
COMPARATIVE AND FUNCTIONAL INTERPRETATION OF LINGUOCULTURAL TRADITIONAL FEATURES OF GENDER-POLITE EUPHEMISMS OF THE RUSSIAN AND UZBEK LANGUAGES

Жабборова Н. И.

преподаватель Термезского государственного университета

Abstract

In order to consider the comparative and functional features of gender-polite euphemisms of linguocultural communication between the Russian and Uzbek languages, this article provides for an appeal to the process of studying this linguistic phenomenon through the study of the mental speech competence of the two peoples.

In this article, the comparative-functional classification of gender-polite euphemisms is considered, when describing non-standard linguistic phenomena of linguocultural traditional features of two opposite, different-system languages.

Having studied the entire corpus of gender-polite euphemistic units of the Russian and Uzbek languages, it can be concluded that in the process of speech competence, each individual resorts to more pleasant and euphonious speech in the process of communication with women. And it doesn't matter what nation, religion and age a person belongs to.

Consequently, the comparative-functional interpretation of gender-polite euphemisms is the basis for the study of the linguistic and cultural features of two essentially different peoples.

Putting forward the main goal and the need to compare or contrast the linguistic and cultural features of the linguistic value of the Russian and Uzbek languages, it is necessary to study the communicative need of the mental and ethnic culture of speech. Thus, devoting special attention to the study of the peculiarities of the mentality of the Russian and Uzbek peoples, through their linguo-cultural aspects and phenomena in speech, it should be noted that despite the great similarity in the speech behavior of the languages under study, there are still some disagreements and linguistic features inherent only in one or another ethnic, national, religious environment. For example, among the Uzbek people, It is not only permissible, but also desirable to address an elderly woman as *nuroni*, *onaxon*, *aya*, *ayaxon*, *oyi*, *oyijon* (mother, mother, mother), *keksalik gashtini surayotgan* (in old age, retired), *keksalik libosini kiygan* (to put on the dress of old age), *bahorio'tmoq* (past spring), *baxori tugamoq* (spring is over), *yoshi oltmishdan oshmoq* (over the age of sixty), *ko'zdan nur ketmoq* (extinguished eyes, eyes no longer full of bright light), *qariya* (old). And, even the poetess of Uzbekistan Zulfiya dedicated her collection of poems, which she wrote at an advanced age under the title "Baxori keldi", translated into Russian "Spring has come".

The mentality of the people is manifested, first of all, in its understanding of traditional features, upbringing, passed on from generation to generation, but especially in communicative behavior. Mentality is formed under the influence of traditions, economic conditions, political changes, socio-political processes, natural phenomena,

contacts with other ethnic groups, etc. Thus, mentality is the peculiarity and ability of people to understand and perceive the world from the perspective of national thinking. Considering such concepts as "etiquette" and "mentality", one can notice the fact that often cultural mental communication is much broader than etiquette. As Alimzhanova G.M. notes, "Etiquette is always realized in communication, but not all communication is etiquette, since etiquette is a twofold phenomenon. On the one hand, it is rooted in moral norms and values and is closely interrelated with them, and on the other hand, it manifests itself in forms of behavior" [1]. Thus, this statement confirms that the peculiarities of the mentality are not limited to moral norms and forms of behavior, it is a much deeper consideration of the national and cultural values associated with the ethnic traditions of the people.

It should also be noted that there are two approaches to the study of etiquette. The first approach makes it possible to identify the ethical, moral, religious, and social foundations of etiquette. The second approach involves a comparison of the material of different peoples who are geographically and historically distant from each other, where the conventionality of etiquette signs is revealed.

Thus, we confirm the theory of the researcher G.M. Alimzhanova that: "Taboos and euphemisms are directly related to the linguistic culture and the linguistic environment, which gives grounds for considering them from the standpoint of the national and cultural features of the languages being compared. Since taboos, dysphemisms and euphemisms are linguistic phenomena that reflect the peculiarities of the worldview, culture, religion, way of life, psychology, rituals, and mythology of a certain ethnic group" [1].

In the course of communicative euphemism, we are confronted with the process of development of the linguistic culture of a people. And then, in typological terms, we determine how closely the language and culture of the national and cultural characteristics of representatives of different national languages are connected[3].

Studying the gender-polite vocabulary of the Russian and Uzbek people, it can be argued that throughout the historical development of society, people at all times have given a very serious attitude to the peculiarities of national traditions and the national culture of speech. For example, in Uzbek culture, when addressing an unfamiliar woman, it is traditionally considered to refer to names denoting kinship, such as "xola", "yanga", "kelnoi", "moma", "buvi", "opa", "opajon", "aya", "ayajon", "ona", "jnajon", "singlim", etc. In addition, these addresses are determined by the local dialects of Uzbekistan. There are a number of studies that confirm this language process according to this issue, in the scientific works of scientists of Uzbekistan, such as N. Ismatullayev, A. Omonturdiev, Sh. Gulyamova and others.

This linguistic process cannot be compared with the national and cultural peculiarities of the Russian people. For example, when meeting Russian-speakers, they usually do not address strangers by means of lexical units related to kinship, which indicates the national and cultural characteristics of the Russian people. In this case, the only correct way to refer to a stranger is the word "girl." Such a communicative phenomenon

confirms the belonging to different speech cultures, different mentalities, and national and cultural speech traditions in the process of comparative and functional interpretation of the linguocultural features of gender-polite euphemisms of the Russian and Uzbek languages.

Thus, the comparative-functional interpretation of gender-polite euphemisms denoting the puberty of young girls in the Russian language is small, unlike the Uzbek language. In the dictionary of euphemisms of the Russian language by E.P. Senichkina, there are no euphemisms denoting the maturity of young girls [4]. A different picture is observed in the Uzbek language. Only in the "Uzbektiliningqiskachaevfemiklugati" by A. Omonturdiyev more than 17 euphemisms for this substitution were recorded, for example: bo'ygayetmoq (has grown up), bo'iyetibqolmoq, bo'iyetmoq (has grown up), yigitlarnazarigatushmoq (has reached the age when guys are paying attention, guys are looking), yetilmoq (ready), kabirabo'lmoq (has grown up), ko'zgako'rinmoq (already catchy, visible, noticeable), kattaqizbo'libqolmoq (has become an adult girl), pishdi, pishmoq, Rasidabo'lmoq (ripe, ripe), to'lishibqolmoq, husngato'lmoq (rounded, filled), o'noltigakirmoq (turned sixteen), o'nsakkizgakirmoq, o'nsakkizyoshda (turned eighteen, eighteen years old), ko'rkam (prominent) [5].

In the comparative-functional interpretation of the national and cultural features of the lexical-semantic group of gender-polite euphemisms of the Russian and Uzbek languages, these linguistic lexemes are divided into two types (for example, euphemisms associated with family ties will serve).

1. Lexical one-word euphemisms:

1) functional-semantic group of gender-polite euphemisms related to matchmaking. EVF. to agree – instead of to betroth, the chosen one – instead of the future wife, the newlyweds – instead of the newlyweds; Uzb. EVF. aytilmoq (betrothed), atalmoq (to name), bag'ishlanmoq (to dedicate), unashtirilmog (to be engaged) – instead of unashtirmog (to betroth);

2) a functional-semantic group of euphemisms connected by family ties. EVF. to ring, to register, to sign – instead of to get married; Uzbek. bo'lmoq (to become a wife), olmoq (meaning "to take, take a wife"), qovushmoq (lit. to unite, in the sense of marriage) – instead of turmushqurmoq (to marry); spouse, spouse, half, faithful, faithful, customs – instead of husband, wife; Uzb. EVF. adasi, dadasi, otasi (according to Uzbek customs, after the birth of the first child, wives do not address their husbands by their first names, so they call them the way their children will call him); Baqrim (native), begim (my bek), boyim (my wealth), yor (my beloved), jonim (my soul), kishi (man), yostiqdosh (sharing one bed), juft, juftihalol (life partner, couple), sohib (lord), erkak (man), yuragim (heart), my, qimmatligim (my dear), quvvatligim (my strong), hayotyo'ldosh (life partner) – instead of er – husband; avrat (no translation, used to refer to a woman), ayolim (my woman), aya, oyisi, onasi (mother of my children), ahliyat (my life), beka (mistress), bulbul (beloved nightingale), vafodor (faithful), gul (flower), dildor, yo'ldosh (companion), yostiqdosh (separator) one bed), yor (beloved), juft, juftihalol, hayotyo'ldoshi (life partner, couple), zan (wife), mahram (lawful wife), hasm (belonging

to one man), honim (mistress), evluk (wife according to the laws of Islam (nikah)), qalliq (betrothed), kampir (old woman), kelin (bride), oilam (my family), sohiba (mistress), tanmahram (lawful wife), o'rtoq (friend), halol(a) (pure, holy) – vm. xotin (wife);

3) a functional-semantic group of euphemisms associated with the name of the process of divorce of husband and wife. to separate, to separate – instead of to divorce; Uzbek. EVF. ayrilmoq (parting, parting forever), ajralmoq, ajrashmoq (dissolution of marriage), almashtirmoq (to change), khohlamaslik (not to desire), qo'ymoq (to let go, to release) – instead of ajrashmoq (dissolution of marriage);

4) a functional-semantic group of euphemisms related to the designation of a divorced and single woman. EVF. free, widow, alone instead of a single woman; Uzbek. beva, tul (widow), yesir (captive), yolg'iz (lonely), toq (lonely), uakka, o'zi (alone, alone) – instead of ersiz (without a husband).

2. Euphemistic combinations of different degrees of adhesion of components, for example:

1) a functional-semantic group of euphemisms related to matchmaking. EVF. to come to an agreement, to give a ring, to propose – instead of to woo; Uzbek. Evf. boshinibog'lamoq (meaning "to woo"), nasibasi-nasibasigaqo'shilmoq (to betroth), nishonabo'lmoq (betrothed), nonsindirmoq (lit. to break a flatbread-bread, meaning "to match"), nonushatmoq, patirushatmoq (to distribute sweets from matchmaking), ro'yxatdano'tmoq (to register), taqdiritaqdiriga qo'shilmoq (bog'lanmoq) (to bind destinies), fotiha bo'lmoq (to receive a blessing), fotiha ko'tarmoq (to receive a blessing), fотиhato'yibo'lmoq (to bless the wedding), fotiha qilmoq (to bless), elma'lumi qilmoq (to announce), etak yirtish qilinmoq (meaning "to woo"), yulduzi yulduziga qo'shilmoq (the stars aligned) – instead of unashtirmoq (to woo).

2) a functional-semantic group of euphemisms connected by family ties. EVF. to tie the knot, to get married, to take to the registry office, to lead down the aisle, to conclude a marriage, to create a family, to become one family, to start a family, to start a family, to bring a wife into the house, to hang a yoke around the neck, to start a life together – instead of taking a wife, to get married; Uzbek. Evf. Bir yostiqqa bosh qo'ymoq (meaning "to live and sleep together"), bir juft bo'lib kelmoq (to make a couple), boshi garo'zg'oryumushi tushmoq (to take over household chores, meaning "to marry, to get married"), boshiniikkiqilmoq (to marry), yo'ldoshqilmoq (to make a companion), kelinqilmoq (to make a daughter-in-law), kelinolmoq (to take a bride), kelinolibbermoq (to marry), oyog'ito'rttabo'lmoq, oyog'inito'rttaqilmoq (to marry, to marry), oilaviyturmushqurmoq (to build a family life), turmushtashvishitushmoq (to take care of the family), to'ybo'lmoq (to marry), uydaboshqaxotino'tirmoq (meaning "to remarry"), xohlaganibo'lmoq (to be chosen), Ergashtiribkelmoq (to lead), yulduzigayulduzigo'shilmoq (the stars aligned, meaning "fit for each other"), hayotgaqadamqo'ymoq (to enter into life, meaning family life) – instead of turmushqurmoq (to marry); Đón. Evf.: the second half, the legal half – instead of husband, wife; Uzb. Evf.: bolalarimningotasi (dadasi) (father of my children), turmusho'rtoq (husband), hayotyo'ldosh (life partner) – instead of er – husband; dildor,

yo'ldosh (companion), hayotyo'ldoshi (life partner, couple), zavjailol (wife), zaifa, turmusho'rtoq, umryo'ldosh, hayotyo'ldoshi (wife), uyingguli (house flower) – instead of xotin (wife);

3) a functional-semantic group of euphemisms calling the process of divorce of husband and wife. EVF. dissolution of marriage, did not see eye to eye – instead of divorce of husband and wife; Uzbek. Evf.: ayrilibketmoq (parting, parting forever), ajrashibketmoq (dissolution of marriage), birqozondanovqatlanmaslik (stop eating from the same pot), boshqa-boshqaodamekanlik (lit. different people, meaning "they did not see eye to eye with each other"), lavozimniolmoq (bermoq, topshirmoq) (to give up one's position), nafaqaolibturmoq (to receive alimony), nikohbuzilmoq (to dissolve a marriage), oilabarbodbo'lmoq (dissolution of the family), oilarishtasiuzilmoq (to destroy the family bond), oraochiqbo'lmoq, oraniochiqilmoq (to break off all relations), hatiniqu'ligatutqazmoq (to let go, divorce), yulduzi-yulduzigato'qrikelmaslik (the stars did not align), o' rniniboshqasolibyotmoq (to sleep separately), qoramushuko'tmoq (black cat ran), hayotibuzilmoq, hayotiizdanchiqmoq (to destroy life) – instead of ajrashmoq (dissolution of marriage).

4) a functional-semantic group of euphemisms related to the designation of a divorced and single woman. EVF. a free woman, without a husband instead of a single woman; Uzbek. Boshiochiq (lit. head uncovered, meaning "free woman"), ozodayol (free woman) instead of ersiz (without a husband).

When comparing the linguistic and cultural features of gender-polite euphemisms, it is necessary to identify the commonalities and differences in the interaction of the two linguistic cultures – Russian and Uzbek.

Thus, the subject of comparative and functional linguocultural features of the euphemisms of the Russian and Uzbek languages in the article is mainly gender-polite euphemisms, at the same time determining the factor of communicative belonging to different national cultures.

References

1. Alimzhanova G.M. Comparative Linguoculturology: Essence, Principles, Units. Diss. ... K. Philol. Kazakhstan, 2010. 27 p. (in Russian).
2. Anatolievna S.E. EVOLUTION OF EUPEMISTIC MEANING (BY THE EXAMPLES OF EUPHEMISM IN THE RUSSIAN AND UZBEK LANGUAGES) //European International Journal of Multidisciplinary Research and Management Studies. – 2023. – T. 3. – №. 02. – C. 86-92.
3. Sattarova E.A. Some Features of Euphemisms Formation Methods in the Russian and Uzbek Languages. Traditions and Innovations in Language Research and Teaching, 1(1), 46-52. extracted from <https://inlibrary.uz/index.php/traditions-innovations-language/article/view/26352>
4. Senichkina E.P. Euphemisms of the Russian language: special course. Textbook / E. P. Senichkina. Moscow, FLINTA Publ., 2012. 120 p. (in Russian).
5. Omonturdiyev A. - Toshkent: Halkmerosi, 2006. - pp. 134.

6. Zhabborova N. Funktsional'no-semanticheskaya osobennosti genderno-polite leksiki russkogo i uzbekskogo yazykov [Functional and semantic peculiarity of gender-polite vocabulary of Russian and Uzbek languages]. – 2023. – T. 1. – №. 1. P. 126-131.
7. Zhabborova N. I. Aktual'nye voprosy issledovaniya euphemii i dysphemias v sovremennoy lingvistike [Actual issues of the study of euphemias and dysphemias in modern linguistics]. – 2023. – T. 2. – №. 12. P. 72-76.
8. Zhabborova N. Comparative-Comparative Typology of Gender-Polite Euphemization of Taboo Vocabulary of Russian and Uzbek Languages // Traditions and Innovations in Research and Teaching of Languages. – 2023. – T. 1. – №. 1. P. 131-137.
9. Shadieva D., Zhabborova N. Analiz dinamiki normov russkogo pismennoy rechi [Analysis of the dynamics of the norms of Russian written speech]. – 2021. – T. 2. – No. 3/S. – P. 202-207.
10. Shadieva D. K. Extrapolation and Study of Trends on Changes in the Norms of the Russian Language. – 2022. P. 133-138.