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**THE HISTORICAL ROOTS AND MODERN LINGUISTIC INTERPRETATION OF
THE CONCEPT OF EUPHEMISM**

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Abstract: *This article analyzes euphemisms and their linguistic nature, the history of their study and the reasons for their historical formation, as well as their modern interpretations in linguistics. Euphemisms and their formation have a long history and are important as a linguistic phenomenon that is directly related to social, cultural and moral values in society, as they have existed since the early stages of the formation of human language. The article examines the main functions of euphemisms in communication, namely, softening painful or unacceptable concepts, maintaining decency, social censorship and expressing the balance of power through language. The article also analyzes dysphemisms - expressions that are the opposite of euphemisms, with an aggressive or negative meaning, within the framework of linguistics. The author tries to show the historical development of euphemisms and dysphemisms, their role in written and oral speech, and how this phenomenon manifests itself in intercultural language based on modern linguistic approaches.*

Key words: *Euphemism, dysphemism, linguistic nature, historical development, language and society, sociolinguistics, pragmatics, taboo language, cultural context.*

Annotatsiya: Ushbu maqolada evfemizmlar hamda ularning lingvistik tabiati, o'rganilib borish tarixi hamda tarixiy shakllanish sabablari, ildizlari shu bilan bir qatorda tilshunoslikda evfemizmlarning zamonaviy talqinlari tahlil qilinadi. Evfemizmlar va ularning shakllanishi uzoq tarixga borib taqaladi hamda ular insoniyat tili shakllanishining ilk bosqichlaridan beri mavjud ekanligi, jamiyatdagi ijtimoiy, madaniy va axloqiy qadriyatlar bilan bevosita bog'liq bo'lgan til hodisasi sifatida muhim ahamiyatga ega. Maqolada evfemizmlarning muloqotdagi asosiy funktsiyalari, ya'ni og'riqli yoki nomaqbul tushunchalarni yumshatish, odob saqlash, ijtimoiy sansura va til orqali kuch muvozanatini ifodalash kabi jihatlari ko'rib chiqiladi. Shuningdek, maqolada disfemizmlar – evfemizmlarning aksi bo'lgan, tajovuzkor yoki salbiy ma'nodagi ifodalar ham tilshunoslik doirasida tahlil qilinadi. Muallif evfemizmlar va disfemizmlarning tarixiy rivojlanishini, ularning yozma va og'zaki nutqdagi rolini, hamda zamonaviy lingvistik yondashuvlar asosida bu hodisaning madaniyatlararo tilda qanday namoyon bo'lishini ko'rsatishga harakat qiladi.

Kalit so'zlar: evfemizim, disfemizim, til tabiati, tarixiy taraqqiyot, til va jamiyat, sotsiolingvistika, pragmatika, tabu tili, madaniy kontekst.

Аннотация: В данной статье анализируются эвфемизмы и их языковая природа, история их изучения и причины их исторического формирования, а также их современные интерпретации в лингвистике. Эвфемизмы и их формирование имеют давнюю историю и важны как языковое явление, напрямую связанное с социальными, культурными и моральными ценностями в обществе, поскольку они существуют с ранних этапов становления человеческого языка. В статье рассматриваются основные функции эвфемизмов в коммуникации, а именно смягчение болезненных или неприемлемых понятий, поддержание приличий, социальной цензуры и выражение баланса сил посредством языка. В статье также анализируются дисфемизмы — выражения, являющиеся противоположностью эвфемизмам, с агрессивным или негативным значением, в рамках лингвистики. Автор пытается показать историческое развитие эвфемизмов и дисфемизмов, их роль в письменной и устной речи и то, как это

явление проявляется в межкультурном языке на основе современных лингвистических подходов.

Ключевые слова: *эвфемизм, дисфемизм, языковая природа, историческое развитие, язык и общество, социолингвистика, прагматика, табуированный язык, культурный контекст.*

Introduction: Every person, society, organization, and individual's existence is shaped by experiences, elements, and ideas that are seen as ideals and have an impact on people's choices, actions, and worldviews. People's worldviews reflect the sociocultural context in which they live as they are expressed through language. A lot of research is done on pages like World Languages by examining qualitative comparisons including lexical, grammatical, and stylistic features as well as by examining their similarities or differences. The study of euphemisms is a multifaceted and broad field of study and application, which attracts the attention of researchers in linguistic research. In particular, the inextricable connection of euphemisms with such fields as sociolinguistics, pragmatics, semantics, and cultural studies further expands the scope of the scientific approach. Historically, euphemisms appeared as a response to socially taboo words, that is, words that are rude, unacceptable in pronunciation, religious restrictions, and the desire to maintain politeness in social relationships. In modern times, their use has expanded and developed, adapting to political correctness, the media, and changing cultural values.

Methods: This article uses a qualitative approach to understand and study euphemisms, combining historical analysis with contemporary linguistic interpretation. The study uses a comparative and descriptive methodology to study the evolution of euphemisms in different language, including Uzbek, Russian, and English cultural contexts. The methods used in this article aim to analyze the historical development of euphemisms as well as their contemporary uses from different perspectives, including sociolinguistic, semantic, and pragmatic. Through the comparative analysis of related and unrelated languages, significant progress is currently being achieved in the fields of translation studies and comparative linguistics. From ancient Europe (comparison of Greek and Latin), to ancient India (comparison of Sanskrit and Prakrit, Middle Indian languages), and finally to Eastern linguistics in the eleventh and twelfth centuries (comparison of lexical units of related and unrelated languages in the dictionaries of M. Kashgari and M. Zamakhshari), the practice of comparing related and unrelated languages begins. The accumulation of research resources on the comparative study of numerous related languages in Europe and other parts of the world by the 17th and 18th century determines the future development of comparative linguistics.

In comparative studies, the phonemes and phonetic phenomena, lexical and phraseological units, grammatical units, and syntactic relations between them are analyzed in the languages under comparison, along with the national culture, ethnic history, customs, and traditions of the peoples. The term "euphemism" refers to the subtle expression of rude, unpleasant words and phrases in language, and it is a semantic category that is widely studied in the field of modern linguistics. In this research, the focus will be on the semantic category of euphemism, which refers to the practice of replacing coarse, unpleasant words and expressions with more delicate ones. Euphemisms will be analyzed as a key linguistic phenomenon within the broader framework of comparative linguistics, revealing how different cultures and societies have employed them across time and space.

The historical stages of euphemism and its current appearance and linguistic interpretations in different linguistic and cultural contexts are analyzed in this article. In the process of analyzing euphemisms, the following main conclusions were found to be relevant: Over the years, euphemisms have changed to reflect the changing political, social, and moral climates of their respective societies. Particularly when discussing taboo topics like death, sexuality, and social inequity, their creation is strongly linked to the need for civility, indirectness, and societal peace. According to the analysis, euphemisms serve as cultural

mirrors that reflect societal views, beliefs, and power dynamics in addition to being linguistic tools. Furthermore, the use of euphemisms differs between genders and civilizations, with important artistic and pragmatic ramifications. Euphemisms remain effective rhetorical strategies in contemporary conversation, particularly in interpersonal, media, and political contexts.

Results: Historical evolution of euphemisms: During the research, it can be presented that euphemisms have been a fundamental aspect of language, a means of communication for centuries, developing in response to social, cultural and religious norms. From ancient Europe, where euphemisms were used to refer to death, disease and sexuality, gender and other topics that were forbidden in communication, to ancient India, where they were used to maintain respect and decency in religious and philosophical discourse, euphemisms played a decisive role in shaping communication. In this study, the following main conclusions emerged through a comparative linguistic and semantic analysis of euphemisms:

The historical evolution of euphemisms, cross-cultural and linguistic comparisons, modern euphemisms and social influence, semantic shifts and pragmatic functions. These results show that the study of euphemisms has its own characteristics not only in the analysis of their historical stages, but also in cross-cultural and linguistic comparisons. They have adapted to social and cultural changes, giving rise to new semantic and pragmatic functions in linguistics. Modern euphemisms, especially in communicative strategies, political correctness and political correctness, and the connection between language and social change, adapt to changes in the social order or new normative needs. For example, euphemisms such as "African American" instead of "black" or "poor" instead of "lower class" are used. All this once again emphasizes the dynamic nature of language and its role in responding to social needs.

Euphemisms also reflect cross-cultural differences, as each language and society requires different levels of control and caution, depending on its traditional values and taboos. At the same time, some euphemisms show global universality, and their semantic shifts and pragmatic roles reflect common trends across cultures.

¹It is said in the text "Antique Theories of Linguistics and Style" edited by O.M. Freudenberg that euphemistic terms have been evolving since ancient times and that Democritus, Plato, and Aristotle all addressed similar idioms. Additionally, some people believe that euphemisms were first used in the English language between the 12th and 15th centuries. French culture started to become ingrained in the language in the fourteenth century. Books, euphemistic dictionaries, and other investigations by authors and scientists have resulted from these interests over time. For ages, a variety of writers and scientists have employed the idea of euphemism to express a wide range of ideas, notably in poetry.

Since they are socially acceptable, euphemisms—words and phrases that express a subtle, evasive, or milder tone—are frequently employed in women's discourse, especially in situations where it is seen improper to directly discuss sexual life, illness, or old age. Women's communication is also heavily influenced by psychological and emotional factors, such as tact and diplomacy. Furthermore, euphemisms are linked to gender norms in society, as evidenced by the assumption that women should be consistently "gentle" or "gentle" in their discourse. The way women use language is influenced by these prejudices, which encourage them to adopt softer, more indirect language.

It is precisely because of gender stereotypes in society that euphemisms in women's speech differ from euphemisms used in men's speech. Both their use and understanding depend on social, psychological and cultural factors. As research on the linguo-cultural study of linguistics is rapidly developing, the phonetic, lexical-semantic and pragmatic properties of euphemisms are being widely analyzed in linguistic terms. Therefore, in modern linguistics, special attention is paid to the study of euphemisms from the linguo-pragmatic, linguo-cognitive and linguo-

cultural perspectives, and euphemism is evaluated as a linguistic phenomenon that clearly reflects the nature of language and people. J. Vandries, studying the phenomenon of euphemism at the beginning of the 20th century, defines it as "Euphemism is nothing more than a gentler and more cultural form of forbidden vocabulary."

The study and analysis of euphemisms in English and Uzbek shows that euphemisms have been the subject of much research in the fields of cultural studies, pragmatics, linguistics, sociolinguistics, stylistics and psycholinguistics. According to research, phonetic changes, i.e. softening of pronunciation, contractions or semantic changes - the meaning of words, the dependence of euphemisms on gender, political correctness and cultural norms through social and cultural influences, and their pragmatic functions - softness, politeness, diplomatic expressions in speech.

The pragmatic and social functions of euphemisms were studied by Keith Allan and Kate Burridge. Steven Pinker developed the concept of the "euphemistic treadmill". Geoffrey Hughes studied the historical development of euphemisms in the English language. A.N. Samoilovich, N.A. Baskakov banned euphemisms in Altai women's speech. Various aspects of the phenomenon of euphemisms are discussed by J. Vandries (1937), V.P. Moskvina, N. Berdova (1981), L.V. Artyushkina, D. Enright (1985), V. Fromkin, R. Rodman (1993), Ye. G.G. Kuzhim, Toroptseva (2003), N.T.S. Boschayeva, Ye. Senichkina (2007), R. Keyes, B.A. Larin, A.M. Katsev, and other linguists. Regarding the study of euphemisms in the Uzbek language, Nilufar Sadullaeva emphasizes in her scientific article (Classification of euphemism and its formation in the Uzbek language, 2020) that the ethnography of euphemisms has been studied very little. Euphemistic analyses in the field of Uzbek linguistics N. Ismatullayev conducted a more in-depth analysis of taboos and euphemisms and in 1964 defended his dissertation for the degree of candidate of sciences on the topic "Euphemisms in the modern Uzbek literary language", and in this study, for the first time, he presented scientific and practical conclusions by summarizing taboos and euphemisms.

Later, his doctoral dissertation "Euphemisms in the Modern Uzbek Language" (1963) attempts to explain in detail the reasons for the emergence of euphemisms in the Uzbek language and, by dividing them into groups, explains them more clearly and in detail. In particular, he divides euphemisms used instead of insect names, euphemisms used in women's speech, and euphemisms used instead of predatory animals into such types. During a series of scientific studies on euphemisms, N. Ismatullayev wrote a candidate's dissertation on the topic "Functional-stylistic characteristics of euphemistic means" in order to analyze them more deeply, and then, after studying the topic in a broader plan, he published a monograph entitled "Euphemistic foundations of Uzbek speech". His works such as "Dictionary of a single word", "The art of using words" (in collaboration), and "A brief euphemistic dictionary of the Uzbek language" helped to further clarify this topic. Throughout his research, he emphasizes the history of the emergence of euphemism, as well as the close relationship between euphemism and taboo words. He also expresses his opinion on the views of various linguists on euphemisms and proposes a classification in his work according to the reasons for their creation. Later, A. Omonturdiyev (2006), in his doctoral dissertation "Professional Speech Euphemisms", defined² "Language consists of (message, communication), speech (relationship, dialogue), super speech (euphemistic, expressive-emotional behavior). Speech is the evolution of language, and the euphemistic layer is the evolution of speech. Euphemistic speech is the highest form of thought, human intelligence, the "cream", a refined, "veiled", softened, figurative expression of reality". During his research, he included taboo and euphemism in the list of historical ethnographic categories, emphasizing that there is no clear information about when and how they appeared, and this is not clearly indicated in any sources. Kh. Kadirova (2011) in her textbook "Euphemism and Diphthemsism in the Uzbek Language" clearly demonstrated that

² А.Омонтурдиев "Professional nutq evfemikasi"2006

euphemism is studied more than diphtemism. D. Rustamova (2017) has also studied it by linguists such as Sh. Shamsiyeva (2020).

The role of euphemisms in folk literature and their widespread use in Sharia, their cultural and religious influence, that is, the formation of euphemisms that comply with moral and traditional norms, the use of euphemisms for concepts that are considered unacceptable in society, and comparative analyses of euphemisms in Uzbek and other languages have been widely studied in recent years.

³We all use euphemisms. We ask for directions to the "ladies room" or convey the news that someone has recently "passed away." In fact, euphemisms have existed throughout recorded history: they are used by preliterate peoples, and have probably been around since human language first developed. And the same is true of offensive language, or "dysphemisms"—words used as weapons against others, or as release valves for anger and frustration.

In this fascinating study, presented in *Euphemism and Dysphemism: Language Used as Shield and Weapon*, Keith Allan and Kate Burridge explore the linguistic, social, and psychological aspects of this universal practice. They analyze how euphemisms manifest in various forms—as circumlocution, abbreviation, exaggeration and understatement, metaphor, and even technical jargon. They talk about the various euphemisms and dysphemisms for prohibited body parts, bodily functions, death, and illness, for instance. For instance, they point out that there are more than 1,000 names for the penis and at least 1,200 terms for the vagina. In their research, Allan and Burridge thoroughly examine the system of languages that people use to convey sensitive or prohibited subjects in a more gentle or more severe manner. Euphemisms and dysphemisms are essential components of human communication.

Additionally, it provides examples of how euphemisms are employed in military and political language, such as "friendly fire" in place of "killing" and "rescue operation" in place of "invasion." Through literature, the media, common speech, and historical experiences, the writers expose these processes, demonstrating how language is ever-evolving and adjusting to its social context. Scientific sources classify euphemisms according to a variety of criteria, which are based on different linguistic and sociological methods. Euphemisms in a national and cultural context are examined more thoroughly in the scientific validation of the classification of euphemisms, which includes general linguistic, sociolinguistic, pragmatic, and psycholinguistic components. Numerous linguists have discussed different facets of the euphemism phenomena. For instance, the Russian linguist L.V. Artyushkina examined the semantic type and variability of euphemisms in her dissertation on the subject of "Semantic aspects of euphemistic lexicon in modern English" in 2001. She proposed the theory that euphemisms are used to soften the meaning of a word, such as to express sympathy, compliments, or adherence to etiquette. For example, the term "economically disadvantaged" is defined as being used as a soft variant of the word "poor". N.T.S. Boschayeva, on the other hand, studied the pragmatic aspect of euphemistic expressions in detail, and A.M. Katsev, whose 1977 PhD thesis "Euphemisms in Modern English: An Experience of Sociolinguistic Description" can be taken as a basis for further analysis and study in this area. The euphemistic names for concepts such as death and disease, evil, sexual terms, criminal terms and their repercussions, mental and physical illnesses, and expressions used in specific professions are among the many groups that he examines in his work. These are all widely interpreted from a social psychology perspective. R.W. Holder's "A Dictionary of Euphemisms" Linguists can benefit greatly from this dictionary. Deep and fascinating information about the world of euphemisms—idioms used to conceal or soften uncomfortable or highly particular concepts—can be found in the euphemistic terms and expressions it contains. Holder's dictionary contains euphemisms that are commonly used in everyday life. The book includes long-standing

³ *Euphemism and Dysphemism: Language Used as Shield and Weapon* Hardcover – June 6, 1991

expressions such as "Grim Reaper", "powder room", and "house of ill repute", as well as new euphemisms that have appeared recently, such as "odorously challenged", "downsizing", and "white-knuckler". Euphemisms in the form of words and phrases can be analyzed by structural and grammatical classification, in which forms they are expressed and what grammatical structure they have. In addition, euphemisms are usually used to soften or hide negative or harsh concepts, and they change at different levels of the language. Through classifications, euphemisms can be analyzed by structural Euphemisms in the form of words, euphemistic expressions, euphemistic means in the form of word combinations and euphemistic means in the form of sentences. These types of euphemisms are adapted to the social, cultural and moral requirements of the language. These means were thoroughly analyzed by Hurshida Kadirova in her book "Euphemism and Dysphemism in the Uzbek Language". At the same time, it is shown that phraseological euphemisms can be formed based on the need to express concepts that are morally and culturally unacceptable or considered inconvenient with combinations in a more gentle way and grammatical aspects of words and phrases as follows: For example, the expressions "to correct someone" or "to teach someone a lesson" can be taken as a softer, more cultural expression, and the expression "to teach someone" can be taken as a softer, more cultural expression. These expressions are also widely used in Uzbek speech and literary speech. If we analyze the equivalent of this expression in English and its use in literary works: 1For example, "To give someone a lesson" is an excerpt from F. Scott Fitzgerald's "The Great Gatsby" Example:

1. "He gave him a lesson in humility when he failed to finish the job on time."

2. "To set someone straight" from "Pride and Prejudice" by Jane Austen

Example: "She had to set him straight about the facts before he could make an informed decision."

3. "To teach someone a lesson" from Mark Twain's "The Adventures of Tom Sawyer"

Example: "He was taught a lesson in patience after losing his temper so easily."

4. "To put someone in their place" from Harper Lee's "To Kill a Mockingbird".

Example: "She put him in his place when he tried to challenge her authority."

As can be seen from these examples, euphemisms not only soften the language, but also reveal the semantic properties of strengthening the meaning and content used in the language. Of the four examples given, the fourth example is stronger than the other three, that is, it corresponds to the meanings of giving the exact meaning in Uzbek or transferring it to a place based on some situation. We can even see that in these euphemisms, they perform the function of a hidden meaning, that is, enveloping the thought and weakening its impact: "She put him in his place when he tried to challenge her authority." In this example, the emphasis is not on simply allowing him to sit down to rest, but on explaining that he should not do this again due to some kind of punishment or threat. It is clear from this that euphemisms, by their very nature, can undergo semantic changes in the process of replacing words and phrases that seem rude or uncomfortable with softer versions. Euphemisms arise for various reasons: social norms, religious beliefs, political correctness, etc. ⁴Euphemisms can speed up or guide the process of semantic modifications, which are linked to the acquisition of a new meaning distinct from the word's original meaning.

To varying degrees, every linguist who has examined the phenomenon of euphemism has attempted to apply its categories based on its different indications. Similar to other linguistic units, the phenomena is complex, and these categories concentrate on various facets of euphemisms, with varying outcomes. It should be mentioned that despite their apparent contradiction, these differences actually work in concert with one another.

Discussion: The results of this study show that euphemisms play an important role in women's speech not only as linguistic, but also as an expression of social and cultural roles.

⁴ Xaydarova Shoiri Toxir qizi "Evfemiya hodisasining tasnifiga turlicha yondashuvlar"

Based on the analysis of the work "Little Women", it was observed that women often tend to choose not direct expression, but softened, delicate or socially accepted forms in their speech. This is explained by their role in society, moral norms and cultural burdens imposed on women's language.

Among the characters in May Alcott's work, euphemistic expressions are widely used, especially when expressing emotions, life and death, financial situation, health and sexuality. This indicates that euphemisms act as a kind of social "filter". For example, characters such as Meg and Marmee prefer to speak in gentle and cautious language on sensitive topics, which is associated with their socio-cultural role and position within the family. A comparative analysis of euphemisms in Uzbek and English shows that in both languages, euphemisms in women's speech are closely related to social status, etiquette, culture, and gender stereotypes. While in English, euphemisms serve more to define individual freedom and personal boundaries, in Uzbek they are manifested as a sign of social order, respect, and honor.

Also, euphemistic expressions in women's speech often reflect a positive attitude, empathy, and moderation. This requires the analysis of euphemisms not only from a linguistic, but also from a psychological and social perspective.

This discussion, in comparison with the existing scientific literature, deepens the analysis of the linguo-cultural and pragmatic functions of euphemisms in women's speech and attempts to illuminate them on the basis of a realistic literary text.

The results of the study clearly show that euphemisms perform important pragmatic and linguo-cultural functions in women's speech. In particular, we found that euphemistic expressions observed in the speech of female characters in May Alcott's "Little Women" are formed in accordance with their social role, personal psychological state, and cultural context. Euphemisms serve as a means of adapting to social norms and gender expectations in the work. This is consistent with the theories of gender linguistics of the late 20th and early 21st centuries. Euphemisms used by women are often used to avoid conflict situations, mitigate negative emotions, and maintain respect for the interlocutor. For example, cases of conveying topics such as "death", "illness", "lack of money", "shame" rather than openly, but through softer, socially acceptable expressions, have been widely observed. This, in turn, shows how women's language reflects etiquette, culture, and psychological states.

The use of euphemisms in the language of characters in the play is not only related to social position (for example, mother, sister, daughter), but also to their personal character. Marmee (in the image of the mother) always uses soft, careful expressions on difficult topics, which is consistent with her role as the balancer and spiritual support in her family. Joe, on the other hand, is inclined to free and direct speech, typical of men, and uses euphemisms less often. This reflects his internal movement to break social roles. Thus, the frequency and form of the use of euphemisms also indicate how the character reacts to gender stereotypes.

Euphemisms also have a strong cultural connotation. A comparative analysis of the use of euphemistic expressions in English and Uzbek cultures has shown that in both language communities, factors such as gentleness, irony, delicacy, and maintaining social equality in women's speech have a strong influence on the formation and use of euphemisms. However, their forms of expression and contexts of use are different. For example, in Uzbek, instead of "fatal illness", it is customary to say "not very well", while in English euphemisms such as "passed away" are widespread. Religious, moral, and social factors are interconnected. The high prevalence of euphemisms in women's language confirms the relationship between language and gender. Advanced research in gender linguistics (Lakoff, Cameron, Holmes) also shows that women in society rely more on a speech model that expresses balance, courtesy, conflict avoidance, and affection. This study has proven this once again and confirmed these theories on the basis of a literary text. The practical significance of the study is that it can serve as a basis for teachers, translators, and linguistic analysts to study the relationship between language and gender. In particular, by studying how euphemisms are used in the gender analysis of

literary texts, it will be possible to draw deeper conclusions about the nature of symbols and their role in society.

Conclusion: Euphemisms are not merely linguistic embellishments but serve as cultural artifacts reflecting societal norms, historical changes, and psychological needs. They function as mechanisms for maintaining social harmony, politeness, and even control. A comparative analysis of euphemisms in English and Uzbek reveals both universal and culturally specific strategies, demonstrating the intricate relationship between language, culture, and identity. The findings of the analysis conducted for the study demonstrated that euphemism is a diverse linguistic phenomena with deep contextual roots in social, cultural, and gender contexts. It has been demonstrated that women's social positions, psychological needs, cultural values, and communication techniques are all closely linked to the high frequency of euphemistic devices in their speech. Euphemisms' function in interpersonal interactions, emotional state expression, and social status adaptation have all been amply illustrated by an analysis of the language used by the female characters in May Alcott's *Little Women*. As a lady who upholds societal harmony and stands for moral superiority, Marmee's usage of euphemism language in delicate, gentle forms is appropriate with her role. On the other hand, Jo March's character's unique and comparatively uncommon usage of euphemisms aligns with her fight against gender stereotypes. This demonstrates that euphemisms can be an effective diagnostic tool for figuring out a female character's inner life, social behavior, and opinions.

The results of the study once again demonstrate the strong connection between euphemism and gender linguistics. Theories about gender differences put forward by scholars such as Lakoff, Tannen, Cameron were enriched with practical evidence in the context of this study. Women are more likely to use euphemisms as a linguistic tool to avoid conflict, coordinate relationships, and control emotions.

Comparative analysis has shown that the formation and use of euphemisms are strongly dependent on the moral, religious, and social values of each culture. The similarities between euphemisms in Uzbek and English are an expression of the desire for gentleness and social acceptability in women's speech, while the differences are determined by the approach of society to language and culture. For example, while Uzbek women emphasize caution in expressing religious or family topics in a euphemistic way, English women emphasize social equality and the protection of personal feelings.

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