF EUPHIMISMS

Sobirova Nilufar Umarovna

nilufarsobirova2016@gmail.com

Annotation: This article discusses the linguistic characteristics of euphemisms in both English and Uzbek languages, as well as their classification.

Keywords: euphemism, concept, linguistic classification, linguistic characteristic, lexical-semantic, linguistic-psychological, linguistic-critical.

Based on the main classifications provided in the works of Uzbek and foreign language scholars and according to the criteria, examples are given in lexical-semantic, linguistic-psychological, and linguistic-critical categories, and each of these groups is examined. The lexical-semantic classification presents a list of thematic conceptual directions of euphemisms' activities. The most detailed classification of this type was developed by R. Holder based on 70 examples from English. [1] [Holder 2003, pp. 449-501]. The classification includes scientific and conceptual fields such as "Bankruptcy and Indebtedness," "Death," "Gambling," "Mental Illnesses," "Politics," "Pregnancy," and others[1]. The advantage of this classification is that it provides an understanding of the various conceptual and objective areas of euphemisms, including the most unique and widespread euphemisms in contemporary society. Among its shortcomings are the categories that fail to cover "death," "funeral rites," "murder, and suicide." The inevitability of such coverage is explained by Holder's strong differentiation of classification categories, particularly for euphemisms operating in the personal areas of human life[2]. Thus, human organs are categorized into 4 groups: "breast," "female genitalia," "male genitalia," and "parts of the body other than the breast"[3].

In fact, we believe it is worthwhile to consider the classifications and semantic groups of euphemisms to determine the nominative field of the euphemism concept. Each linguist who has studied the phenomenon of euphemism has attempted to implement classifications based on various characteristics to some extent. Just as this phenomenon is exceptional among other linguistic units, these classifications have focused on different aspects of euphemisms, resulting in varied outcomes. Although these variations may seem contradictory, it is important to note that they actually serve to complement each other. Russian linguist R.A. Budagov [4] proposes dividing euphemisms into two major categories: a) artistic language euphemisms and b) various jargon euphemisms. The first category includes euphemisms that arise from the desire to avoid coarse language. R.A. Budagov also distinguishes contextual euphemisms. These are relatively more refined and are based on the speaker's behavior and the context of the text. Contextual euphemisms are referred to as occasional euphemisms by Y.P. Senichkina. They appear spontaneously in discourse and meet all the requirements of the euphemism phenomenon, but do not have a fixed form. Typically, these euphemisms are figurative and metaphorical. Such euphemisms have not escaped the attention of A.M. Kasev as well.

Y.P. Senichkina, alongside occasional euphemisms, also distinguishes the following categories: euphemisms with a fixed form in the language and known to the speaker; euphemisms whose origins are unknown to the speaker (related to a person or event); historical euphemisms; and dysphemisms. Among these classifications, thematic classification is particularly significant. The classification done by R. Holder is noteworthy in this regard.

He divides euphemisms into 60 minor classes from a lexical-semantic perspective. This classification reflects the diversity of euphemisms' denotative meanings.

A.M. Kasev [5] classifies euphemisms into 10 thematic categories: 1) names of divine forces; 2) terms related to death and illness; 3) names related to defects; 4) names related to gender; 5) terms indicating poverty; 6) terms related to certain professions; 7) names for mental and physical defects; 8) names of clothing items.

The classification of the phenomenon under study has also received attention from Uzbek linguists. N. Ismatullaev [6] divides euphemisms into 5 major groups: 1) euphemisms related to taboos (names of harmful insects; names of predatory animals; names of diseases; avoidance of mentioning each other's names by husband and wife; euphemisms used in women's speech); 2) euphemisms related to customs and superstitions; 3) euphemisms used instead of coarse or awkward words and phrases; 4) jargon euphemisms used for rhetorical purposes, elevation, or religious reasons; 5) stylistic euphemisms.

The classification of expressions into thematic groups is also reflected in the scientific work of A. Omonturdiev [7], which includes: 1) euphemistic means related to marriage; 2) euphemistic means related to immorality; 3) euphemistic means related to intimate relations; 4) euphemistic means related to address; 5) euphemisms for human body parts and related clothing names; 6) euphemistic means related to physical defects; 7) euphemistic means related to eating and digestion; 8) euphemistic means related to negative human activities; 9) euphemistic means related to certain customs and traditions; 10) euphemistic means related to old age; 11) euphemistic means related to death.

Furthermore, the scholar divides euphemisms into 7 groups in their doctoral dissertation:

I. According to the level of taboo of the reality: 1) Euphemisms that cannot be mentioned, those whose mention is prohibited; 2) Euphemisms related to fear, unpleasant news, or death; 3) Euphemisms that can be mentioned but are not in accordance with speech etiquette.

II. According to semantic-grammatical formation: 1) Linguistic; 2) Rhetorical.

III. According to the degree of expressiveness, colorfulness, originality: 1) Individual; 2) Occasional.

IV. According to the method of expressing meaning: polysemantic.

V. According to the role in forming the layer of linguistic euphemisms: 1) Rhetorical; 2) Referential.

VI. According to the means of expression: 1) Verbal; 2) Non-verbal: a) Implicative; b) Kinetic.

VII. According to the use of non-standard language tools: argotic-symbolic euphemism: a) General discourse; b) Specific discourse.

Another classification of euphemisms according to Uzbek scholars:

1. Euphemisms related to religion – This group includes euphemisms associated with all religions and religious processes.
2. Euphemisms related to gender – This includes euphemisms related to both male and female genders, their body parts, and the emotional states of individuals of each gender.
3. Euphemisms related to weddings and ceremonies – This includes euphemisms associated with weddings, rites, and various ceremonies. For example, euphemisms for wedding, death, and rites
4. Euphemisms related to professions, vocational activities, and social events – This group includes euphemisms used in various professions, trades, and the situations observed in these professional processes. For example, euphemisms used by medical professionals.

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