



Emergence Factors Of Dysphemism And Euphemical Dictionaries In Tajik And Uzbek Languages

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Abstract: The article is devoted to the study of euphemisms and dysphemisms in the Uzbek and Tajik languages. In this article, euphemism is compared with another linguistic-cultural sign - dysphemism. Dysphemization is the pragmatic meaning of language units, which is the opposite of euphemization. The reason for this is that the phenomenon of dysphemization is sometimes associated with social and sometimes with individual stereotypes. Dysphemization also causes the differentiation of lexemes in speech. This, in turn, ensures the enrichment of the range of contextual semantics. The text, related environment and speech situation are means of reinforcing the social factors that determine the place of temporary members in the line of meaning. The article examines the problem of the use of social dysphemisms in modern Uzbek and Tajik languages.

Key words: *euphemism, dysphemism, taboo, Polynesia, linguistics, idiom, Uzbek language, Tajik language, speech culture, vulgar words, linguistics, phraseological expression, slang, slang, thematic classification, structural classification, word-dysphema, combination-dysphema, sentence-dysphema, synonym-dysphema, formative-dysphema, opposite-meaning-dysphema, monosemantic dysphema, polysemantic dysphema, skill of using dysphema, artistic dysphemism.*

Dysphemism is derived from the English words *disfe* - (ugly) and *-ism*, and represents "obscene", rude words that cannot be used in literary speech. It should be recognized that, although it is necessary to use such lexical units, their



pronunciation is quick and open and directly causes hatred in the society for those who say dysphemias. Regular use of such words is more common in social groups with a low level of culture. On the contrary, the owners of words, intellectuals, observant speakers avoid using dysphemisms directly and try to replace them with euphemisms. Such an expression has a long history in the Tajik language[8].

Although the phenomenon of dysphemism, which is the opposite of euphemism, has existed since ancient times, unlike euphemism, it has been little studied. The reason for this can be found in the norms of material and cultural communication, as mentioned above[9].

Because they are considered as an impossible unit from the point of view of manners in the literary literature, in the environment of cultural communication. Usually, in linguistics dictionaries, dysphemism is not discussed separately, but it is explained in the euphemism section. There are few units with dysphemic meaning, and in this respect, the scope of its thematic groups is mainly the signs of swearing, insults, cursing, sarcasm, mockery[7].

is bounded by the exponent. For example: the word "dog" itself gives the concepts of "evil" and "wrong behavior", the same phrase is used in different forms, for example, in the text it means a mammal, dog, mouse, sagibedum an artistic image appears as an insult in speech. Dysphemic expressions that mean cursing. The word "bozhoz", which is used in relation to animals, is used in relation to a person, in this case "barren" is given an antonymic form of the same expression ("barren"), and the effect of the expression increases[12]. Classification of dysphemic units based on meaning coverage. Dysphemic units also differ in terms of their meaning. Some dysphemic units are used in only one sense, while others may express different meanings depending on the text, context, and support. Accordingly, dysphemic units are divided into monosemantic and polysemantic units according to the scope of meaning[10].

Monosemantic dysphemic units. Units with monosemantic dysphemic meaning are characterized by the fact that they are used only in one dysphemic sense[6].



Manifestations of polysemantic dysphemisms on the basis of metaphorical, metonymic, synecdochic, task-based figurative meaning met. Metaphorically based dysphemic units. Dysphemic movement metaphorization is important. Especially metaphorical and metonymic nomination has a special position. Most dysphemic units are human often based on animal similes. The eye The dysphemic unit to get out is the same as it evokes the mood of cursing in the line it means wishing death to a person. Let him die with his eye out Synecdochically based, which is a short version of the expression appears as a dysphemic unit. Let your beard fall on your chest expression is also an example of dysphemic unit based on synecdochic transfer takes[11].

The need to replace dysphemisms with euphemistic words is more evident in groups related to various topics related to human and animal physiological organs, intimate movements, social relations between people, and insults.

For example. Instead of directly naming the horse's genitals, the author of "Kaikovus" used a milder expression of private parts: "Va asp azal kham bad buvad, and meshesha avratash appears." [5].

Avrat is a word derived from Arabic, and in the "Dictionary of the Tajik Language" it is:

1. **Andomi nihoni, andomi sharm, sharmgoh** kelgan:
Az bargi daraxti anjir avrati xudro po'shidand. («Ravzatussafo»).
2. Zan, zavja: Sobirro bo du pisar va avrate az deha berun kardand. (Avfiy);
Dar miyoni hamla gar mardonaand,
Dar g'azo chun avratoni xonaad. (Rumiy)

Evidence shows that literary speech does not tolerate the use of offensive and obscene words, and an intelligent speaker replaces it with an elegant and attractive word. In another place, we see that the writer deliberately uses dysphemia words, because he has no other choice, and the purpose of the image is precisely a concept, and this writer does not know its equivalent, or in his time, dysphemias such as kun, hoya used because he may not have had much negative effect, since he used them openly, but replaced the euphemism for dysphemia,



which was inappropriate. For example, instead of a horse's sexual organ, he used the expression miyoni ronho. For example: And the horse is yellow, and it is very yellow, and it is yellow... and its tail is red, and its eyes are red, and its eyes are black (Kabusnoma, 78). If the hoya and miyoni ronhoi wai va sumu dast and poyu fashi asp syoh budat nek shad[4].

In literary speech, the synonym of the word kun is used outside of the dysphemia maqad for the purpose of methodical and restriction, and its original meaning is "local quud". "nishastangoh", place of starch" is: (97. 67);

Maq'adi sidqe, ki siddiqon bar o',

Jumla sarsabzand shodu tozaro'(Rumi).

The word "maqad" is also used in relation to animals and birds: - Guft "Tukhm dar maqadi mokiyon ki mebandad?" Figuratively used in the sense of dubur:

The word dubur in the dictionary is synonymous with the words back and maqad:

Rishe, ki az on pok dubur natvon kard,

Kun po'shi xaru jo'li shutur natvon kard. (97, 396)

The words pink, qafa are also used as euphemistic expressions of the day:

Ба пешашон натвон шуд зигандабӯйи бағъал,

Ба пушташон натвон шуд зи бӯйи тунди езор.

In another case, the writer used the Arabic equivalent of the Tajik word "taqiq", which, on the one hand, replaced the dysphemia with a less popular word, and on the other hand, gave the author's speech a gentle tone and gentleness. speech is more interesting. For example: On chi donastamu tavonistam az on ajsih dar saru rish va kazib talo kardam (13,156).

The word Qazib is Arabic and has two meanings in the dictionary:

1. Branch, branch, variety;
2. Male genitals

Example: Sangi masonai oro, bikanad and fragmentary gardonad and az sari kazibi oberun oyad[3].



In the works of classic writers, it is somewhat easier to see the description of intimate actions, because many Arabicisms can be used to express the meaning and the desired and desired content. For example, Ahmadi Donish described this type of action with the Arabic words *jima'* and *muboshirat* and was able to clearly express its meaning: *Lekin az kasrati jima' and muboshirat ro'yam chun kohu tanam chun mo' gardid.* (13, 159). The word *muboshirat* has the meanings of "companion, marriage", "marriage" and "marriage", which can be seen more clearly in other examples: *Bo zavjai khud lahzae dar bistari muoshirat va muboshirat gunud ("Ravzatussafo").* Shaykh said: *Agar bar muboshirati dokhtari man mayl dori, tu medihad wa az domodii tu fakhr doram ("Jome'uttamsil")* (97,713).

The word *Jimo'* is also Arabic and is a synonym for "Mubashirat" or "Muashirat" for men and women. For example:

Кай бувад моҳийати завқи **жимў**,
Мисли моҳийати ҳалво, ей матў?! (Румий) (98, 781).

It follows that the phenomenon of replacing dysphemisms with figurative and phraseological expressions or forbidden words and phrases in literary speech is based on infralinguistic factors. However, the phenomenon of using Arabic quoted words instead of dysphemias is caused by the influence of extralinguistic factors of the Tajik language (external factors, the occurrence of a derivative sentence). In the examples above, we observed obscenities.

The existence of dysphemic words depends on social, cultural and psycholinguistic factors. At the same time, the use of some vocabulary items has a traditional character. For example, the inappropriate use of the dysphemias "day", the writer skillfully used the meaning of the word *qafa* instead:

Az in vajh base dashnomho shunida va base sillihho dar qaf horda, dar akhir az umr ba jon ser gashta (13. 137). Or the author called the actions related to eating and drinking with the word *aysh*, and the intimate scenes related to the night with the word *ishrat*, which is a traditional phenomenon: *Sarkor Sahib of the Az state, Hama Roz Ba Aysh and Hama Shab Ba Ishrat Meguzaranad.* (13, 117).



Snow White dysphemism has a social meaning. Aq is an Arabic word used by parents to refer to disobedient and disobedient children. At the height of parental disobedience, the child is punished:

Ба ишқ чун ману хештан ба накӯи,

Шунидаи, ки падар меҳрубону **кӯдак оқ**. (97, 947)

If the supporter is guilty, then it is free will[2].

According to Islamic law, a child who is white is rebellious. that is, he committed a great sin. The lexical element of Asi has a very strong influence on the relationship: Va pisaron niz bad-on tan nadihad va asi nashawand[1].

But its literary alternative, sin, has a milder effect in expressing the same meaning; It is the same sin that disobedience to the command of the priest is wrong[13]. The word "bastard" has a dysphemistic character and is applied to a child not born out of the legal marriage of the parents, and its use in speech is considered an obscene insult: O bastard, man az tu chi suol mekunam, tu dar answeri man savoli bemani meori![14].

Similarly, dysphemias are not always freely used in literary speech. Authors use obscene words sometimes out of necessity, sometimes with methodological intent to create a deep effect, thereby ensuring the authenticity of the image, and it should be noted that skilled speakers try to use obscene words as little as possible and, if necessary, replace them with euphemistic vocabulary items. With this action, the desired content is expressed, and the speaker refrains from obscene and offensive words

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